

The Gospel Witness

PUBLISHED WEEKLY.

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

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

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

Vol 3.

TORONTO, APRIL 16th, 1925.

No. 49

The Jarvis Street Pulpit

NEW TESTAMENT DEACONS

A Sermon by the Pastor

Preached in Jarvis Street Church, Toronto, Sunday Morning, April 22nd, 1923
 (Stenographically reported.)

Note: Reprinted by request of Jarvis St. Deacons in view of the Annual Meeting of the Church.
 See note on the Annual Meeting in Church News.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."—Acts 6: 3.

I TRUST I shall not be found tedious to any who are with us this morning who are not members of this church. For my purpose is to try to set forth the teaching of the Word of God respecting the qualifications for the office of a deacon.

Our Lord Jesus said, "Upon this rock I will build my church." He is the Builder of His Church as He is also her Lord. When Moses was instructed to erect the tabernacle, he was again and again admonished to see that he made everything "according to the pattern shown to him in the mount." And we have in the New Testament the plans and specifications for this spiritual house; and if we abide by the teaching of the New Testament we shall be saved from many pitfalls into which many of the Lord's own people have inadvertently fallen. It is said also in the Word of God that Christ is the Head of the Church: "The head over all things to the church, which is his body, the fulness of him that filleth all in all." It is written also that "when he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In the twelfth chapter of I Corinthians, the same principle is set forth, that Christ is the Head of the Church, and that the Holy Spirit is the Administrator of the affairs of the Church. Paul is writing about spiritual gifts, and says that while there are differences in the gifts bestowed, "it is the same God which worketh all in all"; that "God hath set some in the church," and he enumerates the various spiritual gifts;

but, he says, "the manifestation of the Spirit is given to every man to profit withal." Therefore, we all have our place, if we are Christians, in the body of Christ; we all have our special and peculiar function to exercise. And we must know the mind of God so that we may find the place in the body of Christ to which God in His infinite wisdom has ordained us.

You will see in the Acts of the Apostles how the apostles sought to apply that principle in the affairs of the church in the period of foundation-laying. As for example, when a question of doctrine and of practice arose, respecting the relation of the customs of the ceremonial law to the Gospel, they gathered together in Jerusalem, and prayerfully considered the matter, and they heard the testimony of men who were able to tell of what they had seen of the power of the Holy Ghost in their ministry. Peter explained that his going to the Gentiles had been shown to be according to the divine purpose by the fact that God "gave them the Holy Ghost, even as he did unto us." And Barnabas and Paul, also, told of how the hand of God had been upon them. So when they summed the matter up and delivered their decree to the churches, they prefaced it by saying, "It seemed good to the Holy Ghost and to us" They did not rely upon their own judgment, but yielded to the direction of the Holy Ghost.

Now, we who are Baptists profess to be subject to the authority of God's Word; that our churches are built on the principles of the New Testament. And yet, I fear that even Baptist churches sometimes depart from the New Testament pattern. For it is one thing to hold a doctrine theoretically; it is an entirely different thing to translate that doctrine into actual experience and to allow ourselves to be governed by it.

We desire in this church, very humbly, to acknowledge the Headship of Jesus Christ. We want always to recognize that He is the Head, not only of the Church in general, but that He is the Head of this church. He is the One Who is to be considered first of all, and Whose will is to be sought and done. We believe that the Holy Spirit is given to the church to administer the affairs of the church. The Lord Jesus is not here in bodily presence, He is yonder in the glory interceding in our behalf; but the Holy Spirit is here, and His presence is just as real to us as if the actual bodily presence of the Lord Jesus were here. I trust that as I speak to you this morning, we all have the consciousness that we are in the presence of God, that His Word is fulfilled to us, and that God the Holy Ghost is verily here to direct us into an understanding of His Holy Word.

As we approach our Annual Meeting, therefore, and are faced with the necessity of finding men and women who will occupy these divinely ordered offices, we ought surely to come to the Word of God to find out what that Word teaches respecting the qualifications of those who are chosen for these positions. I trust also, that we shall all desire that God's man shall be found; and that we would rather have him occupy the position than occupy it ourselves, if the Lord has not appointed us. The worst thing that can happen to any man is to get into a position to which the Lord has not called him. There are perhaps some young ministers here this morning, and I venture to suggest that you also should be governed by this principle. I often have communications from ministers who, like a certain Levite, are seeking to change their place. During the last couple of weeks, I have had communications from five or six different pulpit committees—I have not written them, but they have written me—about the selection of a pastor. I met a Pulpit Committee recently, and I said to them, "Don't you want God's man? Don't you believe that the great Head of the Church has a pastor for you somewhere? Don't you want a star preacher?"—A star preacher, you know, is one of the stars that are held in the right hand of Him "who walketh in the midst of the seven golden candlesticks." If there are ministers here this morning who want the right kind of church, be assured the right kind will be the church the Lord wants you to have. "Take heed therefore unto yourselves," said Paul to the Ephesian elders, "and to all the flock, over the which the Holy Ghost hath made you overseers." I have never been able to understand why anyone should seek for position in the church. I believe that the Holy Spirit Himself, if we are yielded to Him, will find our position, and that He will put us there. And if a man is "set—in the church" by the Holy Ghost, he can withstand all the forces of hell, because God undertakes to stand by His man. And that is true of all the officers of the church. And if we are to be happy and fruitful in our service, we must accept the position to which God appoints us. His plans

are already made. We do not need to improve upon them. All we need to do is find out what His plans are.

"And in those days, when the number of disciples was multiplied—so that the apostles were not able to give attention to everything—there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." What a strange thing that when God was pouring blessing upon the church, that side by side there began this murmuring on the part of some because their widows were neglected in the daily ministrations! And if you should find that in the presence of some great spiritual blessing, somebody murmurs a little, do not run away in a panic. There were murmurers in the apostolic church.

The apostles called the disciples together, and they, without doubt, had sought the mind of the Lord. It is not explicitly stated here that they formally prayed about the matter; but surely we know well that they did. And they said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

Let me here suggest this principle: that life always organizes itself. The apostles did not elaborate a plan of organization on paper, and say, "In order to do the work, we must have this organization, and another society, and so many different committees." Not at all. They let the church grow, and as new necessities arose, they sought the wisdom of God to meet them. And the appointment of the original deacons was the natural result of the development of the church, and of the impossibility of the apostles caring for the temporalities of the church.

