

# What Northern Convention Board of Education Thinks of the Des Moines Transaction

SEE PAGE NINE

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

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## The Jarvis Street Pulpit

THE MINISTRY OF THE HOLY SPIRIT.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, October 17th, 1926.  
(Stenographically Reported.)

"Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

"And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers.

"And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God."—II Chronicles, 33:11-13.



THE subject announced for this morning was, "The Ministry of the Holy Spirit", and last night when I went home from prayer meeting I felt a very special desire in my heart to tell the story of how wonderfully God can save. And I wanted an example of what our friend John McNeill, the evangelist, now of Los Angeles, would call a "big, thumping sinner", and my thought turned to Manasseh. I said, "I think I can preach from that text, and keep to my subject at the same time; for after all, there is no real difference in principle between the Old Testament and the New: the New Testament is in the Old. That which is called the New, in fact, is new only as to its complete unfolding; for the truth is, it was before the Old, the covenant of grace was before the law. When we have learned that, we have learned something that will save us from the errors of the time. God never changes, He is the same yesterday, to-day, and for ever. God the Father has always revealed Himself to men through the Son, not in the New Testament only, but in the Old, for the Jehovah of the Old Testament is the Jesus of the New. He is the Angel of the Covenant. Such revelation as there is of God in nature is a revelation of God through the Son, for "all things were made by him, and without him was not anything made that was made"; and through the things of His hand "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

And so, while we live in the dispensation of the Holy Spirit, there never was a time when the Holy Spirit was not present with men. The Holy Spirit, as the Father and the Son, had part in the creation. It was the Spirit of God who moved upon the face of the waters; and the Spirit of God was with His

ancient people: the Spirit of God came "mightily" upon Samson; David prayed, "Take not thy Holy Spirit from me"; and the Scriptures were written by men who were subject to the Holy Ghost, for "holy men of God spake as they were moved by the Holy Ghost." The Spirit of God was operative even in the Old Testament dispensation; and men have always been saved from the very beginning by the same principle, namely, through the blood of our Lord Jesus Christ. We are told in the New Testament that He was "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past", or, as the revised version has it, "to shew his righteousness because of the passing over of the sins done aforetime"—as though the moral consciousness of the universe challenged God's right to pass over sins anywhere, and at any time; to forgive sin in the ancient time. Therefore the New Testament tells us that the death of Christ shows "his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God."

We are told that "He is the Mediator of the new testament (or covenant), that by means of death, for the redemption of the transgressions that were under the first testament (or covenant), they which are called might receive the promise of eternal inheritance." That is to say, the death of Christ is retroactive, He died for those who were under the first covenant. And in payment of His promissory note Christ actually died at last on Calvary. The Lamb was slain from the foundation of the world. Of the long list of the patriarchs in the eleventh chapter of the Hebrews we are told, "These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." We are therefore justified in turning to the Old Testament to find an example of what the grace of God can do for sinners. The revelation was not as full, it was not as complete, it was the twilight of divine revelation, so to speak; but it was the same Sun that was shining, and it was the same Blood that saved men from their sin.

So much, then, in apology for the use of this text under the title, "The Ministry of the Holy Spirit", for the ministry of the Holy Spirit is here displayed. No man was ever saved but by the grace of Father, Son, and Holy Ghost.

### I.

Manasseh, king of Judah, was one of the greatest of all sinners, almost equal to Ahab in his iniquities, of whom it was said, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord." Manasseh too was a great sinner, and I want you, first of all, to EXAMINE HIS RECORD as here written by inspiration of the Holy Spirit. Let us see what sort of man our gracious God can save.

First of all, it is recorded of him that he "*did evil in the sight of the Lord*". The difference between the biographies contained in this Book and in any other book is, that these are written from the divine standpoint. You read the life of a Gladstone by Morley, or of a Johnson by Boswell, or any other famous man, and you have a representation of the hero of the tale as he appeared to his human biographers; they admired him, they wrote what he said and what he did; but when you come to this Holy Word, you have the story of human lives written as they appear to God. Again and again you will find this principle in one form or another expressed, that men live their lives in the "sight of the Lord". It is as though someone were looking down upon us, seeing us as we really are, and writing the record of our lives as God sees us. And of Manasseh it is said, that "he did evil in the sight of the Lord."

There are many things, my friends, that may not be classed as evil when done in the sight of man, which by human standards men may appear to be just and upright; yet in the sight of the Lord they do evil, and "only evil continually". It is part of the function of the Holy Spirit to convince men of sin and of righteousness. Now sin—what is sin? Is it getting drunk? or being untruthful? taking somebody's property? slandering your neighbour?—is that sin? Yes, that is sin in the sight of man and of God—but what is sin in the sight of God? What is the crowning sin, the all-comprehending sin, the mother of all sins? What is the root of the thing? What is the thing from which all sin grows? "Of sin, because they believe not on me." That does not appear to be sin in the eyes of men. That may entitle you to a degree of

Doctor of Philosophy; it may give you rank among the scholars; it may be a mark of distinction intellectually, that you do not believe on the Lord Jesus Christ! But in God's sight that sin is the sin of all sins, it is the one and only sin that can throw wide the gates of hell to men: God will forgive anything but that, but He will not forgive the man who refuses to accept His estimate of His Son. And this intellectual play, this trifling with matters of the soul, this thing that is applauded by men, is of all things abominable in the sight of God.

Manasseh lived his life before God. We must all live our lives before God, and such evil as we do, we do in His presence and under His eye. When David was led to confession of his sin, he said, "Against thee, thee only, have I sinned, and done this evil in thy sight." Oh, let us remember that we are really what we are in the sight of God. The life that is to be judged is the life that is lived in the sight of God.

Another thing about Manasseh, noted in this chapter, is that *he rejected and repudiated his father's religion*. Manasseh was the son of the good king Hezekiah. He had been well trained; he had been subject in his early life to holy influences; Hezekiah had been, in his day, a reformer, an iconoclast, he had broken down the high places, he had turned the hearts of God's people back to God again—but it is said that Manasseh "built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them." And he was proud of the fact that he had been delivered from the religious shackles in which his great father had been bound! As he thought, he had come into a larger freedom. And it was his special pride to break down the altars which his father had erected, and to re-erect the high places which his father had broken down.

