

The Gospel Witness

PUBLISHED WEEKLY.

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

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

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

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

Vol. 3.

TORONTO, APRIL 2nd, 1925.

No. 47

The Jarvis Street Pulpit

FAITH INSPIRED, DEFINED, AND EXERCISED.

A Sermon by the Pastor.

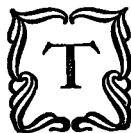
(Stenographically reported).

Preached in Jarvis St. Baptist Church, Toronto, Sunday Evening, Mar. 29, 1925

"And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

"The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

"Said with a loud voice, Stand upright on thy feet. And he leaped and walked."—Acts 14: 8-10.



THE miracles of our Lord Jesus are described in the Scripture as "signs". They were designed to manifest His divine power: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." And the miracles wrought by the apostles were divine credentials certifying to their apostleship: "Grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." You will recall that the healing virtue which flowed from the person of our Lord, flowed to the touch of faith: again and again He said, "According to your faith be it unto you." And in these verses which I have read we are told that the preacher perceived that there was someone down in his audience who had faith to be healed; and his healing was the result of his faith: it was because he believed he was made whole.

This miracle illustrates the great principles which underlie the operation of the power of grace in the soul. I want to use it this evening in order once again to endeavour, in the plainest possible way, to show what it means to believe; and how, through believing, we may be made whole. I trust we all desire to have faith to be healed, faith to be made whole by the power of divine grace. Many, however, may question how that faith may be possessed.

I.

This story will serve to show us HOW THIS MAN BECAME POSSESSED OF FAITH TO BE HEALED. It is expressly said that "the same heard Paul speak". Faith, obviously, therefore, came by hearing. But one is driven at once to enquire, What did Paul speak? There are many preachers who speak to-day; and I really fear that if you were to hear some of them speak fifty-two Sundays in the year you would not thereby come into possession of faith to be healed: it depends on what the preacher speaks. "Faith cometh by hearing"—but hearing of what?—"and hearing by the word of God." You will find in the verse immediately preceding the verses I have read that it is said that at Lystra they preached the gospel: "There they preached the gospel." Therefore this man heard the gospel; and, hearing the gospel, he had faith to be healed.

So that the question we are led to ask is this: What is the gospel? What are the great fundamental principles of the gospel which the soul must hear if he would believe? I think I can gather it up in three great principles.

In the first place, the gospel was at Paul's lips, or at the lips of any of the apostles, always a *message of mercy*. Paul believed in the moral and spiritual bankruptcy of the human soul; he taught always that men were sinners, and that "Christ died for our sins according to the scriptures"; and his gospel was always an offer of divine mercy for sinful men. I begin there this evening: I ask you what you expect at the hand of God. Is it mercy? Do you come this evening seeking mercy at His hand? There is a view very popular to-day to the effect that we do not need mercy. Mercy is for the offender; mercy is for the man who has sinned; mercy is for the undeserving; mercy is what the traitor and rebel need—not the loyal and dutiful subject, but the one who has rebelled against God. Are you willing to begin there? It is the old, old story; but I have learned that it is vitally necessary that we should preach these simple fundamentals of the faith. "The old, old story of Jesus and His love" is the newest thing in the world. I wish you could have heard some of the answers of these people who were baptized to-night. I wish that some preachers of my acquaintance, and some theological professors I know, would sit at the feet of these children and learn the first principles of the gospel of salvation. I am amazed to discover that there are men and women in Toronto who are church-going people, who have gone to church all their lives, and who are as destitute of an elementary knowledge of the gospel of Jesus Christ as though they had lived all their lives in the heart of Africa. Beyond any question, there is a dearth of gospel preaching, or there would not be such appalling ignorance of the simple elementary things of the gospel; and so I have gone back these last few years to the kindergarten class and begun to teach the alphabet of salvation over again. I used to take it for granted that everyone knew, and everyone understood; but I have learned that the most difficult thing in the world is to get a respectable church-going man or woman to accept that foundation principle, that there is absolutely no getting right with God until they come and ask for mercy—there is no chance, my friends.

You will never have faith to be healed as long as you subscribe to that pet theory of evolution; because, you see, you are not a sinner then, not a bit of it. Day by day, in every way, you are getting better and better. Of course, you are to leave the old life behind; and you are climbing the golden stairs, you are being evolved into something higher and better. Why should I smite upon my breast and fear to lift up my eyes unto heaven and say, "God be merciful to me a sinner", when I am so much better than all my

ancestors? No, my friends, I would so speak this evening as to make you feel that there is absolutely no chance, to use an old phrase, of your ever being on praying terms with God until you come and admit your absolute bankruptcy, your utter unworthiness, the fact that you have sinned so deeply that everything short of hell itself is mercy. That is all! Do not complain of the treatment you get at God's hands, my brother; do not ever dare to say that God has not been good to you. Everything that we have ever received from the hand of God, short of hell itself, is mercy—mercy—mercy—mercy—nothing but mercy! We deserved nothing but to be eternally banished from His presence. Paul preached that. Not always did he believe it: "Touching the righteousness which is of the law," he once said, "I was blameless." He would have told you that he did not owe God anything. There was a time when he did not ask for mercy; there was a time when he would have strutted into the presence of the Holy One with head erect, as though he were equal with the angels—until the Risen One rendered His account. He examined it; found out he was in debt, terribly in debt, that he could not pay the fraction of a cent on the dollar, that he had absolutely nothing to pay. Then he said, "The only way out of this is mercy."

