

The Gospel Witness

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

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

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The Jarvis Street Pulpit

HOW TO RENEW FELLOWSHIP WITH YOUR LOVER.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday morning, March 25th, 1923.
 (Stenographically reported.)

"Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee."—Song of Solomon 1: 4



THE Song of Solomon is, as you know, a song of love. I suppose there will always be found in this cold world some cynics who will think and speak of such love as is here expressed, as a mild form of lunacy; while some will regard it as the greatest thing in the world. And if such language would not be regarded as extravagant when used for the expression of a merely human affection, how much more appropriate must it be when used to express the mutual love of the divine Bridegroom and His Bride. The spouse is addressing the beloved of her soul, when she exclaims "Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine."

I want to try this morning to tell you *how we may recover a lost blessing; how we may strengthen a weak faith; and how we may stimulate a languishing affection.*

I.

First of all, How We May Recover A Lost Blessing; for I think the unmistakable suggestion of the text is that the spouse has become conscious of a distance between herself and her beloved. It is the language of one of our hymns: "Draw me nearer, nearer, nearer, blessed Lord,"—"Draw me, we will run after thee." It is well to remember that *it is possible to lose something of the joy of salvation, although we cannot lose salvation itself, nor shall we*

ever be lost to Him Who is our Saviour, for we have an oath-bound promise: "They shall never perish, neither shall any man pluck them out of my hand." But there is not one here this morning who does not know that something of the bloom and freshness of his early Christian experience may fail; that something of the overflowing joy may for certain reasons diminish; that it is possible even for one of the Lord's own children to get out of fellowship with Him, and to walk afar off. I read to you this morning the heart-cry of one who had had just such a bitter experience, when he cried, "Take not thy holy spirit from me. Restore unto me the joy of thy salvation." The case of Peter is familiar to us all, and his experience is a type and sample of what many believers pass through. I think that is the experience of the spouse in the Song. There is a distance between herself and her beloved, and she is praying for the diminution of that distance, for a restoration of fellowship, a nearness to her Lord.

How then may the blessing be recovered? I need not argue that point, for sadly enough we all have illustrated it in our own experience; and as I have but one opportunity of speaking here to-day, I thought I would like to make my message this morning an appeal to any who may be out of fellowship with God, and to any who have never as yet fallen in love with Him Who is the Lover of our souls.

What then is the first step in the recovery of the lost blessing? Well, the first step is a *recognition of the fact that it is lost*. There are some people who assume that the mere formal doing of duty is all that is required by the gospel. There are multitudes of people who have come into the membership of our churches, who may indeed have had a real experience of divine grace, but who have lost the joy and the power of it; to whom Jesus Christ is not a present and vital reality, to whom He is but a name in a book, an historic Person Who lived in the long ago, and of Whom it is said that some day He will come again; but they have no abiding fellowship with Him, no conscious commerce with the Saviour of sinners: they are just respectable religious professors who find no joy in their religion, who have no power in testimony, who do not exemplify the spirit of joy, nor the spirit of power, which it is the privilege of every true believer to illustrate in his own experience every day. And I say, many such assume that that is all that is possible, that, after all, the Christian religion involves a kind of spiritual insurance which provides against the dark day when we must depart out of this life into another, and that the main profit of the Christian religion is to insure a safe passage across the river.

Thus, the first step in the recovery of the lost blessing is for one in that condition to recognize that he or she is living immeasurably below the standard set in the New Testament; that his experience is far removed from that which the Word of God portrays and promises as the privilege of every one who believes in the Lord Jesus Christ. I have known some people who have been brought up in rather troubled families, who have been accustomed to household jars, and who assume that every family is like that, that there is no possibility of living lovingly and peaceably and joyously together; and after a while they accept the daily conflict as though it were necessary to this mortal life, knowing nothing of the happy and joyous possibilities of a home wherein God reigns. And so in the Christian life, there are churches of large membership who can hardly find a dozen people who love to pray; churches that number hundreds and hundreds in the church family, and hardly a dozen who seem to be on speaking terms with the Head of the house; they have been brought up so, and they assume it was for that Jesus died. O no, it was not

for that the Lord Jesus shed His blood; it was not to provide an existence like that He went down into the grave, and rose again, and ascended into glory, and is now seated in the Father's presence to make intercession in behalf of His people; it was not for that He received of the Father the promise of the Spirit and shed forth that gracious power which manifested itself on the day of Pentecost; rather, it was that we might dwell with Him; that we might abide in Him as the branch abides in the vine; that we might live in loving and vital relationship to Him every day and every hour of our lives, that the promise of the City of glory and of beauty might be anticipated in our experience; for it is written: "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." And if there is any mere professor of religion here this morning who does not delight in prayer, who has no joy in the Word of God, who has no conscious fellowship with Jesus Christ, who cannot say wherever he goes, "I am the proof of the resurrection of Jesus. I saw Him to-day. I see Him now. I walk with Him and He walks with me, and I know Whom I have believed because He is with me all the time,"—if you have not that experience, I call you to it; I beg of you to heed this exhortation:

"Speak to Him now for He hears, and spirit with spirit can meet;
Closer is He than breathing, and nearer than hands and feet."

"Draw me, we will run after thee:"

Not only must we recognize that we are not in enjoyment of the blessing, but *we must acknowledge it, too*. It is one thing to recognize it to ourselves; it is quite another thing to acknowledge that we have been walking at a distance from our Lord. A friend was speaking to me yesterday about a certain man who had made a great profession of faith in Jesus Christ which seemed to me, at least, to be absolutely contrary to everything that he had professed and taught for many a year; and my friend said, "Well, perhaps that day and that hour were the day and hour of his conversion; perhaps when he said,

"I'm a poor sinner,
And nothing at all;
But Jesus Christ
Is my all in all."

that at that moment it was so." I said, "I hope it was; but others can be assured that it is so only when he acknowledges that he has divorced himself from the record of the past, by saying, 'Yesterday, I was wrong; to-day, I am right.' One otherwise cannot divorce himself from his record; and if our witness in the office, in the shop, everywhere, has been such that no one would ever know from us that Jesus lives; if we have been unfaithful thus in our testimony to Christ, and we would come back to Him; I declare to you that it is absolutely necessary that we should acknowledge that we have been away from Him; otherwise we can never get rid of that false testimony, of that false witness to Jesus Christ. And it is only as we come publicly and say, "I have denied Him, but now I confess Him," that we can really put ourselves right with God and with our fellows. I think that is why Jesus spoke three times to Peter. Three times Peter denied his Lord, sealing his denial at last with an oath. Jesus looked at Peter and he went out and wept bitterly. And when the disciples were assembled you remember how the risen Saviour said, "Simon, son of Jonas, lovest thou me?" May I paraphrase that?—I think He was saying, "Simon, you denied me three times. Three times you said, 'I know not the man'; and I am going to give you an opportunity three times, publicly, openly, before your fellow-disciples to put that denial right." You will remember that "Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee."

