

# The Gospel Witness

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

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

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

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No. 25

## The Jarvis Street Pulpit


THE MINISTRY OF THE HOLY SPIRIT.

A Sermon by the Pastor.

Preached in Jarvis St. Church, Toronto, Sunday morning, October 19th, 1924.  
(Stenographically reported)

"He took up also the mantle of Elijah that fell from him, and went back and stood by the bank of Jordan;

"And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over."—II Kings 2: 13-14.

 HERE is a very interesting and instructive analogy between the stories of the translation of Elijah and the ascension of Christ. The gospel is to be found on every page of the Old Testament. I read an account of a meeting held recently in London, where a number of people gathered to bid farewell to Dr. John McNeill, formerly of Cooke's Church, this City, now of New York,—and to express their pleasure at his brief ministry during the summertime. And it was remarked as a somewhat extraordinary thing that Dr. McNeill still believed the Old Testament, and that it had been most refreshing to hear a preacher preach from the Old Testament. I do not believe that anybody can preach the New Testament until he knows the Old Testament. The New Testament finds its most striking illustrations in the Old; and into the prophetic mould of the Old Testament the history recorded in the New has been run.

Elijah was, as you know, on our Lord's authority, a type of Christ: He referred to his ministry as being illustrative of His own. We read this morning the opening verses of the Acts of the Apostles, in which Luke refers to his Gospel as a treatise of all that Jesus "began both to do and teach, until the day in which He was taken up." Before Elijah went home to God, he said to his disciple Elisha, "Ask what I shall do for you before I am taken away." Our Lord taught His disciples that it was their privilege to ask things of Him;

and He gave them certain promises, declaring that in His name those promises should be fulfilled. And the one great prayer of Elisha was, "Grant that a double portion of thy spirit may be given to me." He wanted the spirit of his master. And Elijah promised that he should have it: he promised that his ministry should not end with his departure; but that it should be continued after he had gone. And our Lord Jesus laid the foundation upon which His people are to build: He began a ministry which the Church of Christ is left in the world to continue. He promised to His disciples that He would give them of His Spirit.

I believe there is no more important doctrine in the Book than that. It is necessary that we should know "that Christ died for our sins according to the scriptures"; it is necessary also that we should clearly understand that we are not worshipping and serving an absent Saviour, but that He is still present in the midst of His people; He has given us His Spirit to carry on the work He began. Again and again in the church of to-day, you hear men discussing their programmes and planning their organizations, and laying much emphasis on the importance of various forms of Christian activities—and all this, too often, without reference to the necessity of all these endeavours being energized by the Spirit of God. Elisha had kept company with Elijah: he had seen something of the power of God which rested upon him. In his view, Elijah had been more to the nation than "the chariot of Israel, and the horsemen thereof." He saw that the mighty power of God had been exercised by this prophet; and now he says, "Grant that this power may be given to me, that thy spirit may rest upon me, that I may be enabled to carry on the work thou hast begun."

#### **The Promise of the Spirit.**

I want to talk to you a few minutes this morning about the gifts of the Spirit, finding our illustrations in this story. Elijah said, "You shall have what you ask, on one condition, 'If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.'" The condition upon which the spirit of the master was to rest upon the servant, was that he was to look to the master himself.

I speak very carefully this morning, and I ask you to follow me with equal care. There is a tendency nowadays to magnify some aspects of the ministry of the Holy Ghost, and to talk more about the Holy Spirit than about Jesus Christ. And yet it is said of the Holy Ghost: "He shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." The supreme ministry of the Holy Spirit is to glorify Jesus Christ; and the Holy Ghost is most certainly present where Jesus is being glorified. The need of this present hour, as of every other, is, that we should fix our thought upon Christ, that we should believe in Him, that we should acknowledge His pre-eminence,—and as our eyes are unto the Lord, this gift of the Holy Ghost shall be received.

