

The Gospel Witness

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

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

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The Jarvis Street Pulpit

THE GRACE OF THE DIVINE PATIENCE.

A Sermon by the Pastor.

Preached in Jarvis St. Baptist Church, Toronto.

"The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—II Peter, 3-9.



IN a day like this even the most torpid of moral judgments is made aware of the presence on every hand of abounding evil. Do not object, nor close your minds against my further communications, for I am not about to paint a gloomy picture. Life is full of hope. There is no soul whose prospect may not be, like that of the temple of Ezekiel's vision, "toward the east", toward the sunrise of a better day. But whatsoever things in life are true, and honest, and just, and pure, and lovely, and of good report, and virtuous and praiseworthy, to the morally sensitive soul serve strongly to accentuate the presence of their opposites. An infantile morality stands always with its hand upon the hilt of its sword. The first impulse of such morality when offended, is to smite with the sword whatever or whomsoever threatens to do violence to goodness. For the moment I do not analyze the qualities of that impulse. It is not without its noble attributes; although it has some serious defects. I can pause only to distinguish and identify it as a common human possession. Have we not all felt ourselves aflame with indignation in the presence of some flagrant wrong? And how we longed to use the sword? But in this we are the successors of an endless, age-long train of would-be judges, who, lacking the power to execute judgment themselves, have complained of the slowness of the judgments of God. "O Lord, how long shall I cry, and thou wilt not hear! even cry unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise strife

and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous: therefore wrong judgment proceedeth." That is an ancient cry whose echoes ring through all the ages.

And to-day? Where is the Judge of all the earth to-day? How red with blood the world is! How articulate with pain, how full of groaning, and of tears! Can anybody tell us why God does not stop it all? "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." The only word which can give us any light or leading in such a matter is that which is inspired by the Spirit of God.

I.

To begin, then: **God Cannot Be Understood When Judged By Human Standards:** "The Lord is not * * * as some men."

A proper understanding of God's relation to the troubles of the world, will depend upon our having in our minds a true conception of God. And such a picture we have in the Lord Jesus Christ, of Whom the Apostle speaks in the text.

The Lord is not subject to temporal limitations as men are, and therefore His acts cannot justly be estimated by standards of time. Time is an element in all human concerns. It measures the working day; it infallibly registers the beats of the heart; it therefore dimensions the sphere of possible human achievement, and defines the boundaries of exact human knowledge:

"We have but faith: we cannot know,
For knowledge is of things we see."

Men can only judge according to knowledge. Acts, or events which are the result of volition, or of somebody's act, can justly be estimated as to their motive and issue, only in the light of such knowledge as history, or observation, or experience, or all combined, may supply. But how can divine processes be appraised by such standards? The springs of the divine actions and restraints, their eternal ramifications and reach, their moral purpose, their inherent wisdom, their supernal unfoldings, their ultimate glory, transcend such knowledge as human history, observation, and experience can furnish.

When we were children how long the days seemed! When for some coveted prize we were bidden "wait till to-morrow," we felt that we must wait until an age had passed. From Christmas to Christmas—what a life-time it seemed! And when our elders talked of the issues of years to come, to what inconceivably remote periods and possibilities they seemed to point! How impatient we then were of wisdom's deliberateness! How difficult it was then to wait for the glue on our mended toys to set, or for the paint to dry, or for the skies to clear, or for seeds to grow, or for buds to unfold, or for fruit to ripen! Why were we so impatient? Because the sum of our knowledge, whence our standards of judgment and estimation were unconsciously derived, was limited to our youthful observation and experience. Hence we could not understand what seemed to us the slowness of our elders.

Now this principle is one of the elements in our misunderstanding of the operations of God. I had a clock in a car I used to drive, but the wheels of the clock and the wheels of the car refused to work together. And I was told that was not unusual; so no clock of man's making can time the wheels of God's providence: "One day is with the Lord as a thousand years." You must not estimate the works of God by your evolutionary aeons. He can crowd a thousand years into a day. He can accelerate the processes of the sun; and in a moment increase the barley of five loaves to the product of as many seasons as would be necessary to multiply it to the proportions of the need of five thousand men. Though men who know the taste of wine will say, "The old is better," He can compress the action of years into a moment and produce the best wine with a word.

