

The Gospel Witness

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

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The Jarvis Street Pulpit

IF CHRIST SHOULD COME TO TORONTO.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, April 6th, 1924.

(Stenographically reported.)

"Nevertheless when the Son of man cometh, shall he find faith on the earth?"—
St. Luke 18: 8.

IT is well frequently to remind ourselves that our Lord Jesus is coming again. There are some who boast of being forward-looking men; and that is well. We cannot live in the past. We may not live wholly in the present. We must prepare for our to-morrow. And the most tremendous event, which is certainly included in the divine programme for the future, is the personal visible return of the Lord: "Once in the end of the age Christ appeared to put away sin by the sacrifice of himself. . . . and unto them that look for him shall he appear the second time without sin unto salvation". There are some possibilities of the future, and some actualities of the present, concerning which the individual may afford to be indifferent. They are not directly related to him; they may be related to others, but they do not come within the sphere of his life. But there is no one who can afford to be indifferent to this great fact of the coming of the Lord: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him". There are some movements of present day history concerning which the Church need not be particularly alarmed; they do not relate themselves directly to the Church's life. But the second coming of Christ must be a matter of supreme interest and importance to the body of God's elect people, who have been called by the effectual call of grace, washed in the blood, and adopted into the divine family—the "church of the firstborn, which are written in heaven". There are some things in which human governments, the State in general, may have no interest; but this tremendous event has to do with all governments, with all nations, with all kindreds, and peoples, and tongues, the world around. Indeed, the promise of the coming of the Lord relates itself to the entire creation; for "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also,

which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," which will take place at the coming of the Lord. This is—

"The one far-off divine event,
To which the whole creation moves."

How strange therefore that so many professing Christians should be indifferent to this great fact, that the Word of God is full of the promise of the Lord's return! I have no new thing to say this evening; but shall endeavour to stir up your pure minds, following the apostolic principle, by way of remembrance; and to call to your recollection great truths to which some of you have already given intellectual assent, but which may have no practical sanctifying power in the life.

I.

I remind you of THE CERTAINTY OF THE COMING OF THE LORD. The Son of man will come. That is one event about which there can be no question whatever. He will carry out His programme; and, at the striking of His hour, the sign of the coming of the Son of man shall appear in the heavens, and He will be manifested. His first coming was promised from the beginning, but long delayed. From the dawn of human history, there sprung up in the human breast the Messianic hope, by reason of the promise divinely given that a Man should come from the Lord Who should be a Redeemer. You will find that hope running all through the Old Testament. The venerable Simeon waited for His coming, to whom it was revealed that "he should not see death, before he had seen the Lord's Christ". The woman of Samaria declared, "I know that Messiah cometh, which is called Christ". The "blessed hope" was before God's believing people for long centuries; and from the first proclamation of the promise to the hour of its fulfilment was a longer period than has elapsed since Jesus went back to heaven. And He Who failed not to keep His Word in respect to the first coming of the Lord will not be slack concerning His promises relating to His second appearing. The Lord is never in haste as we are. He does not reckon years by the rise and set of sun. I read to you this evening a thousand years are, to His infinite view, but a day, and a day as a thousand years. And the promise which has almost faded from human memory, and whose fulfilment seems to be so long delayed that some actually question whether it ever can be or will be fulfilled—that promise stands, and our Lord Jesus will certainly come.

I suggest these things to you who are students of the Word, particularly you young people, and the great number who of recent months have come to a knowledge of the truth, and have found an interest in the Word of inspiration. Read for yourselves the promises of God relating to the coming of the Son of man. His coming is promised in the Book; and its fulfilment is absolutely necessary to the vindication of His truth. I am not surprised that so many, who assume that this Book is obsolete, should fail in an understanding of its prophecies. For there are large sections even of the Old Testament that can have absolutely no significance apart from the promise of the coming of the Lord. I have said it before, but I repeat it: There is not a single word of this Book from the first of Genesis to the last of Revelation, that is obsolete—it is "the word of God, which liveth and abideth for ever".

