

The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF JARVIS STREET BAPTIST
CHURCH, TORONTO, AND OF EVANGELICAL TRUTH.

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

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Vol. I.

No. 21

CAN WE HAVE "BAPTIST" EDUCATION?

WE would begin with the enquiry, What is contained in the term "Baptist"? It is possible to be sentimentally loyal to a mere name. The name Methodist, or Presbyterian, or Anglican, to some people, represents the name of a family religious connection. To others, it may represent a certain present circle of associations and social affinities. In other words, a denominational name may stand chiefly for an established religious tradition, which may or may not be true; or for family connections; or for other social relationships. These family and social ties have their place, but "the tie that binds" in matters of religion ought to be of another order than these; and our religious principles should be the fruit of intelligent conviction rather than of inherited traditions.

What Does "Baptist" Mean?

It is easy to speak thus of other denominational names, but what of our own? What does the name "Baptist" mean to us? If, in our case also, it signifies only a doctrinal prejudice, or a religious connection, the name of a church to which our parents belonged, or which most of the people we know attend, and nothing more, the name is not worth much sacrifice. In some quarters the name "Baptist" has acquired a significance, which, to us, is entirely new. It appears to mean one who believes nothing in particular. In the name of "liberty" it is contended that though a man deny any or every fundamental of the Christian faith, he must not be denied the support of Baptist institutions, nor refused the fellowship of Baptist people. The "liberty" which is thus claimed really means license to destroy the foundations of the Christian faith; or, if not wholly of the Christian faith, of that interpretation of it which is called "Baptist."

What is "Baptist Liberty"?

We conceive the term "Baptist" to have a vastly different meaning. To us it represents a body of truth, which the people called Baptists have believed

to be revealed in the scriptures of the Old and New Testaments. Baptism of believers only, and immersion only as baptism is a doctrine which is scarcely fundamental to the Baptist position. Baptists have believed that all lesser revelations of God are comprehended and completed in the one full-orbed manifestation of His glory "in the face of Jesus Christ." Hence the Lordship of Christ as the only God we know; and the freedom of every soul to have direct access to His presence, and personal commerce with Him, are the cardinal principles upon which the Baptist position rests. Upon this depend all the principles which together constitute the distinctive Baptist interpretation of New Testament truth. But the soul-liberty for which our fathers contended, and which postulated every man's right freely to exercise his conscience in matters of religion, never implied allowance of the modern parisitical contention that Baptist liberty permits a man to retain the Baptist name after he has repudiated the principles of the Baptist faith: it only insisted that no man's conscience should be fettered; that no one should be compelled to profess an allegiance his conscience disapproved.

True Baptists care little for names, but much for principles. It matters little by what name we are called, so long as we stand for the truth as we are given to see it.

What is Baptist Education?

What then do Baptists mean by "Christian" in the phrase "Christian Education"? Surely we must mean that view of the Christian religion which is distinctively Baptist. Therefore "Christian," and "Baptist" education, in the view of a Baptist, are one and the same. It cannot be expected that Baptist churches will support educational institutions whose principles are contrary to the principles for whose propagation Baptist churches exist. But no one intends by the use of such terms Baptist or Christian education, that every professor shall include in every lecture some dissertation on Baptist principles. That would be as impossible as it would be absurd. But the Baptist view is that a Christian is a Christian everywhere, and in all things; that if a man confesses Jesus Christ as Lord, his subjection to Christ will color even his thinking; and that then, no matter what subject he may teach, whether it be history, or science, or languages, or literature, or psychology, or sociology, or political economy, or theology, he will view everything from a Christian standpoint, and there will be a savor of Christ in all his teaching; and his devotion to Christ will compound the principles of the gospel into a precious nard which will become diffused by His presence until the house is filled with the odor of the ointment; and the very atmosphere becomes charged with spiritual vitality.

The McMaster Ideal and Federation.

