

The Gospel Witness

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"I am not ashamed of the gospel of Christ."—Romans 1: 16.

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The Jarvis Street Pulpit

FROM DEATH TO LIFE.

A Sermon by the Pastor.

Preached from the Open-Air Pulpit of Jarvis Street Church, Toronto, Sunday Evening, July 18th, 1926.

(Stenographically Reported.)

"And you hath he quickened, who were dead in trespasses and sins;
 "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Ephesians 2: 1, 2.



JUST for a few minutes I shall try to tell you what it means to be saved. We have it in this first verse of our text, "You hath he quickened, who were dead in trespasses and sins"—you hath He made alive who were dead. Between the condition of salvation to which the believer is brought through grace, and the condition of nature in which we all are found by our first birth, there is all the difference there is between life and death.

There is a very great deal of "churcharnity" in our day: we have so-called Christian organizations multiplied, there are churches of all sorts; and many people are persuaded that their souls will be saved by relation to some human organization—or through the church. But I desire this evening to make it clear to you that salvation is an act of God; that the soul who is really saved has been made the subject of the regenerating power, the recreating power of the Spirit of God; and that a true Christian is just as much a miracle as any work of physical healing, recorded in the Book. By nature we are not all "good fellows" as we are so commonly taught to-day; but, on the contrary, we are dead in trespasses and in sins.

I am quite aware that it is a somewhat hazardous business to tell people about their sin. We none of us like to have even our friends point out our faults. I am afraid that most of us like to be complimented—even though we know the compliment is undeserved, and is utterly untrue. I remember a few years ago a certain brother, who used to be a deacon of this church, came to me one Sunday evening greatly disturbed and he said, "Do you know what they say about you?" I said, "They say a great many things! I do not know to what particular thing you refer." He mentioned two particular churches and he said, "The young people of this church say that they can go to such a church,

and they are complimented and praised; and they come away feeling ever so much better. They go to another church, and they are frequently told that the worst of every man is outside, and that if you could only get at his heart you would find it all goodness within; and they go home feeling very happy. But they say when they come to hear you they are miserable for a whole week! That may be so—I try to make unsaved people uncomfortable.

I remember our friend, Mr. Davis, the Superintendent of Yonge Street Mission, before that new building was erected at the end of Gerrard Street, had a vacant wall, such as we have here, on which he printed a text—and this was the text: "The wicked shall be turned into hell, and all the nations that forget God." And there was one man who wrote a letter to one of the city papers in which he said something to this effect, "Men ought not to be allowed to put such texts as that on any wall; for", he said, "I go down Yonge Street every morning to my business, and it makes me feel uncomfortable all day!"

That is what it was intended to do. If a man is sick, he ought to know what is the matter with him, and the faithful physician will not fail correctly to diagnose his disease and tell him faithfully and honestly what is his true condition. The Bible says that by nature we are "dead in trespasses and sins".

Death is a terrible thing. It is very difficult for us to define, and it is impossible for us to tell what life is; but we all know that between life and death a great gulf is fixed. Some of you have had death come to your home when some loved one who perhaps has been ill for some time is taken away. You have known that there was no chance of recovery, you have been facing death for six months, nine months, or twelve months; and when at last breath leaves the body the neighbours say, "Well, it is a happy release"—and you know that it is a happy release if that person is a Christian; and yet again and again I have been told as I have visited the home of sorrow, "It is impossible to prepare for death." You think you know that it is coming, you think you are getting ready for the coming of the king of terrors; but when at last he lays his icy hand upon that beloved form and life departs, and you look upon him or her and say, "He is dead", the shock of it is almost as great as if it had come suddenly. And the reason is, that there is such a wide gulf between life and death. Men can take life away—but no man can give life.

What does it mean for a soul to be "dead in trespasses and sins"? We read in the Word of God about a day of future punishment; we read about a place where the worm dieth not and the fire is not quenched; we read about a place—I do not speak it lightly, I hesitate to speak it at all. It falls lightly from the lips of some men—but we speak about a place called "hell". I remember a great theological professor a few years ago preaching from this text, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The professor was trying to explain the difference between these great words "life" and "death"; and of death he said, "It reaches the long hand of its meaning out beyond the boundaries of Time and it goes down—and down—and down—until it touches"—and then he paused as though afraid to utter it—he said, "until it touches hell." He said, "My friends, God's estimate of sin is"—and again he paused—"is hell." Do not speak it lightly, do not dare to let that word drop lightly from your lips. I do not know what it means in the future—I hope that no man or woman within hearing of my voice will ever know the awful, the immeasurable, the infinite depths of the meaning of that dreadful word; God grant we may never know it. But here and now, what does it mean to be "dead in trespasses and sins"?

Men have tried to define death as an interruption of correspondence. They have tried to define life as consisting in correspondence with one's environment. For instance: the heart beats, the lungs inhale and exhale—the body corresponds with the air about it. It receives food, it is in communication with its environment—the eye sees, the ear hears, the senses feel, the palate tastes, we smell the fragrance of the flowers,—by all these means we are in communication with the world about us. But sometimes the man loses his hearing, and so far he is cut off; again, he may be partially paralyzed: he loses his sense of feeling and he is cut off from his environment in that particular; he

loses his sight, he loses his sense of feeling, he loses his taste, he loses his smell—the senses are benumbed. But still the heart beats, still the breast heaves, still the man lives—he is in correspondence with that about him; but by and by the heart is still and the breast ceases to heave, there is no pulse, there is no respiration; and the watchers say, "He is cut off, he is dead."

What does it mean to be "dead in trespasses and sins"? It means that sin has so gripped the heart, the conscience, the memory—all the faculties of the mind, and in some cases has mastered the powers of the body—until the man is cut off from communication with God. There are men and women who hear me this evening who have lived for ten, twenty, thirty, forty, fifty, or more years, as though there were no God. You have never bowed the knee in prayer, you have shamefully—or shamelessly—taken God's gifts and you have never even acknowledged His goodness about your family table; you have declared that you have no fear of God before your eyes; you have never prayed, you have never praised, you have never trusted, you have had no communication with God whatever—dead—dead—cut off, separated from God: "Your iniquities have separated between you and your God."