When Paul preached on this occasion the lame man of the temple was sitting before him. I fancy I hear that man saying, "I am greatly handicapped: it is true I have been lame all my life. But oh, I would not dare to ask for help of the Physician Whom this man preaches! He was 'holy, harmless, undefiled, separate from sinners'; He would never look at me. I have been bitter; I have been cynical; I have hated life; I have blamed God; I have cursed my fellows; and I have nothing to pay. There is no use of my thinking of getting any help from this Jesus Whom this man preaches."

And then I think Paul would tell them of how one day He passed by and said, "Zacchaeus, make haste, and come down: for to-day I must abide at thy house." And I think this one-time Pharisee would probably describe how Jesus went with him; and how the holy men gathered their robes around them and said, "It is shocking! It is shocking! He has gone to be the guest of a man who is a sinner!" I think he would tell them how they gave Him a title, and called Him, "the Friend of publicans and sinners." Then I can almost fancy the light breaking on that man's countenance; and he would say, "Oh, that is wonderful! It may be there is a chance for me: if that is the sort of people He healed, if that is the sort of people He blessed, it may be He would not turn me away"; and there began to rise in his heart a great hope that perhaps, even yet, a power not his own would come into his life, and make him whole.

Oh, I wish there were some man here to-night who had spent all his life, or the biggest part of his life, in the penitentiary—I do not mean I wish you had done that—but I mean, I wish there were some such sinner here—just the biggest sinner you could find in Toronto—and I would like to whisper in his ear, "Brother, to you is the word of this salvation sent. My Lord came not to call the righteous, but sinners to repentance. 'This is a faithful saying'—Paul says it—and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'" Can you begin with me there? Can you begin there and be stripped of all human merit, and say, "My hands are empty, I haven't anything to pay, I am a poor sinner and nothing at all; but if you have any message for a poor man like that, go on and I will listen to you, and see if it meets my case"?

Then, there was another thing: I am sure that Paul's message was a mes-

sage of power. He loved to declare that the gospel was "the power of God". It was he who said, "I am not ashamed of the gospel of Christ: for it is the power of God"—it is the dynamite of God—"unto salvation to every one that believeth."

What sort of gospel do you need, my friends? What sore of a physician do you need to save your poor soul? Are you a little bit of a sinner, or are you a big one? Are you weak only in a few points, or are you altogether weak? Do you think you could half save yourself, if someone would supply the power for the other half? Or, have you come to see that you have no might or power of your own, and you need a salvation entirely outside of yourself, and Someone else to accept full responsibility for your salvation? Oh, I have been asked questions—I try to deal with them again and again—and I want to touch upon it to-night because there are so many people troubled about it. Paul never preached that Jesus was a great Experimenter: he preached that He was a great Saviour—that He knew how to save; that He came into the world to save sinners; and that He could do what He came to do; that He understood His business; He was thoroughly, divinely, qualified for that high and holy task. And I am sure that as he preached to this man he told him, and the others who were there, that there could be no case too difficult for Jesus; no one beyond His help; that there was power in the gospel. When you go to your doctor, he examines you; and he says, "I am not quite sure what is the matter: I will put you under treatment, and I will observe the reaction of that treatment; I am a little afraid, but if I get a certain reaction I shall know that I can cure you. But if I get a certain other reaction, I shall know that there is something within that is beyond my skill altogether."

I dare say this man, as he heard Paul preach, would say, "That is a wonderful story he is telling about that great Healer; but I wonder if He has power enough to heal a case like mine? He may heal some other folks, but can He heal me?" What is the salvation of Christ? It is a salvation of power that brings a soul into direct contact with all the resources of Deity; it makes you the subject of divine power. It is not putting into your mind an ideal, which you are laboriously to seek to achieve; it is not setting before you a rule of life which you are to make every endeavour to follow—not that. It is receiving something from outside of yourself; it is receiving a Power not your own. That is what salvation is. I have put it often this way: I have heard people describing the sinner down in the horrible pit and in the miry clay; and I have heard a preacher describe the gospel as a rope of mercy let down to the poor sinner down there; and the call of the gospel is a call to lay hold of the rope. We sing some hymns that are far from being theologically sound. I do not think I ever did announce that hymn, "Throw out the life-line." When I was saved it would have been of no use to throw out a life-line to me: I had not strength enough to take hold of it; and if I had I should never have been able to hold on; I should never have been saved that way. But that was not the gospel I heard. When I was going down for the last time a strong Swimmer came out to me and put His arms around me and struck out; with His own strength He saved me, by His power. Not a life-line—it is the life-Giver Who saves.