And, my dear friends, when the Holy Spirit is in the life of the church, when He is dwelling in the hearts of the members of the church, and the members desire to know the mind of the Lord, the growing necessities of the church will be taken care of. You see some great institution and you say, "I wonder however that was planned?" It was planned only as the oak tree was planned. It was all engendered in the acorn, and as it grew one branch after another developed, and life found its own natural expression. That is all. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that he planted in the house of the Lord shall flourish in the courts of our God." And that is what we want here—a growing church, growing by the power of the spiritual life within it. And as new necessities arise, God will give us the wisdom to meet them. That is how the apostles did it, and that is why these deacons were appointed.

Now, *what were they appointed to do?* Primarily, to meet the need that was expressed by the murmuring of those who were neglected. The apostles distinguished between the ministry of the Word and the ministry to the temporal needs of the church. And they said, "It is not reason that we should spend all our time with these lesser matters, when there are other men among you who may be found to attend to them."

Now, there are business affairs in connection with the church, there are temporal matters requiring attention; but in every church God has His men, His women, divinely qualified for His work. A church does not need to go outside of itself. Within the church itself there are resources, there are gifts adequate to the need of the church in its various stages of development. The main thing is to have the Lord find these people, so that men and women of His appointment may be chosen.

The next question is, *What sort of men were they who were to be appointed?* There are three things specified here.

First, they were to be *men of honest report*—men of good reputation, men whose characters, whose daily conduct and conversation were such that they would never bring reproach upon the church.—That is a very common-sense requirement; because the church is a witnessing body: we are here to witness to the truth of the Gospel. We are to prove to the world that Jesus Christ lives, and we are to prove Him by showing that He is living in us. The church's mission is to demonstrate the truth that there is a Saviour Who can save men from sin, and Who can cause men to grow up into Himself. And if the officers of the church do not exemplify that Gospel, who will? Above all things, the officers of the church must be men of honest report, against whom no one will ever be able to point the finger of reproach.

and say that they in any circumstances acted in a way that was unworthy of the church they professed to serve, and the Lord to Whom they profess to be subject.

But *why should they be "full of the Holy Ghost"?* Their primary business is just to serve tables; they are to attend to the temporal needs of the church. Ah! But the apostles had learned that the church is a spiritual institution. The Apostle Paul said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Then in that early day, it is said that they "did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." These people never sat down to the table to partake of their daily meal, but there was a great gladness in their hearts. There was a savour of Christ about them in all that they did. And if they were to teach the widows to "eat their meat with gladness and singleness of heart, praising God," they needed the Holy Ghost; because it is no easy thing for a widow sometimes to eat her meat with gladness, especially if she has no butter on her bread! She needs the instruction and inspiration of somebody who has learned God's secret, if all of life is to be spiritualized. Of course, in that day life was not as complicated as it is to-day. The church has, naturally, grown, and conditions of life have changed. But if the things which come within that general category of the temporal interests of the church are to be properly attended to, they must be superintended by men of honest report, who are full of the Holy Ghost.

These men were to be not only full of the Holy Ghost, *but of wisdom!* That is to say, there are men to whom God has given wisdom: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; * * * dividing to every man severally as he will."

So they said, "In choosing these men, look for three things: first of all, they must be men of honest report, of good reputation; they must be men full of the Holy Ghost—spiritual men, dominated by the power of God; and then they must be men to whom God has given the gift of wisdom—men of sound judgment, men of spiritual perception, men who know how to distinguish between things that differ, men of discriminating judgment, men of wisdom." And the Word says that "the saying pleased the whole multitude." Why not? We ought to be pleased with such a proposal. And we should come to the Lord, and say, "Lord, Thy men are here. Find them for us, for we want Thy will, and Thy glory in the life of this church." "The saying pleased the whole multitude"—there was absolute unanimity in accepting the apostolic command.

They found seven men, therefore, and the seven deacons were appointed. We know nothing of five of them after their appointment. But that is a very common practice of the Holy Spirit in the Bible. The Lord lays down a certain principle, and acts upon it; and then He gives us an example of its operation.

He tells us, first of all, therefore, the story of Stephen, as though He would say to us in this late day, "I will give you an example of the result of following my plan. Here is the story of Stephen." Stephen was one of those amiable men who thought that nothing mattered, that the main thing was to shake hands and be on good terms with everybody; always to be very careful and diplomatic; to maintain peace at any price? Certainly not! Stephen began his ministry, strangely enough, by disputing with certain of the synagogue, by standing and contending for the faith. And I would remind you that the first martyr to the faith, the first man who sealed his testimony to the finality of the Christian revelation, with his own blood, was a deacon!—Not an apostle, not a pastor, not a teacher, primarily; but the first man who gave his life for the faith was one of these first seven deacons.

The other example was that of Philip, who displayed a great evangelistic gift. Think of it, a deacon out after souls, a deacon actually trying to lead people to Christ! Well, that is what deacons are for; that is why they should visit the widows. And Philip went down to Samaria, and Samaria received the Word of God. Then you remember how humble this man Philip was. For when two of the apostles went to his assistance Philip was not offended. He did not turn around and say, "What did you come down here for? I can run this affair." Not at all. He was the sort of man who desired God to be glorified, and the work of God to prosper. And he obeyed the voice of the

Lord, and later he left Samaria, and went down to the place that was desert. Philip was a personal worker as well as a preacher of the Gospel. It is on record that he joined himself to the Ethiopian's chariot, and explained to him the Scripture, and that he baptized him in the name of the Lord.

The Apostle Paul gives us, in the verses I read, from the first of Timothy and the third chapter, the characteristics of a deacon in detail. And I venture to ask you to read it, to put the Scripture before the Lord and ask Him to give us all the judgment to discern, among the men of this church, those who answer to this description. And no matter who he is, if he is the closest friend you have, do not dare to think of putting a man in the position of deacon who does not correspond, in some measure, to the principles laid down here.

