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

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The Jarvis Street Pulpit

A YOUNG MAN'S PHENOMENAL RISE TO POWER.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, June 29th, 1924.
(Stenographically reported.)

"And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt."

"And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

"And they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

"And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."—Genesis 41: 41-44.



HE religion of the Lord Jesus is vastly more than a passport to another, even though a better country. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The religion of Christ is designed to teach us, not only how to die, and to ensure our eternal future; but it is designed to teach us how to live, and to bring to us that which is profitable here and now. The fulness of the salvation that is in Christ, however, will be realized, not here, but hereafter: "God hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Our Lord especially emphasized the importance of preparation for the future; and exhorted those who heard Him, to lay up for themselves "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The salvation which is in Christ is something more than conversion, more than the new birth: that is but the beginning of

God's saving grace. It is true, we must be born again; we must be converted. But, being converted, we must needs then "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The weakness of much so-called evangelism is, that it consists in mere exhortation to come to Christ; and there is no further instruction, no building up of the babes in the things of God. But the babes must be nourished: they must have "the sincere milk of the word, that they may grow thereby"; and, ultimately, as they come to spiritual maturity, they must have the strong meat. Therefore, I want you this evening to take a further brief survey of a life in which God is given the first place, in order that you may see what the grace of God can do for men here and now, as well as what He can do in preparing us for the eternal future.

I.

The story upon which my address will be based this evening is that of Joseph's rise to power. I begin with the observation that **His Success in Life Was Due to the Dominance of an Inward Principle that Always Leads to Coronation.** Had it been possible to view Joseph's character in the beginning, as it is here analyzed and disclosed to us in his completed history, it might have been possible from the beginning to predict that he would ultimately come to a throne somewhere; for there was that within him which always leads to power. What was that principle which differentiated Joseph from others? It is not enough that we should do good. It is not enough that our lives should be outwardly circumspect. True success depends, not so much on what a man does, as upon what he is. A man may be honest from policy—that is, outwardly honest,—and really not be honest at all. A man may exemplify a voluntary humility because humility is supposed to be an adornment; and yet, after all, beneath it there may be a spirit of egotism, a determined selfishness, which humbles itself only with a view to its own exaltation. "Man looketh on the outward appearance, but the Lord looketh on the heart." He does not measure men by what they appear to be, but by what they really are.

Now, Joseph was a man who not only did righteously, but he loved righteousness. He not only refrained from wrong-doing, but he hated iniquity; and in him the principle of the prophecy relating to our Lord found its exemplification: "Thou lovest righteousness, and hateth wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." We never do anything well, until we love to do it. It is folly to compel one to give himself to that for which he has no natural aptitude. You cannot make a musician by compelling a boy or girl to take music lessons. You cannot

produce an artist by putting one who is without any artistic instinct under the direction of the greatest master in the world. Unless you can put that aptitude within, and make that young man or young woman love to do the thing that they are required to do, they will never do it well. I question whether any man is really useful in any occupation until he finds pleasure in his work. In one of Ruskin's essays, I think it is on "Work and Wages", he lays down the principle that no man is worth any wages until he has learned to love his work more than his wages. The man who works for wages only, is a workman who is not worth wages. We must learn to fall in love with our work. It seems to me that even in the workaday world, we need to learn that simple, ethical, principle; for, nowadays, in almost every department of life men seem to be chiefly concerned to get their bills paid. You go to a workshop, and take a bit of work to be done: you get your bill; and very often you do not get anything else. For many workmen nowadays seem to have no conscience: as long as they can get rid of you, and make you pay for the thing, they seem to have no care as to whether the work is thoroughly done or not.

