

# 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. SHELDON, *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 9th, 1924.

No. 22

## The Jarvis Street Pulpit

DOES CHRIST'S SALVATION CONSIST IN PHYSICAL SENSATIONS?

A Sermon by the Pastor.

Preached in Massey Music Hall, Toronto, Sunday Evening, October 5th, 1924.  
(Stenographically reported).

"Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."—John 6: 26-27.



WHEN this service was arranged we had no intention whatever of giving it the special character which of necessity it will assume this evening. It was intended that it should be simply an evangelistic service, and to that purpose, in the end, I shall adhere. You will know from our announcements that I have another object also in view. It would be much easier for me to refrain from commenting upon certain matters because I incur the risk of offending not a few whom I dearly love in the Lord. But the gardener must not be content merely with cultivating the ground and sowing the seed. He must carefully tend his plants, and safeguard them, so far as he may be able to do, against the blight to which they are subject. Our Lord Himself in His parable of the sower, teaches us that when the sower soweth the seed the wicked one is ever on the alert to catch the seed away lest it should become fruitful. And the enemy of souls has no special care for young Christians; even the babes in Christ he regards as his legitimate prey. There never was a day when he did not do his most deadly work under the guise of religion. Yet in this day, perhaps of all other days, false religions are multiplied and men and women are being led away from the truth of Christ. Some are tempted to deny the Book, to deny that we have any divine revelation at all. The philosophy of Modernism would bring us back to a mere naturalistic plane, and persuade us that there is no truth that is not discoverable by human reason. On the other hand, some of the Lord's people mar their Christian lives by yielding to various forms of worldliness, and by

failing to recognize that the friendship of this world is enmity against God. But the devil is not wanting for means wherewith to tempt even those who desire to follow the Lamb whithersoever He goeth; for those who would yield themselves to the authority of this Book, who have no doubt whatever of its divine inspiration—these, too, are subject to special assault, and are in danger of being misled by the vagaries of those who imagine they have seen visions and dreamed dreams, and have established some special and exclusive communication with the Lord of Heaven.

#### The Man at the Beautiful Gate.

I shall read you a few verses from the third and fourth chapters of the Acts of the Apostles: "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And 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". Peter then explained that by the name of Jesus Christ of Nazareth, the lame man of the Beautiful gate had been made whole.

#### An Undeniable Miracle.

Let me now read from the thirteenth verse of the fourth chapter: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it." Now mark! the enemies of the Gospel are speaking. They are not men of spiritual sympathy; nor of any particular spiritual discernment; but are resolved to oppose the progress of this new religion. And as they talked among themselves, they said: "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." That is the enemy's testimony. All the people knew the man had been lame; all the people knew that the man who went into the temple was the same man who had been "laid daily at the gate of the temple called Beautiful". Even the worst enemies of the truth admitted that a miracle had been done; and they said, "It is manifest to all them that dwell in Jerusalem; and we cannot deny it". That is how our Lord Jesus works:—what He does He does so thoroughly that it will bear the closest inspection. And I am ready for such healing as that. Is there anyone here this evening who has been healed after that fashion? Is there anyone here who has been thus unmistakably and undeniably healed within the last six weeks, or in this present

healing campaign whose case corresponds to that? Is there not one here? If there is, you are welcome to come to the platform, and to give your testimony. Is there not even one? (Here the preacher paused and there was silence, but no one came forward.) I did not expect anyone; for last night, Dr. Price announced that he had changed his testimony meeting from Saturday to Sunday evening. He referred to our invitation to any one who had been healed to come here and testify, and urged all who had been benefitted to be sure to be at his meeting to testify there. He did not tell them not to come here, but he urged everybody who had received any benefit to attend his meeting and be present where they had received the blessing. I repeat my question: Is there anyone here whose healing is as undeniable as the case I have read from the third of Acts? (Still no one responded.)

#### Attracted By a Meal, Not By a Miracle.

Let us turn then to another text—John 6: 26th and 27th verses: "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed". Some of my friends were alarmed at my announcement and expressed a fear that I should have my hands full to-night. But I said to them: "Do not be alarmed. I am only sorry that no one will be there." I repeat what I said at the prayer-meeting last night: I should be glad to see some man walk up to this platform and bring his witness and say, "I was a lame man, and I am made whole"; or, "I was a blind man; now I can see"; or, "I was deaf, and now I can hear". I am not opposed to divine healing. My God is a great God. "In the beginning God created the heaven and the earth". He Who made all things is God; and having made man in the beginning, when He wills so to do, He can make him over again. I am not opposed to any real miracle of divine power; nor do I think it of necessity impossible. But I am strongly inclined to the opinion, as my sermon of last Sunday, which deals with it, will show—I am strongly inclined to the opinion that there is a difference between the apostolic and subsequent ages; and that the miracles that were given for signs in those days are not being wrought to-day; but if we should be wrong in that, I should be glad to be convinced, for I do want to see the hand of God. I see so much suffering in the world, so many blind people, so many deaf, so many crippled, so many afflicted, that I should rejoice if God would send power to make them physically whole. I hesitate to oppose such movements lest haply one might be found fighting against God; and it is only because I am convinced that this thing is not of God, that I dare to take this position this evening.