To such an ideal as this, McMaster University, with Woodstock and Moulton Colleges, and the endowment behind them, are dedicated. Can such an ideal be realized? A negative answer would involve a denial of the practicability of the New Testament. The writer of this article believes that by the grace of our Lord Jesus Christ, and the power of the Holy Ghost, such an educational ideal can be translated into actual experience. And because we so believe, we desire to see McMaster University maintained as an independent Baptist University. We should regard federation with the Provincial

University as a retrograde movement; and we would prevent it at all possible cost. It is because we can see clearly that McMaster is drifting in that direction, or in the direction of the seeking of some sort of aid which would inevitably result in the surrender of her full liberty to exercise the ministry of a distinctively Baptist university, that the articles which have appeared in **THE GOSPEL WITNESS** have been written. Timorous souls will shudder at our outspokenness before we have completed our argument. But some one must speak, and sound the alarm, if the Baptist Convention of Ontario and Quebec is to be preserved from the loss of its educational inheritance.

McMaster Urgently Needs Money.

It is clear to anyone conversant with the facts that McMaster is urgently in need of financial aid. She is in the position of a person with a settled income which shrinks in purchasing power as the cost of living increases. (And so were the professors, until the Forward Movement brought some very slight relief.) Something will have to be done if McMaster is to "carry on."

The Perils of Hard Times.

In hard times men's principles are put to the test. Solomon recognized the difficulty of withstanding the pressure of adverse circumstances when he said, "Men do not despise a thief, if he steal to satisfy his soul when he is hungry." And men will do, under the pressure of some difficult situation, what they would shrink from doing had they perfect freedom of action. And the same is true of institutions. We are not censuring anyone: we are calling attention to facts. The man or the institution, when driven into a corner, may feel a set of principles to be weights rather than wings. The principle which obliges us to refuse any form of state aid sometimes seems a great impediment to progress. But for this, the financially advantageous removal of McMaster to Hamilton would probably be comparatively easy. We repeat, however, that stress of circumstances often creates a situation of much danger. For then the opportunist and the compromiser find their sphere. "Be not righteous overmuch; neither make thyself over wise; why shouldest thou destroy thyself." But a religious institution, like an individual, may have to find its salvation in resolving not to defile itself with the portion of the king's meat; and may find the path that leads to increasing honor and usefulness by refusing to worship the golden image. If only, as a denomination, we walk by faith and not by sight in educational matters, we shall find, as men have always found, that fidelity to principle will insure us, educationally, against the destroying flames and the devouring lions. On the other hand the operation of law is inexorable. Solomon observed that though men do not despise a man who steals bread when he is hungry, "if he be found, he shall restore sevenfold; he shall give all the substance of his house." No financial hunger can possibly justify the sacrifice of principle, nor save whoever makes such sacrifice from paying the price of his folly sevenfold.

The University and Baptist Testimony.

In our article of last week we enquired: "Is not our Baptist policy of duplicating the state system of secondary and higher education impoverishing

our ministry; and turning money from missionary channels to purely educational purposes?"

Someone who read that remarked: "Then you do not believe we should maintain a university; but content ourselves with providing only theological training for our ministers?" And that was precisely the impression we expected our last week's article to make. For our last two articles have shown that, apart from the proportion of the income from endowment and receipts from the churches spent upon the theological department, we have been devoting our energies to duplicating the state schools for secondary and higher education. And we repeat, it is no part of the church's duty to educate lawyers, and journalists, and engineers, and chemists, per se. In Woodstock, and Moulton, we fear we are not doing the work of the Denomination as it ought to be done. If it be said that there are ministerial students in Woodstock, and potential missionaries in Moulton, we reply there are almost certainly still more in our High Schools; and Woodstock and Moulton are certainly not exercising a distinctively Baptist influence upon the life of their students. Why therefore should the Denomination be burdened by their further maintenance?

