

The Gospel Witness

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PASTOR AND EDITOR

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

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The Jarvis Street Pulpit

"THE GREAT THINGS ELISHA HATH DONE."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday morning, Sept. 16th, 1923.

(Stenographically reported)

"And the king talked with Gehazi the servant of the man of God, saying, 'Tell me, I pray thee, all the great things that Elisha hath done.'

"And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, 'My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.'—II Kings 8: 4-5.

THIS was our text for last Sunday morning. Two weeks ago we saw that it is our privilege to entertain the truth, to afford hospitality to the Word of the Lord. And we observed how the Shunammite made a little chamber on the wall, and welcomed the prophet to her home. That sermon was in last week's WITNESS. Last Sunday morning we had another view of the Shunammite. War and famine had intervened. She had emigrated to Philistia, and had spent seven years away from home, and then returned to her own land again, wondering, perhaps, just what position "the man of God" still held among her people. And as she came to the king's house Gehazi was in conversation with the king, and the king was asking him about Elisha: "Tell me, I pray thee, all the great things that Elisha hath done." Gehazi endeavoured to respond to the king's request, and to tell him how he had restored a dead body to life; but while he was in the act of describing the miracle, the Shunammite came in, and with her, her son. "And Gehazi said, 'My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.'" And very appropriately he stepped aside to allow this great woman to tell some of the great things that Elisha had done.

We shall carry our story forward, therefore, a little farther this morning; for you will remember that when Jesus began His ministry in the synagogue at Nazareth, He found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor"—on

that occasion He referred both to Elijah and Elisha as being types of Himself. The story of their lives is a prefiguration of the record which God hath given us of His Son.

I. First of all, we shall find this lesson in the text and in its surroundings—**THE PERENNIAL ATTRACTION OF MORAL AND SPIRITUAL REALITIES.** There are some things of which we soon weary. There are some books which may be read only once. There are stories which will bear but one telling. But there are other things of which we may continue to speak with the assurance that people will be interested in the message we bring.

When this woman returned to her own country, as we observed last Sunday morning, notwithstanding all the thrilling events of the war which had intervened; notwithstanding all the experiences of the seven years of famine; she discovered that from the king upon his throne to the humblest of his subjects, there was nothing so interested them as "The great things which Elisha has done." Not so very long ago it was predicted that the gospel would lose its charm, that the Great War would blot out all that had preceded it; and that for the rest of our lives we should talk of nothing else but the war. But the war was scarcely ended until the whole world wearied of talking of it. It remains true to-day that there is nothing which will command the interest of men and women like the story of the great things which our Elisha hath done.

Now the miracles wrought by both Elijah and Elisha were much more than mere physical wonders. Elijah restored the son of the widow of Zarephath to life; and when he had done so, she declared: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." Through the physical miracle, she learned the moral and spiritual lesson God designed to teach. "I have written to him the great things of my law, but they were counted as a strange thing." But behind the great things which Elisha did were the great things of God's law, the great principles of His government, the great principles which govern our relationship to Him. And the same is true of the miracles of the New Testament. Whether you consider the miracles wrought in the days of His flesh, the things which Jesus began to do and to teach; or open the pages of the subsequent history of the Christian Church where by the power of the Holy Ghost the same wonder-working God showed His hand,—it all has the same message. Behind every physical wonder there is the moral and spiritual reality in which men and women are concerned.

It is significant that the one who asked to be told about "the great things which Elisha had done" was Jeroboam, the son of the notorious Ahab and Jezebel, of whom it was said: "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." Notwithstanding his training, Jeroboam was supremely interested in the great works of Elisha. As a matter of fact, there had been no person in all Israel who had so commanded the attention of Ahab and Jezebel as Elijah.