Human nature is a trinity in unity,—spirit, soul, and body. Sin is like a fire, and may burn up or down, or both. Wherever sin begins, it affects the whole man at last, and lays the temple in ashes. It makes little difference where fire begins, whether in the garret or in the cellar—if once it is kindled, if left alone, it will destroy the whole structure. So of sin: it is a fire that consumes the whole man.

#### How the Devil Magnifies the Physical.

Sin entered into the world on this wise: "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave

also unto her husband with her; and he did eat." And from then until now the Devil has not failed to make use of the physical in leading men astray. It was thus the Deluge came. The imaginations of the thoughts of men's hearts were only evil continually. They defiled the whole man. And because of the unspeakable sins of the time, God as a sanitary measure, sent the flood upon the earth. It was for sins of the flesh that fire came down from heaven and consumed the wicked cities of the plain. It was for one morsel of meat Esau sold his birthright. It was the appetites of the flesh that led the children of Israel in their hearts to turn back into Egypt. It was by sins of the flesh that David and Solomon were brought low. And so through the weakness of the flesh the Devil has assaulted the souls of men from the beginning until now. And because this is so, he has devised religions which have been religions of the flesh. Mormonism is a religion of the flesh; Mohammedanism is a religion of the flesh; Christian Science, although it affects to deny the very existence of the flesh, it really makes its appeal to the physical by its mental healings, and is, in essence, a religion of the flesh. It makes its promise to the flesh by promising deliverance from fleshly ills. It promises the healing of the body rather than the salvation of the soul, and in order to effect healing of the body, it denies every fundamental of the Christian faith.

#### Christ's Emphasis Upon the Physical.

In the verse I have read, Jesus addressed a great company of people. He had wrought a miracle. He had multiplied the loaves and the people flocked about Him in tens of thousands. What for? To make Him king. On that occasion when Jesus ministered to the physical and fed the hungry, He was more popular than at any other time during the days of His flesh. And when they came, He said: "Ye seek me not because ye saw a miracle. You are here not even because you witnessed a manifestation of divine power. You have come because your bodies have been ministered to. It was the appetite of the flesh that brought you." And then He said: "Labour not for the meat that perisheth. Think less of the physical and temporal, and labour for that which endureth unto everlasting life". And then He proceeded to expound the spiritual character of His mission. He said that unless a man did eat His flesh and drink His blood, he could have no life in him. But the gross materialists, who thought only of the physical, thought He meant that they must literally eat His flesh and drink His blood; and they said: "How can this man give us His flesh to eat"? They were blind to the spiritual significance of His words. And when He further expounded to them the spiritual character of His mission, they said: "This is an hard saying; who can hear it"? And they went back—many of His disciples forsook Him, and the multitude melted away. Did Jesus call them back? Did He resort to a miracle to induce them to return? Did He even show them a sign? He let them go until there were only twelve left, and then He said: "Why don't you go with the rest? Will ye also go away"? To which Peter answered: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God". But only twelve were left out of a multitude—thousands attracted by the physical, but only eleven responded to the spiritual; for Jesus said: "Have I not chosen you twelve, and one of you is a devil"?

And yet salvation is for the whole man; salvation is for the body. This flesh is now corruptible and mortal; but, blessed be God, "this corruptible must put on incorruption, and this mortal must put on immortality. So when

this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory". "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation, 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". I shall not make light of the physical nature, for Jesus took our flesh upon Him; He took not on Him the nature of angels, but He took on Him the seed of Abraham. He was born of a virgin; He lived as we live; He died at last; He rose in the flesh; and He carried a glorified human body back into the presence of God; and there He is now the firstfruits of them that sleep, a pledge of the ultimate victory and glorification of every true believer. Jesus is there as our Representative to-night.

### Believers Have Thorns in the Flesh.

Let no one say that I counsel such folly as to ignore or neglect the requirements of our physical natures. It is not because we do not believe in the divine Lordship over our bodies that I speak as I do to-night. Our Lord Jesus said, "The spirit is willing but the flesh is weak". He recognized that the flesh has its limitations. The Apostle Paul knew much of the Lord. I suppose there never lived a man apart from Christ (Who was more than man), in whose life a larger measure of divine power was manifested. Yet He left Trophimus at Miletum sick. Why? Why did not such a man as Paul anoint him and command him to be well? Surely there must be some limitations in this direction. Moreover, Paul himself had a thorn in the flesh, described as a messenger of Satan to buffet him. Certainly he was not perfect physically. Notwithstanding all that God had shown him of His grace, because there was within him still the tendency to pride and self-exaltation, the Lord permitted Satan to afflict him in order to keep him humble. Please observe that, you perfectionists! Are there any here who count themselves to have apprehended? Are there any here so foolish as to suppose the old nature has been eradicated? Even in such an one as Paul, there was enough of the old man left for divine wisdom to see that a thorn in the flesh was necessary to keep him humble. And this notwithstanding he prayed again and again—three times he asked to be delivered. But the Lord said, "My grace is sufficient for thee". And then Paul exclaims, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me". He would glory in an opportunity to show how the grace of God could sustain him in his affliction.