A poor soul lays hold upon the rope. He was brought up in the Methodist Church; and he says, "I want to see the end of a praying life." I hope—I hope—I hope I shall be able to hold on! Well, you never will. That salvation is not the salvation of the Book at all. This poor soul looks up to God's daylight,

from the depths of the horrible pit, and hopes to be able to hold on. He is nearly drawn up when suddenly his strength gives way, and he goes down, and the last state of that man is worse than the first.

That was not Paul's gospel. I will tell you what the gospel is: it is the strong arm of the Son of God that reaches down to the lowest depths of the horrible pit and lays hold upon that emaciated, enervated, exhausted, sinner, and grips him with the power that made all worlds, as He says, "I give unto you eternal life. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand"—not our hold on God, but God's hold on us: that is salvation! When He found the lost sheep the Good Shepherd did not say "Come on, I will show you the way, follow me." Oh, no! that is not the way. When He had found the sheep He laid it on His shoulder rejoicing. He did not wait until He got home to rejoice—as soon as He got that lost sheep in His strong arms and laid it on His shoulder, there was a great "hallelujah" in His heart: and He said, "I don't care for all the bears and all the lions and all the beasts of prey; I am going to take my sheep home." And it is said afterwards that "when He cometh home, he called together His friends and neighbours, saying unto them, Rejoice with me: for I have found my sheep which was lost. I found it; it is mine; I have it right here; come and rejoice."

That is salvation. That is the way Paul preached; and thus laid the foundation for this man's faith. And when he heard the wonders Jesus had accomplished he said, "Why, He must be mighty enough to save a poor wretch like me; He must have power to make a poor broken piece of earthenware like me whole again." And so I think the smile was brighter still; and that expectation increased in his heart as he said, "It may be He will help even me!"

But he may have said: "It may be He is a very expensive Doctor: probably I cannot pay the bill." I don't know any greater tragedy than that: to go into a home where some precious life seems trembling in the balance, and the wife, or husband, or mother, or child, sees there is healing out there but says "I cannot get it; I cannot pay for it; I dare not call in the doctor, for I could not pay the bill." Blessed be God! There are many who exercise their healing ministry in that way for nothing at all. I think we ought to pray for doctors, especially for Christian physicians, for all the good they so freely do. But there is one word that Paul always used, and it is the biggest word in any language. I have never been able to define it; I have never heard anyone else that could define it; no dictionary can define it. If you were to draw upon all the world's literature you could not measure the height and depth and length and breadth of that infinite word "grace." I met a preacher in this church once who was visiting here; and he said to me, "I think I preach the gospel of grace, but I never use the word." "Oh," I felt like saying to him, "the Bible uses it; I don't see how you can escape it." It is a big word. It would take an experience much longer than Methuselah's to explain it. Saved by grace, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." It will take all the ages to come for the Lord to explain what grace is. I heard the Rev. Thomas Phillips in Philadelphia some years ago at the world's Baptist Alliance. He tried to define grace; and he did very well, as well as a man could do. I remember he said, "Grace is love beyond the bounds of love: grace is love outloving love." And when he had employed many superlatives, he had to

admit that as the heavens were higher than the earth, so were the dimensions of this great word beyond all human possibility of expression. I only know this, that grace means God in action. Grace stands for all the qualities of Deity—His power, His justice, His truth, His righteousness, His faithfulness, His love, His mercy, His holiness—all there is of God directed toward the saving of an unworthy sinner, every power of Deity in harmonious action engaged in the redemption of a bankrupt soul. That is merely a suggestion of what grace is.

And when this man heard that this Physician never sent any bill, that it was all for nothing, without money, without price, without worthiness, that it was His doing from beginning to end, I think he began to say, "Well, maybe He will heal me." Do you want a salvation that is all grace? Supposing some man were to come to me and say, "Sir, I have not had anything to eat to-day, and I have nowhere to sleep to-night"—many men come like that, some very respectable men, too, in hard circumstances in these times—but a man comes and says, "I have nowhere to sleep; I have had nothing to eat." And I say, "Oh, yes, I can tell you where there is a good hotel—the King Edward—and they will give you a room. They have two or three dining rooms and they will give you plenty to eat." And he says, "But what is the price?" I say, "Come into the office and I will find out for you." So we call up the hotel, and they say, "Yes, we have plenty of rooms at four, five or six dollars, and so on." "And have you anything to eat?" To which they reply in the affirmative and read the menu to me. But the poor man says, "That is all very well, but I cannot go there." And we find another place that is not so expensive; but he says, "That is just as bad for me as the other place, because I could not pay what they ask." "Oh, well," I say, "I see what you want; I will find you a place where you can get a bed for twenty-five cents; and perhaps you can get a meal that will at least partially satisfy you for about fifteen cents." But he says, "That is very kind; but you know, sir, my pockets are absolutely empty; I have not got twenty-five cents; I have not even got fifteen cents; nor so much as one cent. Do you know a place where they will take a poor man in and will charge him nothing and give him all he can eat for nothing?"