We fear the same must be said of McMaster, apart from its theological department: it is practically a duplication of the state university. Why should we lift to the last ounce to keep it up? Someone insists that it is a "Christian" school of higher learning. But are there not Christian professors in Toronto University? We are not now discussing the Faculty of McMaster. Some members of the Faculty are not Baptists and some are. We are not discussing particular persons, but a general policy. And the policy of the University seems to be not to be Baptist over much, "why shouldst thou destroy thyself?" We do not advocate the pressing of mere denominational claims; but we do insist that the body of principles which the name Baptist represents should dominate the thought of the teaching staff.

The University Drifting Into Greater Difficulties.

While our educational institutions fail in this respect—and we affirm that they are failing—there is no sound reason why our Baptist churches should make great sacrifices for their support. We go further: We are of the opinion that our churches will refuse to burden themselves for that which gives such little promise of return in the form of definite contribution to the life of our churches. **Unless there is a distinct change of policy on the part of McMaster University, unless she hastens to stand forth as a clear-visioned, outspoken, fearless champion of those great principles which Baptists jealously hold, she will speedily find herself in the position of having to choose between some form of state aid, and stagnation.**

May We Not Count Upon God?

But to return to the proposition that McMaster authorities should endeavour to make the University a true servant of the Denomination: Could the Denomination be depended upon to provide the necessary financial support? Let us practice what we preach. God never requires impossibilities of any one. The logic of faith should teach us that if our policy of an independent Christian (and surely "Christian" to us means the Baptist interpretation of Christianity) school of learning, is established upon a Scriptural

foundation—and we believe it is in principle—it follows that God will enable us to fulfil our trust if we depend upon Him.

Baptists' Great Opportunity.

But why should we particularly emphasize our Baptist position? For the same reason that we organize a Baptist church: because it has a message the world needs and God commands us to preach. Theodore Roosevelt said during the war, "There may sometimes be a good reason for not fighting; but there can never be a sound reason for fighting feebly." Some people may find reasons for not being Baptists at all, but no one can supply a reason for being a half-hearted Baptist. There may be found some reason for not preaching, there can be no justification for preaching feebly.

But the exigency of the times cries aloud to us to take full advantage of our opportunity. What is theologically true is always psychologically wise. One must be utterly blind who fails to recognize the need of the hour. The whole Evangelical Position is assailed, and its fundamentals are being denied. But there is always a remnant according to the election of grace. Theological seminaries all over the continent, except in the South, are being depleted, and lovers of evangelical truth, are flocking to the Bible training schools, which are everywhere crowded. What would follow if our University were to set its house in order, and then publish to the world its uncompromising allegiance to the old faith?

Furthermore, on purely denominational grounds an aggressive policy is demanded. Everywhere the siren voices are singing the union song, not union on the basis of principle, but on the basis of compromise. If we cannot yield to the voice of the charmer, let us teach our young people why; and in our colleges and university begin to mould the unshakable pillars of the greater denominational house that is yet to be.

A Real Baptist University a Missionary Enterprise.

But someone will say: "What becomes of your objection contained in your last week's article to the ethics of the appeal to the worker in factory and field to educate men and women for the professions?" We still think it unethical to ask the poor to sacrifice for the maintenance of institutions which are only a duplication of the state system. We cannot afford to support a university as a hobby. But the education given by such an institution as we have pictured—essentially Christian in spirit and atmosphere, is really a missionary education, it is all theological, because it is dominated and inspired by the Spirit of God. Contributions to such a Baptist school do not go to the education of scientists, or journalists, or engineers, as such. The institution exists to produce educated Christians—a missionary who practices law while his life preaches the gospel; a witness for Christ, who magnifies his Master while he builds a bridge or projects a railroad. When our universities and colleges produce such fruits it will be a privilege for the poorest to support them, and an honor for the richest to assist to maintain their ministry.

Next week we shall endeavour to show how we believe our educational institutions may become the true servants of the Lord and of the churches; and such as we hope at least some of the members of the Faculties desire to make them; and certainly such as every loyal Baptist would count it his highest privilege and honor to support.

The Jarvis Street Pulpit

"GREAT FAITH."