That is a very common sin to-day; it seems to be the popular thing to laugh at the religion of our fathers. Oh, the sadness of it, when father and mother have devoted all they have, and all they are, and have lavished love unstintingly upon that boy; they have sacrificed to give him an education to equip him for the service of life—and he rewards them by throwing aside his father's Bible, and by mocking at his mother's religion. I heard a university pastor preach at the Northern Baptist Convention a few years ago. By university pastor, I mean that there are certain churches connected with universities, and are thus known as university churches. This man was pastor of one of those churches, and he told us something of the problems of a university pastor. Never once from beginning to end did he mention the name of Jesus Christ; but he said that it was the university pastor's task to meet these young men and young women as they came from Christian homes, and receive them, and help them. He told how he took them into his home, how they met each other, and how the university pastor stood by in the transition as he left the religion he had been taught at home, to accept the religion he had been taught at school. He conceived it to be the business of the university pastor to save that boy from too great a shock as he put his sacrilegious foot upon the principles by which his father had lived! And that in a Baptist assembly! That by official arrangement!—a man employed, deliberately employed, to steady men as they leave behind them the faith of their fathers to go out into some new religion!

We are living in a day when the Manassehs are multiplied, and when this sin of turning one's back upon the faith of Christ, the religion that gave our fathers and mothers hope, in which they rejoiced, and some of us can say, praise God, in which they triumphantly died, is everywhere countenanced.

That is the sin of the hour, and it was Manasseh's sin as well: not only did he turn his back upon his father's religion, but *he made a religion of his own*; he set up other idols, he reared other altars to Baalim, made groves, worshipped all the hosts of heaven, and served them. My friends, this new doctrine that we face to-day is not new after all, this subtle present-day pantheism, this thing that in its extreme form, denies the personality of God, reduces Jesus Christ to the level of a man, and declares that God is in everything—I say that is not new. There is a sense, of course, in which it is true that God is in everything; the error is one of emphasis—emphasizing the principle of the divine immanence at the expense of the divine transcendence. What is it

but the old idolatry back again? What is it but the worship of the stars, the sun, and the things that God has made, rather than the Maker of them all? A man-made religion suffers a man to go on in his own evil way. And there are people who get a new religion made to suit themselves just as they go to the tailor to get a suit of clothes! And all these modern tendencies are designed to meet the needs of carnal minds, to give religious sanction to a life that is lived apart from God.

I heard someone once say that the natural man is a Roman Catholic, by which he meant that Roman Catholicism was specially designed to be palatable to the natural mind. But that might be said of every other false religion; it is designed to meet the desire of the natural man, and the religions of our day are not greatly different. You can accept it, and retain your pride and boast of your own good works. There is no necessity for humility, there is no necessity for repentance, no necessity for a right-about-face at all. Manasseh sinned after that fashion.

And then, the religion he designed *was specially antagonistic to Jehovah*. It was not something that was to run parallel with the Hebrew religion; but he took his religion into the house of the Lord, and he set up a carved image in the temple of which God had said that He had chosen Jerusalem to set His name there; it was, indeed, a rival religion that was designed to displace the religion of Jehovah. It was a religion of the natural man, it was a substitution of mere naturalism and carnal desire, for the revelation that comes from God. Oh, that is the sin of the day. I wonder who of us has not been guilty of it, setting up a carved image? "Oh", you say, "I never did carve an image." A mental image then? That carved image was only the visible representation of that, which, first of all, had found place in the mind of its human creator. So men think thoughts that are contrary to Christ, and set up images of Him which are contrary to the way He is set forth in the Book. And that is the present sin, and that in the very organization designed for the service of God, in houses dedicated to the worship of Jehovah. Instead of an incorruptible image of our Lord Jesus Christ as represented in this holy Word, we have a humanized Christ, a mere human image in the house of the Lord.

Manasseh did another thing: *he rejected the testimony of history*. It is said of him that "he did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel." The sin which had brought the people of the land under the judgment of a Holy God was committed over again by Manasseh. How strange it is that supposedly learned men seem never to learn what history teaches! "Where is the wise? where is the scribe? where is the disputor of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Turn back the pages of history, turn back the pages of history and find me one instance where man ever found his way to God by wisdom, the thing which, in our day, men would enthrone and glorify. By human wisdom men never did come to know God; always they have had to be brought down in humiliation and shame, that they might learn from the God of heaven who He is.

"So Manasseh made Judah and the inhabitants of Jerusalem to err." He turned a blind eye toward the past and refused to accept its witness; yet it was written on every page of human history, and on every page of national history, that the individual, or the nation, that forgets God is doomed and damned.

What is the testimony of church history in the last century?—go to New England, go across the sea; or, in this present century, read the story of Germany, read it and see if you do not feel compelled to cry again, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Why? Because they forgot God, they forsook God.

And yet men go on in their folly, doing the same thing over again. *Manasseh projected his evil life into the future, and he manufactured, not believers but unbelievers*; he made, not righteous men but sinners; he led men, not to God but away from God. Oh, that is the sad part of it. It is the easier to lead people away from God than to lead them back again. The

terrible part of our record is that we find ourselves unable at last to undo the evil we have done. You heard, some of you, Professor Kanamori tell his story here. He said that for twenty years he wandered in the wilderness of naturalism, and led multitudes away from Christ; and when at last he turned back, it was the sorrow of his life that he had turned so many feet out of the way of truth and righteousness.

## II.

I must tell you the better part of my story, of HOW GRACE FINALLY TRIUMPHED, AND MANASSEH WAS BROUGHT BACK TO GOD. But even though he was brought back to God, the sin which he had set in operation went on and on and on into the future; the evil to which he gave currency could not be withdrawn; the trees which grew from his planting bore their bitter and accursed fruit long after his body returned to the dust. That is the pity of it: we have power to communicate and propagate evil, but no power to communicate good. Oh, my brethren, it is a tremendously solemn thing to live when our life's story can be read as it appears in the sight of God.

