

# 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

### A CALL TO MOUNT CARMEL.

A sermon preached by Rev. J. Frank Norris, D.D., of Fort Worth, Texas, in Jarvis St. Baptist Church, Sunday Morning, August 31st, 1924.

"And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him.—1 Kings, 18: 21.



HE place—Mount Carmel. Great events take place on mountains, rather than in valleys: Mount Ararat, the ending of the flood, the rainbow, and the altar; Mount Moriah, the offering of Isaac, the promise fulfilled, the atonement prophesied, the future site of the temple consecrated; Mount Sinai, the law given; Mount Nebo, the vision of the promised land, the ending of a great career; Mount Hermon, whose refreshing dews typify the fellowship of the saints on earth; Mount Lebanon, whose cedars built the temple; Mount Ebal and Mount Gerizim, the celebration of the re-reading of the law; Mount Tabor, the transfiguration where the law and the prophets were fulfilled; Mount Calvary, the atonement for sin; Mount Olivet, the place of ascension, and the return of our Lord.

Mount Carmel, the place of the text, is at the end of a long, whale-back appearing ridge, rising precipitously from Haifa at the Mediterranean, and extending in a south-easterly direction into the heart of the plains of Esdraelon. It is the battle-ground of history from the days of the ancient Egyptians and Babylonians until now; the scene of the contending and conquering forces of Sargon, Shalmanezar, Nebuchadnezzar, Thotmes, Ben-hadad, Jehoshaphat, Alexander, Pompey, Omar, Saladin, Richard the lion-hearted; it was here in 1187 where the ill-fated crusaders were for ever vanquished by the Saracens; it was here the Philistines administered annihilating defeat to Saul, the first king of Israel; it was here that good king Josiah was slain; it is here that the world's final Armageddon will be fought when He Who goes forth on a white horse, Whose name is Faithful

and True; Who in righteous judgment will make war; Whose armies in Heaven follow Him on white horses clothed in fine linen white and clean, and out of Whose mouth goes a sharp sword with which He smites the nations, and Who rules them with a rod of iron; it is here He shall be crowned King of kings and Lord of lords.

The persons—Ahab, the weak, cowardly and bloody king, who would slay an innocent for a small vineyard; the unscrupulous and corrupt Jezebel, a type of the scarlet-robed and jewel-bedecked woman of prophecy and history, who hath made herself drunk with the blood of the saints; the cringing, compromising, people, who halt and limp between Jehovah and Baal; the four hundred and fifty false prophets of Baal, and the four hundred who ate at Jezebel's table; and alone stood Elijah the Tishbite. What a figure! How sublime! "I, even I only remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men."

In what envy, what contempt, and what fear, the false prophets held him as he walked the rugged, steep sides of Mount Carmel! What mixed emotions must have filled the souls of the people as they looked upon him! What hate and what fear must have filled the soul of Ahab! He was regarded throughout the kingdom as the man, the one man responsible for the long three years of drought. How he was hated!

The Issue—It is the same now: It was the Word of God vs. the word of man, vs. the word of Satan, vs. the word of false philosophy, vs. the word of false teaching. Nothing new—it is the same issue always.

The false prophets of Baal knew there was no power in their lifeless, speechless, and hopeless idols. But notice how often the expression occurs, "the people". The prophets of Baal had to make a show. They were time-servers; they were fed out of the king's treasury, and ate at Jezebel's table. If Baal worship comes to an end, they will lose their jobs; they are compelled to stand for the false religions. It is a meal-ticket and not conviction: It is position and not principle with them.

Talk about humour and ridicule! Here is the finest example. The Bible has much of it. These prophets covered with their own blood, tearing their hair, leaping and yelling like Indians doing the snake-dance, while "the people" were looking on. Elijah ridiculed them: "Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." It was like the matador shaking a red flag in the face of the bleeding bull, while the howling mob looks on. The prophet of Jehovah has nothing to fear from the false prophets. They make lots of noise; they howl; they intimidate; they use big terms and high-sounding phrases; they say, "all scholarship is agreed"; they say, "modern scientific research has found"; they say, "the latest conclusions of modern scholarship". Oh for the spirit of Elijah to come upon the ministry of this hour and strip the masks of hypocrisy off the false prophets, that intimidate, that lie, that graft, that deceive, that mislead, that are blind guides leading the blind!