If you know how a poor sinner can be saved without paying anything, you have a gospel. If there were an infinitesimal atom of human merit to be paid for your salvation you would have to stay out; but when you have nothing at all, grace abounds; and the doors of His banqueting house are thrown wide to everyone on the same terms—nothing to pay, everything free-of-charge. And you say, "Oh, but I am a very respectable man; I don't want that, you know! I haven't anything to pay just now"—I have had a lot of people come to me like that, too—"I don't want any gifts; I don't want charity, but if you will just let me have a dollar I will pay it back." We do want to retain a little bit of pride and self-respect. And some people come to the Lord and say, "I cannot pay anything just now, but if you will give me salvation I will show you what kind of a man I can be; I will pay You back." You cannot have salvation at a price, nor on an instalment plan. But if you are so conscious of your impotence, emptiness, and bankruptcy, as to recognize and acknowledge that you have nothing to pay now and never will have anything to pay, but that God will have to begin and finish everything—well, if you believe that, your absolute bankruptcy will afford an opportunity for grace to operate.

II.

I desire now to find out whether you have faith to be healed. Paul perceived that this man had faith to be healed; and I want to discover whether you have such faith.

This man believed that the Lord Jesus Christ *could correct the faults of nature, the defects of nature*: for this man was impotent in his feet, he had been a cripple from his birth. And now as he listened he probably said, "I have heard of people who had suffered an injury, and who were helped by a skilful physician; but I never heard of anyone born a cripple being made to walk. I was born that way: I come by my infirmity naturally." Can you tell me anyone who can make a man over again and correct the defects of his natural birth? Can you? Many people despair of finding a religion which can improve upon nature. I say to a man, "Why did you give way to temper, and explode like a barrel of gunpowder?" And he replies, "I know I have a bad temper; but I come by it naturally. My father had a bad temper, and my mother was not the most patient woman in the world; and that combination meets in me and I am a little bit peppery." Do you think the Lord can help that temper of yours? Do you think that divine grace can do for you something that nature did not do? What is salvation? It is a message from God that tells you that you can be born the second time; that you can be made a new creature in Christ; and that by grace you can become what you never could become by nature. I don't know what your natural defect is. I have seen some men who were born with an appetite for drink; and I pity them with all my heart. Some other man is born with pronounced tendency in another direction: and that thing which has brought him into bondage, handicapped him, made him only half a man all his life—a thing that has made him bow his head in shame a hundred times—is something that belongs to his birth. He came into the world with it. It is not an acquired habit: it is a natural tendency; and he is crying out, "O wretched man that I am! who shall deliver me from the body of this death?" Do you believe that the Lord Jesus can overcome even that? Oh, I preach to you a Saviour Who can! Have you got faith to be healed? Can you trust Him to do that?

Once more: This man's faith enabled him to believe that *the Lord could make him strong at the weakest point*: he was impotent in his feet. He may have had other defects; but that one thing was his chief trouble. And as he heard Paul preach—I think Paul said, "Jesus Christ came to make you a whole man—not half a man; and He can heal your feet, give you perfect feet."—Oh, if it were a headache, a toothache, or something of that sort, it would be easy to believe. But this man would say, "I believe He can do many things; but when it comes to my feet—my feet—I was born with impotent feet—is it possible that there is a Power from heaven that can come into this life of mine and make me strong where I am weak?" Where is your weakness? I do not ask you to say. No two of us have the same natural weakness; but there is a "sin which doth so easily beset us"; there is a place where the strongest man is vulnerable—and well does the devil know it. This man may have been a man of vigorous intellect, a man of strong arms, a man, perhaps, with the back of a giant. If he could only get his shoulder under a thing how mighty he would be! But he could not walk; that was the one thing he could not do.

What is the one thing you cannot do, my brother? Turn back the pages of history a little and talk to yourself. What is that one thing you cannot do?

What is that one thing that has mastered you a thousand times? What is that one door that you have never been able to lock against the enemy? The Word of God is coming home to us now, is it not? Oh, yes! Impotent at some point. Well, I preach to you a Saviour who can heal right there, and make you strong in your weakest point.

He can enable you to *do what you never have done*. I think this man was an expert on the theory of walking. I can almost fancy his sitting on the street corner watching the people as they walked, and saying, "Do you see that man? He does not walk straight—and that one turns in his feet, another turns them out." He would have plenty of time to observe other people, and he would say, "If I were to walk I would not walk like that." Just as some man here says, "I am not a Christian; but I can tell you what a Christian ought to be. If I were ever a Christian I would be a real one—I would not do what a great many other people do,—I would be a real one." But the fact is, my friend, you have not walked at all yet. This man inspected everyone else, but he never had walked himself! And now as he heard Paul speak there arose in his heart a great desire, which by and by became an expectation: "This Jesus can help me, enable me to do the thing which I never have done. Late in life as it is, I am going to walk. Yes, I am going to have a new experience; I am going to do something I never have done." Oh, do you believe that? Do you believe that? Well, then, if you do, you have faith to be healed. The Lord can correct the faults of nature; He can make you strong in your weakest point; He will enable you to do what you never have done.

III.

