

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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Two Years Before the Earthquake

"The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake." "Two years before the earthquake"—these words, at first blush, seem to be rather remote from Canadian experience, and we have not selected them as a basis of any woeful prediction. But the phrase has in it a principle which is a part of every man's experience. This is an identification of time, the labelling of a period in human history. The prophet is looking back over the years to a certain fixed point in his experience,—a day when the word of the Lord came to him; and he recalls that it was just "two years before the earthquake".

I.

Life is really measured by our relation to men and events. The clock and the calendar are mechanical. Hours and months and years, as periods of time, are uninteresting and unimportant. When Pharaoh said to Jacob, "How old art thou?" the patriarch replied: "The days of the years of my pilgrimage are an hundred and thirty: few and evil have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers in the days of their pilgrimage." It was the quality rather than the number of his days he reckoned, and he measured time as children learn geography, not by latitude and longitude, but by boundaries and relations. Amos dated his revelation, not by month and year, but as having come to him in the days of Uzziah and Jeroboam, and he recalled that it was "two years before the earthquake". And all life is measured by kings and earthquakes—by its relation to men and events.

How much we live in the lives of each other! "No man liveth to himself". "The days of Uzziah * * * the days of Jeroboam". Why "the days of Uzziah"? Why not the month and the year? Because Uzziah was more important than the sun, because life and history were determined by human personality; the vision is dated from his days because he was a factor in the prophet's career. The rise and set of sun, the vicissitudes of the seasons, passed unnoticed in "the days of Uzziah".

And it is so in the lives of all of us. Hence yonder bride has a calendar of her own: everything is dated from the time when a new sun arose, and a new influence entered into life; and that husband has the months and years confused according to the calendar, for what the calendar called December he found to be June, because it became to him the time of flowers and singing. Who cares anything about the clock or the calendar in the days of love's incarnate appearing?

Or it may be the reverse of this—"the days of Uzziah" who became a leper. Thus life is measured by disappointments: when Uzziah failed, or perhaps when treachery triumphed. We can all look back over the past to where another life touched ours. We do not remember the year by the calendar, but it was the black year when the leprosy appeared in Uzziah's forehead, and he had to dwell in "a several house".

Or it was a time of contrast,—"the days of Jeroboam the son of Joash", a worthy man and a deliverer. We remember the rift in the clouds, how our faith in human kind was saved. Somebody was kind in the hour of trial,—"No, I cannot remember the year, save that it was the year in which I got to know my friend, Mr. Blank." Thus the days of Uzziah and of Jeroboam are days in which some Amos is writing a book,

and writing us into it: we are making and writing history, and influencing the whole current of human affairs, in spite of ourselves.

The mother says, That was the year Charlie was born—and the calendar is marked with birthdays. Something occurred in the beginning of the days of John or Arthur, or Mildred or Florence. Another event is fixed as having occurred just before one of the children went away from home. Then the home life was extended; its interests were carried across the sea, and other parts of the world acquired a new attraction.

Thus life is made up of human sympathy. We cannot isolate ourselves from the days of Uzziah and Jeroboam. If we were to blot their names from the calendar we could scarcely tell how old we are! Outside the Bible House on College Street there is a clock which has no figures on its dial, but the twelve letters which spell "Bible Society". Passersby tell the time by the hands on the letters. And that is life: the letters stand for names, and the names for individuals, for human souls. So we live in each other's lives, and measure the days by our relation to men.

But that is not all. Providential events enter into the reckoning. "Two years before the earthquake". They were days of kings, but kings who had no power against the earthquake. So do we measure time still from the day when, for us, the earth trembled. But need we press this? We remember a certain year—our year is one, according to the calendar, and the reader's is another; but they are alike in principle. The year stands out in our thought conspicuously, and all that went before we date as the year, or two or three years, before the earthquake. The earthquake was a new grave. It is thus providential events mark off for us the flight of time, so that we need no calendar to tell us how old we are, nor do we need a clock to tell us that the night is falling.

II.

Life is measured by our relation to its opportunities. Amos had been but a herdman and a gatherer of sycamore fruit. He now recalls that the word of the Lord came to him two years before the judgment it predicted came upon the nation. And he began to preach "two years before the earthquake." That is how we are all going to measure our lives. One man puts his mark upon the opportunities which met him before he left home. He did not know they were opportunities then, he knows now. He might have laboured patiently to acquire habits of life which would have ensured a successful career. What questions he might have asked and had answered! What books he might have read!—he sees them all now. He might have made great use of his home before the earthquake which scattered the family all over the globe. Another recalls an outstanding period before he left school. His father had strange notions—he actually believed his son would be better for an education, and tried to keep him at school! But he would have none of it. Now he has awakened to its value, and when he snatches an hour for reading now and then, he longs for the leisure he enjoyed before the earthquake.

And so we might carry the principle forward into business and social life—it is all the same. The milestones mark the birth or the grave of opportunities. But we may gather it all up into this observation, that life is measured by our readiness to meet its crises, its earthquakes if you will. Amos was ready. He devoted himself to the Lord's service two years before the earthquake, and did not wait to feel the earth tremble. We, too, must begin to get ready "two years before the earthquake".

That is true of the moral crises of life. All of us must get ready to meet temptations "two years before the earthquake". It may not be the temptations of to-day or to-morrow which menace our safety; it may not be the wind or the fire, but the earthquake, we have to fear; and we shall be saved in the day of trouble only if we get ready "two years before". Joseph did not begin to battle with temptation in Potiphar's house. He put on his armour two years, or more, before, so that he was not taken unawares. We must fortify ourselves by prayer and watchfulness against the day of trial.

The same holds true in temporal affairs. The American citizen who would be President of the United States must get ready two years before the political earthquake, for Presidents are not prepared in a minute. And that rule holds good down in the office. A man must do more than his present position requires of him, or he will not rise higher. Some day there will come a shaking up of the firm and all places will be changed, and there will be a position of honour and responsibility for the man who began to get ready for it "two years before the earthquake".

III.

But life is most accurately measured by the coming of God into a life. "The words of Amos which he saw"—and God came to him "two years before the earthquake", before it was too late. They only have learned to number their days who have applied their hearts unto wisdom. When Israel left Egypt they began a new reckoning of time: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." And well it might be! Thus, too, it is the beginning of months when Christ comes into our hearts. And who knows but that if He should enter now as someone reads these pages, we should write down the date as so long a time before the earthquake, before the grave opened, and it was too late to begin again.

The words we have quoted, in principle, are written on our calendar. This is the year of our Lord nineteen hundred and twenty-eight, we measure time from His coming into the world.

So may He come to us. May we write down this record as occurring, not in the days of Uzziah who became a leper because he usurped the office of a priest, but as occurring in the days of Christ Jesus, King of Israel, Who became a Priest that He might cleanse the leper. Then shall we have no fear of judgment. Let us bury all the past in the grave of Jesus Christ, and let life begin anew from this time—a day of grace before the earthquake.

The Jarvis Street Pulpit

IF MODERNISM COULD SUCCEED IN DISPROVING THE RESURRECTION, INTO WHAT SORT OF HELL WOULD IT CONVERT THE EARTH?

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Church, Toronto, Sunday Evening, April 8th, 1928.

(Stenographically Reported.)

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. 15:19-20.

Religion is either one of the greatest—nay, rather the greatest—of all human interests; or the greatest of human deceptions. The religion of the Lord Jesus Christ is either God's greatest gift to the world, or it is the greatest imposition ever foisted upon the hearts and minds of men. There are not wanting to-day some very pious people who hold up their hands in horror at the idea of religious controversy. They tell us that if we would be like Christ, we must be very peaceful, very meek; and we must not contend for, or about, anything. Yet you will find the same people very energetic in pressing their own business interests. They have, indeed, no objection whatever to contention in that department of life. In the realm of politics you will find such people very often pronounced partisans, who contend for their party, or for the principles for which their party professes to stand. You will find the newspapers are full of controversy of one sort or another all the time. Sometimes, indeed, there are people who object to religious controversy, who do not altogether exclude the principle from the domestic realm! They are very energetic in standing up for their rights. In the international sphere it is recognized that there are some things worth standing for—and many things worth dying for. Not many years ago the world was drenched in blood because there were certain nations that had a controversy with each other.

But what is at stake in all these human disputes? Usually the matter of discussion is related to temporal and material interests. It has to do with this life only, rather than with the life to come.

I grant you that there is much religious discussion and controversy that is exceedingly unprofitable. I heard of a religious body who divided themselves some years ago on the question of the right of a Christian to ride in a top buggy! I have heard of people contending about poke bonnets and jewellery and a great many other things of that sort. I have had a good many letters censuring me because I have never quarrelled with anybody for calling a minister "Reverend". Invariably those who write me on that score say that that is a title that should be applied to God alone, "Holy and reverend is his name." Apparently they have forgotten that it is written, "And the wife see that she reverence her husband"! Every husband is entitled to the term, "reverend"—I have scriptural authority for it! As a matter of fact, I am not particular what anybody calls me, so long as I know they

are speaking to me; I want them to be sufficiently explicit as to the person addressed.

I held an evening meeting somewhere not long ago, and at the close of the meeting a man told me he had made three trips to Toronto especially to see me, and I had been out of town. I told him, unfortunately, that was a habit I had, and if he wanted to save his railway fare he had better find out before he took the train. I enquired what he wished to discuss with me, and he said he wanted to explain that there will be no blessing here so long as we continue to call the church by any other name than "the church of God". "Is that the whole matter?" I enquired. Receiving an affirmative reply, I said, "Then I am glad I was out-of-town, and you need not come to see me again. I have no time for such discussion."

There are some things about which we contend which ought not so much as to be named among us. But here is a highly contentious chapter. The Apostle Paul argues the case for the resurrection of Jesus Christ: and he insists that this matter is of such tremendous importance that it is a matter worth contending for. Why do we contend? Ah, you had better consider the importance of the supernatural element in the religion of Christ, for let me tell you: when men deny the supernatural origin of this Book, when they deny its inspiration and authority, invariably they take the next step and deny the supernatural character of its content. They deny the supernatural character of the birth of Christ, of His miracles, and the fact of His resurrection. Does it matter? Is it worth troubling about?