Possibly there is some one here this morning who for a long, long time has been seeking the restoration of the joy of salvation; you have prayed about it, and you have wondered that it has not come. It may be that you will find your blessing where you lost it; that you will find your blessing down in the office in the presence of a man who is not a Christian, and in whose presence

you denied your Lord. You go back there, and in that very place acknowledge it and confess that you denied Him, but that now you would come back again.

"Draw me, we will run after thee,"—that implies, *a consciousness of helplessness*. I was so glad to hear the testimony of one of the brethren recently baptized: he said that for years he had been a Sunday School teacher, but he did not know the Lord, and he did not know that he did not know the Lord; he did not know that he had not all that any man professing to be a Christian might have, until he was going down Yonge Street one day, and he heard a company of people singing, and he said, "I do not know how it happened, but suddenly there came upon me the consciousness that I had not got it." That was a clear indication of how the Spirit of the Lord works. He followed that company of people into Yonge Street Mission, and he said he came right forward to the penitent form and confessed his desire to know Christ, and there he found Him. How are you going to get back? By recognizing that only He can bring you back. "Draw me." What a wonderful word that is in the 119th Psalm! A lost sheep crying in the wilderness, a lost sheep bleating for the shepherd, a sheep that can find no path back to the fold; and he cries out: "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." There is a memory of what he once was:

"Where is the blessedness I knew,
When first I knew the Lord?
Where is the soul's refreshing view,
Of Jesus and His Word?

"What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void,
This world can never fill."

"I have gone astray like a lost sheep; seek thy servant." That is the cry of the text: "Draw me; put thine arms about me, and draw me back to thy bleeding side." It means, my friend, that we simply have to call upon the Lord; it means that we have to pray our way back into fellowship. I have seen so many people in dealing with anxious souls take their Bibles, which is a very useful thing, and a very necessary thing, and lead them to passage after passage as though it were only an intellectual matter. I like to see people get down on their knees before God: "Whosoever shall call on the name of the Lord shall be saved." I am not afraid in dealing with a seeking soul to say to him, "Get down before Him and pray. Just take this prayer. Draw me—draw me"; and even when there is no one else there, that prayer will be answered. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You know there are a good many prayers like unposted letters. I got a letter a couple of weeks ago from somebody here in the City enclosing another letter. The envelope enclosed was a little soiled, and it was addressed to me, and he said, "I met Mr. So-and-so in a certain city a little while ago. He knew that I was coming to Toronto, and he handed me the enclosed letter to post, and I told him I would post it. I put it in my pocket, and I forgot it for a whole week, and that is why it is slightly soiled. I send you this letter in explanation." And many of our prayers are like that soiled letter in the pocket that had never been posted. A man says, "I am going to pray by and by; I am going to seek the face of the Lord by and by;" but there is a way of definitely coming into the presence of the Lord, and definitely putting our petition before Him in the Name of Jesus, just exactly as you post a letter. This message was transmitted to the Beloved Himself. She prayed, "Draw me, come for me and help me that I may get into fellowship." And if any one will pray that prayer this morning, he shall be restored to fellowship this very day and this very hour.

Well, *how does He do it?* I have not time to answer as I should like to, but I shall just make a few suggestions. He draws us *by the voice of His Word*. "But, sir, I cannot understand the Bible. It is a very dry book to me. I have not been a Bible student. I do not know where to look for the promises; and when I turn to the gospels, they even seem dry to me." I am glad you admit that, because the Bible is to many professing Christians a dry book,

because they are out of touch with the Author of the Book. I could call upon people here this morning who would say, "There was a time when the Bible was to me a dry book; but now when I read it there seems to be a light behind the page; there is something vital in it; there is a living voice within it;" "Behold, the bush burned with fire, and the bush was not consumed." I do not believe that we can study the Bible without prayer; I do not believe the voice of God will be heard in the Bible unless we first of all pray, "Draw me, we will run after thee"; and as you pray you will find your answer in the Book; you will find that some promise that you have read possibly a hundred times and that had no meaning, will suddenly wrap itself around you as though the Shepherd Himself had come and was lifting His sheep on His shoulder; and you will say, "Now I know what the Scripture means when it says, 'According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.'" It is the Spirit of God Who vitalizes this Book, and makes it a living Word that grips the heart and the conscience, and re-engages the affection, and restores to fellowship the one who has wandered away.

Sometimes it is by His providential dealing. "I will hedge up her way with thorns; and bring her into the wilderness; I will allure her—says this Bridegroom—and speak to her heart." As though He were to say, "There are so many voices that she cannot hear me; there are so many distractions that she cannot concentrate upon the matters of her soul's interests; and so I will hedge up her way with thorns, and I will bring her into the wilderness, into the place of isolation, and silence, into the place where all other voices are still; I will bring her to a place as I did Samuel when the temple lights were dim, and no other voice was heard; and in the quiet of the midnight hour she shall hear my voice as Samuel did, when he heard the strange Voice in the night calling, 'Samuel!'"

Are you determined that He should draw you? Are you willing that He should do it in His way, at any cost? It may be that in the wilderness you will hear Him call your name; or He may seek you, by His shepherd's crook; or, as sometimes, it may be by the voice of His dogs He will call; but be assured of this, that if your heart is longing after the Beloved, and you will tell Him so, as God is in heaven He will not disappoint your hope, He will come to you.