I suggest to you a problem for your consideration. What is the explanation of the interest of a bad man in religion? Why is it that bad men are interested in religion? A book was put into my hands only this last week, which I hope to refer to in next week's **WITNESS**—a book highly commended by *The Christian Guardian* as an exhibition of "assured scholarship"; a book that absolutely denies everything that is fundamentally Christian. And I said to myself, "Why in the world did the man write it? If he does not receive the

benefits of religion, why doesn't he leave it alone?" Why write about Christ? Why talk about Christ? Why concern ourselves about Him at all? Why should we be interested in "the great things that Elisha hath done" if we will have none of His message? But evermore the message of the Lord is the savour of life unto life, or of death unto death. Hence men cannot leave religion alone, even if they would. They are compelled to consider the great things which God does in the world; for God will leave not Himself without witness; and the day will come when every mouth shall be stopped, and all the world shall become guilty before God. He will be justified when He speaks, and clear when He judges. I venture the assertion, therefore, that there is nothing in the world that will command the interest of men in our day like the great things which Jesus has done. Religion is still a subject of the most absorbing interest. Even false religions are an expression of the soul's dissatisfaction with all mundane things, and of the hunger of the soul that was made for God, for something that this world can never supply.

II. But we have reason to praise God that WE HAVE IN THIS WORD A RECORD OF MORAL AND SPIRITUAL ACHIEVEMENT WHICH IS COMMENSURATE WITH OUR MORAL INTERESTS. The hunger of the soul may be satisfied at this table. There is nothing that will satisfy the soul like the story of the things which Jesus has done. How satisfying to the intellect, to the heart, to the conscience,—I do not know how you feel when you have wandered through the fogs of evolutionary guesses;—but how unsatisfying the whole thing is, just groping after something, just seeking to push the great First Cause back as far as possible—on the other hand how satisfying, I say, to intellect, and heart, and conscience, are the triumphant and certain words of Scripture! "In the beginning God created." It is the beginning of the story of the great things, as Dr. Neighbour reminded us on Friday night, which Jesus has done. For if you are going to believe the whole story of His exploits, you must go back to the beginning; "for all things were made by him, and without him was not anything made that was made."

One of the wonders of the gospel of the grace of God is THE MARVELLOUS PREVISION IT EXHIBITS. God has anticipated our every need. The gospel of God's grace is no after-thought. Redemption is not a work of repair: it is a work of re-creation, foreordained of God from the very beginning. I do not cease to wonder at the riches of God's Word. Some young man goes away from home; and while he was at home he was accustomed to having his clothing looked after and all his needs anticipated. And he wonders how he will get along when he gets away. His mother packs his trunk for him, and he leaves for the city. By and by he opens the trunk, and he discovers something there that he had never thought he would need—but there it is. And after a while he discovers another need, and he goes to his trunk and turns it over, and behold, his mother has thought of that! He may, indeed, need some thread and a needle—young men do sometimes—and he wonders where in the world he will get it, or how he can buy it. But he looks into that wonderful trunk, and even that has been provided for; and he marvels that his mother has anticipated his every need. That is what the Lord has given us in this Book. It is a trunk packed for the journey; and no matter what you need you will always find it there. It is among the great things which our Elisha has done. He has anticipated your utmost need; and I do not care where you travel, what rank or condition in life may be yours, you will always find that God is equal to every emergency.

Let me now remind you of some of the outstanding miracles of Elisha's

time. They are so suggestive of the wonders of divine grace wrought in our experiences; and they are suggestive of the subject about which you and I ought always to be talking, for about us there are men and women asking us to tell of the great things which our Elisha hath done. Now what things have we to tell? It is my ambition that every member of this church should be a preacher, a witness for the Lord Jesus; that we should be holding services all the day, on the back of the street car, as Dr. Norris said the other evening—anywhere and everywhere, always telling “the great things that Elisha hath done.” A preacher is supposed to have some little idea of what he is going to say before he comes to the pulpit; and you ought to have some idea of what are you going to say to-morrow before you go to your place of business. You ought to have some idea of what you are going to preach about to-day, for that is your business. No matter where you work, your business is to be telling the great things that your Elisha hath done. Now what are they? Will you turn them over in your mind; so that your mind will be ready furnished; so that the story will be upon your tongue; so that you will have an answer to give to everyone concerning the hope that is in you?