But with the Lord "a thousand years are as one day." He can wait for things to grow, for what men and nations sow to come slowly to the harvest. He can wait for the iniquity of the Amorites to become full; He can wait for "the fulness of the Gentiles to come in." Do you remember His word? "My time is not yet come: but your time is always ready." He can patiently await the moment to say, "Father, the hour is come: glorify thy Son that thy Son also may glorify thee." You will recall a word in John's gospel: "When he had heard therefore that Lazarus was sick, he abode two days still in the same place where he was. Then after that he saith, Let us go into Judea again." The King of eternity will not be hurried either in mercy or in judgment. And He will judge even our thoughts as they may bear fruit in conduct and character, and reach, in their demoralizing or ennobling influence, through innumerable generations, with their ever-increasing multitudes, into the ceaseless cycles of eternity! "A thousand years are as one day!" That means a thousand or a million years,—any extent of time, any period of history, any measurement of science, any estimate of philosophy. God, who wrapped Infinity in swaddling bands can compress them all into one day! And yet, poor blind fools that we are, we think our little watch can count the hours for the sovereign Worker of infinity!

But again. This elemental transcendence in judgment and resource—these particulars in which God exceeds all that we can imagine of Him, mean more than freedom from, or superiority to the limits of time. It involves the **subordination and subservience of the temporal to the eternal**. What if we could "make the world safe for democracy"? What if we were equal to the still greater task of making democracy safe for the world? Does that darling word "democracy" comprehend God's highest and ultimate purpose for the individual or the race? What is this segmentary, fractional, almost infinitesimal period of space we call Time to the infinite circle? Of the individual life we say that it is probationary. Here the stones for the spiritual temple are hewn from the quarry; the cedar for the King's palace is cut from the forest; the gold for the furnishings of the table is refined in the fire; the diamonds for His adorning are ground on the wheel; the royal purple is being woven in the loom,—this, we say, is the workshop of Heaven's perfection: "Our light affliction which is but for a moment, worketh for us a far more exceed-

ing 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."

But is there not to be a regenerated society, as well as regenerated individuals?—"Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." That is the magnificent sweep and compass of the divine programme. Can you trust your watchmaker to take your watch to pieces and put it together again? Can you put your wife or child or your own life into a surgeon's hands, and trust that the sharp knife in his hands will prove an instrument of healing and life? "Yes", you say. But why does not God interfere? Would you know if He did interfere? Have you the discernment to recognize His interference? Who knows but that the divine Surgeon has the world on the operating table at this moment? But you call for judgment rather than mercy; or for judgment in order to mercy. Is not the Surgeon the best judge of the right time to operate?

II.

Let Him Answer Our Impatience: "The Lord is not slack (or slow) concerning his promises as some men count slackness, but is longsuffering to us-ward."

Then He is not morally indifferent. He is more than patient and forbearing, He is longsuffering. He is not unrelated to the evil. He is not wholly detached from the world's wrongs. He feels the evil Himself; for sin always puts Him on a cross, and crowns Him with thorns. The world's sin and unbelief crucifies Him afresh. Divine holiness is so sensitive to moral evil that the presence of sin anywhere in the universe is so offensive as to kindle the fires of divine wrath. He is not indifferent, but longsuffering. Lot's righteous soul was vexed in Sodom. And your soul is vexed with the world's evil to-day? But are you vexed to the point of suffering? A blind man is less offended by ugly shapes and colors than an open-eyed artist. A deaf man is less distressed by blatant discords than is the man behind whose acutely sensitive ear the soul of a musician listens. God is not slow, nor dull, nor blind, nor indifferent, "but longsuffering."

And "the longsuffering of our Lord is salvation." That is why He waits. That is why the sword is sheathed: "Not willing that any should perish, but that all should come to repentance." Let us examine that statement a little.

It is implied that divine interference would mean judgment for some in order that salvation might come to others. But where is the man clothed in linen with the writer's ink-horn to mark the foreheads of those who are worthy to escape the sword of judgment? Who knows the hearts of men? You think you could name some upon whom the sword should fall. The work of the enemy who sowed the tares could not be judged, indeed was not known nor seen, until the tares began to grow amongst the wheat. Who can tell the evil that is done "while men sleep"?—Not only literally, but metaphorically, too? Would you hang a man for writing a bad book? No? But he may have suggested and inspired many murders. Would you put in the dock a man who propounds a false philosophy? No? Yet he

may be "accessory before the fact" of a world war which sheds the blood of millions. Would you reckon idolatry a great crime? "A superstition," you say. But is it no more? Is it a great wrong to turn a soul away from God? To make an idol of expediency, to mix policy with religion, and bid men worship calves of gold? That is what Jeroboam did. It did not appear to be a serious offence at the time. Doubtless it was thought to be very clever. But Jeroboam made a path to the precipice for a whole nation. Everyone of his successors in the throne, "walked in the way of Jeroboam, the son of Nebat, who made Israel to sin." And when the harvest of Jeroboam's sowing was reaped at last and a nation languished in chains in far off lands, over the ruined cities and forsaken temples of a once-proud and happy people a prophetic voice proclaimed, "Thy calf, O Samaria, hath cast thee off."