### Public Anointings Unscriptural.

Why are we opposed to these public healing meetings? First of all, because I believe they are unscriptural. But were there no public healing meetings recorded in the New Testament? I dealt with that matter in the sermon of last Sunday. I cannot go over that ground again to-night. There is an account of a public healing of many in the fifth chapter of the Acts of the Apostles. But Peter did not invite them to come to be healed. They came. They brought the sick into the streets. But Peter did not send a woman around in the crowd to select a few special cases out of several hundred, and give them private instruction in preparation for a public healing. Listen! "They were healed every one". Not only the easy cases. Not those only who suffered from internal and invisible ills! The sick people, every solitary one

was healed without distinction or difference, no matter what disease he had. If we are to be apostolic, and profess to accept the Bible, let us hold fast to the Bible itself. The careful selection, and private instruction of a company of people for a public exhibition of healing in the Name of the Almighty Healer, is a dishonour to the Christian religion.

### Are Alleged Cures Genuine?

Furthermore, the cures alleged at these public healing meetings are frequently not genuine. They are either mental cures or they are not cures at all. How many people are there here to-night who have never once been sick? Put up your hands. I do not mean sick in bed necessarily, but in some way physically indisposed. How many are there here who have never been ill?—Apparently, not one. Then, how many are there here who have been ill at some time or another? Will you raise your hands? Thank you: there are between two and three thousand of you. It must, therefore, be true that a great many people recover from illness if allowed sufficient time. Give them long enough, and they will get well. If instantaneous cures are ruled out, almost any kind of treatment of disease, if there be many cases, is mathematically certain of a measure of success. Nature's restoring and recuperating powers are the allies of every professed healer.

### Reaction from Mental Stimulant.

I recall a case that came under my own observation. A certain young lady whom I had married, some years later was seriously afflicted with heart trouble. She had consulted many doctors, but did not improve. And then a neighbour friend recommended her to try Christian Science, and she put herself under the instruction of a Christian Science healer. Her mother reported to me that she had derived great benefit;—indeed, her mother said she had so much improved that her husband had decided a trip to Los Angeles and a few weeks or a month in that healthy climate would put her on her feet again. I told her mother that I did not want to be a prophet of gloom, nor unnecessarily to alarm her; but I pointed out that her daughter had been with strong-minded people who had helped her to concentrate her mind on the idea that she had nothing the matter with her; and that when removed from these influences, there was danger that her nerve force would become exhausted, and a collapse might ensue. Before the week was out, her husband received a telegram that she was dead. It makes little difference whether it be Christian Science, or Coueism, or some other form of psychic influence, if only people can be persuaded to believe; for half our troubles are imaginary.

### A Minister's Experience.

A minister in this city told me he was suffering from a certain trouble. After consulting many doctors, a very eminent physician told him there was really nothing the matter with him, that his ailment was imaginary; and counselled him to go on with his work and forget all about it. My ministerial friend said that he was humiliated to have to confess that from that hour his ailment had ceased to trouble him. It is that principle which Christian Science and these other cults make use of. Given a company of people who can be persuaded to believe that some extraordinary experience is awaiting them, whether it is physical healing or a gift of tongues, almost anything may be accomplished. But Christian faith looks to an objective Power. Faith is the

condition of its subjective ministry; whereas in these mental cases the mental attitude which they call faith is itself the curative power.

I recall an instance in my own experience, when I went to call upon a lady who was dying of cancer. She was lying on a couch out on her verandah; and as I approached the house two ladies came down the walk. As I stepped to the verandah, the nurse wanted to receive me formally, and offered me a chair; but I sat on the rail of the verandah quite carelessly, and did not even enquire of the patient how she was getting along. I knew she was very fond of books; and I saw a book at her side. I picked it up and turned its pages, and began a discussion of the book; and then from that we passed to other matters, turning our thought to the Lord Jesus Himself; we talked about Him and about His abounding grace to us. Then I offered a word of prayer, and took her hand, and said "good-bye". "But," she said, "I must tell you something before you go. When you came up the walk a few moments ago, I thought I could not endure to see another person. Those two ladies whom you met going out had put me through an examination, inquiring all about my ailments, and making me tell them over again all that the various doctors had said about my condition. The result was, that as they left I was in an agony of pain; and it seemed to me I could not endure it another minute. I want to tell you now that I have absolutely no pain, and feel perfectly well. Of course, I know I am not; the disease is there; but I feel quite well".

Now if you get together a large company of people under the influence of a strong mind, whether you teach them to say, like Coue, "Day by day, in every way, I am getting better and better"; or persuade them, as a Christian Scientist would do, to deny the existence of physical ills; or teach them that their ailment may be removed by divine power, you may secure a like result in all cases.—Temporarily, at least, they may be relieved of their affliction. I repeat: I believe that God does in answer to prayer really heal the body; I believe we are justified in praying for the sick, as we are admonished to do in the Epistle of James. But these large public healing meetings generally bring these natural powers, rather than the power of God, to bear upon those who come for healing; and I cannot but believe that to attribute such results as are thus obtained to supernatural power is very wrong. If I am in error in this position, I should be glad to be put right. I have invited anyone who could prove that his healing was genuine, and who had experienced relief in these recent public healing meetings to come to this platform and give his or her testimony to-night. And I have publicly promised that in such case, I would lend my sympathetic co-operation to that movement. Surely that was a fair proposal; but apparently such cures as are so spectacularly advertised cannot bear the light.