I read of one of the great miracles that Elisha wrought, how he met the enemy in the very heart of his own camp, where the king of Israel was; and the very men who had come to take it, found themselves in Samaria surrounded by the armed men of Israel. And the king said, “My father, shall I smite them?” And the prophet said, “No, get them a good dinner. Make sure that it is a good one.” And he set provisions before them, and they had a good meal, when their eyes had been opened. “And now,” said the prophet, “Go home to your master.” And they went home to their master, spared, forgiven their attempt to destroy the prophet’s life. Now, my friend, you and I have been just there again and again, in the hand of divine judgment. God in justice could have crushed us. He could have visited us with His wrath, but instead of that, He set great provisions before us. He forgave us our sins. If you ask me the greatest miracle I know, it is this: so far as I am concerned, the forgiveness of my sins. That is the thing I cannot understand. Nothing but the grace of God could ever have made it possible. And if we realize that great truth, that when justice said, Shall I smite him? mercy pleaded in our behalf, gave us the bounties of His grace and sent us on our way rejoicing. And there is nothing the men and women of Toronto need to hear more than that. There is not one who has not some consciousness of his past, some sense of blameworthiness,—not in the deep spiritual sense of conviction of sin, notwithstanding the story of divine forgiveness will interest the world as nothing else will. And it is for you and for me to tell that story to-day and to-morrow and all the days, that our Elisha spared us, forgave our sins, washed us in the precious blood, robed us in garments of righteousness, and set before us all the dainties of the King’s household that we might be fat and flourishing as the children of God. Will you tell that? Never mind discussing the weather and all the events in the newspaper. Nobody wants to read yesterday’s newspaper. Haven’t you observed that it is out-of-date? It is a story that is past; it does not need to be repeated. But this is never out-of-date, the story of your forgiveness will always be fresh.

Then there is that matchless story of the cleansing of Naaman, the “great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.” And Elisha came into that life, and cleansed him of his leprosy, and made him a whole man. It is one thing to be forgiven of our sins: it is another

thing to have the sense of cleansing, to rest in the assurance of it: "The blood of Jesus Christ his Son cleanseth us from all sin." And haven't you a story to tell, that whatever prosperity you enjoy in this world, whatever accomplishments you had to your credit, whatever rank or prestige you may have enjoyed, that there was something within and beneath it all that nothing but the power of God could touch. You know how God came and how He cleansed the leper; and you could tell that story of "the great things that Elisha hath done." Down in the city, my dear friend, there are great men, there are men who are prosperous,—and please do not reserve your gospel for the man who sweeps the street. It is very easy to talk to the man whose hands are soiled and who is clad in rough garments. But remember this is the story of what God did for a man in an exalted position, a man who was next to the king, great with his master and honourable. And I venture the assertion that there are people in this City, who are ranked as successful men, who are prosperous in business, who live in great houses, who have at their command all worldly pleasures, who are envied by their neighbours; and yet who know in their own hearts that, beneath all that appearance of prosperity, there is a deadly something that they have never been able to cope with; and they need a message that you can give them, they need the story of the great things that our Elisha can do for the captain of the king's host. I think we have all failed here. We do not carry the gospel as we ought to people who are somewhat difficult of access. You all know how true that is. A man who is accustomed to receive the commands of others, who is in a somewhat subordinate position, we all think we can go to him; and yet it is the other man very often whose heart is hungry for the very thing we have. Now if the Lord by His Spirit should lay it upon your heart during this week to go to some man of high position, dare to go in His Name, and tell him "the great things that Elisha hath done;" for remember, it was the king himself who was asking this question. The king was anxious to know; and there is that in the gospel of the Lord Jesus which will minister to men and women in the most exalted, as well as in the humblest station of life.

There is also a story of a supernatural birth, and a supernatural resurrection. By the blessing of God a new life came to the house of the Shunammite. and then that life went out again, and then it was received from God the second time—born again out of death. That was the message which the Shunammite had to tell. Wouldn't you like to be a boy again? Wouldn't you like to be a girl again? Wouldn't you like to live your life over again? How we have spoiled it! What a record we have written! What a story we should have to tell if we had to tell it from the beginning until now! There is not one of us who would not like to tear out many of the pages of life's record, and begin it all over again. And that is the story of the grace of our Elisha, that He makes it possible for us to begin again, makes it possible for every poor sinner to begin again. "Ye must be born again." It is the most wonderful story in the world to take to a man whose life is wrecked and tell him that you know of Somebody Who can take the record of that life and blot it all out and then by His power let him begin life again,—be born from above, begotten of the Spirit of God, and live his life all over again. That was the story that Gehazi was trying to tell. Just at that time he was speaking of how Elisha had raised a dead body to life, telling how "when all the hopes of life had crumbled, when life was a long record of disappointment, when everything had failed—Elisha came, and behold, the lad lived again by

the power of God through him. And that is the story of the gospel of grace. "I will restore to you the years that the locusts hath eaten."