I read in the New Testament that "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed". But God's promise to Abraham has not yet been wholly fulfilled. The land that was given to him and to his seed after him to be a possession for ever has never absolutely come

into their possession. But as sure as God is God, and as sure as His Word is settled in heaven, it were "easier for heaven and earth to pass, than one title of the law to fail". Genesis is a prophetic book, which reaches forward to the millennial period, and far beyond; and the living God will see to it that every solitary word of it is fulfilled. The Bible is the most interesting and vital and up-to-date of any book in the world. There are prophecies in the Old Testament, as well as in the New—I speak for the moment of the complement of God's Word, of its vindication, of the honour that must accrue to Him from the faithful fulfilment of His every word—which make the coming of the Lord absolutely essential to prove that God is true. He will come, and keep His promises to His elect.

His coming is *necessary to the completion of our redemption*. What is salvation? A present possession? Yes. But we have only the earnest of our inheritance; we have not the inheritance itself. We have had only a small payment out of the vast estate to which we are heirs, paid to us by the divine Executor as a pledge and guarantee that it is all ours in Christ. And it is a very good earnest, too; it is enough to get on with! Even now we may "rejoice with joy unspeakable and full of glory"; even now we may say "to me to live is Christ". If there were no heaven, in one sense we should not have much to complain of. I remember hearing my father say once that, if the Devil were dead, and all the fires of hell were put out, the Lord's people would serve Him just the same, from sheer love of doing it. I say, the earnest of our inheritance is worth while; but it is nothing to what the inheritance itself will be: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations". "For in this we groan, earnestly desiring to be clothed up with our house which is from heaven,"—there is the old man, or the patient yonder in the hospital, whose tabernacle is being gradually dissolved. They are included. "Now for a season, if need be, ye are in heaviness through manifold temptations; 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: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory". Some day these bodies of ours will not ache any more; some day we shall never be tired; some day we shall never have a headache; some day we shall have done with sore throats—we shall be able to sing God's praises without any difficulty; some day we shall not need watches, for we can serve Him day and night in His temple, because we shall have bodies that will be like unto His glorious body, changed into that image, "according to the working whereby he is able even to subdue all things unto himself". It is therefore necessary that Jesus should come again to complete our redemption.

It is necessary to *the redemption of the whole creation*. I love to think that this is God's world. My conception of God is that He is a Sovereign; that He never was defeated; that He never can be defeated; and that in the end of the day God will be all and in all. It is a beautiful world,

"Where every prospect pleases,
And only man is vile."

And yet this is not strictly true; because even "the whole creation groaneth and travaileth". In a few weeks, you will have to deal with the dandelions; you will have to dig up the weeds in the garden; you will have to watch your flowers lest some blight should mar their beauty; and you will have to cultivate your trees lest a grub should make them unfruitful. The curse is in the ground: "Cursed is the ground for thy sake". If you are not a theologian, study agriculture and learn theology thereby, explain these facts to me: The curse is on the ground. But the day is coming when the very earth that drank up the blood of God's Only Begotten shall be redeemed and regenerated by the power of the Lord Who created it, until this whole earth shall be full of the glory of the Lord as the waters cover the face of the deep.

Well, that is the prospect—the Lord is coming again.

II.

WILL HE BE WELCOME WHEN HE COMES? "When the Son of man cometh, shall he find faith on the earth"? What is the teaching of Scripture in respect to the condition of men, as individuals, of society, of the world at large, when He shall come?

