

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

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

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No. 23

The Jarvis Street Pulpit

WHO IS YOUR ENEMY; AND WHO IS YOUR FRIEND?

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, October 12, 1924.

(Stenographically reported).

"And Ahab said to Elijah, Hast thou found me, O mine enemy? and he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord."—I Kings, 21: 20.



HIS chapter contains a story of the fatal issue of an evil desire. Ahab set his heart upon the possession of a vineyard that belonged to another. Ahab's besetting sin was covetousness: he always wanted more. He was a rich man, he was a king, he had large territories over which he exercised his governmental sway, he had houses and lands and vast treasures; but he was never content—he always wanted more. And, so, he cast his covetous eyes upon the well-cultivated and valuable vineyard of Naboth, and determined to possess it.

The Record of an Evil Desire.

The sin of which this chapter is a record, began with an evil desire. "Keep thy heart," the wise man said, "with all diligence; for out of it are the issues of life". Not infrequently young people dream dreams: they set their hearts upon some imaginary treasure, something that is now beyond their reach, but something which they would like to possess. I urge upon you this morning, the necessity of being careful of your day-dreams, of being careful what ambitions you cherish, what ideals you set before you, what desires you entertain in your heart. The Lord Jesus told us to lay up for ourselves treasures in heaven rather than upon earth; while Paul in the Epistle to the Colossians, says, "Set your affection on things above, not on things on the earth". We must be careful of our affections; we must give heed to the desires which we permit to dwell within us. For if you do not obtain grace to crush that desire while it is nothing more than a desire, there is grave danger that

when it has born fruit in word and deed, and has been translated into character and conduct, it may get beyond you. The time to extinguish a fire is when it begins; the time to call in the fire brigade is not when the roof is falling in, but when you see the first sign of smoke.

That is why we ought to be supremely concerned for the salvation of young people,—that their hearts may early be possessed of the Spirit of God, that they may be closed to all evil desire; that the fountain of life may be purified by having put in their hearts the salt of divine grace. Then out of the heart will issue streams that are pure, and that will be beneficent in their influence upon others. Let us not judge ourselves only by the words we speak, or by our actions; for the Lord does not look upon the outward appearance: He sees the desire while it is still secret and unexpressed. The life may be outwardly circumspect, the man or woman may be eminently respectable, the Christian may seem to be walking consistently, and yet one may cherish in his or her heart some ambition, some day-dream, some secret desire, that is contrary to the holy will of God. Therefore, “keep thy heart (when we say that, we mean by the grace of God, of course)—keep thy heart with all diligence; for out of it are the issues of life”.

How Desire Finds Expression.

Then, you will notice that this secretly-cherished desire, like a fire, burned itself out into the open at last, until Ahab communicated to someone else the desire of his heart? And because he could not obtain the vineyard, he laid himself down upon his couch and turned his face to the wall and sulked like a spoiled child.

You will observe, too, that this sin began to multiply itself; and that which at first was only a desire to obtain what belonged to somebody else, issued at last in lying and murder; and that secret desire dyed the hands of Ahab with blood, and brought him from the throne of Israel literally to the dogs. What nonsense people talk when they say it does not make any difference what a man believes so long as his life is right! My friends, if you believe the wrong thing, your life will not be right very long: “As he thinketh in his heart, so is he”. And remember, that in time, sin will burn itself out, and will multiply itself, and leave death and destruction in its train. If we knew, any one of us, the awful power of sin; if we knew that behind the slightest evil thought, and every desire that is contrary to the will of God, there is all the power of hell itself, we should be afraid of ourselves; we should be afraid in the presence of this awful power which has brought unnumbered millions down to destruction. Do not get into the habit, boys, of saying that that little prevarication—what do I mean by that?—you can spell it in three letters: it means a l-i-e, an untruth.—Don't get into the habit of calling it “a white lie”. There are no white lies: they are all black, black as the pit. Don't get into the habit of making light of that word that slipped from your tongue, that you would be ashamed to have your mother hear, or your sister hear. That little thing will grow and grow until the little mountain rivulet will become a mighty river, which all the engineers of the world cannot dam: it will become a Niagara at last, because there is all the power of hell behind it. Just see how this man, yielding himself to an evil desire—although he was a king upon a throne—at last resorted to lying and murder—anything at all to gain his end. That is sin! And it began with a thought, not with an action. It began with wrong thinking, with wrong desires. And the only

help for any of us is to have the fountain cleansed at its source, and a new heart and a right spirit put within us.