#### **Elisha Believed the Promise.**

Elijah was separated from Elisha, and he went up by a whirlwind into heaven. Elisha saw him just as the disciples saw their Master swallowed up by the cloud when it received Him out of their sight. Elisha's eyes were toward Elijah; the condition which Elijah had named was fulfilled; and as he went up, his mantle dropped from his shoulders and came fluttering back to

earth. Then Elisha did not pray longer, but took up the mantle of Elijah. He took his master at his word. He had seen him go; he had no ecstatic experience; he accepted the promise that had been given; and he took the mantle of Elijah and as he came to the waters of Jordan, he smote the waters as he had seen Elijah do, and said, "Where is the Lord God of Elijah?" The waters parted asunder; and Elisha passed over by the exercise of the same power as he had seen exercised in his master's ministry. The point is this, that Elisha believed the promise and acted upon it—and at that moment the power of God was given him.

#### **Need Not Tarry But Take the Mantle.**

Now there is a theory abroad to-day that we must tarry at Jerusalem until we be endued with power from on high. There are many who talk of the baptism of the Holy Ghost. As I read my Bible, we have no right to talk about the baptism of the Holy Ghost. It is not mentioned in one of the Epistles. The promise was given by our Lord that He would pray the Father, and He would send them another Comforter, that He would Himself baptize them with the Holy Ghost and with fire. That promise was fulfilled at Pentecost. It has never been repeated. It never will be repeated. The Church of Christ was baptized with the Holy Ghost—the Mantle of the ascended Lord descending upon His Church. The Holy Ghost took up the administration of the Church; and from that day until now, the Holy Spirit has always been in the midst of His people. It is for us now, by faith, to take the Mantle of our Elijah; it is for us to believe the promise of God, that we are to "receive the promise of the Spirit through faith." This whole doctrine of tarrying at Jerusalem, tarrying until some extraordinary physical manifestation is given, is contrary to Scripture. It has wrought ruin—ruin in the lives of thousands of people; and has resulted in spiritual dearth, and the destruction of faith in multitudes.

The Holy Ghost is here, my friends. He is to be received. Ah, yes! there are many believers who ignore the Mantle; there are many believers who do not appropriate the blessings that are theirs; there are many of God's children who live on the carnal plane, who have not learned that it is their privilege to appropriate the power of the Spirit. We are to receive the promise of the Spirit through faith—through faith, mind you! If you want to be cured of that "tarrying" doctrine, read the Epistle to the Galatians. I do not mean we should not wait upon God for the Spirit; I do not mean that we should not ask for all the power of the Holy Ghost; I do not mean that it is not necessary for us sometimes to spend long seasons waiting upon God in prayer—I say that this idea of the baptism of the Spirit as an individual experience is contrary to Scripture. The baptism of the Holy Ghost came on the day of Pentecost: it has never been repeated. He is here now, my brethren, in all His fulness; and He is ready to take possession of you—of your mind, of the powers of your mind, of your body, all there is of you—and use you for God's glory. And you have not to wait as the disciples did at Pentecost. He is here; and God is most honoured when we take Him at His word, and believe His promise, and act upon it.

#### **The Spirit's Ministry Indispensable.**

I want all you young Christians, very especially you who have just believed in Christ, to open your hearts to the truth of the Spirit's ministry. You have not believed in a dead Christ, nor have you trusted in an absent Christ. You

are not called merely to follow an ideal—though you are called to that, for Christ should be your ideal; you are not called to strive in your own strength after conformity to the image of Christ—though you are called to strive. We are to seek to be like Christ; we are to bend all our energies towards that end, but in doing so—as we work out our own salvation with fear and trembling—we are to remember it is God that worketh in us “both to will and to do of his good pleasure.”