Sin, my brethren, effects such separation sometimes in this life between members of families. Oh, the tragedy of it—how it separates husband and wife, how it separates children from their parents! Probably some young man hears me to-night whose mother is away over on the other side of the sea, and you have not communicated with her since you left the Old Land. She has not ceased to pray these many years that that wandering boy would come home; and to-night, it may be, she is asking, "O Lord, is he dead or alive? He is dead to me; I have not heard from him"—never a word, he has cut himself off entirely. So sin separates in human relationships.

That is bad enough; but the tragedy of it is, that it cuts men off from God so that there is no communication at all. I do not doubt that I speak to hundreds of people yonder in the park (some of you who have not come near enough to be seen, yet may the voice of the Word of God reach you. Men and women yonder, somebody in one of those verandahs, or looking out of a window) who hear God's Word, you have not prayed, you are without God in this life, here and now you are dead in sin; that awful thing of which Mr. Robertson was speaking inside the church this evening has so laid hold upon you that you have no power to deliver yourself from it. That is a black picture, is it not? I have dealt with hundreds of men who have come to me in their chains, and they have told me of their heart-sorrow; they have told me of the shackles that bind; they have confessed, though not in scriptural language, that "the strong man armed keepeth his palace"; and while again not in scriptural terms, they have really cried, "O wretched man that I am! who shall deliver me from the body of this death?"

Is there any real salvation? Is the hope of the world a lie? Is there a real Saviour? Is there a salvation that can set men free, and fill their hearts with joy and gladness for time and eternity? That is the great question. I know there are ministers of the gospel—at least, so-called—who would endeavour to persuade you that this Bible is not the inspired, infallible, authoritative, Word of God. But I come to you in His name to declare that I, in my own experience, have proved beyond all possibility of a doubt that this Bible is the Word of God Who cannot lie; and I bring you a message in His name. What is it? Just this, "You hath he made alive."

I said just now that between life and death a great gulf is fixed. Brother Robertson referred to the Simplon Tunnel this evening. Oh yes; human engineering skill has availed often to tunnel the mountains. I remember the first time I crossed the Prairies and passed through the Rocky Mountains. There were a lot of people on the train who talked like magpies. I felt like asking them to be quiet, for I wanted to admire the works of God. Somebody said to me, "What do you think of the mountains?" I said, "I cannot describe them. But I will tell you what I have been thinking: as I saw this railroad winding its way along, I have thought of the bigness of these mountains, and of the greatness of the men that conquered them, and I have thought, of the scripture, "Thou madest him to have dominion." Men have conquered the mountains, they have thrown their bridges across the rivers, they have brought

energy from above—they have learned that the very air is charged with energy, and have learned to harness these natural powers for their services; but there is one gulf that no man has ever succeeded in bridging: nobody has learned how to throw a bridge across that gulf between life and death.

Science boasts of its accomplishments, and a few years ago men dreamed of the possibility—they postulated, at least—the possibility of spontaneous generation; they thought life could produce itself, or that life might be chemically produced. I heard of a biological professor not so very long ago who said that he still looks for that great miracle. But the fact is, life comes from antecedent life, and all the scientists in the world cannot tell you where life came from. But we can—this Book can: "In him was life; and the life was the light of men." Our glorious God is the Source of life, and He has reserved a point at the genesis of life for His own direct appearing. He has never delegated to anybody else the power to give life: as the Father hath life in himself; so hath He given to the Son to have life in himself. Our God has power to quicken dead souls—and dead bodies too, for that matter—into newness of life. That is what happens when a soul is saved: one who is dead lives again, he is brought out of a state of death into a state of life; as our Brother Robertson said in the church service this evening, out from under the dominion of the tyrant Sin to a place under the gracious reign of our Lord Jesus Christ.

But the text says, "You hath he quickened." Before I tell you how He does it, let me make this clear to you, that no church can quicken dead souls. That is true of all Protestant denominations: there is no Baptist church, or Methodist church, or Presbyterian church, or Anglican church, that has the power to make dead souls live—and let me say it without offence, notwithstanding its claim, the Roman Catholic church has no power to save men. "Salvation belongeth unto the Lord"; the Lord must save; the Lord must quicken dead souls; men must be brought into personal and vital contact with Jesus Christ Himself or they never will be saved,—"You hath he quickened."

Has He touched you—has He touched you? Do you know God? Have you been brought into direct relation to Him? Put aside your church membership, you Baptist people. Although Baptist churches profess to receive into membership only people who have been converted, sometimes people get into Baptist churches who have not been converted. Perhaps some have got into this church without being saved. We cannot save you: you must get into right relationship with God. He will quicken, nobody else can. Will you put aside your church membership and your denominationalism, and remember that salvation consists in direct personal dealing with God Himself? He has appointed no human priest, nor mediator—there is just one Priest, only one Priest. There is a passage in the Book that I love, I think I preached from the text out here one night last summer, but I give it to you now: "Every priest"—that refers to the Old Testament—"standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins"—that is the work of the priest whose work is never done (that is like the work of you women. I have always heard that your work is never done.) But here are priests who stand "daily offering oftentimes the same sacrifices, which can never take away sins"—never done. There were no seats in the temple, there were no chairs for the priests to sit down on—they did not need them, because in that temple there were priests whose work was never done—"but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." His work was finished, He sat down on the right hand of His Father.