The Blinding Effect of Sin.

Now, I want you to consider for a minute or two the blinding effect of sin. We are admonished in the New Testament to "take heed lest any be hardened through the deceitfulness of sin". Sin is itself a deceitful thing; and I would have you observe how it deceived Ahab. It came to him with fair promises. When he looked upon the vineyard of Naboth with its finely-cultivated vines and luscious clusters of grapes, (I rather think it must have been harvest time, the time when the grapes were ripe, that Ahab coveted that vineyard) he supposed if he could possess that which rightly belonged to another, he would be enriched thereby. The sequel of the story shows that that vineyard proved to him more deadly than a thousand rattlesnakes. He thought it was a prize, whereas it was something that should have been shunned, and against whose attraction his eyes ought to have been closed. It is the story of Eden over again. It was "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 it was when Ahab saw the fruit of Naboth's vineyard, his mouth watered for it. He said, "if I could only have that"—but his mind was blinded to the great truth that that which is forbidden always proves a curse.

Sinners Call Their Enemies Friends.

Now another thing: When he could not readily acquire it, Jezebel came to his help; and if you had talked to Ahab about Jezebel on that particular day I have no doubt he would have said, "The queen is the greatest woman in the world." I fancy that Ahab and Jezebel did not always agree, for such characters very likely had their own times together; but on this particular occasion when Jezebel came and said, "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry, I will give thee the vineyard of Naboth the Jezeelite", I can fancy I see Ahab getting up and saying, "What a wonderful woman my wife is!" She would have been far more wonderful if she had forbidden him to take it. You will be wise if you do not always complain of your wife when she says, "No"; don't complain if she does not always agree with you. Perhaps you need somebody to disagree with you. Ahab's great curse was, that he had a wife who always helped him in his wrong-doing.

Some boy here says, "So-and-So is my friend." Are you sure, my boy, that he is your friend? Does he rebuke your wrong-doing? Does he make you uncomfortable when you do wrong? Can you embark on a wrong course with the approval of that boy that you call your friend? Then you had better get out of his company! Anyone who helps you to do wrong is no friend of yours. You may call him a friend; you may be so blinded by your own desire to possess the forbidden thing, that you are willing to call anybody your friend who will help you to work out your own plans. Beware, you young people,—beware of the companionship of any man or woman in whose company you can think lightly of sin. Choose, rather, the company of those whose character and conduct are always a rebuke to wrong-doing.

Sinners Call Their True Friends Enemies.

Look now at the opposite principle. Ahab came to take possession of the vineyard he had stolen. He had obtained it at the price of blood. And when

he arrived, there stood that stern, rugged prophet; and Ahab looked at him and said, (I think he almost hissed it), "Hast thou found me, O mine enemy?—You are always getting across my path." At another time he said, "Art thou he that troubleth Israel?" Any man that forbade Ahab to do his wicked will was counted an "enemy". Any man that rebukes evil, is looked upon as his "enemy" by the evil-doer. I remember when I was a lad, my father's forbidding me to be found in the company of certain boys. When I played with one or two of the boys, and I came in, he would say, "With whom have you been to-day?"—I did not want to tell him. And there were certain boys—I did not know why—certain boys about whom he would say, "Now, don't let me find you in their company again. I forbid you absolutely to have anything to do with them." I wondered why he took that attitude. They were the finest boys I knew: they were the very boys I would rather play with than anyone else. Long since, I have learned that my father was very much wiser than I; and he had a reason for it.

