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# The Gospel Witness

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

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

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## The Jarvis Street Pulpit

### DOES GOD CONTROL TORNADOES AND EARTHQUAKES?

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, March 22nd, 1925.  
(Stenographically reported).

"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—Job 28: 28.



HERE is a very significant Scripture in the Epistle to the Hebrews, to this effect: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Sin darkens the understanding, and hardens the heart, and sears the conscience, and benumbs the whole moral nature. There are people who cannot be shocked by anything. You will remember a few years ago how the world was moved by news of the Titanic disaster. In all the great cities of the world multitudes gathered at the newspaper offices; and men bowed their heads, almost in fear, at the evidence of what the forces of nature could do. A little while later we had the Empress of Ireland disaster; and that, too, in some measure, shocked the world. Then came the Great War. I recall reading in the early stages of the war that in the days of the American Civil War people became so accustomed to the horror of it that as it dragged out through the years, they wearied at last of reading the war news, and contented themselves with glancing at the headlines in the newspapers. And so we became used to the reading of the sinking of many Titanics, so far as tonnage was concerned, every day; and gradually became accustomed to hearing of the slaughter of hundreds of thousands of men, and we became hardened to tales of blood, until it ceased at last to shock us.

Then, there were such disasters, a few years ago, as the earthquake in San Francisco, and that still more terrible earthquake in Tokio, Japan. But we read in the newspapers of earthquake shocks everywhere—all these seismic disturbances are recorded in every observatory in the world, and the story of them is telegraphically put on your table for breakfast every morning. It may not be near home, but there are earthquakes somewhere all the time. A little while ago you had the unpleasant sensation right here in Toronto of feeling your

house shake. There is really no reason known to science why Toronto should not be laid in ruins and ashes by an earthquake like San Francisco, or Tokio. It is a fact that there are earthquake zones where the earth's crust seems to be thinner, and where the seismic disturbances are more frequent; but there is no reason why Toronto should not be destroyed in a moment. And we have long heard of tornadoes, of cyclonic disturbances. They are not new. And we have become accustomed to these things. But in your thought, go back twelve years; and pause to consider the effect upon the public mind of these frequently recurring horrors, until little by little we have become so accustomed to them, that we cease to inquire as to their moral and spiritual significance.

It is becoming in us, I think, to ask where God is in all these things; and whether we ought to see the hand of God in these occurrences. The modern view of the universe has largely tended to eliminate the thought of a personal and transcendent God, whose hand is in all the affairs of men. God, according to the popular view, has locked Himself up in the cosmos, and everything occurs by the inexorable and invariable operation of natural laws, whether it be earthquakes, or tornadoes, or other things. That, my dear friends, to me, is a blind fatalism which is infinitely more terrible than the most extreme view of God's providential judgment. If we are the victims of blind force; if it be so that earthquakes, or tornadoes, or wars, or catastrophies of any kind, may, and must, occur according to the operation of laws fixed in the beginning, and whose processes are inexorable and invariable; if there be no personal God over all to Whom all these powers are subject, then there is little comfort in life for any of us.

#### I.

I ask this question, What has God to do with these things? I venture to answer that **THE SCRIPTURE PLAINLY AND UNMISTAKABLY TEACHES THAT ALL THE FORCES OF NATURE, NOTWITHSTANDING THE INEXORABILITY OF THE LAWS OF GOD, THAT ALL THE GREAT FORCES OF NATURE ARE SUBJECT TO THE CONTROL AND DIRECTION OF A PERSONAL, TRANSCENDENT, GOD, REVEALED TO MEN IN THE PERSON OF JESUS CHRIST;** that all these great powers are really in the hands of Him Whom we delight to acknowledge as our Saviour. Men talk about "the meek and lowly Jesus," about the gentleness, the longsuffering patience, the tender compassion, of Him Who appeared among men as the Friend of sinners,—and He is all that. But He is something infinitely more than that: He is God: "All things were made by him; and without him was not any thing made that was made."

Let us see the revelation of God in respect to these matters as contained in this divinely-inspired record. "Enoch walked with God: and he was not; for God took him"—in defiance of, no; by suspension of the laws of gravity; by bringing into operation another higher and superior law, Enoch was translated into the immediate presence of God. And there, written in the early pages of the holy Book, we are shown how God reveals Himself to be superior to all natural powers.

Again: The story of the deluge is to the effect that the fountains of the great deep were broken up, and the windows of heaven were opened; and by God's direct interposition, the whole earth was covered with a flood of judgment. I am not surprised that the natural man finds difficulty in accepting that record; I am not at all surprised that the evolutionist who rules God out as a present, personal, Ruler in this world, should dissent from the teaching of Scripture. But I am viewing this matter from the standpoint of one who believes that this Bible is the last word on all these subjects; and that while it is not given to us to teach science, it will never be found to be contrary to any established fact of science, for truth never contradicts itself: it is in agreement in all realms. And here you have a story which tells us how God came into the world in judgment; how He used the powers of nature to carry out His purposes of judgment.

Then, come into the book of Exodus, and you have another story of how God, contrary to nature, parts the sea; and leads His people through on dry land, and a nation is born in a day. Indeed, the New Testament finds in that story an analogy to the ordinance you witnessed to-night; for we are told that all our fathers were baptized unto Moses in the cloud and in the sea. Trusting to the shed blood of the passover lamb, saved by the blood, they left the old life behind them; they were buried, they went down into the grave; and they came up on the other side, to walk in newness of life. And the waters returned

and buried their enemies from their view. But it was a supernatural event; it was another evidence that God is the Ruler of the elements.

You will find in the book of Joshua another story where Joshua, by divine inspiration, commanded the sun to stand still on Gibeon, and the moon to stand still on Ajalon. And the sun and moon kept their places until God was avenged of His enemies. For one whole day, the record says, the Lord God stopped the clock of the universe to get His work done. Napoleon, as he saw the shadows lengthening at Waterloo on his side longed for but another hour's daylight; while Wellington prayed that either Blucher or darkness might come. But God gave Joshua what He denied to Napoleon: He gave him a longer day in which to wield the sword, and to execute judgment on the earth.

Now I admit at once that on natural grounds it cannot be explained; but I insist that this Book is a revelation of a God from Whom all laws proceed, and Who is Himself the Source of all law, Who is law:

"God is law, say the wise; O Soul, and let us rejoice,  
For if He thunder by law the thunder is yet His voice.