Let me tell you as briefly as I can how this great sinner turned back to God. You will have observed, of course, that *his sin lay chiefly in the religious realm*; it bore fruit in other ways, but it was as a religious man, as a propagator of false faith, that Manasseh chiefly sinned against the Lord. Now look at his repentance: "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." The Son of man is come to seek and to save that which was lost"; He is the Good Shepherd, and He says, "My sheep hear my voice, and I know them, and they follow me." Sometimes the sheep are slow to hear His voice, and He sends his dogs after them. There may be some man here this morning who is asking why so much trouble has come into his life, why he has had so many reverses. I can point to men here in the congregation this morning, several of them, and if I were to say to them, "Brother, get up and give this congregation your testimony", they would say, "I was made to think of God by the calamities that befell me, by the divine visitations which came to me; I was like Manasseh; I would not hear the preachers; and therefore the Lord sent after me the captains of Assyria, and they took me, and they put me among the thorns, and carried me away to Babylon. I lost my crown; I lost my sceptre; I lost my property; I lost my position; I got into no end of trouble—but it was then I sought the Lord."

Some of you perhaps are in trouble, but as yet you have not sought the Lord; and you are inclined to be bitter and say, "Why should these things come to me?" You are terrified, perhaps, by the barking of the dogs of the Good Shepherd. Oh, I love to magnify the sovereign grace of our Lord. If Manasseh had been left to himself, poor silly sheep that he was, he never would have come back to God. But the Lord providentially ordered the life, so that he came into a narrow place, and found himself shut up as a prisoner of the king of Babylon. And then God could do something with him! And I say to you who are unconverted this morning, if the Good Shepherd sets His heart on you, and sovereignly determines to save you, and you will not hear the teaching of the school, or the preaching from the pulpit, or any word from God, then He will lay His rod upon you, and put you among the thorns, and He will bring you to a place where you will be glad to listen to Him. That is what happened to Manasseh.

And when Manasseh got into trouble, it is said, "He besought the Lord his God." Oh, how many of you who are believers have reason to thank God for affliction! This life is only a segment in the eternal cycle,—

"Brief life is here our portion,  
Brief sorrow, short-lived care;  
The life that knows no ending,  
The tearless life, is there."

And the Lord is dealing with us in relation to the larger and longer life that is to come. "Before I was afflicted I went astray but now I have kept Thy word." So, my friends, this man sought the Lord when he was in affliction,

he humbled himself before God. There is no other way. Many a man might receive blessing to-day if only he would humble himself before the Lord. Do you know what kept Saul back from repentance? Saul began as a very humble man hiding among the stuff; it was difficult to find him, to bring him forth to the people. But afterwards his heart was lifted up in pride; and when at last Samuel came to him and told him of the judgment of God, told him what God had planned, what did Saul say? He said, "Don't let anyone know that; don't make that public; honour me before the people—honour me before the people; let me stand as a king before men." He would not humble himself. Contrast that with David. When Nathan said to him, "Thou art the man", he fell on his face before God and he said, "I have sinned." He humbled himself. There is only one way to get back to God, and that is by the way of humiliation; there is no place for pride. And what on earth have you to be proud of, I should like to know—what have we to be proud about? We have ten thousand reasons to be ashamed, every one of us. Oh, if we could see our lives as God sees them, we should hide our faces in shame before Him. Yet you see men strutting around as proud as Lucifer. But God cannot use you, my friends, when your heart is lifted up in pride. "And when he was in affliction, he besought the Lord his God." When he had the crown on his brow, and the sceptre in his hands, and sat on Judah's throne, there was no prayer in his heart; but when in Babylon's dungeon with chains about him, bound with fetters, utterly helpless, then he humbled himself before God and said, "I am no king after all, my crown was a fool's cap, my sceptre was a rod of impotence, my royal robes were only filthy rags, and I said to myself, 'Can God save me?'" And down in the dust he went before God, he humbled himself before the Lord.

I wish we could have seen him, but I suppose we may be justified in reading between the lines. It is a repetition, is it not, or an anticipation, of the story: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly"—with only twain did he fly—two-thirds humility and reverence. And when Isaiah saw the Lord he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Oh, that we might see the King to-day, and humble ourselves as it becometh us in His holy presence.

He sought the Lord, and—listen, boys and girls, everyone—the great king Manasseh has now lost his throne, and his kingdom, and he is a poor prisoner in rags and filth and confined in a horrible dungeon—and this is what God says—do you see it—God is writing this record, and what has He got to say about what happened in the dungeon? He prayed! "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him." Do you know what prayer is? It is the breath of a new-born soul; it is the breath of God in an immortal spirit. He prayed! Do you pray? Men, do you know what it is to pray? I do not mean, do you take your book and read your prayers—although you may read your prayers and make them your own and really pray; I do not mean do you say your prayers and go through a religious form—but, does the quickened spirit, touched by the Holy Ghost, really breathe, just breathe, just as our lungs correspond with the air about us, is there anything within us that responds to God, and corresponds with God, and communicates with God?—do we pray? It is a blessed thing when people begin to pray! There is no doubt whatever about what has happened when people really pray. You may do a lot of preaching and not be a Christian, you may do much teaching and not be a Christian, you may give your gold and your silver, and give your body to be burned, and never know the Lord; but no one can ever really pray and not be saved. Everything is settled now—he "prayed"! "Whosoever shall call on the name of the Lord shall be saved."

Someone says, "Does it not make any difference how I pray?" No; God will forgive you if you do not know how to pray, if you only pray. It is instinctive to a newborn soul, you cannot help it. He "prayed"! How did the Lord quiet the fears of Ananias? He said, "There is a man just arrived in

town, Ananias, and his name is Saul of Tarsus." And Ananias said, "I have heard about him, he is like a beast of prey, he is breathing out threatenings and slaughter." And the Lord said, "He did do that, but he is not doing it now; Behold, he prayeth"—and you need not be afraid of a man who prays. He "prayed"! "Well, I am perplexed about a good many things,—what about the church?" I want to ask you this question, Do you ever really pray? Do you ever touch God in prayer? Do you? The trouble with so many churches to-day is that they don't pray. The church that does not pray may have all the wealth of Croesus, but it is dead. An individual who does not pray is dead. You are bound to pray if you are really in touch with the Lord. It is the first cry of a soul born again.