And we cannot live righteously by compulsion. "By the deeds of the law there shall no flesh be justified." The mere doing of that which is desirable, that which is good, and refraining from the doing of that which is evil, just because we are forced to it by some external power, that does not make for happy or successful living. But Joseph had come into touch with the Creator of us all; and there had been implanted within him a love of righteousness for righteousness' sake, and a hatred of iniquity because it was iniquity. And if you read his record, you will find that he never stopped to ask whether the thing was profitable or not. He loved righteousness; he hated iniquity; therefore, he was exalted, and anointed with the oil of gladness above his fellows. We do not lay the foundation for successful living—I mean successful according to the divine estimate—until we have implanted within us a love of that which is right, and a hatred of that which is wrong; and no kind of human discipline can possibly make that inward change: hence, the necessity for our being born again. We must be renewed in the spirit of our minds; we must be made new creatures in Christ Jesus, in order that we may love to do the thing we ought to do, and that we may hate the thing which ought not to be done. Now, that is the first principle—whatever else may be said of Joseph, that certainly was the foundation of his character: that he had learned to live his life before God; to love that which was right in God's sight, and to hate that which was wrong in God's sight: "The fear of the Lord is the beginning of wisdom."

II.

Then I want to go further and say that Joseph's remarkable career was due to the fact that **He Saw the Invisible**. Every successful man in any sphere of life is the man who sees more than other people. He sees the opportunity where other people pass it by, and makes use of the opportunity as it comes. Joseph was one who saw more than his brethren; and in the beginning he dreamed his dreams. His brethren laughed at him, and said: "Behold, the dreamer cometh." But no one ever accomplishes anything who does not dream dreams.

Even in the material realm—the realm of temporal achievement, that is true. Every big business in this country, in this City, is the realization of somebody's dream. Every great enterprise had its birth in somebody's mind: he saw what was possible before somebody else, and addressed himself to the task of realizing it. Joseph, while he was yet a lad in his father's house, was given an understanding of the divine purpose in his life. He did not see clearly all that was implied in those dreams; but he knew it was in the plan of God to bring him to a position of prominence, and of usefulness, in the days to come. You will remember how he told his brethren that he saw all their sheaves making obeisance to his sheaf; and the sun and the moon and the stars making obeisance to him. I suppose he did not understand all that was involved in that; but he did feel within him that God had some great purpose in his life, and all the way through he endured as seeing the Invisible. So must we, if we are to grow up into Christ in all things; if we are ourselves to realize the fulfilment of the divine purpose. We have the divine dream in this Book here. It is revealed what God has planned we shall be: "Now are we the sons of God, and 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." Moses "refused to be called the son of Pharaoh's daughter"; and his marvellous career is explained by the fact that "he endured, as seeing him who is invisible". Read the eleventh chapter of Hebrews, and see how the inspired writer calls the roll of all those heroes of faith: without exception, they were men of vision; men who dreamed dreams; men who saw beyond the bounds of the material, and the temporal. They declared plainly that they sought a country: they "looked for a city which hath foundations, whose builder and maker is God."

I ask you this evening, "What is the subject of your dreams? What do you see? Upon what is your heart set? Is it the mere building of houses? Is it merely the acquisition of wealth? Or is it something like that little boy, who dreams of a day when he will be as big as his father; who dreams of a day when he will be like his father; when he will be able to do things that his father does; when he will be able to talk like his father; when he will be able to work like his father—when he will be grown to manhood's estate? How many boys you have known who seem to have that for their supreme ambition! They had their dream; they were looking always toward it, and living in hope of its realization.

How many of us dream of the time when we shall be like Christ? How many of us dream of the time when we shall have put off the "old man" with his deeds completely; when we shall have been delivered from all the limitations of this lower life; when we shall have the fulness of divine power flowing through us; when we shall "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"? Have you got that vision of the possibility of life in Christ Jesus? Have you come to see that the Scripture promises that we shall sit upon thrones? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down

with my Father in his throne." Or are we content as Christians just to live on the low carnal plane, and be without spiritual ambition, without holy inspiration, without any dreams of growing conformity to the image and likeness of Christ?