Law is God, say some: no God at all, says the fool;  
For all we have power to see is a straight staff bent in a pool."

God is above His works. That is the revelation of this Book: that He Who made the sun and the moon, and the myriad stars, has never put His sceptre by, nor surrendered His absolute personal control of that which He has made. I venture to bring you this message, that behind every law of nature, behind every power of nature, there is a personal, just, holy, almighty God, with Whom you and I will have to deal,—the Judge of all the earth.

There is another record: There was a famine in David's day; and the earth refused to bring forth its fruits. And David inquired of the Lord for the reason of his nation's material impoverishment. He received this surprising answer: "It is for Saul, and for his bloody house, because he slew the Gibeonites." Joshua had made a covenant, centuries before, by which he guaranteed security and immunity from judgment at Israel's hands to the Gibeonites, albeit they secured the promise by untrue means, by deception. But he made the covenant; and the covenant stood. Centuries afterward, Saul broke that covenant, and slew the Gibeonites. He treated the covenant made by his predecessor as Israel's ruler, as a scrap of paper; he disregarded his solemn pledge,—like the Premier of Ontario, in this beer matter. Yes, it is a fearful thing when men in public positions disregard their word. There is no stability left; there is nothing to be depended upon. That was what Saul did; and God answered by famine. The earth refused to yield her fruit until justice was done.

Again, in Elijah's day, Elijah prayed! I don't suppose Elijah was a man of science; I don't suppose he ever stopped to ask how the heavens were going to be closed, and the clouds dispelled, until the heavens should become as a blazing furnace for three and a half years, until every brook and river should be dried up. I don't suppose Elijah ever stopped to ask how that thing was going to be done. But Elijah believed in a God who could do it. He prayed—and God did it. And for three and a half years God locked up the treasures of nature that He might bring the nation to repentance; and Elijah prayed again; and the clouds came, and the rain descended, and the earth again brought forth her fruit. "Let all the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us."

There is a very close relationship between the moral and the physical. God's law is one; and when it is broken in one realm the effect is seen in the other. But still may point is that the revelation of the Book is that God is supreme; and that the powers of nature are subject to His control. I might bring you to other instances. The translation of Elijah took place long before aeroplanes were invented. Elijah went home in a chariot of fire; he went up by a whirlwind into heaven. Who made the whirlwind? Who summoned Elijah home? The Lord God of all the powers of nature, He did it, and He is the same to-day.

And when you come into the New Testament you find the miracles of Jesus recorded. He came to reveal God to us: what God is, and who God is. You know how He put His hand upon the powers of nature, how He accelerated the

process of the years, and from water made wine; how He showed Himself the Lord of the harvest, for He only accelerated the processes of natural law when He took the barley loaves and two small fishes and fed the multitude. That is what He is doing all the time, but He usually takes a little longer about it, that is all. Yet with a word, with the touch of His hand, He multiplied the loaves and fishes until the five thousand were fed.

How wonderful also is that story when He was asleep in the midst of the sea, and His disciples came to Him and said, "Master, carest thou not that we perish?" And He awoke and rebuked the winds and the waves, and said, "Peace, be still. And the wind ceased, and there was a great calm. \* \* \* And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" The answer is that He was not man only: He was God, He is Lord of the winds and the waves. That is why they always obey Him. What did we read to-night? He made "the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder." It is all in the Book: "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things; and by him all things consist."

## II.

May I ask another question? To what extent are these great forces of nature, if to any extent, TO WHAT EXTENT ARE THEY SUBJECT TO SATANIC CONTROL? I have heard some people say because the devil is described as the prince of the power of the air, that all these powers are at his command. He has great power; and we must not be found amongst those who are not afraid to speak evil of dignitaries. "The magicians did so with their enchantments." When Aaron threw down his rod, the magicians threw down their rods. Aaron's rod became a serpent, so did the rods of the magicians; but Aaron's rod devoured the rods of the magicians. When the Lord said there was to be a plague of blood, and Aaron stretched forth his hand, "the magicians did so with their enchantments." By some strange power they also were permitted to convert the waters into blood. "Oh," you say, "that is a fairy story." Yes, it is. It is a myth; it is a legend; it is all that; *but not to God's people when God is speaking!* I am not going to argue with anyone about the reasonableness of it. This is the Word of God; believe what He says, or give account to Him. He is telling you, not I. Then Aaron brought frogs; and "the magicians did so with their enchantments" and frogs came forth. Then followed the plague of lice; but for some reason the devil could not manufacture them; that was beyond him. And from that on, the magicians were impotent. And then the magicians said, "It is beyond us, this is the finger of God. There is a realm where we have no power at all."

You have read the story of Job, have you not? You have read of his troubles; how he came through the Chaldeans and the Sabeans. That can be accounted for, perhaps, in part. But mark you this: there came a messenger to Job saying, "The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them." And "there came a great wind from the wilderness, and smote the four corners of the house" in which his children were gathered; and they were all destroyed. What was the explanation of that? "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" Then the Lord gave Satan permission to work his will up to a certain measure in the life of Job. And the devil had power over the Chaldeans and the Sabeans, and was able even to command the lightning and the whirlwind. I was reading that this afternoon; and I said to myself, "Well, I saw some things thrown down last week." I was just about ten miles from the place where that tornado struck. I thought it was striking us in the hotel; it seemed as though the hotel was going to be lifted. Later, I passed through the zone of wreckage, and I saw great concrete blocks, great stone and brick building utterly destroyed, utterly demolished with that terrific power; and when I read that this afternoon, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?",

I said to myself, "That was a hedge that the devil could not blow down with his cyclone until the Lord gave him permission; and that was such protection that even the lightnings could not get at Job." Therefore the power the devil exercised was exercised by divine permission; only he was absolutely impotent until God removed the hedge.

Satan smote Job with boils also. In the New Testament you will find the power of disease attributed to Satan. "This woman whom Satan had bound lo, these eighteen years." Satan has power! Jesus was manifested to "destroy him that had the power of death; that is, the devil." The devil has the power of death; that is what Jesus meant when He said that we were not to fear them that have power to kill the body. After all, the most the devil can do to you is to kill the body—and that only by divine permission. But there is Another Who has power to destroy both soul and body in hell. That is God! "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

### III.

WHAT USE DOES GOD MAKE OF THESE POWERS? The first instance we have of its exercise was to translate a saint to glory; and I rejoice to know that when a soul is saved through faith in the precious blood, he is brought into harmony with God, and with all the powers of the universe. They are at his service: all the resources of nature are subject to the control, and at the command of the Saviour Who died for us. He can use them all to take us sweeping through the gates of the New Jerusalem, as He translated Enoch. I want to be on His side! "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

He used these powers to execute judgment upon the old world; He sent fire from heaven upon Sodom and Gomorrah, and upon all the cities of the plain; He broke up the fountains of the great deep; He opened the windows of heaven—all these powers are His to do the will of His dreadful holiness when He shall so command.