He prayed, and the Lord "was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom." *Manasseh had an answer to his prayer.* Did you ever have an answer to prayer—a real, definite, unmistakable, answer from heaven to the cry that went up from your heart? (Chorus of Hallelujahs). Why, my friends, when you have that experience it does not make any difference what the skeptics say; you are settled. If a man could come from the country—I don't know where he could come from, but if one should come from some place, let us imagine, where he had never seen or heard of a telephone, and he were to come into my office and say, "What is that on your desk?" "The telephone." "What do you mean by that?" "I mean that I can call any one of nearly a hundred thousand people in this city alone; I can just sit at my desk and get them on the other end of the line, though they be five or ten miles away, and I can talk to them; or, to someone away on the other side of the Continent, on the Pacific Coast." What if the man should say, "That is a pretty story! When I am home on the farm I cannot make my wife hear from the barn to the house—and you talk about speaking across the city!" "Well", I say, "let us see. What would you like to have sent from a downtown store? Order anything you like." He gives his order, and I just turn the dial, and I talk into that piece of mechanism. The man stands by and says, "It seems to me you are seven-eighths of an idiot anyhow, talking to a thing like that and saying you can get me anything I want!" I do not quarrel with him, but simply say, "Just wait. I am communicating with the store only through this instrument." Later a man comes in wearing the uniform of some store, and says, "You ordered this, sir?" And I say, "Give it to that gentleman." To the man I say, "Is that what you ordered," "Yes." "Well, do you now believe that I communicated with the outside world?" "I am afraid I must."

That is a fine way to deal with unbelief. Do you know the thing that is going to win the victory over unbelief to-day? Prayer. "He prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom." Manasseh prayed, and one day someone came into his dungeon and left the door open; he did not lock it behind him but said, "I come from the king." He used some instrument and broke the shackles from Manasseh's feet, and told him to stand up—they led him into a large place. "Where are you going to take me?" "Home." "Take me home!" "Yes; back to Jerusalem, and your kingdom." And Manasseh must have said, "I have spent a long time in folly, praying to idols, and they never answered me; but in my affliction I sought the Lord, and behold the prison doors are opened, and I am on my way back home."

That, my friends, is possible to-day; and if there is anyone in the dungeon I want to tell you that if you pray, God will lift you out of the dungeon, and put you on a throne. That is what you were made for. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." "Well, but", you say, "I am such a great sinner." Yes, but you pray; never mind about the rest. The Lord will answer.

You will have to take this chapter and finish the sermon for yourselves. "Then Manasseh knew that the Lord he was God." Manasseh knew many things before that, but the one thing he did not know was that Jehovah was God. And there are a great many people to-day who are very wise!—but the one thing that would make them really wise is that Jesus is God, and they do not know that great truth. There is nothing this world really needs to know more than that the Jesus of the gospels, Matthew, Mark, Luke and John, the

One Who went to the bedside and healed the sick, Who taught so wondrously, Who died and was buried and Who rose again—I say, what Toronto needs to know, and Canada needs to know, and this Continent needs to know, and all the world needs to know, is just this, that Jesus Christ is God, that all the affairs of this world, and all other worlds, are subject to the sovereign sway of the hand that was crucified. Oh, that is a wonderful story; that is what He meant when He said, "All authority is given unto me in heaven and in earth. Go ye therefore and tell everyone about it, that the King on the throne is the Jesus of Nazareth."

"Then Manasseh knew that the Lord he was God." Do you know it this morning, my unconverted friend? Do you know that God is just as approachable as Jesus was, just as gracious, just as tender, just as mighty?

And then *he restored the old religion*. He built a wall around Jerusalem and he said, "I am going to keep the enemy out after this." and inside Jerusalem he restored the altar, and the sacrifice, "took away the strange gods, and idols out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel." So he put all these things behind him, and came back to the place of blood, and there he was cleansed of all his sins, and restored to divine favour. That means that no matter what our condition, no matter what our record, we may so repent and turn to God, that all our past shall be forgiven, and we may be right with God to-day.

But there is one sad thing—and I speak to you fathers particularly; let me have your attention for a moment—"Nevertheless the people"—the people—the people—"did sacrifice still in the high places." Manasseh came back, but the people did not come back; and his own son Amon went on in the ways of sin, following the early example of his father. It may be that some will go so far that, while grace may reach them, they may never be able to recall or neutralize the influence of their own lives.

The Spirit of God is with us still; He can save great sinners still. Do you not think a religion that will save men like Manasseh is worth holding to? Do you not think the gospel that offers hope to men who have come to the end of themselves is the gospel the world needs? "Whosoever shall call on the name of the Lord shall be saved." Will you call on Him now as we bow in prayer in a moment? Is there an unsaved man here who will let his prayer go up to heaven, "God be merciful to me, a sinner." Will you not trust the Lord? If you entreat the Lord, we have the promise of His Word that He will answer, and you may go out from this building gloriously saved with an everlasting salvation, on terms of intimacy with God Himself.

Let us pray: O Lord, we believe that Thy children, many of them, would pray especially this morning for themselves,—

"Break down every idol, cast out every foe—  
Now wash me, and I shall be whiter than snow."

If anything has marred our peace, or interrupted our fellowship, or in any way interfered with our communion with God, we would come this morning, each for himself or herself, and humble ourselves before Thee, and pray that Thou wilt forgive us and receive us into favour and fellowship again. And then, O Lord, someone is praying here just now for the first time, some heart goes up to Thee in earnest supplication. Give to such an one the assurance of salvation. If any pray—and we trust many do—"God be merciful to me, a sinner", give to them the answer of peace, and the assurance of the promise of Thy Word that their prayer is heard, and their sins are forgiven, and Thou hast given to them eternal life. Hear us, Lord, as we pray. And now that our hearts have cried to Thee, we pray that Thou wilt help us openly that we may avow our allegiance to Thee, never hiding our light under a bushel, ever confessing that Jesus Christ is Lord, to the glory of God the Father. We ask it for His name's sake, Amen.