There was *still another aspect to Elisha's ministry. It was a record of preservation through war and famine.* The life that had been given had been preserved, until at last the woman actually stood in the presence of the king, and at her side the life that had been restored and preserved through all the war and famine years. Some people wonder that the church of Christ does not make greater progress. The existence of the church of Christ, of a true church, is itself a miracle. What if you were to find some morning in the garden, when the thermometer registers twenty below zero, say in January or February,—what if you were to find some delicate exotic flourishing and blooming in a snow-bank? The whole city would come to look upon it and wonder that it had escaped the frost and survived in the winter's climate. But that is the wonder of grace. We are born from above. The life that is in the believer is not indigenous to this climate at all: it comes from heaven; it is a hothouse plant; it belongs to another country altogether: and if you can find a man or woman trusting in Jesus, walking in fellowship with God, a plant which the heavenly Father hath planted, bearing the fruits of the Spirit in this world, then it is one of the miracles that our Elisha hath accomplished; and you had better call the whole city to come and look at it. It is a marvellous thing. "The angel of the Lord encampeth round about them that fear him, and delivereth them." In the book that I referred to a moment ago the writer says that the mind of Jesus was filled with the mythical story of angelology and demonology, that Jesus believed in angel and demon possession, which, according to the writer, was not true. Do you believe in angels? I do. Some of us would not be here if it were not for God's angels. What of the story of the horses and chariots of fire round about Elisha? I was talking to some of my ministerial friends one day, and I said, "I have no difficulty with that miracle at all. You may deny the horses and chariots of fire as much as you like; but I have ridden in one of the chariots myself, and I know they are real." O yes, that is the story we have to tell, not only that He gave life but that He preserved it; and by His good grace we are here to-day to praise His name.

III. And now this simple word: **WHO IS GOING TO TELL THIS STORY?** What is God's way of publishing "the great things that Elisha hath done"? There you have a man asking that somebody should tell him the story; and he is a type and representation of the whole wide world. "Tell me . . . all the great things that Elisha hath done." And you have Gehazi trying to tell the story. I am a little bit puzzled about Gehazi. He was the servant of "the man of God." Now if the story of Naaman's cleansing is in its chronological order, then either Gehazi was himself a leper; for after that he went out from the presence of "the man of God" a leper—either he was himself a leper—and it is scarcely conceivable that he should come into the presence of the king if he was still a leper—or he must, like Naaman himself, have been cleansed of his leprosy. If he was a leper, I do not wonder that Gehazi did not tell his story very well; for if he was uncleansed it meant this, that he had lived in the presence of Elisha; he had seen Elisha do these wonderful things by the power of God; he had seen him heal the leper, raise the dead; he had seen him make the iron to swim; he had seen him do one thing after another; showing that the power of God was in him; but if he was still a leper, he himself had not been subject to that miraculous power. What a terrible thing that would be, to have the whole world asking for somebody to

tell of the great things that God has done, and to have no story to tell ourselves! But I rather think that Gehazi's leprosy was a temporary experience, like that of Miriam. I think he must have been cleansed of his leprosy; although we have no record of the fact. And if so, then he himself would have been able to say, "I can tell you of how he cleansed Naaman, but I have a greater story than that. I can tell you of how he cleansed Naaman, but to have told that would have forced him to confess a story of which he was ashamed. I think there are a lot of people in the church just like that. Theoretically, if you talk to them quietly, they say, "I suppose I was a sinner like others, but please do not bring that up against me. I do not want to go and tell people I am a sinner saved by grace. I am prepared to discuss this matter in an academic fashion, but you must not ask for my personal testimony. I would rather tell what Elisha did for somebody else." Gehazi was trying to tell the story, and in walked the woman, and Gehazi said, "This is the woman, and this is her son. She can tell you better than I can." Of course, she could. *It is the voice of Christian experience that prevails after all.* You can theorize about these things as much as you like; but it is the man or woman who can tell what Jesus has done for him or for her who will prevail in the lives of others. I wish I could encourage every saved man and woman here this morning to begin. I believe we should study the Word. I believe we should try to qualify ourselves for a larger ministry. And if there are some young men here who have the ministry of the gospel in view, then I suggest to you that the gospel deserves the best; that we ought to do our utmost to train every power of the mind so that it can be exercised at its fullest strength in the work of preaching the gospel. But do not wait until you have been to college before you begin to tell the great things which our Elisha hath done; because possibly when you get to college somebody will tell you that Elisha has not done any great thing; and you had better be sure of it before you go, and you had better form the habit of telling what He has done, and then they cannot stop you. The man who had been blind all his life was more than a match for the doctors of the law. He said, "One thing I know, that, whereas I was blind, now I see." And that is the testimony we have to give to-day each for ourselves, to tell "the great things that our Elisha hath done." Why should we not get back to the simplicity of the Bible? I was going to say of the New Testament, but the same is in the Old Testament. God never commissioned His Church to build up a great institution, an elaborate organization, with all kinds of societies and every facility for entertaining and amusing worldly minds. He gave His church but one commission: we are to go and witness for Him—just to tell "the great things that Elisha hath done." One of the things that inspired me during this past week and thrilled me through and through was this, that in every address this principle was observed, and the Lord Jesus was exalted. And that is your supreme duty and privilege and mine, everywhere to bear witness to the reality of Jesus Christ. May He help us so to do for His Name's sake. Let us pray.