#### Learn to Depend Upon the Holy Ghost.

If you are a Christian, in some measure you have already received the Spirit. If you have not received the Spirit, you are not even born again; for “no man can say that Jesus is the Lord, but by the Holy Ghost”. “If any man have not the Spirit of Christ, he is none of his.” If we are saved at all, the Spirit of God is with us. Now then, give Him the keys to every room in the house; make Him Lord, submit to Him, obey Him, make use of the promise, lay hold of the Mantle. Remember that our Lord Jesus has said: “Greater works than these shall he do; because I go unto my Father.” What does it mean to depend on the Holy Ghost? It means exactly what Elisha did. Have I some Jordan to cross,—how am I to cross it? Have I some task to perform,—how am I to perform it? Have I some word to speak in the name of the Lord,—how shall I speak it? Have I anything, anywhere, to do for the Lord,—how shall I do it? Never in my own strength, but believing in my ascended Lord, and believing that He has kept His word; and believing that “he hath shed forth this” as Peter said on the day of Pentecost. The Holy Ghost is come, and He is come to abide with us according to His promise: “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway—all the days—even unto the end of the world.” All the days? Until when? Even unto the end of the age. What did He mean? He meant that He is with His people in the presence and power of His Spirit all the days—until the consummation of the age. And there never has been a day since He ascended into glory, since Pentecost—there never has been a day when any man or woman who believes on the Lord Jesus Christ, might not have received the fulness of the Holy Ghost by just receiving the promise of God and depending upon it.

#### The Holy Spirit Received By Faith.

Another thing: We are to receive the Holy Ghost exactly as we receive Christ. How do you know you are a Christian? How did you know in the beginning? Some of you, perhaps, rested on John 3:16—“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” And you believed, you claimed the promise, you rested upon it; and on the authority of God’s word, and nothing else, you believed that you were saved. If anyone had asked you to prove it you would have had to go back to the Scriptures: you would have said that God has said it, and therefore it must be true. “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?” “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” Where—where in all the Word of God is there a single passage to justify the theory that no

one has received the Holy Ghost until, for instance, they have received the gift of tongues, until they have the power to work miracles? Many who received the Holy Ghost did speak with tongues, and others wrought miracles; but nowhere in Scripture is it taught that only such as speak with tongues or work miracles have received the Spirit.

#### Were the Mighty Preachers of the Cross Without the Spirit?

And yet that teaching which works havoc among believers would imply that such a man as Hudson Taylor, whom God used to found the China Inland Mission, knew nothing about the Holy Ghost? That D. L. Moody, whom God used to bring millions to Christ, never had the Holy Spirit? And they would have me believe that Spurgeon, who reached three hundred millions of people in his life-time, did it all without the Holy Ghost? They would have me believe that Wesley, and Whitfield, and Luther, and Knox, and the great fathers and heroes of the church, did all they did without the power of the Holy Ghost? I do not say that among those who are thus led astray by this doctrine, there are not a great many who sincerely love the Lord—in fact, it makes its appeal to the most devoted people—but I am persuaded that the teaching is erroneous. And what God wants us to do to-day is to take the Mantle of our Elijah and claim the promise of the Holy Ghost by faith.

Do you know some unconverted people whom you want saved? What are you to do? You are to commit their case to God. You are to go to that person, counting upon the power of the Holy Spirit to make your message effective. You Sunday School teachers, don't dishonour your Lord by asking for a sign. "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." Our great sign is the burial, and resurrection, and ascension of our Lord. We need ask for no other. We have his promise: the Holy Ghost is given. Now, count upon Him in your ministry.

#### The Spirit Is Given For Life As Well As Service.

Then, the Spirit is not given for service only. The hardest task for any one of us is merely to live, is it not? You women in the kitchen, you say, "The preacher has an easy time preaching: it ought to be easy to be a Christian under those circumstances. If I were to live in the pulpit, and deal with things on the spiritual plane, I could be a good Christian, too." Well, it might be easy if he had not to deal with a lot of people—well—like you! But you know what I mean. You know where the trial is, my friends: it is not in the big things of life: it is in the little things. It is the ministering to the children, the washing of dishes, getting dinner, going down to work—in the office, the shop, or wherever it may be, putting up with a thousand trials during the day—so many irritations, so many things that cross your path at every turn—that is where the real trial of faith is experienced. Did you ever have a day like that, when everything went wrong? Well, what is the Holy Spirit for? Just to come upon us in public meetings? I cannot spend all the time in meetings. (Compared with some churches, I spend a good deal of time in that way. We all do around here). But if you reckon up the time you spend in public assemblies, it is a comparatively small part of your time. Most of our time is spent in other ways. The Holy Spirit is given us to enable us to exemplify Jesus Christ in all these relationships. What I want to say to you housewives is: To-morrow morning—early in the morning—remember this lesson, and take up the Mantle of Elijah; and when some Jordan