Joseph always kept that before him; and I do believe, dear friends, that there never was a day when it was more necessary for us to keep that invisible future in mind. There are some things in this life that are very hard to endure, if you lose the perspective of eternity. There are some things that are hard to suffer if you fail to realize that there is a day when our Lord will come; and when He will give to every man according to his works. I think we need, more and more, to emphasize the great truth that some day the children of faith will wear the purple and fine linen; some day, if we are faithful in a few things, He will make us rulers over many things; some day we shall have a chain of gold about our neck; some day the King will put a ring upon our hand; some day He will make us to ride in His chariot; some day in the dim and distant future—somewhere, somehow, at some time, we shall be compensated for the things we here and now endure. Thus, to revert to Moses: he was able to turn his back upon all the treasures of Egypt; "for he had respect unto the recompense of the reward." How many of us are living for that day? How many of us, engaged in different forms of Christian service, are living for the day when God will open His books? Instead of that, unless we are praised here and now; unless we are appreciated here and now; unless we get our reward every day, we are unwilling to continue in service. We want to be paid at the stroke of each hour, instead of on God's pay-day, at the end of the week. But if you turn to the record of this Book, you will find that God's great servants have been willing to serve without pay; they have been despised and rejected like their Master; "others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth." They endured all manner of privation, because they lived for the future: they had respect unto the recompense of the reward. And if you read the story of this man, you will find that he was a man who was enabled to endure all the privations of the present, all the apparent adversity, all the difficulties, the calumnies, all the opposition of men, because he knew that God had a purpose in his life; and that, in spite of all human powers, he would come at last to the throne. We all need, every one of us, that mighty dynamic to drive us on in God's work; so that we may come to live measurably indifferent to human opinion, if only we have the good pleasure of our God resting upon us.

III.

Further, **Joseph Welcomed the Providential Ordering of His Life.** First of all God was within. God's purpose was revealed to him; and he saw the throne. And then he said, just as our Brother Hearn sang to us to-night, "Let Jesus lead; He knows the way." Joseph

believed that his life was divinely planned; and that, if he left everything in the hands of God, all would be well. So when he came to his brethren to see how they fared, and met with their reception—something like that of David, of whom we were speaking this morning—when they said, “Behold, this dreamer cometh”; and when they conspired to remove him—first of all to slay him, and then to sell him for silver—they said: “We shall see what will become of his dreams.” There is nothing more interesting to me than to see the Devil trying to thwart God’s purposes; and to see God sovereignly lay his hand even upon the Devil himself, and make him do His will. Study this story! His brethren envied him because of his dreams; and they conspired to destroy him. Joseph might have become cynical; he might have allowed his spirit to become embittered. But, instead of that, he accepted their envy as one of the links in the chain of the divine purpose. And I think he said in his heart, as he heard them talking together, and as he saw them counting the silver, and planning his utter elimination from their lives—I think he said: “Well, you do not intend it, but that is one link in the chain of divine purpose, and God is going to lead me on by this way toward the throne.”

My brother, you be right with God, and it will not make any difference what your brethren say about you: be right with Him, and they may gnash their teeth at you; they may sell you for silver; they may dig a very deep pit to bury you—and they will fall into it themselves. They may build the gallows fifty cubits high, as Haman did—and you known what followed: it was not Mordecai who was hanged thereon! It is marvellous to observe how God works. I was talking to our Sister Stockhausen for a moment or two this afternoon, whose daughter was suddenly called away this past week; and she told me that her daughter, just before she went away, said: “Oh, Mother, isn’t God wonderful? Isn’t God wonderful?” He is wonderful! “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.”

