

McMaster Asks Parliament for Power to Expel Evangelical Testimony from the Convention

The Gospel Witness

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

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McMASTER INVOKES THE CIVIL POWER TO SUPPRESS EVANGELICAL TESTIMONY WITHIN THE BAPTIST CONVENTION.

THE Executive of the Baptist Convention of Ontario and Quebec is composed of twenty-four members, sixteen of whom are either related to McMaster, or are salaried secretaries of the Denomination. On the last day of the Convention in October, when half of the delegates had left, they slipped through a resolution, on the authority of which they have applied to Parliament for an amendment to the Constitution which would give a majority of three-fifths the right to exclude from the Convention all churches who protest against McMaster's teaching. This is the true spirit of Modernism. So bitter is the spirit of McMaster University, that we have no doubt whatever it would kill if it could. "He that hateth his brother is a murderer."

Nothing more venomous ever opposed the gospel of Christ in the days of the Spanish Inquisition or the bloody Queen Mary, than the venom which McMaster breathes forth. It is a modern illustration of the saying in Acts, "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

Believing it to be a duty to oppose the proposed legislation, a protest meeting was called in Jarvis Street Church for last Tuesday evening. The church was crowded. Although a copy of the Bill had been in hand but a few days, and only three days' notice of the meeting had been given through the newspapers, with a few letters sent to individuals a day or so earlier, thirty-five churches, as such, passed resolutions protesting against the Bill, and representatives from eighty-five other churches also registered their protest—in some cases the protest was passed by quite large groups, the largest in any one church numbering sixty-nine. Thus the protest meeting represented one hundred and twenty churches out of a little over five hundred.

Mr. Thomas Urquhart and the Editor of this paper left for Ottawa after the meeting. An effort was made to induce the proponents of the Bill to

consent to a postponement of its consideration, to give time for representation, but this was absolutely refused. The Bill came before the Private Bills Committee Wednesday, March 30th. Mr. Urquhart spoke in opposition to the Bill until the time of adjournment at one o'clock, and resumed his speech at eleven on Thursday. He made a strong plea for the killing of the Bill, on the ground that it would rob about one-quarter of the members of the Convention of their vested rights. It was evident, however, from the beginning that the Committee had been lobbied to the last man. The Bill was in charge of the legal firm that lobbied the Church Union Bill through Parliament. With a majority of the Committee everything was settled before the question was discussed. One of the members of the Committee, as we met him in Ottawa, informed us that he had promised his vote in support of the Bill, because he had received a letter from Mr. Meikleham, Pastor of the Aurora Baptist Church, who was one of his constituents, urging him to support the Bill. It is but a short time ago that this same gentleman, Mr. Meikleham, used to call at our office quite frequently, urging us to do our utmost to get him a church!

We did our best to show the injustice of the measure proposed, but of course were handicapped in this particular, that it was impossible to introduce religious matters for the consideration of a Committee of Parliament. And yet the whole controversy is a religious one, and the Bill is designed to penalize those who dare to express their deepest religious convictions. We need not recite here the argument we used: it is enough to say that with the exception of a few men on the Committee, the thing was settled from the beginning. We do not blame the members of the Private Bills Committee, any more than we blame a large section of the membership of the churches of the Ontario and Quebec Conference. The lobbyists had carried on their campaign of misrepresentation, and had privately poured into the ears of these men their side of the case, so that their minds were made up, and argument was utterly useless.

It was proposed that the Act should stipulate that the vote should be taken by ballot, but ultimately the Bill passed in the form in which it appeared as published last week without amendment. Dr. MacNeill, while saying that he would not object to a ballot vote, did object to its being put into the Bill.

Present at the Committee meeting, and sponsoring the Bill, were Chancellor Whidden, of McMaster; Dean Farmer, of McMaster; Dr. John MacNeill, one of the Governors of McMaster; and Dr. W. T. Graham, now a lecturer in McMaster. The coercion bill is a McMaster measure.

The Bill, even if it passes both the Commons and the Senate, will not become law until it is approved by the Convention next October. It will, therefore, be our task to endeavour to enlighten the people of the Convention of this subject between now and then. We have all summer in which to work, and we ought to begin at once a systematic campaign of information.

THE ISSUE IS NOW CLEARLY BEFORE THE DENOMINATION.

McMaster University has flagrantly violated her trust. It is not only not a Regular Baptist institution, it is rapidly ceasing to have even a semblance of evangelicalism about it. McMaster University was established primarily for the education of ministers for the Regular Baptist Denomination. Regular Baptists cannot now send their students to McMaster University because it has ceased to serve the Denomination; and its whole influence tends toward its utter destruction. Any church that protests against the University's dishonesty is now to be excluded from the Convention by power conferred by Act of Parliament; and Regular Baptists are to be despoiled of their inheritance in McMaster University. Those who are standing for the old faith within the Convention have had their full share in building up our Missionary organizations, and establishing our Publication Society, as well as in contributing to the Superannuated Ministers' Fund. But now if they dare to protest against McMaster's departure from the faith, they are to be excluded from all participation in these, their own, enterprises, and this by authority of Act of Parliament. It has long been the Baptist boast that while persecuted themselves, they do not persecute others. This is still true of Baptists worthy of the name, for persecutors are, in the true sense, not Baptists at all. We believe this measure will have the effect of opening the eyes of a great many of the Lord's true people to the vicious spirit of McMaster University. It is not the spirit of Christ, but wholly and only of Antichrist.

"THE EVENING TELEGRAM", TORONTO, ON THE ISSUE.

The following editorial appeared in *The Evening Telegram*, March 31st. Once upon a time such sentiments found expression in Baptist papers. We have heard Prof. Farmer wax warm in proclaiming the principle of Separation of Church and State. Now the same gentleman invokes the aid of the civil power to enable him to wreak vengeance upon those who have frustrated his scheme quietly to hand over McMaster to Modernism.

We recommend the editorial quoted below to the careful consideration of Drs. Whidden, Farmer, Graham, MacNeill, and others. They ought, in view of their conduct, to abandon their hypocritical claim to being Baptists at all.

