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

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The Jarvis Street Pulpit

"THE YEARS THAT THE LOCUST HATH EATEN."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, April 19th, 1925.
 (Stenographically reported.)

"I will restore to you the years that the locust hath eaten."—Joel 2: 25.



IN this book of Joel the Lord speaks of the locust, the canker-worm, the caterpillar, and the palmerworm, as a great army which He had sent. Part of the curse pronounced upon the disobedient was that they should cast seed into the ground but should reap no harvest, for the locust, the cankerworm, and the caterpillar should devour it: "Thou shalt carry much seed into the field, and shalt gather but little in; for the locust shall consume it." And the prophecy has been fulfilled and the years have become barren. But now a gracious promise is issued, that God will extend His mercies to the past, that He will bring back their captivity, that He will restore the years that have been wasted. This promise is taken from that prophecy which found its fulfilment, in part, on the day of Pentecost; it was from this book, and from the immediate context, Peter quoted when he said, "This is that which was spoken." The promise of Joel, or of the Lord through Joel, finds its realization in the gospel dispensation; and God's promise to every one of us is that He stands ready, in the infinite fulness of His grace, to restore to us the years which the locust hath eaten.

I want you to look for a few minutes at the wasted years; and then to open your hearts to the promises of Him Who stands ready to make them good.

I.

Who of us does not feel this evening that the promise applies to us? THERE ARE YEARS IN THE PAST WHICH THE LOCUST OF SIN HATH EATEN.

These had not been years of idleness; for they had cultivated their fields, they had done their best to produce a harvest—but all without avail, for the devourer had consumed the fruit of their land. There are many ways of wasting time: it may be wasted by spending it in idleness; it may be wasted by mispending it in wrongdoing, by employing it in such a way as to yield no

abiding wealth. There are people who drift along through life like lazy cattle, hoping somehow, at some time, to come upon some good pasture, that they may get something out of life's estate. There are others who industriously employ their time and exert themselves to their utmost to get the best out of life. I read to you to-night the story of a man who had explored every possibility of life; who had travelled along every avenue which could be found under the sun that promised satisfaction; but it is his testimony that though he had great wealth, surpassing that of all others who preceded him, though he had had unprecedented opportunities to explore every field and exhaust every material resource, he declares that the net result of all his efforts brought to his own soul nothing but vexation of spirit. The fields were barren. He laboured but never reaped: the locusts devoured all.

There were years in which there had been *some sowing of seed*, and of seed that was good. But no sooner did the blade spring up than the locust consumed it. How many people there are who have endeavoured to cultivate their lives, who have sown the seed! Perhaps there are some here this evening who began life amid circumstances scarcely less promising than those which attended our first parents: your home was a paradise where you were surrounded with witnesses of the divine goodness. There bloomed the fragrant flower of a mother's blameless life; there, like a giant cedar of Lebanon, was reared your father's godly stalwart character. Round about these twain trailed many a fruitful vine; and among the branches God gave many a nightingale's song in the night. There are men and women here this evening who in their early years gave much time to the study of God's Word at home, and in Bible schools sat at the feet of godly teachers; and there were, in the beginning, some evidences of growth; there were such indications that the good seed was taking root as promised a day of fruitfulness. But long since your moisture was turned into the drought of summer, and every promise of fruitfulness has failed of realization. Resolutions have been made, ambition has been set in the direction of righteousness,—but there has ever been a failure of accomplishment: the locusts have eaten the years.

The past years had been *years of useless resistance*. The seed had come up, and when the locusts had appeared, they had tried to beat back the plague. In Eastern countries the locusts march as an army. Sometimes they dig great trenches and kindle fires; and still the locusts come on until they fill the trenches and extinguish the fire; and climbing over the bodies of the millions slain, they get beyond the barrier and lay the fields bare. One traveller in Syria, describing them, said: "The whole face of the mountain was black with them. On they came like a living deluge. We dug trenches, and kindled fires, and beat and burnt to death heaps upon heaps, but the effort was utterly useless. They rolled up the mountain side, and poured over rocks, walls, ditches, and hedges, those behind covering up and passing over the masses already killed. For some days they continued to pass. The noise made by them in marching and foraging was like that of a heavy shower falling upon a distant forest. The roads were covered with them all marching, and in regular lines, like armies of soldiers with their leaders in front; and all the opposition of man to resist their progress was in vain."

There is also a terrible description of the plague of locusts given in the context: "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses: and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the

windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining." Millions and millions—billions of them—a great plague, swarming over the land and destroying everything in their path. That is the divine figure of sin: one sin becomes a multitude, the multitude a swarm, the swarm a very deluge of devourers—each of them but a little creature easily destroyed, between the fingers, and yet utterly appalling in their power of collective devastation. That is the teaching of Scripture, that sin thus multiplies itself until it defies all human power to stay its resistance; and sweeps over the life and leaves it like a desolate wilderness behind.—"The years that the locust hath eaten."

One of the effects of this is, the Lord says in this chapter, *to cut off the meat offering and the drink offering from the house of the Lord*: it not only rendered them unable to discharge their duty to their fellows, but it rendered them impotent to give unto God the glory due unto His name. Thus sin disturbs all the relationships of life—impoverishing us here, and rendering us bankrupt hereafter. How many are there here this evening who have escaped such a record as that?

"Who, looking backward from his manhood's prime,
Sees not the spectres of his misspent time,
And through the shade
Of funeral cypress, planted thick behind,
Hears no reproachful whisper on the wind
From his loved dead?

"Who bears no trace of passion's evil force?
Who shuns thy sting, O terrible Remorse?
Who does not cast
On the thronged pages of his memory's book,
At times a sad, and half-reluctant, look
Regretful of the past?"

That is the record. But I shall not dwell particularly on that this evening, beyond bringing it to your attention, and stirring up your memory that we may all see how unprofitable a thing it is to live life without God. The record must always conclude like the chapter we read this evening, "All was vanity and vexation of spirit, and there was no profit under the sun."

II.

But let us now turn more hopefully and happily to the other aspect of the text, and behold by faith **THE ONE WHO PROMISES TO MAKE GOOD THE WASTED YEARS**: "I will restore to you the years that the locust hath eaten."