Dr. Harry Emerson Fosdick, one of the most noted, and most popular, Modernists says he does not believe in the resurrection of the flesh. He denies that the body of Jesus Christ did actually rise from the dead.

We are going to have a great Baptist meeting in Toronto in the month of June. It is known as the "Baptist World Alliance". Its first meeting was in London, England, in 1904, if I am not mistaken. The second meeting was in Philadelphia in 1911. Then the war intervened, and another meeting was not held until four years ago when it convened in Stockholm; and this year it is to be in Toronto. It is to be a meeting which is expected to be representative of all the Baptists of the world. There are to be, it is expected, some seven or eight thousand delegates present from all countries of the earth. What sort of programme are we going to have? Some of the men most promin-

ent on the programme are men who absolutely deny that Jesus Christ rose from the dead. Does it matter? Is it worth while contending for a principle like this? Well, let us see what the estimate of the Apostle Paul was respecting the importance of this fact,—for the purpose of my argument, let me say of this "alleged" fact.

Supposing the physical resurrection of our Lord could be disproved? Supposing Harry Emerson Fosdick, and George Cross, and Shailer Mathews, and T. Reavely Glover, and W. H. P. Faunce, and many others—supposing they are right? Supposing their contention can be established, and it can be demonstrated that Jesus Christ never rose from the dead—what would happen? It is always wise to stop and consider the results of a certain course, the issue of taking a certain position. If you follow the argument of the Apostle Paul here, you will find he insists that the disproof of the literal, physical, resurrection of Christ destroys and invalidates the whole Christian revelation. And he says that so far from having a religion that is of value to us, it is an incumbrance; and that if our hope in Christ is limited to this life only, then we are of all men in the world the most miserable.

Let us look at that dark picture for a few minutes—and then turn to the brighter side. If Christ be not raised, what follows? What effect would such a demonstration have upon the person and work of Christ?

In the first place, it would absolutely disprove His Deity; it would inevitably reduce Him to the level of a man, and of a man only. For the moment I do not say what He might accomplish as a man, but certainly we are robbed of a divine Saviour. He would be to us no longer an incarnation of Deity: He would be a man, and a man only. We must not refuse to face the implication of that position. If you take the crown of Deity from the brow of Christ, and remove the sceptre of sovereignty from His hands—blessed be God, men can do neither of them, but as a matter of argument, let us suppose it for a moment—what have you done? You have made the central Figure of all history nothing but a man, and He can do for you and for me no more than a man could do, whatever that may be. "Oh," you say, "but what a man He was! How glorious a character He was! And even though He be only a man, He is the Man of all men!" Not if you disprove the resurrection, for then He becomes not only a man, but the most mistaken and deluded man the world has ever known; for He declared that He would rise again, He declared Himself to be the Son of God; He said, "I and my Father are one". If Christ be not raised, then it is proved to a demonstration that He was mistaken as to His own Person, as to His own origin and relationships, for "what man knoweth the things of a man, save the spirit of man which is in him?" If there is one thing a man ought to know, he ought to know about himself. If he does not know about himself, can he be a judge or an authority on any subject outside of himself? Therefore when you reduce Jesus Christ to the level of a man, you reduce Him to the position of a man who is mistaken, deceived, terribly deceived, deceived upon the most vital matters of all—matters relating to His own position, to His relationship to men about Him, and to God above Him; and that being so, you strip His teaching of all authority. Some-

body says, "The sermon on the mount is beautiful"—it is of no value at all if Jesus Christ did not rise from the dead. If you prove that He was mistaken respecting Himself, whence He came, whither He was going, what the future held for Him, then you cannot come to me with any word He ever uttered and ask me to accept it as a word of authority. His teaching has no value at all: it is merely the dreaming of a deluded man.

That being so, you have robbed His death of all value. Christ said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He declared that He had come to lay down His life that He might take it again—but you tell me that He did not rise. Then He was mistaken as to the purpose of His death; and as He was only a man, in the nature of the case, His death could have only the value of the death of a man, and the blood of Christ does not belong to the realm of infinite values: it is only the blood that flowed from a human heart, and it cannot take away sin. You have robbed the Cross of its value. It marks merely the climax in the life of a man who was more terribly deceived as to the reason of his birth, his mission upon earth, and the purpose of his death, than any man who ever lived. We shall have to cease singing,—

"There is a fountain filled with blood,
Drawn from Emmanuel's veins"—

for if He be a man, He is not Emmanuel, (God with us). He is merely a man, and His blood has no value at all.

Furthermore, if thus you strip the Christ of His authority, and make Him a false witness, you rob the whole Bible of its value. I do not care what passage you quote to me, if you can prove that Jesus Christ did not literally rise from the dead in the body that was crucified, you have invalidated the whole Book. I am not concerned what you say about the Old Testament so long as I have the testimony of Christ. I do not care the proverbial fig what Professor Marshall and all the other professors say about it, so long as I have the imprimatur of the Lord Jesus Christ. If He be God, when He has stamped the Old Testament with His authority, I am prepared to accept it, it is God's word to me; but if you reduce Him to the position of a false witness, then you absolutely destroy the Old Testament, and you equally and inevitably destroy the New Testament.

Having done that, you have deprived us of any revelation from God at all, for He said He came down from heaven, when the truth is, according to that theory, He never was in heaven. He said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." He said that the days of His flesh, His earthly experience, was but a parenthesis in His eternal round of existence, His unity with the Father; but if you disprove the resurrection, you invalidate His testimony at every point; and when He said, "He that hath seen me hath seen the Father", He said what was not true, for He is proved at every point to have been mistaken.

That is serious enough, is it not? That is a sane argument, it is the argument of this chapter; and the effect of such disproof of the resurrection upon the Person and work of Christ is to reduce Him to the level of mere humanity, and utterly to destroy His work, whether as a Teacher, as a Revealer of God, or as a Redeemer of men.

What would be the effect upon the personal experience of those who call themselves Christians? This, first of all, "Ye are yet in your sins." There could be no forgiveness of sin; your sins, whatever they are, and mine, are still unforgiven; for only the resurrection of Christ gave value to His death. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead"; it is written of Him that He "was delivered for our offences, and was raised again for our justification". But if He be not raised, "your faith is vain; ye are yet in your sins"; you never were converted; you never were re-born; you had some sort of experience which is susceptible of some psychological explanation, but you have not been made a new creation in Christ Jesus; for if the dead rise not, the whole body of supernatural revelation crumbles, it is a fallacy, it is a delusion, it is a snare, there is nothing in it. I shall have to drag along with this old nature with no help from Heaven, with no touch from God at all, "if the dead rise not, and Christ be not raised."

And as for the future, it is all uncertain: "Then they also which are fallen asleep in Christ are perished." It is a vain hope that by and by we shall enter into a larger and richer life. All that we have is here and now; and if that is all, "we are of all men most miserable". I touched upon that in my class this morning. The theory in some quarters is that the promise of godliness chiefly relates to the life that now is; and that if you will be a good boy, you will get on, and if you will be a Christian you will get rich! Not very many of you seem to exemplify that principle! You have not managed it somehow—and I know one who has not! If Christ be not raised, the martyrs were all mistaken—the poor souls that thought they might well die for the truth, and that this life was only a probation, a preparation for the life that is to come, and one might sell it cheaply as Stephen did. Stephen was a bit of a preacher. He preached one sermon—and that made his congregation so angry that he never got another chance. Very few Baptist churches would call Stephen to be pastor now. The old-fashioned habit of gnashing the teeth has not been changed with the passing of the ages. But the greatest saints have been those who have lived for the life that is to come, and they have actually believed there was wisdom in the utterance of the Lord Jesus when He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven." But if Christ be not raised, I fear we are not going to get our money out of Heaven's bank, and he is a poor simpleton who invests it there. If Christ be not raised, you might as well have the best in this life, for you have no guarantee of the life to come.

What effect would the disproof of the resurrection of Christ have upon society at large? There is scarcely a theological seminary in existence to-day, excepting the newer seminaries that have come into being within the last few years as a protest against Modernism—there is scarcely a theological seminary twenty-five years old on the American Continent that is not busy undermining the faith of students in the resurrection of Jesus Christ. That is a significant thing, is it not? Yet it is true of the Divinity School

of Chicago University, of Crozer, of Colgate, of Rochester, of Brown University, all of which are Baptist institutions. Instead of students being taught to believe the Book, they spend four years to learn that it is utterly unreliable! That kind of thing is being disseminated through all our universities, and that not only in the theological departments. The supernaturalism of the Christian religion is being denied.

What sort of society are we going to have in a generation or so, when these heresies have coloured the thinking of men? What would be the reaction upon the social life—upon this life only, to say nothing of the life that is to come? It means the absolute destruction of Christian idealism, for men will rapidly find out there is nothing in it. I come to this Book and I read of One Who said that the way to be greatest is to be servant of all, and He said He came to live for other people, not for Himself. If all that He said of Himself be true, then He stands out on the page of history as the world's greatest Servant. I heard a man say once that Jesus' Christ stooped to become the sinner's Scavenger. He "taketh away the sin of the world." But it is all wrong, it is a mistake, if Christ be not raised; and it means the demoralization of the social order ultimately. Men are selfish enough in all conscience now. There are many people who answer the description of a man of whom I heard the other day, who said that the ruling principle of his life was so to move, so to act, and so to speak, as to accomplish the greatest good to the greatest number. Somebody who knew him said, "The greatest number being always number one!" And that is the philosophy of life apart from this Book. Disprove the resurrection of Christ, strip His teaching of authority, and you get back to the jungle, to the law of might rather than to the law of right. I met a lawyer in New York City some years ago who spoke of his experiences with certain Jews in New York. He said it is the rule of the legal profession in New York: Every time you meet a Jew, do him—and do him first; for if you do not, there will be nothing left. Then if that be the rule, the whole world, taking Christ out of it, would be Jews and lawyers! You would get back to the jungle, and there would seem to be then some sound reason for the doctrine of the survival of the fittest.

If you establish the contention that Christ be not raised, you invalidate the teaching of our Lord Jesus Christ; thus you destroy the social unit, you rob marriage of its divine sanction. Monogamy is distinctively Christian. Shut the Book and you will not find it. Withdraw the influence of Christ, and you destroy the family; and when you destroy the family, you destroy civilization.