#### The Refinement of Cruelty.

Once more: I believe the whole philosophy of this so-called divine healing movement is the very refinement of cruelty. I have seen too many of God's saints who have been chosen in the furnace of affliction, saying, "It is the Lord. Let him do what seemeth him Good", to believe that every afflicted body is afflicted because the sufferer has not faith. Instead of bringing to the afflicted the comfort of the assurance that all things work together for good, by the doctrine of invariable healing as the reward of faith, the mind is tortured with the fear that the pain of the body is due to a want of faith in the heart. I have seen this terrible doctrine put many a poor soul on the rack. Job was afflicted of Satan; but his affliction was not due to his lack of faith, but as a further discipline, that ultimately he might "come forth as gold".

### Is Destructive of Faith.

This doctrine also reacts to the destruction of Christian faith. Let a man be taught that he can command God; that physical healing is every believer's privilege; that the will of God in respect to every case is revealed in the promise; so that one is led to search his heart, to beg God to search him, until he comes to the place where he feels that so far as it is possible for a mortal to trust, he does sincerely trust God to heal him,—if then he is not healed, what terrible confusion of mind must follow, what despair must grip the soul. For if one promise of God should fail of fulfilment, where is the comfort and peace of true faith? It seems to me these healing movements are designed to deceive the very elect.

I believe also that these public "healing" demonstrations are dishonouring to the Word of God. We must not handle the Word of God deceitfully, but rightly divide the word of truth.

#### Dr. Price a Disciple of Mrs. McPherson.

Dr. Price openly declares himself a disciple of Mrs. A. Semple McPherson; that it was under the ministry of Mrs. McPherson he received this extraordinary power. It is well, therefore, that we should know something about this extraordinary woman, and understand some of the things which she teaches. I have in my hand a booklet containing four addresses delivered by Rev. R. P. Shuler, Pastor of Trinity Methodist Church, Los Angeles, Cal. Mr. Shuler is better known as "Bob" Shuler. He publishes a very interesting magazine, which is called "Bob Shuler's Magazine". Let me, therefore, give you first of all a sample of Mrs. McPherson's teaching respecting divine healing. Here is a verbatim extract from one of her sermons: "Blow upon blow fell upon the quivering flesh of the tender Nazarene. Was He whipped that my many sins might be washed away? No, child, the blood of the Cross was sufficient for this. Then, why did they pluck the beard from His face and beat Him with cruel staves? Was that for cleansing for sin? No, child, the blood was sufficient for that. \* \* \* Then, why did they whip Him so? Why, child, do you not know the meaning of that lash, the cruel blows of the smiters' scourge? 'Twas thus He bore our suffering, and by His stripes ye are healed. \* \* \* At the whipping post He purchased your healing, bore your suffering and pain". This, surely, is something new. We have a cross for the forgiveness of sins, and the whipping post for the healing of the body. To say the least, it is an exceedingly ingenious interpretation.

#### Mrs. McPherson Describes Herself.

In her book entitled, "This Is That", p. 776, Mrs. McPherson tells us something of herself: "Then I looked and behold! A new creature, as of a beautiful woman. I beheld her coming from the West, and walking toward the East. She approached. I beheld her white raiment, dazzling as the snow in sunshine. Her movements were gracious and tender. Her voice was mellow and full of sweet fragrance. I smelled the fragrance of her garments, as sweet lilies grown in the valleys, and as the rose of Sharon. Her eyes beheld no guile, but they were tender as a dove's eye. Her lips were pure, and dropped as the honeycomb. No foolishness, no criticism marred their sweetness. No fleshly words; her ears were kept for Him alone, her Lover, her Bridegroom, her King. As she drew nigh, I gazed with amazement into her face and saw that it was myself. I heard the voice of the Master, speaking unto me, saying, 'This is my beloved. How far you have fallen short of the standard of my



perfection'!" I am sorry for the minister who professes to be a disciple of a woman who writes like that.

Mrs. McPherson has a very effective way of silencing her critics, and I am told the same principle is being taught here. I quote from Mr. Shuler again: "My husband landed with his suitcase to attend the meeting. \* \* \* Before many hours had passed, he himself had received the Baptism of the Holy Ghost, spoke in tongues and glorified God. \* \* \* And through the succeeding years, though part of the time he is with me and part of the time elsewhere, the Lord has made him perfectly willing for me to go on". (This is That, 1923 Edition, Copyrighted November 28, 1923, pp. 85-86.) And Mr. Shuler's comment is this: "This husband secured a divorce on the ground of desertion more than a year before this Edition was published". ("McPhersonism," by Rev. R. P. Shuler, pp. 56-57.)

