

The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN., AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY

T. T. SHIELDS, *Pastor and Editor.*

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

Address correspondence: The Gospel Witness, 130 Gerrard Street E., Toronto.

Vol. 3

TORONTO, OCTOBER 2nd, 1924.

No. 21

The Jarvis Street Pulpit

IS THE SO-CALLED DIVINE HEALING A FACT OR A FANCY?
WHAT SAITH THE SCRIPTURE?

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday evening, Sept. 28th, 1924.
(Stenographically reported.)

"And beholding the man which was healed standing with them, they could say nothing against it."—Acts 4: 14.



DO not regret the inclement weather this evening, because it will have had the effect of eliminating from this great congregation the merely curious; though if we had had fair weather instead of torrents of rain, we could not have accommodated many more. And I think I may safely assume that, as we gather here to-night, we are absolutely desirous of examining the Word of God to find out what the Scriptures teach upon this important subject. I begin by saying that I recognize it is a very delicate subject, a subject upon which many devout people are very sensitive, and in which every true believer must be deeply interested and concerned. I am not going to preach to-night. I shall not be careful as to how I present the truth—I mean, as to the manner of the delivery of it. I want you to allow me to turn and read sections of Scripture. You may call my word to-night a Bible-reading, or whatever you please. But what I want to get at is, What saith the Scripture respecting the matter of physical healing by divine power? I say, we ought to be desirous of understanding the Scriptures, of "rightly dividing the word of truth"; and if we would know what the Scriptures teach respecting any matter, we must endeavour to come to the study of the Word without prejudice, with an open mind, and in dependence upon the ministry of the Holy Spirit to teach us the Word of the Lord.

I want to add this word of counsel. Allow nothing to prevent you from seeking from the hand of God the very best that He has to give. There are so many professing Christians who live on the low plane of life described by the Apostle Paul as "carnal"; who "walk as men",—measuring everything by human standards, by human wisdom, and shutting their hearts against the wisdom that comes from above. But one is sincerely concerned lest those who profess

the name of Christ should be content with second and even third rate blessings; when God would have us wear every day "the best robe", and sit at His banqueting-table. I would suggest again as a preparation for the study of this subject: Let us not be deterred by mere conventionality, or by the tradition of men. You will remember when our Lord came, He honoured the Old Testament Scriptures. But He said to those who professed to teach them, "Ye make the word of God of none effect through your traditions." And it is possible for us to make "the word of God of none effect" by our traditions;—to be bound to the practices of a particular church; to shut ourselves up to what we ourselves, perhaps, may have observed; and to measure the possibilities of the Christian life by our own limited experiences. Thus if your attention is directed from time to time to some aspect of truth which has never challenged your attention before; if some possibility of blessing is held out to you which you have never before contemplated, do not allow yourself to be turned aside by the counsel of carnal wisdom; but learn always to go to Headquarters, and to hear what God the Lord shall say.

At the same time, we are to remember that we are admonished to "try the spirits whether they are of God: because many false prophets are gone out into the world." I am not identifying the false prophets; I would not attempt to do so, even if I had the ability to discern infallibly between the precious and the vile: I am simply laying down a principle for our guidance in the understanding of these matters. But we are told that we should "try the spirits whether they are of God: because many false prophets are gone out into the world".

I remind you of the familiar truth that one of the spheres of the Devil's operation is that of religion. The Devil is the most religious person in the universe. "The devils also believe and tremble." The Devil has no doubt whatever about the existence, or the power of God. He knows too well; and a moment's reflection will show you that he has always done his deadliest work under the guise of religion. It was not the world of publicans and sinners which crucified Christ; He was rejected by the chief priests, and the scribes, and the Pharisees—by the official religious leaders of the day; it was they who demanded His blood. He was betrayed into the hand of sinners;—and He was betrayed by one of the twelve. The explanation of that betrayal is given here: that Satan entered into Judas,—a professed disciple, an apostle of the Lord; and thus, in the guise of an apostle, he sold the Son of God for silver. That, I think, ought to make us very careful.

The Devil can be both heterodox and orthodox by turns. When the revival came to Samaria, and the Samaritans received the Word of the Lord, there was a worker of magic, a sorcerer, Simon by name, who professed faith in Christ. He was numbered among the converts; and he was baptized as others were baptized. Peter and John came down, "and when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. . . . For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." He was not a saved man at all; he was under the domination of the same spirit which had given him prominence as a sorcerer, and he proposed to make traffic of religion. And remember! Simon was a perfectly orthodox man. He did not question anything. He received the truth of the gospel intellectually, and even sought the power of the Holy

Ghost. Now, it is a great mistake to suppose that the Higher Critics, the Rationalists, monopolize the services of Beelzebub. I have not the shadow of a doubt in my own mind that the spirit of Modernism is not modern at all, but it is really the spirit which spoke through the serpent in Eden. But, on the other hand, the Devil can be ultra-conservative. He can be as orthodox as the Apostle Paul; he can simulate the very works of God. He is the author of "lying wonders", by which many are deceived.

I shall read to you a few passages, not because you do not know them, but to "stir up your pure minds by way of remembrance". III Corinthians, 11: 13-15—"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Then if you will turn to II Timothy, 3: 13—"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Now, what is the remedy? We have it before us: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." There the apostle predicts that seducers shall come to turn people away from the faith; but to Timothy He said: "Continue thou in the things which thou hast learned and has been assured of." I hope that those of you who come here will not accept anything, at any time,—I do not suppose you will,—but if any of you are foolish enough to do it, I warn you against it,—that you will not accept anything, at any time,—because the Pastor of this church says so. Search the Scriptures. Be guided by the teaching of God's Word. It is said of the Bereans: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." I would have you, my brethren and sisters, go to Headquarters. Let God speak to you. Be fully persuaded in your own mind. Do not let any man be your guide. Learn to go to the Word of God for yourself, and be established in the truth as it is there taught; so that you will be able to stand alone, if need be, on the Word of God. Do not lean upon any preacher, upon any teacher, upon any kind of prophet. Do not be carried away by these things. Know your Bible. Let the Scriptures be your guide.

