

# The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF JARVIS STREET BAPTIST  
CHURCH, TORONTO, AND OF EVANGELICAL TRUTH

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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 BLESSED HOPE."

A Sermon by the Pastor

Preached in Jarvis Street Church, Toronto, Sunday Evening, June 10th, 1923.

(Stenographically reported.)

"For the grace of God that bringeth salvation hath appeared to all men.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2: 11-14.

I am to speak to you for a few Sunday evenings on the truth of the second coming of our Lord, as "the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." It is a truth which is not at all palatable to the natural man. The coming of the Lord is not a "blessed hope" for some people; in the nature of the case it cannot be. The day of the Lord is not light, but darkness for those who have not received the Lord Jesus as Saviour. I am not at all surprised that unconverted men should greatly dislike the doctrine of the Second Coming of our Lord. For when He comes, I read that He will come "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." This is a day of grace. It is still true of Him Who is the supreme revelation of God, that "this man receiveth sinners, and eateth with them." The day of God's mercy is with us: "To-day if ye will hear His voice, harden not your hearts." There is no reason why the penitent may not receive forgiveness of sin: "Christ died for our sins according to the scriptures; and he was buried, and he rose again the third day according to the scriptures." There was a day in my ministry—and I am not so very old—when I had a feeling that surely everybody in an intellectual way, at least, believed that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." That is the heart of the Gospel; but I have learned that multitudes of people do not now believe anything of the kind. And so it is necessary for us to repeat it again and again, and to remind you of this all-important fact that "once in the end of the age Christ appeared to put away sin by the sacrifice of himself." "The grace of God that bringeth salvation hath appeared to all men." That is why Jesus came into the world—He came to save sinners: "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners."

I think there is special value in quoting these simple texts of Scripture. Our brother, whom I baptized a few moments ago, came into the prayer-meeting last Tuesday. He is a street-railway man—I am not sure whether a motorman or conductor—but he came off his route, and if he had come to an ordinary prayer-meeting he would have found the doors shut, as he did not get in until half-past nine. But he said he had to come to bear testimony to what God had done for his soul. He was converted through reading the "Witness." It was not the Pastor's comment on a text; it was a verse of Scripture quoted that went like an arrow to his soul by the power of the Holy Ghost, so that he could not sleep; he had to get out of bed and settle the matter with the Lord. Therefore, I bring you this text of Scripture. If you go away and say, "That was not much of a sermon," that is your condemnation. We may not be able to preach, but we can testify for the Lord. If you have not a Bible, we will give you one. Just quote the Word of the Lord and the Holy Spirit will bless it, and somebody will be saved.

And so if men will not have Christ, it is not surprising that they do not like to hear that He is coming again. I say, it is a most unpalatable doctrine to an unconverted man. Nor am I surprised that modernists hate the doctrine of the Second Coming. Of course, they say that everybody who believes in the inspiration and authority of Scripture is a premillennarian. They try to give us a bad name, and they think that is about the worst name they can give anybody, and so they call us premillennarians. They say that is the doctrine they hate. It is not anything of the kind: back of it all, the doctrine they hate is the doctrine that Christ will come. There is something vastly more important than the consideration whether He will come before or after the millennium; the question is whether He will come again.

Now, we believe He will come again in bodily form: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And our text tells us that that great fact is the "blessed hope" of the believer; that it is the culmination of all God's promises to him, that "the grace of God that bringeth salvation hath appeared to all men," and it has taught us how to relate ourselves to this present evil world, but it has taught us above all things to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