Follow Joseph down into Egypt. He has passed into the hands of the Midianites; and the Midianites sell him into the house of Potiphar. Joseph did not sit down and mope, and say, “I thought my dreams were from God; and I thought He was going to lead me upward. Instead, I am cast down—now to be a slave in the home of Potiphar.” But when he got into the house of Potiphar, he was rapidly promoted, until he became master of the house, second only to Potiphar himself. Then there came that greatest of all trials, when he was falsely accused, and cast by his master into the dungeon. Joseph might then have said: “Well, all these things are against me.” When you read the story, you see that the path to the throne led directly down through the wilderness, down through Egypt into Potiphar’s house—and from the highest place in Potiphar’s house, down through the dungeon; because if he had not gone down through the dungeon, he would never have made the acquaintance of the butler and the baker: he would never have come into contact with the man who was to recommend him at last to the king. And when things go against you, you are disposed to mope and complain, and say, “All these things are against me”; when, as a matter of fact, they are all part of

God's plan, and absolutely necessary if you are to come at last to the realization of His purpose—always providing, of course, that, first of all, you are His: "We know that all things work together for good"—Do they? Not to everybody. "All things work together for good"—To them who do right? No! To them who do no wrong? No! To whom?—"To them who love God": it is for them God is working; it is their lives He is superintending. "All things work together for good to them that love God, to them who are called according to his purpose." He will see you through.

And thus Joseph came at last to the dungeon; and he interpreted the dreams of the chief butler, and the chief baker. I was talking to you this morning of how God prepared David for his great occasion: how in the wilderness he kept his father's sheep, and in the keeping of them learned how to slay the lion and the bear, and there acquired the experience which enabled him later to go forth victoriously against Goliath of Gath. We have exactly the same principle here. Joseph had dreamed his dreams; and he had been under the necessity of interpreting them: to him God had given a gift. He sent him down into the lowest dungeon; and there in the depths, he found his great opportunity. And it is often so: that we are never nearer the realization of God's great purpose in our lives than when everything seems to be against us. "Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house.—When your bondage is over; when you come into the presence of Pharaoh, and deliver his cup again into his hand, tell him of the man who interpreted your dreams and predicted thus it should be." "Yet did not the chief butler remember Joseph, but forgot him." And Joseph continued in the dungeon, in the prison. And again he may have smarted under the ungrateful neglect of the butler. "But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it."

I confess I am almost inclined to be impatient with those who talk about wanting an opportunity. I do not know how many ministers I have met with in the past year, who talk about desiring an opportunity—an opportunity—an opportunity to do something for God; "I cannot do anything here. Everything is against me here. If only I had some other sphere of service, then I should be able to serve God with distinction." But look at this story! When Joseph was at home, he was his father's well-beloved; when he was in Potiphar's house, he was raised above everybody else—wherever he went, he came to the top, the explanation being, "The Lord was with Joseph". You cannot keep a man down, if the Lord is with him. He will see him through no matter where he is.

And so at last Pharaoh had his dream. (I am only just paraphrasing the Bible story.) And when he asked if any of his servants knew of anybody who could interpret a dream, the butler suddenly remembered, and he said to the king: "I do remember my faults this day. I was in the prison under the king's displeasure; and there was

a Hebrew among the prisoners there. I dreamed a dream, and so did the chief baker: he interpreted our dreams; and it came to pass exactly as he interpreted them." And the king said, "Send for him." When Joseph came, he interpreted the king's dream, and gave the king counsel. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt."

Then Joseph filled the storehouses; and all lands came to him to buy bread. What was the secret of it? Joseph had come to understand that he was put in this world to do something; he was the servant of others. I was talking to a father the other day about his son; and he said this to me: "You know it seems impossible for him to get the conception that we are here to serve. Any position that opens to him, it is there to give him a salary, not to give him an opportunity to serve somebody. His idea is to get, not to give; to be served, not to serve." Read the story of Joseph: wherever he was, he was the bearer of other people's burdens; the helper of the helpless—the servant of all; and because he was the servant of all, he became sovereign of all. And that is God's plan, my friend. It is for this He calls us to Himself; and, as we yield to Him, He will bring us to the place where we shall have an opportunity to serve Him.