A Sermon by the Pastor

Preached in Jarvis Street Church, Sunday Morning, September 24th, 1922.
(Stenographically Reported.)

"When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

"And they that were sent, returning to the house, found the servant whole that had been sick."—Luke 7: 9-10.

THE uniqueness of Jesus expressed itself in an unusual ministry. One of the characteristics of that ministry was its sweet naturalness. Our Lord Jesus, if I may say so, made the supernatural natural. He withdrew the veil; and led us to the Source of all law, and of all power. What violence men have done to Christ's revelation of God! They have sought to confine Him within grim walls of ecclesiasticism and sacerdotalism, fencing Him about with forms and ceremonies; and setting priestly officers to guard the gates that lead to His presence. And yet our Lord Jesus came to teach us the approachableness of God; to make it clear to us that the door is open into His presence; and that whosoever calleth upon the name of the Lord shall be saved.

It is said very simply of Him, that He "went about doing good." How often He bowed His ear, and listened to the plaintive tale of neighbours, as they came asking help for their friends; of relatives who came seeking help, or healing for those who were dear to them! Nothing could be simpler than the gospel narrative, that "God was in Christ;" and that even the little children could come and touch Him. "And he took them up in His arms and blessed them." And He is the same Jesus still—just as approachable to-day as He was then; and we may come to Him as they did, who lived in the days of His flesh, and receive grace at His hand.

Sometimes we miss the teaching of Scripture, by imagining that its most precious truths lie far beneath the surface, and are to be obtained only by much digging. If we could come to these simple narratives, like little children, and read them as a child would, and accept their teaching as a child would accept it, believing it means exactly what it says, what blessing we should all find!

This is the story of a man who exercised what our Lord Himself called "great faith." Would you not like to know that Jesus had said that of you? No higher compliment could be paid to anyone than for the Lord Himself to say, "He is a man of great faith; he trusts Me absolutely, with a faith that I am compelled to recognize and to honour."

I. Now what were the characteristics of this "great faith"? It is the story of a man, whose servant was sick—a servant who was very dear unto him. Some servants are not very dear to their master; some employers have but little interest in the physical, or spiritual well-being of those who work for them; they look upon them as part of a machine which exists to turn out profit for its owner. But this man had a servant, "who was dear unto him"; and in his need he sent to Jesus.

I want you to just look in the simplest way possible at this story. I have heard a man preach before now, when I have wondered by what subtle art he managed to discover certain things in a text; and I have been compelled

to admit that I should never have imagined that the idea he seemed to find there had any relation to the text, or the text to that idea. I believe the most useful kind of preaching is that which makes even the children say, "That is all there; that is perfectly clear; it is there in the narrative, why could not I see it? I will look and see if I cannot find some things like that myself." And that is what I should like to do this morning—just to say the simplest word; to expound this old and familiar story in the simplest fashion; so that it may drive us all to God's book for the nourishment of our own faith.

What, then, was the origin of this "great faith"? Manifestly, it grew out of what the centurion had heard of Jesus. He never would have trusted Him, as he did, if he had not been informed of Who, and What Jesus was. We must give careful attention to what is said about Jesus. We must never forget that it is exceedingly important that we should have correct views of Him. We can none of us afford to wait upon a ministry that minimizes the Lord Jesus. You can forgive much in any preacher, if only he magnifies Christ; for that is what you and I need. We need a great Saviour; because we are great sinners; and we shall be enabled to believe for a great salvation in One Whom we clearly apprehend to be the Son of God. Does it matter what men say about Jesus? Does it make any difference to their hearers' faith when men spend their time discussing the limitations of Jesus? Frankly, if a man says that Jesus was anything less than God, I would not go to hear him the second time. I cannot afford to. I need a mighty faith; and I can never have a mighty faith in any but a mighty Saviour. And the man who takes the crown from His brow, and the sceptre from His hand, is doing me the greatest injury in the world. I cannot afford to be with him, or to listen to him at all—I do not care who he is.