I. It is a "blessed hope," first of all, because in the coming of Christ THE FAITH OF ALL BELIEVERS WILL BE GLORIOUSLY VINDICATED. I know, in some circumstances, it is not particularly polite to say, "I told you so." But I look forward to a day when some of us will be able to say, "I told you so," and we will say it because we believed what God, first of all, told us. Martyrs have sealed their testimony with their blood; they have laid down their lives because they believed that every word in that Bible was inbreathed by God the Holy Ghost, that it was the very word of God that cannot lie. And rather than surrender their confidence in that Book, and in Him of Whom it speaks, they have laid down their lives; they have been fools for Christ's sake. There are some people who have to taste a little bit of that sort of thing to-day. I do not think they are deserving of any sympathy at all; but it is no longer an easy thing for a man to stand fast by the Book, and to say, "I believe it with all my heart." You may class me with the unlearned and ignorant; you may tell me that I am behind the times; you may give me any name you like; but I believe that that Bible is the Word of God: I am going to follow its teachings, and die in the confidence that not one word that is written shall ever fail. "Well," says Mr. Higher Critic, "you are a fool for your pains." Thank you, sir. But my day is coming. Do not forget that. "Judge nothing before the time, until the Lord come." The Lord is coming some of these days, and it will be a dark day for the critics when He comes.

But, my dear friends, the Lord Jesus is coming to verify every word that is written in this Book; He is going to fulfil every prophecy that is written herein. In His first coming He fulfilled the prophecies relating to His first advent, even to the minutest detail. He was born in Bethlehem; He went down into Nazareth; He went into Egypt; He rode into Jerusalem on a colt the foal of an ass. He, in every particular, there on the cross fulfilled the prophecies contained in the Old Testament—and you remember that He did it deliberately; for when Peter drew his sword and cut off the ear of the servant of the high priest, Jesus commanded him to put up his sword into its sheath, and he said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" But how then

shall the scriptures be fulfilled, that thus it must be?" Our Lord Jesus could come now if He wanted to come, and He will come when He wills; but He will fulfill every word that is written in that Book. It will be a glorious day when the faith of His elect is vindicated, and they stand before an assembled universe, not as fools at last but as a generation of wise men whom God Himself had made wise unto salvation.

Our faith is tried in these days: "For a season, if need be, ye are in heaviness through manifold temptations." That does not merely apply to the bread and butter question; it does not apply only to sickness and bereavement. Our faith is tried in a hundred ways, and in this present day every one of us is being tried to the utmost; there is almost enough, even in our day, to deceive the very elect. But why are we being tried? "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." Our faith will glorify the Lord Jesus; it will be an element in His glory when He comes.

And so I urge upon those of you who believe in the old-fashioned Gospel to look for that "blessed hope." Try to be patient until the Lord shall come; try to endure the sneers of unbelieving men, to be willing to go without the camp bearing His reproach, to be willing to be classed among those who are but as the filth and offscouring of the earth. But remember, that as you have believed in Jesus you are now to look for His coming, and to wait for that day for Him absolutely to vindicate your trust. Meantime, we need not trouble what men say about us.

II. There is also another reason why the coming of the Lord is the "blessed hope" of the believer. It will be THE TIME WHEN WE SHALL ENTER INTO THE POSSESSION OF OUR PURCHASED INHERITANCE; it will be the time of "the redemption of the purchased possession." We have much to comfort us here. I have heard my father say on more than one occasion that if the devil were dead, and all the fires of hell were put out, the Lord's people would serve Him still. And I believe they would: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It is worth while following the Lamb whithersoever He goeth for the joy He gives us here. If you have any doubt about it come to the prayer-meetings next week. It is true there are joys in this present life which are "unspeakable and full of glory"; yet every one of us knows that our redemption is not complete: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"—wisdom by the power of the Holy Ghost; righteousness, imputed to us by the God of all grace; sanctification, the life-process and discipline through which every believer must pass; but, oh, in the future there is that glorious hope that we shall enter into the full experience of His redemption. We may have our drawbacks here; we suffer from many a handicap. This tabernacle in which I live has served me fairly well so far—not much to look at, but it is fairly vigorous—and yet, I have had experience enough to know that it will not last for ever. Sometimes the wind blows even over the heads of comparatively young men, and makes them to feel that they live in a mere tabernacle, and that they have not that "building of God, an house not made with hands, eternal in the heavens." It is a fine thing to have a new suit of clothes some times. I heard a man say some time ago that he felt an added self-respect when he came from the tailor. He surveyed himself in the mirror, and said, "I am improved somewhat." It gives you a comfortable feeling to have good clothes, and to have a good house in which to live. But what I want more than anything else is a new body, that is free from all the infirmities of the flesh, free from every tendency to sin. God is doing something for us, I trust, in our minds—renewing our minds, and enabling us to "prove what is that good, and acceptable, and perfect, will of God"—doing something for us in the realm of the spirit. And yet you find a ripe saint who comes to the eveningtime of life, with the accumulated experience of many years of God's faithfulness, with a testimony of half a century of God's goodness behind him, and we say that we wish such an one could live for ever; but just at the time when he promises to be, most useful, he begins to feel the infirmities of the flesh, and this old body begins to shake: "The strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low . . . because man goeth to his long home."