A deacon, then, *must be grave.* That does not mean that he must never have a smile; that he must be gloomy, not knowing how to laugh, nor having any wit or humour about him. That would rule Brother Greenway out, if that were the interpretation. (Laughter.) It does not mean that at all. It means that a deacon must be reverent; a man who has a due appreciation of the values of life, a man of serious purpose, a man who has learned what it is to live and to live before God. You cannot imagine Stephen or Philip, under any circumstances, ever dishonouring their Lord by giddy, fippant, foolish talk—mere silliness—which characterizes, too often, not only deacons, but preachers. Let us by all means be happy; but there is foolish talking and "jesting which is not convenient;" there is a superficial view of life that disqualifies a man for exercising a spiritual influence over his fellows. One of the happiest men I ever knew was a certain minister. He is now an old man, but he is always one of the jolliest men, bubbling over with humor. You cannot be in his presence without being filled with holy merriment. Once when I was with him in a company of other ministers, and we were all in a happy mood, happy as they were in the father's house when the prodigal came home "and they began to make merry," right in the midst of it, almost before the laughter had died away, this very happy man said, "Now, brethren, let us talk to the Lord." And immediately he was in prayer, and carried us into the seventh heaven. That is what it means. The deacons must always remember that they are the Lord's representatives.

Further, they must be "*not doubletongued.*" The word literally is "double-worded." Now, I think it may mean this: not a man who reflects the opinion of the last person with whom he has been talking; not a man who has one word on his lips after talking with Mr. Jones, and another after talking with Mr. Brown, and still another after talking with Mr. Smith; until no one knows where he stands, or what he believes. I have in my mind a man who has many excellent qualities, but this one serious defect. I have talked with him about a certain matter, when he acquiesced in everything I said, and gave me the impression that he was in perfect agreement with my point of view. But talking with another person holding entirely opposite views to mine ten minutes later he would agree with him just as completely; so that neither of us knew which view he accepted or whether he really agreed with either. I believe that is what this Scripture means—"not doubletongued"—not carried about by the last person who talks to you, but a man who has his own convictions of truth, and has the courage of his convictions. I think it means also, *just plain sincerity*—not two-facedness. There are people who from sheer weakness, want to be agreeable with everybody. Such weakness, however, has in it an element of selfish unwillingness to be unpopular. But such a man in an official position in the Church of Christ is bound to lead that church to disaster. It also means that a deacon's speech should be consistent with the dignity of his office. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." If you know of any man in this church—I do not believe there is one, but—if you know of any man in this church from whose tongue a word has fallen dishonouring to Jesus Christ, bordering upon coarseness or vulgarity, cut off your right hand before you write his name on the ballot for a deacon. The man who rises in prayer-meeting and says "Hallelujah! Praise the Lord!", who talks to God, and gives his testimony, must have the same testimony in his business, the same testimony in all the relationships of life. Out of his mouth there must not proceed blessing and cursing: his conversation must "be always with grace, seasoned with salt." I cannot understand some men who call themselves Christians who seem to feel that in certain associations all restraints are to be

thrown off; and that conversation is permissible that in other company would be considered inappropriate. Remember, the Christian must live his life before the great Head of the Church, and no word must fall from his lips that he would not have the Lord Jesus hear: "Not doubletongued."

"Not given to much wine." It means literally what it says; but it means more: it means a man who is not dominated by the carnal mind: "To be carnally minded is death"—the minding of the things of the flesh is death; the body must be kept under. The Apostle Paul says, "I keep under my body, and bring it into subjection." And the man who would serve the Church of Christ must be a man who has learned to mind spiritual things. "Not given to much wine." Another passage parallel to this, is,—*"Be not drunk with wine . . . but be filled with the Spirit."*

Here is another negative—"Not greedy of filthy lucre"—not covetous; not a grasping man; not a man who is so determined to get more that he will turn a sharp corner in his business. "Not greedy of filthy lucre"—a man who is not enamored of "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life." He must not be a worldly-minded man, but he must have learned "to set his affections, not on things on the earth."

Then we have another positive—"Holding the mystery of the faith in a pure conscience." Whom does it describe but one who is passionately in love with the Gospel? one who has received "the faith once for all delivered to the saints"? What does it mean but that he is one of the saints to whom the faith has been delivered? He has bought the truth and has resolved that he will not sell it. He is like Stephen. Surely, it is not a man who will come up to his pastor when he has been pleading with souls to repent, or when he has been warning others against the tides of worldliness and unbelief,—not one who will come up to his pastor, and say, "Now Pastor, do not worry about these things. We do not want any contention. We want no controversy here." Surely not a man like that! But holding "the mystery of the faith" as something that has been delivered to his keeping from God Himself, and for which he will die, if need be, rather than surrender it. But it says, "Holding the mystery of the faith in a pure conscience." That is to say, the faith of his head and of his heart must be related to his life. He must be a man who translates into his everyday life the truth which he professes. He must be a man whose doctrine is in his hands, and about his feet, and in his home,—everywhere—as well as in his head and upon his lips. As far as I can see, it does not say anything at all about his being a man of great mental capacity. Other things being equal, let us have that: he must be a man of wisdom. But some of the most ordinary men, who never did excel in the things of the world, who could never occupy a commanding position in the world of business,—some of the most ordinary men have the shrewdest judgment in spiritual concerns. They have that "wisdom that is from above, which is first pure, then peaceable"—mark that! not the wisdom of the diplomat, of the tactician, not peace at any price, but—"the wisdom that is from above, which is first pure, and then peaceable." *Nothing is said about the man's worldly position. It does not say that you ought to ask, first of all, what the man's income is, and what kind of house he lives in, and what neighborhood he honours with his presence—not a word about his social position. He may have been the humblest in the land; but if he is "grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience," however humble his position, he is fit to be a deacon.*

"And let these also first be proved." Do not sit down and say, "I think I know how to read character. I think I have my man, and he will fit admirably." No: in effect this text says, "Do not be guided by superficial judgment: let these first be proved."—Let them serve in the ranks first, and then when they have demonstrated that they possess these qualities, let them be appointed to the office of a deacon.