I am bound to admit that *in the present the prospect is dark*. Somebody here may be disposed to say, "Let us go home now! This pessimist is going to talk." If it be pessimism to recognize and acknowledge the truth, we are guilty. Did you ever walk along a country road where there were no electric lights, and when there was not a star in the sky, and collide with somebody, and remark, "Pretty dark night"? You incurable pessimist! what did you say that for? You answer, "Because it was dark." Of course! You only admitted the fact. Well, now, is it not dark? Look abroad to-day! I remember arriving in London one Sunday in advance of my engagement during the war. I had met Dr. Clifford a number of times. I had heard him speak in this pulpit; but I had never heard him preach. I thought therefore I would slip into Westbourne Park Chapel, and hear Dr. Clifford preach in his own pulpit. Dr. Clifford was a great man in many respects; but when I heard him that morning. I said, "Some men seem to live too long." Great man as he was, he talked about the Christianization of the social order, of the gradual elimination of evil, and the building up of a Christian State; and that when all civilization was in flames, and you could hear the rumble of the guns in Europe at the time. I said to myself as I came out, "If that is God's programme, if that is what is promised, it is the worst pessimism that anyone could possibly imagine; for, if that be God's plan, we have not even begun." Talk about universal brotherhood! Go to Europe. Talk about universal brotherhood! Go down town and buy something to-morrow, and see what they will charge you. It is not the dream of a sane man. I say, it is dark, my brethren; it is dark from every point of view. In many quarters, men—I had almost said—have lost interest in the affairs of State. There are many men who shun public life. The task is too great; the problems seem to be absolutely insoluble. How are we going to bring men together, and restore order to this sin-cursed earth? If you view the world religiously, it is not very promising. I do not want even to seem to be gloomy; indeed, I shall show you in a moment that I am not in the least gloomy. ("Hallelujah!"—"Praise the Lord!") I should be if I did not find the present condition of things anticipated, if I could not see plainly written in that Word that there is a rough place in the road, I should feel that the race had utterly lost its way, the church included: "When the Son of man cometh, shall he find faith on the earth"?

Was there ever a time during the Christian era when this Book was so

generally denied? There have been dark days, but never a day, from my reading of the history of the Christian Church, when the Devil had so many voices proclaiming his doctrines in the Name of the Lord as he has to-day. Again you may say that this preacher is censorious. But we will give some of you folks leave of absence for a few Sundays so that you may go and hear for yourselves. Many places there are where the glorious gospel of the blessed God is being preached; but there are many places where there is not enough gospel in fifty-two Sundays to save a single soul, because the very fundamentals of the faith are denied. Now, I say, if I did not believe in the coming of the Lord, it would be very dark indeed. But I look into this Word, to find out whether the Lord is taken by surprise. We can find no pleasure in the present situation. But was He, or is He being taken by surprise? What does He say?

He says the condition of the world at His coming will be analagous to the condition obtaining in the days of the flood, when iniquity so abounded that God came in overwhelming judgment. Eight souls out of the mass were saved in the ark, so as by water. How anybody can possibly read Scripture and believe that this world is to be gradually cleansed and prepared for the coming of the Lord, so that it will be in a condition to welcome Him when He comes, I cannot understand. The coming of the Lord will be as unwelcome to the great mass of humanity as the Deluge was to the sinners in Noah's day. It will be a time of overwhelming judgment, when He will come "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ". I know that from the unbelievers' point of view, the coming of the Lord must be an event that must inspire them with terror. It is the most terrible prospect imaginable to a man who is out of Christ. I beg of you, if there is an unsaved man here this evening, do not dare to go up to that hour without the cleansing of the blood and the sanctification of the Spirit. Woe be to the man whom that hour shall find unprepared! They "knew not until the flood came, and took them all away". As a thief, suddenly, irresistibly, overwhelmingly, the judgment came.

That is not a single case. "As it was in the days of Lot", when fire came from heaven; when God Himself came down to "see whether they had done altogether according to the cry of it", and found that they were so bad as to be ripe for judgment, "even thus shall it be in the day when the Son of man is revealed". Read the description in the twenty-fourth chapter of Matthew—iniquity abounding; love of many waxing cold; lawlessness breaking out everywhere; many false prophets shall rise and deceive many—not a time when the gospel will be held in all its purity; not a time when the gospel shall find general acceptance; but a time when false prophets will be multiplied, and when error shall rapidly spread itself. Right in the midst of this, the Lord shall come. What did we read to-night? You students who are attending College and University! here is a passage for your professor of biology who is teaching the devilish doctrine of Evolution. Read the second chapter of II. Peter: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of". You remember what we read this evening: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation". For an illustration of this, read the pamphlets issued by the Methodist Church of Canada two years ago—infiel literature, with the imprimatur of a great

church, macking, scoffing at the very promise of the Lord, ridiculing the idea, avowedly issued to turn people away from the expectation of His coming: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished". "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables". Then read the second chapter of II. Thessalonians, the prophecy of the great apostasy: "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God"—the Antichrist; I believe the very incarnation of the Devil himself. I believe the last great battle will be fought between the incarnate Deity, on the one hand, and the incarnation of Beelzebub on the other, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming".

