

The Gospel Witness

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

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The Jarvis Street Pulpit

THE SECOND COMING OF CHRIST.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, June 14th, 1925.
Stenographically Reported.

"For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."



I SPOKE to you two weeks ago of the certainty of the personal return of the Lord: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And very briefly we found last Sunday that the truth of the second advent was wrapped up also with the ordinance of the Supper; just as the burial and resurrection of Christ are symbolized in this ordinance which you have witnessed to-night, so the Lord's Supper looks back, on the one hand, to the perfect Sacrifice offered in our behalf,—we eat the bread and drink the wine in remembrance of the love that redeemed us: but we are admonished to do this "till he come". Thus the adequacy of the gospel for this dispensation of grace is certified. We shall need no other message "till He come." We need no amendment, no improvement; our task is to keep on showing the Lord's death "till he come".

This evening's text tells us something of the circumstances which will attend the Lord's coming; and it is descriptive also of the conditions of life which will obtain on this earth when He comes.

I.

In the first place, we are told that **THE COMING OF THE LORD WILL BE AS THE LIGHTNING:** "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."

It speaks, then, of the sudden appearance of our Lord. Sometimes He dawns upon the darkened understanding like the breaking of the day: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Sometimes conversion, while the act of recreation is instantaneous, yet the knowledge of it, and the assurance of salvation, is sometimes a gradual experience. I remember talking to a young lady who had long been kept waiting by her pastor, my predecessor—not in this church—because she could not point to the particular day and hour in which she was converted. And

her pastor had said, "You had better wait, for if you were really saved you would know the exact time and the place where that change took place." She came to me in great distress; and she said, "I know that I love the Lord, I know I am His child; but I cannot tell when it began. Why should I be excluded from this privilege of obeying the Lord?" I said to her, "You do not remember when you were born, and yet you know that you are alive, do you not?" And she said, "Yes." To which I replied, "I think you will be forgiven for forgetting your birthday, so long as you know that you are alive." Some people only remember their spiritual birthdays. That is the only event for them,—there is little after.

Thus the Lord Jesus comes gradually to the believer often; and many of the truest saints we have ever known could not point to the particular time or place when that great change took place. But the second advent of our Lord Jesus will not be on that fashion: He will not come to the world as He comes to the believing heart. His coming will be as the lightning that shineth out of one part under heaven to another part under heaven. Some of our evolutionary friends try to adapt their philosophy to the Scripture, or, more correctly speaking, they try to make the Scripture keep company with their atheistic philosophies; and they speak of the "Golden Age" as the product of Evolution: the only millennium for which they look will come gradually. But the Lord will not come gradually; He will come like the lightning; He will come suddenly: "Behold, he cometh with clouds; and every eye shall see him." So that the second coming of our Lord is not to be explained as a promise of a gradual evolution in society, as the gradual permeation of society by principles of righteousness,—He will come like the lightning from heaven itself; and His coming will be a sudden appearance.

Then, there is another thing: I think candour must compel us to admit that the figure here employed is of *the lightning at night time*. We have lightning in the day time; but here is the lightning that lighteneth out of one part of heaven to another; there is a sudden transition from darkness unto light. There is a light above the sun, that sets everything in bold relief as it flashes from the skies; and that light shines upon a world, not that is bathed in sunlight, but upon a world in darkness. The question is asked, "When the Son of man cometh, shall he find faith on the earth?" Yes, there will be some believers; but these days of darkness—some days of darkness, at least—are predicted. Many shall fall away, and they shall follow cunningly devised fables; they shall turn away their ears from the truth; they will not endure sound doctrine; they will repudiate all the great fundamentals of the Christian faith. Surely we live in a dark day. I do not know whether this is the final apostasy or not; but that it is a time of almost universal apostasy there cannot be the shadow of a doubt. We have few infidels outside of the church to-day, but we have plenty of them within! If there were a Robert Ingersoll on earth to-day, or a Tom Paine, he would likely be employed to write some more pamphlets on "The Christian Hope", to be published by the Methodist Church!—no, there is no Methodist Church now. But the kind of thing that was once published by men who were avowedly anti-Christian, is now being published and promulgated under the Christian name. However, what if it should become dark? I am not a pessimist at all. If I did not believe in the "blessed hope" I should be a pessimist, I should seriously wonder how it was possible to turn back the tide of unbelief. But here it is in the Word that even though the night shall become so dark that not only the sun is obscured, but the stars have gone to rest—if black night shall settle upon the world, as it will at some time when Antichrist shall be revealed and the Lawless One shall reign, yet even in that darkest hour, just like lightning the Lord will come; and the glory of His presence will lighten the whole earth, as He comes in the clouds of heaven with power and great glory.

Again: it will be a *time of revelation*, a time when the Son of man shall be revealed; it will be a time of illumination. I remember some years ago when bicycling was common, being lost on a dark and stormy night. I started on my wheel from a place where I had been preaching, over a strange road. There was no moon, even the stars were obscured; and it was as black as the proverbial Egyptian darkness. In the midst of that blackness a thunder storm came up. The roads were sandy; and I could not feel my way. I dismounted

and trudged along wearily through the night, for I had to be home for the morning. But every little while there was a flash of lightning from the sky; and I saw the ditches on either side, I saw the woods about me, and a farmhouse in the distance. With that sudden flash the whole landscape became visible. And when the Lord Jesus is revealed from heaven things will be seen in a new light. The tinsel toys of earth will be seen in their true character; the things that now in our poor light seem to be of such inestimable worth, will then appear to be of no value at all; and even those works which are wrought in the Christian name, which have attracted public attention, will be found to be, many of them, not gold, silver, and precious stones, but wood, hay, and stubble; for "the fire shall try every man's work of what sort it is." The day will reveal it. And when He comes it will appear to all whether in our professedly Christian service we have been serving ourselves or serving our God. When Jesus Christ comes there will be a new light upon all the values of earth; and men will suddenly, as by a lightning flash, form new estimates, and will judge by new standards; men's opinions will be changed "in the twinkling of an eye, at the last trump". When Jesus Christ is revealed from heaven, we shall see things in the light that shines from His face, Who is Himself the truth.