Manifestly, *it calls us away, in the first place, from all self-efforts to make up the balance*, to restore the years. We may live in the present and estimate the possibilities of improving the future, but who of us has any power to cleanse or enrich our yesterdays? We have a proverb to the effect that it is of no use to cry over spilt milk, it is no use crying over the past. And yet, my friends, it is impossible, apart from divine grace, that any one of us should ever be divorced from the past. With God a thousand years are as a day, and a day as a thousand years; and our yesterdays have not passed from His view: they are before Him even as though they were to-day.

How shall we make up the balance of the past? Suppose a man is receiving a very limited wage, let us say a couple of dollars a day; and he finds that with the utmost economy it is impossible for him to meet the requirements of himself and his family upon that meagre income. He lives carefully, he lives frugally; but he discovers that it is impossible to keep bread on the table, and fuel in the stove, and clothes upon the backs of his family, and a roof over their heads, on such a wage. He cannot pay his way; he does the best he can, but every day he finds that he is becoming more and more deeply involved. The debt of yesterday is increased by the deficit of to-day; and the deficit of to-day will be still more enlarged by the insufficiency of to-morrow's income:—what therefore can he do? What if such a man promises that in the future he will make up the deficit, he will pay off to-day's debt, and yesterday's debt, and all the debt of the past? But suppose he has reached the limit of his

earning powers? Suppose it could be demonstrated that there is absolutely no hope of his ever being able to earn any more? Yet he cannot live upon the utmost product of his concentrated energies: he finds he cannot make a living. He is in debt—and still more in debt—and still more in debt!

That is the situation in our relationship to God. How is it possible—what if it were possible from this moment for us to begin to pay our way? Who is going to make up the deficit of yesterday? You go to your grocer when he has sent you his bill, and say, "I am going to pay you cash now for everything I buy." And he says, "I am very glad to hear that; it is a very great relief to me." And you add: "Well, you may depend upon it that from this moment I shall pay for everything I receive from your store." And you keep your word. But after a week or so you get a bill from him again, and you go to him and say, "Did I not on a certain day a week or so ago solemnly pledge myself to pay my way? Have I not kept my promise? Have I not paid my way?" He replies, "Yes, you have. But you began deeply in debt; and I want to know who is going to pay up the debt of the past." "Oh," you say, "I cannot do that; I promise that from this time forward I will pay my way—but I cannot make up the debt of the past." Ah, my friends, that would not even pass among men of business: they would demand payment. They cannot keep their business running without receiving payment from someone. The truth is, that we have become so enervated by sin, so impotent, that by our utmost effort we cannot pay our way with the law of God for one single day. Every eventide our indebtedness to divine justice is greater than it was in the morning. And there is no way by which a man, by his own effort, can restore "the years that the locust hath eaten."

Obviously *we are shut up to God in this matter of salvation*. Whatever you may do in the present, my brother, whatever you may do in the future, it is absolutely beyond your power to touch your yesterdays. And yet there they are—written before God: the record inscribed indelibly in His book, and waiting for the judgment day, when you will have to face every item in the record; and, by some means, every item will have to be paid for. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He will demand one hundred per cent. of our indebtedness from someone! And if you cannot pay it, who will? Oh, who will make up the deficit of the "years that the locust hath eaten"? I say, obviously, in the nature of the case, salvation must be of grace: it must be of God. God must do it—for no one else can. How can you gather the sunshine, and the dew, and all the forces of the years that are gone, and add to the product of to-day all the wealth of your yesterdays? Is there any man who can accumulate a surplus of merit to balance against the deficit of the past? My friends, if you can only come to see this, you have taken the first step in the direction of being saved; when a man sees that he is a bankrupt sinner, then he will be able to look to God and to hear the gracious promise, "I will restore the years that the locust hath eaten." For I want to tell you this evening that it is always all of grace. You cannot be saved by being baptized as you have seen these believers baptized this evening, neither can you be saved by being sprinkled in infancy. The catechism says, "What is thy name?"—"Who gave thee this name?" "My godfather and my godmother in my baptism; wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The only thing that is wrong with that is that it is absolutely untrue: no one either by infant or adult baptism, was ever made a member of Christ, a child of God, or an inheritor of the kingdom of heaven. It is not in human power, by any works of righteousness which we may do, to satisfy the demands of divine justice. Only from the divine treasury can the deficit of your life and mine be made up. Blessed be God!—this promise is still true: "I will restore to you the years that the locust hath eaten."

Who is He that will restore it? Read the text. Here is a promise that the Spirit will be poured out; here is a promise that there shall be a deluge of blessing; here is a promise that out of the treasury of heaven itself all that we lack shall be supplied; and that that which we cannot do for ourselves, God, in infinite mercy and grace, will do in our behalf. Our Lord Jesus is the One Who will restore to us "the years that the locust hath eaten". David said, "He restoreth my soul." And He does restore the souls of those who trust in Him. The life of the Lord Jesus Christ was cultivated to the utmost; His life was

a field well tilled, in which the seed was sown, and which was uncursed by any tares; the life of our Lord Jesus was a vineyard where every vine was pruned, and where it yielded the utmost fruits.—He lived a perfect life. It is not the whole gospel to say that Christ died for you. He did die for you—and there is no gospel without that. But it must also be remembered that He lived for us first; and He died for us; and He lives for us still.

First of all, He was born in Bethlehem's manger for you. My brother, did you ever wish that you could live all your life over again; that you might blot out all the record of the past, and begin as an innocent babe, and with the wisdom that you now have, and with some power not your own, to keep your feet from slipping, to write each day a record of a perfect life, so that at last the pages of your life's history might be turned in the white light of the judgment-seat and those pages be found unstained? We have all wished we could do that. I remember the copy books that were used when I was a boy at school. I do not know whether they use them now, but they did when I was a lad; and I am afraid I practised on them without much profit. (Laughter). But there was usually some very admirable motto at the top of the page, and we turned the page and dipped our pens in the ink very carefully to see that there was no ink on our fingers—such as little children usually have—that we might make no blots. We began very painstakingly on that immaculate page; and when we got one word carefully written we said, "Well, it is clean so far." Then we tried a second word, and possibly we completed one line; and as long as it was without a blot, we were exceedingly careful. We dipped our pen just so and began again; but ere we had half covered the page, it was blotted; and instead of improving toward the bottom of the page it got worse and worse. We became more and more careless, "For," we said, "the page is spoiled anyhow". At length we turned over a new leaf. But when that book was finished we were ashamed for the teacher or anyone else to look at it, for there was not a page without a blot.