Again: "Even so must their wives be grave, not slanderers, sober, faithful in all things." Well, if we take it as it stands, I think that is of value. But many expositors agree that here we have a description of the deaconesses; for the same word may be used to describe both, and we know there were deaconesses in the early church. Phoebe is described as "a servant of the church," or a deaconess. A deaconess or deacon is a servant, not a master; a minister is a servant, not a master. We shall fulfil the scriptural require-

ment as we serve. What must the deaconess be? They must "be grave"; and all that is true of the deacons must be true of the deaconesses, in that respect. And then, "not slanderers." The deacons, "not doubletongued"; the deaconesses, "not slanderers." What does it mean? Just this: that any one who is appointed to office in a New Testament church should have enough religion to control his or her tongue. "The tongue is a little member . . . and it is set on fire of hell. Behold, how great a matter a little fire kindleth!" "Not a slanderer," not given to saying unkind things about other people; not poisoning the mind of one person against another; not "a whisperer who separateth chief friends"—not of that disposition at all. But one who feels the responsibility resting upon her, and, therefore, speaks as in the presence of God: "Not a slanderer." In the selection of deaconesses, be careful that you select women whose "speech is always with grace, seasoned with salt."

Remember that I am giving you the Word of God. I am concerned for the spiritual future of this church, because God has taught us some lessons, at least, although we have been slow in learning. And, I believe, He is leading us out to a new beginning upon New Testament principles. Let us therefore abide by the teaching of the New Testament, and be guided by the judgment of God in these matters. "Even so must their wives be grave, not slanderers, sober, faithful in all things"—women of poise and of balance. In a word, what is necessary in the deacons is also necessary in the deaconesses, allowing for the differences between men and women.

There is one other word here; added almost as though specially brought to the apostle's mind by the Holy Spirit—a sort of postscript. He says, "Let the deacons be the husbands of one wife, ruling their children and their own houses well."—That is, consistent in their domestic relations; ruling their children, not being ruled by them. Now, mark that! whether you are a member of this church or any other church, as you value the interests of the Church of Christ, never appoint a man to the position of a deacon who is ruled by somebody else. "Ruling their children and their own houses well." The same quality is necessary in the minister. You remember what it says: "One that ruleth well his own house, having his children in subjection with all gravity": (for if a man know not how to rule his own house, how shall he take care of the church of God?) If a minister or a deacon cannot direct his own family; if he has not sufficient influence over his own children, and over his own wife, too, occupying his divinely given place as the head of the house, to rule his own household,—if those who know him best do not accord him that place, then how can he hope to occupy that place in the church of God? Great damage is often wrought in the church by men in official positions whose office is used to express the whims of their wives and children. "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

I ask the membership of the church to pray very earnestly that the Lord will direct our judgment; and that when we come to our Meeting on Thursday night, we may come in a spirit of subjection to God, ready to receive and follow the leading of His Spirit; so that through our collective judgment He may find in this congregation the men and the women whom He wants, whom He has qualified in some measure to be deacons and deaconesses. We are not to look for perfection; but no man should be elected a deacon who does not possess each of these qualities to at least some degree. Nor should any man refuse to accept office because he feels that he does not possess these qualities in a superlative degree. On the contrary, you will generally find that the men who think they possess them, and who therefore desire office, are the very men who do not fulfil these requirements. You nearly always find it is the modest man, who feels he is not fitted for the position, who most nearly approximates the New Testament standard.

A body of spiritual believers who seek the mind of the Lord will certainly be led to make the right choice of men and women for office. And if we have such men and women, of honest report, full of faith and of the Holy Ghost and of wisdom, nothing shall be impossible. For when such deacons had been appointed, although the church had grown before and "the disciples were multiplied," it is said that "the disciples were multiplied greatly in Jerusalem." May the Lord lead us all to an understanding of His holy will.

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

LIFE'S MYSTIC SHADOW.

There is a very significant verse in the ninth chapter of Mark, verse thirty-two: "But they understood not that saying, and were afraid to ask him." It relates to a time in the life of our Lord, when the distance between Himself and the cross is steadily diminishing; and He takes His disciples into Galilee that He may further instruct them, in what seems to us the plainest speech, of the certainty of His death. But the prediction is so contrary to all that they desired and hoped for, and the further prediction of His resurrection is so opposed to all that they have experienced, or observed, or heard of the course of human life, that they are utterly at a loss to understand His saying.

But this is not the first time His teaching has transcended the reach of their finiteness. But on other occasions, when they were alone with Him, they have asked Him to explain the parable. Now they are afraid to ask Him! Why were they afraid? They were not afraid of Him. Luke says, "And they feared to ask him of that saying." A word had been spoken which was more cloud than light: it concealed more than it revealed to them; and yet such light as they saw from behind the mystic shadow filled them with fearful foreboding, and they were afraid to ask for more light.

And do we ever stand amid such revealing shadows? Do we stand face to face with mysteries which are just luminous enough to make us afraid? In the otherwise solitary and silent places of life, are we made to listen to voices which are but echoes of the one infallible and universal Voice divine, whose pregnant words,

"Like Nature, half reveal,
And half conceal the soul within,"

and whose soul we are afraid to identify? Do we live in a house wherein are many doors which we are afraid to open, because of strange sounds we have heard from within? Is life like unto some gray castle, wherein the human soul is haunted by the invisible presence of unwelcome truths which we fear to recognize? Are we, like little children, afraid to go upstairs or downstairs in the dark? Is it desirable that all truth, like an obedient servant, should here and now respond to our call, and present itself for our full and intimate recognition? Or, is there about it a might and a majesty which makes wise men fear to know it intimately? Are there not some realms of knowledge into which wise men will fear to enter?

I.

There is an element of predictive revelation in every man's knowledge of life. We all know something. We are endowed with powers of perception by which things external to ourselves are known. And in the sum total of our knowledge, that which is comprehended in what we call our consciousness, there is an element which we did not find out for ourselves. We know some things intuitively, and some things also by direct divine communication. And in the sum of our knowledge there is something predictive: it anticipates the future, it belongs to the future, it has to do with things which must shortly come to pass. We cannot be unconscious of Jerusalem, the Jerusalem of pain, and sorrow, and shame. And we cannot be wholly unaware that our feet are set in the road that leads thither. The past is with us; our yesterdays follow

hard after us; and we cannot leave the life we have lived behind. But so also is the future with us. We know that we were not born only to die. It is impossible for us to conceive of the extinction of being. We cannot cease to be. Life is not a dungeon where cries of agony are to be succeeded by a profound and unending silence. Our feet are on the road which leads somewhere.