The following three paragraphs are the *Telegram's* editorials:

Too Much Church and State Politics in Canada.

Church and State are getting too much mixed up in this country.

Canada's Federal and Provincial Parliaments were called upon to legislate in furtherance of Church Union.

Canada's Parliament is now called upon to legislate for the promotion of Baptist union.

Legislation-Seeking Curse to the Church and Scandal to the State.

Canada's Parliament ought to respectfully, but emphatically, announce that church affairs are none of the State's business.

Canada's church leaders should cease to lean on the arm of secular authority. The spiritual resources of prayer and love and faith might suffice to settle every controversy in the churches. The State, in self-defense, should refuse to humor ecclesiastical bosses in their rush for legislation and yet more legislation.

A minority in a church controversy should not be clubbed into submission with the results of a parliamentary influence exercised by a majority in the same controversy.

"Hands Off the State Sunday" Is Overdue.

A free church and a free State is a noble and holy ideal. Specialists in Church Union legislation force the country to travel far from that ideal.

A similar set of lawyers seem to be going into business as specialists in Baptist Union legislation.

Churches or church bosses call upon the State to intervene with the authority of secular legislation whenever they are obstructed or outwitted by a minority in the councils of their own church.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's" are great and noble words. These words might serve as an illustrious text for sermons in connection with the observance of "HANDS OFF THE STATE SUNDAY." That observance is overdue in too many of Canada's churches.

DR. C. J. HOLMAN'S STATEMENT

(The following article was sent us for presentation before the Private Bills Committee, but the Committee would listen to no discussion of religious principles, and we were therefore unable to present it. But it ought to be read by Baptists everywhere.—Ed. "Witness.")

TO THE HONOURABLE THE MEMBERS OF THE PRIVATE BILLS COMMITTEE:

As the only surviving executor of the late Senator McMaster, the Founder of McMaster University, I submit my protest against the passing of the proposed act to amend the Act of Incorporation of the Baptist Convention of Ontario and Quebec.

That Act provides:

"That each Regular Baptist Church within the limits of the said Provinces (Ontario and Quebec) shall be entitled to send . . . delegates to the Assembly to be called the Baptist Convention of Ontario and Quebec."

That Act has been in force for thirty-eight years.

The circumstances leading up to the present application to Parliament are that during a period of the last one and one-half years serious objection has been raised in the churches to the appointment and retention on the Theological Faculty of the University of a Professor whom these churches claim to be a flagrant Modernist in his theological views. In my opinion the charge is amply established by the utterances of the Professor.

At the convention held in October last in Toronto, the appointment and retention of that Professor and his views were approved by a majority of the delegates.

At that convention 259 delegates voted in protest against this departure from the faith.

Church after church has, by resolution, protested against the appointment and retention of this Professor. These churches feel deeply on the subject. They refuse to approve of destructive, critical teaching in the University. They regard it as a menace to the denominational work.

That University was founded by Senator McMaster and to that University Senator McMaster gave well-nigh one million dollars.

In the making of the University I was in close touch with Mr. McMaster and with all that led up to the obtaining of the Charter. I well knew his theological position. I personally drafted the Charter of the University. Senator McMaster's moving thought was to establish a Christian school of learning for the advancement of his own, the denomination of Regular Baptists. There were two things Mr. McMaster anxiously sought to provide for (1) to secure the institution to the Regular Baptist denomination for all time, and (2) to keep the institution free from destructive criticism.

By the action of Senator McMaster in founding the University the control of the University and its endowments and teaching were entrusted to the denomination of Regular Baptists, and each year, since its establishment, the report of the University has been brought before the convention for yearly review, and the election of Governors has taken place.

What is now the theological department of the University was established and in operation before his death. In the deed conveying the land on which the University buildings now stand, great care was taken to safeguard the nature of the teaching and Mr. McMaster inserted in the deed a carefully prepared statement of faith, a copy of which is hereto attached; that deed sets forth the trust upon which the property was given, and this trust was by express terms continued in the act of incorporation of the University.

Dr. John Harvard Castle, the first head of the theological faculty, in his first report referred to this statement of faith as "a most accurate and admirable summary" adding these words, "if the property is ever diverted from its use it will not be for lack of the most precise safeguards that legal talent can devise."

Destructive criticism of the Bible now called Modernism had, in Mr. McMaster's lifetime, raised its head and to it he was strongly opposed. He was ever fearful lest it might find an abiding place in the theological department which he had founded.

Senator McMaster was a strong Fundamentalist; he believed in the Bible through and through, in its inspiration and integrity, and he was an out and out Baptist, a Regular Baptist.

The theological views of these protesting churches are in accord with the statement of faith contained in the deed of the University property and consequently with the well-known views of Mr. McMaster. There are no more loyal Baptists than these protesting churches, and none more devoted to Missionary and Educational work; they stand in the fore-front for Evangelism and none seek more earnestly to advance the Baptist cause in the two Provinces. They stand for the age-long faith of Baptists; they stand for keeping faith with the Founder. They regard Modernism as a menace and nothing but a menace and that unrestrained, it would destroy the whole denomination.

The Statutory right to a seat in the convention is not based on any money contribution. The one qualification is that the delegates are elected by Regular Baptist Churches; there is no power in the convention to assess the Churches;

the churches are absolutely independent of each other and have always been so. The individual churches are, and always have been, free to contribute their money to any object or cause in which they have confidence, denominational or otherwise, little or much, as they see fit.

The nature and character of the teaching that the students for the Ministry receive are vital to the future of the denominational work at home or in the Mission fields abroad. Each Regular Baptist Church is entitled to question any teaching of the University Faculty that it may consider wrong, and if faithful to its trust adopt all lawful means to effect a remedy.

Some of these protesting churches, being opposed as they are, to Destructive Criticism of the Bible, have not only voiced their protest but have given that protest practical form by refusing to make any offering to the University or any Board of the convention supporting the retention of the Professor in question until this is remedied; some of these churches to offset the inroads of Modernism have associated themselves together, as is their right, to save the denomination from the effect of such wrongful teaching, and are devoting their offerings for the time being to the support of Baptist Mission work and Educational work that is free from Modernism. That is their undoubted right. They do it in no spirit of opposition but to serve the highest and best interests of the denomination, and to keep faith with the Founder. The day that Modernism is eliminated from the University and the Mission Boards supporting the same and assurance given that it is permanently eliminated these churches will rally enthusiastically to their support.