It takes two for a kiss,
Only one for a sigh;
Twain by twain we marry,
One by one we die:
Joy is a fellowship,
Grief weeps alone;
Many guests had Cana,
Gethsemane had one.

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

"IN DEMONSTRATION OF THE SPIRIT."

The great war being waged in all denominations to-day between Fundamentalism and Modernism is really a battle between Supernaturalism and Naturalism in religion. The Christian religion is either supernatural through and through, or it is the greatest delusion which ever imposed itself upon the minds of men. From beginning to end, the Bible claims to be a supernatural book. It tells of a supernatural Person, Who was supernaturally born; Whose ministry was characterized by the exercise of supernatural power; Who was supernaturally raised from the dead; and Who by supernatural power ascended up where He was before. The Bible insists that salvation is a supernatural experience. There is involved in it a supernatural birth; and the life thus begun is to be supernaturally sustained by communication with supernatural powers. All this postulates a personal God, Who exercises a supernatural power in response to the cry of the human heart. If the religion of the Bible is not all this, then it is nothing, and we are still in the dark. But if it be this, what is the Church's mission but to demonstrate the supernatural? It is of value argumentatively to prove the supernatural character of the Book, and to insist upon its fundamental teachings. But unless this can be done "in demonstration of the Spirit and of power," there is no hope that men will receive our testimony. The whole controversy, therefore, between Fundamentalism and Modernism admits of a very simple solution. "The God that answereth by fire, let him be God." And how can the Fire fall, or how shall the Power be exercised, but in answer to the prayer of God's people? Therefore, the crying need of the day is not merely truer preaching and sounder teaching, but more prayer and still more prayer. The church that can prove that God, the wonder-working God, is in the midst of her and still able to make men new creatures, will never want for opportunity to exercise its witness.

MAINTAINING GOOD WORKS.

In the Epistle to Titus, when Paul has clearly stated that salvation is wholly of grace, and "not by works of righteousness which we have done," he adds, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." We cannot too strongly emphasize the principle of salvation by grace; but, at the same time, we must recognize that the only proof of salvation to the observer consists in the good works which they behold. Therefore, of all people in the world, those who believe in God ought to be careful to maintain good works. Thus those who profess to believe that the gospel is the power of God unto salvation ought to be instant in season and out of season in proclaiming it. To hold this as a theory and not to give dying men the advantage of the truth we proclaim, is to proclaim ourselves hypocrites. To profess to believe the Bible to be the Word of God, and then in all our religious activities to relegate the Bible to a subordinate place, is really to give the lie to our own profession. To profess that we have an Almighty Saviour still living and interceding in our behalf, and at the same time to resort to all the pleasures of the world for satisfaction is to render our testimony utterly valueless. It is, therefore, incumbent upon us that we should work as well as pray. Professing to believe that we are His workmanship, we must give evidence that we have been created unto good works which God has before ordained that we should walk in them.

AN EMINENT LAWYER SPEAKS.

We have received the following article from an eminent Toronto lawyer who is not a Baptist, but a regular reader of this paper. We are in such cordial agreement with it that we desire to share it with our readers:

Grace and Judgment.