Who can fairly judge a man without knowledge of his progenitors for many generations? Yes; there are flagrant sinners. There are some whose sins go before to judgment, in the sense that they are open, public, shameless sinners. But who is qualified to cast the first stone?

"Maddened by Earth's wrong and evil,

"Lord!" I cried in sudden ire,
"From Thy right hand, clothed with thunder,
Shake the bolted fire!

"Love is lost, and faith is dying,
With the brute the man is sold;
And the dropping blood of Labour
Hardens into gold.

"Here the dying wail of Famine,
There the battle's groan of pain;
And, in silence, smooth-faced Mammon
Reaping men like grain.

"Where is God, that we should fear Him?
Thus the earth-born Titans say;
'God, if (Thou art living) hear us'
Thus the weak ones pray."

"Thou, the patient Heaven upbraiding,"
Spake a solemn Voice within;
"Weary of our Lord's forbearance,
Art thou free from sin?"

"Fearless brow to Him uplifting,
Canst thou for His thunders call,
Knowing that to guilt's attraction
Evermore they fall?"

"Know'st thou not all germs of evil
In thy heart await their time?
Not thyself, but God's restraining,
Stays their growth of crime.

"Could'st thou boast, O child of weakness!
O'er the sons of wrong and strife,

Were their strong temptations
planted
In thy path of life?

"Thou hast seen two streamlets
gushing
From one fountain, clear and free,
But by widely varying channels
Searching for the sea.

"Glide one through greenest valleys,
Kissing them with lips still
sweet;
One, mad roaring down the mountains,
Stagnates at their feet.

"Is it choice whereby the Parsee
Kneels before his mother's fire?
In his black tent did the Tartar
Choose his wandering sire?"

"He alone, Whose hand is bounding
Human power and human will,
Looking through each soul's surrounding,
Knows its good or ill.

"For thyself, while wrong and sorrow
Make to thee their strong appeal,
Coward wert thou not to utter
What the heart must feel.

"Earnest words must needs be spoken
When the worn heart bleeds or
burns
With its scorn of wrong, or pity
For the wronged, by turns.

"But by all thy nature's weakness,
Hidden faults and follies known,
Be thou, in rebuking evil,
Conscious of thine own."

"The Lord is not slow—but longsuffering". And it is well for us that He is so.

"The longsuffering of our Lord is salvation". It means that He gives us space for repentance. The longsuffering of God waited in the days of Noah while the ark was a preparing. There is a sense in which the passion of the Cross is timeless. Our Lord is ever suffering for our salvation. The Cross has reprieved a guilty world. That is why God does not now interfere in judgment. He is always interfering in grace. He is keeping the door open a little longer, "not willing that any should perish, but that all should come to repentance". The Father still waits in His watch-tower, eagerly scanning the distant horizon where the long roads go down. The husbandman still prays for the fruitless tree, "Let it alone this year also, until I shall dig about it—then after that,"—thus mercy pleads against judgment. The Shepherd has left His ninety-and-nine: He is still seeking **the one that is lost**. What did I hear? The howling of beasts of prey? Yes; but loud and clear over the moors I hear the barking of the dogs—they are the Good Shepherd's dogs determined to find His sheep. Shall we not answer Him:

"Shepherd! Who with Thine amorous, sylvan song
Hast broken the slumber that encompassed me,
That mad'st Thy crook from the accursed tree,
On which Thy powerful arms were stretched so long!
Lead me to mercy's ever-flowing fountains:
For Thou my shepherd, guide and guard shall be;
I will obey Thy voice, and wait to see
My feet all beautiful upon the mountains.
Hear Shepherd! Thou who for Thy flock art dying,
O, wash away these scarlet sins, for Thou
Rejoicest at the contrite sinner's vow.
O, wait! to Thee my weary soul is crying,—
Wait for me! Yet why ask it, when I see
With feet nailed to the cross, Thou'rt waiting still for me!"