But I dare not close without reminding you of this: that Joseph is a type of Another, Who was despised of His brethren; Who was sold for silver; Who was separated from His Father; Who went down into the prison-house; Who was numbered with the transgressors; Who bare the sin of many; Who made intercession for the transgressor; Who passed through the grave; Who was ultimately exalted, and of Whom it is said: "Him hath God exalted with his right hand to be a Prince and a Saviour." And our Joseph is on the Throne to-night. He has the key of all the storehouses: He is ready to welcome us to His feet; to supply our every need; to communicate to us His own strength; to lead us gently in the path of His appointment; and to bring us at last, as Joseph brought his rebellious brethren, to share His glory with Himself. May the Lord bless us and help us so to do to-night!

DR. J. W. PORTER'S MAGAZINE.

The July issue of Dr. J. W. Porter's periodical, The Baptist Magazine, will contain all the addresses delivered at the Baptist Bible Union Meeting in Milwaukee. Dr. Porter is a virile writer. He is a hundred per cent. Baptist. He is not afraid to declare what he believes. The subscription price to his paper is \$1.50 per year, and the address: 2030 Confederate Place, Louisville, Ky. We would recommend all Witness readers to subscribe.

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

PREREQUISITES TO REVIVAL.

The Jarvis Street Church is planning to use the next couple of months in a vigorous evangelistic campaign. But we are venturing to assume that hundreds of people outside of our own membership, and beyond the bounds of Toronto, will be interested in this effort. We are aware that our course will be somewhat unusual: most churches seem to take it for granted that little can be done in the summer-time. We recognize that everybody has need of some relaxation from their regular toil; and if anybody needs a vacation, ministers do. But for this summer, at all events, Jarvis Street Church will go right on about its work without interruption. In this article we should like to enunciate some of the principles which underlie any effective evangelistic effort.

We state the merest commonplace when we insist that God will never use a church for the bringing of souls to Himself which is not a praying church. "These all continued in prayer." It is not enough that a church shall meet once a week, or three times a week, to pray; or that it shall observe a week of prayer. The fruitful church must make prayer the main business of its life. This Editorial is written, primarily, for Jarvis Street people; and we would lay this burden upon the hearts of all our members. The power to quicken dead souls comes from above: "Salvation belongeth unto the Lord"; and the power will be given only as we pray for it. A church must have sound lungs if it is to be a healthy church: it must breathe the very atmosphere of Heaven; its breath must be the Spirit of God Himself. Therefore, if our efforts this summer are to avail anything, let us stir ourselves up that we may lay hold of God with a new faith!

The praying church at Pentecost became a Spirit-filled church. The very place where they were sitting was filled. The testimony of the church was the utterance of the Holy Ghost. The weakness of modern evangelism is, that it has so largely ignored the Holy Spirit. It seems to have been taken for granted that organization, and music, and advertising, and preaching power, may be relied upon as substitutes for the power of the Spirit of God. The things to which we have referred have their place; but no real and lasting spiritual work can be done but by the power of the Holy Ghost. Let us, therefore, depend upon the Spirit's ministry in all our efforts this summer!

Once again: The Pentecostal preaching was essentially Biblical. Peter preached with authority; and his authority was the inspired Word of God. Dr. Norris, who is to be our preacher in this campaign, is above all else a Biblical preacher. No man in America stands more uncompromisingly true to "the faith once delivered to the saints". Let every one who reads these words

pray that Dr. Norris may come to us in "the fulness of the blessing of the gospel of Christ".