Do you know what Modernism is? Modernism is sheer, unadulterated, anarchy; it is lawlessness. And when it is finished, you will see what it would bring forth. It would make happy human relationships in any sphere impossible. Why is it that when you go into a court of law, and are called as a witness, the clerk of the court puts into your hand a copy of the Bible? Why are you required to swear on that Book that you will tell "the truth, the whole truth, and nothing but the truth"? It is because instinctively we know that we require some objective standard of truth; and we have it in God and in the Book. I wonder what the Modernists do when they go to court?

—or, perhaps they do not go! I wish I could get some of them in court! I should like to examine them for a little while, it would do them good. But take away Christ, take away the authority of the Book, and you have no objective standard of truth at all.

I wonder did any of you ever read a book entitled, "When It Was Dark"? I read it many years ago; somewhere I think I have a copy of it. I do not even remember the author's name, but it was a most arresting book. Here was the tale: there was a man of great wealth who became obsessed of a passion for archaeological research. He posed as the patron of scholarship, and sent a party to Palestine, made up of men who were described as scholars. They had with them correspondents from all the leading newspapers of the world to report their findings. One morning the press of the world published a despatch from Jerusalem to the effect that this company of archaeologists had at last discovered the Holy Sepulchre. There was no doubt about it, they had found there the inscription that it was the place where Jesus of Nazareth had been buried, Who had been crucified at the place called Calvary. The sepulchre had been concealed. It was not the sepulchre in which the body of Jesus had been laid—not at all. That was Joseph's tomb. This was another sepulchre. They opened it, and inside they found the body of Jesus of Nazareth. There were certain evidences that proved conclusively that it was the body of the Crucified, and that the story the soldiers told when they said that His disciples came by night and took Him away was actually true; and that Jesus of Nazareth never did rise from the dead; that the hope of the world, after all, was a lie. Every great city daily in the world carried the news of the great discovery on its front page.

I have not time, nor have I ability, to describe the picture which that book painted. Everywhere, among all nations, anarchy broke out. The Bible was false; the epitaphs on the grave-stones in the cemeteries were all untrue; every church had been a temple of hypocrisy and deception—and the heart of humanity rose up in rebellion against every kind of religion. There was no future life, there was no judgment to come, there was no judge upon the throne, there was no God anywhere; and all the world in about twenty-four hours was saying, "Let us eat, drink, and be merry, for to-morrow we die." Rebellion broke out everywhere: governments were unable to control the people; and the world, as if by magic, over-night became a place of lawlessness and anarchy, because it was proved that Jesus Christ had never risen from the dead.

There was an old man in the story, an Anglican minister, and he had a young curate. This man of wealth that financed the expedition lived in their city, and the young man was much attracted by him. But the old gray-haired saint said, "No, I do not like him, I do not trust him." But the young man said, "Why?" He said, "I feel that he is an enemy of my Lord." "But he is a very eminent gentleman, he is a scholar, and he is spending his money lavishly in the public good." "I cannot help it, I do not believe in him; He is an enemy of my Lord."

But it was not very long in the story before it was discovered that the man of wealth had had people at work

in Palestine for years, preparing his deception. He had found an old mummy somewhere and put it in the sepulchre. He had had these "scholars" chisel their inscription on the tomb, and then cover it all up to give an appearance of probability. But it was at last demonstrated that it was a fraud, that it was not true. The man could scarcely find asylum anywhere, it required hundreds of policemen to protect him from the angry mob. All the world anathematized him, hated him, abhorred him, as the world's worst enemy.

There are all sorts of criminals in the world: men that have destroyed families, men that have blasted human life, men that have robbed the poor—and the rich, men that have shed human blood, kings and emperors who have sought at the price of human suffering to climb to positions of strength and power; but I declare to you that if you search all the penitentiaries in the world and find me the worst criminal that lives, that has most of hell in his heart, who is careless of human life, of human property, of human rights, but who has confined himself in his evil doings to that which relates to this life only, and I will tell you that he is a saint in comparison with the university professor who seeks to rob men of their faith in Christ ("Amen!") I do not believe there is a viler criminal out of hell, in the sight of God, than the man who teaches in our seminaries that Jesus Christ did not rise from the dead. He is the enemy of the individual, he is the enemy of the family, he is the enemy of the social order, he is the enemy of every nation, he is the enemy of civilization, he is the enemy of humankind—he is the devil's chief agent on earth, I do not care if he is a professor in McMaster University.

Should we have religious controversy? You would all think so if you knew what was involved. It is because men do not see the implications of these positions that they are careless in respect to these tremendously vital truths.

But listen to my text, and I have done in but a minute or two: "If in this life only we have hope in Christ, we are of all men most miserable. BUT NOW IS CHRIST RISEN FROM THE DEAD, and become the first fruits of them that slept." It is not dark, my brother, it is light ("Hallelujah!" "Praise the Lord!"). He lives—and do you know what that means? It means that when He stretched His arms upon the cross of Calvary, and when at last He cried, "It is finished", and bowed His head and gave up the Ghost—it means that it was the cry, not of a man, but of a suffering God Who "bore our sins in his own body on the tree". And I know that my sins have all been paid for; I know that my sins have been forgiven for His name's sake. I KNOW IT! ("Hallelujah!"). I do not care what you say, He is my Lord.

Oh, those words that Mr. Stockley uttered when he read the lesson to-night about Thomas, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Then Jesus appeared and said, "Thomas, Reach hither thy finger, and behold my hands—not with your eyes, but, behold my hands with your finger, like a blind man reading with his fingers. Reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Dean Stockley's reading of that scene will remain with me for many a day. But Thomas was never guilty of the vulgar touch. No! he simply said, "My Lord and my God." So do I. Do

you? Say, Amen, if you do (a great chorus in response). "My Lord and my God." "Now is Christ risen from the dead", and I know my sins are forgiven; I know I have an Advocate in heaven, for He has gone to the Father's right hand; and I know that the dead shall rise, because He rose. And when we lay our dead away "we sorrow not as others who have no hope", for He became the Firstfruits of them that slept. They will rise again—they will rise again; and some day we shall see them.

And some day—some glad day—this same Jesus will come down the skies. There is no doubt about that. I want to be there when that happens. I wonder what the university professors will do then? I wonder what the deniers of the Book will do then—when the trumpet shall sound, and the dead shall rise, "in a moment, in the twinkling of an eye", just exactly as the Bible says He shall come. What a glorious day that will be! I think we had better go on preaching the old gospel. Do you

not think that is the part of wisdom? "Now is Christ risen from the dead."

How many of you rejoice in that fact to-night? How many of you know it in your own personal experience? (Almost the entire congregation raised their hands). Praise be to God there are so many of you. I wonder if there is anybody here who says, "Intellectually, sir, I believe it. I accept the argument of Holy Scripture, I believe the testimony of the people who say they know Christ, I believe it in an intellectual way; but I cannot say my sins are forgiven." Then will you come to Him like Thomas, saying, "My Lord and my God." That will save you, for "no man calleth Jesus Lord but by the Holy Ghost." Leave your sins where God put them, on His Son, of Whom it is written, "Behold the Lamb of God, which taketh away the sin of the world."

Note: Owing to the Editor's absence, the above sermon is printed without his revision.

More About What the Bible says of Speaking with Tongues

Sixth Lecture in a Series on "The Ministry of the Holy Spirit."

Delivered in Jarvis Street Church, Toronto, Thursday Evening, April 19th, 1928.

By Dean T. I. Stockley.

When Dr. Shields asked me if I would continue the subject of The Ministry of the Holy Spirit, at the Thursday evening service, I consented gladly. The ministry of the Spirit is a subject dear to my own heart, and it is a joy to dwell upon the theme; but I did not anticipate that my first Thursday evening lecture would mean an address on the gift of tongues. I expected Dr. Shields to cover the whole ground last week so that I might take a different theme; but the time at his disposal did not allow him to complete his exposition of the subject, and so he wished me to continue and complete, if possible, the statement on the subject of tongues.

In the course of Dr. Shields' lecture he pointed out three occasions in the Acts of the Apostles where the gift of tongues was exercised. In Acts, chapter two, on the day of Pentecost; in Acts, chapter ten, at Caesarea; and in Acts, chapter nineteen, at Ephesus. In each of these cases the occasion was the passing from one dispensation into an entirely new dispensation; and these three are the only occasions where we read of the exercise of the gift of tongues in the Acts of the Apostles. The people who possessed this gift spoke in foreign languages, languages that could be understood by the people to whom the language belonged; and this outpouring of the gift at Pentecost seemed like claiming all nations for Christ. We have no word that would suggest that any of those who possessed the gift preached in tongues: the gift exercised itself apparently in praiseful exclamations; probably they gave quotations from the Psalms full of thanksgiving and worship.

In those apostolic days the special gifts of the Spirit were many, but some of them were not constantly with their possessors. The gifts were inconstant; for example, Paul's gift of healing. We read of occasions where the Apostle used this gift

quite freely. Indeed at Ephesus there was a wonderful display of healing power. Handkerchiefs and aprons were taken from his body and carried to sufferers who through these means were healed. On other occasions, too, the Apostle healed many sick ones. In second Timothy, chapter four, verse twenty, we read that the Apostle left Trophimus at Miletum sick. Why did he not heal him? Again at Rome, when Epaphroditus came from Philippi bringing a beautiful gift from the Philippian church, to the Apostle, the messenger was taken ill at Rome and in his sickness he was nigh unto death, but the Apostle does not exercise any healing power in raising him up to health again. And for Timothy's frequent weaknesses, no effort was made by the Apostle to establish his health, but a simple prescription is given instead. So with the gift of tongues: that gift was exercised "as the Spirit gave them utterance". And so, for example, in Acts, chapter four, of the second mighty filling with the Spirit of God; after the jubilant prayer of the disciples recorded in this chapter, we read, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." It does not say they spake with tongues, but they "spake the word of God with boldness". One might have expected that on this occasion at least there would have been a new manifestation of tongues, but it was not so.