"Not slack, or slow, but longsuffering"!

LAST SUNDAY'S SERVICES.

In the morning, there were 871 at the Bible School, 341 in the Pastor's class. Practically the entire School remained to the service; and it now looks as though seats at the morning service will very soon be at a premium. It was a great joy to see so many come forward in response to the invitation.

The evening service at Massey Hall was a great beginning for our Massey Hall campaign. There was a great audience present, including large numbers of people who do not ordinarily go to church. The great choir under Mr. Hutchinson's direction, assisted by Mr. Penney at the piano, and the orchestra, led the great congregation in magnificent congregational singing. Massey Hall, of course, is not Jarvis Street Church. Where in the world is there another auditorium like that of Jarvis St.? It is the place we have all learned to love because of the miracles that have there been wrought by God. But God is not worshipped in temples made with hands, and any building filled with the presence of the Lord; will prove to those who know Him a little bit of heaven. We expect to see Massey Hall—the largest regular auditorium in the City—packed to the roof ere long. But our chief concern is not numbers—although on each occasion we have had far more than two thousand present—but the salvation of souls. Let us pray more earnestly than ever for the blessing of God upon our Sunday ministry.

The publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

THE CONVENTION AND McMASTER UNIVERSITY.

As this goes to press, the opening of the Baptist Convention of Ontario and Quebec is less than forty-eight hours distant. We do not presume to prophesy what decisions will be reached respecting the great matters which will come before the Convention for consideration. Of one thing we are sure, the great Head of the Church is still supreme; and whatever may take place at the Convention, by His providence, will fall out to the furtherance of the gospel.

Modernism is sweeping over the land like a devastating plague. No denomination has proved immune to this deadly disease. In all denominations, there are men and women who are doing their utmost to erect barriers to prevent its further spread. This has been our offence in the Convention. There is a Modernism whose philosophy undoubtedly is of the serpent by whom Eve was beguiled; and there is a professed orthodoxy which is theoretical only, and which breathes the spirit of Cain who slew his brother.

We believe that over ninety per cent. of our Baptist people are doctrinally sound. If it were possible to acquaint them with the facts, and to secure an expression of their convictions, we have no doubt what the issue of the Convention would be. Since our reply to the Senate's action last January, McMaster University has been officially silent, for she feared to come out into the public view. But her emissaries have been busy from one end of the Convention to the other, spreading their views and conducting a campaign of misrepresentation. The simple fact of the matter is, that the one issue before the Convention in connection with our educational work, will be whether the Convention will endorse McMaster's action in using its powers to honour a deist like Dr. Faunce.

If there be any religious intelligence left among us, it must be apparent to all that Dr. Faunce's position is not only non-evangelical, but absolutely anti-Christian. He is, in fact, one of the outstanding champions of that theological liberalism which the Convention of Ontario and Quebec has repeatedly, by resolution, rejected; and he is the open antagonist of those evangelical principles which McMaster University has repeatedly declared are the foundation upon which it rests—a declaration which will be repeated in the report of the Senate again this year. The Convention will have an opportunity of expressing its approval—or disapproval—of the Senate's action in honouring Dr. Faunce. We are glad we made our protest; we should be ashamed under such circumstances to be silent. It remains for the Convention to find a verdict on this question.

THE FOSDICK CASE.

Perhaps no modernist in the world has been so much in the public eye during the last two or three years as Dr. Harry Emerson Fosdick, the acting pastor of the First Presbyterian Church of New York. Dr. Fosdick's teaching

is so antagonistic to the fundamental principles of Evangelical Christianity, that a storm of protest against his continuance in the pulpit of the First Presbyterian Church has been raging among Presbyterians for some years. At the Northern General Assembly of the Presbyterian Church, held last June at Grand Rapids, a resolution was passed, calling upon Dr. Fosdick to join the Presbyterian Church, or to retire from the New York Presbyterian pulpit. Dr. Fosdick, as is well known, is called a Baptist, although he ought to have gone to the Unitarians—or further—long ago. Dr. Fosdick has now retired rather than subscribe to the Westminster Confession of Faith, or, indeed, to any other.