How our poor tapers of which we boast will be obscured by that brighter Light! The man that puts on his glasses, and adds to them a microscope; who analyzes this Book, and resolves it into its elements, and says, "It is evolutionary, human, fallible"—his reason has so described the promise of the blessed hope, for instance, the promise of the Lord's return, the promise of His coming on the literal clouds of the sky. What folly for a scholar, a man of science, a man who knows that everything is ruled by inexorable law, and that God is inseparable from the cosmos—He is not transcendent, but He is locked up in it—what folly for the man who knows God only as he finds Him in the laboratory to believe He is coming again! When the Bible speaks about "this same Jesus" coming in the clouds of heaven your "scholar" says it is all folly. He has discovered it so to be with his little reason, with his little taper! But perhaps some night when he is studying by his poor taper, applying his little mind to the understanding of the thoughts of the Infinite,—then in the darkness, like lightning from the skies, the Son of Man shall come. What will become of his taper then? when the Lord God Himself says, in effect, "You said I was not coming, but here I am,"—

"Come to judgment, Come to judgment;
Come to judgment, come away."

Oh, the coming of the Son of Man will be a time of revelation, when we shall see things as they are; and worship the God of things as they are.

II.

Then let me call your attention to this principle: that the coming of the Lord, according to the teaching of this text, will be to many A DAY OF DESTRUCTION. This is an aspect of truth which even many believers in the Lord's coming, I fear, do not sufficiently emphasize. Our Lord says that there was a true analogy—there would be found to be a true analogy, at least—between His coming and the day of judgment which came upon the world in Noah's day, and the judgment which fell from heaven upon the wicked cities of the plain. And He said, "As it was in the days of Noah, and as it was in the days of Lot, so shall it be in the coming of the Son of Man."

Let us examine that a minute. What was that day of judgment which came upon the old world, and which came upon Sodom? Each was an event which had been predicted; and concerning the terrors of which men had been forewarned. Noah was a preacher of righteousness; and he testified for one hundred and twenty years that in the dim and distant future God would come in judgment. He was laughed at by his contemporaries; his prophecy was declared to be an impossibility: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." And Noah passed on the warning. He told the people with whom he lived that the day would come when judgment would descend from heaven, when the windows of heaven would be opened, and when judgment would arise from the

great deeps; the fountains of the great deep would be broken up, and earth and heaven—all the powers of God's creation—would unite to execute His judgment upon men who were rebellious against Him.

Jesus said that the coming of the Son of Man would be like that, that it will be for some a day of judgment, an event of which men have been forewarned. I rebuke myself, and am rebuked of the Lord, as I remember that although I have not wholly neglected it, I have been thinking recently that I have not emphasized in its proper proportion this severe aspect of divine revelation; and I bring it to you to-night and tell you, my friends, who are out of Christ, that the Lord Jesus is certainly coming, and that when He comes He will come to every unbeliever as a Judge; and that the day of the Lord for all such will not be light but darkness: it will be like the day of Noah, like the fire and brimstone upon the wicked cities of the plain. Ought we not then, those of us who know and believe the Scriptures, who believe in the coming of Christ—ought we not, like Noah, and like Lot, and like the very angels that were sent from heaven, to say to the people: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed," to be always testifying of the day that is to come? The Lord Jesus said that that final judgment is just as certain as the fire and brimstone, or as the flood; and we ought therefore, as Christians, to be always warning others to flee from the wrath to come.

And yet, according to the teaching of this Book, notwithstanding the prediction, *these former judgments were events toward which many were wholly indifferent.* The Lord tells us that in Noah's day "they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark." They lived their lives as though the judgment were not coming, as though they would never be called to give an account. He said that in Sodom—that place that was so pleasantly situated as to be like unto the garden of the Lord—before the Lord destroyed Sodom and Gomorrah, "they were eating and drinking, marrying and giving in marriage"; they planted; they builded; they called their lands after their own names; they went on in spite of all their warning as though there were no judgment to come. And the Lord says that just as certainly as judgment descended in fulfilment of His prophecy in those cases, so certainly will judgment come again.

Is there any special significance in the fact that the attitude of the modernist, the modern mind, is especially antagonistic toward the truth of the Lord's personal return? There are several things the modernist hates: he hates the doctrine of the inspiration and infallibility of the Book. Of course!—if you can get rid of an infallible Christ, you can get rid of an infallible Bible. He hates the doctrine of the blood—the Devil hates the blood; and he is especially opposed to the doctrine of the Lord's return. That is one thing at which he gnashes his teeth.

It was so in the days of Noah. I think Noah must have seemed more ridiculous than we do. I have often tried to picture that old man building a ship upon the hillside. If the modernists had lived in his day, they would have declared he was building a lunatic asylum, beyond any doubt. For the thing which Noah predicted there was absolutely no precedent in all human history. They would have said, "Noah, you are a fool to believe that a flood will come. The thing is absolutely contrary to science; it is without historical analogy; this thing that you say is coming never did happen, and it cannot happen! The idea that this world which is so manifestly under the dominion of inexorable law, which determines the rise and set of sun, the procession of the seasons, the movement of the tides—tell us that all these laws may be suspended and that judgment shall come down from heaven and up from the deep! Why, Noah, there has never been a bigger fool than you are since time began!" I dare say Noah would have said, "All right. I will bear my testimony; and wait for God to vindicate my faith."

Many will pour contempt upon you when you speak about the coming of the Lord and other fundamental verities of the faith; they will tell you that science is against you, history is against you—everything is against you; and that the only hope for retaining a reputation for simple sanity is to have done with it all and accept the modernist view. Very well, I am glad that our Lord Jesus was able to see from the beginning to the end; and that He said, "You keep on trusting, you keep on preaching, keep on witnessing; and leave it to Me to vindicate your trust; for as it was in the days of Noah, as it was in the days

of Lot, so shall it be in the day when the Son of Man shall be revealed. I will come. Do not be afraid. I will come again and receive you unto myself." So we shall go on testifying in this respect. Right up to the day upon which the judgment came, the men of Noah's day, and of Lot's day, rejected the testimony of those who forewarned them of the Lord's coming in judgment,—“until the day” in both cases. Until the last hour, unbelief absolutely rejected the counsel of God,—until the flood came and destroyed them all, until fire and brimstone descended and destroyed the cities; right to the last minute they rejected the counsel of God. So shall it be, Jesus said, when the Son of Man shall be revealed. It may be there will be some big convention of educators when all the scholars of the world will be assembled somewhere to tell the whole world how untrue Genesis is, and how impossible Revelation is, and everything between! It may be that just as someone is giving some great speech ridiculing and repudiating the whole Christian revelation, the same to be printed and published for the edification of the whole world, that in that hour, in the last moment, God shall come in the Person of His Son, and cut short this folly of men; and vindicate the trust of His people.