That is how we have written our life's story. I have often wished someone else had written it for me, haven't you? Ah, that is the gospel. The Lord Jesus not only died for you, but He lived for you. He lived your life for you under the law and kept it in every particular. The first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. The second is like unto it, Thou shalt love thy neighbour as thyself." And our Lord Jesus kept the first part of it. "I must," He said when but a child, "be about my Father's business." When His mother found Him at last in the temple, we read that He went down into Nazareth with his parents and was subject to them. The first commandment of the second table is, "Honor thy father and thy mother." Jesus kept both commandments: loving the Lord with all His heart, loving His neighbour as Himself, He wrought out, by a perfectly flawless life, a righteousness that was satisfactory to the holy law of God.

Ah yes, while the years of plenty continued, there was not a man in Canaan or in Egypt that saved a bushel of wheat from the surplus of those plenteous years: they spent all; and when the end of the plenteous years came they were all impoverished, they were all in want. There was only one who had anticipated it, and he had filled his storehouses until they ran over with the abundance of his corn; and when everyone else was bankrupt they came from all lands to Joseph to buy bread; and he, out of his superabundant wealth, restored the years that the famine had wasted. He gave them just as much to eat as though there had been no famine at all. And that is the gospel. "But," you say, "do you mean to tell me, sir, that salvation is as complete as that, that He actually does make up the balance?" I mean exactly that: "Ye are complete in him, which is the head of all principality and power." It would be useless to preach a gospel that did not promise complete salvation, that could not meet all our needs.

But the restoration promised in the text is complete. David sang—and thousands and thousands have sung it since his day, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul." He will restore thy lost inheritance, He will bring back thy wasted wealth; He will complete the broken circle of thy life; He will make up thy wanted stature; He will fill out thy soul's deficiencies, He will consummate thy

soul's development into a perfect and glorious symmetry, "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".

But has the sin of the believer left no indelible marks? Have the fields which sin has wasted been so clothed with beauty that the track of the locust cannot be traced? Is there no mark of sin in heaven? Beyond the grave, for those who believe, is there no remembrance of sin for ever? There is only one place in heaven where sin has set its mark indelibly: "And I beheld," says John, "and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." There, in His hands and feet are wound-prints: the nails are gone, the hammers fall no more, the hands that wielded them are now impotent to do Him hurt, but the prints are there for aye. There is the riven side whence flowed sin's double cure, but the soldier's hand is powerless now and the spear is cast away. And there about His kingly brow the thorn-marks still are seen. The crown of thorns is cast as fuel to the flames of hell—and on His head instead are many crowns, for all the kingdoms of the world are His. Upon Him sin has set its mark; though love has made those very wounds to be His chiefest glory.

But is there no other mark of sin in heaven among the millions who once lamented "the years that the locust hath eaten"? "And after this", saith John, "I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest."—I do not. I see no mark of famine in their faces, no blood upon their feet as though they had trodden a stoney way; there are no wounds in their hands as they would bear whose labour had been among thorns; nor any disfigurement of body as might be borne by such as wield the sword. Their garments are not soiled as would be likely in a journey, nor are they weary as though recruited from the ranks of toilers. They sing and wave their palms! Whence came they? I see no mark by which to identify them—whence came this holy, happy, white-robed throng?

"And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

This is the gospel we preach to you. This is the salvation we offer you; this is the Saviour, the Restorer, we call upon you to trust. I call you, sinner, to the Cross. However deep the horrible pit of sin into which thou hast sunk, the foot of that Cross is as deep as thy need. One arm of that cross stretches back to thy cradle, and shadows, and covers, and forever blots out all the sin of the past: the other reaches forward to the moment when the trump of God shall sound, and from that wounded hand there drops the blood which cancels all remaining sin. The crown of that Cross rises above all terrestrial murk, pierces the clouds, and rests upon the steps of Heaven's throne. I call you to that Cross. Put thy foot of faith upon that nail that pierced the feet of Jesus; grip with the hands of faith the nails which pierced His hands—and even as thy trust is put in Jesus that Cross shall grow into a golden ladder reaching upward to the skies; and up its shining rounds, with angels for thine escort, thy feet of faith shall climb with easy grace, until at last thou shalt stand with the Lamb, His Father's name in thy forehead, with those who, to the accompaniment of the voice of many waters, as the voice of a great thunder, as the voice of harpers harping with their harps, sing a new song which only the redeemed can learn—then and there, at last, the locust eaten years forgotten, washed in the blood, saved by grace, thou shalt be without fault before the throne of God!

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EDITORIAL

"BELIEVERS."

In the fifth chapter of Acts and the fourteenth verse we read, "And believers were the more added to the Lord." A man's normal point of view is often more clearly and accurately revealed in his impromptu and casual remarks than in his studied and formal statements. For this reason a witness deserves to be studied in the incidentals of his tale quite as much as in the main body of his testimony. This verse is a mere incidental in an interesting though simple narrative; but it reveals the point of view of a spiritually enlightened and mature mind.

It is the story of the beginning of the church's evangelistic ministry. It relates simply that the ministry of the apostles resulted in "believers" being added to the Lord.

A Christian is distinguished from others by what he believes. It has been common to belittle the value of belief. It has become popular to decry creeds, and to magnify deeds. Yet the fact remains that the New Testament describes the people of God who have passed from darkness to light, as "believers". When Apollos went to Achaia he consorted with "disciples" who were distinguished for what they "believed". Therefore while belief, considered as an act of faith, or as the body of truth received, or as both, is not the only consideration of importance; it must be conceded that the Christian's distinctive feature is his faith, or his belief.