We print below the comment of Professor Machen, of Princeton, on Dr. Fosdick's decision:

"Dr. Fosdick's letter, like all of his utterances, is the expression of a thoroughgoing skepticism, which is a direct opposite of the Christian religion. It is not merely that he rejects the system of doctrine contained in the Westminster Confession, and in the Bible, but that he rejects all doctrine. All doctrine—including no doubt even the belief in a personal God, creator and ruler of the world—is, according to Dr. Fosdick, merely the necessarily changing expression of Christian experience; it is useful, but it can never possibly be objectively and permanently true. Skepticism could hardly be more complete.

"But the letter is valuable in pointing out that 'hundreds of Presbyterian ministers' hold the same views as Dr. Fosdick holds, and in implying that these ministers, with their reinterpretation of the Confession (which really amounts to complete reversal of its meaning), are in a thoroughly anomalous situation from which they too ought to withdraw.

"The truth is that two mutually exclusive religions are struggling for the control of the Presbyterian Church. One is Christianity, with its appeal to facts; the other is the naturalistic, or agnostic Modernism which is represented by Dr. Fosdick and hundreds of ministers in the Presbyterian Church. The separation between the two is demanded not only by the interests of the Christian faith, but by simple honesty.

"The protest of the Church at large against Dr. Fosdick's continuance in First Presbyterian Church of New York was only one step in the direction of such honesty. But it is to be hoped that the contention will go vigorously on. It will be in the interests of liberty as much as in the interests of honesty. For it will result in a condition where every man will be led to stand on a platform where without mental reservation he can speak his full mind."

We refer to this because of its bearing on the Faunce case. The following despatch which appeared in a New York paper will show Dr. Faunce's position:

President Faunce Upholds Fosdick.

Providence, R.I., Oct. 16.—Dr. William H. P. Faunce, President of Brown University, to-day upheld the Rev. Harry Emerson Fosdick, until his recent resignation, associate pastor of the First Presbyterian Church of New York City, in his refusal to sign the doctrine of the Presbyterian Church. "He cannot change his denomination for the sake of any pulpit, or subscribe to all the phrases in a creed 300 years old," Dr. Faunce said. "If any particular denomination does

not wish to hear his message, that denomination is the loser and not Dr. Fosdick."

And the man who thus endorses Dr. Fosdick is the man McMaster has chosen to honour. Will the Convention endorse McMaster's action?

TO EVERY MAN HIS WORK.

Once again we call attention to the simple, primary, principle of New Testament evangelism, which is, that every saved soul should be a witness to the Christ Who has saved him. That is the chief purpose of life for the Christian:

"To tell to all around,
What a dear Saviour he has found."

Have our readers observed how newspapers, coming one at a time to the house, accumulate? Have they noticed how letters which the postmen bring one at a time, pile up? Have they observed what colossal fortunes have been made by the selling of articles costing only a few cents, with perhaps but a small fraction of a cent profit on each, and yet by such trade men become multi-millionaires? It all means that things have to be attended to one at a time.

We remember a man who lived on a farm, who spent most of his time trying to invent machinery with which to do his work. Meanwhile, the weeds were smothering his corn. If he had taken his hoe in his hands, and gone at it, he would have found a rich return for his labour. And many Christian people spend their time reading books and going to meetings and holding conferences—all for the purpose of learning how to make machinery to get the Lord's work done. And all this, when the crying need of the hour is, that we should tell every one we meet that "Christ died for our sins according to the scriptures."

To this task, we are resolved to dedicate ourselves more fully than ever in Jarvis Street; and we venture to urge all our readers simply to get to work—not to spend time idly dreaming of how a nation may be born in a day, but to concern ourselves chiefly with how we may bear our testimony to the largest number of people by meeting them one at a time. And we would urge every member of Jarvis St. Church especially, who reads these words, to take the burden of our evening services upon his heart afresh, and recognize that there is a responsibility resting upon the members of the church that is not secondary to that of the Pastor: and that responsibility is to do one's utmost to bring people under the sound of the gospel.

It is possible to assemble great congregations and find in the crowd few who are interested in the souls of others. But if a thousand people bring two thousand more together in one great congregation to hear the Word of the Lord, there will be a thousand people listening prayerfully and eagerly to the message, expecting that the other two thousand will hear and be saved. This brings to such a service an atmosphere which can obtain in no other way. God does not dwell in buildings; He dwells in people:

"For Thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring Thee where they come;
And going, take Thee to their home."

Let us bring the Lord with us as we come, and take Him with us as we go; and multitudes of souls will be saved to His glory.