Now coming to the great passage in first Corinthians, chapters twelve, thirteen and fourteen, we find much said about this gift. The Greek word, which is translated "tongues", is used again in such passages as Revelation, chapter thirteen, verse seven; chapter fourteen, verse six; chapter seventeen, verse fifteen, and in all these cases the word means human language. The word "unknown", which we have in the authorized version, is not found in the original at all, and so

we should read, not "they spake with unknown tongues", but "they spake with tongues".

One interesting feature in regard to this gift is that the speaker did not know what he was saying; Paul says, "If I pray in a tongue, my spirit prayeth, but my understanding is unfruitful." Whatever he might be saying, and whatever language he might be using he himself was entirely unconscious of its meaning. And so in the assembly the use of the gift was valueless unless an interpreter was present. Paul says; "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." "If there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

Now what was the special use of this gift? We read that "tongues are for a sign, not to them that believe, but to them that believe not". It was a call to the unbeliever to examine into the cause of this new manifestation, to enquire into this new thing, until perhaps he would be led to acknowledge that this was "the finger of God". This was the case on the day of Pentecost, where the question was started, "What meaneth this?" The exercise of the gift awakened an interest, and started questions; and this seems to have been the special use of the gift. Its introduction to public services, however, was not proper unless first an interpreter was present: "He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him." And then we read, "If there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." And when an interpreter was present and the gift was exercised, its use was restricted by rules which the apostle gives: "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying, If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." The reason for this is lest in the confusion arising from the free use of the gift without an interpreter it should lead to ridicule.

Further, note that the gift was not bestowed upon all Christians. Like other gifts it was bestowed according to the sovereign will of the Holy Spirit. And so we read in chapter twelve, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" And the evident answer is "No". And so we see a divine sovereignty in the disposal of this as well as other gifts. Its place among other gifts should also be noticed. In chapter twelve, verse twenty-eight, it takes the last place, as if it were of least value. The Apostle's conception of its value is faithfully given in chapter fourteen, verses one to four, and verses eighteen and nineteen, where he says, "I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in a tongue".

Then further, it has no place in comparison with the

supreme gift of love, as chapter thirteen, verse one, indicates: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a clanging cymbal". Now a very important question arises: Is this gift the absolutely essential proof of what is called the "baptism of the Holy Spirit"? That is to say, Has no one experienced the "baptism of the Spirit" of God unless he has this gift of tongues? To what extremes men may be led in matters of this sort may be seen by the following sentences: One says, "Speaking with tongues is the sole-evidencing sign that one has received the true pentecostal baptism". Again, "Speaking with tongues was as the oil in the vessels of the wise virgins, and that all those who did not attain it would go to hell". Such sentences as these, to say the least, are utterly absurd, and entirely untrue to the teaching of the Word of God, and to Christian experience.

But if this gift is the special sign of what is called "The Baptism of the Spirit", you would expect that the church where the gift is most in evidence would certainly be most full of the Spirit of God; that there would be a special purity and love and spirituality in such a church. But what do we find in the case of the Corinthian church? In this church the gift of tongues was specially in evidence. What are some of the features which marked the character of the church at Corinth in those days? First, there were factions, as chapter three, verses one to three, and chapter eleven, verses eighteen and nineteen plainly state. Next, there was great laxity in discipline: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." And then the Lord's Supper was frequently a scene of terrible disgrace. In the early church it was quite common to have a social meal before partaking of the Lord's Supper; it was called an *agape* or love feast. At such a gathering the well-to-do would bring the necessary supplies, and the poor would share in the meal with them. But at Corinth the well-to-do brought their supplies and greedily ate what they brought while the poor were not allowed to partake of anything. They further drank so heavily that there was actually drunkenness at this meal, which was to precede the observance of the Lord's Supper. Such conduct brought down upon the church the judgment of God, for the apostle says "For this cause many are weak and sickly among you, and many sleep." And yet this was the church which possessed in a very large measure the gift of tongues. Further, the Apostle shows us that many women in the church behaved with great lack of modesty in their dress: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." There was also pride, bitterness, and jealousy in the church. There were those present also who assailed the great vital doctrine of the resurrection, and the mighty fifteenth chapter was the portion which the Spirit of God moved the Apostle to write in answer to the unbeliever's attack on the doctrine of the resurrection. There was further a great abuse of Christian liberty, a selfish license manifested among the people: "For if any man see

thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" And some were actually "keeping company with fornicators." These were some of the features which characterized the church of Corinth in those days, and yet this was the church which had the greatest manifestation, so far as we know, of the gift of tongues. What folly, therefore, it is to say that speaking with tongues is the sole-evidencing sign of one having received the true pentecostal baptism!

Now what about the manifestation of this gift since apostolic times? At various times in the church's history it has been made evident. In the second century, for example, the Montanists professed to possess this gift, along with a number of extravagances, and these people led many away to follow them. It is interesting to notice that this movement arose at a place and time of a decline in spiritual power in the church generally; and possibly this is often the cause for the raising up of this movement. In thirteen hundred and seventy-four in Germany there was another manifestation of what we call extraordinary pentecostal gifts. This was associated with dancing and screaming and foaming at the mouth. The extravagances here were terrible. In seventeen hundred and seven in France the Camisards arose, a Protestant sect, who are supposed to have had this gift. They were noisy fanatics, and actually resorted to arms to support their faith. Some of these people went over to England, and a number of English people in high social positions were carried away, and some sadly deluded by lying spirits. Early in the nineteenth century Edward Irving, that brilliant preacher of the Scotch church in London, eager for God's best, hungry to know all that could be known of the Holy Spirit's power, came into contact with a number of godly people who supposed that they had received miraculous pentecostal gifts. He was led astray into various errors, and finally formed the Catholic Apostolic Church, which to-day has dwindled almost to nothing.

The movement to-day is said to have taken its rise at Los Angeles, and it has spread widely. Certainly Los Angeles seems to have an atmosphere wonderfully productive of all sorts of vagaries.

My own experience in connection with this movement may be interesting. One Saturday evening at our prayer meeting in London a young lady who had been accustomed occasionally to pray in the prayer meeting, rose and led in prayer, but after a few sentences she burst into tongues. My people were startled, and wondered what had taken place. At the close of the meeting some of the most godly came to me, and gave me their impression that an evil spirit had come into the meeting. Several times after this same thing happened, but as there was no interpreter in the meeting, and the young lady herself could not interpret what she had said, I read first Corinthians, chapter fourteen, and made it clear that no speaking in tongues was according to the Word of God unless an interpreter was present. I found that this young lady had come into touch with the movement in the South of England; so when it was convenient, I took a few days off, and visited this centre. I was there several days, and attended all the meetings during those days. I attended not as a critic, but as

one who desired for himself the utmost that God was willing to give. The leader was a strong-minded man, and I had considerable conversation with him. The interpreter was a lady who seemed quite sincere. She told me, in answer to questions of mine, that when a person began to speak in tongues, the interpretation came to her like the unreeling of a tape, and on the tape she seemed to read the meaning of the utterances of those who were speaking. In all cases the interpretations were very simple. We were urged to be more watchful and prayerful, more separate from the world, and to be looking for the Lord's return; nothing new at all was communicated through these interpretations. I could not be positive as to whether this was a genuine gift, but my soul hungered for God's best, and if it were His will to give me the gift of tongues I was eager to possess it. I had much prayer, and I yielded myself in new consecration to God, and opened my whole nature to the operation of the Divine Spirit. But presently what I saw raised fears in my mind as to the genuineness of the work at this centre. The leader began to rub those who came forward seeking "the baptism of the Spirit", up and down the back, as I have noticed in reading has been done in other places. I returned to London without the gift of tongues, but with something much better—a richer experience of Divine power in my ministry. That centre of work in the South of England has since gone to great extremes, almost to the worshipping of the leader. The young lady in my own church continued to attend with us, and presently her mother received the gift, and later her father, and then finding that they could not freely exercise the gift in our church because there was no interpreter, they left us to build a hall of their own, at which a mere handful of people attended for some years. I believe that has now come to an end; and the young lady herself has recently joined an Anglican church, one of the most ritualistic and worldly in the district.

The question naturally arises, "How are we to regard this movement?" There certainly must be a real gift of tongues, or there would not be so many imitations. There would be no counterfeit dollar bills if there were no genuine bills. We regard the manifestations to be of three kinds, first, doubtless some are of God. After the great revival in Wales, a revival took place in some parts of India, and one Sunday morning a minister in a certain district found a large crowd of girls and young women wondering. He soon discovered the cause of their wonder. A girl was praying aloud and praising God in the English language. She had no knowledge of the language whatever. She was perfectly unconscious of what was going on. Her eyes were fast closed, and she was speaking to the Lord Jesus very fluently in English. Here is an illustration of the genuine gift of tongues. One day a young man called upon me in England. He had been attending pentecostal meetings for some time. I asked him if among those who spoke in tongues he could give any instances of one who spoke in a language that could be understood. He said, "Yes; one of my friends on one occasion spoke in Hebrew, a person who had not the slightest knowledge of Hebrew. A Jew happened to be present, and was struck with the fact that Hebrew was being spoken by one who knew nothing of the language, and it led to his conversion."

Secondly: some manifestations are evidently of the devil, and this may be the case even with persons who are truly Christian, although they themselves may have the Spirit there may be manifestations which are not of the Spirit at all. Peter is an illustration at Caesarea Philippi. When the disciples were gathered around our Lord He asked them, "Whom do men say that I the Son of man am?" And then turning to the disciples themselves He said, "Whom say ye that I am?" And Peter said, "Thou art the Christ, the Son of the living God." Our Lord immediately replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And when our Lord went on to show that Christ must suffer and die and rise again, Peter immediately rebuked our Lord saying, "Be it far from thee, Lord: this shall not be unto thee." Our Lord turned upon Peter and said, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." He had just been under the gracious influence of God Himself, and his mind swayed by the divine Presence; and shortly afterwards he is an instrument of the devil, the very man who had given such a clear ringing testimony of the divine Sonship of Christ. And thus we see the possibility of a man who has the Spirit being sometimes led away by evil influences.