And the same is true of the word of revelation. It has to do with the future. However, you may draw upon it for present enrichment, you cannot exhaust its fullness. It is always speaking about to-morrow, and telling us of Jerusalems to be. You have doubtless observed that men most familiar with the ocean stand most in awe of its power. And it is only those who know little of the Book who presume to be able to exactly fathom and measure it. It binds the past to the future. However plainly it may speak to-day, it has a message for the future, and speaks of "things not seen as yet."

"Who dares to bind to his dull sense,
The oracles of heaven,
For all the nations, tongues, and climes,
And all the ages given?
That universe, how much unknown!
That ocean unexplored!
The Lord hath yet more light and truth
To break forth from His Word."

And in those intimate, personal communings of the soul with God, how the principle of the text is repeated! He takes us into Galilee to teach us before He leads us up to Jerusalem. We do not know that we can put in words the truth we feel, but has anything really come to us as a surprise? In the midst of untoward circumstances there springs up some recollection of its having been foretold; so that whatever the situation we are never taken completely by surprise. What was Job's meaning when he said, "Why is light given to a man whose way is hid, and whom God hath hedged in? For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came"? Have we not all felt like that? Is it not a law of life, that we never come to a Jerusalem of treachery, bereavement, and sorrow, without being given some vague consciousness of falling eventide?

II.

Does not this consciousness of the future, the whispering of the spirit which speaks about Jerusalem, inspire us with a fearsome wonder?

Have we any difficulty in understanding the feeling of the disciples? The Master's predictions staggered them. They thought that His words must surely bear some other construction than their plain and superficial meaning. It seemed to them impossible that they should be meant in any literal sense. Hence they understood not His saying: but they were afraid to ask, lest their fears should be confirmed.

And how many questions of life have struggled vainly within us for utterance, because we have been afraid to have them answered! If we were standing face to face with one from whose view to-morrow is not veiled, we would be afraid to ask him to tell us everything that will come to pass. Palmists and fortune tellers flourish only because people do not believe in them! If it were really believed that they possessed power of clairvoyance, everybody would be afraid to ask them questions. We should be afraid of to-morrow: we know not what fear would fill us, if a full year were opened to our view.

All the interests and energies of life are sustained and focussed by the attraction of the unknown. We think we can see into the sphere of to-morrow; our programme is all arranged. But in our view the figures which move to and fro are vague and shadowy; and to-morrow is like a landscape wrapped in morning mist. And it is what the mist conceals which gives us interest in to-morrow. Who knows but there—between those mystic shadows—fortune lies!

Life would be unendurable if its crosses could be clearly outlined before we come to them. It was late in His ministry that Jesus taught His disciples about His own cross, and even then, its reality, its supreme horror, was mercifully hidden from their comprehensions. They never could have endured had

they know the end from the beginning. Let us read our gospels again, and see how dim and vague the Cross in the distance is; and note, too, how, as soon as it comes clearly in view, the events are hurried and how they crowd upon the heels of one another, as though the Lord of events had said to more than Judas at last, "That thou doest, do quickly"!

It is a powerful argument in support of the Deity of Christ, that knowing all, He still endured. No man could have done it. "My father," said Isaac, "behold the fire and the wood: but where is the lamb for a burnt offering?" And Abraham could only answer, "My son, God will provide himself a lamb for a burnt offering: so they went both of them together." But Jesus had had that question answered, and knew that He was the Lamb—and still "they went both of them together." But not one of the disciples could have endured that foreknowledge.

Let us learn, therefore, that it is divine mercy which inspires us with a fear to ask some questions. Let us not complain that the future is unknown. God has many things to say to us, but we cannot hear them now. If we could, He would speak them now. Little children sometimes ask awkward and impertinent questions. We are to become as little children, but not in this respect. Let us beware of the faults of little children, and let us not look for the key to the locked doors in our Father's home.

And this will affect our attitude toward the Bible. There are some good people who are very fond of charts which are supposed to illustrate the dispensations, not only of the past, but of the future. They are fond of measuring the distance from Galilee to Jerusalem; they are never afraid to ask questions. We cannot but think that such fearlessness is due to careless hearing, and results from a misunderstanding of the spirit and purpose of divine revelation. The Bible is not a fortune-teller. We must not come to it as Saul went to the witch of Endor. Have we not noticed how vague the predictions of the Bible are? Let us remember that concerning the doings of God in the future, it is written, "It is not for you to know the times or the seasons, which the Father hath put in his own power."

III.

The questions we fear to ask will be answered in our own experience. The very men who feared to ask the meaning of the Cross, lived to become its inspired expositors. "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." The people misunderstood His saying when He said, "Destroy this temple, and in three days I will raise it up": they did not then know that "He spake of the temple of his body"; but "when therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said." And Christ Himself announced the purpose of these preintimations of the divine Spirit: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he."

It is the purpose of divine predictions that they should be understood in the light of the events to which they refer, which is but another way of saying, for the strengthening of faith through experience, going from strength to strength every one appearing in Zion before God.

Not to satisfy our curiosity are these preintimations given; but rather that we may see the wisdom, love, and power of God in the light of fulfilled prophecy. And when life is completed in glory, and all the unasked questions find their answer in the mercy and the judgment with which our web of life He wove; when the remembrance of His predictions, in the light of their fulfilment, prove His foreknowledge and His predestinating grace; when thus we see that all of life was His planning, and its crowning glory is His enduring grace, we shall understand the principle that we were told before these things came to pass that in the end we might believe.

"When the mists have rolled in splendour
From the beauty of the hills,
And the sunlight falls in gladness
On the river and the rills—
We recall our Father's promise
In the rainbow of the spray:

We shall know each other better
When the mists have rolled away.

"We shall come with joy and gladness,
We shall gather round the throne;
Face to face with those that love us,
We shall know as we are known;
And the song of our redemption
Shall resound through endless day,
When the shadows have departed,
And the mists have rolled away."