There is another passage in I Timothy, 4: 1—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron". Study that chapter. I call your attention to that verse to show that the Scripture warns us that a day of seducing spirits is coming. And our Lord Himself said: "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—that the Devil is such a clever imitator that the very elect may be deceived by the manifestations of his power.

And there is special danger in all these matters to those who seek to honour the Word of the Lord, to those who recognize its authority. There are a great many "isms" abroad in the world to-day which have no temptation for carnal Christians, no temptation whatever for the man whose Bible is closed; for when a man comes preaching in the name of the Lord, and quoting Scripture as his authority for that which he preaches, there are hosts of people in our churches who are unmoved by that, because the Scripture has no authority

in their lives at all; they utterly neglect the Word of God. It is the people who study the Word of God, who know it perfectly, but who acknowledge its authority, and who are anxious to know what God has to say on these subjects,—they are the people who may be led astray by seducing spirits.

And, then, it is characteristic of our spiritual infancy, that we are easily "carried about with every wind of doctrine". The Devil is fond of quoting texts. He did it to the Master; he sought to lead Him astray by quoting Scripture out of its connection. And there is just a possibility of young Christians leaping to conclusions; and by the use of the very Word of God, being turned aside from "the faith once delivered to the saints". When I had had less experience, less opportunity for observation, I was much more easily moved than I am to-day. I think I can sincerely say that it is not because I love the Lord less; it is not because I am less desirous of knowing what His Word teaches; but it is because I have learned that truth is many-sided, and that some of these great doctrines of the Word need careful examination in order to know their relation to the whole scheme of redemption. Paul tells us that certain gifts are given to the Church: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministry, for the edifying of the body of Christ: till we all 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: that we henceforth be no more children (What is the characteristic of children?) tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Some people are carried about by the latest fad that comes to town. I spent a year in evangelistic work. I went from town to town, and from city to city, some years ago, preaching afternoon and evening every day of the week except Sunday, and then often three or four services. I found different situations in different places: but I found a certain type of religious people,—church gypsies, everywhere; they are found everywhere but belong nowhere; they are always getting religion, yet never seem to have any; they can be depended upon only for one thing, to respond to the latest religious fad. I remember being in a place once where a man professed conversion; and the very next night he both testified and prayed most eloquently. I turned to the pastor and said: "That is a most extraordinary deliverance for a babe in Christ!" "Oh," he said, "that is the thirteenth time he has been converted." Now, I do not speak lightly. I am stating the facts of the case, that in any large city there will always be found a multitude of people religiously disposed, but superficially instructed in the Word of God,—and yet zealous, having "a zeal of God, but not according to knowledge";—and these are "tossed to and fro, and carried about with every wind of doctrine." The last preacher that comes to town is the only preacher they ever heard who knew how to preach the gospel. They stay with him two or three months; then they go on to find somebody else. That is a characteristic of our religious life which does not belong to this period only; it belongs to all periods. And every Christian of any experience knows this to be true. We ought to outgrow such childishness; we should so know our Bibles, and be so rooted and grounded, that we cannot be "carried about with every wind of doctrine". We should be established so as to stand like the cedars of Lebanon in the face of the fiercest storm.

Is Divine Healing Possible?

Do we believe in divine healing? I ask another question: Do we believe in God? Once postulate God, the God of the Bible, and nothing is impossible. "In the beginning God created the heaven and the earth"; and He Who made can remake; He Who gave light can give new eyes to see if He so desires; He Who made this physical frame can repair it and make it new. I will go farther and say as my fundamental proposition, that the plan of Redemption comprehends the whole man. Salvation is not for the spirit only; it is for the mind and the body. Can God heal the body? Of course He can. Will He make it perfect? Yes: "For our citizenship is in heaven; from whence also (I make it first person, singular)—from whence also I look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Some day we are going to have absolutely perfect bodies, not subject to disease at all; for we are bound for a City where

"there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Can God Interfere?

Let us get away from that evolutionary notion that God cannot interfere! We might just as well stop praying altogether, if we are driven to that conclusion—that God cannot intervene; that He cannot suspend one law by bringing into operation a still higher law. We believe surely in a sovereign God Who can hear His children when they cry; "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Now, let us have, if I may reverently say so, a big God; let us learn to think of God as He is revealed to us in the Person of Christ,—a sovereign King by all means, but a tender and loving Father Who hears His children when they cry. Therefore, I have no doubt whatever about the possibility of divine healing, so-called. I mean that God can heal. We have an inspired record that He has on many occasions healed the body. Had I time, I would go back over the Old Testament with you; but let me single out the one particular case of Naaman, with which we are all familiar. "His flesh came again like unto the flesh of a little child, and he was clean", although he had been a leper. The supreme revelation of God is in Christ; and if we want to know what God is like, we must see Him in the face of Christ. I am not concerned about your evolutionist's God, about the God of science: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ". That is where we are to see God: "He that hath seen me, hath seen the Father".

Christ As a Healer.

Now, then, what were the characteristics of our Lord's ministry? He cast out devils; He healed all manner of diseases among the people. I do not want you to take my word for it; read your gospels—Matthew, Mark, Luke and John; find me one single instance there recorded where any case was brought to Jesus for physical healing which He could not heal. I venture the assertion that there is not one case recorded in the gospels where Jesus failed to heal those who came to him for healing. He healed them;—How many? The easy cases? those who had a tooth-ache? those who were affected with nervous trouble? those who had some internal diseases which nobody knew anything about? O, no; the blind, the deaf, the halt, the lame, the leper: "They were healed every one." And it is not recorded that any one was ever disappointed who came to the Lord Jesus for healing—not one. Even when people brought their friends, their faith was rewarded; and He healed all manner of diseases. Now, remember! if people are healed by the exercise of merely human power, you may have to select such diseases as are most susceptible to treatment; but "with God all things are possible". The outstanding example of what it is to believe God, not man, is Abraham, "who against hope believed in hope", and "staggered not at the promise of God through unbelief". Contrary to nature, he believed that a child should be born of parents nearly a century old, who would lay the foundation of a new race, through whom blessing would come to the whole world. There was nothing easy about that! It was so difficult that it was impossible apart from God. Now Jesus came to reveal God; and when John sent messengers saying, "Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them".