The Scripture says the Lord leaves not Himself without witnesses. He is preparing for the great assize; He is preparing witnesses all the time. He has His witness in creation. Do not run away and persuade yourself that he is a wise man who accepts that lunatic philosophy of evolution! I do not want to be unkind, but I do think that a man has to be seven-eighths of an idiot before he can subscribe to it! So far from being reasonable, it is the negation of all reason. There is absolutely not one fact to support it. There is not a scintilla of evidence in support of that Devil's lie. Yet it is everywhere taught—in our high schools, our colleges, everywhere—that principle is the principle upon which God, if there be a God, is always shut up to. But, I say, God has His witnesses; and it will be established in that day when the whole creation which now “groaneth and travaileth in pain together” is, by God's great power, delivered into the glorious liberty of the children of God, and made sharers and partakers of His glory. I believe there will not be a blade of grass, there will not be a flower, nor a tree, there will not be a star in the sky, that will not proclaim in one great chorus, “I told you so.” In the light of that great day the whole universe will be agreed on the reliability, the absolute trustworthiness, of the Word of “God, that cannot lie.”

But let me point out to you that our Lord Jesus says that *His Coming Will be True to the Analogies of History*. Was it Plato who said we can learn nothing but by analogy? that we must always work from the known to the unknown? Here this greatest of all teachers asked, “Whereunto shall I liken the kingdom of heaven; it is like—it is like—it is like—I will tell you”, said He, “of the unknown by pointing out to you their resemblance to the things you know; and by your knowledge of the things you know I will put you under condemnation for rejecting the other things.” Little by little God is preparing for that great day; and here our Lord says, “Remember, it has happened before; remember that Noah told those around him that I would judge the world, and he was rejected—but I did exactly as he said I would. Remember that Lot, with all his defects, was a preacher of righteousness; and he, too, warned of a coming judgment. And I sent angels from heaven to reinforce his testimony,—and I did exactly as I said I would do.” What does it say of Noah? “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world.” The world that then was? No! The world that shall stand at last before the judgment seat of God when Noah is called as a witness, as a man who believed God, and who is a witness to the faithfulness of God. Just so in that great day you shall stand, if you believe not in Christ, without excuse before the judgment bar of God: as it was in the days of Noah, as it was in the days of Lot, “so shall it be also in the days of the Son of man.”

And that day, my friends, will be, according to this teaching, *to the ungodly a day of destruction*. The flood came and destroyed them all; the fire and brimstone came and destroyed them all. The great Judge shall come—it is not the final judgment: that will be after the millennium—but that at His coming He will visit men with destruction, is absolutely certain. What shall He come for? To pour judgment upon all them that know not God, who believe not God, and obey not the gospel of our Lord Jesus Christ.

III.

Let me turn just a moment, and I have done, to the other side of this truth, which is much brighter. THE COMING OF THE LORD WILL BE TO THE BELIEVER A DAY WHEREIN HIS SALVATION WILL BE COMPLETE. "Until the day"! What day? The day that Noah entered into the ark, and God shut him in. "The same day"! What day? The day that Lot went out of Sodom—the fire and brimstone came. I think that means that there will be somebody going into the ark right up to the very day the Lord comes. Do not say that the day of revivals is over. If one soul can be saved, I do not see why the Lord cannot save a hundred; for wherever a soul is saved that is the regenerating work of the Lord. And if a hundred can be saved, why not a thousand? And if a thousand, there is no reason why a million may not be saved. I believe that right up until the last moment people will be being saved, until the day when the Son of Man comes as the lightning. Perhaps a minute before He comes some poor sinner will say, "God be merciful to me a sinner"; and he, too, will enter the Ark. Right up until the last, let us preach the gospel; till He come, let us speak everywhere, bringing as many as we possibly can to the light. Let us be at it, always at it—out on the street, anywhere—that we may win many for Him "till He come". He has promised to be with us all the days. Therefore let every day be a day of grace, a day of salvation.

I do not suppose that either Noah or Lot understood all that God had told them until the day of judgment came. My friends, this is a very precious Book, we would not part with it for anything in the world; but I do not think any of us know very much about it. There are some promises that have been exceedingly precious to us. But five minutes after the Lord has come like the lightning, that Book will appear in a new light: it will be a new Book. When we are actually within the Ark and the Lord has shut us in, and we see God's judgment falling all about us, and we shall know that by His abounding grace we are saved, we shall understand in that day the love of Christ, we shall understand salvation by grace as we have never understood it as yet. When He comes all our troubles will be over. We shall have no more trouble after that. When Jesus comes, when He actually comes, like Noah, we shall be in the Ark; like Lot, we shall be out of Sodom; we shall be out of harm's way; we shall be saved. What a blessing it is that we are able to look forward to that day!

I wish I could just begin to preach to you now. I would try to describe to you what it means to be a Christian here, and what it must mean hereafter. One thing I am sure of: that will be a day of great comfort and inspiration to us, when the Word of God is proved to be true. Did you notice, you who were here this morning, in the reading of our lesson that there was a great principle in that text? Let me pass it on to you: "These things understood not his disciples at the first"—when the people took branches of palm trees, and went before Christ, crying, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord"—"but when Jesus was glorified, then remembered they that these things were written of him, that they had done these things unto him." And when in that truer and more complete sense, our Lord is glorified at His reappearance, we shall understand as we cannot possibly understand now all that is written in this Book. But what a blessed thing it is that we may know here and now that all our sins are forgiven, that we are in Christ, and that we are out of harm's way! "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Are you in the Ark? Are you safe in Christ? Are you trusting Him wholly? Have you assurance of everlasting life to-night? If you have, then the day of the Lord will be a day of gladness and glory to you: it will be the marriage of the Lamb; it will mean passing into the banqueting house. May the Lord help us this evening to make choice of Him if we have not done so.