HAS NOT THE TIME COME for a stronger presentation of coming judgments, in view of their nearer approach, as indicated by passing events, and the increasing knowledge of prophecy, as time and study throw light upon it? We surely should remember our Lord's words as to the days of Noah. Our present day is startlingly like what those days must have been.

Scripture clearly shows that these days are the "last days." Even those who read little but the daily papers have misgivings which they cannot account for. Startling events are in the air. Unrest and uncertainty grow daily. There is no present remedy in sight. The world sighs for, but fails to find, a man equal to the occasion. The iron rule of a despot would be preferable to the world's increasing chaos and the fear of something worse ahead.

The Church of Christ, His Bride, know what all this means, though worldlings do not: nor do they know that their unconscious dread is the Hope of those who look and long for the return of their Lord, firstly to take them to Himself and then back again with Him, when He comes to rule the Nations with a rod of iron, and judge and destroy the rebels of the King of Kings.

All this was revealed to Enoch, the seventh from Adam, five milleniums ago (Jude 14). The Bride was reminded of this when our Lord went to take His place at the Father's right hand. (See Acts I and John XIV). Shortly He will ask for and receive His inheritance (Ps. II). Surely the world is ripening for the most awful tribulation that it has ever seen!

Not for nothing did Noah for 120 years tell of the coming flood. Not for nothing did our Lord Himself tell of coming judgments. Not for nothing are men's hearts, at this moment, failing them for fear of those things that are coming upon the earth. Thoughtless and godless men of the world are like boatmen above the Falls of Niagara, unconscious that they are drifting into the current that leads to the fall, and then, realizing their danger, shriek for help which no human being can give.

For nineteen centuries the Gospel of God's Grace has been preached, but only with partial acceptance. Men in the so-called Christian countries are getting farther and farther away from God. Indifference, the prevailing sin of the Laodicean days, that is these days, goes hand in hand with various cults, which are reproductions of the heresy of Marcion, the Gnostic, who was denounced by Polycarp, the martyr, in the words, "I know thee, thou first-begotten of Satan!" This heresy is now reproduced in "Christian Science," Theosophy, the "New Theology," Swedenborgianism, etc. All these, with the Russellites, Modern Methodists, Modernists, Unitarians, etc., who all deny the fundamentals of Christianity, can well, "worship" together. (Worship what and whom?). To these enemies of God and His Christ will be added Jews who reject their Messiah, unregenerate Mohammedans, Buddhists, Confucianists, and all others who reject God's offer of mercy through Christ. Over all these looms the shadow of the "Scarlet Woman," "the Mother of Harlots," Satan's Masterpiece. Though she does not yet deny the Deity of our Lord, He is practically ignored and the image of Mary, styled the "Mother of God," takes the place of that of her Son. She will soon lead the van of the motley crew, but the banner of the "Man of Sin," the "Son of Perdition," will wave over them all. An amalgam of these nauseous heresies would appropriately form the religion of those awful days.

The kingdoms of this world were once offered by their blasphemous Prince to the Son of God, the meek and lowly Jesus, and by Him refused. But in the near future they will be offered to the man of Satan's choice, who will be his vice-regent, his tool and his willing dupe. The battle will then be fought to a finish between the rebellious Lucifer and the One who comes as "King of Kings and Lord of Lords."

God has said, "My Spirit shall not always strive with man." Judgment, so long delayed, will come at last. We already see the signs of His coming for His Bride. It will not be long after that when He will come "with ten thousand of His saints to execute judgment upon all."

Is it not time for preachers to wake up and preach things appropriate to

the times we live in? Too many of them have been lulled into fancied security by the sophistries of Satan. Are the pews to say to the pulpits what God said to His sleepy shepherds in Isaiah's time:—"My watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber." (Isaiah 56: 10).

Thank God, they are not all like that.

THE BEGINNING OF A GREAT CAMPAIGN.