We have illustrations of this, too. Turning again to India, a pastor came under the influence of some of these manifestations and lost all control of himself, and then was heard to repeat rapidly a word which was really an appeal to a Hindoo god. And thus the devilish character of the manifestation was apparent in his case. In Los Angeles a woman received this so-called gift of tongues and spoke in Chinese. A respectable Chinese was present listening to her. The woman was speaking his dialect of Chinese. When he was pressed for an interpretation, he declined, saying that the utterance of the woman was the vilest of the vile. These cases show clearly that the manifestations were entirely of the evil one.

Thirdly, some manifestations are from a physical cause. With excited nerves, a wrought-up condition, a strain upon the emotional centres, and hypnotic influences, doubtless many persons are supposed to have received the gift of tongues.

What should our attitude be? To keep fast by the Word of God, to keep our eye upon that, and not upon manifestations. I was reading the other day of the case of a lady who was in danger of being drawn away by these things. Several texts were given to her, but she said, "No, I am not going to look at individual texts, I am going to see what the whole New Testament says." And in two days she read the whole New Testament through, and was saved from error. We should certainly covet earnestly the best gifts, and to remember the Apostle tells us that the crowning proof of the fulness of the Spirit of God is love, love to God, love to His truth, love to His people. When the Apostle gives us the fruit of the Spirit in Galatians, he speaks of no manifestations, but says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, tem-

perance." Let these be in us and abound, and we need not crave for manifestations. Our life will be one of real blessing to all whom we touch.

ILLUMINATING FINANCIAL FACTS RESPECTING DES MOINES UNIVERSITY.

In these pages we are constantly asking for money for Des Moines University. Some of our readers may feel that we must be rather discouraged under the necessity for such requests. We went carefully into the financial affairs of Des Moines on the occasion of our recent visit, and we were thrilled to our finger tips at the discoveries we made. We venture to give our readers a report of the University's finances from the first of June, 1927, to the 31st of March, 1928—ten months.

When we took over the University last June, the whole work was new to us; and we were able to estimate the possibilities of the future only very imperfectly. For example: we could not with any degree of accuracy estimate what our student enrolment would be, and therefore what would be the amount of collegiate income. All we were able to be certain of was that there were certain accrued liabilities which we had to assume in acquiring the property; and that the operation of the University would cost us a minimum amount month by month. We have now ten months' experience behind us, and ten months' records upon which to base our reckoning for the future. We submit the following statement, which we have endeavored to simplify so as to be understood by every reader.

OPERATING EXPENSES, June 1st, 1927, to March 31st, 1928:

Salaries	\$ 90,250.00
Coal	9,248.00
Departmental Expenses	1,730.10
Miscellaneous (Water, Gas, Electricity, Library, Repairs, Telephone, Supplies, etc.)	19,013.53
Insurance	2,265.16
Interest	832.33
Mortgage Account	21,580.98
	<hr/>
	\$144,920.10

Note: The last item in the above statement of \$21,580.98 includes about \$14,000.00 paid off on the principal of the mortgage.

RECEIPTS—June 1st, 1927, to March 31st, 1928:

Donations	\$68,467.53
Regular Collegiate Income	83,792.62
Loan	14,600.00
	<hr/>
	\$166,860.15

Note: Deducting the loan of \$14,600.00, we have a cash income of \$152,260.15, over against operating expenses for the same period of \$144,920.10; that is to say, if we had had no debts with which to begin the year, even with our endowment fund pledged as collateral against the mortgage bond, and therefore leaving the University without endowment at all, by its regular collegiate income plus its donations, we should have paid all the operating expenses for the ten months, and have had a balance of \$7,340.05.

It will be seen, therefore, that if once we can get rid of the balance of the accrued liabilities which we took over with the institution, we shall be able to pay our way even without a larger student enrolment—and this notwithstanding an annual element in our operating expenses of more than \$20,000.00 on mortgage account. This in itself is a miracle.

We come now to a consideration of the accrued liabilities debt with which we started. That was stated to be approximately \$105,000.00: this included, however, a doubtful obligation of \$15,000.00. So that we may put our original indebtedness as approximately \$90,000.00, for which we had to provide in addition to operating expenses. Of that amount, over and above providing our operating expenses, we have paid off \$55,177.66, leaving a balance of \$34,822.34.

An estimate of the requirements of the immediate future: From now to the first of June, we shall need for obligations which must be paid, approximately \$35,000.00. If we add to that the \$35,000.00 remaining on the original debt, we have \$70,000.00. If we could obtain this amount by the first of June, we should have all the old debts behind us; and would face another year with reasonable assurance that we should be able to meet all our operating expenses, including the proportion of mortgage reduction we have made this year. And if we had a largely increased student enrolment, such as we confidently expect; we should be able also to make a very much larger reduction on mortgage account.

We have thus plainly opened our books to the public, because we have reason to fear that some who might be able to give us large contributions have hesitated to do so in the fear that the institution was not solvent, and that such an investment would not be profitable. No one wants to give money to buy paint to paint a sinking ship; but Des Moines University is very much afloat, and we believe is destined to be, in the very near future, one of the Lord's chief instruments on this Continent in turning back the tides of infidelity now sweeping over the religious world.

We urge our readers to pray, and to work, and all who possibly can, to give, to help us meet this full amount of \$70,000.00; so that we may begin the new year with a clean sheet.

WHAT DES MOINES UNIVERSITY PROFESSORS AGREE TO DO.

"He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." That scripture is a plea for an open policy in all religious matters. As Des Moines University, just because it has taken a distinctively Christian attitude toward educational problems, is unique among the universities of this Continent, it may interest our readers to know how our university professors are engaged, and what they undertake to do.

Each professor signs a yearly contract. This has been the practice in Des Moines University for years in respect to financial and some other matters. Professors of Des Moines are strong, able, thoroughly trained, courageous, independent, men and women; but, because they have convictions, they are not afraid to let the world know what their convictions are; nor to set their signatures to a statement in which the truths they believe are set out. They consider it no infringement upon their liberty to be required to state what they believe, and then solemnly to agree to teach nothing that is contrary thereto.

The contract they sign is, of course, a binding quality,—but so is also the marriage contract! A man would seriously jeopardize his reputation were he to demand such freedom in respect to his marriage contract as some university professors demand in respect to their relationship to the universities they are appointed to serve.

We print herewith a copy of the yearly contract which each professor in Des Moines University must sign. Some are engaged for nine months, and some for twelve months; but every professor is engaged on the basis of this contract, which must be signed year by year.

This form of contract has been in use at Des Moines University for some years, except clauses five and six, which have been added by the Baptist Bible Union management. We call attention to the provision made for exceptions to subscription to the Confession of Faith. The purpose of this may be explained. It will be noted that those who subscribe to the Confession of Faith do so without reservation, and not "substantially"; but that they are required to set out in plain language any exceptions which they may have to the Confession of Faith in general. It then remains with the Trustees to determine whether such exception, as is plainly stated, is of such a character as to disqualify the person for appointment. But no exception, under any circumstance, would be allowed which involved disharmony with any fundamental principle of Evangelical faith.

Copy of D. M. U. Contract With Its Professors.

This agreement made by and between DES MOINES UNIVERSITY, party of the first part, and party of the second part.

WITNESSETH:

1—The party of the first part engages the party of the second part as instructor in and

for any other duties in connection with, or in the interests of, Des Moines University which may be assigned (him) (her) by (his) (her) dean or by the President, for months beginning

2—The party of the second part agrees to give (his) (her) entire time and energy to the work of the University, to engage in no other business, profession, or employment during the life of this contract without the consent of the party of the first part in writing; to turn over to the party of the first part all moneys which might be received for other services rendered, and do everything in (his) (her) power to build up the various departments of the University and support its various activities, to attend all Faculty meetings and chapel exercises, and to be at all times loyal to the University, and its management, and to conduct (himself) (herself) at all times as becomes one in (his) (her) position.

3—For all these services satisfactorily rendered, the party of the first part agrees to pay the party of the second part Dollars per month during the life of this contract, payments to be made at such times as other instructors receive their salaries.

4—This contract may be terminated at any time by the party of the second part giving the party of the first part thirty days' written notice in case the first party has failed to fulfil their part of the contract. It may be terminated at any time on thirty days' written notice by the party of the first part in case of unsatisfactory professional work of the second party, or of conduct unbecoming a member of the Faculty as determined by the first party; except when, and if, unbecoming conduct involves a defect of character, in which case this contract may be terminated without notice.

5—The party of the second part certifies that (he) (she) has carefully read the Confession of Faith of the Baptist Bible Union of North America; that (he) (she) subscribes to the same without reservation except in respect to:

and that (he) (she) solemnly engages never to teach in the class-room or in personal dealings with any student any doctrine or theory contrary to the principles of said Confession of Faith; or in any way, by precept or example, to teach or to bring to bear upon any student any influence likely to shake the student's confidence in the Bible as the divinely-inspired and infallible Word of God, or in the essentially supernatural character of the Lord Jesus Christ and His gospel; and never, anywhere, or at any time, to teach or to preach that which is out of harmony with the religious standards of the University.

6—Inasmuch as subscription to Article Five involves a confession of personal faith in Jesus Christ as Saviour and Lord, and therefore an acknowledgement of obligation to obey Him to the utmost, and to serve Him in the propagation of the gospel, the party of the second part hereby acknowledges that over and above (his) (her) academic duties (he) (she) is under obligation to contribute to the moral and spiritual life of the University; to endeavour to lead the students to personal faith in Christ as Saviour and Lord; and agrees to co-operate in every possible way in the University's services for prayer, for evangelism, and for Christian edification.

Executed in duplicate this day of A.D.

DES MOINES UNIVERSITY
Party of the First Part.

By
President of the Board of Trustees.

By
Secretary of the Board of Trustees.

.....
Party of the Second Part.

TORONTO BAPTIST SEMINARY PROSPECTUS.

The Prospectus for the 1928-29 term of the Toronto Baptist Seminary is now available, and will be sent to prospective students and all interested friends upon application to: Dean T. I. Stockley, 337 Jarvis Street, Toronto 2, Canada.

Coals for the Altar Fire

By Rev. T. I. Stockley, Dean of Toronto Baptist Seminary.

Sunday, May 6th.

Partakers of Christ.—

Hebrews iii:1-19.