And a Christian's faith, or the body of truth upon which it rests, is not a burden but a bulwark; not an iron fetter but a betrothal ring; not weights but wings; not a uniform, but a character; not a laboured pose, but a living pulse; indeed the way of faith is not as the track of a laden camel through the desert, but as the flight of a lark in the summer air.

Through faith our moral natures find repose in Christ. We put this first because in actual experience our moral nature takes precedence of the intellectual. It cannot be gainsaid that the supreme considerations of life are moral. Questions of right and wrong are of first importance. Moral accountability cannot be ignored. Hence the right or the wrong we do abides. It walks by our side in the way; and when it is toward evening, and the day is far spent, it comes in to abide with us without invitation, and never makes as though it would go further. Thus beneath all disguises perpetual unrest characterizes the unbeliever: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked." But the believer finds infinite moral satisfaction in Christ. "Christ is the end of the law for righteousness to every one that believeth."

The man whose own moral nature, his sense of rightness, has been violated, who has sinned against his own soul, as well as against God, cannot long escape the consciousness of his lawlessness. He may labour to deceive himself and others. He may affect the utmost unconcern, and immerse his soul in pleasures of infinite variety. But he cannot forget the possibility of a day of disclosure and accounting. From the shuttered windows of his soul there is "a fearful looking for of judgment". But for the believer the day of disclosure and accounting has come and gone. He is not haunted by the spirit of a murdered past. To him "Christ is the end of the law for righteousness". The worst has come. The law has spent itself at Calvary; and a cloudless morning succeeds the night of forked flame and terrifying thunder. One can imagine a criminal under the lash of a guilty conscience, fleeing from city to city, and

from country to country in perpetual fear of detection. At length, notwithstanding his ceaseless vigilance, the long arm of the law reaches him, and he finds himself shut away from all pleasant sights and sounds, from all friendly voices, within a living tomb. But when, to him, the slow-passing years are ended, and the great doors of his prison-house swing outward, and once again he breathes the air of freedom, one can fancy his looking back upon that pile of stone where so many of his years lie buried, as with a shudder he says, "That is the end of the law for me; those years of darkness have atoned and I am free".

Thus faith regards the grave of Christ. Our sins are buried there, and for us a new day has dawned. Is it surprising that they should be distinguished as "believers" who know this to be true? Our moral natures find repose in Christ and look with joy unspeakable into the future.

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain:

"But Christ, the heavenly Lamb,
Takes all our guilt away;
A sacrifice of nobler name,
And richer blood than they.

"My soul looks back to see
The burden Thou didst bear,
When hanging on the cursed tree,
And knows her guilt was there."

But while faith in Christ is, at bottom, a moral act, it involves the exercise of the intellectual faculties too; and the true believer finds intellectual satisfaction in Christ. His intellect finds rest in the truth revealed in Him. The believer is not a stranger to enquiry. Faith is not blind acquiescence. On the contrary, faith has found so many otherwise unanswerable questions answered in Christ, that she is assured that what she knows not now she shall know hereafter. In the moral provision made for the soul by the death and resurrection of Christ, faith apprehends the work of God and gets a glimpse of the infinitude of divine resources. In "the Lamb as it had been slain," faith sees "the Word made flesh," and the express image of the Person of Deity revealed; and in His word concerning the soul's origin and destiny, and its relation to God and the universe, the spiritually enlightened intellect finds perfect satisfaction and repose.

The believer finds no faculty of the intellect violated, nor stultified, nor denied the exercise of its function, by his belief. He has used his judgment, and exercised his reasoning powers to the utmost on questions of life and destiny; and has discovered that his mental stature, and the range of his faculties forbid his seeing "very far off". But faith has come to his help. It has been to him what the aviator is to the general in the field; it gives him a higher point of view, and consequently a wider and longer range of vision; and from thence, looking beyond the narrow limits of reason's view, he sees that all is well.

Ignorance is not the mother of truly Christian devotion. That is born of an experience of the love of God revealed to the apprehension of the soul in an atoning Saviour. And in view of the cross and the empty grave, the intellect, as well as the conscience, finds rest and indescribable satisfaction. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for 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. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have

the preeminence. For it pleased the Father that in him should all fulness dwell." And in that fulness in which the Father finds pleasure, the intellect and conscience of the believer finds perfect rest.

But conscience and intellect are not the only elements in human nature. Our emotional and affectional nature also finds rest in believing: "With the heart man believeth unto righteousness."

"No man liveth unto himself." Capacity for loving is a human characteristic. Like a climbing plant whose tendrils were made to feel after something to wrap themselves about; so human affections were designed to cling to something objective to the human soul. "It is not good for man to be alone." And from the beginning, the human heart has found that saying true. Thus baby hands reach out in affectionate appeal for mother's or father's answering love; and in maturer years the tendrils of friendship, of conjugal affection, of parental love, all wind themselves about some objective treasure for the strengthening and enrichment of life. But where shall these kindly, clinging tendrils of the soul find enduring support?

The plant in your garden lays hold upon another plant near by. But what if the rain, or wind, or a worm at the root, lay the object of its affection low? The clinging trustful vine falls with its stricken support. So these immortal passions of the soul cannot find rest in mortality. We remember two mothers, each of whom had lost an only daughter. One of the mothers was a believer, the other was not. By that death the believing mother was lifted nearer heaven, while the mother without faith, prostrate with an unmitigated grief, found her heart buried in the grave of her child.

Where shall the heart find rest but in Christ, "Who only hath immortality"? To them that believe the grave is open and empty, and beyond, life's broken pillars are completed and crowned; and all that is fractional and fragmentary, is rounded into a perfect wholeness in the glorious completeness of Christ. What magic sweetness is in the saying, "Them that sleep in Jesus will God bring with him"! Therefore nothing worthy to endure is lost. The treasures of the heart abide, and all that is true, and honest, and just, and pure, and lovely, and virtuous, and praiseworthy, find their immortality and perfection in Christ.