Senator McMaster was a Regular Baptist and entrusted the control of the University to the denomination of Regular Baptists. The meaning of "Regular Baptists" is well understood; it was defined by the Baptist convention seventy-four years ago as meaning "churches which restrict their communion to baptized believers". In the deed conveying the land upon which the University buildings now stand Mr. McMaster himself defined the meaning by declaring that the property was for the educational work "in connection with the Regular Baptist denomination whereby is intended Regular Baptist Churches exclusively composed of persons who have been baptized upon a personal confession of their faith holding" the doctrines and the statement of faith hereto attached, which declared among other things that "immersion in the name of the Father, Son and Holy Spirit is the only gospel baptism, that parties so baptised are alone entitled to communion at the Lord's Table". The Charter of the University provides that no person shall be eligible for election to the Board of Governors or Senate, or for the position of Professor, who is not a member of a Regular Baptist Church. Notwithstanding the express terms of the Statute the new Professor was placed upon the Theological Faculty, though he was not a Regular Baptist. He came from the Pastorate of an Open Communion Church in England, and has himself declared, some months after entering upon the work here, that he had no sympathy with strict communion, which latter is essential to being a Regular Baptist. Many of the delegates at the last convention came from churches which are not Regular Baptist Churches because they do not restrict their communion to baptised believers, and delegates from such churches formed a considerable part of the majority at that convention. That majority also secured a large number of proxies and it is this majority which is now seeking power to exclude the minority by resolution.

Because churches make their protest believing that if Modernism is permitted in the theological faculty, it would work ruin to the denomination, and refuse to make collection of funds for the support of that which is a menace to the work, Parliament is now asked to give authority to a three-fifths majority to refuse representation to all or any of these churches by simply declaring that in the opinion of this majority "the conduct and attitude of that particular church is not in harmony with the work and objects of the convention" and thereby deprive churches of their statutory right to have part in the election of the Governors of the University and in the control of its teaching, and in the administration of its property. Where would it end? The three-fifths majority obtainable at any convention, where the issue is hotly contested, could pass a vote that in the opinion of that majority "the conduct and atti-

side" of the churches forming the minority were not in harmony with the work and objects of the said convention, and *then and there*, as the proposed bill provides, turn the delegates out of that very meeting immediately upon passing the resolution, and then at another time another majority would dispose of their minority in like manner, and so on. What would be the saving remnant to care for the great trust which Senator McMaster created?

The convention is very uncertain in its "make-up". If convened in the Eastern part of its constituency it is very differently constituted than if convened in the Western part. Delegates from churches in the vicinity of the place of meeting are present in larger numbers than from churches further away. If held at Toronto, where the last convention was held, it is largely dominated by the University influence. Owing to the changeable character of its membership what might be passed, if held at one place, might not pass if the convention were held at some other place.

The convention is not a social club where the personal equation would form a factor. To this denomination was given a great trust in the University and in its property, and all the Regular Baptist Churches by express statutory provision have a right to a voice and vote in controlling the teaching, the election of Governors, and the administration of its properties. The University is to have the counsel of them all.

No business concern having property interests of, say, a million dollars, or any other sum would have power given to a majority at a shareholders' meeting to crush out the rights of the minority by resolution, and to deprive the minority of any say in the administration of its affairs. Such would be a case of rank injustice and without precedent.

What is asked here would be a dangerous power to be given to any Body. At the last convention a sample was given of what such a majority would do. The "conduct and attitude" of those favouring the retention of the Professor in question was most reprehensible. The policy of this majority during the year preceding convention was of reducing the issue to personalities instead of meeting the issue fairly. While at the convention those supporting the retention of the Professor were afforded a most respectful hearing and at great length, no fair hearing and no sufficient time were given to the Fundamentalists; some of their speakers could not get a hearing at all, and most of their speakers who did get a chance on the platform were "heckled and hooted" as if by a preconcerted plan, and the motion endorsing the Professor was roadrolled through the convention by a majority.

The whole issue has been beclouded by personal attacks. One of the protesting churches is Jarvis Street Church, Toronto, of which church Senator McMaster was a member up to the time of his death. That church stands to-day as it stood in Mr. McMaster's lifetime and as it has always stood, for the infallibility of the Bible and consequently loyal to the statement of faith which is set out in the Trust Deed of the University property. That church has voiced its protest against Modernism in the theological faculty, as was its right. Upon the Pastor of that church a relentless personal attack has been made because he dared to question the teaching at the University, and because he stood for keeping faith with its founder. That church to-day led by the Pastor with his positive message, has become the largest in the whole denomination. The petitioners seek, by the proposed bill, to penalize that church with others for the stand it has taken, and to deprive it of any seat in the convention or any voice in the administration of the institution which was founded and endowed by one of its own members, Senator McMaster.

The Baptist denomination is not like many ecclesiastical bodies. There is not, and never has been, any central authority in any convention or church court. Baptists have ever protested against coercion by State or Church. Here we have the anomaly that a group in the Baptist Body seeks to shut out another group from any part in the administration of the trust incident to the University and its properties. Such a proceeding is opposed to Baptist principles and traditions and utterly un-Baptist.

Christian education, the continent over, is facing a crisis and as never before the University needs the counsel of all the churches. There may be differences of opinion on questions arising; that is to be expected, and is incident to every deliberating body.

I submit that the authorities of McMaster University are proceeding in this matter in shameful disregard of the trusts upon which they received large benefaction from Senator McMaster, and are seeking power which would enable them to permanently entrench Modernism in the University.

So strong a Fundamentalist was the late Senator McMaster that I have no hesitation in saying that had he foreseen what has taken place in the last two years, he would not have given one dollar to the institution.

Mr. McMaster's voice is now silent in the grave and I would be recreant to the trust which Mr. McMaster reposed in me as an Executor if I did not protest.