We are made partakers of rich spiritual benefits. That is a fact which we may greet with thorough trust and hearty welcome. But, dear brethren, there is more than that here. To be partakers of pardoning mercy, to be partakers of renewing grace, to be partakers of the adoption, to be partakers of sanctification, preservation, and of all the other covenant blessings, is to possess an endowment of unspeakable value; but to be made "partakers of Christ," is to have all in one. You have all the flowers in one posy, all the gems in one necklace, all the sweet spices in one delicious compound. "We are made partakers of Christ"—of himself. "It pleased the Father that in him should all fulness dwell," and we are made partakers with him of all that he is ordained to be of God unto us—"wisdom, righteousness, sanctification, and redemption". We are partakers of him; this is a privilege that no tongue can ever utter, no thought of finite mortal can ever grasp. But ah, it would need more time than we can afford, and far more spiritual teaching than we profess to have attained, to dive into this great and profound utterance, "We are made partakers of Christ". Still, as we stand spellbound on the margin, let us venture to sail out just a little upon the surface of this ocean of goodness and of grandeur.

C. H. Spurgeon.

Monday, May 7th.

Partakers of the Divine Nature.—

II Peter i:1-14.

"Partakers of the Divine Nature." These are bold words, and may be so understood as to excite the wildest and most presumptuous dreams. But bold as they are, and startling as they may sound to some of us, they are only putting into other language the teaching of which the whole New Testament is full, that men may, and do, by their faith, receive into their spirits a real communication of the life of God. What else does the language about being "the sons and daughters of the Lord Almighty" mean? What else does the teaching of regeneration mean? What else mean Christ's frequent declarations that He dwells in us and we in Him, as the branch in the vine, as the members in the body? What else does "he that is joined to the Lord in one spirit" mean? Do not all teach that in some most real sense the very purpose of Christianity, for which God has sent His Son, and His Son has come, is that we, poor, sinful, weak, limited, ignorant creatures as we are, may be lifted up into that solemn and awful elevation, and receive in our trembling and yet strengthened souls a spark of God?

Alexander Maclaren, D.D.

Tuesday, May 8th.

Partakers of His Promise.—

Ephesians iii:1-12.

In virtue of the dispensation committed to him, St. Paul formally proclaims the incorporation of the Gentiles into the body of Christ; their investiture with the franchise of faith. The forgiveness of sins is theirs, the light of God's smile, the breath of His Spirit, the worship and fellowship of His Church, the tasks and honours of His service. The incarnation of Christ is theirs; His life, teaching, and miracles; His cross is theirs, His resurrection and ascension, and His second coming, and the glories of His heavenly kingdom—all made their own on the bare condition of a penitent and obedient faith. The past is theirs—is ours, along with the present and the future. The God of Israel is our God. Abraham is our father, though his sons after the flesh acknowledge us not. Their prophets prophesied of the grace that should come unto us. Their poets sing the songs of Zion to Gentile peoples in a hundred tongues.

G. G. Findlay, D.D.

Wednesday, May 9th.

Partakers of His Holiness.—

Hebrews xii:1-14.

"He chasteneth us for our profit, that we should be made partakers of His holiness." Of all the precious words Holy

Scripture has for the sorrowful, there is hardly one that leads us more directly and more deeply into the fulness of blessing than suffering is meant to bring. It is *His Holiness*. God's own Holiness we are to be made partakers of. The Epistle had spoken very clearly of our sanctification from its Divine side as wrought out for us and to be wrought in us by Jesus Himself. "He which sanctifieth and they which are sanctified are all of one." "We have been sanctified by the one offering of Christ." In our text we have the other side, the progressive work by which we are personally to accept and voluntarily to appropriate this Divine Holiness. In view of all there is in us that is at variance with God's will, and that must be discovered and broken down, before we understand what it is to give up our will and delight in God's;—chastisement, and suffering are indispensable elements in God's work of making holy.

Andrew Murray, D.D.

Thursday, May 10th.

Partakers of the Sufferings.—

I Peter iv:12-19.

Look for them. The first day that we begin to be Christians we must reckon of the cross. Christ has drawn up the form of our indenture, to which every one must yield and consent before he can call Him Master. "If any man will come after me, let him deny himself, and take up his cross and follow me." In Luke it is, "take up his cross daily". Though there be fair days as well as foul in Christianity, yet we must every day be ready. As porters stand in the street waiting for a burden for them to carry if they be hired to it, so must a Christian every day be prepared to take up his burden, if God shall call him to it.

Be prepared for afflictions. To this end would Christ have us reckon upon the cross, that we may be forewarned. As we cannot hinder the rain from falling upon the house, nor the waves from beating upon the ship, nor change of weather and seasons from affecting the body, so it is not in our power to hinder the falling out of afflictions and tribulations: all that lies upon us, is to make provision for such an hour, that we be not overwhelmed by it.

Thomas Manton, D.D.

Friday, May 11th.

Partakers of the Consolation.—

II Corinthians i:1-11.

It comes to us when most needed. *In affliction*. The world's consolations, such as they are, are offered to us when we least need them. Affliction finds few friends; but it finds one Friend. In the dense darkness the Christian has light in his dwelling, like Israel in Egypt. When the child of God is sick and troubled, his Father comes to him. *In all our affliction*. No affliction is beyond the reach of divine comfort. God does not desert us in any trouble. Human comfort often aggravates our sorrow. When we are sore stricken we can bear no other touch but God's. We are sinking, but "underneath are the everlasting arms". Infinite in power; infinite also in consolation. *In proportion to our affliction*. God weighs all our troubles. He knows our sorrows. "As thy days so shall thy strength be." He is acquainted with our need, and will he not supply it. We may reckon upon sufficient divine consolation in all our sorrows; very especially so when those sorrows have been directly brought upon us by our steadfastness in the faith, our loyalty to Christ, our faithfulness to God. Each martyr had a martyr's portion of comfort as well as of pain. And so with Paul, whom we may regard as a long-lived martyr, dying daily, yet living through the death-blows and comforted under them.

Rev. E. Hurndall, M.A.

Saturday, May 12th.

Partakers of the Glory.—

I Peter v:1-14.

The saints' destiny is glory. What is glory, brethren? What is it, I mean, among the sons of men? It is generally understood to be fame, a great repute, the sound of trumpets, the noise of applause, the sweets of approbation among the

crowd and in high places. The Queen of Sheba came from afar to see the glory of Solomon. What was that glory, brethren? It was the glory of a rare wisdom excelling all others: it was the glory of immense riches expended upon all manner of magnificence and splendour. As for this last glory, the Lord says of it that a lily of the field had more of it than Solomon; at least, "Solomon in all his glory was not arrayed like one of these." Yet that is what men mean by glory—rank, position, power, conquest—things that make the ears of men tingle when they hear of them—things extraordinary and rare. All this is but a dim shadow of what God means by glory; yet out of the shadow we may obtain a little inkling of what the substance must be. God's people shall be wise, and even famous, for they shall "shine as the stars for ever and ever". God's people shall be rich; the very streets of their abode are paved with gold exceeding rich and rare. God's people shall be singularly honoured; there shall be a glory about them unrivalled, for they shall be known as a peculiar people, a royal priesthood, a race of beings lifted up to reveal their Maker's character beyond all the rest of his works.

C. H. Spurgeon.

THE PASSING OF DR. A. T. SOWERBY.

On learning of the passing on April 27th of Dr. A. T. Sowerby, at his late residence, 1431 Lansdowne Avenue, Toronto, our minds turned to the Word which he so fearlessly preached for forty-three years in the Baptist denomination in Canada and the United States, and we were reminded of the words of David, "Know ye not there is a prince and a great man fallen this day in Israel?"

Dr. Sowerby was born in Brooklin seventy years ago, and received his education at the Provincial Normal School and Toronto Baptist College (McMaster University). During his ministry he held pastorates at Aylmer; Maitland Street, London; College Street and Dovercourt Road, Toronto; Broadway, Winnipeg, and Boston, Mass. He was rare as a soul-winner, seeking always in his pastorates, by personal contact, to win men to Christ; and his strong Bible ministry was used of the Lord to establish men in the faith. Dr. Sowerby was an outstanding Fundamentalist, a member of the Board of the Regular Baptist Missionary and Educational Society, and later a member of the Executive of the new Union of Regular Baptist Churches of Ontario and Quebec. Few men have preached the Word more fearlessly, or been stronger in their protest against Modernism in the Denomination.

The funeral, which was held on Monday, April 30th, from the home of his daughter, Mrs. A. R. Malton, was conducted by Rev. T. I. Stockley, Dean of the Toronto Baptist Seminary; assisted by Dr. Sowerby's brother, Dr. J. H. Sowerby of Iola, Kansas; Rev. C. M. Carew, of Fenelon Falls; Rev. Geo. W. Allen; Rev. C. J. Cameron; and Dr. R. McLeod, Pastor of Rosedale United Church, of which Mrs. Malton is a member.

During the service the following telegram from the Editor of *The Gospel Witness* was read:

Los Angeles, Calif.,

April 30th, 1928.

"Deeply regret distance makes it impossible for me to be present to pay personal tribute to my beloved friend. I knew Dr. Sowerby intimately over twenty years. In every respect he was a workman who needed not to be ashamed. I was especially conversant with the fruits of Dr. Sowerby's great ministry in London. He found Talbot Street Church almost empty and practically bankrupt, but he turned the tide under the direction of God and made Talbot Street the most successful church in London, in the truest sense, by a ministry fruitful of many conversions. The example of his work in Talbot Street inspired others to build new churches at Maitland and Adelaide Streets.

"Dr. Sowerby was always true to the gospel, an independent pastor, resenting ecclesiastical interference with the local church. This made him sometimes unpopular with denominational officialdom. Dr. Sowerby had always a passion for souls and the glory of God. He was an evangelistic preacher of great power, building wisely and well; fearing God, he feared no other. On the occasion of my last call before leaving for Los Angeles I

found him slightly delirious. He had been preaching all afternoon, and said to me, "There is a quiet, steady, work going on; souls are being saved, and that is the main thing." Then he added, "Our beloved Denomination is drifting terribly." Thus the passion of his life was uppermost as his mind wandered, showing that Dr. Sowerby had lived for God and the souls of men. The memory of his faithfulness, and his loyalty to Christ and His Word and gospel, will be to me an inspiration while life lasts. Thousands will join in the song of the redeemed because Dr. Sowerby lived. Personally I have known no man whose ministry exemplified the obedience enjoined and testimony given in II Timothy, four, verses one to eight, more than that of Dr. Sowerby: 'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things; endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.'