And as for you who are Christians: I wonder if there are some lukewarm Christians here to-night?—Sunday-go-to-meeting Christians, just coming to church on Sunday, being religious once a week, and being a little bit good the rest of the time—not one hundred per cent. for Christ, not out-and-out for Him all the time, not witnessing for Him. Oh, when He comes, how we shall wish that we had given Him all there was of us! If we come to Him, as some must come, I fear, with nothing but leaves, all their works destroyed—wood, hay, and

stubble; and they themselves saved, yet so as by fire, by God's abounding grace—but with nothing at all to bring to Him Whom they love,—what a disappointment that will be! You have heard that story—I have told it somewhere before, but it may be some of you young people have not heard it—of a lady who had a dream that she was translated into the celestial city, and conducted through the great streets by one of the angel guides. She was shown about much as we show our friends about down here. "So-an-So lives here, and So-and-So lives there." 'You know how these city buses take people round the city, and the crier tells of all the important people who live on the different streets. Well, the angel took her around and showed her certain houses; then brought her to the place where she was to live. It was rather a fine house, a glorious mansion. It was a better house than she had ever lived in; and she was perfectly satisfied with it until her eye caught sight of another still more beautiful and much larger. She was told that that was for So-and-So, and the angel mentioned the name of her coachman. "That for him! He was my coachman; he drove my horses; he was my servant on earth, and he is to have that glorious mansion, and I am to have this! It is better than anything I have ever had, and yet in comparison how far behind him I have come!" "Well," the angel replied, "we did the best we could with the material you sent up. You did not send up much; and we did the best we could. But John did not live for earth: he lived for heaven. He, in his lifetime, had his evil things; but now he is to have his good things: this is his reward."

There will be a great many Christians when the Lord shall come, who will discover the folly of having tried to walk with the world and with Him. They will be saved if they are really His, "yet so as by fire." All their works will be burned. Would you not like to have a great many people there saved because of your testimony? There is nothing that brings such joy to my heart as I go about like finding people—not as many as I would like, but occasionally I meet them, and it is wonderfully sweet—who say to me, "Mr. Shields, I want to shake your hand." And I say, "Did I ever meet you before?" Sometimes the answer is "Yes", and sometimes he or she will say, "No, I never met you personally; but some word you spoke led me to Christ." I feel like leaving the rest of the congregation and talking to that person for an hour or so, to find out how he is getting along. Oh, what a great joy it will be when Jesus comes if He brings with Him some souls we have led to Him! Someone said to me this morning, "Well, the Lord is with you; the Lord is blessing you, the Lord is using you. Of course, some people say that it is only because He uses the base things of the world." "Well," I said, "Hallelujah! Then He will get all the glory. I do not care if they say it is because He uses the base things of the world; or the things that are despised, or the things which are not, so long as He gets all the glory." I am living for that day: I am living for pay-day. I do not expect to get very much down here; but it is worth while making an investment against that day of testing, when Jesus shall come to reward His servants.

I am going to give an invitation to-night, not only for those who are not saved, but also for those who, being saved, have never confessed Christ. I also want to give an invitation to those of you who are Christians to put Him first. I wonder if there are any theatre-goers here to-night? Would you like to be found there when Jesus comes? I wonder if there are any dancing people here to-night? They tell a story that someone reported to Spurgeon that one of his members was in the habit of going to a certain dance-hall. Without saying anything to anyone Mr. Spurgeon decided he would go and see for himself. There was an entrance at one end and the orchestra was playing at the other end. Spurgeon was known to all London: his portrait was in all the papers; everyone knew him; everyone on the street could tell who he was. And as he pushed open the door and walked in, the leader of the orchestra who was standing with his face toward the door, saw him and dropped his baton. The orchestra, not understanding, stopped; and the dancers came to a standstill. There was silence. They looked around and saw the great preacher standing in the doorway; and he said; "If my presence so alarms you, what would you do if Jesus Himself should come and find you here?"

Oh, why can we not be His alone, His wholly? Shall we not do so from to-night? Shall we not yield ourselves wholly to Him, and let Him have first place?

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EDITORIAL

"JOY COMETH IN THE MORNING."

What are the characteristics of the Angel of Joy? With whom does she consort? How does she minister to human worth and character? What does she accomplish of enduring value when she "cometh in the morning"?

1. Let us examine *Some of the Characteristics of True Joy*. Joy is always to be distinguished from the fair but fickle sprite called Mirth. Mirth has a melodious voice, but it is of a very light quality, and is unequal to any deep-toned hymn of praise. Her eyes are full of laughter; her mouth betrays a bewitching sense of humor; and her tongue is always trilling some light and lilting song. She is a gay companion for those who are seeking pastimes, for her feet are swift and airy; they are never long in one place; and when Mirth has passed, she does not leave even an enduring footprint behind her. But Joy has a voice of great compass, and of high quality. She can sing as lightly and blithely as Mirth with little children, and on appropriate occasions; but she shows her full powers and the direction of her desires when participating in some glorious oratorio. Her eyes are full of laughter, too; but it is of a deeper and richer quality—they are wells of satisfaction, worlds of unmixed delight. Joy's mouth is made for smiling, and for gracious words, and for the speech of unfailing friendship. She, too, is roe-like in her coming; she can be "like a roe or a young hart on the mountain of Bethel"; but coming early in the morning it is her pleasure to abide even after the sun is down. Joy is therefore stronger than Mirth, and more constant in her ministry.

Another distinguishing feature of this good angel consists in the fact that *her character is rooted in her nature*. Nature is a stronger and deeper word than character. Character is abiding; it is that which is cut or engraved; but it may be made up of that which is natural and acquired. Nature involves the essence of things. The leopard's spots, and the Ethiopian's skin, are the marks, not of character, but of nature. Thus a character which is laboriously built up of natural and acquired qualities, may be overthrown by a sudden eruption of an underlying nature.