In the London Times there appeared on June 30th, 1915, a death notice shot through with the light of hope: "Lance-Corp. Kenneth Seymour Boyd, A. Co. the Honorable Artillery, killed in action, only son of Alexander and Charlotte Boyd, of Hull. No mourning. His last words were Psalm 23: 4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

And now will you tell me that a creed is a burden, a bar to progress; that faith is a shackle upon the mind? Nay, nay, faith supplies wings to the soul by which conscience, intellect, and heart find rest in the heavenly places in Christ.

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

"Once they were mourning here below,
And bathed their couch with tears;
They wrestled hard, as we do now
With sins and doubts and fears.

"I ask them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.

"They marked the footsteps that He trod,
His zeal inspired their breast;
And, following their Incarnate God,
Possessed the promised rest.

It is in every respect fitting that the disciples of Jesus should be known as "believers". "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

McMASTER VACANCIES AND THE ASSOCIATIONS.

The Annual Meetings of the various Associations of the Convention will nearly all be held within the next eight weeks. Last year at this time many of the Associations were exercised over the Faunce matter; and at several of them resolutions expressing the Association's views were adopted. The Convention as a whole passed upon the matter at London last October, when, after a discussion lasting from two in the afternoon till eleven at night, with only an hour's adjournment for tea, the following resolution was passed by what was technically a unanimous vote, inasmuch as no contrary vote was recorded:

"Whereas discussions have arisen from time to time within this Convention regarding the action of the Senate of McMaster University in granting certain honorary degrees, therefore be it resolved, that, without intending any reflection upon the Senate, this Convention relies upon the Senate to exercise care that honorary degrees be not conferred upon religious leaders whose theological views are known to be out of harmony with the cardinal principles of Evangelical Christianity."

But for the experience of other years we might well regard this resolution not only as settling that question, but as embodying a declaration of the Convention's adherence to the evangelical position which might be depended upon to guide the McMaster University authorities in their future conduct of that institution. It must, however, be borne in mind that both the Chancellor of the University and the Dean in Theology at the London Convention defended the University's action in conferring an honorary degree upon Dr. Faunce; and used their utmost powers of persuasion to induce the Convention to express approval of the University's course. When it was proposed that our amendment to the motion to adopt the Chancellor's report, together with the amendment to the amendment, a reaffirmation of the Convention's resolution of confidence in the University passed at the Walmer Road Convention in 1922, should be withdrawn in favour of the consideration of a resolution touching the Faunce matter adopted at the Toronto Association in June, which resolution had been sponsored by two members of the Senate of McMaster, the resolution was rejected; and a vote was forced on the amendment to the amendment which asked the Convention to reaffirm its expressed confidence in McMaster University. This last amendment to the amendment was lost; and for the first time in thirty-six years the Convention refused the University a vote of confidence. This, of course, did not mean that the delegates were other than loyal to McMaster; but in the situation which was forced upon them, it was their only way of expressing disapproval of the action taken by the University in honouring Dr. Faunce, for that action was the question at issue in the Convention.

Notwithstanding their endeavour in the earlier part of the discussion to secure an expression of approval from the Convention, it is fair to assume from their final action that, as a result of the long discussion, both the Chancellor of the University and the Dean in Theology came to a clearer view of the whole matter, and shared the Convention's judgment as registered in the resolution finally passed. We are aware of no word or action spoken or taken, since the London Convention, which would justify anyone in forming any other conclusion than that they both acted with the utmost sincerity when, as members of the Committee, they recommended, and, as delegates, they voted for the resolution which was finally passed. Their action would go far in the direction of realizing a requirement clearly set forth in the speech of Mr. S. J. Moore when moving the adoption of the report of the Board of Governors. Mr. Moore said:

"The Board of Governors did not find themselves in a position where they could submit to this Convention to-day any plan definite enough with respect to the enlargement of the borders of the University; and, therefore, have not submitted such a plan. There is one primary need that must be met before that appeal can be made—and that is, that there should be clearly and unmistakably in the minds of our people the conviction that the University deserves the sacrifice which they are asked to make."

Following the quotation given above (we are quoting from a stenographic report of Mr. Moore's speech), Mr. Moore added, "I submit that it (McMaster University) is entitled, absolutely entitled, to that confidence."

The Convention's action later in the day in refusing to vote confidence in the University showed, that in respect to the Faunce matter, at least, the Convention did not share Mr. Moore's view. But after the resolution was passed, drawn by a Committee of which the Chancellor, the Dean in Theology and Mr. Moore himself, were members, the resolution being seconded by the Chancellor, and supported by both the Chancellor and Dean Farmer, the confidence which Mr. Moore insisted was necessary to adequate financial support, may fairly be assumed to have been restored.

The one disturbing factor in the whole situation consisted in the fact that at least two members of the Board of Governors did not vote for the resolution, and that another member of the Board, who is known to exercise great influence in determining the policy of the Board, was not present at the Convention. We are not, therefore, creating suspicion, but only recommending reasonable caution, when we say, that it would be too much to hope that those influences which for years have endeavoured to commit the University to the adoption of a co-operative attitude toward Modernism, had repented. We wish it were possible to believe that every member of the Senate of McMaster was in cordial agreement with the Convention's expressed loyalty to the cardinal principles of Evangelical Christianity.

The Dean in Arts in the December number of *The McMaster Graduate*, has this to say of two professors no longer on McMaster's Staff:

"Dr. Cross, profound thinker, teacher who trained his students to think for themselves, and sincere Christian who exemplified in his life the spirit of his Master, is professor of Systematic Theology at Roncester. Dr. Matthews, one of our own graduates in Arts and Theology, who became the storm centre of theological controversy but who in my opinion was misjudged, is expounding the Old Testament at Crozer. The churches heard him gladly when he preached to them, for his words were winged with comprehensive knowledge of the Bible, with veneration for its writers as prophets inspired of God, and with unswerving conviction of the moral and spiritual values of their messages."

We regret that Dr. McLay should have written these words at a time when it was so necessary that nothing should be done to further shake the confidence of the Convention in the University. It was surely as unwise as it was unnecessary for Dr. McLay to go out of his way to endorse two professors who are notoriously modernistic in their views; and, at the same time, to take a fling at those by whom, in his opinion, Professor Matthews was "misjudged." Even Dr. Fosdick himself has not gone farther from the evangelical position than Dr. Cross.