It is not enough to pray, however, *we must purpose*: "Draw me, we will run after thee." There are two sides to this great truth. I go all the way with any one who says that salvation from the beginning to end is all of grace, and grace alone; I go all the way with any one who will magnify the Sovereignty of God; and no one shall exceed me in my emphasis upon that great truth that only as He draws us, can we come to Him,—What did Jesus say? "No man can come to me, except the Father which hath sent me draw him." And yet it was He Who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Draw me",—that is one side of it; we pray to Him: "we will run after thee",—which means, we are prepared now to surrender ourselves, to yield ourselves to God. Read the sixth chapter of Romans and see the significance of the ordinance of baptism you witness here so often: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord . . . yield yourselves unto God, as those that are alive from the dead." "Yield yourselves"—"we will run after thee." What does it mean? I think it means to be resolved by God's grace to obey Him the first opportunity we have. Now I do not know what obstacle may be in your way. One of the brethren who was baptized to-day telephoned me last Thursday, and said he desired to see me. I asked him what it was about, and he said, "I want to be baptized." And I learned that he had been facing that matter for a long time. That was just one command; but he had been postponing obedience. You remember that in our after-meeting last Sunday night, without a formal invitation—an invitation had been given in the public service—but immediately at the close of the public service, two brethren walked up the aisle to the front seat. One of them gave his testimony afterwards, and said that for years he had been fighting against that plain teaching

of God's Word, but that night resolved that he would obey Him. There are some people possibly here who have been doing likewise, and you say, "I would like to get more and more of the blessing, and I am praying all the time." "Draw me—draw me—draw me." Have you come to the place where you have said, "I will run the way of thy commandments, when thou shalt enlarge my heart?" "Draw me, we will run after thee." Will you run? Will you do the thing that you know ought to be done? I promise you in the Name of the Lord that there is no other way of blessing. I do not know what it is. It may be baptism; it may be that you gave up the teaching of your Sunday School class, and you should not have done it; it may be that you have shirked the duty of personal testimony; it may be that you have laid off some other burden; that face to face with some explicit command of your Beloved, you have refused to do it, and you have lost the blessing and the power, but whatever it be, I tell you in the name of the Lord you never will get back until you obey Him. "If ye know these things," said Jesus, "happy are ye if ye do them." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." What we need in the Church of Christ to-day, in some cases at least, is not further instruction, it is not a fuller knowledge, although that is greatly to be desired,—but it is not that primarily; it is a ready spirit, a will submitted to God, a willingness to do the commandment of God that we know is laid upon us: "We will run after thee."

II.

HOW SHALL WE STRENGTHEN OUR FAITH? She has been praying, and now she turns to meditation, as though she said, "Let me think a moment. Is there any reason why I should expect Him to answer that prayer? I have said, Draw me, we will run after thee; is there any reason why I should expect that He will answer me? What do I know about Him?" And she calls upon the store of her knowledge, brings it before her mind, and she remembers His grace. She said, "The king hath brought me into his chambers. I have been there; O yes, I have been in the chambers of delight: I have been in His banquetting house; I have sat at His table where the board was bountifully spread; I have tasted the honey out of the rock; I, too, have drunk of the brook in the way: yes, I did have a real experience once, I wonder just how did it come,—

'Why was I made to hear His voice,
And enter while there's room;
While thousands make the wretched choice,
And rather starve than come?

'It was the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste
And perished in our sin.

The King, is He a king? This Lover of my soul, is He a king? Does He wield a sceptre? Does He wear a crown? Does He sit upon a throne? Is the kingdom established under Him? Is He Lord of all? O yes, He is a king: "The king hath brought me into his chambers." He did it in the long ago, and blessed be His Name! He can do it again." You remember that psalm we quote so often in the prayer-meeting, the children quote it, the grown-up people quote it: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." But before the psalmist began to remember His benefits, what did he do? He summoned all that was within him to unite in the ascription of praise. What did he mean by that? I think he said, "Memory, memory, open thy doors that I may come in. I want to take down the records of His goodness from the shelves of that great library; I want to feed my soul on the memory of what He is. Memory, come and help me to bless His holy Name." And then I think he summoned his reason. "O let me think God's thoughts after Him." And reason thus is engaged on the plan of salvation as enshrined in the eternal covenant. What food for thought! No wonder we do not bless the Lord if we are thinking of everything but of Him. Summon all that is within you to this holy ministry of blessing the Lord. And then, did you ever have any daydreams? Did you

ever spread your wings and fly and soar away? I have. I flew over London once in an aeroplane, and somehow or another it did not seem to be a new experience. I felt I had been there before: and as I looked down upon the Thames, Westminster, St. Paul's, and all the rest, I thought I had been up there before. Why not? "They shall mount up with wings as eagles." Does not one of our hymns say,

"Imagination's utmost stretch,
In wonder dies away"?

She endeavoured to scale the heights, to compass His mercy; she summoned reason, and memory, and imagination, and affection, and the will,—everything, to that holy task of blessing the Lord,—and she said, "The king hath brought me into his chambers. I thought first I was praying to the lover of a simple shepherd girl, for I am black and comely, even as the tents of Kedar." Isn't that what she said? "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar. I thought of my unworthiness so much, I knew I was weak, and despised, and a nobody, and I began to be in danger of measuring Him by myself, and I could but pray, Draw me, we will run after thee; then I recovered myself, and remembered that the king hath brought me into his chambers." It was the Psalmist who said, "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer." *There is nothing that will strengthen our faith like the contemplation of Jesus Christ:* "Behold the Lamb of God." You say, "I have heard that text before." "Yes; but did you ever obey it?" "O yes, I think I did: I looked to Jesus in my sins." "Behold," said John, "the Lamb of God, which taketh away the sin of the world." When John saw Jesus coming unto him, garbed with seamless robe and sandalled feet, the humble man of Nazareth, he said, "Behold." And later the same writer said, "And I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain." "Behold the Lamb of God." Have you beheld Him? That is something that will occupy you through all eternity, and the longer we look at Him the easier it will be to believe in Him.