There are many other things, young people, about which our elders sometimes advise us. And even young boys and girls sometimes set up their own opinions against mother and father; and young people, young men and young women,—now you won't be offended at this, will you?—when we get up to about seventeen or eighteen, there is not much that we don't know, is there? We are disposed to say, if father or mother cross our path, "They forget that they were young once; they are old-fashioned." When you are out-of-sorts because someone says, Don't do it,—remember this lesson. Here is a king like a spoiled child, turning his face to the wall, moping and sulking because he cannot have his own way,—just as some boy who is here this morning did the other day. Because mother did not let you have your own way and do some injurious thing, you threw yourself on the bed and pouted and sulked. You were nearly ill, weren't you? Ahab was just a grown-up baby. He sulked. And when the man whom he feared more than anyone else because he had so often rebuked him, stood across his path, he said he was his "enemy".

Why the Gospel Is Unpalatable.

That is why some people do not like the gospel of the Lord Jesus Christ, because it teaches us that sin cannot be played with. We cannot trifle with these things: we cannot take fire into our bosom and not be burned: "Sin, when it is finished, bringeth forth death." "The wages of sin is death."

"Be Sure Your Sin Will Find You Out".

When he met Elijah, Ahab said: "Hast thou found me, O mine enemy? And he answered, I have found thee". Where did he find him? Right in the vineyard. What a wonderful story that is! The king was elated, jubilant,— "Now I am going to have it. I have won this time." He goes down into the vineyard, and there is the one man of all men in the world that he would rather not have seen. Stern, forbidding, the prophet stood in the midst of his possession. You cannot do wrong without meeting Elijah somewhere. He will find you. "Be sure your sin will find you out". You may slip in the back door and think nobody sees you, but mother will find it out. There is no use trying to cover up wrong-doing. Sin will discover itself, it will always come out. Elijah will find you; conscience will rebuke you; the Spirit of

God will convict you of sin. There is no joy, my friends, in the way of evil. "The way of transgressors is hard."

Jezebel or Elijah?

Now, I want to be very simple and elementary this morning. I would have you boys and girls carry this lesson with you to school and everywhere. I want it to be with you as you do your lessons. The rest of us can carry it to our homes, our shops, wherever we work. Remember, we have our choice always between two things: Our choice is always between Jezebel and Elijah, between the voice that promises us pleasure and profit in the way of our own desires, and the voice that threatens us with judgment if we don't repent and turn to God. The voice that promises us pleasure in the way of our own desires, we call the voice of a "friend"; and the voice that tells us that in the way of selfwill there is nothing but judgment, we are disposed to call the voice of an "enemy". Yet Elijah was the best friend that Ahab ever had. Elijah was the man who wanted to save Ahab from going to the dogs,—and he did go to the dogs at last. The dogs licked his blood. Sin brought him down to utter ruin; and it will do the same to all who refuse to repent.

Our Lord Jesus rebukes sin; but He is the best Friend we ever had, young people. He is a wonderful Friend; and in order to save us, He went all the way to the cross for us. We read this morning how Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ". Will you take that chapter and read about Naboth's vineyard? Will you look at the picture? Yonder is the grave! And the dogs were to lick Ahab's blood. And Ahab said, I am going to have my own way. And Jezebel helps him toward his destruction, and cries, "Go on! Go on!" Elijah stands across his path, and says, "Back! back! Repent, and turn to God, or you are going to be lost yonder." But what does Ahab do? He comes forward to push Elijah out of his way, and says, "Hast thou found me, O mine enemy?" And there is the grave yonder! There it stands beneath the shadow of the Cross:

"There lies beneath its shadow,
But on the farther side,
The darkness of an awful grave
That gapes both deep and wide;
And there between us stands the cross,
Two arms outstretched to save,
Like a watchman set to guard the way
From that eternal grave."

Shall we turn back? Shall we turn to God this morning? "I have found thee; because thou has sold thyself to work evil in the sight of the Lord". Are you going to sell out to Satan? Judas sold his Lord for thirty pieces of silver—or thought he did—but discovered that he had sold himself. Ahab did the same thing. How many of us will turn to our one true Friend, and repent, and believe on the Lord Jesus Christ, and find everlasting life in Him? Let us ask Him to help us.

LAST THURSDAY

There was a great attendance at the Bible lecture. Four believers were baptized. While our services are held in Massey Hall, baptismal services will be held every Thursday evening.