Elijah was an ambassador of a God Who could hear; of a God Who never takes a journey from His people; of a God Who needs not to be awaked, but Who keepeth Israel and neither slumbers nor sleeps, Who even knows the number of hairs upon our head, Who knows our frame, and remembers that we are dust; of a God Who can hear and answer prayer; of a God Who can forgive sin; of a God Who can save.

Divine judgments are sent. A terrible drought had been on the nation of Israel for more than three years: the water-courses were dried up; springs were dried up; and bleached bones of cattle covered the mountains and valleys throughout the kingdom; not a tree was left; the vineyards were dead; no grass was found. There is nothing so terrifying, so destructive, so withering as a drought in Palestine. God was sending judgment as an act of mercy to bring the nation to repentance; to wean them from the altars of Baal back to the altar of Jehovah. He is the same to-day; He sends judgments on nations now. We have just had the world's greatest war; and yet the nations know not God. We sent our millions of men and billions of money to overthrow German militarism; but German rationalism, which is far more deadly, is sweeping like a flood-tide over our lands: it has swept through our schools; it is in our pulpits; it permeates our literature; our children hear it in the public schools, our young men and young women in the colleges, and our young ministers in the seminaries. Often some of our denominational leaders, though themselves orthodox and sound, are silent in the presence of this terribly destructive enemy to the Word of God. They think more of the system—denominationalism—than they do of the truth as it is in Christ Jesus. Divine judgment is coming; it is certain. We shall have another baptism of blood, perhaps many, before this world will be absolutely redeemed from the powers of evil. The day of deliverance cannot be far ahead. "Where is Elijah's God?" is the cry that is going up in every land from devout men and women who still believe in the Word of Jehovah vs. the word of Baal.

**Mount Carmel made a sharp division.** Too often we hear even ministers deplore "division". I am not afraid of the enemy on the outside; I have no fear of the menace of Romanism; I am not afraid of German rationalism; I am not afraid of any "ism" from the Pit. But what I am afraid of is, the cowardly, compromising, cringing, halting, lame, and limping spirit, neither hot nor cold, that is found in the churches, and too often occupies the pulpit,—in those who are just time-servers. How we need to read again, "There was a division among the people because of him". What did Jesus say concerning His mission? "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." He demands that we put Him first above every sacred relation on earth. He alone is King; He only is Lord and God. He offers us the cross; He invites us to go through Gethsemane; He promises us, not houses and lands, but a life of suffering, a crown of thorns here but a crown of glory hereafter.

In His life He nowhere agreed with the world nor with evil conditions. He challenged the D.D.'s, the ecclesiastics, of His day. He cleansed the temple—the first act of His public ministry. He was in continual conflict with them. He found His opposition, not from publicans and sinners, but from the ecclesiastics of His day. He won the world, not by agreeing with it, but by disagreeing with it. The measure of the power of a church is not its popularity with the world, but its unpopularity; the measure of its power is the measure of the distance between the church and the world. Daniel in Babylon was a million miles from its customs and evil ways. The very minute the church raises the standard, makes a sharp issue between Jehovah and Baal, that minute lost multitudes will come to its doors. One reason why the outside, unsaved world does not any longer fill our pews, does not any longer have any respect for, much less confidence in, the church, is because we are too close to the world; because we have too much of it on the inside. Let us come to Mount Carmel!

Elijah's Prayer—just two short verses: "And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou hast turned their heart back again." It was short. The prayers of the Bible are in few words. His prayer, though short, was long enough to reach to the Throne of Heaven, and bring fire down in answer thereto.