I submit that the preamble has not been proved. There was not and is not any reasonable doubt as to the convention passing all proper resolutions under the Act as it now stands. The convention has acted for thirty-eight years and it has proved sufficient for all purposes until the present attempt is made to deprive particular churches of their Statutory right to be represented at the convention by delegates, because those churches differed with any particular policy of the majority. I submit that the proposed Amendment should be refused and the present Act, which is quite sufficient, be left as it is.

CHARLES J. HOLMAN.

The Jarvis Street Pulpit

A REJECTED SUITOR WHO WOOS AGAIN AND WINS.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, March 20th, 1927.

(Stenographically Reported.)

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

"And I will give her her vineyards from thence, and the valley Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."—Hosea 2:14, 15.



THIS passage belongs, primarily and ultimately, to Israel, "The Root and the Offspring of David" blossomed among men; but to Israel, Jesus was "as a root out of a dry ground, having no form nor comeliness." "The Bright and Morning Star" suddenly appeared in the firmament, and shone with such brilliance that the prophetic stars, who had turned many to righteousness, faded away in the bright Light of the world's morning which broke from the inn at Bethlehem. But Israel did not turn their eyes with the wise men to see "his star in the east", nor follow them to enquire, "Where is he that is born King of the Jews?" Light came into the world, but Israel loved darkness rather than light; and, like animals which have lived long in deep mines where never a sunbeam falls, the eyes so long unused to seeing, had lost the power of vision; and, as saith the Scripture, "Their minds were blinded: for until this day remaineth the same veil untaken away."

But Israel's sun has not set at the end of the day, like Amalek's; it has suffered but a temporary eclipse by the passing between, the coming into favour, of the Gentile world; Israel is in darkness because she would not believe that the Saviour of Gentile sinners was also the Messiah of the Jews. The wild olive branches, by the grafting of adoption, have been made partakers of the root and fatness of the divine olive tree; but let no one boast against the natural Jewish branches which undiscerning men and nations would fain gather for the burning. He Whom Mary once supposed to be the gardener, will one day graft them in again; Israel's summer of divine favour is not come to a perpetual end; her unbelief and sin, like the smoke of Sodom, or like the dust-clouds of the desert, have covered the face of the sun,—

"But e'en her murkiest storm-cloud
Is by a rainbow spanned,
Caught from the glory dwelling
In Immanuel's land."

The Lord will allure Israel, and speak to her heart. He will fulfil His word, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." And that valley of Achor—that valley of trouble, as the name signifies—shall become a national "door of hope" through which Israel shall pass to sing the praises of Him Whom they shall adoringly crown, and over Whose cross it once was scornfully written, "This is the King of the Jews!"

But like many other Scriptures, it has, if I may so say, an intermediate, or secondary, signification. In the ninth chapter of Romans Paul quotes the twenty-third verse of this chapter as finding its fulfilment equally in the national restoration of Israel, and in the salvation, through the gospel, of the individual Gentile; so that we find ourselves in the neighbourhood of the Cross. The "door of hope", and "the strait gate", are but different names for Him Who is "the way, the truth, and the life".

The soul is here likened to a fickle, faithless, woman who despises the love of a noble heart: "She went after her lovers, and forgot me, saith the Lord." And here the injured One, the deposed, rejected, Lover of souls, declares His purpose yet to woo and win the bride of His heart's love. We are on holy ground to-night, for there is no holier ground than that where the blood of the heart-broken Christ was spilled, and where redeeming love is destined to win its glorious victory. We have here then, a rejected Suitor, persistent in His wooing; a gracious Lover, abundant in His giving; and a conquered heart, triumphant in redeeming love: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably to her (or, speak to her heart). And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

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Look, then, at this figure of A REJECTED SUITOR WHO IS PERSISTENT IN HIS WOOING.

He says, "I will have her; I will find a way to lure her, I will bring her into the wilderness, and I will speak to her heart before I have done." And, my dear friends, the Lord Jesus does not come to us as a Warrior bent upon our destruction; nor, primarily, as a King despotically demanding our submission; nor does He come to us as a merchantman who would make gain of us: He comes to us as a Bridegroom, He comes to us as a Suitor for our heart's affections, seeking, by the gentle constraints of grace, to woo us and win us to Himself. It is not in vain that we sing,—

"Jesus, Lover of my soul,
Let me to Thy bosom fly"—

for that is exactly what He is. He has loved us—He only knows why! He only can see what was in us that was loveable; but He loved us with an everlasting love. And this chapter really describes the process which elsewhere He speaks of in this fashion, "Therefore with loving kindness have I drawn thee." This is His charge against every unconverted man and woman here this evening, that your heart "has gone after other lovers", that your affections have been set upon other objects than upon the Lord Jesus Christ, that you have loved everybody, and everything, more than you have loved Him; while He has loved you with a love that is strong as death.

If you read the chapter you will find the writer describes this strange character who rejects this mighty love, as *one who receives presents from others*. She speaks of the "corn" and the "wine" and the "flax" as gifts which her lovers have given to her—they have come to her anonymously. They have come to her from the one true lover of her soul; and she, in her folly, has supposed that they have come from others, and so she speaks of all his gifts as the rewards which her lovers have given to her! How strange it is that men are so blind as not to recognize that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning"! Everything that you

ever had in life that has been worth while, that has been of real value, has come to you from the hand of your one true Lover; and yet you have been so blinded by the god of this world as to believe that he sent them to you, and so your heart has gone after other lovers instead of responding to Him who is the Lover of our souls.

I insist upon the principle, that every bit of real profit, that every element of true and abiding wealth and worth, whether of position, or of character, or of society, or of fellowship—that every solitary thing of real worth that has ever come into your life or mine, has come from Him; and from nobody else. And yet poor, blind soul that you are, you have persuaded yourself that these things have come to you because you have turned your back upon your divine Lover. They have come to you because His grace abounds, because He loves you with an inextinguishable love, because He is sovereignly determined to win His suit. That is why He keeps on bestowing His gifts upon you; but they are all His, no other hand has ever enriched, permanently, a human life—for not some gifts, but “every good gift and every perfect gift is from above, and cometh down from the Father”—that is where they come from.