Like smiling vineyards on the slopes of a quiescent volcano Mirth may fill the air with rollicking laughter, where only fear and trembling would be the appropriate attitude of soul. But there is no lava beneath the laughter of Joy! Her everlasting songs echo from the everlasting hills. Her character, her outward form, is but the expression of her real nature, of what she is essentially. Or to change the figure, Joy is not a manufactured thing, an artificial production. Joy is a fruit, "The fruit of the Spirit is Joy." Therefore Joy is intimately related to life. It is not physical only,—the exhilaration of a motor ride is not joy. Nor is it mental only. The man of science finds in his discovery intense delight as an intellectual achievement; but he does not find joy. Joy in its fullest meaning is moral. "As the crackling of thorns under a pot, so is the laughter of the fool." Such is not the laughter of Joy. Joy finds her being, her life, and movement, in right relations. This is the genesis of Joy: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full. I will see you again, and your heart shall rejoice, and your joy no man taketh from you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

Thus we may say of Joy as of Hope, that she is an angel of God, and comes to us from the mountains of Bether, and from the place called Calvary. When sinners repent "there is joy in the presence of the angels of God"; for repentance is the beginning of a new nature from which joy springs.

It is characteristic of Joy that *her ministry is sometimes exercised in silence*. We have already said that she has a rich voice and an eloquent tongue. When Joy sings or speaks all ears are attentive. But she is more than a singing or a talking angel. She loves to be the companion of quiet hours. Sometimes she waits upon a book of holy thoughts and high desires. And he who draws water out of the wells of salvation which are found in the Book of books will always do it "with joy." When faith, like Eliezer, draws near to the well-side, this angel, like Rebekah, is always waiting to let down her pitcher for him to drink. And it is well for us to reflect that there is a deeper satisfaction of soul than the lips can express; that there is a heaven of silence as well as of speech; a joy of meditation as well as a joy of action; a joy of growth as well as a joy of planting; a joy of progress as well as a joy of culmination.

And Joy comes often as a silent angel to witness and assist the souls' commerce with the skies; to share the souls' revel in the spiritual blessings in heavenly places in Christ. There is a joy which is "unspeakable and full of glory."

Another characteristic of this angel is that *her visits are sometimes as secret as they are silent*. This queen does not always raise the royal standard when she is in residence. It is true that the heart knoweth its own bitterness, and it is also true that "a stranger doth not intermeddle with its joys." The angel of Joy exercises her ministry to the individual, and often displays her greatest powers when none by God is near. When we were younger, and had had less experience of life, we were disposed to estimate religious joy by the volume of its expression; but now most of us have learned that the real springs of life are secret; that the costliest gems are not displayed in the jewellers' window; that the tenderest words are not spoken in the market place; that the hardest lessons are learned in solitude; the most effectual prayers are breathed within the closet; and the deepest joys are found in the secret of the tabernacle of the Most High.

In this day when people are disposed to live in houses without blinds; to read what books they read aloud and in the public view; and to nourish their religious life only on public religious exercises, we commend the ministry of this sometimes silent and secret angel of Joy.

But we might continue our recital of Joy's characteristics almost indefinitely. We might speak of the suddenness of her appearance; of how her store-houses, like Joseph's, though long in filling are suddenly thrown open; of how her coming is sometimes, as to Sarah and Abraham, long foretold by Faith and Patience; but time forbids. Only remember, she is an angel of God; she is not like Mirth, of fickle, fleeting, temperament; she is never superficial, she is often silent and secret in her ministry, but that she makes one to rejoice in order to bring gladness to the multitude.

II. Let us now enquire *With Whom This Good Angel Consorts*. "Birds of a feather flock together"; and the same is true of angels and of principles. There are moral as well as temperamental incompatibilities. Isaac and Ishmael will not long dwell together; and it is inevitable that Jacob and Esau should some day come to the parting of the ways. There are certain plants which may grow together to their mutual profit, and there are certain flowers, which, without deterioration, may bloom together in the same garden. And the same is true of moral principles and of spiritual graces.

The angel of Joy is careful of her company; and there are places, and principles, and persons, with which she will have nothing to do.

The angel of Joy *will never consort with "the spirit that now worketh in the children of disobedience"*; nor with those who walk according to the course of this world, according to the prince of the power of the air. We have said that Joy finds her very life and being in right relations; therefore to wait upon the children of disobedience would be her own destruction. The spirit that now worketh in the children of disobedience is a spirit of carnal pleasure, of intellectual pride, of worldly wisdom; and often stimulates the voice, and puts

on the robes of Joy; but in fulfilling the desires of the flesh and of the mind there is no true joy. Joy never dwells where the divine law is infringed; and the disobedient, therefore, are denied this angel's ministry.

Nor does this angel ever attend the steps of the unbelieving. Unbelief chooses to travel by night. It prefers a fire-fly to an angel, and the phosphorescence of decay to the light of the promise of immortality. But the angel of Joy attends the pilgrimage of those who follow the pillar of fire and the pillar of cloud, and whose eyes behold the land that is very far off.

There is a resemblance between Hope and Faith. They are twin angels and we have found them to be so in our own experiences. But we will readily recognize that *Joy is a kindred spirit to these two*, and that all three are related to the sweet angel of Peace. Here is a group picture: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Hope, Joy, Peace, Faith, all working in concert that Hope may abound, and all servants of the Holy Ghost. Hope and Faith are closely related, and the angel of Joy is related to both, and to Peace. Peace is not a pioneer, she gathers out no stones, and casts up no highways. She is a gentle minister, of sweet and soothing presence, and always follows in the wake of sturdy and heroic Faith, and provides in her all-pervading presence the earnest of Hope's great expectations. But Joy is no more a pathfinder than Peace. Joy is a follower and supporter, rather than a leader. It is the part of Joy to admire the exploits of Faith; hence she never parts company with Faith. It is equally her mission to exhibit the excellencies of Peace; therefore Joy is inseparable from Peace, and Peace from Joy; and Peace may dwell in the heart of Joy even in times of battle and of war. And it is the function of Joy to make Hope's resplendent anticipations the theme of all her songs; she is, indeed, Hope's own laureate to sing her praises, that Hope may abound. Thus we see we cannot have Hope without Joy; and we cannot have Joy without Peace; and we cannot have either without Faith. These four consort together, and minister to us only through the power of the Holy Ghost.