Notice, First, "Lord God of Abraham, Isaac, and of Israel." What does he mean? "Lord God of Abraham"—the covenant-keeping God; the God of promise; the God Who will keep His Word for ever. Second, "of Isaac"—the miracle-working God. Isaac was a miracle, the child of old age, born contrary to Nature's laws. Every time Abraham and Sarah looked into his face they saw a living miracle. What a prophecy of Him Who was the Seed of Abraham, Himself a miracle in His birth! Third, "of Israel"—mark you! not of Jacob, but of Israel; the prayer-hearing and prayer-answering God. Jacob's name was changed to Israel after a night of prayer. He became a prince—no longer the trickster, the supplanter, but a prince for ever, made and anointed in a night of prayer.

The hour has come in the history of Israel when the covenant-keeping, miracle-working, and prayer-hearing God is to "let it be known this day that He is God in Israel." This is the second petition in his prayer. People had forgotten God. There was no fear of Him before their eyes. Oh, what this present commerce-mad, pleasure-seeking, Sabbath-desecrating, rationalistic, paganized, Baal-worshipping, hour needs is a new sense, a new vision of the Lord God of Israel!

And the third petition in his prayer, "that I am thy servant". One of the shrewdest and most deceptive delusions of the Devil is to lead even many of the elect to discredit the divinely anointed servant in the ministry. It is Satan's first business to accuse the Lord's servants: if he can break down the confidence of the people in the prophets, he has won. He whispers; he suggests; he insinuates; he lies; he uses good people to propagate his lies; he knows the world

will not believe the tongue of the wicked, and he uses the lips of the saints to besmirch, to destroy, the name, the reputation, the influence of His prophets.

Elijah was the most unpopular man in all Israel. It looks as if he stood alone. He knew not that there were seven thousand others. How they hated him! He was accused of being the trouble-maker in Israel. They blamed him for the drought; they blamed him for the loss of cattle, the loss of crops; they blamed him for the bankrupt condition of business; they blamed him for all their distress; he was the agitator, the disturber, the divider; and he should be beheaded. Oh, for men who are willing to pay the price, to stand alone for the Word of Jehovah! You can be certain that, if we will stand for the Word of God, the God of the Word will stand for us. These two propositions are inseparable.

The fourth petition in his prayer: "I have done all these things at thy word,"—"thy word," that is the issue; that was the question to be settled—the Word of Jehovah vs. the word of Baal. It was the issue in the Garden of Eden; it will be the issue when Christ comes in glory, written on His vesture, "his name is called The Word of God." It is the only thing that gives us any promise of blessing; it is the only thing that will not return void. Ours is to proclaim it, to declare it, to witness for it, to live it, to give it out; and we have the sure promise that if we give His Word, going forth weeping, watering it with our tears, without any doubt, we shall come again rejoicing, with an abundant harvest of souls.

Then his plea for repentance—turn back the heart of this people. That was their one need; that was the one condition of blessing.

Notice immediately the next word after this short prayer, "then."—No time lost, no delay, not to-morrow, but "then," at that very moment, on the spot,—"then the fire of the Lord fell." Something happened; prayer had been answered; the heavens were rent; there was no doubt as to the answer: "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." How completely, how thoroughly, God answers prayer! Nobody misunderstood it. The false prophets of Baal did not misunderstand it; neither did the people. What repentance, what confession, what turning!—"And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God."

Cutting the heads off the the false prophets. There was great commotion—nothing quiet at this time. The people were shouting; they had turned from the altars of Baal. The false prophets, covered with their own blood, were now turning to flee; they were seized with panic; they knew the hour of judgment had come. Now Elijah—I can hear him—"Stop them; catch them; don't let one of them get away; let not one of them escape." The people rallied. They had seen the fire; they had witnessed the answer. Elijah was master. The Word of God had been fulfilled. A short distance in the valley was the river Kishon; and what a head-cutting-off time took place as the sun went down!

Very unparliamentary! Just think of it, that Elijah, the man who could pray like he did, and afterwards go up to Heaven in a chariot of flame, should do the unparliamentary, the unconventional, thing,

the unbrotherly thing, of cutting off the heads of four hundred and fifty men! I can hear some old Israelite now say, "Why be so rude? Elijah should be more careful of the feelings of his brethren. It is a very un-Christian thing to do. We have had our discussion; the Convention has met; resolutions have been adopted; prayer has been answered; the issue has been settled,—why, now, do the un-Christian thing of hurting the feelings of these brethren? They are good men; they are polite; they mean well. True, they have made some slight mistakes; but, horror of horrors, you are not going to cut their heads off? Let us have peace."