Then another thing: He charges that *she dressed to please other lovers*. She has put on her earrings, that she might make herself attractive: “She decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord.” She dressed herself up to seek the favour of the world, the flesh, and the devil, utterly careless of the favour of God.

Does that not describe your case, you who are out of Christ? What is the dominating idea in your life? What are you going to business for tomorrow? Why do you labour from morning till evening? Why do you save? Why do you exert yourself to get on? What is it but that you may dress yourself in these temporalities, and find a place in the world of men and of things, without thought of God? There are men and women here this evening, who spent all last week—and many a week, and many a year before—from Monday to Saturday without ever stopping to ask whether what you were doing, and what you were thinking, and what you were desiring, was pleasing to God. You put on your earrings and your jewels, and said, “I will make myself attractive to the world”—you “forgot me, saith the Lord.”

But oh, blessed be His Holy Name, He has not forgotten you; you have spurned Him, but He still loves you. He has a controversy with you, and He is going to show a miracle in your experience some day to prove that sovereign power is at His command. He says, “I will allure her, I will make her hear, even though she says she will not hear.” “Daint heart”—what is that old saying about faint heart never having won fair lady? But this is no faint-hearted lover. But you must not think He is not sensitive, for He comes from the glory where angels adore Him, and where sinless spirits before the throne veil their faces in the presence of His majestic holiness—never was there such an infinitely sensitive soul as the soul of the Lord Jesus; and yet behind it all there is a sovereign Will that will not be denied, and when this Lover says, “I will”, remember He gives utterance to the omnipotence that spoke a myriad worlds into being—and when He comes after you, He will possess you.

If I did not believe that, I would not preach; if I believed that men had of themselves, without the aid of the Divine Spirit, to choose Jesus Christ, I would cease preaching; because, you see, my task is to represent an absent, or an invisible, Lover; and it is a difficult task. Yet I see men doing in the spiritual realm what I have seen so often others do in this very relationship.

My unsaved friend, if you flirt with the world, the flesh, and the devil, and marry them, no one can win you from them but the Spirit of God; I would have no hope of winning you for Christ if I did not find something like this in the Scripture, “Therefore I will—I will look after this business for myself”, says the Divine Bridegroom—most bridegrooms want to—and He will do it victoriously. “I will allure her, and bring her into the wilderness. She will not listen to me where she is: too many voices are calling, too many attractions are there; but I will bring her into the wilderness, and I will talk to her there, and then she will hear me.” Oh, some of us know that is why we became Christians, it was in the wilderness we heard the still, small Voice, it was out in some great silence that was at last broken by a Voice from above.

Some of you are going into the wilderness. Oh, you think it is a

right thing to go to a church on Sunday, and listen to a preacher and say, "I like the sermon", or, "I don't like the sermon"—you are not dealing with me, my friends, you are not dealing with me: you are dealing with Someone else. When you go out that door, I don't know where you are going, and I cannot follow you; but my Master can—and He will. You cannot get away from Him. This sovereign God, in Whose name I speak this evening, holds "the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. . . . he taketh up the isles as a very little thing." And He can manage that little life of yours—and He will, if He has set His love upon you; He will bring you into the wilderness and make you listen to Him.

How will He do it? I wish I had ample time to go into all the details of this—shall I call it—the *ministry of divine allurements*. How does He do it? He has given you presents, He has sent you gifts innumerable—but that has done nothing. Therefore He will do something else. He said, "I will hedge up her way with thorns, and make a wall that she shall not find her paths. I will build a thorn hedge across her path, and I will compel her to turn back into the wilderness—she will be full of complaints, she will grumble at the divine government; but I will put a barrier across the path to ruin, that I may bring her back into the wilderness where I can talk to her." Ah, He wore the thorns about His brow, intending that thereby you might fall in love with Him; but this is what He says to you, "If you will not listen to the message of the thorns about My brow, I will make you feel the thorns in your own feet, I will bar your passage with a hedge of thorns"—you may have a thorn in the flesh. If the secrets of the divine government were known, if only you and I could unravel the divine purpose in the providences which order our steps, how often we should find that He is alluring us with thorns!

Or, let me put it in another way: this Shepherd calls His sheep, and if they do not answer Him, sometimes He sends His dogs after them; and though they will not come at the call of the Shepherd, they do take direction from the barking of His dogs. And if you do not respond to the call of your Lover this evening, you may have His dogs on your track to-morrow! You will complain of it, but some day you will know better, when He hath brought you into the wilderness, and has spoken to your heart—"I will hedge up her way with thorns."

And then He said, "I will let her know where all her presents are coming from, and I will stop giving them; and then she will find out what Lover has been enriching her, then she will discover that the good things of life are not the rewards of her wickedness, but only an evidence of My abounding love. Ah yes, there are a great many people who have not time to seek the Lord while His presents are reaching them every day, but when adversity comes, when sickness follows, when business reverses are multiplied, and everything seems slipping away, and the man's hands which were full become empty, and the earrings and the jewels are all gone, then they seek the Lord. The Lord said, "I will strip her, and make her as a wilderness, and set her like a dry land, and slay her with thirst. I will bring her into the wilderness, I will bring her down to utter adversity and destitution, so as to make her listen to me." I have seen the Lover of our souls do that, have you not? "A strange way of wooing", you say—better a thousand times that He should do it that way than that He should allow us in our folly to turn our backs upon our eternal interest, is it not? It is the abounding love of God present in our lives every day that keeps us from disaster.

And then He said another thing: "She did not know that I gave her corn and wine and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax. I will take it all away."

He says again, "I will also cause all her mirth to cease. She says she can have a happy time without me—I will let her see whether she can have a happy time without me: I will take even her pleasures away. I will make it impossible for her to be happy. I will take away her laughter and her mirth, and I will bring tears to her eyes; and I will get her into the wilderness, and I will talk to her there."