Another instance: I refer to the powers of nature used to bring a nation to repentance. When Elijah prayed all nature helped to bring about a revival. Indeed, to put it in a sentence, when we are right with God through Jesus Christ—listen! "He hath reconciled all things unto Himself"—all creation becomes your servant, and all the worlds are yours. "All things are yours; \* \* \* and ye are Christ's; and Christ's is God's."

But I want to remind you, my friends, that the God Who speaks to us in the person of Jesus Christ, and Who offers us His abounding grace, is a God of judgment, too; and that all these powers are at His command. I toured the battlefields in France; I walked over the ruins of several French cities where there was nothing to shelter anyone from the storm; I saw those great buildings destroyed by human power, drenched with gas until the ruins were made green from the poison. I remember a point of vantage in the valley of the Somme, when, looking out over that wastage as far as the eye could see, there was not a living thing to be seen at that time; and it seemed to me that a superhuman power had been at work. But it took months to do that! But only God could do what I saw last week. I said to myself, "T.N.T. and all the other high explosives are like a child's firecrackers compared with the forces which God has in His armory." One man described the destruction of one of those towns in this way: he said, "There was a peal of thunder, two flashes of lightning in rapid succession, and then silence." In one place they uncovered a schoolhouse. There were two hundred and fifty children there; and they had taken out eighty bodies at this time, and there were no parents to inquire where the children were, for they, too, were either dead or injured. Not a week, not a day, not an hour, not a half hour, not a quarter of an hour, but just one awful, irresistible, stroke from the Almighty, and nothing left!

I do not know why it came; I am not concerned to inquire, only to suggest that the Bible has a record of what God has done in the past; it has a prophecy here of what He is going to do in the future. "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" God declares that these terrible powers of nature are in His hand to execute judgment when His hour shall come. Did you ever read this—I am done in a

moment—the book of Revelation is a prophetic book; it has to do with the future: “And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.”

Read that book of Revelation, and you will find that it predicts that there is a day when all these powers which are in His hand, will be used to execute judgment upon the ungodly. “The fear of the Lord, that is wisdom; and to depart from evil is understanding.” I frankly tell you that I am afraid of God. I heard some men talking down in southern Indiana last week. They were talking about these terrible forces of nature, and how incredible it seemed that any wind could possibly blow that could accomplish such things. I saw myself great freight cars loaded with lumber, solid blocks of lumber just picked up and thrown on the side, turned upside down, and great masses of concrete, as though they had been blown up with dynamite—all that accomplished by God’s wind that He brought out of His treasures. And I don’t believe there was a man in all that country who was such a fool as to say that he was not afraid of that Power.

My dear friends, we had better be afraid, for the day is surely coming when God will judge the world in righteousness by that Man, Whom He has ordained; and He has power enough to do it. The whirlwinds are in His hand; the earthquakes are in His hand, and all the subterranean fires are subject to His word. I don’t know anything about them; but it is so easy for this God Whom we have all defied, and Whose mercy for some time we have all rejected, and Whose abounding grace some are rejecting still—it is so easy for God to bring us to judgment. And the wise man will be afraid, even of this subtle energy which we call electricity. Men that know this power, don’t defy it. The least of God’s weapons wise men fear.

What is our salvation? I love to remember that when Jesus died, there was an earthquake, and that the dead came out of their graves. When Paul and Silas sang praises to God at midnight with their feet fast in the stocks, suddenly there was an earthquake, and God shook the jail doors off their hinges, and set the prisoners free. And He can use the earthquake to deliver you, my friends. He can use the tornado to blow every obstruction out of your way and take you triumphantly to heaven if He wants to. I confess, and you may call me a coward or what you like, that I want to be on the side of these powers; I want to have them working for me, not against me; and the only way I know is this: that Jesus Christ has come and has taken all our sins upon Him, every one of them. He has paid our debt; He has restored the moral equilibrium; He has balanced the scales; and if we have Him, Who is the Rock of Ages, we can sing:

“While I draw this fleeting breath,  
When mine eyes shall close in death,  
When I rise to worlds unknown,  
And behold Thee on Thy throne—  
Rock of Ages, cleft for me;  
Let me hide myself in Thee.”

If we are hiding in the Rock of Ages, we need fear no power here, and no power hereafter, for all principalities and powers are subject to Him.

How many of us this evening, I wonder, will be wise in this: that we will begin to fear the Lord? “The fear of the Lord, that is wisdom; and to depart from evil is understanding.”

(A large number responded to the invitation).

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

### "YE WHICH ARE SPIRITUAL."

There is a significant verse in the sixth chapter of Galatians: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." It is a fact of general observation that even the best of men may sometimes be overtaken in a fault; they are not deliberate, flagrant, transgressors; but are suddenly surprised into the commission of some fault. When this occurs a serious situation in any Christian community arises. Others will almost certainly follow suit: for no man liveth unto himself. One bad apple in the basket is likely to spoil the whole basket; one dancing Christian is likely to lead others astray; one person whose tongue is uncontrolled is likely to destroy many. It is therefore important that faulty people should not be permitted to continue in their wrong doing; but that they should be restored for their own and others' sakes.

But how and by whom shall this ministry of restoration be exercised? Paul laid the responsibility upon such as are "spiritual"; by this, implying that certain power is required to restore the faulty to a life of fellowship with God. Who of us has not, by our own experience, discovered the necessity for a special spiritual endowment, in order to the exercise of this ministry? Paul seemed to imply that among the Galatian churches there were likely to be some people who were more spiritual than others. That is always the case.

What, then, is this spiritual equipment necessary for the restoration of the backslider? It involves first of all a certain spiritual discernment: only the spiritual can recognize the fault; the carnal Christian sees "no harm" in many things which offend the more tender conscience. Therefore, it is an obligation resting upon spiritual people to recognize when others go astray. But this spiritual equipment certainly implies a personal walk with God. Only those who are living in daily fellowship with God have power to restore those who are out of fellowship. There must needs be a freshness and joy associated with our religious experience, an exuberance of spiritual health, if we would lead others into a life of communion. All this implies that only those who walk in the Spirit can have such power.