This man had been in the company of someone who magnified Jesus, like the little maid in the household of Naaman. She did not know very much; but she whispered her secret to her mistress. She said, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." What else she knew of him, I do not know; but that he had power to heal the leper she was certain; and she told what she knew.

Thus faith begins; and in the same way it is developed. Faith flourishes when it sees Jesus; it is nourished by a fuller knowledge of Jesus. And we ought to endeavour to nourish our faith, to feed our faith with a more perfect knowledge of the greatness of Christ. Is it languishing this morning? Are you troubled with doubts? How are you going to get rid of them? Just in this way—resolve: "I will learn something more about Jesus; I will study His character; I will put Him to the test in my daily life. And as He proves Himself true, my faith will become stronger and stronger by experience of His faithfulness."

That is what had happened in the case of this centurion. He had heard something about Jesus; and then I fancy he heard something more,—and then something more,—and something more,—and we should make it the ambition of our lives to know Jesus Christ better. It is worth while devoting the rest of our lives just to learn more about Him; for the more intimately we know Him, the easier we shall find it to trust in Him.

I would remind you also of the privilege of nourishing each other's faith. Have you had sickness in your home? I suppose you have. If it was a serious illness, you consulted doctor after doctor. Your neighbours and friends came to sympathize with you; and then it seemed that everybody with whom you

had any acquaintance at all had been visited by this same ailment. Have you ever discovered that? If you were a preacher, and were unfortunate enough to have a cold sometimes, and to cough in public, you would discover at the close of the service, that there were at least one hundred people who knew how to cure that cough. We are all alike in this. We say, "We can tell you how to get rid of that." And as soon as the character of the illness is noised abroad, friend after friend comes in to ask you to send for Dr. so-and-so. Why? "Because I knew somebody who was afflicted just as you are; and they called him in, and they got help." And sometimes one is embarrassed by suggestions. Do you not think that almost certainly happened in this case, when this centurion's servant was sick? I feel sure somebody came in, and said, "Now look here, if you could only get Jesus of Nazareth, He could help you." "How do you know?" "Well I can tell you of case after case just like your servant, whom He has healed. I know He can do it—I have seen Him." And the centurion's faith was nourished by the experience of some who had received grace at the hands of Jesus.

Why do you suppose the Lord comes into your life, and answers your prayer in a very little matter—so small that you would hesitate to let anybody know you ever prayed about it? Do you pray about the little things of life? and do you get help in the little things of life? And then you are ashamed to tell anybody that the Lord Jesus has helped you just there! And yet our lives are made up of little things. There are only a few important events in life after all. Character is formed by the experience of everyday life; by the way we meet the little emergencies that arise day by day. And it is just there God wants to develop our faith, until we shall become men and women of great faith; learning to trust Him in the little things; and then sharing our experience with others in order that they may trust Him too.

And that ministry, whoever exercised it, which consisted in magnifying the Lord Jesus before this centurion, made him not only a man of faith, but a man of prayer. Knowing Jesus to be the great Healer He was, he sent for Him. Mark my words! The ministry that magnifies Jesus will drive people to their knees; and the ministry that magnifies men will empty the prayer-meeting, and silence the voice of prayer.

For why should we pray if we are sufficient of ourselves? But if we can do nothing, and He can do all things, then it will be our joy to lie at His feet, and earnestly to entreat His mercy. And if you would teach other people how to pray, magnify the Lord Jesus in your testimony. Be witnesses to the faithfulness of the Lord Jesus Christ wherever you go. Let it be known that He is helping you every day; and others will seek the help which you have obtained.

Another characteristic of this great faith, was that it made him very humble. Great believers are always humble men. There never can be a great faith, I have said, where there is not a clear apprehension of the greatness of Jesus. And just as we see Him in His glory, we shall be correspondingly humble. This man had such a view of Jesus; such a conception of His worthiness, that he felt that he was not worthy to go and see Him. He therefore found somebody else, whom he conceived to be worthier than himself, to pray in his behalf. So great was Jesus in his view, that he felt he was not worthy that Jesus should enter under his roof. Those who prayed for him said, "That he was worthy for whom he should do this: for he loveth our nation, and he

hath built us a synagogue." But the man himself had forgotten all about the synagogue; or at least it never occurred to him to plead that as a reason why Jesus should help him. He was humbled in the conscious presence of God.