comes across your path, and you feel you will never get through it, just say, "Where is the Lord God of Elijah? Where is the promise of the Holy Spirit? He is here. He is with me. I depend upon Him. The Lord will help me to-day." And He will give you the victory just as you commit yourself to Him. It would be a bad job for us if we had to tarry for His coming. When we need the Lord most, we have no time to tarry at all. We need Him on the moment; and He is always at our side. That is what His name implies. And it is for us to rely upon the Holy Ghost, to wear the Mantle of our Elijah.

#### **The People Saw It.**

And the people saw it—the people saw it! And Elisha did not tell about his experience. Elisha did not call a meeting, and say, "I have had a wonderful experience; and if you will sit down there, I will talk down to you, and tell you about my wonderful experience." Did you ever meet people like that? They have had a marvellous experience; they forget all about Christ in talking about their "experience." They magnify some experience of mental or physical ecstasy they have had, and insist that everybody else must have this same marvellous experience. Elisha did not say anything about it; he simply took the mantle of Elijah, and smote the waters and said, "Where is the Lord God of Elijah?" And the people saw it, and said, "The spirit of Elijah doth rest on Elisha."

When you have the Holy Ghost, other people will find it out; you need not go around talking about it, boasting about it—they will find it out. Don't display your proud superiority. Walk humbly before God. Keep your eyes toward the Master, use His Mantle; and everyone will know you "have been with Jesus." There will be no difficulty about it. Keep your eyes on the Master, and they will know that it is possible by the power of the Holy Ghost to live the life that God requires us to live.

#### **An Appeal to the Unconverted.**

Are there any unconverted people here this morning? I do not call you to a hard road, to climb a steep hill, alone. Rather I would tell you that salvation means Christ in you. It means that the Holy Spirit is with you and in you; and you can count upon Him from this very moment to purify your hearts, to conform you to the image and likeness of Christ; to make it possible for you to do what hitherto you have found impossible to do. The Spirit of Jesus is our possession if we believe. Shall we who are His, seek, by His grace, to live victoriously—to triumph where we have failed, to be conquerors where we have been defeated? May the Lord bless us every one for His name's sake.

#### **THE SERVICE IN MASSEY HALL.**

There was a great audience: it was not full to the top, but there were many hundreds more than the utmost capacity of Jarvis Street Church; and best of all, we have reason to believe there were hundreds of unconverted, non-church-going, people. The spirit of the Lord was there; a number were converted; and we felt that our own congregation was becoming more accustomed to the building and more at home. The choir did magnificently; and we venture the assertion that no such congregational singing was heard anywhere in Toronto, or in Canada, for that matter, as was heard in Massey Hall Sunday night.

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

Note: Dr. Victor I. Masters, Editor of the *Western Recorder*, Louisville, Ky., who is in Ontario to attend the Baptist Convention of Ontario and Quebec, meeting in London, and who preached in Jarvis St. Church Sunday morning, very graciously consented to contribute our editorial matter this week.

### CONVERTING "JONAH" PREACHERS AND "NINEVITE" HEATHEN.

We had a letter recently from a missionary in South China, referring to some of the problems that condition the work of our missionaries in China to-day. He remarked, in effect, that it was a growing conviction with him that the Lord has a much easier time converting the Ninevite heathen than He has keeping straight many Jonah preachers. Our friend had in mind the ubiquitous Modernist, who foregathers in China as much as he does in England or America. The fact is, the Modernist, being ten times better as a politician and ten times as unscrupulous as the average evangelical Christian, may always be depended upon to capture promptly all positions of advantage according to the wisdom of this world. They early conceived that it would be a "big thing" to get conditions twisted around among the evangelical mission workers in China, so as to put their educational standards of mission work to the front, rather than true evangelical and soul-winning work.