Is that a gloomy prospect? Oh, no, not to the child of faith; because some will "hold fast the profession of their faith without wavering". There are people here to-night who are so sure of Jesus that, if the entire world were to deny Him, they would stand up and say, "I know whom I have believed", and would not turn aside a hair's breadth. ("Amen!"). He has done too much for us. There are some to whom the Lord Jesus is a present reality, the power of the Holy Ghost a daily experience, and to whom the coming of the Lord is the one event which is desired above everything else.

"The bride eyes not her garment,
But her dear bridegroom's face;
I will not gaze at glory,
But on my King of grace."

That valiant soldier of the cross, the apostle Paul, as he came near to the end of his journey, declared: "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". This was the man who said, "Judge nothing before the time, until the Lord come". Paul was willing to live for pay-day; for the day of "the manifestation of the sons of God"; for the day when the Lord should come, and His reward should be with him to give every man according as his work shall be. Paul built upon the great foundation, which is Jesus Christ, against the day, not of man's appraisal, but against the day of revelation by fire, when "the fire shall try every man's work of what sort it is." "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". Do you love His appearing? ("Amen!"). Would you like to have Him come to-night? ("Amen!"). Would you welcome the appearance of the Lord this evening?

I have read a story somewhere of Spurgeon's being informed that some one of his members was in the habit of attending public balls; and that this person was under engagement to be at a certain ball, at a certain time, in a public place. Therefore, Spurgeon decided he would go and see for himself. He went to the great hall. The dancers were on the floor; and he entered within full view of the orchestra—at all events, in full view of the conductor; and the conductor of the orchestra saw him. He was known everywhere the world around; and when that great preacher stepped into view the conductor, who was leading the

orchestra in the music of the dance, was so astonished at Spurgeon's appearance that he dropped his baton, and the musicians ceased their playing; all the dancers came to a standstill; and there was profound silence. They looked around to see what was the matter; and there they saw the great London preacher standing in the doorway. And he said, "If my presence fills you with alarm, what would you do if the Lord Himself should come?"

If He should come to Toronto, where you are, where I am, would He find faith on the earth? Ah, would He find faith in this heart, and in that heart? Whatever others may say, are we ready for the Lord's coming? Are we washed in the blood of the Lamb, and arrayed in the garments of His righteousness? If we are, we shall be able to say:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

We have nothing to fear if we have on the garments of His righteousness; if we are servants who watch for their Lord, so that when He cometh He shall not find us sleeping.

I shall give this evening, as usual, an invitation to unsaved men and women to get ready for the coming of the Lord. There is only one way, and that is by being washed in the blood. Oh, let me quote it to you again:

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, as vile as he,
Wash all my sins away."

Shall we put on the garments of righteousness? Shall we put our trust in Him? Shall we subordinate every consideration in life to this one great ambition that "whether present or absent, we may be accepted of him"? Some day, my friends, you will wish you had lived for the Lord. Some day you will wish that you had been utterly indifferent to the opinions of the world. Some day you will wish that you had separated yourselves entirely from all "that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life", and that you had shut yourself up to Christ. Listen! "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . When Christ, who is our life, shall appear (or, shall be manifested), then shall ye also be manifested with him in glory". But now, in this present, "ye are dead, and your life is hid with Christ in God".

Shall we live for Him? What cannot God do with a man who is shut up to Christ? What would He do with a church wholly devoted to the Lord? Shall we come to Him this evening? Shall we get ready for the Lord's appearance this evening?

"Lo! the incarnate God ascended,
Pleads the merit of His blood;
Venture to Him, venture wholly,
Let no other trust intrude;
None but Jesus
Can do helpless sinners good."

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

DOUBLE MINDEDNESS

It was thus Jacob characterized his eldest son: "Unstable as water, thou shalt not excel". Such unstable characters are all too plentiful. Like water, they take the shape of the vessel into which they are poured. They are never the proverbial round peg in the square hole, not the square peg in a round hole, they are able to fit themselves into any shaped hole. They can be as true in their speech to the fundamentals of the Christian faith as the Apostle Paul, and yet find no difficulty with their consciences in approving of a Fosdick or a Faunce; they are like the weather vane, which turns to every direction the wind of the moment may determine. They are "children, tossed to and fro, and carried about with every wind of doctrine". Invariably they reflect the opinion of the last influential person with whom they have conversed.