And as they were herded together on the banks of the river Kishon, I can hear one of "the leaders" of the four hundred and fifty false prophets—the very crowd that had brought wreck and ruin; that had corrupted the Word of Jehovah—walk out and plead with Elijah, and say, "Now, Brother Elijah, you have won out. You have been vindicated. We are with you. Let us all agree to be brethren. Let the past be past. Let us forgive and forget. We have great debts on the nation. Our Boards are in debt; our schools need endowment. Let us stop this strife; and let us never refer to it again. We have had too much discussion already. Let us be brethren. It is true we have had our little differences; but we are all one now. We must take care of our great Denomination. We must not have any division. We must present a solid front to the Canaanites, and to the heathen roundabout. Let us be brethren."

#### Special Word to Jarvis Street Church.

Let me address myself more particularly to you this morning as a church. I am here to serve you, to help you. I used to preach sermons, homiletical sermons, well arranged, choice selections, fine bits of prose and classic quotations; I memorized them, elocuted them, and to an empty house. My sermons were so polished, so smooth, just as beautiful as an icicle hanging from the eave of the house in the morning sunlight, and just as cold. But now I preach to the folks. It is the message and not the method that I am concerned about.

A word on co-operation: There were seven thousand who had not bowed the knee to Baal. They were present; but what an opportunity they lost! Grand old Elijah standing alone. Can you not, do you not wish that some, even a few—a hundred, fifty, forty, thirty, twenty, or even ten, would have walked up by his side, and said, "We will die with you?"

I care not what be the difficulties, what be the opposition. Give me the spirit of co-operation in a church, rather than the spirit of criticism, and I can do anything in the name of Jehovah. A church is like a great family. It is bound together by the ties of love; not even one whisper of criticism should ever be heard. Boost each other; encourage each other. Whenever the evil spirit of backbiting finds its way into the membership—I do not care who it is, man or woman, or how prominent, or what official position—take them out and stand them up before a firing squad at sunrise. There must be absolute unity of spirit; and this is impossible if there is any breath of criticism. Oneness of spirit, one mind, one accord, one place—that is the New Testament church at work. Remember, Satan gets in his work inside, never outside. He is a whisperer; he comes into the best people, the

most elect sisters, the most pious deacons; and they whisper, and suggest, and the work of any church can be destroyed utterly by an evil whisper. Co-operation, fellowship in service. Give me, not all, but just a few who will band themselves together with hooks of steel until death do them separate—talk about results? You will need an adding machine.

Many years ago, the time came to move an old stone church in Chicago. An hotel had built by its side. They wanted the church property; and the church wanted to move. The bargain was struck, the deal consummated. The hotel bought the church property a new location; and they had to pay a handsome bonus in addition. But the problem was, how to move an old-fashioned stone building. Old engineers said it could not be done; but a young, inexperienced, venturesome engineer said it could be done. One day the pastor of the church walked up and met him standing near the building, and said to him: "What are you doing?" The young engineer replied, "I am moving this church." "When are you going to begin?" He answered, "I have already begun. Come with me, and I will show you." He took the pastor around behind the church, down under the basement; and he heard a man count, "one-two-three-four—one-two-three-four." He saw fifty jack-screws, four men to each one. The first man would take it a quarter the way around, the second, half, the third, three-quarters, and the fourth complete the circle. Thus two hundred men, at one command, obeyed one voice, and soon the old stone church was lifted in mid-air; and a few days afterwards it was moved to its new location, made over inside and out. Give me two hundred members out of this great church with its membership of over fifteen hundred, and I can lift it to any heights of achievement, and carry it forward to any degree of progress in the cause of Jesus Christ.