### **Mrs. McPherson Claims Direct Divine Inspiration.**

Again from Mrs. McPherson: "It is as a direct result of these gifts and operations of the Spirit that the following messages and visions are recorded. Sister McPherson claims no authorship, as when these messages were spoken through her, she was completely under the power of the Holy Spirit, her tongue and voice were controlled by the Spirit as though speaking in tongues, only that they came in English. Those who were present copied down the messages word for word as spoken". ("This Is That," Part IV., 1919 Edition, p. 635.) Our good friend Dr. Norris said that every heresy was characterized by one of two things:—the Word of God minus, or the Word of God plus—taking something away from the Word, or adding something to it. Here is a woman who claims that what she writes was dictated by the Holy Ghost. And Dr. Price is her disciple. Here is what Mr. Shuler says of Dr. Price:

### **Bob Shuler on Dr. Price.**

"Dr. Price has become an evangelist of almost as startling pretensions as those assumed by the woman who discovered him. Several months ago he conducted a great campaign in Vancouver, B.C. Following this campaign, the Christian forces of that city met and appointed a commission to investigate the results. That report is before us as we write. The commission was composed of eleven Ministers, eight Christian Physicians, among them the most prominent specialists in Vancouver, three University Professors and one eminent member of the legal fraternity. Several months of painstaking investigation and several investigators working constantly finally produced the facts and they are most startling. 350 cases of advertised healing were investigated. Thirty-nine of those announced healed had died, within six months, of the diseases that affected them. Five of the number had become insane within the six months. 301 of the 350 were found to have received no benefit that remained at the end of six months and many of them frankly so stated. Five were reported by the commission to have been actually healed". These five were described by the commission as persons afflicted with functional ailments which responded to mental treatment. The report gives a thorough digest of each individual case. Any sane and reasonably informed man can plainly see that no 'divine healing' was present in working the results that were apparent in these five instances. Some of the saddest revelations were published by this commission. A father, whose little thirteen-year-old girl lay in steel braces as a result of an automobile accident, went crazy. Though he prayed constantly for weeks, 'went under the power', and claimed to have absolute

faith in the healing of his daughter, she was not healed, and 'Dr.' Price bluntly blamed the failure on the lack of faith on the part of the father. It drove him raving mad. He was the bread-winner for his home and poor invalid child. He is now in an insane asylum. There was another case of a young man supposedly suffering from tubercular trouble in its first stages. He was anointed and pronounced cured. He went into an ecstasy of joy and died a week later from acute mania. A blind soldier was so sure of his cure that he withdrew from the school for the blind, where the government was educating him. He was not cured and is now in a terrible condition mentally. Scores of people were found who went for healing, professed absolute faith, but were not healed and are now bitterly antagonistic to the Christian religion. Indeed, it was discovered that the campaign upset and overturned the faith of literally hundreds of Christian people, whose expectations for their poor, mortal bodies were not met. The revelation that has stunned Vancouver can be duplicated in Los Angeles any time a genuinely honest investigation is conducted. And there can be added to the discoveries here tragic findings, a thousand times more horrible than those which the Vancouver report covers. Any honestly conducted investigation of a comprehensive nature, in any town where either Mrs. McPherson or 'Dr.' Price have conducted campaigns, will result just as the Vancouver investigation resulted. What a tragedy that such monstrous and dishonorable movements should to-day pose among us as the chosen vessels of the nail-pierced Saviour of the world! And what a shame that these leaders should be amassing enormous fortunes from the pockets of the poor and unfortunate who blindly follow them!"

### What Is Salvation?

What is, then, salvation? What is the atonement? It makes possible the forgiveness of sins. Jesus died in our room and stead. "All we like sheep have gone astray; and we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth". But He died for you and for me,—“the just for the unjust, that he might bring us to God”. When He died upon Calvary's cross, you died; when He was buried, you were buried; when He rose again, you came out of prison, with all debts paid. If now you believe on Him, the merits of His death are imputed to you; and “with his stripes we are healed”. This is the gospel we preach to you. But have we no gospel for the body? Yes. And for the mind, too. The gospel of our Lord Jesus Christ is for the whole man. He forgives our sins; He purifies our minds; He engages and possesses our spirits; and one day He will come again, and the whole man—spirit, soul, and body, preserved entire, complete in Christ, shall be presented faultless before the presence of His glory with exceeding joy.

Let us get back to the simplicity of the gospel. Millions have died triumphantly in the faith of Christ. Many a poor afflicted soul, wracked with physical pain, has proved that suffering cannot extinguish the spirit of faith within; and many an one has been enabled by grace to say, “The cup that my heavenly Father hath given me, shall I not drink it”? The will of the Lord is best. This life is only a segment of the eternal circle. It is only a preparation for the real and abundant life beyond. Here is Brother O'Brien, he has been serving the Lord for a long time; but when he gets to glory he will find his long experience has been but as a brief training in a primary

school; for the experience of this life is only a preparation for the larger and fuller and richer life beyond. What if this body be destroyed? "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this", the apostle continues, "we groan",—Why groan? Why groan if you may be healed, if you may have perfect healing? why groan?—"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life". Mrs. McPherson cannot promise you physical immortality; she cannot promise you that by any healing power you may escape death. The return of the Lord is our only hope for that. Therefore, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way; and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it".

#### Time or Eternity?

But what then? This I say is only the beginning of the larger and richer life. We may not be here very long. But the Devil is emphasizing the physical and the temporal everywhere. Instead of urging the cleansing of the soul to make it fit for Heaven, we are being urged to devote ourselves to cleansing the earth, to make it fit for the soul; instead of preparing man for a house not made with hands eternal in the heavens, the church is being led to give herself to an attempt to build better houses here. And the same principle is wrapped up in these healing movements with their emphasis upon the physical and temporal. Indeed the changed emphasis of modern teaching constitutes the deadliest of heresies.