The Jarvis St. Whole Bible Sunday School Lesson Course

Lesson IV.

April 26th, 1925.

THE THIRD DIALOGUE BETWEEN JOB AND HIS FRIENDS.

Book of Job, chapters 22-31.

I. The Speech of Eliphaz the Temanite.

This chapter, the twenty-second, illustrates the danger of any of us attempting to judge others. 1. Eliphaz pronounces judgment upon Job in respect to his relation to his neighbour, to the men and women about him; and charges him with the very things of which Job solemnly declares he is innocent. It is perhaps easier to judge of a man's relation to his fellows than of his relation to God; but it is obviously impossible for a man to be fair in either case. We do well to heed the Saviour's admonition, "Judge not, that ye be not judged." 2. From the thirteenth verse to the end of the chapter, Eliphaz condemns Job for his supposed defective relationship to God. But how little do we know of another man's standing before God; how impossible it is for us to estimate motives and aims and properly to appreciate the quality of a word or a deed! Here also it were wise to heed the apostolic injunction, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts."

II. Job's Answer.

Chapter Twenty-three.

1. Job expresses his unwavering confidence in God; and insists that could he plead with Him, he knows that He would not answer him as he was answered by his friends. 2. Yet he declares his inability to find Him (vs. 8 and 9). In the light of these verses, how instructive the Master's words: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." We know where we may find Him, even at the mercy-seat. 3. Notwithstanding, we have here a magnificent illustration of what it means to trust in God. In absolute darkness Job trusted. In verse ten Job sees that though he cannot find God, God can find him: "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."

Chapter Twenty-four.

In this chapter Job's observations are exactly to the contrary to those of Eliphaz; for he sees the wicked oppressing the widows and the fatherless, and prospering notwithstanding; and in the last verse challenges his friends to disprove the truth of his observations.

III. The Speech of Bildad.

In these five verses Bildad has little to add. What he says is perfectly true: He marks the moral distance between God and man; but he proposes no means of bridging the gulf. He is but an echo of hundreds of millions of voices who down through the ages of the world's history have left unanswered the question, "How then can man be justified with God?"

IV. Job's Reply to Bildad.

Chapter Twenty-six.

1. In the first four verses he asks what they have done to justify their

speech. It is a pertinent question. Only wisdom of conduct can establish the wisdom of our words. 2. He again magnifies God and glories in His wisdom and His power.

Chapter Twenty-seven.

Here Job continues his parable. In this chapter he insists upon the righteousness of the divine judgments.

Chapter Twenty-eight.

1. This is a chapter on the wonders of creation, and might very profitably be committed to memory. 2. Above all the glories of the material creation, he exalts the value of wisdom. 3. Yet throughout the chapter he declares the possibility of finding wisdom's path; and lays down the principle that true wisdom always comes by divine revelation rather than by human discovery.

Chapter Twenty-nine.

Throughout this chapter Job tells the story of his former prosperity and recalls the honour which was shown him by all classes of people when the candle of the Lord shone upon him. It is an illustration of the principle of the proverb, that there is nothing succeeds like success, and that "men will praise thee, when thou doest well to thyself". Long before Thackeray's time, Job passed through the experiences of "Vanity Fair".

Chapter Thirty.

In this chapter he recounts an experience opposite to that of the twenty-ninth. When adversity sets in, all his friends forsake him: "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." The same principle governs to-day. Even the most fastidious are willing to ride in the proverbial bandwagon, though it be destitute of upholstery.

Chapter Thirty-one.

In this chapter he turns from the faulty judgments of men who judge according to the sight of the eyes and the hearing of the ears, and commits his cause to the God of knowledge by Whom actions are weighed; and, having done so, it is recorded, "The words of Job are ended." It is well that we should learn thus to leave everything with God: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

CANADA'S GREATEST BIBLE SCHOOL.

The Bible School of Jarvis Street Baptist Church has grown to be almost certainly the largest in Canada. The total attendance last Sunday was 1,427, made up as follows: General Officers, 4; Adult Department (Dr. Shields' Class), 533; Young People's Department, 200; Intermediate Department, 175; Junior Department, 274; Primary Department, 127; Beginners' Department, 62; Cradle Roll, 52 (The Jarvis Street Cradle Roll is not merely on paper: this is a record of actual attendance). The total enrolment of the School as of April 5th was 1,510; the percentage of attendance to enrolment, therefore, for the whole School was 94.5.

At the beginning of January last the Pastor offered four prizes, each prize to be a Bible exactly like the one he uses himself; and which was presented to him by the teachers and officers of the School November 1st, 1923. The first of the four prizes was to be given to the scholar securing the largest record of attendances at School for twelve weeks, the attendance to be made up by the attendance of the competing scholar himself or herself, both at School and at the morning church service, and the attendance of new scholars secured by the competitor's effort. This prize was won by Miss Vera Robinson, a member of Miss Georgina Lindsay's class of the Young People's Department. The second prize was offered to the teacher whose class showed the highest percentage of attendance to enrolment for the period, percentage of attendance each Sunday to be struck from the enrolment of the attendance of the Sunday before. The winner of this prize was Miss Georgina Lindsay, teacher of a young ladies' class in the Young People's Department, and a member of the office staff. The third prize was offered to the secretary of the department showing the highest increase in enrolment for the period. The quarterly revision of the roll fell nearly in the middle of the twelve Sundays, and this revision was faithfully

carried out in every department. The winner of the Secretary's prize was Mr. Richard Bates, of the Adult Department. The fourth prize was offered to the Departmental Superintendent whose department showed, for the period, the highest average percentage of attendance to enrolment, the same principles governing as in the teacher's prize but applying to the department instead of to the individual class. The winner of this prize was Dr. W. B. Browett, Superintendent of the Young People's Department. The winners of the prizes were called to the platform, the Bibles being presented by the Pastor.