Their first performance was in connection with the Interchurch Movement. They were going to have an "indigenous church" of the Chinese, promoted and taught by Mr. John R. Mott, and his yoke-fellows. They were supposed to be crying for the "indigenous church" like children for candy. So was South America, and Kamchatka, everywhere Mr. Mott and his group went.

Following that unionistic movement, with its playing down of faith to the least common denominator, there grew up on the part of these would-be leaders of foreign mission ideals, a vastly increased emphasis on educational work as a missionary expedient, as contrasted with evangelistic work. Many Christian bodies in America who have missionaries in China, would be astonished if they knew how little evangelical, soul-winning work is being done by the men and women they send out. They would be astonished if they should really grasp the fact that nearly all of them in recent years, who have been sent out by many Mission Boards, are being placed in institutional and educational service, leaving the native Christians themselves to do all the work of soul-winning.

We thought of all these things when we read a letter from our missionary friend at Canton, to the effect that the Lord has a harder time converting some of the Jonah missionaries than He has to win scores and hundreds of poor heathen Chinese to the faith of Christ.

### CHRISTIAN HISTORY AND APOLOGETICS.

For the first time in history there is a broadspread propaganda among evangelical Christians in England and America, to the effect that one must not defend the gospel of Christ against its enemies. Man may contend for anything else that he believes. We all recognize that the truth is narrower in any other field than that of Christianity—whether it be mathematical truth, or geographical truth, or historical truth, or scientific truth. But they are moving heaven and earth to try to ram it down the throats of the public, that in the spiritual interest of mankind, alone, we must be content with an inarticulate sentimentalism. The modernist may have trouble in believing the Genesis record that the earth was without form and void when the Lord first created it; but he unhesitatingly demands that Christian faith must be of that inchoate character to-day.

And yet Christian history abundantly proves that Christianity has advanced only as it has had men who were willing to suffer for it and bear testimony to its truth. We recently read these words by Dr. Carrington, a professor of Cambridge University, in his book, "Christian Apologetics of the Second Century." He said: "It was this intolerant attitude of Christians in the second century that saved the Roman Empire. It is a mistaken idea of Christian charity which tries to include toleration of wrong opinion in religion. Christianity is a strait and narrow way, which leads to eternal life; and it is certainly no charity to desert it for the broad highway, or allow others to tread the primrose path to the everlasting bonfire."

We call the attention of our modernist friends to that phrase, "everlasting bonfire". Here is one highly-placed university professor who still speaks with a certain awe and respect of the idea of eternal punishment. In his book, "Why Is Christianity True?" President E. Y. Mullins, of the Southern Baptist Theological Seminary, says: "The Christian of to-day is called upon to give a reason for the faith that is in him. Some insist that it is needless to spend the time repelling attacks of unbelief. This, however, is a retreat, not a victory for Christianity. We have no option as defenders of the faith." We might go on at length quoting from authorities in every age. Neither Christianity nor anything else has ever advanced at the hands of men who were too cowardly to espouse the truth of the cause represented, in fair weather as well as foul. Knox, Luther, Calvin, Wycliffe, Tyndal, Spurgeon, Wesley, Whitfield, and unnumbered martyrs of the faith, rise up to rebuke the cowardly, compromising, spirit that applauds a weak conformity to the standards of this world; and shrugs the shoulder with ill-concealed contempt for men who stand faithful to "the faith once for all delivered to the saints."

It would take an entire book to develop, as it deserves to be developed, the fact that Christian truth has never advanced except as it has found defenders who were willing to turn against popular world opinion, ecclesiastical, sanhedrist, opinion, and whatever else would place itself between the truth of Christ and the needy hearts of men. God in mercy and grace, give to His people to-day more leaders of this kind! God shake the religious pacifist out of his timid and sometimes cowardly and selfish position, in which he is giving no testimony to the truth, but is often seeking to discredit those who bear the marks of the Lord Jesus upon their bodies, for the truth's sake! God arouse the soporific, three-fourths-asleep rank and file of Christians in this country to know that they must either take a stand with Christ for the truth in these days, or else,



by seeking to compromise between those who are faithful in their testimony and those who have substituted the philosophy of man for the revealed grace of God, shall prove themselves to be serving the cause of the enemies of our holy, supernatural faith.