Another characteristic of the Pentecostal preaching was, that it declared the whole counsel of God. Peter preached repentance and faith; but he preached also the necessity of obeying the Lord in baptism, and of receiving the gift of the Holy Spirit. We are glad that Dr. Norris does not hesitate to preach what he finds in the Word. In the great San Antonio revival, he laid special emphasis upon the great doctrines for which Baptists stand. No doubt he will do the same here. It is no wonder that hundreds were baptized. In many evangelistic campaigns, in which Baptists engage, large numbers are converted, but few are baptized; for the reason that Baptists, in this respect, withhold their testimony. We were glad to note, also, that Dr. Norris preached many sermons on the ministry of the Holy Spirit at San Antonio. We have no doubt the same emphasis upon the Spirit's work will characterize his Toronto ministry.

The results of Pentecost were conserved by a teaching ministry. Dr. Norris is not only a preacher: he is a teacher. He is the Pastor of the largest Bible School in the world. And we hope, and confidently expect, that his coming to Jarvis Street will not only result in the conversion of multitudes of people, but that great numbers will be brought into the church, and that hundreds will be added to our Bible School. We ask an interest in the prayers of God's people everywhere, that the evangelistic campaign of this summer will be used of God to show what can be done through the preaching of the gospel, even in midsummer.

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

LESSON XLII.

JULY 20th, 1924.

SIN AND SENTENCE OF SAUL.—I Samuel, Ch. 26 to end of Book.

The five chapters covered by our lesson are not exclusively devoted to Saul's history, as David occupies a large place therein. It is the purpose of the lesson, however, to follow the fortunes of Saul as an illustration of the principle that, "sin, when it is finished, bringeth forth death."

I. The Story Illustrates the Impotence of a Wicked Will.

Saul's history is that of a soul in rebellion against God, rejecting His Word, refusing to be directed by the voice of his prophets. Saul set up his own wisdom and his own will. But these chapters show, as other chapters of his history have shown, (1), the impotence of the human will to thwart the purposes of God. Saul was consumed with jealousy, not only because of Israel's approval of his rival David, but because Samuel had prophesied that David should be king in Saul's stead. Then Saul exerted himself to the utmost, employing all his great resources as the head of the nation, to accomplish the destruction of David, and prevent the fulfilment of God's purpose. But it was all to no avail. Thus our adversary, the Devil, and all unbelieving men who are led captive by him at his will, fight against God without avail. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (2). The story further illustrates the impotence of man really to injure God's chosen. Saul did everything to accomplish the death of David, who was the object of his jealous hatred. But by the sovereign grace of God, his opposition was turned to David's advantage. Thus many men learn the

impossibility of injuring those around whom the angel of the Lord encampeth; and, on the other hand, the blessedness of the assurance that if God be for us, it matters little who may be against us. (3). Saul discovered that he had power only to injure himself. And that, after all, is the philosophy of sin: it is self-destructive. A sinner is a sinner against his own soul. It is true of every one of us that, if we be followers of that which is good, no one can hurt us. Yet we all have the power of self-destruction.

II. The Ultimate Despair of Unbelief.

Where in all history can be found a more tragic, a more pathetic cry than that which is wrung from the soul of Saul, as recorded in the 28th chapter? (1). It teaches us that men who reject the counsel of the Most High find, at last, their own insufficiency, and learn that they cannot do without God (Vs. 6). The verse referred to is full of the profoundest teaching. It is possible to dull one's ear, and harden one's heart, against the Word of the Lord, until one loses the power of hearing it, or ability to feel it; and the soul's cry for help that is beyond itself is answered only by a great silence. (2). The human hunger for the strength and authority of the superhuman and supernatural is still further illustrated (Vs. 7). Human reason is limited to the banks of the river. It has no power to penetrate its Stygian darkness, and no boat wherewith to cross its fathomless depths. And in the face of great adversities, and especially in the presence of death, men long for a voice from across the river. (3). Spiritism is the legitimate offspring of unbelief. It is not without reason that the Bible warns us against witchcraft and wizardry. Possibly 99 per cent. of the supposedly superhuman manifestations of spiritism is sheer fraud; but the other 1 per cent. is of the Devil. It seems to us that no one who believes in the inspiration of Scripture can fail, in the face of this chapter, to believe that there is something in spiritism. But what we would specially point out is this: that when men reject the revelation of God's Word, in their passion for a knowledge of the future, they invariably resort to some form of spiritism. The witch is the natural successor of the higher critic. The rationalism that regards faith as a superstition becomes, at last, so credulously superstitious itself as to accept a witch as a substitute for the Word. (4). But whatever there be in spiritism, this must be remembered: that any real, supernatural, revelation that is not of God, is never a message of mercy but only of judgment. If we listen to God, He will speak to us words of pardon and of peace. But any other voice than that of God, which breaks through the silence, and speaks of the future, will be found to breathe maledictions only.