Last Sunday was one of the greatest days we have ever had in Jarvis Street. Under the inspiration of Professor James Entzminger's appeal, a great army of workers went forth in the afternoon to find material for the building of a house for God. Many went out in fear and trembling, but trusting God to go with them. Some who were not strong enough physically to go from door to door remained in the church to pray. These workers returned at the end of the afternoon having called at over five thousand homes, and taken a census of approximately twenty-five thousand individuals. This was a great afternoon's work, and gathered for us great material out of which to build our Bible School. But the workers themselves were filled with a joy unspeakable and full of glory. At the evening service there was a great congregation, and everyone felt that the power of the Spirit of God was present. In response to the invitation twenty-one persons came forward. Some of these were Baptist church members living in the city who had not brought their letter. Others were believers who came forward indicating a desire to be baptized. While still others were penitents, seeking the Saviour. Several professed conversion, and others desired to be baptized, and still others to transfer their membership from out-of-town churches to Jarvis Street. In the after-meeting that followed, very naturally a large number of those who had been working in the afternoon told of blessing they had themselves received in seeking to help others.

The canvass revealed the fact that large numbers of people have ceased to go to church because so many churches have ceased to give them the Word of God. It showed also that many parents were careless about their children's attendance at Sunday School, because they felt that in the modern Sunday School too little attention is given to the actual teaching of the Bible. The census also disclosed the fact that in our own constituency, round about our own doors, Jarvis Street Church has a great many warm friends.

We have felt for some time that real revival fires were burning, and on Sunday they blazed up a little more brightly. The Tuesday evening meeting, with its large number of strangers included in the company which crowded the prayer-room to the walls, furnished further evidence of the presence of the Lord.

COMING ON TUESDAY.

Professor James Entzminger, who was Professor of Mathematics in a Southern college for twenty-five years, has a way of charming everybody he touches, and inspiring everybody to attempt great things for God. He insists, however, that his work is preparatory, and that the real dynamo is his brother, the Rev. Louis Entzminger. If that be so, there are two of them! Brother Louis will be with us on Tuesday, and will speak Tuesday, Wednesday, Friday and Saturday evenings. We shall take plenty of time for prayer on each occasion; for Mr. Entzminger comes to summon us to hard tasks, and only the Spirit of God can make us willing to undertake them. At these meetings Mr. Entzminger is particularly anxious to meet all the church members, and more especially, all those who will assume leadership, either as officers or teachers in our new great Bible School. Let no one suppose that this is a plan for children only. We hope to build into the School every individual member of the church; and if only the members of the church will come and hear Mr. Entzminger, we are sure that they will all desire to have a part in this great work. These meetings, however, will be open to the public, and an invitation is hereby extended to all who are interested in the study of the Word.

Among other things, the census has revealed the fact that round about our doors, and actually within walking distance of Jarvis Street Church, there are thousands of people who are untouched by any church or Sunday School; and

among this great number there are thousands whom we think we ought to reach and build into this School. If Jarvis Street Sunday School does not become the greatest Bible school in the Dominion of Canada, it will not be for want of material. The material is at our doors; and we have an opportunity that is unsurpassed anywhere in the world. Further, it may be said that in our own immediate neighborhood large numbers of people, who do not call themselves Baptists, express a preference for Jarvis Street Church. The details of this wonderful story will be unfolded under Mr. Entzminger's magic hand. Some people do not know diamonds when they see them; some people have fortunes beneath their feet and do not know it; but Mr. Entzminger comes to open our eyes, and to lead us to see, as our good friend, Dr. Conwell, would say, that Jarvis Street is situated in the midst of "Acres of Diamonds."

We, therefore, urge every member of the church, particularly, and everyone else within reach of the building, who reads these words, to come and hear this entrancing story of the fabulous wealth that lies about our doors, with which we may work, and concerning much of which the Lord will say, "They shall be mine in that day when I make up my jewels."

The Rev. Louis Entzminger will begin an evangelistic campaign October 7th, when the great army of new teachers with their lists of definite prospects will have the opportunity of seeking to bring their new scholars to these evangelistic services, and thus also to Christ. Wonderful days are before us, and such an opportunity as the Pastor has never seen. We must, however, in all this remember that this work can be effectively done only by the mighty power of God.

MORE STRAWBERRY-PICKERS WANTED.

It was an inspiring sight last Sunday morning to see such a great number volunteer to go out into the streets and lanes of the city to call men and women to the gospel supper. About 25,000 people were canvassed during the afternoon. But Prof. Entzminger has mapped out another section of the city which he wants canvassed the coming Sunday, Sept. 30th. We are sure the workers of last Sunday will be glad to hear they are to have another chance at the strawberry-patch, for their testimonies last Sunday and during the week showed they are anxious for more.