III.

"We will be glad and rejoice in thee." HOW MAY WE STIMULATE A LANQUISHING AFFECTION? Now just think about it. I remember one day when I was crossing the ocean in December. It was on the Mauretania, and it was the stormiest passage I ever had. There were some soldiers on board who were not very good sailors, which is not unusual. I heard of one young man who was in a very bad way, and somebody said, "I wish you would go in and see him." I went to his cabin and he was lying on his back, about as helpless as any poor mortal could be. Although I have crossed the ocean many times I have had no experience of sea-sickness; but I understand you can be very helpless when you get sea-sick. You don't care very much whether the ship goes up or down, but rather prefer that it would go down if it would do so quickly. I noticed in this passenger's cabin a great portrait placed where he could see it all the time. I went up to him and I said, "How are you feeling to-day?" "O pretty wretched." I looked about and I said, "Not too wretched to look at that, I suppose." You know what it was? It was a photograph of somebody—just the one somebody in all the world; and he had put it where even in his utmost wretchedness he could open his eyes and see that face all the time; and I think it comforted him even in his sea-sickness. You will remember the Psalmist said, "I have set the Lord always before me; because he is at my right hand, I shall not be moved." He kept his soul alive, his affections burning, by feeding the flame, by setting the Lord before him. "Therefore my heart is glad." That is what that young man meant. There was nothing in all the world so cheering to him as to gaze upon the face of his beloved. Thus also must we keep our affections burning; we must let nothing obscure the face of our Beloved: "We will be glad and rejoice in thee, we will remember." What are you to do if you have a bad memory? Ask God to forgive you for it. What, ask forgiveness for a poor memory? Yes; you have no right to have a bad memory: "The wicked shall be turned into hell, and all the nations that forget God." It is a sin to forget God; it

is a damning sin to forget: "Remember now thy Creator in the days of thy youth." I heard of a man who was called as a witness in a court of law and who was asked several questions by the judge. He said, "I do not remember." To every question he replied, "I do not remember," until at last from the bench the judge solemnly said, "You have a very convenient memory, Mr. So-and-so." But that does not excuse us, my friends. "We will remember thy love." You have no right to forget His love. And when the Spirit of God answers our prayer,—"Draw me," what then? He will "bring all things to your remembrance, whatsoever I have said unto you." That is grace. Grace means this: that God lays down certain conditions, and then He supplies them. He says to you, "Remember! remember!" then He gives us the Holy Spirit to be our Remembrancer so that we shall not forget. It is wonderful how the Spirit of God will help us even to remember His Word, and to remember His love "more than wine": "Wine maketh glad the heart of man." "Be not drunk with wine, wherein is excess; but be filled with the Spirit." I said to a man one day, "What did you do it for, my friend? Why did you run away to your cups like that, bringing yourself and all your family into disgrace?" He said, "I know it was foolish; but I tried to drown my trouble; I tried to get into that artificial condition where I should imagine that all was right, where I should be glad for a little while, that I might temporarily dull my senses to all circumstances about me, and be glad for an hour." "We will remember thy love more than wine." We will not go to the wine-cup; we will find a spiritual tonic; we will find something that will be spiritually exhilarating; we will so yield ourselves to the Spirit that we may be filled with the joy of the Holy Ghost. I do not think that is straining the text. So may we nourish and strengthen our faith and stimulate our affection, and come back to the place of fellowship with Him.

I wonder this Sunday morning if there is some one who has been praying a long time, saying, "Draw me—draw me"; and you have wondered why your prayer has not been answered, and God the Spirit has spoken to you this morning and He has told you the thing that must be abandoned. There is the negative side,—you must come away from it; and there is the positive duty, the clearly expressed command: I do not know what it is; but the Spirit of God will reveal it to you. Are you ready this morning to say, "I will run after Him, and I will do it now?" I shall not be here to-night, and I covet some fruit from this morning's service. Before I give this invitation, just this word: there may be some unconverted man or woman here who says, "I never knew the Lord." Well, He died for you; call upon Him where you are, you can speak to Him, and He will answer. And if you will simply resolve, "I will run after Him; I will confess Him before men," you will get the blessing: "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." How many here this morning will come back, how many who will say, "I will run after thee"?

THE BIRTHDAY OF THE GOSPEL WITNESS.

This issue is number fifty-one of volume three. The issue of May 14th will be a birthday number, as, with that issue, we shall begin volume four. The first two or three numbers of *The Witness* contained only a brief summary of a sermon; but from the publication of the first complete sermon, *The Witness* has carried a sermon weekly.

One of *The Witness'* friends suggested that we might advise our readers that *The Witness* was going to have a birthday. As is well known, the publication of the paper is made possible by the contributions of Jarvis Street members: to all of these *The Witness* is deeply indebted, and for their support it is profoundly grateful. Although we carry no advertisements, *The Gospel Witness* this last year was only \$2,799.35 short of being self-supporting, that being the amount of contributions of members during the year. All of which goes to show that *The Witness* will welcome such contributions as may be sent to it. Those who have received blessing during the year from the pages of this paper may now be willing to send *The Witness* a birthday present. Thank you!

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

EDITORIAL

THE SPIRIT OF JEALOUSY.

Jealousy is at once both the ugliest and the cruellest thing in the world. Saul the son of Kish was a very modest man and little in his own sight until he was chosen to be king over Israel. But from that time he became possessed of a vanity which could not endure that another should be compared with him. Hence, the well-meant applause accorded David by the women of Israel so affected Saul as to fill him with a murderous jealousy. From that moment his judgment was so perverted, and his imagination was so inflamed that he was incapable of the apprehension of truth, so far as David was concerned. Such evidence of Saul's loyalty and inoffensiveness as was furnished by his twice sparing Saul's life availed to turn aside his hate for but a moment: the devil of jealousy returned and blinded him again to the testimony of fact. His mind at length became so warped as to lead him to esteem everyone his enemy who did not share his hatred of David. And when it was reported to Saul that Ahimelech the priest had enquired of the Lord for David, and had given him bread and a sword, "the king said unto the footmen that stood about him, Turn and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew it to me".