"The earth is better because of Dr. Sowerby's sojourn in it, and heaven's riches will be more alluring since he has joined the spirits of just men made perfect. With sorrow, and yet with gratitude, over nearly three thousand miles of distance I lay this loving tribute on his bier, commending his loved ones, my friends beloved of many years, to the comfort of Him Who binds up the broken-hearted here, and Who hereafter shall wipe away all tears from our eyes.

(Signed) T. T. SHIELDS."

Delegates—Attention!

In order that those desirous of attending the Fundamentalist Convention in Toronto, June 21st and 22nd, prior to the Baptist World Alliance which is to be held in that city June 23rd to 30th, the Canadian Pacific Railway is arranging a special train which will convey the delegates from the Northern Baptist Convention in Detroit, to Toronto, leaving Detroit at midnight June 20th. Sleeping cars will be placed ready for occupancy at 10.00 p.m. on train No. 20.

It is important that all delegates who intend to attend the special Convention in Toronto immediately notify Miss Violet Stoakley, Jarvis Street Baptist Church, 130 Gerrard St. East, Toronto, Canada, in order that all arrangements may be completed before the last minute.

Party tickets at a fare and a half for the round trip from Detroit to Toronto, good for ten days on any train returning, will be issued when the party has reached ten or more persons. The usual high standard of the Canadian Pacific Railway will be maintained in this service, and everything will be done in order that the delegates may take the trip in comfort and with no inconvenience. The train will arrive in Toronto in time for breakfast, or it may be had in the diner before arrival.

Be sure to write Miss Stoakley at once if you intend making the Toronto trip, ensuring against delay as well as lack of accommodation at the last minute.

News and Notes

"INCLUSIVE" POLICY CAUSES ANOTHER BREAK.

Immanuel Baptist Church, Brantford, Expels Members Without Hearing.

Another upheaval has taken place in our Convention due to the attempt to put the yoke of the "inclusive" policy on the necks of God's free people. At the Annual Meeting of the Immanuel Baptist Church, Brantford, January 18th, 1928, of which church Rev. C. H. Schofield is pastor, two resolutions were submitted, the substance of which was as follows:

Resolution No. 1.

That anyone having any matter to bring before the church shall first send it to the Deacons' Board, and if deemed wise by them, especially such matter as affects the harmony of the church, it should not be brought to the church.

Resolution No. 2.

That the pastor and two deacons visit any members seemingly out of harmony with the aims and objects of the church, and if still recalcitrant, such names to be recommended to the church for removal from the roll.

An attempt was made by one of the oldest members of the church to have the resolutions discussed, that those against whom these resolutions were aimed might be heard. All such attempts were, as usual, ruled "out of order" by the Chairman, the Pastor of the church; and the resolutions carried, with quite a proportion of the members refraining from voting.

After the action taken at the Annual Meeting a letter was addressed to the pastor and deacons asking for a meeting, with the hope of the request being granted, that the whole matter might be discussed by the church, and fairly considered. The Board and pastor replied to the effect that beyond acknowledgment of the letter no action would be taken by them, as they considered the group had failed to recognize the authority of the pastor and deacons.

In accordance with resolution number two quoted above, the pastor and two deacons visited a number of those known to be "out of harmony" with the church—without accomplishing their reconciliation however. At a meeting of the church held on March 28th, 1928, eight of the names of those thus visited were erased from the roll. They were present at the meeting when this was done, and asked permission to speak, but were refused the privilege of saying anything in defense, protest, or explanation. Anyone who wished to speak on the Convention side of the issue, or against these brethren and sisters, was given the floor, but any and all others were ruled "out of order". Following this action, T. H. Field, Secretary of the Deacons' Board, who had been a member of Immanuel Church for only ten months, asked for a standing vote of thanks to the pastor for his work in connection with the exclusion of these members. The vote was carried.

A letter of protest regarding the above matter was addressed to the church by this group of Fundamentalists as follows:

Brantford, Ontario,
March 29th, 1928.

"To the Pastor and Members of Immanuel Baptist Church,

"Dear Brethren and Sisters in Christ:

"We wish to record our protest regarding the action of the church last Wednesday night in striking our names from the church roll. Doctrinally, we stand where Immanuel has always stood. Some of our number have been connected with this church for over fifty years, and without notification that such action would be taken against us, and having had no hearing (being refused by the Chairman of the meeting to speak in defense or explanation) we have been cast out. What is our 'unpardonable sin'? Simply this, our refusal to endorse and to co-operate with the Modernistic program of the Boards and University, and our determination by God's grace to stand uncompromisingly for the inerrant Word. Be it so: 'Here we stand, we can do no other'. We rejoice to

bear this reproach for Him who loved us and gave Himself for us.

"Kindly read this letter to the church next Lord's Day, April 1st, 1928.

(Signed) Harry V. Green, Mrs. H. V. Green, Thos. H. Jennings, Mrs. T. H. Jennings, Mrs. Wm. Franklin, A. W. Hazen, Mrs. A. W. Hazen, Mrs. L. L. Miller.

"We the following ask that our names be dropped as we cannot fellowship the changed position of this church and its endorsement thereby of the 'inclusive' policy.

(Signed) Mr. Clarence Flaherty, Mrs. Clarence Flaherty, Lucella Flaherty, Mrs. S. H. Evans (nee Hazel Green), Arthur L. Cowie, Myrtle Green, Verna Franklin, Robert Mulligan, Mrs. Robert Mulligan, Mrs. Harry Philips, Mr. Harry Hazen, Evelyn Hazen, Helen Hazen."

The above requests were also ignored.

Since the foregoing took place a considerable number of those dissenting have linked up with Shenstone Memorial Baptist Church, the only Fundamentalist church in the city.

Signed by the Committee: H. V. Green.

A. L. Cowie.
Thos. H. Jennings.
A. Hazen.

Calvary Baptist Church, Ottawa (Rev. James Hall, Pastor): Reports at the recent annual meeting of the Calvary Baptist Church, Ottawa, showed last year to be the best in their history. Rev. James Hall, in his report as Pastor, reviewed the events of the year and emphasized as the most outstanding feature of the church's work, its dissociation from the old Convention and its joining the Union of Regular Baptist Churches of Ontario and Quebec. He attributed the great spiritual blessing the church is now enjoying to its stand for the faith once for all delivered. Receipts for all purposes exceeded \$6,000.00, of which \$1,308.45 was for missions and benevolences—more than double the amount given last year.

Mimico Regular Baptist Church: Pastor Arthur Risley is very ill in a Toronto hospital as a result of an attack of pneumonia. Students of the Toronto Baptist Seminary are at present looking after the Mimico work.

Wingham Baptist Gospel Mission has been recently enjoying the ministry of Rev. Harry Jackson and several of the Toronto Baptist Seminary students. This earnest group of believers are seeking the salvation of souls; already some are desiring baptism.

Rev. W. E. Atkinson, Secretary-Treasurer of the Union of Regular Baptist Churches of Ontario and Quebec, preached morning and evening, April 29th, at Fairbank Baptist Church, and spoke to the Annette Street Baptist Bible School in the afternoon. The work of the Fairbank Regular Baptist Church, and the mission under its supervision, goes steadily forward under the able leadership of Pastor Frank Holliday.

Cannington and Sunderland Churches: These churches report spiritual blessing at all services under the ministry of Rev. E. A. Dallimore. Through the sacrificial giving of the people and an anonymous gift of \$100.00, the Cannington church has installed a new heating system. The furnace is not entirely paid for, but God will most certainly move the hearts of some of His children to have a part in this work. These churches have taken a courageous stand on denominational matters. Mr. Dallimore and his people praise the Lord for the help received through the visit of Rev. J. H. Peer. His ministry resulted in the spiritual uplift of the churches, and the conversion of three to Christ.

Timmins, Ontario: Rev. Morley Hall of Timmins offers his time to the Union during the summer months for evangelization in northern towns. He could use three or more students in such a campaign. Every Bible-believing Baptist is

urged once again to send in his or her gift at once to Mr. Atkinson that this and other work may be arranged for the summer. Remember the gospel cars that are to be sent out throughout the two provinces manned by Seminary students on fire for the glory of God and the souls of men.

St. Paul's- Baptist Church, Montreal (Rev. Arthur St. James, Pastor): This church has enjoyed unusual blessing since taking its stand against Marshallism in the Ontario and Quebec Convention. The Sunday School has grown to one hundred and forty, and the attendance at the regular church services is exceptionally large; while twenty-four have come into the membership of the church since January first. Two prayer meetings are held weekly, Wednesday and Saturday evenings, both of which witness times of refreshing from the Lord. Under the Pastor's ministry a Roman Catholic was recently converted.

Hughson Street, Hamilton (Rev. H. W. Bower, Pastor): Since the Hughson Street Church took its stand for the faith and against all compromise with error, it has been in the midst of a revival. Congregations are large, and every department of the church work is thriving.

Stanley Avenue Church, Hamilton (Rev. C. J. Loney, Pastor): The work in Stanley Avenue continues to prosper. Baptismal services are being held, and all the organizations of the church are flooded with spiritual influence and power. Students William Byers and Roy Hisey spent Sunday last at Stanley Avenue conducting both services. A number responded for consecration, and two for salvation—one a Russian Greek Catholic.

Fenelon Falls Baptist Church: Rev. C. M. Carew, Pastor of the Fenelon Falls Baptist Church, was in *The Gospel Witness* office this week, and reports great spiritual blessing resting on his ministry. Conversions are taking place, and there is a warm spiritual fellowship throughout the church.

Bobcaygeon and Scotch Line Regular Baptist Churches are experiencing a time of blessing. Since Pastor Donald Fraser took over the field last October seven have been baptized and three received into fellowship by letter. A baptistery has been installed in the Bobcaygeon Church, and one baptismal service has since been held—the first in twenty years within the church building. Mr. Fraser is building up the work by a strong pulpit ministry, supplemented by Bible study classes throughout the week at both churches, the attendance at which is steadily increasing.