**Mount Carmel means sacrifice.** Three ways are given of overcoming the Devil: First, "by the blood of the Lamb"; second, "by the word of their testimony"; and third, "they loved not their lives unto the death." In this morning's Sunday-school lesson, we had David's sin of pride, divine judgment coming with three days of pestilence, David's repentance and confession and sacrifice on Ornan's threshing-floor. When the king desired to make an offering, Ornan proffered him the material for the altar and sacrifice without price. "But no," said David, "I will not offer to the Lord that which costs me nothing." A few years ago, one cold Christmas morning, a little newsboy ran out of the Planters' Hotel in St. Louis to go across the street. He saw a company of men whom he thought might buy his papers. In his rush, just as he stepped behind a street-car he failed to hear the gong of a car coming in the opposite direction. He jumped in front of it just in time to be cut half in two. The men rushed out; one of them threw his overcoat around the little dismembered body, and he carried it into the lobby of the hotel. And as he was dying, he reached forth his left hand, clutching a few pennies, and said: "Give these to Mama, and tell her that I did the best I could; and I am sorry I did not make enough to buy her the Christmas present." After these words, his heroic, sacrificial spirit went to the Judge of all the earth. The St. Louis Post Dispatch gave the dying words of this boy front page, over all news of the day—and rightly so.

Come what will; let the storms break; let Satan rage; let darkness come—the future, I know not; but, as for me, I want to say when that hour comes, in the language of the Apostle Paul, “I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing.”

#### **Helpeth Our Infirmities.**

For our encouragement, He helps us. He is more willing to help than we are to receive Him. He never forsakes; although father and mother should forsake us, He will not leave us. He helps us, not because we are strong, but because we are not strong. He helps us, not because we are wise, but because we are not wise. He helps us, not because we are good, but because we are not good. He helps us on one condition, that we be true to His Word. James uses one expression describing Elijah that brings us great comfort: “Elijah was a man subject to like passions as we are.” I am so glad that the men of the Bible were men of flesh and blood; were men of conflict; were men of stormy careers. These are the men God used. They knew how to suffer; they knew how to bleed; they knew how to weep; they knew how to repent; they knew how to live; they knew how to die.

Many years ago, when my oldest son, now eighteen, was a little boy of seven, he suffered a serious accident. He was hurt in his spine. It baffled the best surgeons. He was wasting away gradually. His back became so inflamed that the doctors said, “Nothing short of an operation will do.” They held out little encouragement. We were greatly distressed. The morning of the operation the little fellow said; “Papa, will you stay with me?” And I held his hands as the ether was administered. For weeks he lingered between life and death. At last, he slowly began to convalesce. I went off to a meeting, and after a time returned home. I got in early one morning before the family was up. My wife met me, and we sat together downstairs talking. And the first word I asked, “How is the boy?” He heard me talking, slipped out of his little bed, and was coming down the stairway. When he got to the landing, half-way down, he held on, and could not come another step. I saw him as he wavered, and as quick as lightning I was up the stairway, received him in my arms, and took him back and laid him on his bed. And he said, “Papa, I knew that you would not let me fall.” For the first time I knew the meaning of David’s one hundred and third Psalm: “Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.” And oftentimes when my feet would falter, and I would be crushed under the weight of overwhelming responsibility, my father-heart for my own child has led me to cry out to my Father-God for help; and I have always found that His promise is true—“My God shall supply all your need, according to his riches in glory by Christ Jesus.”

Oh, the darkness, the conflicts, the burdens, that we are forced to bear!—and they never come as we expect. I shall never forget it to the end of eternity, the dark days of 1912, when all was gone, without a home, in debt several thousand dollars, wife and three children, just a handful of struggling members, no church building—out-of-doors, under a dark cloud, confusion on every hand; even the



few friends were afraid to let their friendship for me be known. At this time I received a visit from a self-appointed committee of ministerial brethren. They were good men; they meant well. But the Lord deliver us from the unsought advice of our friends. They said, "Norris, we are sorry for you. Anything we can do to help you to another field, we shall be glad to do it. Of course, you would not think of staying in Fort Worth any longer. Everybody is against you—the newspapers are against you; the commercial organizations are against you; the clubs are against you; the officials of the city hall are against you; the courts of the county are against you; the churches are against you; your health is gone; your membership has scattered; the few that remain are poor, and they are discouraged; there is not over ten per cent. of the population of this city that would ever have any confidence again in your ministry after all that has been said and published."