What were the miracles of Jesus? In our version they are described as "miracles"; the word literally is "signs". "This beginning of signs did Jesus in Cana of Galilee, and manifested forth his glory". He manifested His divine power through the signs which He wrought. And His signs were His credentials; they were the divine certification that this Prophet was none other than the Son of God. Jesus went farther than merely to heal: He anticipated the whole scope of Redemption; He not only ministered to the Spirit and to the mind, and healed the body, but He raised the dead, and brought back in perfect health the body that had been reeking with corruption, to sit at the table with

Him,—a type and a prophecy of that complete work of redemption which shall be accomplished at His coming again: "For we know that 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".

The Lord Jesus Promised the Gift of Healing.

Once more: Our Lord Jesus promised the continuance of these gifts to His disciples. "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover". Thus the Lord promised His disciples. We turn now for a minute or two to the Acts of the Apostles to see how He kept His promise.

After Pentecost.

Before He went home to glory, He said to His disciples: "These signs shall follow them that believe". "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high". You know the story in the first of Acts, how they waited there; the second of Acts, how the promise was fulfilled, and the Holy Spirit came; and the third of Acts: Peter and John are going up to the temple at the hour of prayer; and they see a certain man lame from his mother's womb, who was carried and laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; and who seeing Peter and John about to go into the temple asked for alms. Now, these apostles have need of signs as their Master had; for He is gone. Later they prayed "that signs and wonders may be done by the name of thy holy child Jesus." But mark this: They selected a public character for their first miracle. He was a man whom all the city knew, about whose physical infirmity there was not the shadow of a doubt. He was carried and laid as a poor beggar at the gate of the temple every day; and you know the story of how he was healed by the power of the name of the Lord Jesus. And then it is said: "He took him by the right hand, and lifted him up: (he did not knock him down.) and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering". And I confess, if I had been in Jerusalem then, I should have been among the people; I should certainly have been at that meeting. Then the apostles were put in ward; and here is what is said of their enemies: "And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it". They wanted to; they were no friends of the gospel at all. But they said: "This thing is so open, and plain, and unmistakable, and so public, that there is not anybody in Jerusalem who does not know about it; everybody knows that it is a genuine miracle, and we shall only make fools of ourselves if we try to deny it." Now, I believe in miracles like that; that is the kind of miracle I should like to see—something genuine, and unmistakable, which nobody can deny. And this man came and stood with the preacher. I am not condemning anybody. If God in His mercy should visit us, and restore to the church the gifts of the apostolic period, and let us see such miracles again, then with all our hearts we would praise God for it, and say, "It is the Lord". But let us be sure that it is God Who is doing this thing; let us be sure that it is genuine, and that it is manifest to all. "Beholding the man which was healed standing with them, they could say nothing against it." I should think not!

There are thousands of cripples in this City. A brother called me up last night. He is a returned soldier. He used to come to this church when he was in the Home for Incurable Soldiers on Jarvis Street. He could get up the stairs, but he could not get down; and we used to have to carry him down. But last night at the close of the prayer-meeting I was called to the telephone, and he told me his name. He said: "I have not seen you for a long time." I said: "No. What has become of you?" He said: "I am up on Christie Street now. I go home every week end. I cannot walk any more. I am paralyzed from my waist down. I have to get about in a wheel-chair now. And," he said, "I thought I would like to have a talk with you to-night. I am all alone. They have all gone away from the house; they have gone to a meeting. You know," he said, "a lot of people I know talk about being sick." He was looking at it from his point of view. It was very pathetic to me. He said: "The idea of anybody talking about being sick who can walk around!" Well, there are a great many sick people who can walk around; but that was his view. He said: "I have been living among men without arms, without legs, injured, half-paralyzed, in agony, now, for nearly eight years. I have a feeling that a lot of people who talk about being sick do not know what sickness means." I said: "You have had a very hard time." He said: "We have to meet all these things with a smile, and just trust the Lord about it. I come back to my home to get away from the hospital; and I had a feeling I would like to hear your voice and have a little chat with you." Then he said, "Don't you think there are a lot of people who talk about being sick who do not know what sickness means?" I said: "I am afraid that is true; a good many suffer from imaginary ills in this life, although there are many real ones." May God send us power to put men like that on their feet! Would you like to see a miracle like that? Would you like to see a blind man have his eyes opened? There would be no doubt about that. Why not? Mark this: If it be of God, it is just as easy for God to open the eyes of the blind as it is to cure a toothache; and there is no reason in Scripture why, if God heals at all, He should not heal the most difficult cases, for He is God, and all power belongs to Him. Do not go away and say that the Pastor of this church does not believe in divine healing. He does. The God Whom I worship is the Creator of the heaven and the earth; and nothing is impossible to Him. But I won't have any man say that my God finds it hard to heal cancer, or to open the eyes of the blind, or anything else. Once believe in God, and all our difficulties vanish, so far as that is concerned.

Healing Not the Only Apostolic Miracle.

I would call your attention to the fact that healing was not the only miracle wrought in apostolic days. The prisons were opened. The angel of the Lord came with the keys of the prison at his girdle; and he opened the door and brought the apostles out. Why not? Judgment fell upon Ananias and Sapphira. You who say there is no difference between the apostolic and succeeding days, consider: Has there lived since apostolic days, any man so endowed with the Spirit of God, that he could dare to act in God's stead, and strike men dead for blasphemy? Ananias and Sapphira fell before the Apostle Peter; but they did not rise again. They were carried out to their burial. And following upon that, "by the hands of the apostles were many signs and wonders wrought among the people."