## Editorial

### A STATEMENT FROM THE BOARD OF EDUCATION OF THE NORTHERN BAPTIST CONVENTION REGARDING DES MOINES UNIVERSITY.

We publish below a statement by Dr. Frank W. Padelford which appeared in *The Baptist*, of Chicago, June 18th, regarding Des Moines University. Dr. Padelford's article will be read with great interest by all members of the Baptist Bible Union, and by friends of Fundamentalism everywhere. We ask our readers to study it carefully, and then to read our comments at the close of the article:

#### Statement Regarding Des Moines University.

By Frank W. Padelford on Behalf of the Board of Education.

"Des Moines University was organized about 1917 by a combination of the old Des Moines College and the Baptist interests of Central College at Pella, Iowa. For the location of the new institution property in Des Moines known as Highland Park College, a Presbyterian school was purchased. At the time, this seemed to the trustees a desirable acquisition for the new school as it was purchased at a reasonable price. However, the necessity of paying for the property, the high overhead cost of the plant, the maintenance of a more elaborate institution than the income warranted and the failure to receive from the new world movement anything approaching the amount of money that was expected—about \$418,000 out of \$1,360,000—found the school at the close of the New-World Movement period with the property paid for, but with heavy obligations and with an endowment of only about \$186,000.

"From that time, with decreasing receipts from the denomination, the situation has become worse. Last summer, in order to give themselves time to turn, the trustees consolidated as much of the debt as possible in a bond issue of \$225,000. During the past year the college has faced bankruptcy almost constantly.

"In April the Board of Education sent two representatives experienced in college finance to study the situation. They advised the trustees that the college was bankrupt and that to continue they must have at least \$150,000 to pay their floating debts and to finance the institution in the fall. In addition, to assure the continuance of the college an endowment of half a million dollars must be secured in the near future. The trustees saw no way to secure even a fair portion of the first sum. Last fall they presented their case to the Iowa Baptist State Convention and appealed for help in the desperate situation. The Convention voted to raise \$50,000 at once, but the churches have given during the year only \$10,000.

#### Consolidation With Drake.

"Feeling that the case was hopeless, the trustees entered into an arrangement with those of Drake University, a large institution of the Christian church, located in Des Moines, for an amalgamation of the two institutions and for the liquidation of the Des Moines property. They hoped that the liquidation would prove that the assets were sufficient to cover the liabilities.

"The Board of Managers of the Iowa State Convention felt that the assets of the institution were greater than the liabilities, and if anything were saved it should go to the Baptists rather than to Drake University. They therefore advised the trustees of their protest and of their desire to undertake the liquidation. This is the way the matter stood when we came to Chicago.

"Meantime, some of the alumni, anxious for the continuance of the school, approached the Baptist Bible Union in an endeavour to interest it in the college. A series of conferences was held in Chicago between representatives of the Bible Union, the trustees of the college and the Iowa State Convention. These resulted in the signing of papers by the three parties whereby if the Bible Union shall be able to present next week to the trustees \$50,000 in cash to

pay teachers' salaries and other pressing obligations, the representatives of the trustees agreed to recommend to their board that it turn the institution with all its assets and liabilities over to the Baptist Bible Union. This will consummate the arrangement, unless in the meantime the trustees find interested people who are willing to back them financially in saving the school.

#### Efforts Made by Board of Education.

"What has the Board of Education done to save this situation? This is a question to which the denomination is entitled to an answer.

"The board has in no way been a party to this transaction. It has been advised as to the proceedings, but has not been a participant. The three parties have been the representatives of the trustees of the Iowa State Convention and the Baptist Bible Union.

"The Board of Education transferred to Des Moines University from New-World Movement funds, \$418,000, the largest amount, with one single exception, to go to any institution. Since the close of the New-World Movement it has made annual appropriations to the running expenses of the school as large as the resources would permit. In all it has invested about a half million dollars in the university since the New-World Movement began.

"When the trustees faced the necessity of closing last January, the Board of Education made an extra appropriation and used its credit to the limit to enable the school to continue till June.

"The board has sought in every way to help the trustees to solve this problem.

"In a crisis like this, money is the only thing that counts. If we could have put enough money into this situation to save it, we should have had to invest, provided we could have borrowed it, at least \$120,000, which is one-half of the total amount which we received for the school last year. We do not believe, in view of the desperate need of many other schools, that we had any moral right to invest half our possible receipts in one school and put several others, like the Northern Baptist and the Kansas City Baptist Seminaries, into jeopardy. These institutions are dependent for a large part of their income on the Board of Education.

"We wish the Baptist Bible Union success in its new project. But we regard the loss of this school a tragedy and a disaster. We had hoped to see developed at Des Moines our strongest school between the Mississippi and the coast, and now it is gone.

"What are we to do? The last year of the New-World Movement the denomination gave us \$2,000,000 for the schools. Last year it voted us a budget of \$400,000, but gave us in cash only \$240,000. I give warning that unless the denomination is more generous to its schools, and more generous speedily, other schools will follow into disaster. They cannot make bricks without straw. It is time to wake up."

#### Comments on the Above.

By the President of the Board of Trustees of Des Moines University.

We make the following observations, not as Editor of *The Gospel Witness*, but as President of the new Board of Trustees of Des Moines University. Dr. Padelford's statement is perfectly accurate so far as it relates to the financial affairs of the University. Dr. Padelford estimates that it would have been necessary for the Board of Education to put one hundred and twenty thousand dollars into Des Moines for a year to save it. That is about our estimate, which we gave in *The Witness* last week, basing our calculations on the operating expenses last year, and the present liabilities of the University. We pointed out, as we had forty-six thousand dollars pledged, we should need another fifty-nine thousand dollars to pay off the current debt, and thereafter about sixty-five thousand dollars a year for running expenses.

But we print Dr. Padelford's article in order that our readers may get the point of view of the Board of Education of the Northern Convention which is utterly subject to Modernistic control. We appreciate Dr. Padelford's good wishes, but wonder what he means when he says, "But we regard the loss of this school a tragedy and a disaster. We had hoped to see developed at Des

Moines our strongest school between the Mississippi and the coast, and now it is gone"? If the Baptist Bible Union succeeds, and if the Board of Education be theologically sound, in what sense would Des Moines be a "loss" to the Denomination? The Baptist Bible Union differs in no particular in its theological position from the position of Baptists generally, say, twenty or twenty-five years ago; and if the Union can successfully operate Des Moines in agreement with the Union's Confession of Faith, we shall have at Des Moines a university that will stand for the principles upon which practically every Baptist educational institution in the land was founded.