It would be folly for me to say that people who are not Christians do not have a good time temporarily. They go after other lovers, and use the very gifts of God—health and strength and the powers of God, wealth, and every thing God has given them,—in the service of those who are the enemies of God, and bring them into the house of Baal—they do enjoy themselves for a while. But our gracious Lord can cause your laughter and your mirth to cease, and make it impossible for you to have a good time. When I was in London, Ontario, one Friday night when we were holding special meetings, there were two women, sisters, comparatively young women, both married, and one was a widow. At the close of the service they waited. They said, "We want to find Christ." I took my Book and opened the Scripture to them, and they received Christ so readily, so happily. Before they left they said, "There is an old lady in this church whom we should like to meet." And I said, "Who is she?" "Well," they replied, "We do not know. All we know about her is that she knows how to pray." I said, "How do you know that?" "Why," they said, "we were here Tuesday night, and this lady was sitting beside us; and at the close of the service she turned to us and said, 'My dears; are you saved?' And we said, 'No, we are not saved.' 'Well then,' she said, 'I am going to ask my Lord Jesus to keep you awake until you are saved!' We laughed at her, and went out—but we simply had to come to-night, for we have neither of us slept a bit since Tuesday"! Oh, that is how the Lover of our souls does: He takes away all the mirth and all the gladness, until He sovereignly compels men to come to Himself.

"I will . . . bring her into the wilderness and speak to her heart." I can speak to your heads, but I cannot speak to your hearts. There is a word in the sixteenth of Acts which I very often quote, it has a great truth in it. In the record of Paul's speaking at a place of prayer in Philippi to the women who resorted thither, it is written concerning a certain woman named Lydia, a seller of purple, of the city of Thyatira, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul." You see, Paul could speak, and Lydia could hear with her ears, and understand in an intellectual fashion—but it was not until the Lord Himself opened her heart that she really "attended unto the things which were spoken of Paul". That is how the Lord does. He brings people into the wilderness, unto a place of great silence.

Have you ever been there? Have you ever come to the place where things about you seemed to be collapsing, and you were divorced from a thousand interests in life, and you found yourself, somehow or another, in the midst of a crowd and yet in a solitary place? It may be there was a silence in the home made by some loved voice which was stilled; maybe the prattling of a little child was no longer heard—his finger marks were there upon the piano, and elsewhere, and mother would not let anyone touch them; the little baby shoes were put away somewhere, but the baby feet were walking the streets of gold, and there was a great silence,—

"The stately ship go on
To their haven under the hill;
But oh, for the touch of a vanished hand,
And the sound of a voice that is still."

Amid the wilderness, when God had made a silence in your life, another Voice was heard speaking, and it found its way into your heart.

"There is no God", the foolish saith,
But none, 'there is no sorrow',
And nature oft in time of need
The cry of faith will borrow.
Eyes that the preacher could not school
By wayside graves are raised,
And lips say, 'God be pitiful',
Which ne'er said, 'God be praised!'"

Into the wilderness we come. I referred in the class this morning to two people to whom I spoke yesterday. I knelt in a room yesterday afternoon

where there was a casket, and beside me there knelt a young widow and a mother, crying to God. He has His way, therefore do not challenge this Lover, do not spurn Him too long; for if He has set His love upon you, He will make you come, even though it be by the path of pain and of sorrow.

II.

"I will speak to her heart"—and then, "I WILL GIVE HER SOMETHING. I will give her something. I will give her her vineyards from thence, and the valley of Achor for a door of hope." That is a wonderful story, I read it to you to-night. Do you know what it means? The valley of Achor was the place where sin was discovered, where sin was judged, where the justice of God was satisfied, and the wrath of God was appeased, and where the transgression of the people and their iniquity were borne—a valley of trouble that became a door of hope. Oh, it is a picture of the Cross—He will give us the valley of Achor for a door of hope. What is the Cross? It is the place where your sin was judged. Our Lord Jesus became both Achan and Joshua; finding our sin, He took it upon Himself, and died "the just for the unjust, that He might bring us to God."

What is the work of the Holy Spirit? "When he is come, he will reprove the world of sin"—what sin? "Of righteousness"—what righteousness? "Of judgment"—what judgment? "Of sin, because they believe not on me." Of the sin—not of drunkenness, or lying, or theft, or lechery, or murder—not that, all these are comprehended in the sin which is the root of all sin, the rejection of the Lover of your souls. And He will convince you of sin, He will make you feel that the most terrible sin that mortal can commit, is the rejection of Christ, that the one sin that God will never forgive, that damns the soul, is the shutting of the heart upon His well-beloved Son. All other sins may be forgiven, but let a man persist in that, and he has committed the sin that opens the very gates of hell.

"Of righteousness, because I go to my Father, and ye see me no more"—and there is left on the earth no standard of righteousness, and no one knows what righteousness is. The professor says it is a judgment of the majority! The modernists tell us that there is no such thing as absolute morality, there is no objective standard, no one knows what a man ought to be. Of course he does not, for, according to our modernistic friends, man was a frog once, or something else, and he is climbing up, and he never has arrived yet! There is no standard at all; so the Lord says that the Holy Ghost shall convince you of righteousness, "because I go to my Father, and ye see me no more." There is left on the earth no standard by which a man may measure himself; but when God the Holy Ghost shall teach you what righteousness is, you will find out just as Achan did, as all Israel did when God the Lord went forth to judgment.

And "of judgment"—not of judgment to come, do not quote it that way. There is a judgment to come, but that is not what the text means. "Of judgment, because the prince of this world is judged." And you see your sins already judged at the Cross, and the author of sin already judged at the Cross; you see the enemy of men wounded to the death at the Cross, the prince of this world cast out—all in the valley of Achor, the valley of trouble, for "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." He died for us, the Just for the unjust.

"It is the valley of Achor, and I give it to you for the door of hope," says the Lord. Blessed be God, there is hope for the worst of us. What was it? It was *hope for the defeated*. Who were these people? They had been defeated before Ai. The enemy was strong, they had turned their back upon the foe, and the Lord said, "The whole trouble is, there is sin with you, and I will take the sin away and give you victory." And when sin was taken away, they were made victorious; and they went sweeping on in triumph in the name of the Lord. And, my friends, when the Lord opens your eyes to see in Jesus Christ the sin-Bearer, and all your sins laid upon Him, the valley of Achor becomes to you a door of hope; then you may say, "Defeated a thousand times, I am going to have victory now; because the sin that defeated me has been put to death in the Person of Christ; and now God smiles upon me, and I can go out against the foe."