Thus my dear friends, the more clearly we apprehend the true character of our Lord Jesus, the deeper will be our wonder that He should ever take knowledge of us. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?" That was the cry of one who had seen the greatness of God revealed in the works of His hands. But when we behold God revealed in the face of Jesus Christ, we shall be still more humbled; and our faith will rest wholly in the grace of Him, Whom we believe.

II. In the second place, still very simply, I want to try to show you that **true faith conceives Jesus to be independent of time and space**; and to be sovereign of all instrumentalities. One wonders how this man had learned so perfectly the character and the power of Jesus. He clearly apprehended that the power of the Lord Jesus was commensurate with His will. "If only He wills to bless me," he seemed to have reasoned, "He can do the thing that I ask of Him." Hence he sent messengers to Jesus, and Jesus came in response to his call; and he heard that He was coming. But even then he did not advance to meet Him; but he sent friends to give Him this message: "Lord, trouble not Thyself; for I am not worthy that Thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto Thee; but say in a word, and my servant shall be healed." And he added, if I may paraphrase his saying, "I have learned something from my own position. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. I know that behind my word there is an authority that must be obeyed; but the authority residing in Thy word is infinitely greater; and if only Thou wilt speak the word, even disease and death must instantly obey; for I have seen Thee, Thou great Prophet, to be sovereign of all the powers of earth, and of the universe. Speak the word only—that is what I want—I ask for nothing else."

And it was when Jesus heard that, He said, "I have not found so great faith, no, not in Israel. He knows Who I am. He knows that One approaches his door, Who said, 'Let there be light, and there was light'; Who spake, and it was done, and commanded, and it stood fast forevermore." He asked no instrumentalities; he did not request that Jesus should use means at all. He believed Him to be a physician, Who could prescribe, and send the remedy by wireless. He had only to speak the word, and it would be done.

What then was the faith of this man? He believed that **Omnipotence dwelt in the word of Jesus**. Do you? We had a good word from our Brother Linton, of Montreal, last Wednesday evening. He exhorted us just to believe the word of God for what it is, and absolutely to depend upon it. Can we do it? Have we the faith which this centurion had? Do we believe, for instance, that in the promise of the gospel, there is the creative power of God? Do we believe that the gospel of Christ is "the power of God unto salvation to everyone that believeth"? Do you believe it, as you testify to the grace of God for that is preaching the gospel? Do you believe it, when the Pastor preaches, or when somebody else preaches; do you believe that there resides

in this word, the power that spake the worlds from naught? Do you believe that there is wrapped up in the word of the promise of the gospel, the very power which spake, when God said, "Let us make man in our image, after our likeness"? Do you believe that in the gospel God is speaking again with the purpose of re-making man? If we thus believe, we may have exactly the same results as this centurion had.

It may be there is someone here this morning who has long been praying for an unsaved relative, perhaps across the seas; perhaps in some distant part of this country; or of the United States; or somewhere else. Now how are you praying—Lord, save so-and-so some time, somehow? Then do you begin to imagine the various instrumentalities which God will probably use? Can we not rise to the sublime height to which this man attained, while there in his Capernaum home? One day in his home, he sent—yonder to Jesus—this message, this prayer, "Lord if Thou wilt speak the word there, my servant will be healed here. Speak the word—the word—the word! Nothing more is necessary."

Will you ask Him to do that this morning? Will you pray: "O, God, speak the word to some backslider, and he will return to his first love. Speak the word to some man, who is estranged from some other man, with whom he ought to be on terms of Christian fellowship—speak the word, and his heart will be broken, and they will come together. Speak the word, Lord, and the thing Thy word commands must come to pass.