But we should miss a very important aspect of our subject were we to fail to point out that *this angel often comes to us disguised*. She came disguised as a jailer to Joseph; and when she had wrought her will with him, she put a gold chain about his neck, and a ring on his hand, and crowned him with honour. And when she had thrown off her robes, he saw that the keeper of the prison had been the angel of Joy! She came in the guise of gaunt Famine, attended by Bereavement, to Jacob. But in due time, surrounded by his family, he saw that the angel of Joy had redeemed him from all evil. To Mordecai she came clothed with the sackcloth of neglect, and her head covered with the ashes of ingratitude. But, anon, arraying him in purple, and putting the crown royal upon his head, she led him on the king's horse through the city, proclaiming, "Thus shall it be unto the man whom the king delighteth to honor."

And still she comes to us in strange garments. As the angel of pain we behold her; as the angel of sorrow we shrink from her; even as the angel of death she sometimes appears to us. But still behind the veil the smiling face of Joy awaits disclosure:

"When rises first the flush of hope,
The saddest heart can sing;
Yet not, for this alone, my soul,
Thy cheerful praises bring.

"Are there no hours of conflict fierce,
No heavy toils and pains,
No watchings and no weariness,
That bring their precious gains?

"O could we once believe the prayer,
Our lips repeat in vain,
Then, as of old, we should be still,
And 'walk with God' again.

"And sorrow's face would be unveiled,
 And we at last should see
 Her eyes are eyes of tenderness;
 Her speech but echoes Thee."

The angel of Joy is *the inseparable companion of duty*. And the path of duty seldom lies, in this present life, along streets of gold; and while "green pastures" are touched here and there as resting places, the paths of righteousness are often steep and stony, and lie through an enemy's country. But these angels I have spoken of never fail to keep the dutiful soul company all the way.

And whoever treads the path of duty with Faith in Him who died, and at Peace with Him Who lives, with Hope in Him Who reigns, and Who will come again, shall not fail of the ministry of the angel of Joy.

"Since all that I meet
 Shall work for my good,
 The bitter is sweet,
 The medicine food;
 Though painful at present,
 'Twill cease before long;
 And then, O how pleasant,
 The Conqueror's song."

"GIVE ME A RIDE?"

Sometimes when on the road a motorist will meet with boys and girls who cry, "Give me a ride, Mister?" They are out to play. They do not care which way they go so long as they can get a ride. The other day we saw a man about to cross the street who appeared to be turned toward the same direction in which we were travelling and we offered him a lift, but he replied, "Thank you, but I am going in the opposite direction."

Thus, too, on life's highway our response to the overtures of those we meet will depend upon whether we are waiting for a ride or are going somewhere. There is no virtue in making a labour of life. There is no merit to be gained by trudging along the dusty road until our feet are sore just for the sake of walking. There is no wrong in riding providing the chariot is going in the right direction. The main thing is that we should steadfastly set our face to go to our Jerusalem. Let us stand by our principles; let us press toward the mark; let us continue in His Word; let us declare plainly that we seek a country. But so long as we are directed toward truth and righteousness, let us gratefully accept the lifts which are offered. "The chariots of God are twenty thousand, even thousands of angels." There are many going our way! Do not refuse their ministry: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Yes, the Narrow Way is thronged with divine ministries. He who said, "I am the way," also said, "I will give you rest"; and He who said, "I am the truth," also promised, "My yoke is easy, and My burden is light." Let us try to learn to be good and to do so easily; to be true amiably; to be strong tenderly; to be faithful and just mercifully; let us always ride when the chariot is going our way! That is the meaning, in principle, of the admonition, "If it be possible, as much as lieth in you, live peaceably with all men."

But beware of the religion which is looking for a joy ride, which cares nothing about direction, if only it may ride in ease. This is the way of compromise and moral neutrality. This is the way of spiritual declension, and barrenness, and dispeace, and, in the end, utter spiritual destitution. Let us say "No" to the invitation to ride, however luxuriously and swiftly, when the carriage is travelling in a direction opposite to the Word and will of God. It were better to walk toward "bread enough and to spare," than to ride toward want; better to plod toward honour than to ride toward shame; better to walk out of Egypt with Moses into freedom, than to ride with Pharaoh into the sea of judgment. We do well to enquire of ourselves, Are we out for a ride? or are we going somewhere?

The Jarbis Street Whole Bible Sunday School Lesson Course

Lesson XX.

August 16, 1925

THE FIRST NOTES OF LOVE'S MUSIC.—Song of Solomon, chapter 1.

The Song of Solomon is one of the most profoundly spiritual portions of Scripture. There will always be some who will scoff at it as a mere human love song. Those whose religion is but a superficial experience, to whom Christ is little more than a historical figure will never appreciate the raptures of love this song depicts. But believers to whom Christ is precious will always find in it a vehicle of expression which loving hearts will use to magnify the Lord.

The Song is largely in dialogue form, the Spouse and her Beloved speaking in turn to each other. It is the voice of the Bridegroom and the Bride. It expresses the devotion of every renewed soul for the Well Beloved, and of the Church collectively for her Divine Husband.

I. Of All Songs this is the Most Excellent.

All love inspires song. The love which finds expression in our human relationships is the best there is in us. But here is a theme which transcends and outlasts all others. Here is a Lover who never dies, Whose love never grows cold; a Lover Who loves the unlovely, and unloving, and unloveable. Here, too, is a love that redeems, and recovers, and rehabilitates the lost.

II. The Spouse is the First to Speak.

1. The kiss of the divine Bridegroom may be a reality. It is thus a personal Christ lavishes His affection upon us. We need in these cold and formal days to recover this sense of personal contact with the Unseen: "Let him kiss me with the kiss of the mouth."

2. A sense of the love of Christ is the most exhilarating of all experiences. To be loved by anyone is to be enriched—but to be loved by the Lord is to have a foretaste of heaven: "Thy love is better than wine."