O yes, and it is a door of hope for *the disappointed*. Who are these

people? They have trusted in Egypt, they have gone down into Assyria for help, they have been trying every sort of political plan for the deliverance of the nation, they have turned everywhere but to their own Lover—and they have been disappointed with all their lovers. Then the divine Lover says, "I will not disappoint you, I will bring you into the valley of trouble, and out of that trouble a new hope shall be born; and I will lead you through the door of hope into a new life."

Oh, how many of us—how many of us are disappointed! I met a pastor only last week who said, "The Lord has been teaching me this the last few months, 'Cursed be the man that trusteth in man, and maketh flesh his arm.'" We have all had the Apostle Paul's experience when he said, "Demas hath forsaken me, having loved this present world." Man after man leaves us, we are disappointed with all the promises of the world; but this Lover will lead us to the door of hope, and, seeing all our troubles buried in the grave of the Lord Jesus, we shall rise, as did these dear souls in symbol this evening, to "walk in newness of life."

"I will give her . . . the valley of Achor for a door of hope." Are you in despair? Have you reached the bottom? It is a good thing to reach the bottom—because then you cannot get any lower. Someone said a very sensible thing to me just a few days ago about a certain condition, one of the members of this church, one who has had long experience in the things of the Lord, "I am never troubled by the darkness any more, because when it gets very, very dark, I know the morning must come; and when things are so complicated that I cannot do anything, I am sure the Lord is going to arrive." Oh, are you in despair? I told you, did I not—I think I did, but let me tell you again—I heard a man's testimony just a couple of weeks ago in Elyria, an old man of seventy-eight, a university graduate. He was from Sweden, a man who had had a good position. And then he was overwhelmed with trouble and sorrow—he certainly got into the valley of Achor. His wife died, three of his daughters died, he buried them all, and had one daughter left. He lived out on the Pacific Coast. Then he got a telegram to come to her at once—the fourth daughter was ill, and he got on the train and arrived, I think in Chicago, to find that she was already dead. He was absolutely stricken, he had no one left, wife gone, family gone; and he plunged, for the first time, into excessive riot. He had not been a Christian, but he had been a reasonably respectable man; yet in a very short time he went down into the bottom of the pit, and was about to cast himself into the lake, broken-hearted, nothing left to live for—but the Lover of his soul met him in the valley of Achor, and in the valley of trouble he found the door of hope, and he is just shouting Hallelujah all the day. Oh, thank God for trouble when it brings us to Him.

"I will give her her vineyards." "But", someone says, "I thought, all her vineyards had been taken away. She has been stripped of everything, has she not?"—"Never mind", He says, "I will give her new vineyards, and I will make the land more fruitful than ever." And so will He do for us. Poor Job had a hard time, you know, but the Lord gave him "twice as much as he had in the beginning." And our Lord can take things away—and then He can give them to us again; His hands are so full, and His riches are inexhaustible. "I will give her her vineyards. Some day she shall be as a fruitful vine, and I will go into her vineyards, and eat my pleasant fruits."

Some man or woman will say, "Well, I wish you had talked to me like that, sir, twenty-five years ago. My life has been spent, and I have done nothing, I have just eked out an existence. Oh, I have got along, I have had plenty to eat, and to wear, and a good house to live in, a fair share of what is called the pleasures of this world; but now I feel that I have lived vainly, and without profit—and what is the use when I have come to the evening time?" Quite so, but at evening time it may be light; He can give you vineyards, and make you fruitful; He can "restore to you the years that the locust hath eaten"; He can crowd into a year the fruit of a lifetime if He sovereignly wills to do it. And He can take hold of that experience of yours in the past, so bare and barren, and so apparently dishonouring to God, and out of it He can bring victory and abundant fruitfulness, to the praise and glory of His name.

I preach to you a Saviour Who never was defeated; and Who never can be defeated; and Who is never at the end of His resources ("Hallelujah!")

"Praise the Lord!"). He is always on the winning side, and can even find a door of hope in the valley of trouble.

III.

And then this word and I have done: "AND SHE SHALL SING THERE, as in the days of her youth." There are some of you who say, "I cannot sing now." Some of you brethren here whose hair is grey, you used to sing in the choir, did you not, when you were young? Why don't you sing here now? "Oh", you say, "my voice has not the timbre it had in it when I was young." But the Lord says, "I will put her in the choir, and make her sing as well as when she was young." The blessing of it is, the bride of the Lord Jesus Christ never grows old, she is always young, young for ever, for she has the very life of God in her. And I tell you, when all has been straightened out between you and your Lover, it will be about time to sing. It is a glorious thing to sing that song of reconciliation, and to get ready for the song of Moses and the Lamb. I cannot tell you about it, no one can teach it to you: this song of which my text speaks is like the song of the redeemed in heaven, and no man can sing that song save only those who are redeemed. You must "taste and see that the Lord is good"—then you can sing about it.

"O Love, that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer fuller be.

"O Light, that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

"O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not va'n
That morn shall tearless be.

"O Cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

"She shall sing there, as in the days of her youth, and as in the days when she came up out of the land of Egypt." They went down, you remember, into the dark valley between the heaped-up waters of the Red Sea, and the chariots of Pharaoh and the horseman thereof pursued them; the waters covered the enemy, and the children of Israel found in the valley of Achor, a door of hope; in the very trouble they feared, they found their salvation. And when they had seen the Egyptians dead upon the sea shore, Miriam took her cymbal, and while the men and women of Israel accompanied her, she sang, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

And some day, dear friends, the wedding day will dawn, some day another voice shall be heard, "Behold, the bridegroom cometh; go ye out to meet him." And they that are ready shall go into the wedding—and that will be a wonderful wedding. I do not know why it is, but I have been at a great many weddings where people weep,—I suppose it is for joy. I have seen mothers weep, and fathers weep, and brothers weep, and sisters weep—particularly sisters. I feel like saying, "What are all the tears for? Well, when this wedding takes place there will be no weeping, we shall have left the valley of Achor behind us, and we shall get to the place where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Oh, when we get yonder in the Bridegroom's home, among His many mansions, in that glorious golden city, we shall look for the sun—and find it is not there; we shall look for the stars—and we shall discover

that they are not needed; we shall see that the moon no longer sheds her silver beams; and there will be no artificial light of any sort, no natural light, for the Lord God Almighty and the Lamb shall be the light of it.