When Reuben attends a gospel meeting, he can pray as fervently as anyone; it is not unusual to see tears upon his cheeks; and those who observe him would think he was soundly converted and firmly established in the truth. But if you should follow him from such a service to a meeting of a Board or a Committee to which he belongs, you would be surprised to see Reuben take an exactly opposite position. Amid different circumstances, subject to the influence of other persons, he appears to be an entirely different man.

Such a character is always a disappointment to his friends. We have in mind a certain brother; a man of amiable disposition and of many splendid qualities. He occupies a position of considerable influence; and is as nearly independent as a mortal man can be. But no one can ever be sure of him. One leaves him feeling sure of his sympathy and co-operation in a good cause, only to discover that the next visitor—taking an entirely different position—leaves with the same impression.

What is the cause of this instability? James says: "A double minded man is unstable in all his ways". His instability is due to his double-mindedness. He is a ship without a rudder; he does not know how to steer a straight course; his opinions and his affections are divided; he is destitute of the "single eye". Wanting an eye that is single to the glory of God, he endeavours to please everybody, and succeeds only in disappointing all. What is the cause of such double-mindedness? Again James gives us a clue when he says: "Purify your hearts ye double minded". Instability is caused by dual affections; it results from an attempt to serve God and Mammon at the same time. The only cure is to allow the heart to be wholly engaged with Christ; and to be "stedfast, unmovable, always abounding in the work of the Lord".

CARNAL MINDEDNESS

Our title has an ugly sound. There is a carnal mindedness, of course, which finds many an ugly and gross expression. But in the sense in which Paul applied the term to the Corinthian Christians, it had no such meaning.

It was used to describe people who were living on the natural plane; using their own judgment, their own reason; measuring everything by human standards, and by the criteria of the world.

The Corinthian Christians made the mistake of judging religious values by carnal standards; they considered the respective merits of different preachers of the gospel; and their appraisal was determined by their own likes and dislikes; by their natural tastes and prejudices; and doubtless they supposed that their judgment reflected the superiority of their own mental and spiritual stature. One man preferred Cephas—perhaps because he liked his impetuous speech, the fervour of his spirit. Another complimented himself by appreciating the eloquent Apollos; still another flattered himself that he preferred the intellectuality of Paul to either Apollos or Cephas. But an inspired apostle strips the disguise from these superficial judgments, and shows that they reflected not the defects or excellencies of the preachers criticized or appreciated not the defects or excellencies of their judges. He tells them further that they are still in their spiritual infancy; they are religious babies. How humbling the Word of the Lord is; how it punctures our pride, and unmasks our selfishness.

In the light of this simple and familiar teaching, how much of the Lord's work is done on the carnal plane? How many church difficulties, how many pastoral burdens, how much of the religious barrenness of the day is due to carnal mindedness? When shall we begin to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ"? When shall we let the Spirit of God have His way in our hearts, that we may be raised to the heavenly places, and there wrestle "not against flesh and blood, but against principalities and powers"?

HELPING THE INEXPERIENCED PREACHER

In a few weeks, all over America, theological students will be leaving our colleges and Bible-training schools to take charge of churches during the summer months. The majority of these will be young men; and most of them men of little experience in preaching and teaching the Word of God. In the church to which they will minister, there will be many men and women of longer and larger Christian experience than the student-pastor in the pulpit. Many of those who sit in the pew will have a fuller knowledge of the Scriptures than the man who preaches.

Under these circumstances, how may the inexperienced preacher hope to find favour with those of his hearers whose minds are maturer than his own? How will the pew receive such messages as will be delivered by such pastors during the summer months? We admit that it is not easy to find profit in the ministry of a novice; but if young preachers are to gain experience, someone must listen to them and encourage them while they learn.

There is a fine example for the pew in such circumstances in the eighteenth chapter of Acts, from the twenty-fourth verse to the end of the chapter. It is the story of the early ministry of Apollos, who is described as "an eloquent man, and mighty in the scriptures"; of whom it is said, "this man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John". Many a young preacher may be a young Apollos, possessing the gift of eloquence and such spiritual insight as will make him "mighty in the scriptures"; and yet he may "know only" a very little of the gospel.