What a blessing it is to have all the fulness of the life of Christ mediated to our souls by daily converse with the Spirit of God! This begets always an unwavering confidence in the Word of God; so that the spiritual soul is able to bring to bear the teaching of the Word of God upon the fault under consideration; and, at the same time, to bring forward the exceeding great and precious promises whereby we are made partakers of the divine nature.

All this is to be done "in a spirit of meekness," with a proper appreciation of our own disposition toward faultiness. Meekness is one of the graces of the Spirit. Nothing is more injurious to a sensitive soul overtaken in a fault than a spirit of censoriousness,—an attitude of unsympathetic fault-finding. Not thus are we to shepherd God's sheep, much less His lambs; but in the consciousness that we are frail and faulty creatures, and that only as divine grace holds us fast are we preserved from evil in thought and action; and only thus, in a spirit of gracious meekness, can we sympathetically lead the erring one back into a life of fellowship and joy.

Here is a call to spiritual men and women everywhere. By all means let us lead the unconverted to Christ; but let us at the same time, first in our own hearts, and then in the hearts of others, and in the whole church in which we have our membership, seek to cultivate the shepherd spirit, which will be ever watchful over wandering sheep.

### THE JARVIS STREET WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

Since the reorganization of our School, Jarvis Street has followed the Whole Bible Sunday School Lesson Course. Our teachers have found the course exceedingly interesting and profitable. The course, on the whole, was well arranged: at some points it suggested a too-hurried analysis of the books; but, notwithstanding, our School has found it a most useful guide to the study of the whole Bible.

The second installment of the Lessons, however, beginning with April 5th, while in the main, an admirable course of study, is not in any sense consistent with the title, "The Whole Bible Sunday School Lesson Course". We have nothing to say against the course, as such, except that it departs from the principle of leading people to study the whole Bible and to let the Bible, as such, speak for itself. This new course is rather a study in systematic theology.

The staff of the Jarvis Street Bible School has expressed its desire to continue the study of the whole Bible, as such; and has requested the Editor of this paper to arrange such a course. The principle of the whole Bible was followed in the lessons up to the end of the study of the book of Esther. Then we jumped to Isaiah; from there to Daniel; then to Malachi; and back to Habakkuk. We propose in the course which will be followed in Jarvis Street to begin with the book of Job. The first lesson in that course will be found in this issue.

The lessons in the book of Job will be as follows:

- April 5th: Lesson I—The Trials of Job, Book of Job, chapters 1 and 2.
- April 12th: Lesson II—The First Dialogue Between Job and His Friends, chapters 3-14.
- April 19th: Lesson III—The Second Dialogue Between Job and His Friends, chapters 15-21.
- April 26th: Lesson IV—The Third Dialogue Between Job and His Friends, chapters 22-31.
- May 3rd: Lesson V—The Speech of Elihu, chapters 32-37.
- May 10th: Lesson VI—The Discourse of Jehovah, chapters 38-41.
- May 17th: Lesson VII—Job's Answer and Jehovah's Evening Benediction, chapter 42.

The lessons in Job will be followed by selections from the Psalms. We have not yet had time to arrange the whole course, but announcement will be made at an early date. It will be sufficient here to indicate the general line of study. We shall study those Psalms whose exact historical position may be known in connection with the period to which they belong. We shall also study the Messianic Psalms together; and the Psalter as a whole will be used from time to time, especially for memory work. We propose at certain periods through the course to designate special memory lessons, when the lesson text will be committed to memory, and the lesson studied with closed books. We believe nothing is more important than that the memories of boys and girls, and men and women, should be stored with the exact words of Scripture. Proverbs and The Song of Solomon and Ecclesiastes will be studied against the background of Solomon's own history; and a special lesson covering the life of Solomon will be prescribed as an introduction to these three books.

Proverbs, also, will be used for memory work. As an introduction to Isaiah's prophecy we shall go back into the historical Scriptures, and take one or two lessons in the study of the reigns of Uziah, Jotham, Ahaz, and Hezekiah, in order that we may be familiar with the period during which Isaiah prophesied. The same principle will be applied to the study of Jeremiah, Ezekiel, Daniel, Hosea, and the other books to the end of the Old Testament.

A very large part of the Old Testament is biographical, because the principle of the Incarnation runs through the entire Scripture; and God has always taught His people through incarnations of the truth. Thus it is necessary that we should know the prophets, first of all, as men; and that we should be able in our thought to reconstruct the periods to which they belong, knowing something of the religious, social, and political conditions, under which they prophesied.



We believe also that there are passages in Isaiah and Jeremiah and the other prophecies which ought to be committed to memory. This principle will necessitate our going through the remainder of the Old Testament at somewhat slower speed than we have maintained up to the end of Esther. When one goes motoring, if the purpose of the journey is to arrive at a given destination, high speed may be justified; but if the main object is to know the country through which we pass, to study the conditions which obtain and to admire the grandeur of the scenery, then a slower speed is desirable. For this reason, for the present, we shall continue our own course in Jarvis Street.

If any of our readers have been depending upon our expositions for their Bible School work, and if they have decided to continue their study of the course as outlined by the Fundamentalist Committee, we can only express regret that we shall be unable to serve them for the present. But if any desire to adopt the Lessons here outlined they will, of course, be welcome to do so; and *The Gospel Witness* will do its best to serve such schools as use this course week by week. We shall endeavour at an early date to publish, for a week or so, two lessons together, in order that our regular lesson may be printed three or four weeks in advance of the date of its use instead of one week. This will enable other publications who may desire to make use of our comments to republish them in time. In order that we may know whether other schools are depending upon our comments from week to week, we should be glad to be advised by any School that adopts this course. In any event, our lesson comments will be simple expositions of the Word of God; and among the hundreds of ministers who are our weekly readers there may be many who will find useful suggestions for their work, and we trust multitudes of others will find some direction in the study of the whole Bible.

#### JARVIS STREET BROADCASTING STATION—CJBC.

Some months ago Jarvis Street obtained a government license for the erection and operation of a broadcasting station with the call sign, "CJBC". That license is in the safe of the church. We had hoped to see the station erected and in operation before this; but trade conditions have been bad, and our other obligations on account of our growing work have been such that we felt it would be inopportune to attempt this extra obligation earlier.