Oh, the folly—oh, the folly of seeking satisfaction anywhere else than in Jesus Christ my Lord! Will you not come to Him? Will you not come to Him to-night? I think we will sing for our invitation hymn, "My Jesus I love Thee, I know Thou art mine"; but first of all, we will bow together, that you may hear once again the whisper of the divine Bridegroom, and that your heart may answer to Him, "I will."

Let us bow in prayer: O Lord, Thou hast taken away our arguments, Thou hast left us without excuse. Help us to say to-night:

"Nay, but I yield, I yield,
I can hold out no more,
I sink, by dying love compelled
To own Thee Conqueror."

Help us everyone, if we have not said it before, to say, "I will" to-night, boldly to yield our hearts to such a love as this, and boldly to avow our allegiance to the Son of God. We ask it in His name, Amen.

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Lesson 5

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May 1

PAUL STONED.

LESSON TEXT: Acts, Chapter 14.

GOLDEN TEXT—"He left not himself without witness" (Acts 14: 17).

I. PAUL AND BARNABAS AT ICONIUM.

1. There is a way of teaching and preaching effectively. The power is of God, but He uses the Word, and it is for us, like the apostles on this occasion, to so speak as we are taught of the Spirit that many will believe. Here is a great argument for thorough preparation on the part of both teachers and preachers that they may be workmen that need not to be ashamed, "rightly dividing the word of truth" (v. 1).

2. How easily the human mind is made "evil affected against" somebody. Nothing is easier than to move people "against" each other. How much more difficult it is to lead people to love each other (v. 2).

3. A true soldier of Christ does not run away from difficulty: "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands". Opposition only determined the apostles to stay longer. When a teacher finds difficulty in his class, or a pastor in his church, he ought not to run away from it but to stay and settle it, and overcome it.

4. God blessed their determination in the salvation of many, as He always does.

5. Notwithstanding, division was inevitable. The multitude were divided. If we wait for unanimity we shall do nothing at all.

6. There is a distinction between opposition and persecution. They withstood opposition but fled from persecution, for so the Lord commanded them: "When they persecute you in this city, flee ye into another" (vs. 5, 6).

II. PAUL AND BARNABAS AT LYSTRA.

1. They still went on preaching the gospel. They did precisely the same thing that had brought them into trouble at Iconium. Whatever the consequences we must keep to our preaching and teaching the Word of God (v. 7).

2. Missionaries of Christ will always encounter people suffering from the defects of nature, and needing to be born again: that is, needing to have their natural defects corrected (v. 8).

3. This man received faith through hearing the gospel. It is ever so: "Faith cometh by hearing, and hearing by the word of God." But he was healed only when he exercised and publicly confessed his faith (vs. 8-10).

4. The natural wonder at the miraculous. There is nothing which attracts people like the manifestation of the mighty power of God (v. 11).

5. The apostles were careful to give all glory to God, using the occasion for further testimony (vs. 14-16).

6. We have here an example of the fickleness of the popular mind. They would have brought oxen and garlands and done sacrifice to them as gods, but instead they soon changed their minds and stoned Paul into insensibility until they thought him to be dead; yet God spared and restored him (vs. 19,20).

7. Yet this change on the part of the multitude was effected by certain Jews who came from Antioch. So the Devil will always find some instrument for his purpose.

8. Notwithstanding the opposition, however, they did not leave the city until they had preached the gospel (v. 21).

9. Scriptural "confirmation" is much needed. There is no warrant here for the Episcopal ceremony of confirmation, consisting of laying on of hands. This confirmation consisted in careful teaching and exhorting those who had believed to continue in the faith. Such confirmation is always much needed in classes and in churches. The example of these missionaries is worthy of study. They went back over the road they had come, everywhere confirming the souls of the disciples.

10. They ordained elders or pastors in every church, and set them apart with prayer and fasting.

11. They returned to the church at Antioch, whence they had been sent out. They retraced their steps to Perga, and from there to Attalia, which was close to Perga, and thence, omitting the Island of Cyprus but passing to the north of it, they sailed direct to Antioch and rehearsed all that God had done.

CALVARY CHURCH, OTTAWA.

Having to wait in Ottawa from Wednesday afternoon till Thursday, Rev. Jas. Hall, of Calvary Church, asked us if we would speak Wednesday evening. There was no time for a public announcement to be made, so the meeting was called by telephone. Notwithstanding, the church was full, every Baptist church in the city being represented, and we had a fine meeting. The church also has taken a stand refusing longer to support any of the Convention Boards. There is a fine spirit and Bro. Hall's ministry is being much blessed.

GREAT BLESSING AT ESSEX.

The ministry of Rev. F. Dyson is being abundantly blessed at Essex. Since the first of January about fifty have professed conversion. This is another church which has taken its stand for the faith. Wherever a church and Pastor honours God, His blessing is being poured out.

DR. W. T. GRAHAM AT McMASTER.

The daily press reports that Dr. W. T. Graham has recently retired from the pastorate of the First Ave. Church, Toronto, on account of ill-health; but we are glad to learn that he has sufficiently recovered to be able to lecture four days a week at McMaster. Our readers will be glad to hear that Prof. P. S. Campbell, who was superannuated from McMaster for writing a letter of protest against McMaster's Modernism, is hale and hearty as usual.

SEMINARY NOTES.

The Seminary Evangelistic Band were at Grace Church last Sunday evening. Several professed conversion, and a large number of young people expressed their desire for a fuller measure of the Spirit's power in their lives.

The Band will go to Orangeville next Sunday morning, afternoon and evening.

LAST SUNDAY IN JARVIS STREET.

Last Sunday being the last Sunday in the Church year, the Communion Service was held after the evening service. Fifteen received the hand of fellowship. The attendance in School was over eleven hundred.