But he is not healed yet, although he has faith to be healed. Paul saw something upon his countenance, an unusual interest. I think he had been watching him; and he had seen a changing expression. He said to that lame man, "You are going to be a trophy of grace to-day: the Lord is going to do something for you." Then Paul said, "Stand upright on thy feet." Perhaps for the fraction of a second that man said, "But, sir, that is a thing I never did." "But have you not said in your heart that the Lord can help you do something you never have done?" "Yes." "Then, stand upright on your feet." "But, sir, my feet are impotent; I am almost afraid to try it." "Did you not say in your heart the Lord Jesus can make your feet strong?" "Yes." "Then stand upright on your feet." "But, sir, I have been lame from my birth." "But, did you not just say in your heart that the Lord can correct the faults of nature?" Perhaps it all happened in a flash. And Paul said, "Stand—stand—stand! Put all the faith that is in you into exercise." And he leaped! I think I would have leaped myself; I think I would have beaten all the athletes in Christendom.

He leaped! But he did not go on leaping: he settled down to walk. That is the test of the genuineness of the healing. In these cases of "divine healing" so-called—I believe the Lord can and does heal—but I want them to stay healed. I am not content with a "Hallelujah! I am healed", if the sick one goes to bed the next week. "He leaped." Instantaneously he was made whole. But then he settled down to walk; and day after day, week after week, month after month, they said, "Look at him. That is the man who was healed by the power of the Lord Jesus Christ; and he walked and has kept on walking." That is what it means to be a Christian: not shouting "Hallelujah" once or twice—but walking, walking, walking all the time. "Walk before me, and be thou perfect," God said to Abraham. "They that wait upon the Lord shall

renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

All that this man did, *he did publicly, while the crowd were standing around.* Paul did not say, "Now, will someone go down and tell that man I will be back in a certain house after a while; and when all the people are gone, and no one is looking, bring him in at the back door, and we will have prayer together and perhaps he will be healed." What he did say was, "If there is faith in you, let it express itself—stand!" And the moment that man confessed his faith in Christ, that moment his feet and ankles received strength and he was made whole. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." How many who have faith will stand, and walk down these aisles to-night in confession of their faith in Christ?

(A large number responded and came forward.)

The Jarvis St. Whole Bible Sunday School Lesson Course

Lesson II.

April 12th, 1925

THE FIRST DIALOGUE BETWEEN JOB AND HIS FRIENDS.

Book of Job, chapters 3-14.

We have in this lesson the beginning of the discussion of the problem of human pain. In this instance the problem is explained in advance, as we saw in our last lesson; and in the first two chapters we learned that Job's spiritual intuition was correct when he said, "He knoweth the way that I take. When he hath tried me I shall come forth as gold". But the book recounts the story of the process and agrees with what the Bible elsewhere says, "No chastening seemeth for the present to be joyous, but grievous." (Read 2 Cor. 4: 14-18).

I. The Lamentations of Job.

In the third chapter Job does what many others have done in similar circumstances: he expresses a wish that he had never been born, and earnestly desired to see death. It is a great mercy that God does not take us at our word. Even the great David often uttered strange words in moments of depression, and the valiant Elijah requested that he might die. Notwithstanding, it is out of such experiences as these men rise to highest heights. How sublime the language of these chapters!—for there is no eloquence like that of grief. And yet how foolish at the same time! The grave does not really bring rest. It is true, there the wicked cease from troubling other people, but they are not thereby delivered from trouble themselves. Job's instinctive fear is realized (vs. 25 and 26). Thus often men live in fear of some calamity that is to come.

II. The Speech of Eliphaz.

1. He complains that Job has instructed others but is unable to receive his own instruction. Whether this were really true of Job or not, the principle is true of general human experience. It is quite easy when one is in health to talk down to others in trouble; but the test of our principles is our own practice of them. 2. He urges that his afflictions must certainly be the result of transgression. "Whoever perished being innocent?" This is a common assumption, and it is one that runs all through the argument of Job's three friends: they insist that his afflictions are inevitably the result of his sin. Nor is this doctrine only an ancient one; for we hear much of it to-day by those who insist that perfect health is the privilege of all believers, and that sickness follows upon some sort of unbelief. 3. Eliphaz magnifies God (chap. 4: 17-19; chap. 5: 8-12, 17-27). He says much that is true; and yet, with it all, fails rightly to interpret the wisdom and love of God. We must learn to treat many speeches like the speech of Eliphaz; for a man may magnify God and yet sorely misrepresent Him.

III. Job's Reply to Eliphaz.

He continues his complaint, but insists that his sorrows are not a judgment. He really attempts no explanation. It is wise to follow his example and leave explanations with God. He confesses his sin (ch. 7: 20), and only asks for pardon. Why should we insist on explaining all the mysteries of life? It is better that we accommodate ourselves to facts and trust the wisdom and love of God.

IV. The Speech of Bildad.

Bildad argues in agreement with his friend. He can see no other possible explanation of Job's experiences than that his children had sinned, and insists that if he were pure and upright he would be made prosperous. At the root of all this misapprehension of the ways of God, lies the natural human inability to understand how God can deal with His creatures in grace. There is a vast difference between the corrective rod of chastisement, and the sword of judgment.