That spirit, apparently, still lives in the hearts of men. Certain men boast of what they are pleased to call "Baptist liberty," by which they mean liberty to deny everything for which Baptists profess to stand, and when others have the audacity to confess their adherence to the Old Faith, these champions of Baptist "liberty" pursue them, javelin in hand, as Saul pursued David, and in their madness they vow vengeance upon all who refuse to assume a similar attitude of hatred. North and South, it is everywhere the same, the only way to escape the fury of the modernist is to join his murderous conspiracy to destroy every fundamentalist: "Turn and slay the priests of the Lord; because their hand also is with David."

All this is rather hard on the priests, but it does not hurt David. Such methods inspired by such a spirit only make friends for the true servants of God.

In such a warfare neutrals fade away, and David divides all whom he touches into decided friends or foes: and his friends are as fast and faithful as his foes are ferocious. We are sorry for poor Saul. What a hell men must live in when they feed their souls upon hate. What a pity for Haman, that the son of Hammendatha the Agagite cannot content himself with his honors! How foolish to begrudge Mordecai in his sackcloth a place at the king's gate! How unfortunate that Haman should turn from toying with his garlands to the task of building gallows!—All of which is a parable, which being interpreted means, that while at first he grieved at the loss of Saul's favour, David was led ultimately to see that his rage against him involved the highest compliment.

ON KEEPING AT IT.

This is written in a printing office amid the noise of linotype machines and printing presses. But periodically we can hear the sound of a bell above the din. It is the ringing of the time-clock as various compositors and pressmen record the time they have spent on each piece of work.

What if Christians were similarly to register the time they spend in the

service of God for apportionment of rewards when the Master returns to reward His servants? Now that summer is approaching shall we not resolve that the time sheet recording our summer service shall be filled without a blank? Why should prayer meetings be allowed to decline in the summer? Let our souls, as well as our bodies, live out of doors, and pitch their tents in the salubrious atmosphere of the heavenlies. Some people, now unsaved, will not live until after vacation time, let us see to it that everyone we are able to touch shall hear the word of life.

JARVIS STREET CHURCH ANNUAL MEETING.

The ninety-seventh Annual Meeting of the Jarvis Street Baptist Church was held Thursday evening, April 23rd, with an attendance of members which completely filled the Lecture Hall. The meeting throughout was like a Jarvis Street prayer meeting—full of praise and thanksgiving to God. It was impossible not to recall the meeting of four years ago, when the first public endeavor was made to terminate the present ministry in Jarvis Street. We can now afford to regard with indifference the anti-Jarvis Street campaign which has so relentlessly been carried on during the years which have since passed.

The following Deacons were elected to serve for the next two years: Messrs. E. A. Brownlee, Chas. Brownlow, George Greenway, Harold Humphries, J. G. Hyde, L. F. Shields, Fred Turney.

The Deaconesses elected were: Mrs. George Greenway, Mrs. C. J. Holman, Mrs. John Lillie, Mrs. T. T. Shields.

Mr. Harold Humphries was elected Church Treasurer, and Mr. George Greenway, Treasurer of the Communion Fund.

Elsewhere we publish two reports in this issue: that of the Deacons and of the Visitation Department. We should like to publish other reports in full; but we publish these two because the first summarizes the work of the church for the year, and the second was not ready for presentation at the Annual Meeting last Thursday. The Treasurer's report showed total receipts for the year of \$53,632.15. With the single exception of the Forward Movement year, this is the largest year's revenue in the history of the church; and is an increase of \$10,728.10 over that of 1923-4, and \$20,793.42 over that of 1922-23. For this material prosperity we give God thanks.

We have referred to the Annual Meeting of four years ago above. It may be interesting to our readers to have before them a summary both of the membership and financial reports for the four years which have since elapsed:

Report of Membership.

	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	344	475
	253	204	803	1260
Membership March 31st, 1925				1705

Financial Report.

1921-22	35,847.90
1922-23	32,839.23
1923-24	42,904.55
1924-25	53,632.15
	<u>164,723.83</u>

To God be the glory, great things He hath done!

LAST SUNDAY'S SERVICES.

Jarvis Street had a great day last Sunday, with Dr. R. E. Neighbour of Chicago as preacher morning and evening. From all reports, the whole congregation received a great blessing; and will most heartily welcome Dr. Neighbour whenever he is able to come again. The attendance at Bible School was 1226, including 442 in the Pastor's class.

The Jarvis St. Whole Bible Sunday School Lesson Course

Lesson VI.

May 3rd, 1925.

THE DISCOURSE OF JEHOVAH—Book of Job, chapters 38-41.

The subject of discussion throughout the entire book has been a moral and spiritual problem. Job has sustained material losses, and has suffered physical disabilities; but the speeches of his three friends and of his would-be mediator, Elihu, have been concerned with the discovery or identification of the moral causes of these physical effects. In these chapters God challenges Job to prove his competence to understand the mysteries of the material realm if he would justify his presumption in undertaking to discuss cause and effect in the moral and spiritual realm. The divine discourse consists, in large measure, in a challenge to Job to explain the origin of things. And that is still the problem which challenges the human intellect. No mere man is competent to write a book whose first sentence shall commence with the words, "In the beginning". And the argument of Jehovah's discourse is to the effect: if a man can neither explain nor understand the origin of things which are seen, how may he hope to trace spiritual issues to their source? Perhaps there never was a day when these chapters might be read with greater appropriateness than to-day: men boast of their achievements in the realm of the physical, but the challenge of these chapters is enough to humble in the very dust the greatest scientists of all time; and surely the most elementary wisdom would suggest that men should learn to reach finality in their understanding of the things which are seen and which are tangible, before they presume to speak positively of spiritual values!