3. The Spouse expatiates upon the healing qualities of her Beloved's name: "Because of the savour of thy good ointments thy name is as ointment poured forth." What a sweet savour there is about anyone of the many names of Christ. What a subject of study—the various names of Christ. In the Old Testament He is "Immanuel", God with us, "The Lord our Righteousness," "The Lord our Banner;" He is a Friend, a Brother, Teacher—but more than all, He is called "Jesus" because He saves. What healing there is in every name He bears! Every name is a box of ointment.

4. There is an attraction in the name: "Therefore the virgins love thee." Mention some of His many names and see how their music charms one.

5. The Spouse begs her Beloved to "draw her." Prayer will bring us near as He draws us. "No man can come to me except the Father which hath sent me draw him."

6. But those who pray must have a willingness to run: "We will run after thee."

7. Such aspiration is always answered: "The king hath brought me into his chamber."

8. Then may the redeemed soul resolve to make his soul's Lover his rejoicing. It means we must delight ourselves in the Lord, and remember His love constantly.

9. Confession of unworthiness is a healthy exercise of the soul: "I am black but comely," etc. So are we black—Oh, so black! But how wonderful that we should be "comely" in His eyes!

10. A sense of unworthiness will humble us, and a humble spirit will attract our Lord. (Verse 6.)

11. Here is a model prayer for one who has lost the sense of the Divine presence in verse 7.

(a) How to address Him: "Whom my soul loveth," "Whosoever loveth is born of God." If we can address Him thus our prayer cannot fail of an answer.

(b) Where are His haunts and where does He feed His flocks? He ever meets with those who meet in His name. He can be found in the pages of His Word.

(c) Why indeed should we forsake Him for others? Ruth's experience with Boaz is useful here: She was to abide fast by his maidens and not be seen in other fields. It is easy to lose Christ if we go where we know He will not go, and easy to find Him if we go where He has promised to meet us.

III. The Spouse is Instructed in Her Search.

"If thou know not, O thou fairest among women," etc. (Verse 8.)

1. How we appear in His eyes: "O thou fairest," etc. If we knew how much Christ loves us, and how precious we are in His sight, we should find ourselves drawn irresistibly to Him.

2. He will be found by the footsteps of the flock. Christians often find their greatest blessing in serving others. Christianity is a social, as well as a personal matter. We shall find much as we trace the footsteps of the flock we can find nowhere else.

3. The king describes the object of his affections as she appears to him. (Vs. 9-11.)

4. The two lovers vie with each other in expressions of affection. (Vs. 12-17.) What secrets are wrapped up in a loving heart! What secret fellowship we ought to have with the Lover of our souls.

Lesson XXI.

August 23rd, 1925

LOVE'S MUSIC IS CONTINUED.—Song of Solomon, chapter 2.

We have in the second chapter a further dialogue between the lovers. It is well that we should talk much with our Lord. Seeing His name is as ointment poured forth, it will be refreshing for us to call Him by name, even his many names; and talk with Him in the most intimate fashion about all that concerns us. Then we shall be sure to hear His voice: Bible reading invariably leads to a dialogue; we hear God speak, and we speak back to Him.

The numbers in the lines below indicate the verses upon which comment is made. 1. It is the spouse rather than her lover who speaks saying, "I am the rose of Sharon, and the lily of the valleys." She is not altogether devoid of beauty; but she likens herself to a very humble flower, and she thinks she can be nothing more than that in her lover's eyes. After all, humility is one of the choicest of all graces, and one of the most attractive. 2. Her lover answered her saying, "As the lily among thorns, so is my love among the daughters." As though he had said, "You may be only a lily of the valleys, and you may thus entertain a very modest estimate of your beauty; but in comparison with others, you are as a lily among thorns." It is very wonderful that Christ should see anything in us, and yet His gracious eye discerns it and sees in us some lily-like quality. 3. These lovers mutually magnify each other, and now it is the spouse who speaks and says, "As the apple tree among the trees of the wood, so is my beloved among the sons". And then she tells us of what she had found in her beloved: she had sat down under his shadow with great delight. It is a high privilege to rest under the shadow of the Almighty when the scorching sun is high in the heavens and no shade is anywhere to be found; it is a blessed thing to be able to come to Him Who is as an apple tree among the trees of the wood, Whose shade is thick and refreshing: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from

the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand: The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

But she found more than shade in him: resting beneath his shadow, she found his fruit sweet unto her taste. Thus our Lord is "as the apple tree among the trees of the wood"; He brings us fruit where they bring us nothing. He is more than man; He is God and beside Him there is none else. And what luscious fruits come to us as we sit beneath His shadow! He gives us a taste for that which He produces, so that we delight in it. 4. She now speaks not only of what he is, but of what he has done. He brought us into His banqueting house, and His banner over us was love. If we retrace our steps and study the philosophy of our own salvation, we shall most certainly conclude that we did not come to the banqueting house of ourselves, but He brought us through the instrumentality of His Word, and by the power of His Spirit,—through the sweet constraint of His grace, we were induced to come. We found also that His table was a banquet: He does not call us to meagre fare. Here we are reminded of the parable of when a message was sent out, "Come, for all things are now ready." 5-7. These verses represent the bride as resting in the love of her beloved; and she charges her maidens not to awake him, nor to disturb him till he shall please. Too often we are like little children pulling at their mother's skirts, unwilling that she should be quiet for a moment, or that she should have any rest. Prayer is something more than nagging. It is well to be so satisfied with our Beloved that we can make this the language of our hearts: "See that ye stir not up, nor awake my love, till he please."