Let me explain to you how He has made it possible for dead souls to be quickened. I heard my father say years ago when I was a boy that there were two engineers in England, one called Stephenson and another called Brunel. He said these men showed their skill in two different ways: one by avoiding difficulties, and the other by overcoming them. He referred to a certain bridge built by one of these men, and he said that without losing anything he could have moved down the river or up the river and found an easier passage and accomplished the same end, but it was his glory to meet the difficulty and overcome it. "So I remind you", my father said, "that men have long tried to pass from this life into the next by avoiding the difficulty of death, looking

for some elixir of life that would bridge the gulf; but Jesus met death, He went through death into life, and He said, 'I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.'" He is able to open the door of life: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Just this simple word in conclusion. How does God quicken dead souls? What instrumentality does He use? Are all the people who are dead exactly alike? Somebody would point to little children and say, "You do not mean to say that they are as 'dead in trespasses and sins' as is the criminal behind prison bars? Or, they would point to some drunkard staggering down the street and say, "But you do not mean to tell me there is any comparison between these little children and this outrageous sinner?" There are three illustrations in the Scripture, let me give them to you very simply: One was of a little girl twelve years of age. She was sick, and died in her father's house; and I suppose all the friends came in to sympathize with the parents, they were mourning and making a great ado. Although she had not yet become repulsive to her parents, although decomposition had not set in, yet she was dead. The second instance was that of the young man of Nain whom they were taking to his burial place, the only son of his mother who was a widow. Just as the funeral procession was passing through the city Jesus met them and stopped the procession, and sent the young man walking home from his own funeral! He had been dead longer than the little girl and it was time for burial, but there was nothing to indicate that that body was repulsive. Death reigned within but had not manifested itself outwardly. The third case was that of Lazarus. You remember Jesus came and said, "Where have ye laid him? . . . Take ye away the stone." And the sisters of Lazarus were afraid to have the grave opened, they said, "Lord, by this time he stinketh: for he hath been dead four days. Do not let us get the stench of death in our nostrils. Let us think of him as we laid him away; do not let us look on him now." What is the principle? That little girl of twelve years of age in her father's house, upon the bed in her own room, was just as dead as Lazarus. The father could not call her back to life; the mother called her name and she made no answer. The same was true of the young man, the son of the widow of Nain—he was dead; nobody could awaken him, he made no response to all the calls made to him. So of Lazarus. They were all dead.

Sin reigns within, and in some cases it reigns without as well; but the sin that has begun its work within sooner or later will manifest itself outwardly. That little girl left alone, without the touch of the life-Giver, would have become just as repulsive as Lazarus, for she was just as dead as he.

What means did our Lord Jesus employ to quicken those who were physically dead? He came into the ruler's house and said, "Why make such an ado? She is not dead, but sleepeth." And they laughed Him to scorn. But to Jesus belongs the power to impart new life, and He knew that He could call that child back to life again; and when He said, "Maid, arise", the little child just opened her eyes, and began to talk, I suppose. She sat up, and possibly that dear little girl did not know that she had been dead; she may have thought that she had just gone to sleep—but she had been dead. There are some people converted like that when very young, and they hardly know the miracle that has happened—but it has happened just the same. A young woman came to me some years ago and wanted to be baptized. She said, "I came to your predecessor some years ago"—it was not in this church—"and told him I wanted to be baptized; and he asked me when I was converted, and when I told him that I did not know, he said, 'I cannot baptize you until you can tell me how and where you were converted.'" She said, "I was brought up in a Christian home and went to Sunday School always as a child; and sometime, somewhere, somehow, I was converted; but I cannot explain how it happened." "Well", I said, "do you remember when you were born?" "No!" "But you are alive, aren't you? As long as you are alive, we will forgive you for forgetting your birth-day!" The great question is, Is your soul alive unto God? not, when were you born?

In the case of the young man of Nain: he has been carried out, and Jesus

takes him by the hand and lifts him up. What was the instrumentality in each case? Just this: to the little girl He said, "Maid, arise." Perhaps her mother had said the same thing, she had wrung her hands in anguish and called her by name, but her ears could not hear that voice; but when the Incarnate God said, "Arise", there was life-giving power in His word, and the heart began to beat, the breast to heave, and the little child was made alive by the power of God's word. In the case of the young man, it was the same: "Young man, I say unto thee, Arise." Nobody else could so command, but when Jesus said, "Arise", Death spread his black wings and flew away, and Jesus delivered him to his mother. And in the case of Lazarus—what a striking case that was! I never read it without wishing I could have been there. Jesus commanded that the stone be rolled away, and quietly lifting His heart and voice to Heaven said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried"—Oh, I wish I could make somebody on the other side of the park hear it—"he cried with a loud voice, Lazarus, come forth." What a strange word that was!—Lazarus was in a rocky sepulchre, bound around with grave-clothes, with others just as dead as he himself; yet Jesus said to him, "Come forth." And in some way that we cannot explain Lazarus responded to it, and he came forth bound hand and foot with grave-clothes, quickened by the power of the divine Word. I cannot explain the mystery, it is beyond me or anybody else. I do not know how that little girl answered the call of Jesus, nor the young man, nor Lazarus, except this: that Jesus is God, "and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" And when Jesus Christ commands, it is the very voice that spoke the worlds from naught, it was He Who said, "Let there be light, and there was light." And if you will take His simple Word and trust the promises of God that cannot lie, you will find life in His Word.

I will give you my own text, and I have done: "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." My conversion happened this way: Once upon a time I was very proud, and like all proud people, I had not a thing in the world to be proud of—but a great many things to be ashamed of. But I really did have the idea that I was somebody—but I got over it long since, and a great many people have helped me to get over it! But I went to hear a man preach, and he could not preach a bit—and I am glad he could not. (I remember Spurgeon's telling of how he was saved, and it was under the preaching of a poor, illiterate, local preacher in a little Methodist church. The man did not know how to preach, he had never been trained to preach; but he had a great text: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Spurgeon said he knew so little that the only thing he could do was to shout his text; but at last, for a little diversion, seeing a young man sitting alone away back under the gallery he said, "Young man, you look very sorrowful. Look!—Look!—Look! And the young man looked. That young man was Spurgeon! If the preacher had been educated he might have quoted poetry, he might have referred to the classics; but because he knew nothing but the Word of God, God blessed it.) That was the kind of preacher who led me to Christ. He came to preach for my father, and I thought my father was a great preacher—and I still think so. I wondered why in the world they brought him to preach in my father's church. He spoke like a school-teacher talking to a lot of boys and girls—and I felt like a little boy! I do not know what he preached about, I have not the faintest idea what he said; but he quoted that text of Scripture, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then he said this striking thing: "If you sincerely confess your sins to God, then either you are a Christian or God is a liar." He could have said no better thing than that for me that night. I turned it over in my mind and I said, "God cannot lie; He never did lie. He is the God of truth." As I thought it over and knew that God could not lie, I said to myself, "The only alternative is, I must be saved." I do not know how it happened, but I passed from death unto life.