While Dr. Matthews was still on the Staff of McMaster University he was defended by members of the Senate; and all who questioned his loyalty to the Word of God were denounced as "trouble makers". We have before us at the moment Professor Matthews' book, entitled, "Old Testament Life and Literature". In this book Professor Matthews commits himself absolutely to the composite theory of the Hexateuch with all the implications of that position. We have space for only a few extracts.

In respect to the Genesis record of Abraham, Isaac and Jacob, Professor Matthews says:

"Woven into the charming picture is very much that reads more intelligently as tribal tradition than as personal biography. Groups have been personified, and when we seek to literalize all the expressions we do grave injustice to those who handed on to the succeeding generation the wealth of family characteristics. Personification is one of the most familiar features of Oriental literature. With the passing of the centuries some loss of perspective was inevitable. To the story-teller the individual easily blended with the tribe, insignificant links in descent were easily lost sight of, and even relationships may have been obscured. Hence, we need not be surprised that some of our stories are more significant when interpreted in the light of tribal experiences rather than as incidents in the life of the individual. By way of illustration, the relations between Jacob and Esau, while delightfully told and vividly appealing to us in our childhood days, present very serious difficulties when we try to read them merely as personal history. The hungry hunter selling his most loved privilege for a mass of pottage? No other tent close by to which he might crawl? Jacob deceived by the hairy

gloves after his suspicion had been aroused? Many such features cause us to question whether in many of these stories we may have the perfectly legitimate literary form, common in the east, in which great movements are picturesquely personified." (pp. 34-35.)

"Tribal Traditions—The lives of the patriarchs then do not, strictly speaking, present us with national history. They show us the stuff out of which the nation grew." (p. 35.)

"Abraham went at least part way in offering the not unusual child sacrifice. In all these things they were but following the common practices of ancestors and neighbours." (p. 36.)

Of the Exodus we read:

"They longed for the ancient freedom of the well-known desert. The plagues, all of them more or less common to the Nile valley, added to their eagerness to withdraw (Ex. vii-xi). Escape was never difficult. Roads led from Egypt into the desert in at least three different places. Their flight apparently led them down the wady Tumilat a few miles, then they seem to have turned southward into the Egyptian desert to avoid the pursuing army (Ex. xiii. 37-xiv.). As they hesitated, perhaps at the southern end of the Bitter lakes, the spring wind blowing from the south or southeast greatly aided them, and likewise impeded the chariots of Egypt. Thus, most probably in the early years of the reign of Mernepthah (1225-1215 B.C.), in a marvelous way they escaped from a hated and feared foe to a new-found liberty.

"Many glimpses of natural motives and the naturalness of the deliverance have been preserved in the documents, but that was not the main thought of the story-tellers. They found a deeper and richer meaning in the experiences of their founders. To them those were no ordinary days. Yahweh was in the burning bush and in the plague experiences. He delivered them from Pharoah, and rolled back the waters of the Red sea. They conceived, and rightly so, that the chief glory of their national birthday was the manifestation and the guidance of their God." (pp. 40-41.)

Of their wilderness journeys, Professor Matthews says:

"Their food supply, milk, fruit, and at rare intervals meat, was that which was customary to the bedouin. Agriculture was lacking (Ex. xvii. 3; Nu. xvi. 13; xxi. 5; xx. 5). Great was their joy when in the springtime a flock of quail was driven by the westward wind across their pathway, and the exhausted birds easily became their prey (Nu. xi. 31-35). Naturally, the consequence of the unusual gorge of flesh, neither properly killed nor cooked, was an immediate plague. No less thankful were they when the manna—literally "What is it?"—fell, (Nu. xi. 7-8). Whether this was the exudation of the tamarisk tree, which the monks of Sinai still gather and sell, or an edible lichen found in the desert, matters not. The people rejoiced in what they believed to be a wonder wrought by Yahweh, their God."

"Water, likewise in a moment of great need, was unexpectedly provided them by their leader (Nu. xx. 2-13). Whether the sweetening of the bitter waters, or the bringing of the water from the rock was the uncovering of an old spring, the discovery of a fountain hitherto unknown to the tribes, or the releasing of a new current of water, the thirsty nomads neither judged nor cared." (pp. 50-51.)

Of Samson, Professor Matthews says:

"The whole story has been resolved by some into a piece of well-wrought-out solar mythology. But there seems no adequate basis for this. It reads more like an early folk-tale that celebrated these feats of physical ability, which always so much delight the child mind. In its social and religious atmosphere it fits perfectly into the condition of the time." (p. 72.)

Of the death of Ahab recorded in I Kings, twenty-second chapter, solemnly predicted and expressly declared to have occurred "according unto the word of the Lord which He spake," Professor Matthews says:

"Though disguised, owing to his fear, the king of Israel was slain by accident, and the day was lost." (p. 136.)

Of the history of Elijah, our author says:

"The dramatic coloring of the Elijah stories makes it difficult sometimes to discern the historic thread." (p. 141).

Professor Matthews' book is by no means a book of merit judged from any point of view; but it is as full of poison as a book could well be. It assumes the inaccuracy of Scripture on every page; and abounds with such phrases as, "It is likely"; "It is probable"; but so far as we have been able to discover, leaves absolutely no place for the supernatural anywhere. Yet Dean McLay goes out of his way to commend Dr. Matthews, and to declare that by those who were opposed to his teaching he was "misjudged". Our readers must form their own opinion as to how far a University whose Dean in Arts commends such teaching as is given in these quotations from Dr. Matthews' book, is endeavouring to deserve the confidence of a Denomination which believes in the supernaturalism of the Christian religion.

We would remind our readers that the Chair made vacant by the death of Dr. J. L. Gilmour, and the position vacated by the death of Dr. Bates, have yet to be filled. We understand also that there will be, at the end of this term, two vacancies in the Faculty of Arts. Thus four appointments will have to be made. We shall all hope, of course, that those appointed to the positions vacant will be scholastically qualified for them; but this article is written to say that we are confident the great majority of church members in the Convention of Ontario and Quebec will insist that those who are appointed to these positions shall be true to the Bible as God's Word, and to the great doctrines of the Bible which are written into the Trust Deed of McMaster University. In no other way can the University earn and maintain the confidence of the Denomination, which, as Mr. S. J. Moore has well said, is a prerequisite to the sacrifice involved in its adequate financial support.