We ask again, Why should the passing of this institution under Baptist Bible Union control be regarded as "a tragedy and a disaster"? Surely this shows how far some Baptists have departed from the faith of our fathers! Des Moines University will stand for the Bible as the Word of God, and for all the fundamental principles of a supernatural gospel. If blessing attends our efforts to conduct Des Moines University in harmony with these principles, as we believe it will, we think it is quite possible it will be, from the Modernist point of view, both a "tragedy" and a "disaster".

But it will be noticed that Dr. Padelford recognizes the great opportunity which Des Moines presents, for he says, "We had hoped to see developed at Des Moines our strongest school between the Mississippi and the coast." We expect to see Dr. Padelford's hope realized—with this exception, that Des Moines will be a Fundamentalist rather than a Modernist institution. And we are convinced that tens of thousands of Baptists all over the land will rejoice in this prospect.

But again Dr. Padelford says, "And now it is gone"! In this he is absolutely right, Des Moines University is gone—it is gone from the ranks of Modernistic institutions. Let that be noted all over America—Des Moines University is gone from the educational institutions sponsored by the Board of Education. We are not reflecting upon other institutions; we are accepting the judgment of Dr. Padelford himself, that Des Moines University "is gone".

Once more, Dr. Padelford calls attention to the decline in giving to the funds of the Board of Education from two million in the last year of the New-World Movement—which was only four or five years ago—to two hundred and forty dollars in the year just closed; and Dr. Padelford says that the Convention voted the Educational Board last year a budget of four hundred thousand dollars, of which amount only two hundred and forty thousand dollars, or only sixty per cent. That is to say, the actual cash received was forty per cent. less than the anticipated income as estimated one year ago.

From Dr. Padelford's statement it would look as though the whole Board of Education was about as bad off financially as Des Moines University itself. Dr. Padelford warns his readers that "that other schools will follow into disaster" unless the Denomination is more generous in its support of its schools. We have long contended that Modernism is a parasite: it builds nothing, but is sustained by institutions and organizations which orthodoxy has built up; and from Dr. Padelford's statement it would appear that Modernism will soon plunge a good many colleges and universities into bankruptcy.

#### "It Is Time to Wake Up."

These are the last words of Dr. Padelford's article. We have a conviction that the decline from two million dollars to two hundred and forty thousand in the income of the Board of Education is an indication that the people are waking up, and they are not going to support schools which exist to produce destroyers of the faith! Hence they have withheld their giving.

But what shall we say of Fundamentalists? We incur a great risk in writing as we do at this moment, for if the decline in giving be due, as is contended in many quarters, to the destruction of confidence resulting from the spread of Modernism, it follows that if it can be shown that there is one educational institution standing uncompromisingly for the faith once for all delivered to the saints, the hands of God's stewards will again be opened, and money will be forthcoming for its support. We therefore appeal to Fundamentalists everywhere to prove that it is time to wake up. The Baptist Bible Union has been fought on every hand by one of the most terrible of weapons, more deadly than German gas, the weapon of prejudice. Modernists every-

where recognized it had a definite programme, and that its membership was composed of men and women of profound religious conviction, who could not be turned aside from its purposes, were quick to see that it was a force to be reckoned with. Hence they have indulged in a campaign of abuse, and the Bible Unionists in some quarters are looked upon as religious Ismaelites who love dissension for dissension's sake. We now ask our Fundamentalist friends to at least be fair and examine the foundations upon which the Baptist Bible Union has been based, and see if there be a solitary principle set forth in our Confession of Faith that differs in any respect from the historic Baptist belief. And when they discover that Baptist Bible Unionists are merely Baptists who refuse to change their coat over night and become Unitarians, let them assist us in our endeavour to build up at Des Moines a great Baptist university, developing as rapidly as possible a theological department, so that there may go out from Des Moines, throughout the American continent, and to the uttermost parts of the earth, men and women who will be grounded in the faith of Christ, and who, taking unto them the whole armour of God, will stand in the evil day.

#### Financial Help for Des Moines University.

The present need of Des Moines University is for money. What a testimony for the Lord, what a salutary lesson might be taught our denominational leaders, if God's stewards who love the Book of the Lord and the Lord of the Book, would immediately help us to wipe off Des Moines indebtedness, and help us to show that where Modernism leads to bankruptcy, Fundamentalism leads to triumphant success! Come, brethren and sisters, let us pray for this, let us work for this, let us sacrifice for this. The Trustee Board of Des Moines University is solemnly pledged to permit nothing to be taught in any department of the University which is contrary to the faith once for all delivered to the saints.

#### AN EDITORIAL FROM "THE GLOBE", TORONTO.

(The following article, "The Middle of the Road," is taken from the editorial page of "The Globe", of Toronto. This paper is, perhaps, the most influential morning paper in Canada. Every Wednesday "The Globe" has an editorial on a religious subject, and no religious journal on the continent is truer to the fundamentals of evangelical Christianity than are these editorials in "The Globe". The paper is not the organ of any political party. Its news columns are kept clean, and the ethical quality of its editorial utterances is always in harmony with its religious editorials, of which "The Middle of the Road" is only a fair average. We print this editorial, first for its great intrinsic merit; and secondly to let our readers in more than twenty different countries know that there is at least one great city daily paper whose editorial management is not ashamed of the gospel of Christ.—Ed. G. W.)

#### THE MIDDLE OF THE ROAD.

Extremists have never been popular. But they have often been powerful. Extremists have been responsible for the greatest advances in discovery, invention and moral progress in the history of the world. Unpopularity is often a good test of greatness and righteousness. "Woe unto you," said the Lord Jesus Christ, "when all men shall speak well of you!" And he added with convincing exposure, "For so did their fathers to the false prophets." False prophets have never lacked popularity.

Extremists are intolerant. And intolerance is the worst of all sins in the decalogue of the neutral. Yet intolerance may mean the difference between life and death. The surgeon who is not intolerant of any contact with enemy germs, for himself, his instruments, his assistants and nurses, and his patient, may do his difficult work successfully, but let in an infection that will destroy all the good he has done. Intolerance of infection is the only safety for the patient whose life hangs in the balance.