I said: "Gentlemen, that is enough. Do you really think there would be as many as ten per cent.?" The city had a population at that time of one hundred thousand—now nearly twice that. I said: "That would mean ten thousand people. But I will divide it by two,—I will divide it by ten; give me one thousand. Then divide the thousand by ten; give me one hundred. Then divide the hundred by ten; give me only ten. And in the name of Elijah's God, we will turn back the floods of darkness, and change defeat into victory, and build the greatest church here on the earth; and I will be here long after you brethren are gone elsewhere." And to His praise and glory, that prophecy has literally come to pass!

## **The Whole Bible Sunday School Lesson Course**

LESSON L.

SEPTEMBER 14th, 1924

### **BUILDING OF THE TEMPLE.—I. Kings, 5-8.**

As prophecy is the mould of history, so all history is a prophecy of things yet to be. This historical record of the building of the temple is a prophecy of a spiritual house which is to be the climax of all the glorious work of God. Thus this history is full of the gospel.

#### **I. The Temple:**

(1). The temple was designed to be the dwelling place of God, a house of prayer for all nations through which men were to live in communion with God. In this respect it was a type of that spiritual house of which believers are the stones; and which grows unto a holy temple in the Lord (Eph. 2: 21-22). (2). It was, like the tabernacle, made after the pattern of things in the heavens (Hebrews 8: 5; 9: 23-24). It illustrates the terms upon which God will dwell with His people. Neither the tabernacle nor the temple was fashioned after heathen temples, but according to the pattern shown in the mount. (3). The temple was built of stone; lined with cedar; and overlaid with pure gold. These materials may be taken to typify: the stone for stability; the cedar, perfecting its acoustics, suggesting it was a divine auditory in which men would listen to the voice of God; while its gold, purified in the fire, symbolized the holiness of which they must be partakers who draw nigh to God. Thus the Church is made of living stones; and they are believers whose faith has come by hearing God's Word; and who are purified as gold tried in the fire. (4). The terms of entrance into this temple were blood; On the ground of the atoning Sacrifice only may men find standing place with God. (5). The light and glory of the temple were not its cedar or its gold, but the ark of the covenant which symbolized the divine Presence. The Lamb is all the glory in the Church and in Emmanuel's Land.

#### **II. The Builder:**

No one person can fully represent the character and ministry of the infinite Son of God. It takes both David and Solomon to typify Christ:

"All are too mean to speak His worth,  
Too mean to set the Saviour forth."

(1). David as a man of war prepared the way for Solomon the prince of peace. It is important to recognize this principle in the Gospel. Christ was a Warrior: He had to subdue hell in order to make heaven possible. He is first King of righteousness, and afterward King of peace. There is no peace but through the blood of His cross. In order to the erection of any temple both destructive and constructive work are necessary. This is so in the individual life: the old man has to be put off if the new man is to be put on. Crucifixion is a prerequisite to resurrection. The same principle holds in the life of a church—some things must be destroyed if other things are to be erected. The same thing holds dispensationally. The millennium of peace will be preceded by a period of tribulation. Chapter 4: 20-21 gives us a type and prophecy of the millenium of peace and glory. (2). Solomon was specially called "the beloved of Jehovah"; and was the Lord's chosen for the building of the temple. So also is Christ His only begotten and well-beloved Son. Solomon's name means "peace". A reign of peace followed upon David's reign of war. And while Christ declared that He had come to bring a sword to the earth; following the sword, He brings peace. Solomon excelled in wisdom and wealth and glory all the kings of his time; but in these, as in all other matters, Christ excels the kings of all times. (5). The building of this house was the distinguishing work of Solomon's reign (Ch. 6: 14). So Christ came to build His Church: that is His supreme purpose in this dispensation; and, like Solomon, that which He begins He will finish. (6). Christ is the great Example of prayer. Solomon built a house of prayer, and dedicated it with prayer. Thus Christ is the great Intercessor as well as the Builder of the Church.