Once again we print an extract from the Statement of Trusts in the Deed of McMaster University:

"The trusts in said deed in so far as they refer to Religious teaching are as follows: 'For the education and training of students preparing for and intending to be engaged in Pastoral, Evangelical, missionary or other denominational work in connection with the Regular Baptist Denomination whereby is intended Regular Baptist Churches exclusively composed of persons who have been baptized on a personal profession of their Faith in Christ holding and maintaining substantially the following doctrines, that is to say: "The Divine Inspiration of the Scriptures of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice, the existence of one living and true God, sustaining the personal relation of Father, Son and Holy Spirit, the same in essence and equal attributes, the total and universal depravity of mankind, the election and effectual calling of all God's people, the atoning efficacy of the death of Christ, the free justification of believers in Him by His imputed righteousness, the preservation unto eternal life of the Saints, the necessity and efficacy of the influence of the Spirit in regeneration and sanctification, the resurrection of the dead, both just and unjust, the general judgment, the everlasting happiness of the righteous and the everlasting misery of the wicked, immersion in the name of the Father, Son and Holy Ghost, the only gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's Table and that a Gospel Church is a body of baptized believers voluntarily associated together for the service of God."

In view of the fact that on the Senate of McMaster University there are known to be some members who approve of the teaching of such men as Dr. Faunce and Professor I. G. Matthews, we venture to suggest that it might be well for the Associations to pass some resolution suggesting to the Governors of the University that before anyone is appointed to fill any vacancy on the Faculty of the University, he should be required to subscribe to the doctrinal statement set out in the Trust Deed, with special emphasis upon the divine inspiration and authority of the Scriptures of the Old and New Testaments.

Prevention is better than cure! When once a professor has been appointed, if his position is discovered to be unsound, it is impossible to raise opposition

to his teaching without introducing personal considerations. In this article we are not discussing unsound professors but vacant Chairs, and dealing with principles in the abstract. It is to avoid the necessity of holding discussions involving persons this article has been written. We respectfully suggest to the Senate and Board of Governors that the utmost care should be exercised in even considering men to fill the vacancies referred to, to see that they are in cordial agreement with the great doctrines of supernatural Evangelical Christianity.

The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson V.

May 3rd, 1925

THE SPEECH OF ELIHU.—Book of Job, chapters 32-37.

When Job's friends came first to see him they sat in silence seven days. Now, after their much speaking, they lapse into silence again. A fourth counsellor then appears on the scene, Elihu the son of Barachel. His wrath is kindled both against Job and his three friends: he is at least impartial in his condemnation. It is thus men often compliment themselves on their impartiality; which, being interpreted, means, that they are impartial to everybody's opinion but their own. Elihu opens his argument with a declaration of his own modesty; and explains that he had expected that wisdom would be the accompaniment of age. That being denied him, he undertakes to show his own opinion. He declares that he is full of matter, and that he speaks that he may be refreshed. Elihu has many successors whose speaking apparently refreshes themselves much more than it refreshes those to whom their often empty words are addressed. It must, however, be remembered that while Job's three friends are condemned for their speech, the words of Elihu are neither condemned nor commended.

I. Elihu As a Mediator.

While he says much that is true, his failure points to the necessity for such a mediator as the Man Christ Jesus, Who has been tempted in all points like as we are and yet without sin. 1. Elihu claims human kinship with Job as a qualification for his task of mediation (chap. 33: 6, 7); but in a truer sense our Lord is one with us and thoroughly qualified to solve for us the problems of life. 2. It was obviously impossible for Elihu to understand the import of Job's complaints, for he had never passed through Job's experience. Our Mediator knows how to interpret our groanings: indeed, "the Spirit itself maketh intercession for us with groanings which cannot be uttered." 3. Elihu says God speaks to men by dreams (v. 15); but we have a more sure word of prophecy, even God's last word to the world in Christ. 4. Our Messenger and Interpreter—"one among a thousand" (v. 23)—pleads in our behalf (v. 24); and "through this man is preached the forgiveness of sins".

II. Elihu's Further Limitations.

1. Throughout the thirty-fourth chapter he insists upon the impossibility of God's ever failing in judgment. In this he was right; yet his words were theoretical, and consist in a discussion of judgment in the abstract. How much more clearly is the holiness of God revealed in the Person of Jesus Christ our Lord. Elihu attempted to describe the Invisible, while Jesus Christ incarnated the truth that men might behold His glory! 2. Elihu still further reproves Job's alleged self-righteousness, which he implicitly denies; but has no power to provide another righteousness of which God can approve. What a blessed contrast is here to the full-orbed revelation of God in Christ! While He shows us our sins, He makes it possible for us to become righteous. 3. In the thirty-sixth chapter Elihu warns Job of the divine wrath, and of the possibility of being taken away with His stroke, saying, "Then a great ransom cannot deliver thee." Our Mediator tells of judgment also; but bears the stroke Himself, and gives His life a ransom for many. 4. In the thirty-seventh chapter Elihu magnifies the God of nature: "God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend." He observes the clouds and darkness which are round about him; and says, "touching the Almighty, we cannot find him out". But our Mediator, though "all things were made by him", comes to us full of grace and truth, saying, "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

BAPTIST BIBLE UNION NEWS.

Last week, April 14th to 16th, it was the privilege of the Editor of this paper to deliver a series of addresses at Grundy Centre, Iowa, in connection with the annual meeting of the Baptist Bible Union of Iowa, of which the Rev. H. O. Myers is President, and Mr. 'Guy Fish,' both of Des Moines, is Secretary. There was a very large attendance of delegates present representing thirty-two towns and four States. It was said by some that the attendance was larger than at the regular State Baptist Convention. Be that as it may, the attendance showed a great and growing interest in the work of the Baptist Bible Union.

The meetings were largely attended, the church being crowded to capacity at every evening service. The people were very responsive to the Word, and it was abundantly evident that the Iowa Baptist Bible Union is a force which modernism in the State will have to reckon with.