But we are writing now to take all our readers into our confidence. The rapid increase in the circulation of *The Witness*, and the hundreds of letters which have reached us telling us of blessing received through the printed sermon, encourage us to believe that the Jarvis Street pulpit could exercise a very wide ministry were we in a position to broadcast its message. There would, of course, be some profit in a station of limited range which would reach our own locality; but such a station has never been in our thought. The license we have obtained authorizes the erection of a super-station which would be powerful enough to carry the message of Jarvis Street all over the American Continent from the Atlantic to the Pacific coasts, and from Mexico to as far north as inhabitants can be found. Such a station would have to be built outside the city limits several miles, and all this would involve additional expense.

In the course of our travels we have met scores, we believe hundreds, of people who have, with great enthusiasm, expressed the desire that they might live in Toronto so as to attend Jarvis Street Church. While this is a physical impossibility, through the radio it would be possible for people hundreds of miles away to "listen in" to our services. Between here and the Pacific Coast there is a difference of three hours in time. Thus it would be possible for people one or two hours removed from us to the west to hear our service, and then to attend their own. Such a station would reach ships in the Atlantic half way to Europe.

It will cost a good many thousand dollars to erect; and one of the problems of broadcasting is that the people who listen in, pay nothing for it: the air is free; and when once the message or the music is broadcasted, anyone who has a receiving set may pick it up free-of-charge. But Christian people are honest people, and are admonished to provide things honest in the sight of all men. The Jarvis Street members have already done a great deal of broadcasting at their own expense through *The Gospel Witness*; and every

copy of *The Witness* issued involves a certain financial obligation to the Jarvis Street Church, because it is produced and mailed at a loss. Only by the generous contributions of Jarvis Street people is its publication made possible. We are sure that if it were within their financial ability, the Jarvis Street people would gladly erect a broadcasting station without thought of any financial return.

In a certain city a little past the middle west in the United States, the manager of a broadcasting station told us how he had made his station pay by establishing what he called an "invisible theatre." His station exists, for the most part, for the broadcasting of musical programmes; and he had appealed to a very wide constituency to help support that station. He was not a man of religious interest; but he assured us that he could make such a station pay, though used for religious purposes. Possibly he had not had our experience in counting plate collections at some religious services! But we do believe there are thousands of people throughout America who, if they could be reached, would help support a broadcasting station maintained for the sole purpose of preaching the gospel through the air, and thus join an "invisible church" of supporting members.

We ask our readers to think what such a station would mean. At every service in Jarvis Street, God is pleased to bless the word to the conversion of many. This church has had nearly five hundred additions to its membership during the past year; and hundreds of people have professed conversion within its walls who did not unite with Jarvis Street Church. Our readers know the message which is preached from Jarvis Street pulpit just as well as those who attend the services: they read the sermons week by week. We write to them now to ask if they will have a share in this larger ministry? Jarvis Street pulpit, through such a station as we propose, could weekly reach more than half a million people; for our station would equal the most powerful station operated on the American Continent. The Jarvis Street services could be shared by people who live in New York, or Chicago, or St. Louis, or Kansas City, or Denver, or Los Angeles, or Vancouver, or Winnipeg, or anywhere between these points.

To build such a station we shall have to find several people who will give us donations of five thousand dollars apiece, or more. Are there some of our readers who, as they read these words, will reflect that that is within the range of possibility for them? We do not know the financial ability of our readers; but we are sure there must be a few among them of the Lord's stewards, to whom the Lord has entrusted much of His goods. Let us make it personal. Did you ever give five thousand dollars to missions? or ten thousand, or three, or two, or one thousand? If you make such a contribution to the Jarvis Street broadcasting station you will know exactly the message that will be preached, for you have read the messages of the pulpit many times. There are others of our readers to whom such gifts would be impossible; but some of them might manage a contribution of five hundred dollars. We believe hundreds of them could manage a hundred dollars each, and others, fifty, or twenty-five dollars, down to ten or five.

What do you say, *Witness* readers! Shall we put the message of *The Gospel Witness* on the air? Shall we deliver it weekly, not only to tens but hundreds of thousands? What subjects we should have for prayer then! Think of the thousands of people for whom we might pray weekly, that they might hear the Word of Life and live! Think, too, of the tens of thousands of shut-ins among the Lord's own people who might, by this means, hear messages of comfort which otherwise would be denied them! The air is being used quite widely for the propagation of the tenets of Modernism; but it is also being used very largely for the preaching of the "glorious gospel of the blessed God," and is being wonderfully blessed by the Spirit of God to the salvation of souls and to the edifying of the saints. Shall not Jarvis Street make use of this great opportunity? We have the license; but if we are long to retain it, we must have a station in actual operation.

Just now the demands upon Jarvis Street's resources are increasing almost daily: we are spending some thousands of dollars on our present building, in increasing our lavatory accommodation, made necessary by the crowds of people which continually throng the building. Almost immediately we must face the problem of providing additional accommodation for our Bible School,

for every inch of space in the building (which is already a large one) is occupied. Verily the Lord is pouring out such a blessing as we have not room to contain it; and yet from every quarter people are requesting that we should install a broadcasting station. We ask every reader of *The Witness*, first, to make this a matter of earnest and believing prayer, and definitely to ask that God will, in His own way, provide the funds for this great enterprise. To this we add the request that every reader of *The Witness* will seriously consider whether a portion of his or her tenth might not be devoted to this object. While small sums of even a dollar or five dollars would be appreciated, the appeal of this article, mainly, is for larger amounts; because the cost of such a station would be anywhere from thirty to fifty thousand dollars, including the cost of towers, and the buildings which would have to be erected because the station would have to be built at least ten miles from Jarvis Street Church.

We ask our readers to give us some promise of help. Write us at once. Perhaps some will write to say that they will give us support extending over a year, and will tell us how much they will send us in support of the station during that time. It may be others will be moved to send us cheques for considerable amounts. A separate radio fund will be opened; and every dollar contributed will be deposited to the credit of the fund. A careful account will be kept of the name and address of the donor; and, if for any reason at all, it should be found impossible to put this station in operation, the money would be returned to them. But we feel sure this station will be built; and when it is built, it will be one of the greatest enterprises of Jarvis Street. We have no doubt it will rapidly increase the circulation of *The Witness* by thousands; and certainly it will extend the ministry of Jarvis Street Church to the whole Continent. Will you, dear *Witness* reader, help? and if so, will you help us at once?