Some of you may say when you go home, "We went out that to that open-

air service and all the preacher did was to give us a text, and repeat that text." That is all I want to do, just to get the Word of God into your heart and conscience, that you who are dead by nature may be made alive by grace through the Lord Jesus Christ. You can then go home and say, "I have something I can carry right up to the judgment-seat. When I come to that great judgment-day and am asked for the reason of my salvation, I will simply say, 'Jesus died for sinners; and I told Him I was a sinner and I claimed His grace, and I was saved.'"

I talked to a dear soul before I came out here to preach—I think she is here, she said she would come out—who said, "I could say that I could trust Christ to-night, but what of to-morrow?" "Well", I said, "then you do not trust Him. If you are afraid of to-morrow, that would not be trusting Christ because he says, 'I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.'" Jesus Christ does not give you life for ten years, or twenty years, or thirty years: when He saves He saves for ever. Did you ever see a man putting up a scaffold to repair the sun? We have been doing all kinds of building here, and sometimes after we have some heating arrangement installed it does not give warmth enough. Is it usually warm enough when Old Sol gets to work? Yesterday we were having some lights installed here for our opening services, but we did not put up enough because we did not know how many we needed. I can see you folks in the front seats, but I cannot see the people at the back at all. We shall have more before next Sunday. But when God put one light in the heavens to rule by day and another to rule by night, He adequately lighted the world, and He has never had to improve on it since. And when He sent His Son into the world, He provided a salvation that never has been improved upon—and never will have to be improved upon ("Hallelujah!" "Praise the Lord!")

How many are there who to-night really in your heart now say, "I do for the first time this evening give my soul into the keeping of Jesus Christ"? I would be afraid to ask how many of you have victory bonds, but if you have them, do you keep them in your pocket? Do some of you women keep them in the tea-pot at home? "Why, no;" you say, "I put them in a strong box in the bank." Then you have no victory bonds! "Yes, I have." But you have not. "Yes, I have. I have them in the bank." But you cannot see them, how do you know they are in the bank? "I have my pass-book, I have the receipt. The bank is taking care of them for me." Why do you not take care of them yourself? "Because I should be afraid I should lose them." Do you not know that you have a soul that is worth a million times more than a million worlds? Hand it over to the Son of God, and He will save you for time and for eternity. Is there anyone here who will trust Christ to-night? In the Great War I had men walking up the aisles of this church; they volunteered and were not ashamed of it. Some of you men out in the road, will you not honour God by saying, "I will trust Him"?

THE GOSPEL WITNESS

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Editorial.

ABOUT THAT SIX MONTHS' TRUCE.

At the Northern Baptist Convention Dr. J. C. Masee, of Boston, proposed a six months' truce between the parties of the controversy which for years has been rending that Convention, and Dr. Masee proposed that the six months be given to evangelistic effort.

The Baptist, of Chicago, is the official organ of the Northern Baptist Convention. The leading article in the issue of July 10th is entitled, "Clear This Ground for the Gospel", and the article opens with this paragraph:

"If the churches of the Northern Baptist Convention are to make the most of a great evangelistic campaign next fall it will be necessary to clear the field of all possible controversial debris. One of the things to be done in this line is to clarify our elementary thinking about science, philosophy and religion, so that our people may not be confused by apparent conflicts among these subjects. People need the simple gospel. They need to receive it intelligently, so that there may be no lurking questions in their minds about the possibility of being mistaken. They ought to see clearly how it hitches up with science, so that when questions of the scientific method arise they may have a feeling of comfortable assurance and shall not be under the necessity of meeting scientific inquiry with a shrinking suspicion or an artificially brave front of defiance or defiance. Our evangelism in order to be victorious everywhere must have the simplicity that renders it transparently true all the way from the tubroom of the laundry to the observation tower of the astronomer."

The writer of that editorial precipitates a controversy at once. The only evangelism that can be victorious must be "transparently true all the way from the tubroom of the laundry to the observation tower of the astronomer". But to whom is divine revelation ever "transparently true"? The writer of this article enters a plea for an evangelism that can be nationally explained, so that people of all walks will see that the gospel is "transparently true".

He continues:

"Where does Jesus come into the scheme? In him are assembled and revealed all of the perfections, the purposes and the potencies which we are able to idealize into life and personality. Critical investigations about him, no matter what may be the creedal conclusions to which they lead, are beside the mark. On any hypothesis there he stands as the New Testament portrays him. For present purposes it is enough for us to do all that persons untaught in the way of critical processes can do in order to determine their attitude towards him, that is, just look at the portrait. Men may criticize the story but they can never obliterate the portrait. To become acquainted with him merely by his portrait in the story is to have two things occur in one's personal experience. One is a perception of the self-evident fitness of his life and personality, ideally considered, as the foundation on which to build a character, a destiny, a society or a universe. The other is the awakening of a persuasive faith that he is the ideal answer to the religious quest and that he is realizable in personal experience. Conversion then becomes a scientific experiment. Give a life a fair exposure to his spirit and observe what takes place in experience."

Of course, this is no gospel at all. The ground is to be cleared for the gospel, and the reader is told that critical questions do not make very much difference: it is really not important what your attitude toward the New Testament may be. In the New Testament you will find a portrait of Christ, and if you look long enough at it you are likely to become like Him!

Then we come upon this gem:

"On the other hand, religious experience cannot realize its full values except as it is checked up, clarified and interpreted in the light of all the information that can be gleaned from the fields of scholarly research. 'If the gospel be hid it is hid to them that are lost' somewhere in the wilderness of either ignorance or partial and misdirected inquiry."

There is nothing here about the blood of Jesus Christ God's Son which cleanseth us from all sin—not a word, indeed, about the fact of sin; never a suggestion that the life-giving power of the Holy Ghost is necessary to conversion. But in order to realize the fullness of "religious experience" it must be "checked up, clarified and interpreted in the light of all the information that can be gleaned from the fields of scholarly research". And can anybody imagine a greater perversion of Scripture than is exemplified in this sentence?—"If the gospel be hid it is hid to them that are lost' somewhere in the wilderness of either ignorance or partial and misdirected inquiry."