V. Job's Reply to Bildad.

The gist of the ninth chapter is that God is holy and terrible in His majesty: "How shall man be just with God?" Job again magnifies God as Creator and Preserver of all, and argues the uselessness of attempting to justify himself before God. It is "high" doctrine, but it represents the only safe attitude: Let God be God, and believe that all is well which comes from His hand. Notwithstanding, in the next chapter, he again pours out his complaint, and holds to his contention that his afflictions have no direct connection with his sin.

VI. The Speech of Zophar (ch. 11).

Zophar joins with Eliphaz and Bildad in condemning Job's speech. He expresses his wish that God would speak and open His lips against him. It is a happy thing for us when our enemies and unwise friends leave us to God. We need never fear another's prayers whatever their character. Our comfort is that the Lord will know how to answer them.

VII. Job's Reply to Zophar.

Chap. 12: Job shows he is a keener observer than his friends. He has seen wicked men prosper, and those that provoke God secure. He even says that nature herself through beasts and birds contradicts his friends' philosophy.

Chap. 13: Job utterly rejects the reasonings of his friends, and charges that they "speak wickedly for God". Surely it were better to be silent than to presume to interpret God by our own poor wisdom.

Chap. 14: Here Job argues that trouble is the common lot of all men, and the implication of his argument is that here, and in this life, human sorrow cannot be explained.

THE STORY OF THE GREAT HYMNS.

We believe that the majority of people would rather sing themselves than hear the singing of the finest singers in the world. There is nothing more attractive than great congregational singing—such singing as we always have in Jarvis Street.

There will be a special service in Jarvis Street Church Good Friday evening, April 10th, at eight o'clock, when the entire service will be devoted to congregational singing. It will be under the direction of our inspiring song-leader, Mr. W. J. Hutchinson, with Mr. Penney at the organ. The evening will really be a lecture on the great hymns of the church, with choral interpretations by the choir, assisted by the orchestra; and illustrated by slides picturing places of interest in connection with the origin of the hymns, together with the portraits of authors and composers. The congregation, we are sure, will enjoy singing some of the very old hymns to some of the old tunes, which are not generally heard in our day.

This will be an evening of great spiritual profit. The great hymn writers have been the truest teachers of the church, their hymns are the expression of the deepest emotions of the soul. And as we are admonishd to sing, not only with the spirit, but with the understanding also, it will be well for us to understand the circumstances which gave birth to some of these great hymns. Tell all your friends about it. An offering will be received during the evening.

OLD FAITH AND HIS RIVALS.

By the Late Rev. T. T. Shields, Sr., Father of the Editor.

Old Faith, the Armorer, worked away in his smithy, and was justly famous for the armor he made. His wondrous shields never failed to quench the fiery darts of the enemy. His swords were never known to break or buckle up in conflict. His breastplate of righteousness might be dimmed for a time by the breath of slander, but it soon shone out bright again when God brought forth His people's "righteousness as the light, and their judgment as noonday." With one of the helmets of hope of salvation on his head, the Christian warrior took the field without a fear, and never had there been a record of a soldier of the cross being defeated. The soldiers were so much attached to Old Faith that they commonly spoke of him as "Our Faith." Faith obtained all his metal from the mine of divine truth. He was enthusiastic in praise of its quality. He declared it was all good metal, and did not contain one particle of dross.

His method of manufacture was simple. He heated his metal in the fire of love, and then hammered out his armor with the hammer of conviction, on an anvil of solid trust. For many years without a rival in his own line, Faith became the object of energetic and organized competition. A new company was started. They called it the "Take-Nothing-for-Granted" Company; for the manufacture of spiritual armor by machinery. They got their metal from the same old mine as Faith. They appointed Mr. Reason as their chief engineer, and fitted up new machinery which they called "modern thought."

Their theory differed from Faith's in this, that while he held the metal was all good, they maintained that there was a considerable amount of dross in it, and their first business was to separate it. In practice they differed in this, that while Faith worked it hot, they worked it cold. Everything was to be kept cool, and lest any enthusiastic heat should be generated by the friction of the machinery, they enjoined that the oil of calm consideration should be constantly employed.

They first put divine truth into a crushing mill of human criticism, "higher criticism" they called it. Then it passed through a sieve of Rationalism, and all the big miraculous lumps which they could not pound smaller, and which would not go through the rationalistic sieve, they picked out and threw away.

Then they placed the metal under a ponderous steam hammer called "scientific investigation," which was worked by vast wheels of evolution, thousands of years in diameter. They were so high that they were dreadful.

But all their machinery failed to make any plates fit for armor. Do what they would, they could not make a plate of good-hope with all their hammering. The fact was, the supernatural ingredients had all been taken out, and the metal would not weld or cling together. With all their efforts they could not produce the fine temper of assurance which characterized the armor of Faith. They used rivets of probability to fasten their plates together, but in actual warfare the rivets flew out, and the warrior was left defenceless. Their swords were fitted into handles of conjecture and speculation, most elaborately decorated with rhetorical flower work; but the handles came off in conflict, while the swords were shivered at the first blow. They never attempted to make a shield, declaring it a piece of obsolete armor belonging to a former dogmatic age.