"Lucky" Lindbergh was intolerant of anything that could endanger his

flight across the ocean, whether in his motor or in himself. He was not neutral or tolerant as he inspected his plane, nor has he been tolerant, in his personal habits of life, toward indulgences that are commonplace to most people. A little more easy-going tolerance on his part and he never would have reached Paris.

The Bible is the most extreme book in the world. We may say, reverently, that God is the greatest extremist in the universe; and we may well be thankful that He is. He is a jealous God: jealous of all that would injure those for whom He gave His Son to die that they might live. God's Word never deals in greys, but in blacks and whites. Its inspired writers had positive convictions, and did not hesitate to express them.

The strange phenomenon of to-day—perhaps it has always been so—is that men are ready to have positive, even intolerant convictions on everything except the greatest thing: religion. They caution one another not to be "dogmatic" on the subject of God, and Christ, and sin, salvation, the Saviour, Heaven and hell. Yet God's own Word is exceedingly dogmatic on these questions. It leaves us in no shadow of doubt in its declarations. When Christ taught, "the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." The entire Bible speaks with the same authority for it is equally the Word of God.

Men are putting aside its authority to-day, and setting up instead their own and others' opinions. Even professing Christian ministers are falling into this fatal indecision. Dr. John McNeill, that stalwart and uncompromising Scottish Presbyterian who worked with D. L. Moody in evangelism, and who is now minister of the Church of the Open Door at Los Angeles, has said with characteristic bluntness: "So many preachers are trying to go in the middle of the road these days that I have to take one side in order to get by."

The middle of the road! It is a pathetic position for a minister of the Cross and the Gospel of the Lord Jesus Christ. Those who have the conviction and courage to move over to one side, and that the right side, will find themselves in the company of their Lord and Master. He never liked neutrality. He will not like it at the end, when men and ministers who have professed His name shall come before Him for judgment. Were words ever uttered more cutting and revealing than the last of the messages of the glorified Christ, in the last book of the Bible, to the seven churches? The very name of Laodicea has become one of opprobrium because of it. These are the Lord's words:

And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.

The middle-of-the-road attitude is always self-satisfied, and always blinded. God pleads with men to come out of it into vision and life and safety. The middle of the road is broad. The side of the road is narrow. But one is death and the other is life. It is better to be in a narrow place with Christ than anywhere else without Him, for "there is none other name under Heaven given among men whereby we must be saved." It was the Lord Himself who said; "Enter ye in at the straight gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

**BAPTIST BIBLE UNION SENIOR LESSON LEAF**

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T. T. SHIELDS, Editor.

No. 3.

Lesson 2.

Third Quarter.

July 10th, 1927.

**PAUL BEFORE FELIX.****LESSON TEXT: Acts, Chapter 24.**

Felix was a slave until the Emperor Claudius freed him. But he became a slave of a worse kind afterwards, for Tacitus says that "in the practice of all kinds of lust, crime, and cruelty he exercised the power of a king, with the temper of a slave". He was ever a slave to lust, passion and cunning. Paul was called to stand before Felix several times.

**I. PAUL BEFORE FELIX THE FIRST TIME.**—Ananias the high priest who had ordered someone to smite Paul on the mouth as he stood before the council at Jerusalem, now leads the persecuting part at Caesarea. He has hired an orator, one of the sort who trained themselves for the higher practice of the Metropolis by practising in the provinces. This man is a glib talker, and he begins by pouring out a stream of fulsome flattery upon Felix who, of course, knew how to estimate such words. Then he brings several definite charges against Paul. First charge—he is a mover of sedition, having first described Paul as a "pest", a "plague". Second charge—Paul is a ringleader of the sect of the Nazarenes. Third charge—he goes about to profane the Temple. This is not the impression that Paul has made upon us as we have studied the facts of his life. How noble characters can be abused and falsely described! This sort of person still lives. Tertullus has a long family.

Now how does Paul answer the charges? Paul uses no flattery; he simply says that because Felix had been a long time in the country, seven years in Judea, and a longer time in Galilee, he understood Jewish matters pretty well. The charge of sedition can't be proved by any of them, he says, for his purpose in coming to Jerusalem was to worship. The second charge he admits is true, that he is a follower of the Nazarene, and that in this faith he was following the teachings of the Holy Scriptures. He replies to the third charge by saying that instead of profaning the temple, he was there purified to perform his sacred vow, and to bring alms for the poor. There was no attempt whatever to raise a riot. Paul tells Felix frankly that he preached the great fact of the resurrection of Christ, but of the charges of wrong which Tertullus had stated, there was not an atom of proof. And so Felix ought to have dismissed the case and freed Paul at once. But he suggests a delay. We have no account of Lysias coming down to Caesarea, and the case being tried again, during Felix's governorship. Felix's method was to get paid for his acquittal, so Paul is put back in Herod's palace again, though he is not to be treated as an ordinary prisoner.

**II. PAUL BEFORE FELIX THE SECOND TIME.**—This appearing is quite a different thing from the other. It is private. Felix with his wife Drusilla come to hear Paul tell them about the "Faith in Christ". We have seen what sort of man Felix was, and Drusilla was about his equal. She was the third daughter of Herod Agrippa I, of whom we read in Acts 12:1. She was a very beautiful woman, and was the wife of King Azizus, but when Felix saw her he persuaded her to desert her husband and be married to him. So they were an immoral pair. In some gilded chamber Paul is brought to talk about the things of Christ. How is he going to do it? These two had Paul in their power. They could easily crucify him or fling him to the lions. How is Paul going to speak to these two? Why, he is the same man that we have found him before, fearless, faithful, uncompromising. He reasoned of righteousness—something sadly lacking in the public character of Felix: of temperance—here he had reference to the immoral life of both his hearers: of judgment to come, when both of them would be called to stand before the awful bar of God and give an account of themselves. These tremendous realities gripped the conscience of Felix and made him tremble. Paul's searching message was spoken with withering power, so that even Felix trembled.