One Public Healing Meeting.

We have in the fifth chapter of the Acts the one public healing-meeting recorded: "They were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits." What followed? Do not miss this: "*And they were healed every one*". That is what the inspired record says. They did not send anybody away disappointed, saying, "You cannot be healed to-day." They healed every one. Peter healed the man at the Beautiful gate; the crowds came into the street, and they healed every one; Paul healed the cripple at Lystra; Peter

raised Dorcas to life; Paul restored Eutychus to life; Paul shook off a viper into the fire:—that is the list of the apostolic miracles recorded in the Acts of the Apostles. And you cannot find one solitary line in all the Acts of the Apostles in which the apostolic preacher laid emphasis upon physical healing. They were for signs; and when the sign was wrought, they used their advantage to preach the gospel of salvation to them.

Gifts of Healing.

Paul mentions certain gifts of healing. Read at your leisure the 12th chapter of I. Corinthians. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will". Beyond doubt, there is a gift of healing described in the Scripture, and the working of miracles also; they are both mentioned as gifts of the Spirit to the Church. That, however, is a vastly different thing from praying for the healing of the sick. That is a gift of healing where some man is endowed, somehow or another, by a supernatural power, so that at his touch the sick are healed. Whether that gift is now in exercise anywhere, I shall not attempt to say this evening.

A Distinction Between Apostolic and Succeeding Ages.

But I do want to say this: that there is a distinction between the apostolic and succeeding ages. Our Lord Jesus is "the same yesterday, and to-day, and for ever." I do not believe that He changes; He has the same power to-day that He has always had. But I do know, too, that the Church is said to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit". There is a distinction between the apostles and those who succeeded them. Look at two extremes, and the result of failure to recognize that principle! Our Roman Catholic friends, for instance, believe that Peter is the successor of the apostles, and endowed with apostolic authority; they believe that the apostolic church has been continued down through the ages, and that the Pope is God's representative on earth. Do you believe that? Some people talk about "holy orders", about "apostolic succession",—the alleged transmission, through the bishop, of the power and authority committed by Christ to His apostles for the guidance and government of the church. That view has no support in the Scriptures. Our higher critical friends will say: "We believe in the inspiration of Scripture. Of course we do. We have no doubt whatever that those who wrote the Scriptures were under divine inspiration. But so are we. We believe that divine revelation is continuous. There is no reason why God should not speak to men to-day and make my word as authoritative as the word of any apostle who ever spoke." Do you believe that? ("No!"). I believe there were things revealed to the holy apostles and prophets by the Spirit for the writing of this Book, and when this Book was finished, that inspiration ceased; and that no other man has ever lived who could speak with the infallibility with which they spoke. And in the same way I can see a grave danger in this insistence that we must expect to see miracles and wonder wrought to-day as of old. If so, Why should not the dead be raised up? Will you tell me? (I am not touching on James yet. I will come to that in a moment.) Why should not the dead be raised up, if there be no distinction?

I would also call your attention to II. Corinthians, 12: 12:—"Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds," suggesting that his apostleship was certified to by God, by special and supernatural signs. He was differentiated from all his successors, as all apostles were.

Anointing With Oil.

Let us come now to the passage in James, 5: 14, 15: "Is any sick among you? Let him call for the elders of the church; and let them pray over him,

anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Do I believe in the inspiration of the Epistle of James? I certainly do. Do I believe in the inspiration of that particular verse? Beyond question. Is it true that the prayer of faith shall heal the sick? Yes; I have seen the Lord do it many times. There is no doubt that God answers prayer and heals the sick. We never have a prayer-meeting that we do not pray for the sick. There is our dear Brother Riley, who has preached in this pulpit: the doctors gave little hope of his recovery. I received a letter from him the other day, written in his own hand, saying that he hoped to be back on duty in the Spring; that he is now taking a needed rest out on the Pacific Coast. He is praising God for answer to prayer in raising him up. There are many people here who have thus seen God's hand. He answers prayer in respect to other matters. He gives us food; He gives us money when we need it. I have seen His hand in the material realm, haven't you? And why should not we have the healing of the body when we pray? I have no doubt that God does answer prayer; and that this verse should be taken at its face value. "The prayer of faith shall save the sick"; but, like every other prayer, it should be offered in subjection to the will of God. The Lord does not raise everybody up.

I pause here to say, that that doctrine that healing is in the atonement in the same sense as the forgiveness of sins is in the atonement; and that whoever prays for healing has as much right to expect it as to expect the forgiveness of sins,—I say, that is contrary to Scripture; and the reaction from that kind of teaching is the most terrible thing I have ever seen. I have seen people racked with pain, in agony, on their death-bed, into whose minds that terrible doctrine has been instilled,—that there is something wrong with one spiritually when he is sick; so that instead of having the comfort of the divine Presence, and being sustained by His abounding grace, being enabled to say "Even so, Father: for so it seemed good in thy sight", they have tortured their mind by saying, "What have I done? Why must I suffer?"—I say, that doctrine is a libel on God, and is in danger of driving the suffering soul to despair. I beg of you to shun that teaching as you would shun the Devil himself, for it is not of God. Try to carry comfort to God's afflicted children, but not torture of mind, in the hour when they most need the comfort of the divine Spirit.

"Call for the elders of the church". It does not say, "Assemble all the sick at a public meeting". It is a private anointing, whatever the anointing may mean. And I confess I do not know what it means. There is only one other reference to anointing with oil in connection with healing in the New Testament. You will find it in Mark, 6: 13,—They "anointed with oil many that were sick, and healed them." But you will remember that the anointing of oil was a courtesy to guests. The Lord Jesus rebuked Simon for not anointing Him with oil: "My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment." Then if you turn to the first chapter of Isaiah, you will find that oil was used medicinally, too: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment (or oil)."