Dr. Massee must find, as we expected he would from the beginning, that he has elected to get into harness with men who profess and teach the opposite of what he himself understands by the gospel. And it must ever be so: light has no fellowship with darkness; and it is not possible for those who believe the Bible to be the Word of God, who believe men are saved through faith in a crucified and risen Saviour, to co-operate with those who deny these great matters. The guarantee for spiritual success, both for the individual believer and for the church, lies not in a programme of co-operation with the world, but in a programme of absolute separation from it.

THE LEAVEN OF THE SADDUCEES.

This is the title of a book by Ernest Gordon, and is one of the most terrific indictments of Modernism we have seen. In the chapter entitled "The Apostate Seminaries", pp. 189, 190, he refers to Professor George Cross in the following terms:

"Rochester Theological Seminary was built up into a powerful and useful institution by Dr. Augustus H. Strong, backed by a group of laymen, Messrs. Trevor, Milbank, Hoyt, and the elder Rockefeller. For many years it provided the Baptist churches with loyal pastors and missionaries. But a change has come over its teaching. In his unpublished autobiography, Dr. Strong lays this at the door of Prof. George Cross. "The result of the election of Dr. Cross," he says, "has been the resignation of some members of the committee and the withdrawal of others from active service. I regard that election as the greatest calamity that has come to the seminary. It was the entrance of an agnostic, skeptical, and anti-Christian element into its teaching, the results of which will be only evil. The election of Dr. Cross was followed by that of Professors Robins, Parsons, and Nixon, who sympathized with these views. These men, with Prof. Moehlmann, soon gave evidence in their utterances that a veritable revolution had taken place in the attitude of the seminary toward the fundamentals of the Christian faith.

That Dr. Strong has not overstated the facts, is clear enough from a casual reference to Prof. Cross's Creative Christianity (delivered at Yale on the N. W. Taylor Foundation.)! Dr. Cross has the reverence for the "young college people" which liberal theologians often exhibit. "We must make up our minds that their interpretation of the Christian faith, as of life in general, will be very different from that which was given to us by the Fathers." Does he have as great confidence in the sayings of our Lord? Hardly. "If all the teachings of Jesus were brought together in the exact form in which he gave them there might be found among them some that would not commend themselves as fixed and final to the faith of the most intelligent and devout Christians of the present day. Men cannot be called upon to believe things simply because of the name that is attached to them."

The great assumption of modernism runs through this book. "Every one so trained (i.e., scientifically) must place a note of interrogation after all the biblical accounts of miracles." "The scientifically trained college man of to-day" distinctly disallows the existence of miracles. This "youth of scientific training" would class the miracles of Christ "with the folklore, legends, or mythology he had already found in the traditions of other religious faiths."

It will be interesting to our Canadian readers to remember that Professor George Cross and Professor Parsons are products of McMaster University, and, according to Dr. Gordon, the admission to Rochester Theological Seminary of these former McMaster professors was "the greatest calamity that has come to the Seminary." Notwithstanding, only a few months ago, Dr. Cross was eulogized by the Dean of Arts in McMaster, and this man whose coming to Rochester, according to Dr. Strong, marked "the entrance of an agnostic, skeptical, and anti-Christian element into its teaching," was never publicly opposed by any of the Faculty or Governors of McMaster. Dr. Gordon quotes Dr. Strong, p. 195, as follows:

"The theological seminaries of almost all our denominations are becoming so infected with this grievous error that they are not so much organs of Christ as organs of Antichrist".

We wish every Baptist in Canada could read Dr. Gordon's book.

SUMMER EVANGELISM.

There is an interesting chapter in the book of Genesis, in which we are told that Abraham "sat in the tent door in the heat of the day". That is suggestive of a very modern practice. But a study of the eighteenth chapter of Genesis will show what marvellous spiritual blessing may flow from a right use of the hours which constitute the heat of the day. We learn that on that hot day "the Lord appeared unto Abraham". God is unaffected by the heat of the day. He does not go on a long vacation; He is never out of town in the summer time, and He graciously appears to those who love His appearing. We fear that many a professing Christian nowadays has little vision of God during the summer time. Many of the churches assume that "everybody is away" and that therefore nothing can be done. As we write, many churches in Toronto are closed for at least part of the Lord's day. Two or three or more churches unite in order to make up some sort of a congregation; the services are held in one church and the other churches are closed. Why should this be so when God stands ready to appear to His people even in the heat of the day?

Further, He came to communicate His gracious purpose respecting Lot to Abraham. It was on this occasion He told Abraham He was on His way to Sodom to visit it with judgment, and this revelation of the divine purpose inspired Abraham to pray. Is it not true that men are in peril even in the summer time? Does the Devil take a vacation in the summer? Are not the traps set for the unwary in the summer as well as in the winter? Is not evil active even in the heat of the day. Why should prayer meetings be neglected and religious exercises in general be suspended, just because it is a little uncomfortable? We may well ask ourselves whether we have a genuine experience of divine grace when we can so lightly turn aside from the great task which God has given us to perform. Abraham used the heat of the day to exercise his privilege as an intercessor. It was on a warm summer day that Abraham pleaded for Sodom. Shall we not continue thus to exercise our souls even in the summer time?

And best of all, Lot and his children were saved out of Sodom in answer to Abraham's prayer offered in the heat of the day. It is still true that God is ready to save souls in the summer time. Let us go out into the highways and hedges and compel them to come in.

A REGRETTABLE EVENT.

The whole Continent was shocked the beginning of the week with the report that a man had broken into the office of Dr. J. Frank Norris, of Fort Worth, with a threat to kill him; and that by an act of self-defense the assassin had been fatally wounded by a pistol fired by Dr. Norris. Reports of this occurrence have featured the front page of every city daily in America. Our first news of the tragedy reached us Sunday morning last before the service in the following telegram:

July 18th, 1926.

"Dr. T. T. Shields,
Jarvis St. Baptist Church,
Toronto, Ontario.

Roman Catholic came to papa's office and attempted to kill him, but papa shot and killed him in absolute self-defense. The Catholic started trouble on account of sermon papa preached last Sunday published this week in *Searchlight*. All Protestant population standing solid with us, and above all our faith is in God.

(Signed) LILLIAN NORRIS."

To this telegram we immediately replied in the message which follows:

July 18th, 1926.