"The church, to place and power the door,  
 Rebukes the sin of the world no more;  
 Nor sees its Lord in the homeless poor,  
 Everywhere is the grasping hand,  
 The eager adding of land to land;  
 And Earth, which seemed to the fathers, meant  
 Much as a pilgrim's wayside tent,  
 A nightly shelter to fold away  
 When the Lord should call at the break of day,  
 Solid and steadfast seems to be,  
 And Time has forgotten Eternity."

Who will remember eternity to-night? Jesus Christ teaches us to set our affections on things above, and to lay up for ourselves treasures in heaven. Will you do it? Will you commit your soul to His keeping? If you are sick, He will heal you if it is His will; but if affliction be necessary to the soul's discipline, He may permit the thorn in the flesh to remain, and giving you grace to endure, prove that His grace is sufficient for you. But whether or not, the Saviour offers you a salvation for the whole man—spirit, soul, and body. I conjure you to look to Jesus for the forgiveness of sins; receive Him as Saviour, obey Him as Lord; receive the Holy Spirit to be your Comforter, and Guide, and Teacher, that believing the Truth you may be sanctified by the Truth, and be saved for Time and for Eternity.

### MISS REBMAN REMOVES TO CHICAGO.

Thousands of people all over the continent have during the past two and a half years been reading the stenographic reports of the sermons preached from Jarvis St. pulpit. Preachers will know that only a most competent shorthand writer could do such work. Many of these sermons have been printed with practically no revision; indeed, it is seldom that the preacher has given more than forty-five minutes or an hour to the work of revision.

The reporting of the sermons has been done by Miss Edith Rebman, who since June, 1923, has been Secretary of the Baptist Bible Union of North America.

At the Milwaukee Convention, the brethren of the Baptist Bible Union decided that the headquarters office of the Bible Union should be moved to Chicago, with Miss Rebman in charge. We had no option but to consent, albeit we knew that the loss of Miss Rebman's services to the Editor of this paper would be inestimable. We wait our readers to know that if blessing has come through the sermons in the Witness, Miss Rebman has been the means of communicating it to them.

The work of the Bible Union will be left in Miss Rebman's hands more than ever, as it will be impossible for the President to give it the same attention with the office in Chicago.

Miss Rebman's place will be hard to fill, and she will be followed to Chicago by the affectionate interest of hosts of Jarvis St. people. She opened the Baptist Bible Union office in Chicago, October 8th, at Room 320, Monon Building, 440 Dearborn St., where all correspondence should be addressed.

**Baptizing in the Country**—One of the encouraging features of our recent experience as a church is the number of young men whom God is manifestly calling into the ministry. One of these, Mr. Jas. McGinley, went a few weeks ago to visit some friends at East Nissouri. While there, as the church was without a pastor, he was invited to preach. He preached, and, like Oliver Twist, the people wanted some more! It was decided to hold special services with "Jim," as we call him, for the preacher. From the beginning, God set His seal upon the work, and many were converted. Last Wednesday (Oct. 1st) the Editor of this paper, by invitation went to East Nissouri to preach and baptize. The church was packed, aisles and all, and we had the great pleasure of baptizing eighteen believers,—all young people. Bro. McGinley continued the services till Sunday. Others were converted and others came forward for baptism. This promising young preacher is entering upon a course of study at McMaster this month.

**Last Monday's B.Y.P.U. Rally**—The Rally of the Baptist Young People of the city, held in Jarvis St. Church last Monday, was said by the President to be the largest ever held. A great address on the Three Crosses was delivered by Rev. Gabriel Maguire, of Westmount, Montreal.

**Sunday Evenings in Massey Hall**—Notwithstanding a great meeting in the Arena, at our first Massey Hall service, there was an attendance of at least 2,500, filling the ground floor and first balcony, with a fair number in the top gallery. The meeting was such a success that we expect to continue in Massey Hall every Sunday evening (except Oct. 12th, when the Hall is engaged) until next Spring, in a seven or eight months' Sunday evening evangelistic campaign.

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

### A VICIOUS OX AND AN OPEN PIT.

In the twenty-first chapter of Exodus, from the twenty-eighth to the thirty-sixth verses, there is a very instructive piece of legislation. The verses read as follows: "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own".

We have here an interesting law. An owner must not be held responsible for the first act of wounding by his irresponsible ox beyond taking such steps as would prevent a repetition of the act. The ox was to be stoned; but "if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in" the owner was held to be guilty of the death of the persons the ox had killed. In such cases both the ox and the owner were to be put to death.

Or, if the ox had not killed but only injured someone, the owner was required to compensate the injured persons with money and to kill the ox to prevent the recurrence of the offence.

Then further, a pit left uncovered was held to be a menace to public safety; and any damage resulting from such carelessness was charged to the owner of the pit.

A further law provided for the protection of property. The owner of a vicious animal was responsible under the law for any damage inflicted upon his neighbour's property.

The principles of this legislation apply to us: the state is no better than its individual citizens. A self-governing people must hold themselves responsible for such evils as they are able to prevent. The state is obliged to remove every menace to human welfare, from a mad dog to a level railway crossing. In view of the vote on the liquor question to be taken on October 23rd, the scripture we have quoted is especially instructive.