8. Here the believing soul exclaims on hearing the voice of "my beloved". Nothing expresses personality more than the voice. Here she distinguishes the voice of her beloved from all others. Thus our Lord has said, "My sheep hear my voice." In the world to-day there are many who would tell us that God has not spoken, to whom the Bible is as other books; but the renewed soul when reading it exclaims, "The voice of my Beloved." Faith does not weary of His tarrying. The same one who exhorted her maidens not to awake her lover, now expresses her confidence that he will come with all speed, "Behold, he cometh leaping upon the mountains, skipping upon the hills." She says he is like a roe or a young hart. It is a blessed thing to have this view of our Lord, that He wastes no time, that He does not tarry unnecessarily, that He always keeps to schedule. She represents him here as standing behind the wall and looking forth at the windows, shewing himself through the lattice. To the view of faith, our Beloved always seems to be looking out of heaven's windows; we feel that it will not be long before He comes. He maintains an attitude of desire toward us, longing to communicate with us. 10-13. She hears her beloved calling her to a more intimate relationship, as though he would for ever terminate the time of separation: The spring has come, the voices of summer are in the air, the flowers appear on the earth; and in consonance with this expression of abundant life, he bids her come to him: "Arise, my love, my fair one, and come away." Thus it is our Beloved is ever calling us to the heights, calling us to the summerland of the heavenly places wherein we are

blessed with all spiritual blessings in Christ. 14. He calls his beloved by a tender name: "O my dove." Pure in his eyes, but how utterly helpless!—sheltering in the clefts of the rock and in the secret places. But he calls to her to let him hear her voice.

A brother told us recently of being called by long distance telephone from Vancouver, nearly three thousand miles away, in the early morning; and, answering the telephone, he heard his daughter's voice on the line. Though separated by that long distance, he said that her personality—all that she was to him—expressed itself in her voice; and his father's heart thrilled with the music of it. He thought back through the years and remembered when she was a baby, and then a little girl, and of how she grew up to womanhood; and had been separated from him for many years. But when he heard her voice over those nearly three thousands of miles of wire, he felt as though she stood by his side. So our Beloved bids us talk to Him over what sometimes seems to us infinite space, which space is bridged by His gracious Presence until we feel ourselves at His side. He would hear our voices and see our countenances. Ought we not to think of prayer not only as an exercise which brings us renewal of strength, but as one that delights the heart of God, and gives Him the joy of hearing the voice of His beloved?

15. This verse is very suggestive. These lovers choose to walk in the vineyard, and the vines have tender grapes; and there are foxes, little foxes, that spoil the vines. He asks that they may be removed. So are there many things in every human life which mar its beauty and destroy its fruitfulness. 16-17. She rejoices in their mutual possession of each other: "My beloved is mine, and I am his." Perhaps there is no more thrilling experience than to know that one is loved by one beloved, and to have the consciousness of possession. So faith can say of Christ, "He is mine and I am His." She bids him come to her swiftly through the darkness and to lose no time, that until the day break to be like a roe or a young hart. This is an anticipation of the concluding words of Revelation: "Surely I come quickly. Amen. Even so, come, Lord Jesus."

Note: We print herewith the lessons for the next two Sundays. Because we lacked space we omitted the first lesson from last week's Witness. We have heard from several urging us to continue these expositions, one man calling the office by long distance telephone.

BAPTIST BIBLE UNION CONFERENCE IN JARVIS STREET.

At the Seattle meeting of the Baptist Bible Union the Executive of the Union was authorized to take into consideration the launching of a new Foreign Mission Movement, because hundreds of the pastors and churches of the Northern Baptist Convention have lost all confidence in the Foreign Mission Board of that Convention. After a good deal of consideration and planning to find a convenient time and place, it has been decided that the Executive will meet in Jarvis Street Church, beginning August 30th. The actual sessions of the Executive will probably not be held until Tuesday, September 1st.

The members of the Executive Committee will come to Toronto for the discussion of business; but while here, there will be evening meetings which will be addressed by the visiting members. It is expected that the whole Executive will be in attendance, including Dr. W. B. Hinson, the great preacher of Portland, Oregon; Dr. W. B. Riley, Minneapolis; Dr. J. Frank Norris, of Fort

Worth; Dr. O. W. Van Osdel, of Grand Rapids; Dr. W. L. Pettingill, of Philadelphia; Rev. H. O. Meyers, of Des Moines; Rev. Arthur Fowler, of Hamburg, N.Y.; and while we are not yet certain, we are hoping to be favoured with the presence of that great scholar and preacher, beloved of all his brethren, Dr. F. W. Farr, of Los Angeles.

These evening meetings will be held during the first week of Toronto Exhibition when thousands of visitors will be in Toronto. This notice is sent out at this time in the hope that many visitors will plan their trip to Toronto for that week so as to have the advantage of the ministry of these mighty giants of the faith.

TO OUR WITNESS READERS.

A brother who has been visiting from California, when bidding us good-bye, said, "I am going back to try to get you a large number of subscribers for *The Witness*." We are sure that if our readers could realize all that this paper is accomplishing, those who now help us by recommending the paper to others and by sending us occasional subscribers, would be even more zealous in this work; while many others who hitherto have not done this, would enlist in this service. *The Witness* is not a commercial enterprise; it is not even good business from a monetary point of view. The subject matter of *The Witness* is contributed without a cent of remuneration. The greater part of the work done on *The Witness* is done by the office staff without charge to The Witness Fund. The continued publication of the paper is made possible by the generosity of those who contribute to the cost of its publication. While it is not included in our missionary enterprises, yet we believe that it is a missionary enterprise in the truest sense. About a thousand ministers all over the American continent are reading *The Gospel Witness* every week. It is our hope that many of them find help in its pages. Some of these men of God who have no one to preach to them, but who must always be giving out to others, find the coming of *The Witness* to be very much like a pastoral call; it comes to them with a fresh message but recently spoken, and carries with it the atmosphere of the service in which it is delivered.

There are comparatively few of our *Gospel Witness* readers who could not send us in another subscription if he or she would try. We ask this of you, reader, as a favour. Think of someone to whom the paper would be a help; and then go and get his subscription.

WITNESS LENDERS.

Nothing pleases us more than hearing of the hundreds of cases in which *The Witness*, after being read by a subscriber, is passed on to others. We hope that this practice will increase more and more; for the more people we can get to read the paper, the larger its influence will be. At the same time, we make this suggestion: perhaps those who borrow the paper from others, or who, at least, receive it as a loan, might be induced to get the paper for themselves and to become *Witness* lenders themselves. We offer this also as a suggestion.

Then we should be glad if all those who, from the reading of these two paragraphs are moved to help us in this matter, in sending in their subscriptions, would tell us that they were led to such action through this exhortation.