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

"WHAT IS THE ISSUE?"

The following appeared in our issue of October 2nd:

"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 defied 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 Whitby-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 wrongdoing 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!*

ABOUT THE CONVENTION.

We confess an utter lack of personal concern as to what the Convention's action in our educational affairs may be. It is so difficult to obtain a full representation of all our churches that any decision is only a partial expression of the denominational will at best. But of one thing we are sure: If the Senate of McMaster were wise it would plead guilty to a flagrant offence against the evangelical sense of the denomination in the Faunce matter, and ask for mercy. Its offence cannot be mitigated by abusing the Editor of this paper. If he were the worst man in the world, the fact would remain, that McMaster used its powers to honor a man who is recognized as one of the foremost champions of theological liberalism in America. Thousands of people in Toronto know what Jarvis St. stands for. There is scarcely a Baptist church in Toronto in which there are not many witnesses to the character of its work. If the Senate seeks to justify itself at our expense, it will only make more enemies for itself and more friends for us. For the sake of the Denomination we hope the Convention will clean house, for our own sake and the sake of Jarvis St. Church we could almost wish it would repeat the folly of last January.

We shall await the issue with a feeling of complete detachment, resting in Psalm 37: 5-6.

SOME OF THE FRUITS OF THE NORRIS MISSION.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell where it cometh, and whither it goeth." It is, however, often possible to trace the course of the wind after it has passed; and there are few more interesting studies to the believer than to observe how the Holy Spirit operates in bringing sinners to Christ.

Before Dr. Norris came to Toronto, we published a special edition of *The Gospel Witness*, a copy of which was put into about fifty-five thousand Toronto homes. That *Witness* contained a story of Dr. Norris' great fight for freedom to declare the whole counsel of God; and the story shows that he began his crusade against unrighteousness while Editor of "*The Standard*", a Baptist paper published at Dallas, in an attack upon the evils of race-track gambling.

Now to our story: There was a certain man living in a part of Toronto who, some years ago, established an honest business, and enjoyed a great measure of prosperity. But the gambling fever laid hold upon him, and he found himself possessed of the instinct of a successful gambler, so much so that his advice was sought by many accustomed to bet upon the races. The inevitable result followed. His business declined, and his best customers were alienated from him. He found, as all such find, that there is no pleasure or profit in ill-gotten gains; and that money thus acquired is lost as rapidly as

it is made. A certain Sunday before Dr. Norris came to Toronto, this man spent in pleasure on the Island. Returning home late, he found his wife had retired; and he sat down to read. Feeling, for some reason, very restless, he went to his front door, there to discover that someone had put a copy of the Norris edition of *The Gospel Witness* through the letter box. He picked it up and began to read; and he read how this man of God had fought race-track gambling because of the evil it accomplished in the lives of its devotees. An arrow from the Lord smote him, and he was there and then deeply convicted of sin; and fell upon his knees and cried for mercy. It was five o'clock in the morning before he rose from his knees. The next day he went to the home of a member of Jarvis St. Church, a former customer, and asked her to communicate with her Pastor and arrange for an interview. She did so, and the day following he came to see us. Whether he was converted during those hours upon his knees, or later, we are not sure, but we know that he left us that day rejoicing in God his Saviour. This was in July last. Soon after this he was baptized. A little later his wife was baptized. But his conversion took place before Dr. Norris arrived in the City, and as a result of reading the story of Dr. Norris' valiant fight against evil, as contained in the special number of *The Gospel Witness*.

And now, once again, for the sequel: The influence this brother had exerted for evil he now endeavoured to exert in the interests of the souls of men. Going home from prayer-meeting one night, he invited a couple of boys sixteen or seventeen years of age to go into his home; and there they had a wonderful prayer meeting. Then he decided to hold a meeting in his home for boys of that age on Wednesday evenings. The first Wednesday he had only two. Last Wednesday he had twenty-one. Last Sunday evening we baptized six of these young men who had been led to Christ through this brother's testimony. The district in which this brother lives is perhaps two and a half or three miles from the church, but the lads which he has gathered together there meet of a Sunday morning, and come in a body to Jarvis St. Bible School. There they are taught by another teacher, to whom they have become deeply devoted. Our last report was that there were nineteen in this one class. This is but one of many stories we shall have to tell of the blessing which attended Dr. Norris' mission.