We therefore invite all who are willing to gather further material for the Lord's building to bring a double lunch with them on Sunday—one for lunch time before they go out, and one for tea time after they return, so that they may remain for evening service. Tea and coffee will be provided.

HOW NEW TESTAMENT CHRISTIANS ENJOYED THEIR DINNER.

We have repeatedly called attention to the principle that the scripture was not given us merely to be discussed and admired, but to be worn as a pair of shoes, and to be used as a two-edged sword. The only way to understand the Bible is to practice it. Then its profoundest teaching becomes obvious. To enjoy the Acts of the Apostles we must do the acts of the apostles. We saw this illustrated last Sunday. The workers yielded the satisfaction of a comfortable dinner at home for the make-shift of a cold lunch. But when we saw that great company eating their lunch we felt as though they were seated at an elaborate banquet. What was the secret? Who was the chef? What was the bill of fare? A free conscience and a will attuned to the divine impart a heavenly flavour to the plainest fare. In the joy of being about their Master's business they repeated apostolic history, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." Those who write another chapter of apostolic acts on Sunday will enjoy the flavour of another apostolic dinner.

EVENING COMMUNION.

The evening Communion service will be postponed from October 7th to October 14th.

THE PASTOR IN KENTUCKY.

The Pastor deeply regrets that on account of an engagement entered into long ago, he will be away for two Sundays, September 30th and October 7th, when he will be engaged in an evangelistic campaign in Kentucky. In some respects, however, his absence may be an advantage. The really healthy church will carry on its work even though the Pastor be away; and the Pastor is ambitious that Jarvis Street should be like a great family in which there are many grown-up brothers and sisters who can look after the affairs of the household just as well as the one who is regarded as the leader of the flock. One of the secrets of the blessing which during the last two years has attended the work in Jarvis Street, is that the rank and file of the membership have learned to pray and work as never before. And under the leadership of the Entzminger Brothers and by the blessing of God, we are confident that wonders will be accomplished in Jarvis Street in the next ten days.

A GREAT CHURCH MISSIONARY MEETING.

Under the auspices of the *Women's Mission Circle* and the *Young Women's Mission Circle* of Jarvis Street Church.

KEEP THE DATE!

Thursday evening, October 4th, the Annual Thank Offering meeting of the two women's Mission Circles of this church will be held in the Lecture Hall at 8 o'clock. This meeting will be open to the whole church, and the speaker will be Miss Mary Bliss of Immanuel Church, who will tell of the work of our Women's Home Mission Society among the Germans, Scandinavians, and Slavs in the Northwest. Thank-offering envelopes have been sent to every woman in the church. We trust they will pray about their offering, enclose it in the envelope, and bring it with them Thursday evening.

Let no one miss this meeting! Come and learn what God is doing among those in our own land who speak other tongues. Come and help pray for them.

GOOD NEWS FOR ALL THE YOUNG FOLKS.

On Wednesday next, October 3rd, the Junior Gospel Lantern Services will re-commence for the Fall and Winter season. There will be additional new features this year at these popular and profitable meetings for the boys and girls, and a large attendance is anticipated on the opening night. "Cousin Fred" will show some beautiful pictures and give the story in his own inimitable style, the subject of the picture lecture will be "Fire! Fire! Fire!" while "Uncle Hutch" has some new Gospel choruses to introduce, as well, of course, all the old favorites. There are other surprises in store, and all boys and girls are urged to be on hand and register by 6.45 p.m., meeting to begin at 7.00 and close promptly at 8 o'clock.

Every Jarvis Street scholar is expected to bring at least one other boy or girl along on this opening night.

Will the members of Jarvis Street Church pray earnestly for God's richest blessing to be upon this effort to bring the boys and girls to Christ week by week.

The Church Calendar

Sunday.

For the week beginning Sunday, Sept. 30th, 1923.

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

10.30—Communion Service.

11.00—Public Worship.

12.15—Prof. Jas. Entzminger will address Bible School Workers in S.S. Hall.

3.00—The Bible School will meet.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship.

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

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School,

3.00. Evangelistic Service, 7.00—Rev. W. L. McKay.

Wednesday—8 o'clock—Prayer Meeting.