Last week-end Mr. Fred Kendal visited the field and presented the Jewish Mission cause. On Friday afternoon he addressed the Women's Mission Circle which had an attendance of upward of fifty women. The Sunday services totalled more than one hundred, and there was a total offering for the Jewish work of \$25.00. Both Bobcaygeon and Scotch Line have recently declared for self-support, the Pastor's salary has been increased, and the Bobcaygeon Church has pledged \$100.00 to the new Union of Regular Baptist Churches. Scotch Line Church has not yet been heard from in this matter.

Trenton Regular Baptist Church (Pastor Harold E. Buchner): Favourable reports reach us of the work in Trenton under the ministry of Mr. Buchner. Mr. Orthniel T. Johnson, Seminary student from Jamaica, preached there last Sunday, his messages being accompanied by the power of the Holy Ghost.

In the afternoon Mr. Johnson preached at Belleville Regular Baptist Church, where, notwithstanding inclement weather, some seventy people had gathered, and one young man was definitely converted and a backslider restored.

Rev. W. J. Thomson, of Long Branch, supplied the pulpit of Central Regular Baptist Church, London, on Sunday, April 29th; preaching at Hope Baptist Church in the afternoon.

Courtland Regular Baptist Church (Mr. Robert Guthrie, Pastor): For several weeks it has been an unspeakable joy to minister the Word in Courtland Baptist Church. God's

faithful servants here have taken a loyal stand for His Word and against those who deny it. This has brought them through a period of trial which has led them close to Himself, and to a time of waiting upon Him in prayer.

We believe, and it is the feeling of all God's children here, that the Lord has something good in store for Courtland. "Them that honour me I will honour." There is an increasing interest in the prayer meeting, and a fine group of praying people, about fifty in number, gather together weekly to wait upon the Lord for His blessing on the work in Courtland and wherever the gospel is preached.

The young people meet every Friday evening for fellowship, prayer, and Bible study. Last week a time of blessing was experienced when one of the young men gave an inspiring message on, "What it means to be a Fundamentalist". The Courtland young people bear a clean-cut testimony for Jesus Christ; they are wholly given up to Him, and take a keen interest in the work of the Lord; and are looking forward to a summer of opportunity and blessing. This group of young people is a fine example of what it means to enjoy the "life abundant" that is to be found in Jesus Christ alone.

The Sunday School presents a fine opportunity of service for the Lord. The attendance usually exceeds one hundred. The preaching service is held alternate Sundays. The people of the surrounding neighbourhood are becoming interested in the gospel; it was reported that some drove a distance of ten miles last Sunday evening to attend the service. The presence and power of the Spirit of God is always manifest in our midst, and God's people are praying that He will bless and honour His Word in the salvation of precious souls. Many unsaved attend the services, and we ask *Gospel Witness* readers to pray that through the efforts put forth in Courtland many precious souls may be brought to know Jesus Christ as their personal Saviour.

(Signed) Robert D. Guthrie.

Pembroke Regular Baptist Church: Rev. W. R. Mackay, formerly of Harlansburg, Penna, begins his ministry at Pembroke, Ontario, Sunday, May 6th.

Blessing is attending the services of the Fundamentalist group which withdrew from Orillia Baptist Church in protest against the Modernistic tendencies in the Convention. Students from the Toronto Baptist Seminary have been ministering to the body of believers who meet in the Orange Hall for morning service, and in the Royal Theatre in the evening. Two of their number were baptized by Pastor Gordon Brown last Sunday in the Collier Street Regular Baptist Church, Barrie, Ontario.

Brownsburg and Dalesville Churches: A few weeks ago Rev. J. Ford, who had been preaching at Brownsburg and Dalesville, received a unanimous call to accept the pastorate of the field, which call he has accepted. Mr. Ford reports that both churches are enjoying spiritual blessing, three having been baptized on a recent Sunday.

TORONTO BAPTIST SEMINARY

Appeals For

YOUR EARNEST PRAYERS
YOUR FINANCIAL SUPPORT
YOUR INFLUENCE WITH YOUNG
MEN HAVING THE GOSPEL MINISTRY
IN VIEW

This School depends for its support on the gifts of God's people.

Write the Dean.

Rev. T. I. Stockley,

357 Jarvis St., Toronto.

Jarvis Street.—Last Sunday was a day of blessing in Jarvis Street under the ministry of Dean Stockley. At the evening service Rev. E. A. Brownlee administered the ordinance of baptism. Next Sunday the Regular Monthly Communion and Reception Service will be held at the close of the evening service.

A WORD TO OUR FUNDAMENTALIST CHURCHES.

The Editor of *The Gospel Witness* lives rather a crowded life, and it is not possible for him to assume the responsibility of obtaining news from our Fundamentalist churches. The space of *The Gospel Witness* is limited, and we are not interested in anything but that which denotes real spiritual progress. But we shall be glad to publish church news that is sent us. We will not promise to publish it in the exact words in which it is written; we may sometimes condense it; and, in some instances, comment upon it. We promise to observe the principles laid down by a certain newspaper reporter of experience who once said to us, "I do not promise to report all a speaker says, but I do promise never to report what he has not said." Please send in your news.

BAPTIST YOUNG PEOPLE—ATTENTION!

GREAT YOUNG PEOPLE'S RALLY

Monday, May 7th at 8 p.m.

Jarvis Street Baptist Church, Toronto.

SPEAKER: DR. H. H. SAVAGE, of PONTIAC, MICH.

SUBJECT: "A Coward Who Dared."

Dr. Savage is well known to Toronto and Ontario Baptists through his great radio messages and his ministry in Jarvis St. Church. It may not be known to all our readers, however, that he was engaged to speak in Walmer Road Church, Monday evening, May 7th, under the auspices of the B. Y. P. U. of the old Convention of Ontario and Quebec, and that because of his stand for the faith and his connection with the Baptist Bible Union, this engagement was later cancelled by the Executive of the B. Y. P. U. Hearing of this, the Fundamentalist Baptist young people of the city immediately got in communication with Dr. Savage and secured his promise to speak under their auspices in Jarvis Street, the same date, MAY 7th, and through the pages of *The Gospel Witness* extend a hearty invitation to all young people of the city and surrounding territory to come to hear this great champion of the faith. Dr. Savage's church is filled to capacity every Sunday, with many turned away. Space will be reserved for delegations from Hamilton, Brantford, and other outside points.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III.	T. T. SHIELDS, Editor.	No. 2.
Lesson 22.	Second Quarter.	May 27th, 1928.

THE NEAR LOOK AND THE FAR LOOK.

Lesson Text: II Corinthians, Chapter 4:15—5:11.

Golden Text: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—(II Cor. 5:1).

I. THE VANITIES AND VERITIES OF LIFE (vs. 15-18).

1. There is comfort and inspiration to thanksgiving in the assurance that all things are for our sakes, (v. 15). There can be no peace to anyone who believes himself to be subject to mere caprice or chance. 2. When afflictions are endured publicly and grace gives the victory, it sometimes leads "many" to give thanks, and thus redound to the glory of God. 3. We are preserved from fainting by the assurance that all things are of God, and are for our sakes. Thus the inward man is renewed day by day. 4. Such afflictions as we here endure are relatively light, and are but for a moment. They may sometimes seem to be very heavy, but in relation to that which they are said to accomplish they are light and transient. 5. Through such afflictions there is wrought out for us a far more exceeding and eternal weight of glory. We are as the gold in the fire, or the diamond upon the lapidary's wheel. The fire may be hot, and the wheel severe, but the refinement and polishing which result from these experiences is their compensation. 6. To this, however, there is a condition attached. The facet of the diamond will depend upon the diamond's relation to the wheel, and the result of affliction will largely depend upon the use we make of it. It will accomplish our eternal good just as we look not at the things which are seen but at the things which are unseen, (v. 18).

II. THE CERTAINTY OF HAVING A HOUSE TO WHICH TO GO (Chap. 5:1-5).

1. Paul sounds a characteristic note, "We know." Nowadays men boast of their uncertainty respecting spiritual things. The writers of the New Testament were never uncertain. They took their Master for an example, "We speak that we do know, and testify that we have seen." On the authority of God's Word, therefore, we know certain things respecting the future. 2. We know we have a building of God; we are not as strangers going to a strange city and wondering where we shall find a place whereon to lay our heads. We are going home, and we know that there is a place prepared for us, "a building of God, an house not made with hands, eternal in the heavens." 3. We all complain of the limitations of this earthly house of our tabernacle. "We that are in this tabernacle do groan, being burdened." Flesh and blood have very distinct limitations, and no one of us can wholly escape the necessity for groaning. 4. Not, however, that we would be "unclothed". God has implanted within the heart of every normal man a love of life. We are not unthankful, we are not out of love with life, but only long for that which is fuller and richer. Hence we would be "clothed upon"; we would carry the best of life with us into the life beyond in the assurance that things yonder are "far better". 5. The great desideratum—that mortality should be swallowed up of life. That is the desire of all of us, (v. 4). 6. Of all this we have been given the earnest in the presence and power of the Holy Spirit, (v. 5).

III. THE BEARING OF ALL THIS UPON CHRISTIAN TESTIMONY.

1. It works in the believer an unwavering confidence respecting the present and the future; we are made to know the relation of this life to another, and that to be at home in the body is to be absent from the Lord. 2. This confidence, however, is born of faith. We walk by faith not by sight, and "faith cometh by hearing, and hearing by the word of God", (v. 7). 3. Notwithstanding all the present joys of the Christian life, the really spiritual man would rather be absent from the body and present with the Lord, while recognizing that to abide in the flesh may be more needful (v. 8). 4. With this outlook on life it becomes the supreme ambition of the Christian to please God, (v. 9). 5. The necessity for appearing before the judgment seat exercised a great influence over the apostle's mind, (v. 10), as it ought to do with us, for such a judgment awaits every one of us: even though we are Christians we must appear before the judgment seat of Christ, to give an account for our use of life, even though we have no fear of ultimate condemnation. 6. The terror of the Lord was to the Apostle Paul a powerful incentive leading him to persuade men. It is quite as necessary for Christians as for the ungodly to keep their mind directed continually toward the tremendous fact of judgment, for only as we keep this in mind shall we be able earnestly to persuade men.