And the old man, rich in experience, mature in his judgment, having a fuller knowledge of God than the mere youth can possibly have, has to say, "You will have to excuse me. This body will not carry me any longer." Blessed be God, we are going to have some day a body that will be just as perfect as the mind and the spirit: the spirit, soul, and body are to be preserved blameless—entire—until the coming of our Lord Jesus Christ: "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body—the body of our humiliation—that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." And we look for that "blessed hope," for at His coming we shall be raised again, "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Isn't that a "blessed hope"? I cannot understand why a professing Christian should not be passionately devoted to this great truth; I cannot understand why any blood-bought soul should not be numbered among that great host who love His appearing. I can conceive of no more glorious consummation of our hope than that Jesus should come and give us perfect bodies, so that spirit, soul, and body—a trinity in unity, gloriously one with Father, Son, and Holy Ghost, may live with Him for ever. That is the salvation I like to think of; and I believe it was for no lesser purpose than that that God manifested Himself in Christ.

III. Well, we shall also be perfected IN THE MORAL AND SPIRITUAL SENSE AT HIS COMING. At the very best, my dear friends, "we see through a glass, darkly,—truth is many-sided. And any man who thinks he monopolizes all the truth is still in the kindergarten class; there is very much more that we have to learn—but then we shall see "face to face: now I know in part; but then shall I know even as also I am known." "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Some day we shall get out of the shadows, and in the matter of spiritual knowledge we shall know as we are known; we shall, for the infinite satisfaction of our own souls, know the truth as we do not know it now.

Let me quote you a scripture with which you are familiar: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." All that any man can possibly know of the glory of God shines from the face of Jesus Christ. He is the "Sun of righteousness," and He Who said, "Let there be light: and there was light," also said, "The Word was made flesh, and dwelt among us"; and He "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." There is a sense in which we have seen the face of Jesus Christ only as yet through a glass darkly, but some day we shall see Him face to face: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

In that day we shall be without fault before the throne of God. There is no perfection promised until that day: "He shall come to be glorified—how?—in his saints, and to be admired in all them that believe." How is He to be glorified in His saints? Does it mean that we shall join the great chorus and praise His Name? No. What is the glory of God? So often I have said it to you in one way or another: The glory of God is not His reputation; the glory of God is His essential character; the glory of God is what He is, not what men think Him to be. And He is glorified only as He discloses Himself. And He in that day will be glorified in His saints because His saints will reflect His glory, because they will be like Him: "When Christ who is our life, shall appear, then shall ye also appear with him in glory." The work of grace will be completed, and He will have fulfilled His original purpose when He said: "Let us make man in our image, after our likeness." We shall be like Him at last, and I am glad of that. You have seen the little boy, just a little bit of a fellow, who is a great admirer of his father. And when some friend comes in and looks at him and says, "Well, he is a chip off the old block. Yes, he looks like his father," you see that little fellow walk off with head erect, proud to be judged to be like his father, because his father, to him, is the greatest man in the world. I remember when I used to look up to my father—when he seemed to me to be somewhere near the stars—and I thought if I could ever grow up to be as big as he, I should be thankful. It is a great thing to have caught a view of the Lord Jesus, and to feel every day you live, I would rather be like

Christ than anything else in the world. The greatest desire of my life is to be conformed to His image and likeness.