#### MODERNISM IN THE SOUTH.

The Baptists of Canada have generally regarded the Baptists of the South as being thoroughly orthodox; and we believe that is true of the rank and file of Southern Baptists. But for some reason or another schools and colleges seem to be special culture beds for the bacilli of Modernism.

Our good friend, Dr. J. Frank Norris, has been fighting heroically in an effort to cleanse the schools of the South from this plague. Like everyone else who has opposed the spirit of Modernism, he has been denounced as a troubler of Israel. Those who have attacked him have generally held that he was making much ado about nothing; and disturbing the whole South by turning in false alarms. Of course, those who have understood the situation, have known that Dr. Norris did not at all exaggerate its seriousness.

At a recent meeting of the Southern Baptist educators held in Memphis, Tenn., that company of men unblushingly expressed their sympathy with Modernism, to the extent, at least, of advocating that place be allowed for both schools of thought within the Baptist denomination. Some of the quotations from the pronouncement of the Southern Baptist Educators follow:

"The Southern Baptist Educators appear unwilling to be classified in either school. In general the answers of the college officials are by no means condemnatory of Modernism."

"Modernism, on the other hand, represents belief in a personal God, in the inspiration and supreme authority of the Scriptures rationally interpreted."

"Now with these two schools of thought (Fundamentalism and Modernism) before them, what are the colleges to do? Both parties belong to our denomination, as do the colleges, and both, therefore, have somewhat to do with the colleges."

"The colleges take no nominal side of either of the factions, avoid alliance with either Fundamentalism or Modernism, and strive to bring them together on a working basis. Let the colleges emphasize the fact that Fundamentalism and Modernism are not necessarily exclusive of one another."

"The Bible cannot be taken literally and never was meant to be so taken."

Commenting upon this the Memphis Commercial Appeal of February fifth, said:

"This address, denoting a general attitude of Liberalism on the part of leaders of Baptist education, was so favorably received by the representatives of Baptist schools present at the Convention, that it was decided to publish it in bulletin or pamphlet form, as a public expression of the Educators' conviction on this clash of issues."

*The Gospel Witness* has just received an article by the veteran Southern evangelist, Dr. T. T. Martin, from which it would appear that the Southern Educators have succeeded in stirring something up in the Southern Baptist Convention. We listened to an address in the Southern Baptist Convention in Kansas City in nineteen-twenty-three, in which one of the Southern educators pleaded for the recognition of the solidarity of Baptist educational interests in the North and South; and declared that they must stand or fall together. Education becomes a profession, and unless Baptist educators walk in unbroken fellowship with God they are certain to be tempted to keep up with those who follow the educational fashion of the day. Canadian Baptists need to be constantly on their guard.

The article by Dr. Martin follows. We publish it as significant of the trend of opinion in the South. Were we a Southern Baptist we should not agree with Dr. Martin's proposal to divide the Southern Convention. We believe that the Southern Convention, in the rank and file of its membership, is sound. Why divide the Convention? Why not expel the troublers of Israel, and leave the Convention united? Why yield either churches or colleges to those who have no moral right to these properties? Why divide your wife's jewels with the burglar? Why not throw the burglar out? We agree with Dr. Martin that the two cannot walk together; but were we in the South we should never agree to any such proposal as Dr. Martin makes; but we would fight valiantly with Dr. Norris and others to drive out of the denomination those who would destroy it.

#### A PROPOSAL TO DIVIDE THE SOUTHERN BAPTIST CONVENTION.

By T. T. Martin, D.D.

I am deeply sensitive of the gravity of the proposal to divide The Southern Baptist Convention. But it is far more serious not to divide it. WE HAVE COME TO A CRISIS.

The issue we are facing is Fundamentalism or Modernism. These terms have well defined meanings. Fundamentalism teaches that the Bible IS THE WORD OF GOD; Modernism teaches that the Bible CONTAINS THE WORD OF GOD; hence, that some of the Bible is God's word; some of it is not.

Fundamentalism teaches that the Saviour was born of a human mother without a human father; Modernism teaches that the Saviour had both a human mother and a human father.

Fundamentalism teaches that the Saviour died for our sins, as our substitute, as our real Redeemer from all iniquity; Modernism denies that He was a substitute, denies that He actually paid for our sins. Fundamentalism teaches that the Saviour is coming back to earth again in bodily presence; Modernism denies this and teaches that Christ's coming again will be a spiritual coming. Fundamentalism teaches a future bodily resurrection; Modernism denies this.

Fundamentalism teaches that by direct creation God brought the different species into existence; Modernism teaches that God brought them into existence through the process of evolution; from lower species to higher through millions of year. All modernists are evolutionists.

Every honest Baptist of the South knows that Fundamentalism and Modernism "can no more mingle than the pure lights of Heaven and the awful fires of Hell"; that "there is a clash here as profound and as grim as that between Christianity and Confucianism."

As the editor of the *Christian Century* of Chicago, a Modernist, puts it, "Amiable words cannot hide the differences. 'Bless be the tie' may be sung until doomsday, but it cannot bind these two worlds together. The God of the fundamentalist is one God; the God of the modernist is another. The Bible of the fundamentalist is one Bible; the Bible of the modernist is another. The Church, the Kingdom, the salvation, the consummation of all things—these are one thing to the fundamentalist and another thing to the modernist".

"AS GO OUR SCHOOLS, SO GO OUR YOUNG PEOPLE." The Southern

Baptist Education Association, at its recent meeting in Memphis, Tenn., went on record as endorsing the following:—

"The Bible cannot be taken literally and never was meant to be." "The Colleges take no nominal sides of either of the factions, avoid alliance with either fundamentalism or modernism and strive to bring them together on a working basis."

A COLLEGE THAT WILL "AVOID ALLIANCE" WITH THE TEACHING THAT THE BIBLE IS THE WORD OF GOD; THAT THE SAVIOUR WAS BORN OF THE VIRGIN MARY, THAT THE SAVIOUR DIED FOR OUR SINS, AS OUR SUBSTITUTE, THAT HE IS COMING TO THE EARTH AGAIN IN BODILY PRESENCE, AND THAT THERE WILL BE A RESURRECTION OF OUR BODIES, HAS NO RIGHT TO GO TO HONEST BAPTISTS FOR THEIR MONEY, AND IS OBTAINING MONEY UNDER FALSE PRETENCES.

Again:—"Let the colleges emphasize the fact that fundamentalism and modernism are not necessarily exclusive of one another."