Engineer Reason summoned the firm together to consider the situation. The machinery was perfect. Modern thought could not be wrong. The fact was the metal was not what people thought it was. Such a temper as assurance was not to be attained, it was all a delusion. The utmost they could reach was strong presumption.

Unfortunately for the company's verdict, Old Faith was still working away, making as good armor as ever from the same metal. The warriors of truth encased in this divine panoply were gaining splendid victories as of yore. And as they fought they sang, "This is the victory that overcometh the world, even our Faith".

JARVIS STREET BROADCASTING STATION—CJBC.

Our article of last week on the proposed broadcasting station to be erected by Jarvis Street has aroused a great deal of interest; and already a number of substantial contributions have been received. We ask all our Witness readers to read last week's article about our broadcasting station again, and come to our help as soon as possible.

of starvation as by direct poisoning. A man may be strictly orthodox in his speech and dangerously heretical in his silence! What he says may be strictly true, and yet his speech may be rendered untrue by what he withholds. Thus the souls of men may be led astray—not so much by a false teacher's speech as by his silence. We believe that is a very real danger to-day. A one-sided presentation of Christ, a transference of emphasis in the reading of the Gospel, may constitute a positive misrepresentation of Christ to men. And in this realm, as in others, a neutral may be more dangerous than an avowed enemy. You can fight an enemy; a neutral demands a certain polite treatment. Thus, German-like, the devil accomplishes his deadliest purposes under a neutral disguise. Beware of the modern heresy of deleting the essentials of the gospel; and insist on the complementary, "Yea, rather."

It may be worth while considering some examples of this principle. What is the gospel? Someone says: "Christ also suffered for us, leaving us an example, that ye should follow his steps"—yea, rather—"Who his own self bare our sins in his body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Christ is your example, yea, rather, He is your Substitute, and sin-Bearer, and Surety with God.

What is the truth as in Jesus? Another will reply: "In Him a perfect humanity is exemplified. I glory in the humanity of Jesus." And it is good to be assured of His perfect humanity, but—yea, rather—to be assured of His Deity also. We take these general things to illustrate a general principle. There is not a doctrine of grace which has not been distorted and misrepresented and denied by means of mutilation and division into half truths. It is charged against Christian orthodoxy that it represents human nature as being totally depraved, and incapable of itself of right-doing. But that is not all. "Dead in trespasses and sins"?—yea, rather—"You hath he quickened who were dead in trespasses and sins."

So, too, it is complained that the Old Theology consigns unbelievers to hell: we answer, "Yea, rather, it proclaims the kingdom of heaven opened to all believers."

This leads us to the further observation, that all truth must be viewed in its complementary relations or it ceases to be truth. "It is Christ that died, yea rather, that is risen again." The first is untrue without the last. If you break a piece of marble statuary to fragments, it is no longer true to say that it is a work of art. Any affirmation concerning Christ can be only conditionally and relatively true. For instance: He was a good man—it is not true unless you can add, "Yea, rather, He is the God-man." The first cannot be true without the last. Claiming to be God, He must have been what He said He was, or He could not have been even good. Thus the perfection of His humanity depends upon the reality of His Deity. Thus truth must be seen relatively or it ceases to be truth.

And this, in turn, implies order and perfection. "Ah," says one, "I would hear about the life of Christ. Let us go beyond the Cross to the resurrection—I believe in the risen Christ." But of what value is His life without His death? You cannot have a house without a foundation, nor build a temple upsidedown. Let us see—"Who is he that condemneth? It is Christ that died, yea, rather, that is risen again." Thus we must learn to view all truth relatively or we cannot view truth at all.

But these principles must needs be turned to practical account. We have not been speaking of truth in the abstract merely, of truth objective to ourselves; but of principles which affect the truth that is wrought into human experience.

Observe how it bears upon our own spiritual conflicts. Can you exaggerate the depth of your spiritual wretchedness? How true is it that we are sinful and weak, and helpless! How shall we express it?—"O wretched man that I am! who shall deliver me from the body of this death?—yea, rather—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." How prone we are to view life fragmentarily and temporarily! In our estimate of life's griefs and tears, we have no perspective, and no sense of balance, and proportion. But again our principle helps us. We must often say with Jacob, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."—Yea, rather, we must ever believe with Paul, "We know that all things work

together for good to them that love God, to them who are the called according to his purpose."

You recall an experience where you suffered humiliation and shame, when self-denial deepened into self-abnegation. You recall it with a shudder and say, "It was a veritable Calvary to me, an experience of real crucifixion"—yea, rather, let it be remembered as a resurrection, when the corn of wheat that fell into the ground and died, brought forth much fruit. Thus we shall be able to view the discipline of life perspectivevely.