When shall that be? You may throw what stones you like at us, my unconverted friend, and tell us we are pretty poor samples of Christians. We mourn it; we ought to mourn it more deeply still. But I want to tell you that some day you will see that we shall bear the likeness of a King, by His good grace: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Somebody says, "I believe in the doctrine of election." So do I with all my heart; but I do not believe anybody was elected merely to escape hell and get to heaven: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." We were elected to Godlikeness—nothing less than that. "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." The Apostle takes one glorious leap into the future. The tendency nowadays is to lay the emphasis upon the present. My whole soul revolts against this gospel of social service as a substitute for the Gospel of individual personal regeneration. It is a denial of the great fundamentals of the faith, a reversal of the divine programme entirely. I believe in social service as a product of regeneration. Zaccheus restored that which he had taken away. But, my friends, we shall get back to the power and the glory of the old Gospel when we put the emphasis where our Lord Jesus puts it—and that is, in the future. Our Lord Jesus said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." He said, "My kingdom is not of this world"—or, of this age. This is a dispensation of grace, when He is gathering to Himself those who shall be redeemed by His precious blood. But the fulness of the glory and power of the kingdom of God is in the future.

IV. The second coming of our Lord is a "blessed hope," BECAUSE IT IS PAY-DAY, just to put it simply. How many of you like pay-day? Well, that is what the Lord's coming is to the believer. Now, do not make any mistake. Salvation is not earned by works of righteousness which we can do. May I say again for the sake of any who are unconverted here, that I may not be misunderstood, that I may not mislead you, that salvation is the free gift of sovereign grace, and you can do absolutely nothing to earn it; you have to receive it as a poor bankrupt sinner from the hand of the Lord Jesus, or you will not receive it at all:

"Nothing in my hand I bring;  
Simply to Thy cross I cling."

That for evermore is the way of salvation. But when we are saved there are rewards for service. I read to you the parable of the talents; I might have read the parable of the pounds, as the same truth is there. "A certain nobleman went into a far country to receive for himself a kingdom, and to return." And some day the Lord Jesus is coming back to reckon with His servants, and He is going to open His books and take account of the lives we live. He will reward us according to our works. You will remember what Paul said: "As a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."

I suppose all who are Christians believe that some day we are going to be rewarded. But let us try to live for that day instead of living for the present. That is the difficulty. Remember that Jesus is our paymaster, and that some day He will come and reward us. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" We cannot believe while we are watching to see whether the world smiles upon us. I believe that is one of the greatest of all the temptations that come to a minister of the Gospel; he is tempted to please his congregation; to preach in such a way that everybody will say, "Our beloved Pastor is a great preacher; a very popular man, you know;" he is tempted to conduct himself in such a

way that all the denominational leaders will say, "He is a great man—no crank, he just minds his own business; he does not interfere with anything that does not concern him; he does not upset a university or anything like that; he does not interfere with heretical professors—he just goes on and preaches the Gospel. Come down and meet him at the club." And a good many ministers are tripped up with that kind of thing. I have had to face it myself. I tell you frankly many a man in his own conscience knows that if he be true to God, he will put his foot down and say, "No, I will have nothing to do with that. I am living for the day when my Lord will open his books, and I am going to be true to him if the heavens fall." A "cup of cold water", you know, is written down in His book; do not be afraid, my friend, that you will be forgotten. I have been pastor of a church for many years now, and I have had something to do with denominational activities, too, and I observe that those who receive most prominence are those who do the least work. I know in our own denomination there are some men who for years have just been denominational drudges. I have a man in mind now. He works about eighteen hours a day, and has done ever since I have known him. It seems that you cannot break his back; you put on more burdens and he carries them all. No one says, "Well done" to him, but some day in the Convention some stripping comes forward and takes the very work this man has done and receives the applause. That is not going to last for ever, my friend. The day is coming when our Lord will open His books, and the man who has done the work will get the reward.