It was fortunate for Apollos that when he began to speak boldly in the

synagogue, two of his hearers were Aquila and Priscilla. They recognized the preacher's great gifts and his possibilities of still greater usefulness. They did not gather the people about them at the close of the service and point out the defects of the preacher's sermon—and incidentally their own superiority—but quietly gave him an invitation to go home with them: "Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly". From this we may learn several lessons. Many a young preacher has been saved trouble by the kind offices of Aquila and Priscilla.

If this should reach the eye of the Lord's instructed saints in churches which will be served by student-pastors, we beg of them to receive these young ministers prayerfully and sympathetically; "to esteem them very highly in love for their work's sake"; and if they discover imperfections of knowledge and experience in their pastor, talk it over with him kindly and quietly, "expounding unto him the way of God more perfectly".

On the other hand, perhaps a word of admonition and exhortation addressed to young Apollos will not be out of place. Our first word is, Do not be too wise to receive instruction; try to profit by the experience of others; let the wisdom of years counsel you. There are some lessons which cannot be learned in the theological seminary, but only in the school of experience; and in your congregation you may find some who have had flames of fire for their professors, and lions for their teachers.

The great Spurgeon tells in one of his lectures to his students, of letters from an anonymous critic, who, every week, sent him a memorandum of the mistakes he had made on the Sunday before. Once the critic asked him on whose authority he dared to call a man made in God's image, "covetchus". On another occasion, he referred to his frequent use of the couplet,

"Nothing in my hands I bring,
Simply to Thy cross I cling."

saying, "Your hearers have already been sufficiently informed of the vacuity of your hands". Spurgeon said he was greatly indebted to this anonymous friend; and was grateful for his criticism. Let every Aquila and Priscilla exercise their gifts in the spirit of Christ; and let every Apollos receive correction with equal graciousness.

THE WHOLE BIBLE SUNDAY SCHOOL COURSE.

LESSON XXX.

APRIL 27th, 1924.

THE CONQUEST AND DIVISION OF CANAAN

The prominent incidents of these chapters are, (ch. 9) The ruse of the Gibeonites; (chs. 10-12) the defeat of thirty-one kings; (ch. 14) the heroic example of Caleb; (ch. 17) Joshua's test of true greatness; (chs. 13-20) the division of the land by lot.

I. The Ruse of the Gibeonites.

This 9th chapter shows (1) How the fear of God may fall upon the ungodly if God's people are true to Him. There is a parallel in Acts 5: 11-14. (2) How the world may disguise itself and propose terms of peace to the people of God. When the power of God is manifest through the collective ministry of the church, God's people need to be specially on guard against the wiles of the Gibeonites. (3) How the best of men will fall into error if they fail to ask counsel of the Lord (Ch. 9: 14). The secret of divine guidance consists in living in an attitude of enquiry. One of the characteristics of David, who so

generally walked in the ways of the Lord, was that he continuously enquired of the Lord.

II. The Defeat of Thirty-one Kings. (Chs. 10-12).

(1) In these chapters we may learn that God is equal to every sort of enemy. The thirty-one kings were not all alike; they were not all equally strong; nor all of equal military skill. But the power of God defeated every one of them. And we shall find great variety in the principalities and powers against which we wrestle in the heavenly Canaan. But there is power in God to overcome every one of them. (2) These battles were fought under different circumstances; but "in the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country",—the Lord gave victory everywhere. This also is possible to every believer. (3) It is our privilege to live a life of continuous victory. When one reads the 12th chapter he can almost see the kings being mown down before Joshua's irresistible armies. So ought it to be in our experience. (4) Joshua had to contend against several confederacies, when the various kings joined hands to help each other. But no confederacy is ever equal to the power which accompanies the faith which unites human impotence to divine Omnipotence.

III. The Heroic Example of Caleb. (Ch. 14).

This wonderful story teaches us (1) That the faith of the individual may be limited by others' unbelief. Caleb and Joshua had been ready to possess the promised land forty-five years before; but Israel's unbelief kept them out of the promised land. Thus, not infrequently, an unbelieving church may limit the ministry of a few believing souls within its ranks. (2) It teaches also, however, that individual faith may be kept alive even where general unbelief prevails. For forty-five years Caleb had kept on believing. It is most interesting to observe the patience of faith illustrated in the long waiting of many of the great believers, such as Abraham. If others doubt God, let us keep our faith alive. (3) We learn how faith can maintain one's spirit; and inspire one to ask for a mountain. Caleb was as strong at eighty-five as at forty; and just as ready to do battle with the giants because he kept on believing. (4) Observe how a believing old age may be crowned with victory and glory. Caleb realized the ambition of his life before he died.