Now, I am not at all sure—there is a difference of opinion about it—that the anointing of oil does not mean the use of what means are in your power. Take your medicine in the name of the Lord. But somebody says, "It is in the name of the Lord this is to be done." Yes; and you ought to take your food in the name of the Lord: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." You have no right to go to business, if you are a Christian, and do business in any other way than in the Name of the Lord. I suppose, however, the consensus of opinion would be that the anointing of oil here referred to, is not a medicinal use of oil, but that it is a symbolic act indicating the communication of the healing and life-giving powers of the Holy Spirit. I see no objection whatever to the anointing of oil, if you so understand it. I have not been able for myself so to accept it. I have seen a great many people really healed in answer to prayer, without any anointing of oil, but by asking God to bless the means at their command. It is none the less the work of God. Praise the Lord for every good gift He sends us.

Over-emphasis Upon the Physical.

But what I want to ask is this: When a disproportionate emphasis is laid upon the physical, what results follow? I could fill the biggest building in Toronto if I were to begin the public anointing with oil. People are more concerned, alas! about their bodies than they are about their souls. I would not take the responsibility of judging others' sincerity; I might be entirely wrong. I want you to judge before God; accept the responsibility yourself. Only do not be carried away by anything but by that Book. Read your gospels; read the Acts of the Apostles; read I. Corinthians, twelfth chapter, where Paul speaks of healing; read the fifth chapter of James, and see if this healing function was not incidental to the preaching ministry of the apostles.

I do not say there are no cases of physical healing from these public healing meetings. Many people may be deceived; but many people may say they are healed who were not really sick. But many people may say also that they are saved who are not saved. That may characterize any evangelistic effort. There are thousands of people who say they are saved with an everlasting salvation, who a little while afterward show that they are not saved at all; they show, like Simon, that they are still in "the gall of bitterness, and in the bond of iniquity."

Wanted—An Unmistakable Case.

We must not judge harshly. I am waiting for an unmistakable case of healing. I do not know how many people God may give us in Massey Hall next Sunday evening. But if you will bring to me one unmistakable case of healing, I will begin to preach that doctrine right away. The Scripture says the people that came together in Solomon's porch "knew that it was he which sat for alms at the Beautiful gate of the temple." There was no doubt about it; they knew that he was healed. The enemies of the gospel said: "It is an established fact that a notable miracle has been done;" and even they could not deny it. And when they could not deny it, for it was undeniable; when they had exhausted every source of argument they said: "Our hands are up. We are done so far as this is concerned. It is proved, established beyond doubt, that a miracle has been wrought." Give me a miracle like that; and I will start a public campaign on divine healing immediately. I am simply waiting for that—not waiting for those who think they were ill. I was talking to a doctor one time about a case in the hospital. I was very sympathetic. I said: "You know I do not believe in the use of drugs unnecessarily; but it does seem to me that when anybody is suffering excruciating pain, it is justifiable to relieve it." "Well," he said, "we do. But in this particular case, it is simply distilled water we use. Immediately after the injection the patient becomes quite calm and comfortable." He said: "It is merely mental, not physical at all." And yet that patient believed some sort of opiate had been administered. We need to be on our guard against these things, lest we accept a mere, mental opiate as the work of the Spirit of God. Somebody said to me to-night that it had been rumored that the Pastor of this church had told his people not to go to a certain meeting. I do not tell you not to go anywhere. It would do no good in any case; you would be more liable to go. But, on the contrary, I would rather have you go where you can get the greatest blessing; and if you can get a greater blessing somewhere else than you can here, go, the whole crowd of you. I will ask the Lord to send me more; and I will teach the kindergarten class, and you can graduate into the university. I am more concerned about your spiritual welfare than about the building up of this church. Do not run after fads; do not be carried away by every wind of doctrine; do not wreck your faith by experimenting with all these things. Abide by the Word of God.

This word, and I have done. I am more anxious about the salvation of souls than I am about the healing of the body—far more. I am often called to see the sick. I often wish I were a doctor; I often wish I had more power than any doctor ever had. Sometimes I feel that I would give anything if I could take the place of somebody I see suffering. I would like to help people. I would love to be able to ease their pain. And yet—and yet—I have seen them die; and I have stood so often, oh! so often, at the graveside where we have laid the precious body away in a sure and certain hope of the resurrection. We lay away the body that has been burned up with fever, or torn with the agony of cancer, or consumed with consumption—whatever it may be; and I always read the same verses at the grave, because I love them: "But I

would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." And although the body returns to dust from whence it came, we know that some day we shall have a perfect body; some day we shall see Him face to face; therefore we sorrow not as others which have no hope.

Brother Fraser remarked to me last night something I have often thought of myself; and we all have, I suppose. He said: "Don't you think it is just as great a blessing to be preserved in health as to be healed of disease? Don't you think we who are well ought to praise God for keeping our heart beating, and our pulse bounding, and our body in health? Isn't that God's work?" Go down on your knees and thank Him that you are out of the hospital; that you have sound bodies. If not, pray for healing: if it comes, praise God; and if it does not, say: "The cup which my Father hath given me, shall I not drink it?" and go down into the grave with Him, if you must, and sleep with Him, and rise with Him by and by at His coming.

But, oh! if there is one here to-night—no matter how perfect your body is, if your soul is not saved; if your sins are not forgiven; if you are not washed in the blood, there will come a day when you will be buried in a grave from which there will be no resurrection. And when God buries a corrupt sinner out of His sight; when He casts him into "the lake which burneth with fire and brimstone", that Heaven may be pure; for "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie",—that is the most terrible of disasters. Therefore, I would not change places with any doctor on earth. ("Hallelujah!"). No; I would not sacrifice the privilege of bringing the gospel of God's saving grace to poor lost men, even for the healing powers of an apostle; because the body may die and rise again, but if the soul dies, it is lost for ever. Let us keep the emphasis upon the spiritual; let us keep the cross of Christ to the fore! Remember it is written: "And the seventy returned again with joy saying, Lord even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Ah, yes! that is the supreme blessing. Oh, sinner, is your name written in heaven? May we every one believe on Christ, and receive the assurance to-night that we are His forever! Let us pray.