A COLLEGE PROFESSOR OR PRESIDENT WHO WOULD STAND FOR THAT IS UNWORTHY OF TRAINING ANY CHRISTIAN'S CHILDREN, AND NO YOUNG MAN OR WOMAN IS SAFE UNDER SUCH TEACHERS.

Again:—"Now, with these two schools of thought (fundamentalism and modernism) before them, what are the colleges to do? Both parties belong to our denomination, as do the Colleges, and both, therefore, have somewhat to do with our Colleges."

"Both parties" ought not to belong to our denomination. The modernists have not the honest manhood to get out; then they ought to be put out. They have no right to "have somewhat to do with the Colleges". But that is just what they are after, to "have somewhat to do with the Colleges" and virtually steal the hard-earned money of Baptists who gave it for the propagation of what Fundamentalism stands for; and having stolen it, to use it to damn our young people.

Again:—"The Southern Baptist Educators appear unwilling to be classified in either school. IN GENERAL, THE ANSWERS OF THE COLLEGE OFFICIALS ARE BY NO MEANS CONDEMNATORY OF MODERNISM."

Remember, reader, that that was endorsed by the Southern Baptist Education Association.

The North went just this way and we are following more rapidly than they went.

EVERYBODY WHO IS POSTED KNOWS THAT EVOLUTION IS AT THE BOTTOM OF ALL THIS, AND THAT THIS IS TO COVER UP AND PROTECT A FEW EVOLUTIONISTS AMONG US. IS IT TRUE, IS IT MANLY, IS IT CHRISTIAN TO THUS BLIND THE COMMON PEOPLE AND LEAD THEM INTO THE CAMP OF THE EVOLUTIONISTS? CAN OUR OFFICIAL LEADERS AFFORD TO CRUCIFY THEIR CONSCIENCES AND LEAD OUR CHURCHES ASTRAY THIS WAY?

A division of the Southern Baptist Convention will settle all of this trouble.

Let us, by vote of the Convention, agree to divide peaceably, in this way: let all who endorse this action, this stand taken by the Southern Baptist Education Association, go into one Convention; let all who reject and repudiate this action go into the other Convention.

Let the proposition be submitted to every church in the Southern Baptist Convention; to every College; to every denominational paper; to every pastor; to every evangelist; to every church on foreign fields; to every missionary.

The dividing line, territorially, could be the Mississippi River; allowing the churches to go to either Convention, though not in that Convention territory.

Where there is a division as to a College or other property, one Convention can buy the other's interest.

As to the property owned by the Southern Baptist Convention or our Boards, this can all be adjusted by a commission.

Modernists ought to have enough self respect, enough sense of fairness, not to wish to hold churches and preachers against their convictions; those who stand for the fundamentals do not wish to hold the modernists. Those

who are "Flunking to Modernism," the stool-pigeons for Evolution, will be our chief opposers.

Our curses are those abominations of desolation, the straddlers, and "the man with a hole under the fence", who can bob up on either side, as his interest may seem to demand.

Let these other two bodies push these two aside and separate in peace. If this is not done, there are going to be fearful division and strife; there are not yet seven thousand who have not bowed the knees to Baal. The Southern Baptist Education Association would not have dared to endorse these statements I have quoted before the 75 million campaign. Not one-third of the money that was given would have been given, had this action been taken before the 75 million campaign, but now that they have our money, they pop their fingers in our faces, and turn to hoot-lick John D. Rockefeller, Jr. for his money, too.

Mark my words: SOUTHERN BAPTISTS WILL YET REPUDIATE THE SCHOOLS AND MEN WHO PUT THROUGH THIS ACTION BY THE SOUTHERN BAPTIST EDUCATION ASSOCIATION. THE LAST ONE OF THEM SHOULD HAVE THE CHRISTIAN MANHOOD TO RESIGN.

Blue Mountain, Miss.

## The Jarbis St. Whole Bible Sunday School Lesson Course

Lesson I.

April 5th, 1925.

### THE TRIALS OF JOB—Book of Job, chapters 1 and 2.

The book of Job stands alone in the Canon of Scripture in this respect, that it records the experiences of a man of God who was entirely outside of the Abrahamic covenant. It is an Old Testament type and prophecy of that larger purpose of God which opened the door of faith unto the Gentiles. It suggests, also, that God everywhere has His witnesses, in order that He may be just when He speaks and clear when He judges.

#### I. The Character and Circumstances of Job.

1. The faith of Job is here implied in that he is described as a "perfect and an upright man, one that feareth God, and escheweth evil". Perfect is a relative term: a babe of a few months may be perfect as a baby; but the same physical development at five years would render it far from perfect. There was in Job the beginning of wisdom which is the fear of the Lord; and this induced a hatred of evil. 2. His family is described. He had seven sons and three daughters. Men are tried in business and in all the affairs of the work-a-day world; but perhaps the severest of all trials are experienced amid the intimacies of the family circle. Notwithstanding his domestic cares, Job walked with God. His religion, therefore, was not only a personal religion: it was a family religion as well. 3. His fortune is referred to (v. 3). He was a man of large wealth, and this, with his upright character, gave him the pre-eminence among the men of his day. It suggests that when a man's heart is right with God he may be safely trusted with great wealth. Wealth is not in itself evil. 4. His solicitude for the spiritual welfare of his family is here remarked. Nothing is said in the book of Job about any sort of priesthood. Job belonged to the patriarchal age in which the father was the priest of the family. So ought he always to be. This father offered burnt offerings to the Lord and prayed for his children continually. Such offerings are not now necessary since the supreme Sacrifice of our Lord Jesus was offered on Calvary's mount. But the merits of that offering may be placed in every family by the head of the family in behalf of each and all.

#### II. Dialogue Between Jehovah and Satan (Vs. 6-12).

1. The personality of Satan is here taught. He was far more than an evil influence: he was a person to whom Jehovah Himself spoke. To this agrees the whole teaching of the Bible. 2. There is an implied reason in these verses for Satan's being still at large. Man was, by creation, innocent; by redemption, he is to be righteous. Righteousness implies volition, the possibility of choice and the power of will. Thus Satan walks up and down in the earth trying the saints. 3. The enemy's testimony here is full of instruction. Satan

himself admitted that he was powerless to afflict this man of God because God had made an hedge about him on every side. Satan sometimes tells the truth. 4. The enemy was given permission to afflict Job through his possessions, but was forbidden to touch his person. We are told that our adversary the devil walks about as a roaring lion seeking whom he may devour. He cannot break through God's "hedge" without divine permission.