I. God Speaks for Himself, Chapter 38: 1-3.

1. It is well to remind ourselves that God can speak: He often preserves silence, but in due course He will speak and answer the rebellion of the carnal mind. 2. As He is about to discourse about the wonders of the physical creation, it was appropriate that God should answer Job "out of the whirlwind". God came to Elijah in the still small voice. Notwithstanding, He is able also to speak through earthquake, wind, and fire. How grateful ought we to be that He has spoken to us with the voice of a Man, even the Godman Jesus Christ! 3. The Lord describes Job's speech as a darkening of counsel by words without knowledge. If men were never to speak without knowledge, how many books would never be printed, how many speeches would never be delivered! 4. God responds to Job's desire that he should be permitted to speak to God, by bidding him gird up his loins like a man, and give an account of himself. God is ever a just Judge; and will give every sinner a chance to speak for himself if he can.

II. The Divine Challenge.

God challenges Job: 1. to declare the origin of the earth if he knows it. He propounds for his solution a problem which is still too much for human science,—the origin of matter (chap. 38: 4-7); 2. to explain the separation of land and sea (vs. 8-11). And with all our boasted advancement, we know of no scientist who is able precisely to tell us why the land is land, and the sea is sea; 3. to explain the mystery of the morning (vs. 12-15); and the accurate and unvarying measurement of time. Astronomy can read the clock; but it cannot explain the mainspring by which, day and night, the hands of the clock are moved. 4. Job is challenged to show what he knows of various elements of the physical world (vs. 17-30). (1) Death! Who knows anything about it? How significant the question, "Hast thou seen the doors of the shadow of death?" We have seen the shadow, but who has seen the doors! What is death? (2) The origin of light! Science can analyze it; and, from other material elements, produce it. But who knows its origin? (3) Snow, hail, wind, rain, dew, and ice, are all enumerated. In these commonplaces of human experience there is ample room for man to prove his wisdom. 5. God demands of Job that he say whether he can control the stellar universe, or govern the clouds and lightnings. The stars in their courses take no counsel of men. 6. Job is asked if he has wisdom to direct the weather (vs. 37 and 38); 7, and

whether he can providentially maintain the balance of the requirements of the animal creation. 8. The animal creation is passed under review; and Job is challenged to observe the instincts and habits and power of various animals; and whether, in any respect, the animal creation is for these things indebted to human wisdom or to human skill.

III. The Repetition of the Divine Challenge Moves Job to Answer, Chap. 40: 1-5.

Job confesses his vileness; he admits his inability to answer; and though he has spoken twice, expresses his decision to proceed no further. In these brief verses there is a world of teaching: 1. The hearing of God's own Word always works in the sinner a conviction of sin. 2. The Word of God is always unanswerable. 3. Therefore the best way to answer the pride of the human intellect is to quote the Word of God. 4. When men hear spiritually the Word of the Lord they "proceed no further" in their attempts to justify themselves.

IV. God's Further Challenge, Chap. 40: 6-41: 34.

Job is challenged: 1, to change the ordinances of God in nature, or to prove himself in that realm equal with God. Who knows but the principle of this challenge is prophetic; and that it will extend to the end of this dispensation, that God is giving men ample space in which to demonstrate their own impotence to compete with Him? 2. Jehovah names two of the greatest of His creations, behemoth (chap. 40: 15-24), and leviathan (chap. 41). (Incidentally, in verse fifteen there is a sidelight upon the doctrine of Evolution, when behemoth is described as the result of a direct creation made at the same time as man himself). By behemoth, either the elephant or the hippopotamus is believed to be referred to; and by leviathan, the whale. But the first of these, at least, may refer to some now extinct species. In any case, Job is referred to these gigantic specimens of God's creation, that he may be humbled thereby. The minute study of every detail of these chapters would be a useful antidote for the absurdities taught in the name of Evolution in our schools and colleges.

ANNUAL MEETING REPORTS

Jarvis Street Church

REPORT OF THE DEACONS' BOARD

Jarvis Street Baptist Church—Annual Meeting, April 23rd, 1925.

As we gather again in our Annual Meeting and look back on the record of the church year just gone, the dominant thought in the minds of all must surely be one of thanksgiving and praise to God for His great benefits toward us. Well may we say each to the other, "O magnify the Lord with me, and let us exalt his name together"; "The Lord hath done great things for us: whereof we are glad."

If we sought for one word to characterize the work of the year, perhaps "enlargement" would be that word. It has been a year of phenomenal growth. The Lord has enlarged our borders. He has lengthened our cords and strengthened our stakes.

Perhaps our most remarkable growth has been that in the Bible School. From an average attendance of four hundred and sixty-five and a maximum attendance of six hundred and two for the first six months following reorganization, we have risen to an average attendance of seven hundred and twenty-six and a maximum attendance of eleven hundred and seven for the church year just closed. For the last half of the church year the average Bible School attendance was nine hundred and thirty-nine; for the last quarter, nine hundred and ninety-two; and for the last month and a half, one thousand and sixteen. The thermometer is still rising. More gratifying by far than the increasing attendance is the fact that literally scores of young men and women, boys and girls, from our Bible School have been converted, and by baptism have openly declared Christ to be their Saviour.

Running concurrently with the increase in the Bible School there has been

a decided increase in the numbers attending the Sunday morning and Sunday evening services. Habitually the large auditorium is full, while frequently it has been taxed to capacity.

A most gratifying cause for thanksgiving and praise to God has been the large increase in the membership of the church. During this last church year seventy-three were received by letter, fifty-eight by experience, and three hundred and forty-four by baptism, a total of four hundred and seventy-five. This represents, the year round, an average of nine additions a week. It should also be borne in mind that this increase was not the result of successive series of special effort; but represents rather what, with the blessing of God, has been the normal life of the church. Our total membership on the thirty-first of March, 1925, was seventeen hundred and five.

Following upon the growth in the membership of the church, there has been a decided increase in attendance at our Monthly Communion Services. More and more our members seem to be realizing in this service not alone an obligation, but also a privilege. Instead of a group gathered in the central pews with a few scattered in adjoining sections, we have latterly seen practically the whole of the main floor comfortably filled. In this we mutually rejoice.