"Miss Lillian Norris,
First Baptist Church,
Fort Worth, Texas.

Assure your father my deep love and unwavering confidence in which my deacons whom I have consulted join. Profoundly regret tragedy, of course, but observe victim the aggressor. If I can be of service will take first train for Fort Worth. Please wire me fullest possible information before evening service to anticipate reports in Monday's papers. Assure your mother and father and whole church of our sympathy and readiness to stand with you at all costs. Much love.

(Signed) T. T. SHIELDS."

In the evening we heard from Miss Hartwell in the following terms:

July 18th, 1926.

"Dr. T. T. Shields,
Jarvis St. Baptist Church,
Toronto, Ontario.

Church solidly behind Pastor as never before. Just closed one of the greatest services ever witnessed, and everybody tender and trusting. The tragedy inevitable, and grew out of sermon published in last week's *Searchlight*. Aggressor broke into Dr. Norris' office, and we rejoice Pastor is living. Dr. Norris delivered most marvellous discourse of his life to-day on Romans eight, twenty-eight. Made no reference to tragedy. His self-control perfect. Everybody calm, and while deeply regretful yet more determined and united than ever to do a great work. Your message deeply appreciated. Keep praying.

(Signed) JANE HARTWELL."

Monday evening we sent the following telegram to the Manager of *The Searchlight*:

July 19th, 1926.

"J. W. Gilliam,
Manager, The Searchlight Publishing Co.,
Fort Worth, Texas.

Desire give currency correct report of facts, and should appreciate telegraphic statement of circumstances showing victim's aggression threatened life with weapon or otherwise necessitated self-defense. Advised Catholics will publish here to-morrow Fort Worth's report alleging victim not Catholic but high-degree Mason. Wire fullest possible information, including victim's religious connection, to enable me give correct report continental circulation.

(Signed) T. T. SHIELDS."

To this Mr. Gilliam replied as follows:

July 20th.

"Dr. T. T. Shields,
Jarvis Street Baptist Church,
Toronto, Ont.

Facts as follows: First, Victim phoned Norris, 'Coming to kill you.' Second, few minutes later victim opened door and bolted into Norris office declaring he had come to make good threats over phone. Third, witnesses present declare victim showed conclusive evidence that he meant to carry out threat. Fourth, victim came cursing and demanding Norris retract statements in sermon entitled, 'Six members of First Baptist Church fired by L. B. Haughey Roman Catholic manager of Meacham Dry Goods Company.' Fifth, victim made many threats against life of Norris during week of tragedy and on very day as many witnesses now testify. Sixth, victim's entire family Roman Catholics and he attended Catholic Church with family. Seventh, two other Roman Catholic delegations consisting of one and three persons respectively called previous week demanding Norris cease or retract statements in sermon on Romanism. Victim hard drinker, profane, and fighter, and weighed over two hundred pounds. True victim Mason. Eighth, sentiment overwhelming for Norris and an absolute case of self-defense. Ninth, Norris has asked for indictment in order that whole conspiracy may be given to world in open trial.

(Signed) J. M. GILLIAM."

We have no doubt that all over America conflicting opinions will be entertained respecting this most terrible event. It would appear that there could be only one possible justification for such an act as that of Dr. Norris, and that would be it was taken in self-defense. All the information which has reached us thus far suggests that Dr. Norris felt that he had reason to believe that his life was in jeopardy, and that he took the fatal pistol of sheer necessity to defend himself against attack. It is evident the man was in Dr. Norris' office, and apparently threatened his life.

The Editor of this paper feels the utmost confidence that when all the facts are known it will be shown that Dr. Norris acted in self-defense only. Of course, there will be many who will even question a man's right to defend himself; there will be arm-chair critics of such an event as this, just as there were arm-chair critics during the war; there will be many whose principles never so affect them as to lead them into any place of danger, but whose guiding principle always is "safety first", who will boldly declare that they would have permitted themselves to be shot rather than lift a hand against another. Perhaps they would: but who can tell? The fact is, of course, it is difficult for anyone of us to be sure what we should have done in similar circumstances. We have known Dr. Norris now for some years, and we have known him intimately. He has fearlessly exposed evil wherever he has found it. We have always believed him to be a fearless and faithful prophet of God; and in contrast with the shameless cowardice so characteristic of many ministers to-day, we have found Dr. Norris' courageous bearing under the most trying circumstances a genuine inspiration.

We have no defense of Dr. Norris to make because we believe he needs no defense. It is inevitable that such a man as Dr. Norris should make enemies, as did the apostolic preachers of old. We suggest to our readers that they patiently wait upon God for the clearing up of this whole matter. Dr. Norris would agree with us, we are sure, when we say that no lover of the truth will desire anything but that the facts of the case should be established beyond question and published to the whole world. Meanwhile we share the universal regret which no one feels more than Dr. Norris, at this occurrence.

The evening papers, as we write, tell us that Dr. Norris is even now planning to conduct a great evangelistic campaign throughout the summer. To do such a thing in these circumstances will require the strength of a super-man—indeed it will require a strength that can come from God only.

We do not know what effect this tragic event will have upon the cause of Fundamentalism for which Dr. Norris has so bravely stood. Enemies, of

course, will endeavour to capitalize it to the disparagement of the cause for which he has pleaded; but even if the worst possible construction were put upon Dr. Norris' act, if, indeed, it could be shown that he merited the censure, the condemnation, of all righteous men, only persons of little and prejudiced minds who would justify their own acceptance or tolerance of error, would allow the fact to influence them in their attitude toward the cause of Fundamentalism. For ourselves, we feel no reason to withdraw in any measure the confidence we have had in Dr. Norris as a sincere man of God. To us he is still a great prophet and a brother dearly-beloved. Nothing that has occurred will be allowed to change our attitude toward him while the case is still pending and we are without all the evidence relating to this event. It may be that Moses' slaying of the Egyptian had some effect in postponing Israel's deliverance. We have no doubt the enemy will make every effort to make use of this Fort Worth tragedy to the disadvantage of Evangelical Christianity; but in the end it was by Moses Israel was delivered; and we have every confidence that this modern prophet, while God gives His angels charge concerning him, will have many years of increasingly effective service before him. To this end let all our readers pray, and especially for the evangelistic campaign in Fort Worth now in prospect.