But Felix was unwilling to arrive at a great decision then; he procrastinates, "Go thy way for this time", he says. How many like him still! They know they are wrong. They are impressed by the truth of God; they dread the prospect of the Great White Throne, but they linger; they put off the impression; quiet the inner voice; they procrastinate and perish!

Felix sent for Paul several times, but the trembling was past, he is ever on the lookout for money. If Paul will only offer a fair amount of bribery, Felix will set him free. But the man who reasoned of "Righteousness and judgment to come" will offer no bribes. What a massive soul Paul is. How small Governor Felix and beautiful Drusilla look beside him! Sin withers a soul; salvation and righteousness ennoble always and everywhere. Drusilla and her son both perished in an eruption of Mount Vesuvius.

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## A SUMMERTIME REVIVAL IN JARVIS STREET CHURCH.

An Open Letter to the Membership of the Church from the Pastor.

My dear Friends:

There was a time when Jarvis Street Church, in common with other churches, assumed that little could be done for the Lord during the summer months beyond keeping the doors of the church open. In the summer of 1921, from sheer force of circumstances, we learned that "everybody" does not leave town during the summer months. Many people take vacations, but the majority are content with a vacation of two or three weeks, while large numbers take no vacation at all.

From the summer of 1921 forward the summer months have been among the most fruitful months of Jarvis Street's ministry. The building in the summer is usually filled at both services, and often uncomfortably crowded in the evening; while the open-air services on the church grounds every Sunday evening give us an opportunity to reach at least two thousand more. Thus, including the Pastor's morning class, the occupant of Jarvis Street pulpit, during the summer, may reach from five to six thousand people—indeed a prominent minister from the South who was present at an open-air service last summer estimated the crowd at forty-five hundred! We know few places on the American continent which present a greater opportunity for summer evangelism than Jarvis Street Church.

But now to our point. Jarvis Street needs a revival. We rejoice greatly in the prosperity which God has given us, but I am sure we are still living far below our privileges. I appeal therefore to every member of the church to give himself or herself with a new devotion to the service of the Lord. And let us be more in prayer: first in private, let us entreat God's favour with a faith that will not be denied. The three great weekly prayer meetings of the church will continue. I appeal to every member solemnly to resolve to be present at at least one, and more if possible. While worldlings wear themselves out in the pursuit of pleasure, let us wait upon the Lord and renew our strength.

Let us also resolve that nothing shall be permitted to have a place in our lives that would impair our spiritual power. If any have wandered from the Lord, or lost their first love, I beg of you, in the Master's name, to return to Him, and entreat Him to restore to you the joy of your salvation. Let us pray for the power of the Holy Spirit in our own lives, and through us, in the life of the church collectively.

Again I would venture to urge you to give yourself to house-to-house visitation as never before. Let this apply particularly, though not exclusively, to teachers and workers in our Bible School. Do not take it for granted a scholar is absent on vacation because he is absent from the class. Be sure you have the fullest information about your class, and spare no pains to secure

one hundred per cent. attendance of all your scholars who may be in town. And then endeavour to get new scholars even in the summer time. Oh, the thousands of spiritually hungry men and women, and boys and girls there are in Toronto! Many of them will not leave the city, or will leave it for but a short time. Let us labour to compel them to come in as never before.

In this connection I would emphasize again the importance of personal testimony for Christ at home, in the office, or shop, or on the street; wherever we go, let us always be about our Master's business. It ought to be that whenever the Jarvis Street members gather for worship, morning or evening, on the Lord's day, or at any of the meetings for prayer, there should be hundreds of non-members who have been brought to the services by the activities of the members of the church. Think of it! The stores do not close, the factories do not close, the offices do not close their establishments and take a long vacation in the summertime; the city water works, the electric light plants—all these things operate in the summer time as well as in the winter. Why, then, should the church of Christ, whose business is more urgent than all the rest put together, cease to press the claims of Christ upon men because the temperature is up? and because God, in His great goodness, has flooded the land with fruitfulness and beauty?

What of our opportunities? The Pastor will be home for the first Sunday in July, and he expects for nearly all the summer. At present he has but one Sunday engagement out of town, the first Sunday in August, at the Bible Conference in Montrose, Penn. The Pastor has had no vacation of any sort for six years, and he finds nothing so refreshing to spirit and body as to see the work of the Lord in Jarvis Street prosper. I would remind our church family that Jarvis Street has been much talked about all over the Continent, so that during the months of July and August, sometimes, nearly every State in the Union and every Province in Canada, is represented in the congregation, and, we may add, large numbers of the city churches are represented, too. Let us ask God to kindle such a fire in Jarvis Street this summer as shall spread throughout the whole Continent.

The Pastor greatly appreciates, as do all the members of the church, the great ministry of Rev. T. I. Stockley, exercised the last two Sundays, and continuing Sunday next. Mr. Stockley will leave next week for England, returning early in September to be ready for the opening of the Seminary work.

We expect to have a brief visit from Rev. W. M. Robertson, of Liverpool, who has accepted the call of the Mount Pleasant Baptist Church, Vancouver, B.C., and who will pass through Toronto in August on his way to Vancouver, where he begins his ministry in September. We do not know how long Mr. Robertson will be in the city, but we shall hope to have the privilege of hearing some messages from the Lord through him during August.

Praying that God may visit Jarvis Street with a deluge of spiritual blessing during the summer months, I am,

Affectionately your Pastor,

T. T. SHIELDS.

#### NEWS NOTES.

**The Editor in New York.**—The Editor has preached for Dr. Haldeman in the first Baptist Church, New York, the last two Sundays, returning to Toronto each week, and will preach there again next Sunday.

**Des Moines Appointments.**—The Faculty Committee of the Board of Trustees of Des Moines University will meet in Des Moines July 5th to 8th, and the Board of Trustees will meet in the same place July 12th.

**The Jarvis St. S. S. Picnic.**—The Jarvis St. Bible School held its annual picnic June 21st at Exhibition Park. Tea was served in the great Transportation Building. About 1,400 sat down to the first table. We have not the exact figures for the total attendance.

The day closed with a joint open-air service, St. John's Presbyterian School uniting with Jarvis Street in a great open-air testimony. The new Jarvis Street Band made its first public appearance and played well from the band stand.