You just try to live, if you are a Christian, so that there will be something written down in God's book. Remember the story of the man at the king's gate, who "put on sackcloth with ashes, and went into the midst of the city and cried with a loud and bitter cry." And one night the king opened his books and read in the records of the chronicles of an act that some man had done. an act of service, and he called his servants, and he said, "What was done for this man? How was he rewarded?" They said, "There is nothing done for him." Oh, there is many a page in God's book like that. And if God from the Throne should ask, "What has been done for him?" all Heaven would answer, "Nothing has been done for him." But the King will see that something is done for him. He always pays His servants; He will reward them according to their works. And as surely as Mordecai rode upon the king's horse through the street of the city, and it was proclaimed before him, "Thus shall it be done to the man whom the king delighteth to honour," so when our Lord Jesus comes He will see to it that those who have served Him will be suitably rewarded. General Booth—the present General—when he was here said, "My officers receive large salaries—payment deferred." All the King's servants receive large salaries—payment deferred; but we will get it some day, my friend. You know we are like a soldier yonder in the trenches, when he was kept so close to the trenches that he did not have time to go on leave to spend his money. The Lord has a saving account for us up there, and He is putting in some every day if we serve him, and when He comes He will reward us. That is what Paul meant when he said: "I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." I unshed to know a man who coveted university degrees. He was continually talking about some degree he was working for. And I told him once he would die by degrees if he did not stop talking about it. Really, he did die, ministerially. He was good for everything except for the things he professed to be able to do. This is a degree that I covet: Peter said, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The coming of our Lord is that "blessed hope" that the tables will be turned some day, and we shall all have the place to which we are appointed.

V. I shall say only this other word in this connection: It is The Bride's Marriage Day. Even the courtship has been very beautiful. We have received a good many love-letters and a great many presents. The King of Glory has sent His servants to minister to us, and the angels have come to bear His love messages: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." He has seen to it that we have been carefully protected against the Marriage day. But that is not the marriage. It is a great thing to know that we are Christians; it is a great thing to have the Holy Spirit in our

hearts teaching us the meaning of God's Word, teaching us how to pray, and interpreting to us the letters which our Lord sends to us—I say, that is a great and glorious privilege; but it is not quite like seeing Jesus face to face. I have heard that some ladies have what they call a "hope chest"—isn't that what they call it? They live in hope that some day they will need what they are putting away into that chest. Well, the Bride of Christ has a great "hope chest." This truth of the second coming is the "hope chest." There we find all those things which we shall need when the Lord Jesus comes.

And, my friend, He is certainly coming for His Bride. He will not send death after us. I love to remember that the Lord Jesus would not trust anybody to work out my redemption. He came Himself. He said, "That is too great an undertaking to entrust even to an archangel. I must go myself": "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." I am so glad that it was the Son of God who died upon the cross. If it had been an angel incarnate, I might have had some doubt about the efficacy of his blood. But it was God Himself: "God was in Christ, reconciling the world unto himself." And seeing He paid the price of our redemption, I am quite sure He will come to complete that work of redemption Himself. Do not let anybody rob you of that; do not let the modernists explain away these glorious promises in connection with the coming of our Lord Jesus. He said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." I remember a brother who came here a year or so ago. He had a foreign accent, a little lisp, which only gave effect to his testimony; and that stamped it upon my memory. He gave us his testimony in the after-meeting one night; he expressed his faith in the Lord Jesus, and I think he shouted "Hallelujah" once or twice. That is permissible in Jarvis Street, you know. And when this brother got nicely warmed up, he said, "Some of my friends say I am crazy. I tell them that may be so, but I am going to a beautiful asylum."

I observe that it is the bridegroom, generally, who is more anxious for the wedding-day than the bride. I know a little about these things, because I am taken into confidence some times. The bridegroom is so impatient, and thinks the day will never come; but the bride says that the "hope chest" is not quite ready. I want to assure you that the Divine Bridegroom is more anxious for that day than you are. Jesus is more anxious to receive His Bride unto Himself than His Bride is to be received, and He will not delay His coming one unnecessary hour. He has gone to prepare a place for me. I do not know why it should take so long. It did not take Him long to make this world; it is taking Him a great deal longer, apparently, to make the other. But He has His own plan and purpose; the day has been appointed by the Father, and when the hour strikes, the white horse and his Rider will come down the skies, and it will be said, "the marriage of the Lamb is come, and his wife hath made herself ready."

My dear friends, we can afford to be poor; we can afford to be despised and rejected; we can afford to be laughed at; we can take our place with these glorious witnesses of the Lord Jesus in New Testament times, who were quite willing to be excluded from the upper circles of society, and to be regarded as unlearned and ignorant. May God separate us from all these things. I do not believe we can be useful until He does; I do not believe any minister can be useful until he is set absolutely free to declare the whole counsel of God. Let us live for that blessed day, and rejoice in the prospect of seeing Him.