#### I.

The Liquor Traffic is an ox which has gored many to death. It is unnecessary to argue this point. It has been the cause of poverty, disease, violence of all kinds, and of indescribable moral and spiritual degeneracy. Anyone must be totally blind who cannot see that the Liquor Traffic has long been one of the worst foes of humankind.

This law in Exodus decrees that when such facts are established, means must be taken to prevent its recurrence. It is not provided that the ox's

stall should be a little narrower, nor its rope a little shorter, nor that an extra man be engaged to restrict its depredations. It must be killed. Nothing is more self-evident than that the Liquor Traffic ought to be banished from civilized communities. It is as deserving of death as any other murderer; it ought to be shot like any mad dog.

If it be objected that the Traffic has some good deeds to its credit, it may be said, that such an ox as is here sentenced to death, may have ploughed a field or drawn some grain to market; but as that did not entitle it to live if it had shed human blood, so the pleasure the Traffic may have given a few moderate drinkers is more than counter-balanced by the wholesale destruction for which it is responsible, for the hearts it has broken, the lives it has blasted, the families it has cursed, the homes it has ruined, the bodies and souls it has destroyed.

## II.

This law holds that knowledge of such a devouring evil involves responsibility for its continuance. A man is to be held responsible for the lessons of history: "If the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death". This is the judgment of the divine law,—that every man is responsible for the perpetuation of such evil as he has power to prevent. This principle makes every one who supports the Liquor Traffic, or fails to do his utmost to destroy it, responsible for its deeds. This surely should send every Christian voter to the poles October 23rd.

This wonderful statute provides for certain compensation,—not for the owner of the ox on account of its loss. On the contrary, he is required to indemnify those who have been gored by his vicious beast. Who is to compensate the widows and orphans for the misery inflicted upon them by the Liquor Traffic?

Once more: We have here a law relating to an open pit.—Not now a dangerous beast looking for his prey, but only a place where a man or beast may fall to his own hurt. But the man who opens the pit, or leaves it open, is held responsible for any damage of any who fall into it. That principle is recognized in our day in the law requiring that an excavation in a public highway be protected by a red light at night. Why do we not require a red light to be placed over every building where the Liquor Traffic is housed? It may be said that a man is not obliged to go in, that the Traffic does not pursue him, and he ought to have nothing to do with it if it does him harm. But this law provides for an ass: surely the state is under an equal obligation to provide protection for its weaker and weakest citizens.

The owner of the pit is permitted to keep the dead body his pit has slain, and to pay for the damage. The only compensation due the Liquor Traffic is to be charged with the maintenance of hospitals, asylums, orphanages, and jails, for which it is responsible.

The next stipulation touches the economic aspect of the question. It has to do with the protection of property. No business can flourish long which permits a continuous waste of its resources. The effort of every branch of manufacturing is to turn the waste to wealth. What is true of a business concern is true of a nation. Every care should be exercised to get the maximum of labour out of our oxen and asses. It is still more important that the nation's human assets should be maintained at the maximum of efficiency. This law made no provision for the maintenance of a state officer to care for those who were injured by a mad ox, nor to care for the ox: it provided, rather, for the killing of the beast. Why should the state pay for hospitals, asylums, orphanages, and jails, for the accommodation of the products of the Liquor Traffic? Why bear all this expense? Why have we not sense enough to kill the mad ox?

Such an ox might be difficult to capture, which was only an additional argument for it being destroyed. In some families the boy with the ugliest temper is permitted to have his own way. The rest of the family is subjected to the strictest kind of discipline; but the innate selfishness and lawlessness of this ugly-tempered boy secures for him a license. The lawlessness of the Liquor Traffic should constitute a challenge to every right-thinking citizen which should be answered by a determination to destroy it—root and branch.

## The Whole Bible Sunday School Lesson Course

Lesson LV.

October 19th, 1924.

### TRANSLATION OF ELIJAH, AND THE CALL OF ELISHA.—

II Kings, Chs. 1, 2.

The end of all Bible study is a more intimate acquaintance with Christ. The Old Testament is as full of Christ as the New. He is "the Lamb slain from the foundation of the world". When Herod said to Christ, "It is John, whom I beheaded: he is risen from the dead", he uttered a great truth; for all martyred prophets found a voice in Him Who is the Word of God (Heb. 1: 1). In the fourth chapter of Luke, we have the authority of our Lord Himself for regarding both Elijah and Elisha as types of Christ: the closing scenes in the life of Elijah, and the beginning of the ministry of Elisha, are strikingly suggestive of the opening chapters of the Acts of the Apostles.