### III. The Building of the Temple:

(1). It was long in preparation. Much material had been prepared in David's reign. Thus God has been assembling material for His Church since time began. The saints of the Old Testament were as truly a part of the Church as those of the New. (2). Jew and Gentile had a part in its building. Hiram of Tyre had ever been a lover of David; and the house was built to be a house of prayer for all nations. Thus the Gospel must be preached to be a witness to all nations; for all have a part in the Church of Christ. (3). There was much rough work done in forest and quarry and mine. Few would have dreamed, could they have witnessed the work in these spheres of activity, that the felling of mighty cedars, and the hewing of great stones, and the purifying of gold with fire—that these things were necessary to the preparation of God's glorious house. What are the afflictions of life, private and public, the mysterious acts of Providence, privation and penury, wars and earthquakes, famine and pestilence, but our Solomon hewing out cedar and stone, and purifying the gold for an earthly habitation? (II Cor. 4: 15 to 5: 4). The variety of the material entering into this house suggests the unity and diversity in the Church of Christ—all sorts of people are needed. (5). Many forms of service are necessary to its construction. The organization, the armies of hewers of wood and of stone, illustrate the truth that the body of Christ has many members, but not all of the same office. (6). The rapid and silent erection of the house (Ch. 6: 7) suggests the erection of a glorious Church: "In a moment, in the twinkling of an eye"; and also the necessity of everything being "made ready before it is brought thither."

### SUNDAY—THE GREATEST DAY OF ALL.

In the morning at 9.45, our great Bible School. Let us make a great effort to reach four figures. The Pastor's class should reach at least six hundred. Dr. Norris will preach at 11 o'clock on "The Second Coming of Christ". The final service will be held in Massey Hall, Sunday evening, when Dr. Norris will speak on "Why Peter Was Not the First Pope". We need not urge a full attendance Sunday night; but only announce that the doors will be open at 6 o'clock, and that the service will begin as soon as the house is filled.

We shall try to say in next week's *Witness* what we think the Norris Mission has done for Jarvis St. Church and Toronto.

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

### THE FRUITS OF THE NORRIS MISSION.

From the first of August to this date eighty have been baptized. In addition to these, some hundreds of cards have been filled in in the enquiry-room, representing many who have been converted, others who are seeking baptism and church fellowship. We are making no attempt whatever to count converts; but we have hundreds of names of persons who have not only professed conversion, but the majority of whom may be regarded as prospective members of Jarvis St. Church.

The value of the public testimony to the Baptist position given to such great multitudes of people cannot possibly be estimated.

Nor is it possible to estimate the worth of the service rendered the church through the work done by Dr. Norris and Miss Tarlton in the Bible School. It is one thing to upset a cart-load of bricks, or many cart-loads; but it is an entirely different thing to build a house. Most evangelists, at the most and best, gather a pile of bricks:—Dr. Norris builds a house. We shall be better able to estimate the results of this Mission six months hence than now; but even now it is abundantly evident that it has been an unprecedented success.

The remaining services of the Mission, Thursday, Friday and Sunday, will be reported in next week's *Witness*.

### LAST SUNDAY'S TEACHING SERVICE.

Because it is so generally assumed that a Bible School is only for juniors, we prefer to call the first part of our morning service the "teaching service" of the church. Old Sol was up betimes last Sunday, and even at 9.45 it was more than warm,—it was hot. Notwithstanding, the people came. In the Pastor's class there were five hundred and twenty-seven, in the entire School eight hundred and eighty-one were registered. Most of the class, and of the School as well, remained to the preaching service. A few of those who came to the morning class went to their own church for the morning service. There was an increased attendance in the adult class over the previous Sunday of sixty-nine. With the return of the people from their vacation, and the cooler weather, we are looking for a still greater increase next Sunday.

At this writing, Wednesday, the services continue to grow in interest and power. Sunday was one of the most fruitful days we have ever known. It was really a day of harvest. Elsewhere we have mentioned the Bible School, but here we give an account of the preaching services of the day.