The Whole Bible Sunday School Lesson Course

Lesson LVII.

November 2nd 1924.

HEALING OF NAAMAN.—II. Kings, Chapter 5.

Leprosy is generally regarded as a type of sin. This chapter, therefore, is a useful illustration of the methods of divine grace.

I. We see here how External Greatness is Destroyed by an Internal Plague.

1. As Naaman was highly esteemed by his master, so sinners may be had in reputation among men. The favour of man, however, is a poor substitute for the approval of God. 2. Naaman was famous in the nation; and was regarded by his fellow-citizens as a man of great distinction. Fame may be the companion of spiritual famine. A name may often appear in the newspapers that has never been written in the Lamb's Book of Life. 3. Naaman had been a useful servant of the state; so men who have no spiritual future may be useful to society. A man's fitness for heaven cannot be gauged by his usefulness on earth. 4. Naaman seems to have been possessed of many noble personal qualities. An outwardly noble character of amiable disposition may have a plague in the heart. 5. Notwithstanding all his outward marks of greatness, Naaman suffered from an internal fatal malady that was beyond all human power to heal. So is it in the case of the sinner.

II. The Inestimable Value of Personal Testimony.

1. The little Israelitish maid was in a position to which she had been brought against her will, but there found an opportunity for great service. Thus, often, God's children are providentially placed where they would not choose to be, for the sake of the good works in which God has before ordained they shall walk. 2. This child was only a servant-maid, yet she possessed a secret which the wealth of the world could not buy. So the humblest disciple of Christ has, in a knowledge of salvation through the Gospel, a secret which may be used for the enrichment of the world. 3. This little maid was not noted for her eloquence or for any special talent, but only for being faithful to her trust in witnessing to the power of God as she had seen it in Samaria. 4. What wonders of grace would follow such faithfulness in all life's relationships as this little maid exhibited. There is no office, no shop, no school, no kitchen, that does not provide a like opportunity for service. 5. What an argument we have here for Sunday School work. Somebody taught this little maid before she left home, about the God of Israel and His prophet, Elisha. Who knows but that the children we have now an opportunity to influence, will soon be waiting upon some Naaman's wife? Let us send them forth as missionaries.

III. How Carnal Wisdom Corrupts the Gospel.

1. The king of Syria tried to improve upon the simple gospel the little maid tried to preach. He, therefore, sent his servant to the king instead of to the prophet. 2. He thought to pay for his servant's healing. Thus, if the forgiveness of sins might be purchased for a price, men would be willing to mortgage even their motor cars to obtain it. 3. The counsel of carnal wisdom reacted unfavourably upon Naaman's case, and threatened to leave him in his leprosy. It is forever true that the world by wisdom knows not God.

IV. The Simplicity of The Divine Method.

1. God is no respecter of persons. He paid no special attention to Naaman, as He will pay none to us. We must come, not as captain of the

hosts of the king of Syria, but as a poor bankrupt sinner. 2. He ever makes the terms of healing so simple that none need go on in his leprosy.

V. Pride of Unbelief.

1. God's Word invariably makes human pride angry. 2. The carnal nature magnifies itself. Naaman said, "Behold, I thought—!" 3. It is the way of human pride to seek a substitute for God's plan. But as there was no substitute for the waters of Jordan because God so ordered it, so there is no substitute for the blood of Christ as a remedy of spiritual leprosy.

VI. The Wisdom of Humility.

1. The humble always have open eyes for the truth. Naaman's servant was much wiser than the mighty man of valour. 2. When pride is humbled, blessing always follows. As soon as Naaman did as he was told, he was perfectly healed.

VIII. A Gratitude Alloyed With Cowardice.

This story magnifies the grace of God. It is a wonder that God can put up with such as we are. Naaman was willing to give presents: he was really not ungrateful. Yet he compromised with idolatry; and while spurning the idol Rimmon, in his heart he had failed to put God first. What a multitude of saved sinners bow in the house of Rimmon still!

VIII. How Moral Leprosy Corrupts the Whole Life.

1. Gehazi is an example of the terrible deceitfulness of the human heart. In the presence of Elisha, the witness of his miracles wrought by divine power—he yet cherished a lust for gold. It is a story that is suggestive of Judas of the New Testament. 2. We have an illustration of how the internal leprosy eats its way out into the open: "Ah a man thinketh in his heart, so is he." 3. The inevitable day of reckoning came: "He went in, and stood before his master." So must we all stand before the judgment seat of Christ. 4. The fearful sentence was pronounced: "Sim, when it is finished, bringeth forth death." 5. Elisha, like his great Anti-type, proved a savor of life unto life to Naaman the Syrian—the stranger from afar; but of death unto death to the highly-prized Gehazi.