In the same district from which this fine group of young men come, the lady to whom this former gambler turned for spiritual advice, now holds a class in her own home, gathering a company of young girls about her. One of these was baptized last Sunday evening. Surely this is the apostolic method. It should be written of those who believe in the Lord Jesus now as in apostolic times: "And daily in the temple and in every house they ceased not to teach and preach Jesus Christ." This was the great message Dr. Norris brought us, and this is the message which now is bearing fruit.

ABOUT OUR MISSIONARY OFFERINGS.

We mention with reluctance a matter that has come to our attention. There seems to be no limit to which some people will go who are determined to discount the work of the Lord in Jarvis Street Church. We have recently been informed that one occupying an official position denominationally is responsible for the statement that reports of missionary contributions from Jarvis Street Church have been exaggerated and are not true to fact.

We do not propose to argue this question; but we hereby inform the Bap-

tists of Ontario and Quebec that the Jarvis Street books are open for inspection, and that any member of any Regular Baptist Church within the Convention is invited to bring the most expert accountant he can find, and go over the Jarvis Street books at any time, and compare them with the printed reports. If one solitary error can be found, or any discrepancy between the reports published and the Treasurer's books, we will take the front page of *The Witness* to publish our apology for the error. We remind denominational officials that there is a Book which says, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." The challenge of this paragraph is seriously issued to the entire Denomination. We are determined that such wilful slander shall cease. If there is any repetition of this, we will publish the names of the official slander-mongers.

A CALL TO PRAYER.

When the disciples, on a certain occasion, enquired of the Lord why they were not able to cast out an evil spirit; the Lord replied: "This kind cometh not forth but by prayer and fasting." In that statement He laid down the principle that there are degrees of spiritual power, both on the side of evil and of good; and that to be victorious against certain evil powers, a greater measure of spiritual power is necessary.

God has graciously shown us many miracles in Jarvis St. which have been accomplished in answer to unceasing prayer; but we have come to a place where we need more prayer because we need more power. The prayer-meetings are a perpetual marvel. We are nearly at the end of the fourth year in which these three great weekly meetings have been continued. But this is to appeal to all our members to be not weary in this holy ministry of intercession. The great increase in our Bible School, the ever-multiplying activities of the church, the schools and classes which are opening up outside the building, and in the great campaign of visiting from house to house, and now in this great Massey Hall venture,—all these things call us to pray more earnestly than ever for God's blessing upon His work.

We especially ask our readers to pray that God may set His seal upon the work in Massey Hall. We are hoping by these services to reach thousands of non-church-going people during the winter. We propose to carry the Gospel into thousands of homes where now the voice of prayer is never heard. We ask our readers daily to remember all these activities at the Throne of Grace.

Another reason for our being much in prayer, is that we need more money. We have had no lack hitherto, and are confident that our needs will be supplied; but the demand for more room, and the certainty that we shall very soon have to face the problem of undertaking a great building enterprise, constitutes an additional call to the children of faith. We, therefore, urge all our members regularly to pray that God will raise up friends for our work, and move the hearts and hands of many of His stewards, in order that our growing needs may be supplied.

THE MASSEY HALL EVANGELISTIC CHOIR:

Every member of Jarvis St. Church who has a voice to sing is invited to join the choir, and be present Friday, Oct. 17th, at 8 o'clock, for practice, in Jarvis St. Church. This, of course, specially applies to young people.

The Whole Bible Sunday School Lesson Course

Lesson LVI.

October 26th, 1924.

MINISTRY OF ELISHA—II Kings, Chapters 3 and 4.

These chapters give us a further record of the exercise of supernatural power by Elisha, in which his ministry is strikingly typical of the ministry of our Lord Himself.