THE YEAR'S GROWTH.

Receiving a letter from the Home Mission Board, asking for a statement of the number of baptisms during the Convention Year—from October 1st to September 30th—we consulted our records, and find that in Jarvis St. Church there have been four hundred and twenty-seven baptisms, seventy-eight received by letter, and seventy-seven by experience,—a total of five hundred and eighty-two.

LAST SUNDAY'S BIBLE SCHOOL.

Sunday was really our greatest day in the Bible School. The registered attendance was eight hundred and fifty-two, being five less than the Sunday before; but the Sunday before was the first Sunday of standard time. With this in view, Sunday was our greatest attendance. The Pastor's class had an attendance of 359, while others arrived after registration ceased. Come early next Sunday.

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

SHOULD A CHRISTIAN VOTE FOR PROHIBITION?

Some sincere and good people fail to recognize that their obligation to "live soberly, righteously, and godly, in this present world," imposes upon them a duty to bear their full share of civic burdens. They pay taxes because they are obliged to do so; but they think because they are citizens of the Heavenly Jerusalem, they are under no obligation to endeavour to make the city in which they live as clean and safe as possible. To all such, we would recommend a careful and prayerful study of the thirteenth chapter of Romans.

We readily grant that no sort of moral reform can take the place of individual regeneration; but that certainly does not relieve us of the obligation to do what we can to further such reforms as make for righteousness. It is true that mere external morality (and that is the only sort of morality humans are competent to judge) cannot be substituted for such spirituality as consists in a pure heart. But this fact surely does not relieve us of the obligation to teach and exemplify the importance of living a moral life. The second commandment, which admonishes us to love our neighbours as ourselves, can never take the place of the first commandment, which requires us to love the Lord our God with all our heart. But it is equally true, that if a man does really love God, he will love his neighbour too. Such social service as feeds the hungry, and clothes the naked, and ministers to the sick, and educates the ignorant, should never be regarded as obviating the necessity for individual salvation. But those who are truly converted should be among the foremost to exercise such physical and temporal ministries as are implied in the term "social service". Indeed, the evangelical insistence upon the importance of primary things, should lead us to recognize that while these other matters to which we have referred are secondary, they will always be the legitimate and inevitable fruits of a life that is rightly related to God.

We confess ourselves unable to understand those who, professing to regard righteous living as the necessary concomitant of faith, and, having intelligence properly to estimate the terrible ravages of the liquor traffic, yet feel it to be no part of their duty to do their utmost to prevent it. Next week, we hope to have something more to say on this subject; but at the present we propose briefly to state some reasons why we shall vote for the continuance of the Ontario Temperance Act on October 23rd.

First: *Our concern for the moral and physical well-being of the individual* will compel us to vote for the Act. Every sincere Christian must desire the highest moral and physical well-being of every man and woman. It has long been recognized in law, that a man has no more right to take his own life than he has to take the life of another. Men should not be permitted to destroy themselves, even if they want to. The laws which regulate the sale of poisons, which prohibit trespassing upon a railway track, recognize this principle. One is not forbidden to walk on a railway track because it will injure either the track or the railway engine, but only to protect the life of the individual. For a like reason, liquor, which in the vast majority of cases proves to be a poison, should be prohibited.

We shall vote for Prohibition, too, *in the interests of domestic welfare*. The state is nothing more than the collective will of individual citizens. When the state authorizes marriage and sanctions the establishment of the family, it assumes an obligation for the family's protection. A father is prohibited from

putting out his child's eyes, or from cutting off his wife's arm. Why should he be permitted to take a course which may result in poisoning his child's blood, and digging his wife's grave? A man may be punished for refusing to support his wife,—why, then, should the state license that which may render him absolutely incapable of supporting her? Every Christian, owing, as he does, his first allegiance to the Saviour who said, "Suffer little children to come unto me", must surely recognize that he is under a solemn obligation to consider the welfare of the family.

We intend to vote for the continuance of Prohibition, also, *in the interests of public safety*. The drinking man has always been a menace to his fellows. Great corporations have refused to put men who are addicted to the use of liquor in positions of trust. One of the great present-day arguments for Prohibition is the motor car. It is true that even now we find a few drunken drivers on the road; but what conditions will obtain if any form of licensed liquor-vending returns? The present-day Motor Traffic ought to be a powerful opponent of the Liquor Traffic.

Once more: We shall vote for Prohibition *on economic grounds*. The liquor traffic is more wasteful than war: it produces nothing of worth and destroys everything of value; and is an economic anachronism which every sane man ought to vote out of existence. Thus in the interests of national prosperity, every true Christian, it seems to us, should vote for the continuance of Prohibition.

Against these positions, it may be argued that the Prohibition law has not proved itself to be practicable, inasmuch as liquor still flows freely in the dark. Our answer is, that *the practicability and usefulness of such a law can fairly be tested only over an extended period of time*. Quarantine laws take account of the nature of contagious diseases. Any just estimate of a Prohibition law will recognize the fact that the open bar has produced a multitude of alcoholics, which, by any human power, are absolutely incurable. If alcohol is anywhere to be found, such people will obtain it at all costs. It was not the old generation which came out of Egypt, which entered into the land of promise: the promised land was possessed by a generation born in the wilderness. Beyond question, Prohibition safeguards the rising generation, and promises a sober people for the future.