The Iowa Bible Union has led the way in making a very important appointment. At one of the sessions the Executive was authorized to appoint a Field Secretary for the Union of Iowa, to represent the Union in Iowa, Kansas and Nebraska, the two latter States as yet having no organized Bible Union, although we have many individual members of the Union in both States. At the final session, April 16th, it was announced that the Executive had appointed Rev. J. A. Pettit, of Des Moines, as Field Representative, and Mr. Pettit was introduced as having accepted the appointment.

Bro. Pettit is the retiring Field Secretary of Des Moines University, having resigned that position, and expects to enter upon his work for the Baptist Bible Union not later than July 1st. He has been a member of the Union almost from its beginning. He is a strong Bible teacher and evangelist, a man of fine presence, and a speaker of power. Under his active leadership the Bible Union of Iowa, Kansas and Nebraska will make great strides forward. The Iowa Baptist Union assumes responsibility for Bro. Pettit's support, and he will be responsible to the Iowa Executive, but we are confident immediate help will be given by both Kansas and Nebraska.

Two things, in addition to what we have named, stand out as specially deserving of mention in connection with this meeting. The first was the heartiness of the Grundy Centre people under the leadership of their very able pastor, Rev. David Alexander. What an inestimably valuable gift to a church is a true pastor who is an able minister of the New Testament! Such is our Bro. Alexander. It is wise in Grundy Centre people to esteem him highly or others would soon claim him.

The second noteworthy feature of Grundy Centre religious life is the spiritual influence of Grundy Centre College. The President is Dr. Bode, an exceedingly able man, supported by a faculty of able teachers, and every one of them openly, avowedly, and proudly, true to the Bible as God's Word. One could feel that the College, not less than the church, gave a spiritual atmosphere to the town.

How we praised God for such an institution! No; neither the President, nor any member of the Faculty was "uneducated." They all have fine academic records. Among many other degrees Dr. Bode has a degree from Chicago University, at which he took a special course in Hebrew. And yet he believes the Bible to be the inspired and infallible Word of God! May God give us many more colleges as loyal to Christ as Grundy Centre!

CHRISTIAN FUNDAMENTALS CONFERENCE AT MEMPHIS, TENN.

May 3rd to 10th.

The programme will include, Wm. Jennings Bryan, Chas. A. Blanchard, Benjamin Cox, Wm. Ray Dobyns, H. A. Ironside, Leander S. Keyser, Peter MacFarlane, J. Frank Norris, W. L. Pettingill, W. B. Riley, T. T. Shields, Reuben A. Torrey, Gordon Watt.

Homer Hammontree, Director of Music; Charlie Butler, Soloist; Robert Harkness, Pianist.

BAPTIST BIBLE UNION CONFERRING, MEMPHIS, TENNESSEE.

May 11th and 12th, 1925.

The programme will be as follows:

Monday, May 11th: Addresses by Dr. Benjamin Cox, Memphis, Tenn., "The Atonement"; Dr. J. W. Gillon, Winchester, Ky., "The Inspiration of the Scriptures"; Dr. A. H. Autry, Little Rock, Ark., "The Bible, The Baptist Basis"; Dr. T. T. Shields, Toronto, Ont., "Should Baptists Have a Confession of Faith?"

Tuesday, May 12th: Dr. R. K. Maiden, Kansas City, Mo., "Naturalism vs. Supernaturalism in Religion"; Dr. J. W. Porter, Louisville, Ky., "The Democracy of Churches"; Dr. W. B. Riley, Minneapolis, Minn., "The Church, Christ's Sole and Sufficient Body"; Dr. J. Frank Norris, Fort Worth, Texas, "Shall We Surrender the Evangelical Faith to Evolution Education?"

CHURCH NEWS.

LAST SUNDAY'S SERVICES.

Winter not only "lingered" in the lap of spring, but flopped right down as though it had come to stay. It was the worst day we have had since last Fall. The attendance at School was greatly reduced, the number being 732. But this, considering the snow under foot and the deluge of rain through which they had to come, showed that most of our scholars are water-proof.

The weather was almost equally inclement in the evening. Notwithstanding, there was a great congregation, there being very few vacant seats. The evening sermon appears in this issue. Twelve were baptized; and a number responded to the invitation.

Last week *The Canadian Baptist* reported the baptisms in the various churches on Easter Sunday and included Jarvis Street, reporting thirty-three. The number was actually thirty-one. But this was not a special Easter baptism: from March 8th to last Sunday—both dates inclusive—one hundred and thirteen have been baptized.

THE PASTOR IN MONTREAL.

The Pastor will speak on Friday of this week, April 24th, in connection with the opening of the new building of the Westmount Baptist Church, Montreal, of which Rev. Gabriel Maguire is the Pastor. On Sunday he will preach morning and evening in connection with the Jubilee Services of the Stanley Presbyterian Church, Montreal, of which Dr. W. D. Reid is the Pastor. He will return in time to take the lesson in the Teachers' Conference Monday evening.

NEXT SUNDAY'S PREACHER.

Dr. R. E. Neighbour, of Chicago, will preach morning and evening, and will teach the Pastor's class at 9.45. Dr. Neighbour needs no introduction to Toronto, nor to Jarvis Street people. His ministry, we are sure, will be greatly enjoyed and richly blessed. We welcome him most heartily to Jarvis Street pulpit.

NEXT WEEK A GREAT WEEK.

First, three great Prayer Meetings—Tuesday, Thursday and Saturday. Let the first week following the Annual Meeting be marked by three of our greatest Prayer Meetings.

Second, a great Bible School Conference, with 100 per cent. attendance of officers and teachers, Monday evening. The Pastor will teach the lesson.

Third, a great attendance at Bible Lecture Thursday evening, when the Pastor will speak.

REVIVAL NEWS.

Good news comes from Sherbrooke, Que., where Rev. D. W. Terry is Pastor. Revival services are in progress under Rev. Alex Torry. Twelve professed conversion Sunday, April 12th. Rev. W. A. Gunton is conducting services in Dixville, with promise of much blessing. Prayer for showers in Quebec.