Even yet, we are too near the Great War properly to estimate it. But how shall we write it? Shall we say, "It was a time of suffering, of prolonged agony, of unexampled strain and effort, of unprecedented ruthlessness, and predatory bloodlust, of unparalleled lawlessness on land and sea, and in the air,—yea rather, may we not say it was a time of loving self-denial, of self-sacrificing service, of heroic devotion, of noble determination, a renaissance of chivalry, of high thinking, and pure living, when righteousness proved its immortality, and truth was victorious, and liberty was crowned? So, perhaps, may we be able to speak of the long struggle of life. "It is Christ that died, yea rather, that is risen again." The Cross is inevitable—yea rather, so is the empty grave! That is the testimony of history.

ANOTHER CHURCH YEAR CLOSED.

Jarvis Street Church has just closed another year. The church year runs from April 1st to March 31st. The year just closed has been one of more than ordinary blessing. It was at the Annual Meeting of the church in April, 1921, that the first open attack upon the Pastor's ministry was made; and it was at that meeting the Lord gave the first great victory. A state of open warfare continued from April 29th, 1921, to September 21st, 1921, when the last decisive meeting was held. We desire here to record our gratitude to God for these four years of unexampled blessing. We give below a table of statistics showing the increases in membership for each year:

	Letter	Experience	Baptism	Total
1921-22.....	68	61	90	219
1922-23.....	40	26	116	182
1923-24.....	72	59	253	384
1924-25.....	73	58	343	474
	253	204	802	1259

It will thus be seen that a total of twelve hundred and fifty-nine members have been added during the four years, eight hundred and two of whom have been baptized. This is an average of three hundred and fourteen additions per year, and two hundred baptisms per year. It will be observed, however, that the increase has been steadily growing: two hundred and fifty-three baptisms last year, with total additions of three hundred and eighty-four; and three hundred and forty-three baptisms this year, with total additions of four hundred and seventy-four. The membership of Jarvis Street Church as of March 31st, 1925, is seventeen hundred and four.

Throughout the year the prayer meetings have maintained their high standard of attendance and interest; the congregations now practically fill the building at both services, the evening service being often crowded. Last Sunday was a day of great blessing: twenty-three came forward in response to the invitation in the morning, and almost a like number at night. Notwithstanding the Pastor's absence the last two Sundays of February and the first Sunday in March, March has been a month of great blessing: eighteen were baptized March 8th; nine, March 15th; eighteen, March 22nd; and fifteen, March 29th—making a total of sixty baptisms for the month. While we cannot

give exact figures at this writing, we are happy to be able to record that the church has closed the year without a deficit in any of its regular funds. With the exception of the Forward Movement Year, the total income has been larger than in any year of the church's history. The thankoffering during March amounted to: in cash, \$2,273.51; in pledges payable within two weeks, \$395.40; total, \$2,668.91.

The Gospel Witness, during the year, has been increased to sixteen pages, and its circulation has practically doubled.

Perhaps the most notable advance of the year, however, has been made in the Bible School. Our average attendance last year was two hundred and eighty-six (one hundred and two for the first six months, and four hundred and sixty-five for the six months following reorganization). This year the average for the entire year has been seven hundred and twenty-six; for the last six months, nine hundred and thirty-nine; for the last three months, nine hundred and ninety-one; and for the last six weeks, one thousand and sixteen. It will thus be seen that Jarvis Street is living in days of increase; and, by the blessing of God, we feel confident that the year just begun will exceed all others in spiritual prosperity.

A BELOVED MEMBER OF JARVIS STREET HONOURED.

The Dorcas Tea last Thursday evening was converted into a very happy surprise party. There was a very large attendance, more than could be accommodated at the first tables. At the conclusion of the tea, the Pastor called the company to order; and expressed his great joy at the unity of the Spirit which was so abundantly manifest in all our services. He spoke of a large number who had been members of the church for a considerable time, and had passed through the fires which the church had been called upon to endure.

Among those who had loyally supported the work during this trying period, and had stood unmoved through all the storm, there was one who had been a member of the church for more than forty years. He described her as being an inspiration to the entire membership, as one who had been willing to break the friendships of years rather than be untrue to her convictions of truth. He then, in behalf of the church, presented—Mrs. Lillie—with a beautiful wrist-watch, while the little fairy, Eva Stanley, presented her with a beautiful bouquet of spring flowers. It was evident from Mrs. Lillie's response that a great company of Jarvis Street people know how to keep a secret, for it was the most absolute surprise that we have ever seen; but in her happy reply, Mrs. Lillie once again showed her extraordinary versatility. We have never known in our experience as a pastor any woman who could meet any and every emergency as Mrs. Lillie is able to do. Jarvis Street Church is profoundly grateful for the beautiful ministry of this consecrated "mother in Israel", whom everybody regards as the mother of Jarvis Street Church.

COMMUNION SERVICE.

Sunday evening we shall have the first great evening Communion of the new church year. A large number will be baptized in the first service, and a very large number of new members will be welcomed into our fellowship. Last month we had the largest attendance at Communion ever recorded in the long history of the church. Let us begin this year with a still larger attendance. Last month there were nearly eight hundred; let us make it at least nine hundred this month.