It is argued against the Prohibition law, that it has not emptied our jails. We will not trouble our readers with statistics, although we are sure that the aggregate prison population has been reduced. But for the sake of argument, what if the jails were full? The question to be considered is, *what sort of people are in custody?* Under license, we used to put the 'bar-rooms' victims in jail, and punish those who bought liquor: now we jail the sellers of the poison. Formerly, the men who profited by the misery, the degradation, the utter ruin, of men, women, and children, lived in mansions and passed as respectable members of society, while the victims of their trade were put in jail. Now conditions are reversed very largely; and it is the illicit sellers of liquor who come under the strong arm of the Law.

Furthermore, it must be remembered that *no law absolutely prohibits*. It is illegal to cheat, to steal, to murder; yet there are those who are guilty of all these offences, and while human nature is what it is, there will not be wanting men who will break any and all laws for the hope of gain.

The argument for so-called personal liberty is scarcely worth considering. The only man who may hope to enjoy unrestricted personal liberty must be a Robinson Crusoe, without even the company of a man Friday. No member of organized society can justly claim the right to an indulgence which imperils the welfare of others. The liquor traffic is an out-law worthy only to be buried out of sight. Let every Christian voter on October 23rd help to bury it beneath such an avalanche of votes that it can know no resurrection!

WHAT IS THE ISSUE?

When all the smoke of battle clears away, what is the issue in the controversy that has for some time disturbed our denominational life? Notwithstanding all the events which had preceded the last Convention, the Editor of this paper went to Montreal resolved to assume the sincerity of the Senate and Board of Governors of McMaster University, in their professions of orthodoxy made at the Walmer Road Convention, and to use what little influence he

might have in an attempt to hold the governing Bodies of the University to their professions. He accordingly publicly pledged his support to the new Chancellor on condition the affairs of the University were administered in agreement with the standard the University had set up. In view of the University's urgent need for funds, it seemed imperative that some attempt should be made to find a basis of understanding, in order that the Denomination might move forward unitedly in support of our educational work. This public pledge was given after much thought, and with a determination, so far as we were concerned, to let by-gones be by-gones; for, after all, personal considerations are of relatively small importance.

But following upon this, about a month later, the first public act of the new Chancellor was the conferring of an honour upon a man who, while called a Baptist, is notoriously aggressive in the propagation of the principles of Modernism; and who in his published works, has boldly denied every fundamental of the Christian faith. We protested against this act: we took the ground that McMaster University was established to exalt Christ; and that to use its powers to put a laurel upon the brow of a man who would uncrown Jesus Christ, was a flagrant betrayal of the University's trust, and a betrayal of the Denomination as a whole. Because of our protest, we have in certain quarters been proclaimed a denominational outlaw. But the issue at the forthcoming Convention will not be the Editor of this paper, but *whether the Convention approves of the use of the University's powers to honour a man who dishonours Christ.*

The Eastern Association, the Whibby-Lindsay Association, the Northern Association, and the Toronto Association, have, by resolution, endorsed the principle of our protest. It is no longer a personal matter. At least four Associations have joined in formal protest against McMaster's action. The men who voted for those resolutions in their respective Associations, can be depended upon to support in the Convention the principles they supported in their Associations. If McMaster forces the issue, it will inevitably divide the Convention and make denominational unity in this Convention an impossibility for years to come. McMaster University has done wrong. We called it a "blunder" in the beginning, but their justification of the "blunder" was little less than treason. We believe that nearly all the denominational leaders in their hearts recognize their mistake. It will be wisdom on the part of the Senate and Board to acknowledge their mistake, and to pledge themselves to "bring forth fruits meet for repentance" in these matters. There can be no forgiveness for anyone, either an individual or an institution, so long as wrong-doing is justified. We repeat, *the one single issue at the Convention will be this, Does the Convention approve of the use of McMaster University's powers to honour a man who dishonours Christ? Let the delegates come prepared to answer that question with their ballots!*

WILL THE CHURCHES SEND DELEGATES?

The great area covered by the Baptist Convention of Ontario and Quebec makes it exceedingly difficult to secure a fair representation of all the churches at any Convention. Churches remote from the place of meeting are often unrepresented. In times past, this fact has been used as an occasion for the appointment of proxies, which appears to be not contrary to our Convention constitution. On more than one occasion, distant churches who could not send delegates, have been asked to appoint Toronto people as their delegates. The list of delegates published in the Year Book for 1921 will show that, following the action of certain members of Jarvis St. Church, a number of people, while still members of Jarvis St., were appointed by other churches as delegates to the St. Thomas Convention. Three of them attended the St. Thomas Convention as delegates of one of the churches in Ottawa. We can see how this practice may lend itself to many abuses. But the fact is, that this principle is practised; and beyond all peradventure, will be largely practised in the coming Convention. For months efforts have been making to secure a delegation at the London Convention which can be depended upon to support any proposal McMaster University may have to make.

We have begun to receive letters from distant parts of the Convention, from brethren who express regret at their inability to attend the Convention. We venture now openly and frankly to say to every church that approves of the

principle for which we have been standing in respect to the honouring of Dr. Faunce, that if they desire to be represented at the London Convention, and have their vote recorded in favour of the aforementioned principles, we will undertake to find members in good standing of regular Baptist churches who will accept appointment as their representatives to go to London to vote in support of these principles,—that is to say, we will send to any Baptist church who cannot afford to send delegates to London, the names of Baptists who will go to London as their delegates, to vote in harmony with the principles outlined in the foregoing article. We should be glad to hear from any church, through its pastor or other officer, who desires to be represented by such proxies at London. Let us hear from all such by letter or wire at once!

The Whole Bible Sunday School Lesson Course

Lesson LIV.

October 12th, 1924.

ELIJAH AT HOREB.—I Kings, 19-22.

These chapters are like an orchard in which the branches of the trees are bent to the ground with the weight of fruit: they are so rich in spiritual suggestiveness that we must be content to name the principles they teach without the least elaboration.