### A SUNDAY IN TORONTO.

Editorial in Western Recorder of Louisville, Ky.:

In connection with a visit of the Editor of The Western Recorder to the Baptist Convention of Ontario and Quebec, meeting at London, Ontario, he had the pleasure of spending a recent Sunday in Toronto as the guest of Dr. T. T. Shields, Pastor of the Jarvis St. Baptist Church, of that city.

Many things attract the attention of an unaccustomed visitor such as we were, to this great city of about seven hundred thousand souls. Even the geographical location was a surprise to us. We thought we knew our geography. We have travelled for many years through a large section of the United States, but we were astonished when we found the trip from Louisville, Ky., to Toronto, was only about as far as from Louisville to Hot Springs, Ark.; or else from Richmond, Va., to Atlanta, Ga.; and the trip is made by regular train movement in less than twenty-four hours.

A visitor from the States is immediately impressed with the difference between the Sunday atmosphere in Toronto and that of any typical city in the United States; although it has nearly a million inhabitants, there are no Sunday newspapers and no open theatres. It has not been so very many years ago since they had no Sunday street cars. There is in this large city, an atmosphere of Sabbath quiet which is surprising to one who has become accustomed to the racket and noisy superficial intensity that characterizes our American cities on the Sabbath-day. Of course, the ubiquitous automobile is in much evidence, and yet it does not swarm in half the numbers one has grown accustomed to expect in the average city in the States; and there is an absence of the speed mania and apparent utter disregard for the safety of limb and life to which we are becoming accustomed.

It was our pleasure to be in several services of the Jarvis Street Baptist Church, where Dr. Shields has been Pastor for fifteen years. We have introduced Dr. Shields to our readers on more than one occasion. He is coming to be known among our people in the South for what he is—one of the ablest, most gifted, and profound, Baptist preachers on the North American Continent. Jarvis Street Church has between fifteen and sixteen hundred members; worships in a great old structure with a splendid auditorium seating about fifteen hundred people, and an enlargement of the plant is under contemplation. There are three regular prayer-meeting services in the church weekly, with several other group meetings for prayer; and the church seems deeply saturated with the spirit of reverence and devotion.

At the request of Dr. Shields, we preached at the morning hour on Sunday before a large concourse filling the main floor and galleries. At night, the church services were held in Massey Music Hall, one of the largest down-town auditoriums of the city. These meetings of the church in this down-town place in the evenings are just being started, but more than two thousand persons were present, and the interest was warm. The music was furnished by a choir of perhaps two hundred voices, accompanied by a piano and a band.

It is not necessary that one should be a musician for him to pass competent judgment upon much of the church music of our day. The contrast between

the music in the Jarvis Street Church and that to which we are accustomed in most of our churches in the south, was striking. The spirit of the Canadian people, it seemed to us, somehow expressed itself in the music. As contrasted with that with which we are becoming familiar in our own section now, there was a degree of reverence, repose, spiritual elevation, that both touched and impressed us deeply, and an entire absence of the miserable, nervous, humpty-dumpty jazz, which has insinuated itself gradually through the Sunday-schools into the most of the churches in the South,—a type of music that is not fit for the Sunday-school itself, most of it. We wish there was space to indicate the type of hymns that were sung by giving their first lines; but it must suffice to say that hymns were chosen, not because of the sensuous tempo and swing of them, but because the musical measures, as well as the words, really voiced something of the depth of the cry of the human soul after God. There was an entire absence of the nervous habit with which most of our readers are familiar, of singing only two or three stanzas of a hymn, leaving most of it unsung. These Jarvis Street people seem to have time to worship: they were not watching the clock. Once there were six stanzas, with refrain, making twelve, and one stanza was repeated three times.