The Gospel Witness has also had a year of enlargement: in size it has been increased to sixteen pages, while its circulation has nearly doubled. Its influence is being felt in an ever-widening circle. We believe its messages have been blessed to the conversion, the spiritual uplift, and the encouragement in service, of very many who reside far beyond the radius of the church's immediate influence.

The growth recorded in the various departments of the church's life has, of course, involved a corresponding increase in financial expenditure; but here again we bear testimony to the faithfulness of God. It has not been without effort and sacrifice on the part of the membership, but it has been possible to close the year with a balance on the right side in all our regular funds. A considerable obligation still remains to be met in connection with recent improvements and alterations necessitated by the growth of our Bible School, the liquidation of which we must attempt in a spirit of determination and optimism. The receipts for the past year have been most encouraging both from the standpoint of plate collections and weekly offerings. Apart from the Forward Movement year, our total income has been larger than in any other previous year.

We wish to express also our thankfulness for the ever-enlarging ministry of our Pastor. He is no longer simply the Pastor at Jarvis Street; but in rendering what is gradually becoming a continent-wide service. Not alone through *The Gospel Witness*, but also by personal addresses when absent in other places, he is touching the lives of multitudes whom we never see within these walls. In this we rejoice: we gladly share with others a ministry which has meant much to us. We would also recognize with sincere appreciation the constant, faithful, service rendered by Deacon George Greenway in connection with the Pastor's Bible Class, and the prayer meetings of the church. Acknowledgment should also be made of the willing service of the choir under the able leadership of Mr. W. J. Hutchinson and Mr. Leonard Penney; and of the Office Staff under the never-failing direction of Miss Violet Stoakley.

We would not fail to mention that back of all this enlargement there has stood the prayer life of the church. The three weekly prayer services have been steadily maintained; and we trust, in the privacy of our homes, much supplication has arisen on behalf of the work. God has graciously heard the prayers of His people and answered from heaven His dwelling place. Such things as we have seen have not been wrought by human hands, but by the power of God.

If, as a retiring Deacons' Board, we might utter one word of admonition it would be to admonish ourselves, and you all, to walk humbly before God. There is danger that, with enlargement, there may come the subtle temptation to pride; and pride always goes before destruction. It is said of Uzziah, king of Judah, that "his name spread far abroad; for he was marvelously helped till he was strong. But when he was strong, his heart was lifted up

to his destruction for he transgressed against the Lord his God." There is danger that, in spite of past spiritual blessing, we may follow in the footsteps of Uzziah. Eschewing all spiritual boastfulness or pride, rather let us proceed prayerfully along the path of humble self-sacrificing service, relying only on the Spirit of the Lord to energize all our effort for Him. Thus may our to-morrows be yet more fruitful than our yesterdays.

On behalf of the Deacons' Board,

(Signed) E. A. Brownlee,
Secretary.

REPORT OF VISITATION DEPARTMENT.

Jarvis St. Baptist Church.

1924—1925.

Dr. Shields and Members of Jarvis Street Baptist Church:

In giving the report of your Visitation Department of the work for the past year, since last September, when the work was started, we are reminded of that verse, in Acts 5-42, "Daily in the Temple and in every house they ceased not to teach and preach Jesus Christ".

We have much for which to praise the Lord for His blessing in this most wonderful work during these past months. First, in sending us Dr. J. Frank Norris and Miss Kate Tarlton to lay the foundation and to show us some of the work, and then for the inspiration of those days which caused many to appreciate the opportunity for work of this kind and to rally round the organization which was then started.

During the months that have followed much has been done. The city has been divided into seven large districts, and each of these subdivided into small sections of approximately three-quarters of a mile square. These have all been appropriately lettered and numbered, so that all names can be assigned to these small sections. We have endeavored to have a worker for each section; but where the section is outlying or central the work is usually given out to the visitors on Tuesdays. For workers who are unfamiliar with the district, small maps on cards have been prepared which greatly facilitate the location of the address desired.

Our aim in visitation is to go in the byways, into every street of the city to win souls to Christ, and to bring into church fellowship those who have no church home. God has laid the work on the hearts of many of our members. Large numbers are praying, many are working. A faithful band of consecrated workers come to the church every Tuesday at 10 a.m. for prayer, claiming God's promises and depending on the Holy Spirit to go before and prepare the hearts of those they meet as they call from home to home. The workers feel and realize that it is not by might, nor by power, but only through the guidance and soul-saving work of the Holy Spirit that anything can be accomplished. God has wonderfully blessed, and we find that the worker's call is often greatly appreciated, and both visitor and visited testify to much blessing in their own lives.

In each home the worker seeks to be spiritually helpful, to lift up Christ, and by reading suitable portions of Scripture and by prayer, to win to Christ those who know Him not, and to bring into fellowship again Christians who have lost their testimony and joy. A copy of *The Gospel Witness*, some tracts as well as other literature telling what God hath wrought in our wonderful Bible School, is left in each home.

On every call the worker asks for the names and addresses of every unsaved or non-church going friend or relative, and when it is known that we really desire their spiritual good, this information is oftentimes most willingly given. In this way an ever-growing and widening circle of names is obtained, and as a result in many cases homes are reached and individuals touched who have never been inside of church doors for years. To the praise of God many such have been saved, baptized, and are now thankful and rejoicing in Christ and the fellowship of Jarvis Street.

All names that are handed in to the Visitation Department are written down on Prospect Visitation Report Cards. These cards are then districted

according to the section numbers on the Church Visitation Map previously mentioned, and the names are entered up on lists so arranged that the worker's name to whom the card is given can be entered opposite for reference, and also an entry is made of the results of visitation in every case.

All names under thirty years, where the age is known, are given to the Department Superintendents of the Bible School, all others and those over thirty are visited for the Pastor's class and for the general church services by the workers of the Visitation Department.