III. Unbelief Leads Always to Self-Destruction.

(1). It consists, in essence, in rejection of the life-saving Word. Every word that God sent to Saul was one of mercy; but he refused to hear. (2). Saul's falling on his own sword and destroying himself, though doubtless not intended to be so, was a symbolic act. He had spent his whole life in sharpening the sword for his own destruction; as every one does who refuses the counsel of God. (3). Saul's death was an occasion of gladness only to the wicked. The loyal souls of Jabesh-Gilead mourned deeply; and David poured out the grief of his heart in a passionate eulogy, in which he covered the defects of Saul with the merits of Jonathan. But among the enemy, in the city of Gath, and in the streets of Askelon, the daughters of the Philistines rejoiced, and the daughters of the uncircumcised triumphed.

NEWS AND ANNOUNCEMENTS.

LAST SUNDAY.

Seven responded to the invitation at the morning service; and in the evening, at the Monthly Communion Service, twenty-eight new members were received.

THE BIBLE LECTURE.

On Tuesday evening the lower room was packed to suffocation. It was a meeting of great blessing; although we fear many of the people felt some physical discomfort. Notwithstanding the fact that it is July, the Bible Lecture will be given in the Lecture Hall, July 15th. We hope that an effort will be made to fill that also.

TWO PICNICS.

On Friday, July 4th, Jarvis Street Bible School held its picnic. There was an attendance of about twelve hundred. This is not a wild estimate, but is an approximately correct estimate, based upon the number known to have taken tea. This was a wonderful gathering. The Association Minutes show that Jarvis Street has the largest average attendance of any Baptist Sunday School in Toronto. Yet we are confident it is nothing to what it will be in a short time. The day was a very happy one for the Jarvis Street family. A panoramic photograph was taken of the assembled crowd; and copies may be obtained at the church office, for one dollar each.

The week before, the Parliament Street picnic was held, nearly four hundred being present. This, too, was an equally successful occasion. Thus within about a week, at these two picnics, under Jarvis Street auspices, nearly sixteen hundred people were gathered.

JARVIS STREET CHURCH DIRECTORY.

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George Greenway, Treasurer, 28 Broadway Avenue. Tel. Hudson 0910.
Violet Stoakley, Church Clerk and Office Secretary. Tel. Rand. 8366.
W. J. Hutchinson, Sunday School Superintendent, 295 George St. Tel. Rand. 0339.
C. Leonard Penny, Director of Music, 36 Earls Court Ave. Tel. Ken. 9175W.
William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.

The Church Calendar

Sunday For the week beginning July 13th, 1924.

9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.

11.00—Public Worship. The Pastor will preach.

3.00—Chinese Bible School.

6.00—Prayer Meeting in Church Parlor.

6.30—Communion Service.

7.00—Public Worship. The Pastor will preach. Subject: A Famous Scholar.

Tuesday, Thursday and Saturday—8.00—Prayer Meeting.

Tuesday—8.45—Lecture by Dr. Shields on the Bible School Lesson for July 20th: Saul's Sin and Sentence.

Wednesday—12.00-1.00—Meeting for Prayer. 3.00—Women's Gospel Service.

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

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

Wednesday—8.00—Prayer Meeting.