I. Chapter Nineteen.

1. The psychology of the chapter: (a) Elijah's depression is an illustration of the mental and physical reaction which always follows upon long strain. For three and a half years he has stood, as he believes, alone; he has shut up the heavens by his prayers; and at length he has assembled the false prophets, and challenged the people; and then has prayed down fire and rain from heaven. When it is all over, he almost cries like a little child. (b) Only an angel is competent to minister to one in a state of nervous collapse. A striking illustration of this principle is found in Psalm 103: 14: "He knoweth our frame; he remembereth that we are dust"; also in Matthew 26:41: "The spirit indeed is willing, but the flesh is weak." (c) The angel did not lecture the weary prophet, but made him eat and drink and go back to bed,—a great argument for an occasional vacation for tired people. The Bible loses none of its power when naturally interpreted, for it is the word of the Author of the nature of things. A man would have scolded Elijah for his weakness; but an angel cooked him a good meal, allowed him to eat it in silence, and sent him back to bed. 2. The theology of the chapter: (a) It illustrates the gentleness of Almightyness. Perhaps Elijah especially needed to learn the strength of gentleness and quietness. He was in danger, possibly, of judging God, and of measuring the progress of truth by standards of the hurricane, the earthquake, and the fire. God taught him that the Power which created all worlds, could utter itself in "a still small voice". (b) Elijah's true character is shown in his reverent recognition of God,—an Old Testament illustration of the truth, "My sheep hear my voice". (c) God is equal to every emergency, and is never without resource. He knew He had seven thousand faithful witnesses of whom the prophet had not heard. He instructed Elijah to anoint certain chosen men to execute His will, and even named a successor to Elijah himself, who was slightly in danger of imagining that he was indispensable to the Lord.

II. Chapter Twenty.

This chapter illustrates the folly of attempting to placate evil by yielding to it. 1. Ben-hadad was an incarnation of the principle of the insatiability of evil (vss. 1-6): he could not be satisfied, but was like the horseleach that hath two daughters, crying, Give, give, and like the four things which say not, It is enough (Proverbs 30:15-16). 2. The necessity of resisting the Devil, who is like Ben-hadad,—demanding the right to take possession of all we have. We may as well reach the elders' decision (vs. 8) first as last. 3. The arrogance of human force which reckons God out. Mathematically, Ben-hadad was the victor before he began; but God cannot be estimated by the multiplication table. 4. God's determination to be known as God (vs. 13). He will not give His glory to another. 5. God accepts the challenge of unbelief (vs. 28), and proves Himself to be superior to and sovereign over time and circumstances. 6. Evil speaks softly in the presence of a superior power (vss.

31-34). 7. The penalty of leniency (vss. 35-43): Justice is as truly a divine quality as mercy.

III. Chapter Twenty-One.

Here we have the record of how Ahab and Jezebel acquired Naboth's vineyard. It illustrates: 1. The nature of the canker of covetousness. Though Ahab had much, he wanted more; and his insatiable greed gnawed at his soul like a canker (vss. 1-4). 2. The social reinforcement of evil. He was bad enough in himself, but joined with Jezebel, his wickedness was more than doubled. It is ever so. 3. Sin multiplies itself. One unclean spirit takes seven others more wicked than itself. Covetousness bears fruit in lying, murder, and theft. 4. Sin is sure to be found out: there is always an Elijah waiting in Naboth's vineyard to rebuke sin. 5. Sin always calls its discoverer an "enemy."

IV. Chapter Twenty-two.

This chapter presents the familiar picture of: (1) A good man in bad company. Jehoshaphat made the mistake of his life in fraternizing with Ahab. True blessedness consists in walking not in the counsel of the ungodly (vss. 1-4); (2) A bad man hiding himself behind a good man. When an evil man can persuade a good man to assist him to accomplish his designs, invariably he hides behind him. (vs. 30). (3) Ahab is a type of the religious sinner,—determined to pursue his wicked course, he still sought advice of many prophets. All men are religious. But the natural man wants a religion that will allow him to have his own way. (4) Ahab's was a religion which refused to hear the truth and "hated" the prophet who dared to be faithful. He has many modern successors. (5) The sinner's disguise is always penetrated at last. When a man is fighting against God, the bow drawn at a venture will be sure to find the joint in his harness (vs. 34). (6) The Word of the Lord was fulfilled in the end of the day. (vs. 38). "Sin, when it is finished, bringeth forth death."

MASSEY HALL SUNDAY EVENING.

Sunday evening, the service will be held in Massey Hall, when the Pastor will preach. The subject will be, "Does Christ's Salvation Consist In Physical Sensations?" when the Pastor will point out the error of beginning in the spirit and expecting to be made perfect in the flesh.

MONTHLY COMMUNION SERVICE.

At a recent meeting, by vote of the church, it was decided the next Monthly Communion Service should be held Sunday evening, October 12th. As Massey Hall is occupied by others on this evening, we shall hold our service in the church.

PARLIAMENT STREET BRANCH.

Sunday, 3 p.m.—S. S. Rally. Mr. Hutchinson will address the School 7 p.m.—Rev. W. L. McKay, B.A., will preach. Monday, 7.30 p.m.—"The Intermediates" will hold their first meeting of the season. Wednesday, 8 p.m.—Prayer Meeting. Friday, 7.15 p.m.—Junior Meeting.

The prayer-meeting and Bible lecture last Thursday was held in the auditorium of the church. This was amply justified, for there was such a great congregation that the Lecture Hall could not have accommodated them. We shall therefore meet every Thursday evening in the church.

While the Sunday evening service are held in Massey Hall, baptismal services will be held Thursday evenings.

The sermon appearing in this issue was preached last Sunday evening. All the afternoon and evening the rain came down in torrents. One could not help feeling that even a small congregation would be a miracle. But notwithstanding the steady downpour, the church was practically full—one of the papers said two thousand people were there. We should say less than that; but it was a great congregation, especially for such a night. Eight were baptized; about twelve responded to the invitation.