I. CHAPTER THREE.

1. In verse ten we have an illustration of how man charged God foolishly. These kings laid their own plans, apparently, without referring to the will of God. But when difficulties were encountered, they laid all their troubles to God's charge. So do men live in utter neglect of the Lord, and yet charge all their troubles to Him. 2. In verse eleven we are told of a good man's habit of enquiring of the Lord. It is well always to make this a practice. 3. In verse fourteen we have an illustration of the vicarious principle which is the very heart of the gospel: it is the presence and merit of our Jehoshaphat, even Jesus Himself, which gives efficacy to our prayers. 4. Verse sixteen illustrates the principle that grace always conditions its benediction upon the obedience of faith. We cannot provide the water; but if we are able to dig ditches, the water is conditioned upon ditches being made. Thus God always calls men into co-operation with Himself. From the twenty-first verse to the end of the chapter, we have an illustration of how faith always receives its reward.

II. CHAPTER FOUR.

In this chapter Elisha especially illustrates the ministry of Christ. 1. The widow with the creditor (vss. 1-7). (a) Like Elisha, our Lord Jesus is ever the friend of the bankrupt: it is to those who have a creditor and have nothing to pay, He comes. (b) Elisha conditioned his power upon the use of what the woman had in the house. So does Christ. We have here the principle of the talents. We are required to make use of the little oil we have; and the Lord will multiply it to any extent that may be necessary. (c) By obeying the prophet's direction the widow found she had "enough and to spare",—not only enough to pay her debts, but enough to live on, with her family. Thus our Elisha does "exceeding abundantly above all that we ask or think, according to the power that worketh in us." 2. The woman of Shunam. (a) Like Elisha, the Lord Jesus invites Himself to be our Guest. (b) This woman had discernment enough to recognize in Elisha a man of God. Faith is the faculty of the soul which recognizes Jesus as God and Saviour. (c) This great woman prepared a little chamber on the wall which she dedicated to the service of the man of God. Thus every true Christian has found in his heart and life a place for God. (d) Elisha brought with him a gift of life, and this woman was given a son. So, when Christ takes up His abode within our hearts, He quickens our dead spirits and the "new man" is born. (e) Elisha assumed responsibility for the preservation of the life he had given. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." 3. The poisoned pottage (vss. 38-41). Wherever men gather to eat of the fruits of the field there is death in every pot, for the whole creation shares the curse to which man is subject. But, as the blessing of Elisha neutralized the poison, so where Jesus is, "there is no harm in the pot." 4. The multiplied barley loaves (vss. 42-44) typify the miracles of Christ (Luke 9:3; John 6:9),—a further illustration of the principle that the God of the Old Testament is the God of the New.

LAST SUNDAY EVENING'S SERVICE.

An enormous congregation was present; and the blessing of the Lord was upon the service. In response to the invitation, the front seat was filled with enquirers at both morning and evening services. In the evening fifteen were baptized; while at the Communion Service following, seventy-one new members were received. The membership of Jarvis Street Church now exceeds fifteen hundred and fifty.

LAST SUNDAY'S BIBLE SCHOOL.

Last Sunday was another day of high tide in Jarvis St. 864 were present in the Bible School, 336 in the Pastor's class, although a much larger number were present before the lesson period ended. The growth of our Bible School is like the coming in of the tide. The wave advances on the shore and then recedes, but then comes in again, each time rising a little higher than before. The Sunday before our attendance was 901. Next Sunday we expect it to exceed that number.

CHANGES IN THE JARVIS ST. BUILDING.

The rapid increase of our Bible School, and of the work of the church in general, has necessitated the making of many changes in the Jarvis St. building. The B. D. Thomas Hall has been re-floored with cork matting and artistically decorated, new and large lights have been installed; so that it has been made one of the most attractive rooms about the place. A corridor has been put through the Primary Department, making possible passage from the B. D. Thomas Hall to the main building without passing through the Primary Department. The room which was the old kitchen, and which has been used for the Cradle Roll Department, is being transformed into a roomy and splendidly-equipped office. New lights have been put in the Primary Room and in the hallways, and the House Committee are now planning a large increase in lavatory accommodation; so that in a few weeks the building will be so transformed as to be scarcely recognizable by those who knew it a month or so ago.