It humbled our spirit and informed our mind to find such a sound group of people in this year of grace, nineteen-twenty-four, who have time to worship God without watching the clock. In that great down-town hall, a place not associated in the mind with worship but with something else, there was throughout the throng, reverence and decorousness. The people remained through the services. Dr. Shields' sermon, while simple and warm in its evangelistic appeal, certainly made no nervous effort at brevity. But the dignity and faithfulness with which the speaker spoke was responded to in the full by a great concourse, largely made up of young people. On every side we heard how the young people love Dr. Shields, and it is an affection that they have developed for a man who has absolutely no clap-trap methods for trying to win young people by becoming frivolous with them, or enraptured over athletics.

It was to us an impressive day, long to be remembered. What was our astonishment in one of the last days of October, to find the genial sun shining brightly, and a genial warmth in the atmosphere, with the russet of Autumn in full display among the foliage of the trees up in Canada, whose leaves were sifting to the ground no earlier than they are doing in Kentucky or in Georgia.

## The Whole Bible Sunday School Lesson Course

Lesson LVIII.

November 9th, 1924.

### FURTHER MINISTRY OF ELISHA—II Kings, Chaps. 6-8.

When Herod said concerning the reports that he had heard of the ministry of Jesus, "It is John, whom I beheaded: he is risen from the dead", he uttered a great truth, for all earlier prophets found resurrection in Christ; and every word that had at sundry times and in divers manners, been spoken in time past unto the fathers by the prophets, was summed up in the testimony of His Son. Hence the ministry of Elisha in the chapters before us, furnish further illustrations of the ministry of Christ.

#### I. How the School of the Prophets Was Enlarged.

1. It was the presence of the master which made the place "too strait" for those who dwelt there (vs. 1). Some people live in little houses; many

people live such trivial lives that their souls could be accommodated in a doll's house. Moses dwelt in Pharaoh's house until he was grown, and then it was too strait for him and he needed the wilderness. When one receives Christ, the horizons are broadened and a man's interests become universal. One cannot live in a village, much less within four walls, while he keeps company with One Who died for the whole world. This principle applies to the life of a church, or of a school, or of any religious organization,—where Christ is, a large house is needed. In the days of His flesh, He preached generally in the open air because four walls were too strait for Him. 2. The principle of "every man a beam" spells success in every undertaking (vs. 2). 3. The master's continued presence, however, was still a necessity; but in the great commission, the promise of the Lord's presence "all the days" is commensurate with the obligation to go into all the world. 4. There is a certain danger in using borrowed tools. It is doubtful if it is necessary for the people of God to be under obligation to those who lend, while they have in their midst One Who is so ready to give. 5. It tells the story of a debt miraculously paid: "The iron did swim". But for this principle, many another school of the prophets would often be in difficulty.

## II. The Secret of a Victorious Life.

1. The people of God are always at war with evil. Christians are called to conflict (chap. 6:8). 2. The king of Israel was forewarned by the Word of God. Thus we may still be saved from the Devil's traps by heeding the counsel of divine Wisdom. 3. The prophet of the Lord was encompassed by angels. It is true of all who believe: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—"The angel of the Lord encampeth round about them that fear him, and delivereth them." 4. Peace came to the besieged by the gift of spiritual discernment (vss. 15-17). 5. The enemy was delivered into their hands.

## III. They Lived a Life of Continuous Conflict.

There will be no end to the war between good and evil until anti-Christ is finally subdued. 1. There was more war with Syria. Evil dies slowly. Crucifixion was a slow death. The thieves were crucified, but their legs were broken to hasten the end. The impenitent thief reviled Christ even after he was crucified. So, though the "old man" must be reckoned dead and must be delivered up to the cross, the flesh will lust against the spirit, and the spirit against the flesh, until the end. Evil multiplies itself; and famine follows in the wake of war. Where there is one trouble there is likely to be more. Hence the need of the presence and help of God (chap. 6: 24-33).