#### I. Elijah Was a Messenger Not Only of the Goodness but of the Severity of God.

1. He was especially chosen to bear witness to the truth that there was but one God. That was his testimony on Carmel; that was his testimony everywhere—that there was but one God. Hence his protest against Ahaziah's inquiry of the god of Ekron. Thus, too, Christ came to witness to this same truth: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him". 2. The prophet of the Lord cannot be conquered by force. The light of Truth cannot be extinguished by human might. Fire came down from Heaven in response to Elijah's prayer. The disciples of Christ asked if they might command fire to come down from heaven, as Elijah did, when the Samaritans would not receive Him; but "he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of". But here there is a time element; this is the day of grace with our Elijah. There is, however, a day appointed when even He shall come with flaming fire. The quintessence of hell is involved in the terrible phrase, "The wrath of the Lamb". 3. When the third captain of the third fifty humbled himself, Elijah was entreated of him; and though it was to deliver the same message, yet judgment did not immediately fall on the fifty. We cannot compel the Lord to do our bidding, to come down at our call; but when we humble ourselves before Him, we have the promise that those who ask shall receive; that those who seek shall find; and to those who knock, the door shall be opened. 4. Elijah's prophecy was one of death to the king who sought healing at an idol's hand. And so runs the gospel. "There is none other name", etc.

#### II. Elijah's Translation Was a Pre-intimation of the Immortality Brought to Light Through the Gospel.

1. Elijah's ascension was a revelation of another world. Thus by His resurrection and ascension to the right hand of God the Father, our Lord Jesus "brought life and immortality to light through the gospel". 2. Elijah's promise of a double portion of his spirit is illustrative of Christ's promise to His disciples, that He would not leave them orphans; but that He would send the Spirit upon them.

#### III. Elisha Clothed with Elijah's Spirit is Illustrative of Pentecost, and the Church's Subsequent History.

1. Elijah's gift was not a double portion merely, but the portion of the firstborn. So the Church, the body of believers, is the Church of the Firstborn. Our Great Head was born from the grave; and "when he ascended up on high, he led captivity captive, and gave gifts unto men". 2. Elisha's experience proved that it was expedient that Elijah should go away. Elisha was enriched and empowered by his master's departure. Thus the Church of Christ is clothed with the Spirit of the Firstborn, and enriched by His exaltation. 3. What Elijah had done, Elisha found himself able to do—and, indeed, even greater things than Elijah did. Luke's gospel was a treatise of all "that Jesus began both to do and to teach, until the day in which he was taken up". It was the story of the ministry of Elijah. The Acts of the Apostles,

by implication, has set up a record of that which Christ continues to do after His exaltation—that is to say, the Acts of the Apostles is the story of the ministry of Elisha. The mantle of the ascended Lord is bequeathed to His Church; and, by His power, the miracles which He wrought may be repeated. And, like Elisha, we should prove our relationship to our Elijah by the fruit of the Spirit in our lives.

#### IV. Elisha's First Miracle Was Suggestive of the Principle of the Spirit's Ministry.

The programme of the New Testament Church is to cleanse the springs of life by the salt of the gospel. That which is made pure within will soon become clean without.

#### V. There Was an Element of Judgment Even in Elisha's Ministry.

God does not change. The New Testament stories of Ananias and Sapphira should be sufficient to remind us that "our God is a consuming fire".

### NEWS AND ANNOUNCEMENTS.

**The Bible School**—Last Sunday the attendance was 901. Where were the 99? The Adult Department was slightly down. Let us touch four figures next Sunday.

**The Sunday Morning Bible Class**—The great attendance is an inspiration to the whole school. We hope soon to announce we have reached the 500 mark. Help us by coming next Sunday.

**The Officers' and Teachers' Meeting**—Monday evening is a fountain of delight and inspiration. Over 100 have attended each meeting until last Monday, when the time was changed to 7.30 on account of the B.Y.P.U. Fall Rally. Notwithstanding, nearly 100 were on hand.

**The Prayer Meetings**—These continue without abatement of interest and with increasing attendance. The Tuesday meeting is now held in the Lecture Hall, and the Thursday meeting in the Church Auditorium. Only the Holy Spirit can inspire people to delight in prayer.

**The Thursday Bible Lecture**—We are delighted to welcome many from other Baptist churches, and from churches of all denominations at these lectures. Last week there was a great crowd. In days when so many churches are resorting to so many carnal devices, in order to hold "the young people", we count it a privilege to be permitted to demonstrate that for young and old alike nothing can command the head and heart like the Bible itself. Last Thursday, four were baptized. Baptism will be administered Thursday of this week, and Sunday evening. Baptism will be administered Thursday evenings instead of Sundays while evening services are held in Massey Hall.

**Communion Service Sunday Evening**—The monthly Communion service will be held Sunday evening next, October 12th. A large number of new members will be received.

**Other Jarvis St. Extension Work**—A band of young men are holding open air services on Parliament Street every Saturday evening. We expect to see four or five of these enter the ministry. In Todmorden district, a brother, baptized in August, is assembling a Bible class in his house—the Young Witness' Bible Class. Five of the young men professed conversion Sunday, Sept. 28th, and another last Sunday morning. These, with others, will be baptized next Sunday.

In this same district, Mrs. Bates is conducting a class for young ladies, Tuesday evenings. They concentrate upon the Thursday meeting in Jarvis St. from this district. One member of this class has already been baptized.

A similar work is going on out twelve or fourteen miles on the Kingston Road, with Bro. Hodgson's home as the centre. Here a fine Sunday School has been in progress for some time. Thus God is saving people to become His witnesses.

**Dorcas Society**—The first meeting of the Dorcas Society for this season will be held on Thursday afternoon, October 16th, at 2 o'clock. No tea will be served at this meeting; but the ladies are asked to come early and sew.