Sunday was the hottest day of the year; it was a broiling, boiling, sweltering, day. Notwithstanding, every inch of space was taken in the Jarvis St. auditorium Sunday morning. Our readers may share with us the blessing of the morning message by reading the sermon published in this issue, which Dr. Norris then delivered. The atmosphere was electric; and showers of blessing descended. Many came forward and later went into the enquiry-room, and there were many genuine conversions.

The day seemed to get hotter as evening came on; and by all ordinary standards one might have expected a small congregation. The top gallery in Massey Hall was not quite filled, but the downstairs and the first gallery were fully occupied. It was an enormous congregation for any night, but for such a night it was a miracle. Only the irresistible attraction of the presence of God could possibly explain such a service. Dr. Norris preached mightily on "The Unpardonable Sin"; and the great audience was faced with the necessity of making instant decision for Christ. We learned that there are

some compensations to be found in extreme weather conditions. It has a selective influence upon a congregation, so that the people who come, come because of their profound interest, and, therefore, are appropriate channels through which the grace of God may flow. When Dr. Norris gave the invitation the enquirers streamed down the aisles. The enquiry-meeting in the room below was as near to Pentecost as anything we have seen, as sixty converts gave their testimony, confessing Christ. Among them were some whole families converted. Sunday was a day never to be forgotten.

Monday, the weather was still hot. Monday night the church was packed in every part, with many standing upstairs and down. The address was an effective reply to the Roman Catholics who have written to the papers denying the very things which their own authorities teach. Nothing but good can result from awakening Protestants to a realization of the fact that between evangelical Christianity and Roman Catholicism there is "a great gulf fixed". The service closed with an earnest evangelistic appeal, to which a large number responded.

At the Monday night service twelve were baptized, on Wednesday evening, nine.

On Tuesday evening Dr. Norris preached on "Eternal Punishment". Naturally such a subject attracted many followers of "Pastor" Russell. In the presence of those who have sold themselves to any system of error, one can frequently feel the hardening effect of Satanic powers. It was a great service, in which one could feel there was a great resistance to the truth. A good number responded to the invitation. When the service was ended a company of Russellites stood on the sidewalk before the main entrance to the church and gathered a company of people around them, to whom they expounded their Russellite views. On being informed of this we went out to the front steps and called those who had a testimony for Christ together. We were soon joined by a great company from within, and sung: "There is a fountain filled with blood", "What can wash away my stain?", and "How firm a foundation", in which the company of many hundreds joined. From the sound of these songs of "blood redemption" the Russellites withdrew.

Wednesday evening there was another great congregation. People who know the tremendous attraction of the Toronto Exhibition will realize it means much to maintain large congregations during Exhibition time, especially when the Mission is in the fifth week of its progress. Dr. Norris delivered a great address on the subject of Evolution, in which, as in every sermon, he magnified the Word of the Lord as the supreme authority. The transition to an earnest evangelistic appeal was very easy. The preacher showed that the acceptance of the doctrine of Evolution implies the rejection of the Bible doctrine of sin, of the virgin birth, of the Atonement, of the new birth, of the resurrection, of the second advent—in fact of every fundamental of the Christian faith. Against this he set the clear teaching of Scripture; and closed with an earnest appeal to receive Christ. A good number responded again to the invitation, among whom was a young lady who was the tenth of one family. It began in this family with the conversion of one of the boys. He brought his brother; the two began to pray for the mother; four other children followed; then came the father; then another son. The daughter referred to as coming Wednesday evening is the tenth of the family. There is only one son remaining out of the fold.

Among the twelve baptized Monday evening were two splendid young men, brothers. On Wednesday evening one of the nine was a sister of the two young men, and another the mother of the three. Among those who came forward Wednesday evening was another member of the family—sister of the three, and daughter of the mother. Thus whole families are being blessed.

Another interesting feature of the services is, the gleanings after the service is dismissed. Every night personal workers gather up some who did not come forward. Wednesday night the father of one of the nine baptized—a young lad of fifteen or sixteen—yielded himself fully to Christ; he promised to go home and tell his son and wife, and to erect the family altar.

Tuesday evening, the Rev. Boris Klochkoff baptized a brother converted in the John St. Mission.