May I close by asking the unconverted what you are going to do about it. My friends, this is God's book, and every promise that is made to us is going to be fulfilled: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." May God help us, first of all, to look to the Cross, to believe in "the Lamb of God, which taketh away the sin of the world,"—and then, ever to be "looking for that blessed home, and the glorious appearing of the great God and our Saviour Jesus Christ."

I wonder is there any one here who is not a Christian, who is unprepared for that day, who this evening will make choice of Christ as the Holy Spirit has spoken to you. Is there anybody here who, by the illumination of the Holy Ghost, has been led to see that there is something in this religion after all that it is not a thing for time, but for eternity? Is there one here who has not yielded himself to Christ, or a backslider who has been out of fellowship with Christ who will this evening come back again? We invite you to come as we sing, "Jesus is coming again."

## CHURCH NEWS.

**The Open-air Work.**—The open-air services have had a fine beginning. At this writing we have had two Sunday services, two Tuesdays and one Thursday. The attendance at all of them has been most gratifying. Last Sunday we had a great audience. Tuesday evening, after the Pastor had given an address, ten came to the platform and gave ringing testimonies for Christ, eight young men and two ladies.

One thing is most important in this connection, that the hour's prayer-meeting inside, preceding the open-air service, should be maintained at its full strength. Remember that whatever blessing has come to Jarvis Street has come in answer to prayer. Whatever else is neglected, let us put prayer first.

**"Many Waters Cannot Quench Love."**—Did it ever rain more heavily since the days of Noah than it did last Saturday night? Notwithstanding the terrific storm, no less than sixty braved both wind and rain to pray. Of course our numbers were greatly reduced, but we praise God for a fire burning in Jarvis Street which even a cloud-burst cannot put out.

**Remember the Treasury.**—As we pray, let us not fail to pray that God will continue to supply our material needs. As a church we have often been like the widow of Zarephath with only a little meal in the barrel and a little oil in a cruse. But God has never failed us. As the summer comes on and many go away, we need to pray much that God will supply our needs. We have no anxiety, but we do really need to go to Heaven's Bank for supplies. Let us all go together.

**Don't Forget The Witness.**—The church authorized a campaign to increase our circulation. We hope to launch this soon. Meantime let our readers remember that we carry no advertisements, and receipts from subscriptions do not pay a tenth of the cost. But in this also hitherto we have had enough. We ask all our readers who find blessing in these pages to pray for our Witness Fund, too. And if this meets the eye of anyone who has a proportion of the Lord's tenth awaiting disbursement, we venture to ask that the claims of The Witness be considered. You know what this printed missionary teaches. Help it along.

**Sunday Morning Communion.**—The coming Sunday (July 1st) the morning service will be devoted to the Communion, and the ordinance will be observed at the close of the morning service. Let us have a large attendance.

**The Church and Sunday School Picnic—When?—**

**WEDNESDAY, JULY 4th.**

**At Centre Island.** All remember with delight our greatest picnic of last year,—but this must in all respects be greater. We urge every single member of the church to come—men and women, boys and girls—everybody.

**Directions.**—Meet at foot of Bay St. at 1 o'clock to take 1.20 boat to Centre Island. Races commence at 2.30; tea from 5 to 6. Gifts of money towards prize fund will be thankfully received by any officer of the school, or at the church office.

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## The Church Calendar

**Sunday.** For the week beginning Sunday, July 1st, 1923.

10.00—Prayer Service in the Church Parlor, Mr. George Greenway.

11.00—Public Worship. The Pastor will preach.

12.15—Communion Service.

3.00—The Bible School will meet.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship. The Pastor will preach.

8.45—Open-air Service about the platform on the church grounds. The Pastor will preach.

**Tuesday, Thursday and Saturday, 8 o'clock—Meeting for Prayer.**

**Tuesday and Thursday, 9 o'clock, Open Air Services**

**The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00; Evangelistic Service, conducted by Rev. W. L. McKay.**

**Wednesday, 8.00, Prayer Meeting.**