## IV. The Promise of Further Deliverance.

1. God can raise any siege. There are no impossibilities in the realm of the divine promise (chap. 7: 1). 2. Unbelief always mocks at the promise (vs. 2). It does not, however, prevent its fulfilment, but only prevents the unbeliever participating in its grace. 3. The Lord made the Syrians to hear a noise. How foolish to shut God up to our programmes! How great are the divine resources! He can put fear into the heart of an army (vs. 6). 4. Sharing the good news. The conduct of the leprous men is an example worthy of the emulation of all who have found supplies of food in times of famine (vss. 3-11). 5. God's word, which seemed impossible of fulfilment, was performed to the letter (vs. 16).

## V. Still More Troubles and Deliverances.

1. Famine is the common lot of mankind. There is always a shortage somewhere. 2. Yet the Shunammite found her opportunity in due course (chap. 8: 4-5). There is always an opportunity for those who have a story to tell.

## VI. A Study in Human Depravity (chap. 8: 7-15).

1. Ben-hadad's disease was less deadly than Hazael's treachery. Moral evil is ever more deadly than mere physical disease. 2, Hazael denied the

possibility of what the prophet predicted, as men still deny the doctrine of human depravity. 3. Notwithstanding, he fulfilled the prophet's prediction to the letter. So all human history attests the truth of the Scripture when it says, "The heart is deceitful above all things, and desperately wicked."

#### VII. Studies in Heredity (vss. 16-29).

A study of Ahab's and Jehoshaphat's families shows how easy it is for children to follow in their father's footsteps.

#### SUNDAY MORNING'S SERVICES.

The attendance at the Bible School Sunday morning was eight hundred and seventy-four. A fine spirit prevailed; and there was great enthusiasm in all departments. At the eleven o'clock service, Dr. Victor I. Masters, of Louisville, preached on "Earnestly Contending for the Faith Which Was Once Delivered Unto the Saints".

Dr. Masters comes from a Baptist constituency where the people still believe in the inspiration and authority of the Word of God, and in a supernatural religion. In clear and ringing tones, Dr. Masters reminded us of the duty of all believers earnestly to contend for the faith. We hope at a later date to publish this great address in full, so as to share with the readers of *The Witness* the great treat we enjoyed in Jarvis Street Sunday morning.

Dr. Masters' visit to Jarvis Street will long be remembered, and we shall hope that he will return to us again and stay much longer. He is one of the great stalwarts of the Baptist Denomination; and we thank God that so influential a paper as the *Western Recorder* is under the direction of so skilful and courageous an Editor. Once again we say to our readers, If you want a paper that is one hundred per cent. Baptist in the true historical sense of that word,—take the *Western Recorder*. Many denominational papers are nothing more than bulletins used by the various mission boards and other agents to communicate with their constituencies. The *Western Recorder* is a voice for revealed truth: it is a journalistic prophet that has a message for the times: it is the helper of every pastor, and every educator, and every mission secretary, and every denominational official of any kind, who desires to conduct his work in harmony with the principles of the New Testament. But it is a most uncomfortable companion for the modernist and theological pacifist.

Once again: Do not fail to subscribe for the *Western Recorder*.

#### SUNDAY, NOVEMBER 2nd.

The Rev. P. W. Philpott, Pastor of the Moody Church, Chicago, will conduct the Pastor's Bible Class at quarter to ten, will preach at eleven, and at the great Massey Hall service in the evening. We urge our readers to remember this day's services earnestly in prayer.

#### THE PASTOR IN KANSAS CITY.

The Pastor leaves for Kansas City, Friday night, October 31st, where he will speak three times on Sunday and twice a day up to Friday, November 7th. Meetings will be held in the centre of the city, under the auspices of a large number of the churches of Greater Kansas City. We shall be grateful for an interest in the prayers of our readers for this mission.

#### THE MONTHLY COMMUNION SERVICE.

On account of the Pastor's absence, the monthly Communion and Reception Service will be held the second Sunday in November (the 19th) instead of the first; and, because of the evening service in Massey Hall, it will be held at the close of the morning service. The morning service will be very brief, and practically the entire service be devoted to the Communion. We hope there will be a very large attendance of the members of the church.