### III. The Power of Satan is Illustrated in the Trials of Job.

1. He has power to inspire men to evil as illustrated in the raids of the Sabeans and Chaldeans (vs. 15 and 17). He still has power to raise up enemies for the people of God. 2. From this chapter it would appear that "the god of this world", as he is called in the New Testament, when permitted of God to do so, can command the lightning (v. 16). This being so, how terrible is the power of the adversary! Surely we may wisely pray that God will keep up the "hedge" about us. 3. The chapter also teaches that "the prince of the power of the air" can command the winds (v. 19),—but again only within the limitations of the divine permission. 4. Job was resigned to his loss, exclaiming (v. 21), "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

### IV. The Second Dialogue Between Jehovah and Satan. (Chapter 2: 1-6).

1. We are taught that God had observed the effect of tribulation upon Job. We may learn that He never suffers us to go into the fire without carefully estimating our powers of endurance. God knew that through it all Job had held fast his integrity. 2. Satan answered Jehovah and implicitly admitted his own limitations, and declared that if Job's body was touched he would give all that he had for his life. 3. Satan is given further permission to afflict Job, but is forbidden to touch his life. Thus by divine permission only can sickness come to God's saints; and in respect to those who trust the Lord Satan is deprived of the power of death which in other lives he exercises.

### V. Job's Personal Affliction.

Here it is explicitly stated that Satan had power to afflict the body and that he did smite Job with sore boils from the sole of his feet unto his crown. And none of God's people could escape from such affliction at his hand were it not for the hedge He has put about us.

### VI. Job's Further Trials Through His Wife and His Friends.

1. His greatest trial was in the domestic realm; and came to him through his wife. Yet even here he was sustained by divine grace: "In all this did not Job sin with his lips." No higher testimony could be given. 2. Job's three friends, as our later lessons will disclose, were among his greatest afflictions. They came "to mourn with him and to comfort him"; but Job himself declared, "Miserable comforters are ye all." It is surprising that Eliphaz and Bildad and Zophar should have supposed that they were called or qualified to visit the sick. They are like a great many other people we know: they would bring great comfort to sick people by leaving them absolutely alone.

## LAST SUNDAY'S SERVICES.

Last Sunday morning established a new record in the Bible School, when the total attendance numbered eleven hundred and seven. It may be interesting to our readers if we give the particulars, which were as follows: Adult (The Pastor's Class), 403; Young People's, 141; Intermediate, 159; Junior, 206; Primary, 111; Beginners, 50; Cradle-Roll, 34. The total enrolment as of the Sunday before, March 15th, was 1,421. Thus the attendance on Sunday was 77.9 per cent. of enrolment.

All this is producing growing pains in the Jarvis Street body. With the exception of the Adult Department, which meets in the church auditorium, every department is crowded for room, so that we shall be forced at an early date somehow to provide additional accommodation. It was an inspiring sight to see the gallery crowded with young people, and the church filled in every part. Many responded to the invitation at the close of the sermon.

At the evening service every available seat was occupied in every part of the building. The church was really crowded. Eighteen believers were bap-

tized. We are growing accustomed to facing new problems; and it was interesting on Monday evening when the Cradle Roll Superintendent approached the General Superintendent and said, "We must have more room." Close upon her heels was a member of the Baptismal Committee to see the Pastor, enquiring as to what arrangements could be made for the people who are baptized to find seats in the auditorium after baptism. Sunday evening they could not find a seat for them anywhere, and chairs had to be placed in different parts of the church to accommodate those who had earlier been baptized. We referred the enquirer to the chief usher, requesting that reservations be made in future. At the close of the sermon printed in this issue the invitation was given, and again a large number responded to the appeal to receive Christ as Saviour and Lord. The after-meeting was, as usual, full of blessing; and was brought to a conclusion with great difficulty some time after ten o'clock.

#### PRAYER FOR REVIVAL.

At its conference in Chicago in January the Baptist Bible Union of North America issued a call to Christians generally, and to Baptists particularly, to observe April first, second and third as days of special concerted prayer for a world-wide revival. This call has been printed in scores and, we believe, hundreds, of religious periodicals on this continent and in England. It was published by *The Christian* of London, England; it was also published by *The Toronto Globe*; even the out-and-out modernist paper, *The Baptist* of Chicago, published it; it was sent to *The Canadian Baptist*, with a request that it be published, but it has never appeared in the pages of that paper. We hope our esteemed contemporary does not believe that the Lord is as displeased with everything with which Jarvis Street has any connection, as are some people who control that paper. We are anxious for revival everywhere; and there could surely be no harm in inviting people to pray.

This note, however, is written to remind our readers that the dates selected for these three days' concerted prayer are Wednesday, Thursday and Friday of next week, April first, second and third. Special prayer meetings will be held in Jarvis Street on those days, and we hope, in thousands of churches and missions throughout the land. It is hoped that the first Sunday in April may be a day of real revival all over the continent. To this end let us all pray.

#### THE CLOSE OF THE YEAR.

Our Church Year will close March 31st, so that next Sunday will be the last Sunday of the year. It has been a year of unprecedented blessing; prosperity has attended every department of the church's activities. We have already spoken of the development in the Bible School. *The Gospel Witness* has grown by leaps and bounds; the prayer meetings have been maintained with an ever-deepening power; the attendance at the Bible lecture Thursday evenings has necessitated the holding of the Thursday night meeting in the auditorium of the church! the congregations now fill the church at both morning and evening services; there have been more than three hundred and fifty baptisms, and the additions to the church by the end of the year will reach nearly five hundred.

The income of the church for all purposes has been greater than in any year in her history, with the exception of the year of the Forward Movement, and perhaps one year when we had a special building fund. But the increase of our work in all departments has involved a large increase of expenditure, so that we are now appealing for a great thankoffering for next Sunday, in order that we may be sure to close the year without indebtedness. We appeal to every member of the church to do his or her best in this matter; and to be much in prayer for the concluding Sunday's services next Sunday, March 29th.

As this *Witness* will reach our people on Friday, we would remind them that we are to meet for prayer on Saturday afternoon at 2.30, when we shall spend the afternoon in prayer and thanksgiving. The new Church Year will begin April 1st, and we cannot do better than begin it by prayer for revival, as is elsewhere announced in this issue.