BAPTIST BIBLE UNION MEETING.

Another great Baptist Bible Union meeting was held July 16th, this time in Toronto, under the auspices of the Toronto Branch of the Union. The meeting was held in the tent of the Grace Baptist Church with President Thomas Urquhart in the Chair. The chief speakers were Rev. Sidney Lawrance, of Freelon; and Rev. W. M. Robertson, of Liverpool. The large tent was practically filled.

Mr. Lawrance spoke on the inspiration of the Scriptures. It was an exceedingly strong and able setting forth of the great truth that all Scripture is given by inspiration of God. Mr. Lawrance is a great and forceful speaker, the logic of his address was irresistible. He is one of our younger men, and beyond doubt is a coming man who will be heard of in a large way in days to come. He gripped the great crowd from the beginning, and held their interest to the end. The man who can speak as Mr. Lawrance did on Friday evening would grace any pulpit in the land. We are glad to know the Freelon Church fully appreciates its Pastor. They had better be good to him and take care of a good thing while they have it, for there are hundreds of churches throughout this Continent longing for the coming of such men as Mr. Lawrance. It is inspiring to observe the number of young men whom God is raising up to fight this battle.

Mr. Robertson spoke on, "Death in the Baptist Pot", from the incident in second Kings, "O thou man of God, there is death in the pot." He used this incident to illustrate present-day affairs. The pot with its contents was provided to minister to the whole company, it was the common property of all for the satisfying of the hunger of all. So, too, the gospel is not reserved for "scholars", or for religious officials; but is designed for the common people, for all who are spiritually hungry, that they may be filled. One of the students at this ancient theological seminary, however, thinking to enrich that which the pot contained, gathered some wild gourds, and when the company sat down someone detected there was poison in the pot and cried, "O thou man of God, there is death in the pot." So, Mr. Robertson said; there are those who have adulterated, or are adulterating, the gospel; they are introducing poisonous elements into the gospel feast. Many of them are probably quite sincere, as was this student who gathered the wild gourds, but they are as mistaken as they are sincere; and their error is none the less fatal because it was not intended. Mr. Robertson explained that as soon as the poison was discovered it was exposed, the whole company were advised of its presence, and no one was foolish enough to attack the person who cried, "O thou man of God, there is death in the pot." Nor did anybody waste their breath in paying idle compliments to the young man who had mistakenly gathered the wild gourds. The facts had to be faced, and a remedy found. Thus to-day it is important that we should recognize the stern fact that, in the name of Christ,

that which is anti-Christian is being proclaimed, and those who witness to that fact should not be denounced; nor those who are guilty of corrupting the gospel lauded to the skies as though they were benefactors of our race. The man of God commanded that meal should be put in the pot, and by God's grace the poison was thus neutralized. So the only effective remedy for Modernism is the gospel itself. We must preach the unsearchable riches of Christ; only thus can we save men from death. Mr. Robertson's address was a great deliverance. We wish it could have been heard by five or six thousand instead of by five or six hundred.

Altogether this Baptist Bible Union meeting was a great success.

ANOTHER GREAT BAPTIST BIBLE UNION MEETING.

Another fine Baptist Bible Union Meeting in connection with the Convention-wide campaign was held in the Memorial Baptist Church, Stratford, Tuesday evening, July 20.

The speakers were the Revs. W. E. Atkinson of Toronto, C. J. Loney of Hamilton, W. S. Whitcombe of Markham and Mr. Thos. Urquhart and the Editor of this paper. The pastor, the Rev. R. K. Gonder, presided. The evening was one of the hottest of the summer; notwithstanding, there was a fine and representative attendance. Members of both Baptist churches in Stratford were present as well as from a number of outside points.

The case against McMaster University from various standpoints was presented by all speakers, and a large number of new members were obtained for the Baptist Bible Union. We have hope that the Stratford meeting will accomplish much good. There were very good reasons for holding such a meeting in Stratford because the much-discussed resolution of The Home Mission Board found its inspiration in the pastor of the Ontario Street Baptist Church.

We have no doubt whatever about Brother Hugh McDiarmid's orthodoxy, but in this matter he is undoubtedly on the wrong side of the fence. We earnestly pray that his eyes may be opened and that his ministry may regain some of its former power.

The following resolution was passed by the Memorial Baptist Church, Stratford, July 14, 1926:

Whereas we are exhorted to "Contend earnestly for the faith which was once for all delivered to the saints", and

Whereas it is our conviction that certain views of Professor Marshall, of McMaster University, are not in harmony with Scripture, and

Whereas those responsible for his appointment and retention consistently defend him and themselves in the present controversy, and

Whereas the "Canadian Baptist" is definitely committed to the same policy,

Therefore be it resolved:—

That Memorial Church, Stratford, now enters her solemn protest, and hereby dissociates herself from any responsibility, moral or financial, toward all the organizations of our Convention approving the aforesaid course of action until the needed reforms shall have been effected.

Signed on behalf of the church:—

ROYAL K. GONDERS, Pastor.

CHARLES E. SKIRTEN, Clerk.

TWO OTHER NOTABLE ADDRESSES.

Two large congregations gathered Tuesday and Thursday of last week to hear Rev. W. M. Robertson speak on, "Blow your Trumpet", and "Sitting on the Fence". On Tuesday evening Mr. Robertson's address was on the text, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" In this address Mr. Robertson referred to the confusion everywhere obtaining in the religious world, and of the necessity for a great testimony and an unmistakable ministry of direction. On Thursday evening he spoke from Obadiah, verse eleven: "In the day that thou stoodest on the other side even thou wast as one of them." And by the exposition

of this text he showed the impossibility of anyone's being really neutral in the present conflict; but standing on the other side, or standing aloof, meant inevitably giving comfort to the enemy. It was a magnificent plea for conviction and courage in the present hour.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. 1. T. T. SHIELDS, D.D., Editor, Toronto, Ontario, Canada, No. 5.

Lesson 7 THIRD QUARTER August 15th, 1926.

Application for entry as second-class matter is pending.

THE NEW BIRTH

Lesson Text: John, chapter 3.

Golden Text.—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God" (John 3: 3).