SUNDAY EVENINGS IN MASSEY HALL.

Beginning next Sunday, October 19th, our Sunday evening services will be held in Massey Music Hall. This Hall is frequently spoken of as having a capacity of five thousand; its real seating capacity, however, is practically the same as that of Carnegie Hall, New York. It seats three thousand, we are assured by the manager, without the hundreds of seats which can be placed upon the platform. Our first Sunday in Massey Hall encourages us to hope that we shall see this building crowded throughout the winter. Our object will be to preach the gospel of God's grace,—salvation through the precious blood, and by the regenerating power of the Holy Spirit.

We are organizing a great chorus choir to lead the congregation in singing. There will also be a double quartette of trained singers, and a quartette of musical instruments. The choir will be under the direction of Mr. W. J. Hutchinson, with Mr. C. Leonard Penny at the piano. We shall have further announcement to make about our musical services later. All we have to say now is, that the choir will be there to lead the congregation and to sing gospel hymns.

We expect that Massey Hall will become a centre of spiritual revival, and

that the blessing God has given us in Jarvis Street will be experienced in still larger measure with the larger numbers at Massey Hall.

The Pastor has but one out-of-town Sunday engagement, which was made last Spring, and that is to conduct a week's meetings in Kansas City under the auspices of the fundamentalist churches of Greater Kansas, and preparatory to a simultaneous evangelistic campaign throughout the city. We are glad to be able to announce that for this Sunday we have been able to secure the services of one of America's greatest gospel preachers, the Rev. P. W. Philpott, pastor of the Moody Church, Chicago. Mr. Philpott will teach the Pastor's class in the morning, and will take the morning service, and will preach in Massey Hall Sunday evening, November 2nd.

A BLIND MAN'S INFLUENCE.

The Jarvis Street Church for some years has recognized in Mr. and Mrs. "Archy" McDonald, two of her most faithful and useful members, notwithstanding both were entirely blind. Mr. McDonald was taken ill October 10th and taken to the hospital. The next morning he departed to be with Christ, which is far better. Brother McDonald made many of us ashamed by his invariable cheerfulness. He was always about his Master's business, singing his testimony on the streets, and doing what he could to bring others to Christ. He was a great friend of *The Gospel Witness*, and delighted to carry its messages to others. He could see more than many who have their sight, for he looked at the unseen things which are eternal. Bro. McDonald adorned the gospel of Christ in all all things, and set a truly beautiful example for us all.

The funeral service was held from the Jarvis St. parlor, Monday afternoon, October 13th. There was a large attendance. Mrs. McDonald will have the sympathy of the whole church.

Our limited space forbids our publishing obituary notices as a rule, but the unique influence exerted by our blind brother is our justification for our departing from our usual practice.

THE WITNESS FUND.

It is a long time since we have said anything about the cost of publishing *The Witness*. The supply of funds for the publication of this paper is one of the miracles for which we thank and praise God. But we believe it is quite right that we should from time to time remind our readers that the Witness Fund can always make use of all the money it can obtain. The last three issues of *The Witness* have had sixteen pages, which, of course, has involved extra expense. And from time to time we shall find it necessary to enlarge the paper to meet special emergencies.

The Witness is making friends for itself everywhere; and we are regularly receiving new subscriptions. But we believe if every reader of the paper were to make an effort to do so, it would be possible for each one to obtain one or more new subscribers. We urge our readers to try the experiment.

And then, of course, we should like our friends to remember it is not like an ordinary newspaper. It carries no advertisements; but is published as a missionary enterprise. Many of our readers might well set aside a portion of their tithe which they desire to spend in missionary endeavour, for the Witness Fund; for this paper is a missionary whose testimony is open to the judgment of all who read its pages.

The Fall Rally of the Home and Foreign Mission Union of Young Women's Mission Circles will be held on Thursday, October 23rd, in the Sunday School room of Bloor Street Baptist Church, at 8 o'clock sharp. We are greatly privileged in having Mr. Percy Buck, missionary to Bolivia, as speaker of the evening. All the young ladies of Jarvis St. Church are invited to this meeting.