Honourable mention was made of Miss Edna Bishop of the Junior Department, and Miss Margaret Hutton of the Intermediate Department, for their work in competing for the first prize. For the second prize, honourable mention was made of Mr. Fred Johnson, teacher of the Junior Department, and Mrs. Richard Bates, teacher in the Intermediate Department. In connection with the third prize, honourable mention was made of Miss Verna Taylor of the Junior Department, and Mr. George Elson of the Intermediate Department; and in connection with the fourth prize, it was necessary to make honourable mention of every Departmental Superintendent, for the reason that the percentage of attendance to enrolment for the whole period ran from 63 to 80.

All those above mentioned, with the following Departmental Superintendents, were called to the platform: Mrs. Jarvis, Superintendent of the Cradle Roll; Mrs. Breckenreid, Superintendent of the Beginners; Mrs. F. Turney, Superintendent of the Primary; Mr. W. N. Charlton, Superintendent of the Junior; Mr. Charles Humphries, Superintendent of the Intermediate; Dr. W. B. Browett, Superintendent of the Young People's; Mr. Harold Humphries, Superintendent of the Adult, with Mr. W. J. Hutchinson, General Superintendent; Mr. F. Turney, Assistant Superintendent; Miss Helen Pope, General Secretary; and Miss Gladys Woodward, General Treasurer. When this magnificent staff of workers stood together on the platform, it was not difficult to understand how a School could thrive under such leadership. But no adequate explanation of the progress of the Jarvis Street Bible School can be based upon the personnel of the staff—magnificent as it is: all will agree that it is the presence and power of the Spirit of God Who is with us in answer to concerted prayer, magnifying the Word of God, that explains the rapid progress of this Bible School.

As an illustration of the spirit which now animates this Bible School we may tell the story of a young lad of about sixteen or seventeen years of age. He was baptized some time ago, and has gone out to the country to live on a farm. Yesterday morning he told us that he had to get up at four o'clock, milk six cows, separate the milk of fourteen, walk three miles to take a car to ride twenty—and was at School at nine o'clock in the morning. Nothing can stand against a spirit like that! When the Spirit of the Lord thus possesses young people, they can make the words of David their own: "For by thee I have run through a troop; and by my God have I leaped over a wall."

Sunday morning's service was a great inspiration: to see the great crowds of boys and girls, and young men and young women, and older people—all like one great family. Every part of the building was crowded; and when the School moved from its class session into the auditorium the corridors were packed, and on all hands we heard it said, "We shall have to have a new building; increased accommodation is an absolute necessity." And some such movement must be taken in the immediate future.

SUNDAY EVENING'S SERVICE.

Sunday evening the service began at 6.30. The auditorium was again crowded in every part, and special reservation had to be made for the baptismal candidates. We have travelled about the country a good deal, and we have heard all sorts of congregations sing; but we have never heard anywhere on the American continent congregational singing that can approach the singing in Jarvis Street. Mr. W. J. Hutchinson, our Sunday School Superintendent, is also the leader of our singing. Mr. Leonard Penney, our organist, so effaces himself that he becomes almost as a spirit which animates the whole congregation. A few years ago we used to hear a great deal about the need of a new organ in Jarvis Street; and about twice a month the organ used to go on strike. Whatever is the explanation, even the organ is animated by a new spirit and never strikes: it is always on duty, and under Mr. Penney's magic

touch, speaks as we have heard few organs speak. What a combination we have in Hutchinson and Penney! Mr. Hutchinson was specially made for the position he occupies, and divinely endowed with gifts which peculiarly qualify him for his position as leader. Always good, he seems to be getting better and better every day: a man with a passion for souls and the greatest children's evangelist we have ever known. At last Sunday's services he laid hold of those great audiences and seemed to lift them to the skies as they sang. How glorious were the resurrection hymns!

To those who read these lines we venture to offer this suggestion: Again and again we have insisted that when Christ is made the Head of the church, He supplies all the church's needs. But the church's greatest need is never a financial one! The thing that fills us with praise as we think of Jarvis Street is the manifest guidance of the Holy Spirit in the selection of officers and leaders in the various departments of the work. Whether one looks in the Bible School, or the choir, or the diaconate, or the office staff, it is all the same. We are convinced that the spiritual gifts necessary to a church's edification will find their place in the life of a church when the Spirit of God is given right-of-way.

Jarvis Street does not save up its candidates for Easter, but at the evening service thirty-one believers were baptized. This makes something over one hundred baptisms since the Pastor returned from his western trip a few weeks ago. A number responded to the invitation at the morning service, and a very large number at night; so that there will be, as usual, another great baptismal service next Sunday.

A few months ago we had a visit one week-day at Jarvis Street from Mrs. Turnbull, the daughter of Dr. J. H. Castle, under whose leadership the present Jarvis Street building was erected. We had pleasure in showing her through the building which, in earlier years, she knew so well; and we expressed regret that Jarvis Street had no sort of memorial of her father apart from a small photograph hanging in the vestry. And on learning that we should like to have a good portrait of her father, Mrs. Turnbull very kindly promised to provide us with one. We sent her the inscription which we desired to have placed upon the frame of the portrait. Mrs. Turnbull was in Toronto over the week-end, and brought the portrait with her. It is a magnificent piece of work, almost a life size bust-portrait of her father. The following inscription which was supplied, is engraved upon a brass plate affixed to the frame:

JOHN HARVARD CASTLE, D.D.

Pastor of

Bond Street Baptist Church—February, 1873, to December 1st, 1875.

Jarvis Street Baptist Church—December 2nd, 1875, to April, 1881.

By Whose Inspiring Leadership this House of Worship was Erected,

And

McMaster University was Projected, Established, and Endowed.

As Mrs. Turnbull was to be in Toronto only over the week-end, there was no opportunity for public recognition of her generous gift apart from the Sunday evening service. Mrs. Turnbull consented to be present; and in her behalf the Pastor presented the portrait to the church, which was received by Mrs. John Lillie as one of the oldest members, and, as one who, with her late husband, had been baptized more than forty years ago by Dr. Castle. In her usual felicitous way, Mrs. Lillie, in accepting the gift in behalf of the church, addressed Mrs. Turnbull as follows:

"My dear Mrs. Turnbull:

"I count it a sacred privilege and a great honour to be permitted, on behalf of the membership of Jarvis Street Baptist Church, to accept this portrait which you so kindly donate, of your late beloved father, and well-beloved former pastor of this church, Rev. Dr. John Harvard Castle.