DR. VICTOR I. MASTERS.

Jarvis Street will be favoured Sunday morning, October 26th, with a visit from Dr. Victor I. Masters, the great Editor of the *Western Recorder*, of Louisville, Kentucky. *The Western Recorder* is a great Baptist paper. The Southern Baptists are a great folk—they still stand, in the main, for the fundamentals of the faith. Dr. Masters is a journalistic giant; he knows how to say things strongly and kindly. He is visiting Ontario in order to "cover" the London Convention for the *Western Recorder*; and the Pastor has been able to prevail upon him to preach in Jarvis St. Church Sunday morning. We hope the entire membership of the church will be present to hear this great champion of the faith, as historically held by Baptists.

REV. P. W. PHILPOTT.

To fulfill an engagement made last spring, the Pastor will preach in Kansas City for the week beginning November 2nd. The meetings will be held under the auspices of a group of Baptist churches of Greater Kansas

City, and in preparation for a simultaneous evangelistic campaign which will immediately follow.

On Sunday, Nov. 2nd, the Rev. P. W. Philpott, Pastor of the Moody Church, Chicago, will conduct the Pastor's Bible Class at 9.45, and preach in Jarvis St. in the morning, and in Massey Hall Sunday evening.

We met Mr. Philpott first in Hamilton, Ont., about 1900. He was then laying the foundations of his great work in that city. He had no building, but conducted services in a theatre and on the streets. Other churches which had large memberships, fine buildings, and much wealth, remain to-day much as they were then. Mr. Philpott had only a few people—"only"? No! He had a gospel of grace to preach—the crucified and risen Saviour to exalt, the Holy Spirit for his power, and "exceeding great and precious promises" for his stay. From nothing, by fidelity to the Word of God and the gospel of Christ, he built up one of the greatest churches in Canada.

Like every one of God's chosen servants, Mr. Philpott had to pass through the fires of criticism and ecclesiastical and ministerial jealousy, but he went steadily on with his work, and God honoured him with phenomenal success. Mr. Philpott is now recognized as one of the foremost preachers on the Continent. When he went to Chicago many of his most ardent admirers wondered whether, after his long and fruitful ministry in a great church of his own building, the same measure of prosperity might reasonably be expected to attend his ministry under the different conditions obtaining in a great city like Chicago, and in a church already built by other hands. But we rejoice to know that Brother Philpott's bow abides in strength, and that his Chicago ministry is far exceeding in power and blessing his great ministry in Hamilton. We have only to call people's attention to Mr. Philpott's coming to insure that both Jarvis St. Church and Massey Hall will be filled to capacity, Nov. 2nd.

THE NEXT SIX MONTHS.

Our summer experiences in Jarvis St. of recent years have proved that the gospel knows no close season; notwithstanding, the next six months represent what is usually regarded as the best season for Christian work. What then shall we expect to result from the church's collective ministry?

There ought first of all to be more prayer. Our numbers are continually increasing, and though meetings are multiplied, the attendance is not diminished. Let us keep this constantly in mind that the one and only Worker in a Christian church is the Holy Ghost—the people who compose it are only His instruments. The energy by which everything of worth is accomplished is divine. Believing prayer is the condition upon which He works; therefore pray without ceasing at home and in our meetings for prayer.

Again, our Bible School ought to reach an attendance of at least 1,500 by the end of March. We have practically doubled our average attendance in the last two and a half months, so that our average attendance is now nearly 500 in excess of, and more than double, the average attendance of the next largest Baptist School in Toronto. Where we shall put them when we get them we do not yet know, but we have no doubt the Lord will find room.

But above all, let us endeavour to make the next six months more fruitful in conversions than any like period we have ever known. This can be by increasing our efforts, and by intensifying our prayers. And when we pray, let us pray for buildings. We need thousands of dollars for enlargements. Without extravagance or waste, we could spend half a million dollars on the corner of Jarvis and Gerrard Sts. Pray that God will move many of His stewards to come to our help.

And pray, too, for this paper, that its circulation may increase, that its funds may be supplied, and that every issue may bring spiritual blessing to its readers.