I. THE DOCTRINE OF THE NEW BIRTH.

1. Nicodemus was a timid seeker. While a righteous man, he displayed a quality that is not admirable—to the end he was a secret disciple. Yet it must be admitted that it was better that he should come by night than that he should not come at all. 2. Jesus cannot be cajoled by compliments; mere religious talk is no substitute for vital Godliness. To speak appreciatively, and even enthusiastically, of the Bible will not take the place of yielding ourselves to its authority. 3. The necessity of the new birth is urged upon one of the best of men. It is significant that Nicodemus was a religious leader, even a master in Israel, a Pharisee who might have said with Paul, of himself, that "touching the righteousness of the Law," he was blameless. Notwithstanding Jesus said, "Ye must be born again". Thus religion without regeneration is vain. This great truth cannot be too strongly urged. Hundreds of teachers who read these words will have in their classes religious people, many of them perhaps church-members, some of whom are not converted: make it plain that no kind of religious training or profession or practice can take the place of regeneration by the power of the Holy Ghost. 4. True religion is a spiritual matter, and Christ insists that a new nature is necessary (vs. 6). Here is light on what the Scripture means by "the carnal mind" (Rom. 8: 4-10): we cannot have a spiritual mind until we are born of the Spirit. 5. Christ answered Nicodemus "how", with a "must be". Many things "must be" whose "how" we cannot explain. The "how" and the "why" of things are often shrouded in mystery while the "must be" is perfectly plain. 6. Christ would have us accept the fact without the philosophy of the fact: "The wind bloweth", etc. (vs. 8). Many illustrations of this principle will readily occur to the mind. The "whence" and "whither" of things are often inexplicable while the "here" and "now" are indisputable facts. 7. Christ credentials Himself by insisting that He has experimental knowledge of Heavenly, as well as of earthly things (vs. 11-13). He speaks as a traveler who has experience of both worlds; He is the one great Explorer who declares that He monopolizes in Himself the knowledge of things in Heaven. No other person in all the long range of human history has ever crossed the uncharted sea and returned to bring us tidings of a land beyond. We do well, therefore, to sit at His feet and hear His Word, and unquestioningly believe it.

II. THE HUMAN SIDE OF THE NEW BIRTH—Vss. 14-21.

1. The objective value of the death of Christ is set forth in vs. 14: Christ did something for us, He became sin for us. He was made in the likeness of sinful men, as the brazen serpent bore the likeness of the serpent by which the people had been bitten. Christ paid our debt for us. All this is set forth as an objective fact. It is as though Christ had said to this ruler, "Nicodemus, salvation from My standpoint consists in being born again; but that is a mystery which you cannot understand; therefore I tell you that from your standpoint, salvation is simply believing on Me." 2. We believe therefore both the objective and the subjective work of grace. The serpent is lifted up

in the wilderness objectively, but while men look, the poison of the fiery serpent burning in their veins is neutralized. So Christ died to do something for us by paying our debt; but He does something in us by regenerating our dead natures and planting within us the principle of eternal life. 3. The condemnation of unbelief (vss. 18-21). Christ, the second Adam, came not "to demn the world; but that the world through Him might be saved". Men are not condemned because of their natural relationship to Adam, which relationship they cannot control; but are condemned only for refusing to believe, and thus to establish a vital relationship with the second Adam. Therefore, as we are taught in the 5th chapter of Romans, men have their choice of appropriating the guilt of the first Adam, or the grace of the Second. 4. The salvation which God gives on the simple condition that we believe, is eternal. This cannot be too strongly emphasized. The whole doctrine of the new birth teaches us that we become sons of God, the very life of God is in us. He gives unto us eternal life, that we should not perish but have everlasting life.

III. AN INCIDENTAL REFERENCE TO BAPTISM—Vss. 22-24.

1. We read that Jesus was baptizing, but in chap. 4, vs. 2, we are told "Jesus Himself baptized not, but His disciples". 2. That John selected a certain place because there was much water there. Thus, incidentally, we are taught that much water is necessary to baptism.

IV. JOHN'S FURTHER TESTIMONY TO CHRIST—Vss. 25-36.

1. John's disciples became interested in Jesus. It ought to be impossible for people to associate with a Christian without becoming interested in Christ. 2. John rejoiced in the pre-eminence of Christ and found his greatest joy fulfilled in hearing the Bridegroom's voice. How many of us can say the same? 3. John desired to decrease that Christ might increase. Only as we fall into the ground and die, like a corn of wheat, can we bring forth much fruit. 4. John testifies that Christ comes from above, and is therefore above all. A recognition of this principle would settle all our difficulties. Christ is unique; He is above all other teachers; His Book is above all other books; His Word is above every other word; His Word is the last word on all subjects. He is absolutely infallible; He is all authority; He speaks the very words of God, for "God giveth not the Spirit by measure unto Him". Having laid down these promises, John leads us to the grand conclusion (vss. 35, 36), that salvation is in Christ and in Christ alone.

THE SERVICES IN JARVIS STREET LAST SUNDAY.

Last Sunday was another day of blessing in Jarvis Street Church. Rev. W. M. Robertson, of Liverpool, preached in the morning and evening, and both messages were full of blessing and power. The pastor taught his Bible Class in the morning and preached to a great multitude at the out-of-doors meeting in the evening. The outdoor pulpit and rostrum was changed during the week making nearly three times as much room as we had before. Every inch of the space was occupied and crowds packed Horticultural Avenue and great crowds assembled beyond the fence in the park. We have no doubt that through this open-air service more than two thousand people heard the gospel.

A REMINDER.

If any of the members of Jarvis Street who read these words have not replied to the Pastor's letter, please reply at once. It will lessen our labour greatly if the friends will accept this reminder instead of requiring us to send another personal letter.

THE ALTON BAPTIST CHURCH BUILDING FUND.

Two weeks ago we published an article entitled, "A Modern Miracle", reciting the wonderful work of grace accomplished in Alton, Ontario, under the ministry of Pastor James McGinlay. We refer our readers to that article again. We offered to receive contributions for the Alton Building Fund, and they have already begun to come in. The amount is not large as yet, being something less than \$200.00. We are grateful to those who have responded, and hope to hear from hundreds more. Don't put it off—send us your contribution to-day.