"While his familiar face awakens some memories that are sad, there are many, oh so many, that are full of gladness. Dr. Castle was my first pastor. He baptized my husband and myself in this baptistery nearly forty-eight years ago. I now recall that as together we three stood in the baptismal waters, Dr. Castle said, 'Two are better than one, for if one shall fall, the other shall lift

him up.' Your father was a man of God: strong in faith, sound in doctrine, a wise counsellor, a gracious, helpful pastor and friend. No one ever went to him for sympathy or advice, and came away empty-handed. During his ministry he led this church wisely and well to greater spiritual heights, ever pointing us to the great Head of the church Whom he so loved to honour, the Lord Jesus Christ. Of Dr. Castle it can be truly said:

"He walked with God; and one day
They walked beyond the boundary line of time into Eternal Life.
Yes, death is another life. We bow our heads at going out;
We think, and enter straight another golden chamber of the King's,
Larger than this we leave and lovelier.'

"I would be unjust to the memory of your father, Mrs. Turnbull, did I fail to bear grateful tribute to the memory of your mother. What an helpmeet she was in very truth to her husband, standing by his side so loyally, sharing alike his joys and burdens! How mindful she was of the stranger who came within our gates! The hospitality of her home was so freely extended to them—so thoughtful of the poor and needy, the rich and lonely. The gracious influence of her presence rested upon us all like a benediction.

"Mrs. Turnbull, they call me the 'mother of Jarvis Street Church'; and on behalf of my great family of children, nearly eighteen hundred of them, I accept with grateful thanks your gift; and assure you that our honoured Pastor, Dr. Shields, and his people, will ever count it a priceless possession, hanging it in the prayer-room of the church where your father's voice has often been raised in intercession in the long ago."

JARVIS STREET ANNUAL MEETING.

The Annual Meeting of Jarvis Street Church is usually held on the Friday before the last Sunday in April. It has been found necessary to change the date of the meeting this year, so that it will be held on Thursday, the twenty-third of April. Reports from all departments of the work will be received; and deacons and deaconesses will be elected. Two years ago Jarvis Street adopted the principle of electing deacons and deaconesses for a term of two years instead of electing a whole Board and have a certain number retire each year. It is possible now to re-elect the whole Board at one meeting, or, otherwise, to change the whole Board. Before the Annual Meeting two years ago, the Pastor preached on "New Testament Deacons", and the sermon was published. By request of the deacons of the church the same sermon is republished in this issue of *The Witness*. It is earnestly requested that every member of the church carefully and prayerfully read this message and give special study to the Scriptures upon which it is based.

Many of us will never forget the Annual Meeting two years ago when deacons and deaconesses were elected. No leading was given by the Pastor or the retiring Prudential Committee, but earnest prayer was offered that the Holy Spirit would select the men of God's choice. The experiences of the past two years have abundantly confirmed our conviction that the men and women then appointed had been selected of the Lord for this important work. We trust that very earnest prayer will be offered that the entire church may recognize the Headship of Christ and the guidance of the Spirit of God at the Annual Meeting to be held on Thursday evening, April 23rd.

MR. HUTCHINSON'S LECTURE ON THE GREAT HYMNS.

On Good Friday evening Jarvis Street was practically filled with a great congregation to hear Mr. Hutchinson's illustrated lecture on "The Story of the Great Hymns." The choir was in attendance in full force, and under Mr. Hutchinson's leadership, interpreted some of the hymns to which he referred. It was a most instructive and inspiring evening. The greatest enthusiasm prevailed among the people; and the singing of the great hymns of the church was an unmixed delight. Some of the old favorites were included, as well as some of the less known hymns.

Jarvis Street has long been noted for the excellence of its musical service. Since our great experience of 1921, the musical part of our service has been greatly simplified; but the great congregations which now participate in the service of song go to show that in adopting the simpler form of music, we made no mistake. We have no "ragtime"; still the great building rings with the stately music to which the classics of the church are set. But we have no anthem singing, and very seldom any solo singing; and when the choir occasionally sings alone, it always sings something that the people can understand, and in which they are able, during some part of the hymn, to join.

On Good Friday evening, Mr. Leonard Penney, our greatly beloved organist, played with his usual fine appreciation of the meaning of the hymns. It was a great night when all the people praised the Lord.

Mr. Hutchinson had found a hymn written by the Pastor and published in an American hymnal in 1908. To this he had set an original tune; and without giving the name of the author, the hymn was thrown on the screen and sung by the choir. Later the author's name was divulged. In response to many requests the verses are reproduced here:

"There was never a Prince so royal,
 So worthy of deathless fame;
 There was never a Friend so loyal,
 Such an ocean of love in a name.
 There were never such springs of Sweetness,
 Such streams of ineffable bliss,
 Such powers of holy meekness,
 As welled in that heart of His.

O, Grace of God so boundless!
 O, love of Christ so true,
 Has sin your soul so blinded,
 That Jesus is nothing to you?

"Ever busy His hands with kindness,
 His lips over-flow'd with grace;
 While His feet were impelled to mercy
 Love immortal illumin'd His face.
 And yet never a friend did fathom
 Such depths of derision and shame
 And never the vilest traitor,
 Did bear such a burden of blame.

"There were never such floods of sorrow,
 Such griefs as the Saviour braved:
 As were brimming His cup on Calv'ry
 When He drained it that we might be saved:
 O, was ever a heart so hardened
 And can such ingratitude be,
 That one for whom Jesus suffer'd
 Will say: 'It is nothing to me!'"

REVIVAL NEWS.

We have just received word of a great day at Fenelon Falls on Easter Sunday. At the evening service the church was packed to capacity, when the pastor baptized ten candidates, which made something over thirty baptized during recent weeks. At the conclusion of the service the ordinance of the Lord's Supper was observed; and Rev. C. M. Carew gave the hand of fellowship to twenty-seven new members. We are informed that this Communion Service was the largest Communion ever held since the organization of the church in eighteen fifty-seven. We greatly rejoice in the blessing that is coming to the Fenelon Falls Church.

We are hoping that many other churches will send us brief items of news, telling the story of revival.