IV. Joshua's Test of True Greatness. (Ch. 17: 11-18).

(1) The children of Joseph measured their importance by their family traditions and called themselves "a great people". Still pride of birth leads people to imagine that they are entitled to special privileges. (2) These same people were disposed to reckon that God's earlier blessings distinguished them as a great people. Spiritual pride is the worst sort of pride. Our Ebenezer should make us humble. (3) Joshua challenges them to prove their greatness by their further achievements. He points to the woods and to the land of the giants and bids them hew out a place for themselves. That is ever possible. The proof of greatness is to be found in a life of continuous achievement.

V. The Division of the Land by Lot. (Chs. 13-20).

(1) There is a lot in the promises of God for every true believer. We each have our place in the divine plan. (2) Salvation is in the promise. It is God's gift, even as Canaan was God's gift to His people. Our salvation is "our own salvation"; but we are admonished to "work out" that salvation "with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure". Thus our inheritance is to be possessed by conflict all the way. "The kingdom of heaven suffereth violence, and the

violent take it by force". Our Joshua will ever lead us in triumph; and will "divide the spoil with the strong". It is of first importance that we should be willing to receive our lot from Joshua's hand; and find our supreme satisfaction in being where God puts us.

PASTOR FETLER'S MISSION.

Pastor William Fetler's visit to Jarvis St. has brought great blessing to a very large number of people. He has preached the word in demonstration of the Spirit and of power. His emphasis upon the ministry of the Holy Spirit has driven many to their knees and to their Bibles. Some have been converted, but Mr. Fetler's ministry has been more particularly directed toward the deepening and enrichment of the life of believers. We have found great joy in the fellowship of this honored servant of God, and count it an honor to have had him in Jarvis St. pulpit. Madame Yasnovsky has charmed us all by her gracious personality and the genuineness of her testimony, and the gentleness of her spirit—made so Christlike by terrible suffering—all this has inspired all who have come within the influence of her burning words and beautiful life with a yearning for a more complete conformity to the image of Christ. Sad Russia will have a new place in our hearts and in our prayers from this forward.

THE RUSSIAN MISSIONARY SOCIETY.

This is the society founded by Pastor Fetler seven years ago for mission work among Slavic people in Europe. Already about 150 missionaries are on the field. Mr. Fetler will speak of the work Saturday night, and also at the great farewell meeting, Monday night. Next week we shall give some account of the work of this great society.

NEWS AND ANNOUNCEMENTS.

Last Sunday—In the Bible School 507 were present. A great morning service, and following Pastor Fetler's searching message on "Limiting the Holy One of Israel," many came forward to dedicate themselves to the Lord. Mr. Fetler spoke to men only immediately following the morning service, and although the hour was late, about 100 men remained. The evening was an occasion of blessing. A great congregation, a great message, some conversions, and ten or twelve came forward at the aftermeeting for baptism.

Easter Sunday—The Pastor will preach at both services. Many will be baptized in the evening, and the service will begin at 6.45 to allow more time.

Monday Evening—A great farewell meeting for Pastor Fetler and Madame Yasnovsky, at 8 o'clock. Burning messages on Russia. Everybody invited.

Next Week.—All services as usual, Tuesday, Thursday and Saturday.

THE ANNUAL MEETING.

The annual business meeting of the church will be held Friday, April 25th. Prayer meeting, 7 to 8. Business at 8 o'clock. The best reports ever submitted to an annual meeting of Jarvis St. Church in its nearly one hundred years of history. We urge every member to be present with a song of praise in his heart.

Cottage Prayer Meetings.—Meetings for prayer this week will be held in the homes of: Mr. J. E. Jennings, 289 Sammon Ave.; and Mr. H. T. Ingall, 225 Wright Ave., on Wednesday, April 23rd, at 8 p.m.