We appreciate the co-operation we are getting from the school superintendents, teachers and class officers in persistently following up the prospects given them. Large numbers have been added to the school through this faithful work on their part. On one of these calls a class officer who had only a name and telephone number phoned the young lady, inviting her to the Bible school. She was found to be a very worldly girl, but the Lord used the voice of the worker to so convict her that she later telephoned to the church and asked to have the worker come and lead her to Christ. Two days after her conversion two young ladies were saved through her testimony. God has wonderfully blessed the untiring efforts of a full-time worker, who has been with us for the last six months, and during which she worked as unto the Lord. On her first day of visitation she was privileged to lead a soul to Christ, one who is now a member of Jarvis, and since that time has in her house-to-house canvass found family after family who have not been in church for years, some with church letters almost forgotten, others in Russelism and isms of all kinds, drifting further and further from the Lord. Many of these have been saved both in their own homes and in the services at Jarvis Street. In one home where a family had recently come into the city seven children were found. These we invited, and the following Sunday all came to the Bible School. Many other members of the church also are spending every possible hour they can command during the week going out in this visitation work. Even the new members and young Christians are going out on Tuesdays and other evenings working with the more experienced visitors, and in this way new workers are learning to take part and are being trained in this most practical work.

To the praise of God, we notice from our records that in all 983 calls have gone through the Visitation Department in the last three months, an average of over three hundred a month, and many of these names are followed up week after week individually by the workers. Numerous cases of the wonderful results could be cited. In one home called upon last fall the testimony of the worker was the means used that inside of two weeks resulted in the salvation of a mother and daughter. Both are now doing excellent work teaching in the Bible school and Chinese Department. Our Bible school superintendent, with another worker, called on one home on a visitation day, and a family of four who were embittered toward churches and Christians were induced to come to Jarvis Street. The very first service attended they were all saved through the miracle of God's grace and are now baptized and active members of Jarvis. Another evening visitation resulted in the salvation of three souls. Two of these, whose parents were Baptists, in one home were being influenced toward Roman Catholicism. Lately, on a follow-up call, we found them still rejoicing in Christ and testifying to His keeping power. One Tuesday afternoon two workers made seven calls with no apparent results, but four of these came forward next Sunday.

Lately a new department of the work has had to be opened up to take care of all sick and shut-in visitation. In answer to prayer the Lord has sent a thoroughly consecrated worker with over twenty-five years' experience in visiting the sick in hospitals and homes. She is now in charge of this work, and from now on every such call reported to the Visitation Department will have prompt and prayerful attention.

Our great need is MORE PRAYER, MORE NAMES and MORE WORKERS. In all this work Eternity alone will tell what God hath wrought in our midst, and the cry of our hearts is SOULS and yet MORE SOULS to win to HIM who has bought us and sought us and brought us to Himself.

Yours in His Blessed Service,

Mrs. W. B. Browett,

Visitation Department Superintendent.

AN INTERESTING AND SUGGESTIVE INCIDENT.

Elsewhere we have referred to the measure of material prosperity which Jarvis Street Church has enjoyed during the last four years. Many people have wondered how our work is carried on; and there have not been wanting, especially two or three years ago, suggestions that we were being supported from some fundamentalist fund maintained by the contributions of rich men. We have never learned where the headquarters of such a fund are to be found; and have repeatedly said that the work has been maintained by the faithfulness of God to His promise in moving His own people generously to contribute to the support of the work.

An incident occurred this week which illustrates how God raises up friends for Jarvis Street. Last Tuesday afternoon while the Pastor had been giving a good deal of thought to the necessity for further accommodation for our growing Bible School, and prayerfully considering how such accommodation could be provided, a lady called to see him. She said she was not a member of the church, but was a member of the Pastor's Bible Class. She preferred not to give her name, and said she was going out of the city for a month; but before going, desired to leave a contribution to the work of the Lord in Jarvis Street. She then placed in the Pastor's hands some bills. We thanked her; and asked to what fund it was to be devoted; she said we might put it in any fund we liked; she desired it only to go to the Lord's work. We did not at the moment count the money, but later discovered that our friend had given us four bills: one, twenty dollar; and three, fifty dollar bills—one hundred and seventy dollars in all.

As we thought about the matter it occurred to us that the Lord could just as well send a thousand people with one hundred and seventy dollars each as He could send one, and this would give us one hundred and seventy thousand dollars for our new Bible School building. We do not know by what messenger the Lord will send such money as we need for our future enlargement;—but we are sure that it will come.

THE PASTOR AT MEMPHIS, SEATTLE, AND LOS ANGELES.

The Pastor will leave Monday evening, the 27th, for Memphis, Tenn., where he will give several addresses at the World's Christian Fundamentals Conference, which meets in that city March 3rd to 10th; and also at the Baptist Bible Union Conference, which meets in the same place May 11th and 12th. He will also remain a couple of days at the Southern Baptist Convention, returning to Toronto not later than the 16th. On Sunday, May 17th, he will begin the sixteenth year of his ministry in Jarvis Street Church. The present pastorate began May 15th, 1910.

On June 24th, the Pastor is due in Seattle, Wash., where the Annual Convention of the Baptist Bible Union of North America will meet, June 24th to 26th and 29th, in Dr. Mark Matthews' Church auditorium, and just before the meeting of the Northern Baptist Convention. From Seattle he will go to Los Angeles, Cal., where he will occupy the pulpit of the Church of the Open Door the first three Sundays of July, and will speak at several Bible Conferences on intervening dates. The Jarvis St. pulpit supplies will be announced later.

SUNDAY, MAY 10th.

We are very happy to announce that the preacher for May 10th will be the Rev. T. I. Stockley, for more than twenty years pastor of Dr. James Spurgeon's Tabernacle, West Croydon, London. Mr. Stockley has been for two or three years in Jamaica; and is at present visiting this Continent in the interests of the work among Jamaican Baptists. He is a very able preacher of the gospel of the Dr. Jowett type. He will teach the Pastor's Bible Class in the morning, and preach at both services. A retiring offering will be received at the doors in aid of our Baptist work in Jamaica at the close of each service. The Pastor's only regret is that he will be absent during Mr. Stockley's visit. We have had happy times in his pulpit in London; and Mr. Stockley occupied the pulpit of Jarvis Street for a month in 1913. We are sure that his visit will bring great blessing to Jarvis Street Church.