Why can we not thus trust Jesus to do what He waits to do for us? "I have not found so great faith, no, not in Israel"—not among the scribes; nor among the Pharisees; nor among the doctors of the law; nor among any of those who had heaped upon the word of God such an accumulation of tradition, that they could not get through it to the truth of God. But He found this great faith in an unexpected Gentile quarter.

And so it happens still, that the learned professor; or the minister in the pulpit; or many professed followers of Christ—who ought to be men of faith—seem to have outgrown that; and God finds outside of this trained religious circle, some simple man who was not taught from his infancy; some simple man into whose heart God's Spirit has shone, until he saw God in the face of Jesus Christ; and trusted Him absolutely! And through Him God does His work!

Shall we not learn the lesson of this old story this morning, and take God at his word?

"If our faith were but more simple,
We should take Him at His word;
And our lives would be all sunshine,
In the presence of the Lord."

Jesus said, "I have not found so great faith." "And they that were sent, returning to the house, found the servant whole that had been sick." Omnipotence—let me put it in another word—the grace of God, instantly responds to the faith that recognizes God as God. The moment our faith gives God His proper place in our lives, that moment God begins to work as God; doing the work of God; saving the souls of men; and glorifying Himself. Let us believe that for to-day!

A FURTHER WORD ABOUT THE GOSPEL WITNESS.

This is the twenty-first week in which this weekly visitor has had opportunity to speak for itself. It is now going to all parts of Canada, to many places in the United States, to Great Britain, to New Zealand, to China, and to India. But best of all it is finding its way into the rooms of shut-ins, into hospitals and other places of suffering, while we have heard of several deaf people, who have not heard a sermon for years, being blessed by its messages. Numbers of pastors who serve in isolated places with little to inspire them, have been kind enough to write us to say that its weekly coming is looked for and its contents much enjoyed.

For all this we are thankful. We hope to see our circulation greatly increase, and to be able to minister a little comfort and inspiration to an increasing number who cannot come within the walls of Jarvis Street Church.

For some weeks we have felt it necessary to write about denominational matters of great importance. It is scarcely likely that all our readers will agree with us, but we are sure many will. To these we venture to send a request for help. Jarvis Street Church has been for the last year and a half a church of many miracles. We have taken on new burdens from time to time, but the Lord has given strength for the duty. For some weeks we have been issuing four thousand copies of this paper weekly, as well as increasing its size from eight to twelve pages. We believe the articles on our educational work have been much needed, and we feel confident that they will bear much fruit. We ask our readers to join us in earnest prayer that God may make bare His arm in this matter.

We venture also to say to those who agree with the necessity for such a work as **The Witness** is doing, that it would lighten our load if brethren could send us contributions to our Witness Fund. At every Jarvis Street prayer meeting we are asking the Lord to send us from somewhere at least a thousand dollars to meet the expense of the extra pre-Convention issues, and to assist in enabling us to establish **The Witness** on a firm basis. If the Lord speaks to any in these lines, please do it at once. Our burdens are heavy—give us a lift.

A WORD ABOUT CONVENTION DELEGATES.

We hope there will be a great delegation at the coming Convention. Great issues will be discussed, and no doubt great decisions will be made. We could wish that every pastor in the Convention could be present, and every church represented by a full complement of delegates from its own membership. Many officers of churches will read these lines. Let a brother urge you to get together and arrange to send your pastor and as many delegates as you are entitled to send, even if the church has to make a great effort to raise the money to send them. It will be as fruitful as any investment you ever made in the work of missions.

ANNOUNCEMENTS.

Homes for Delegates Wanted. Jarvis Street has been asked to provide homes for forty delegates to the Convention which meets in Walmer Road the week after next. It is desired that delegates be provided only with bed and breakfast. Let us show that we are "given to hospitality." Please advise the office how many delegates you will entertain.

Services for the Juniors. Wednesday in Jarvis Street and Friday at Parliament Street, at 7.15. The Gospel in picture, story and song, conducted by Mr. W. J. Hutchinson and Mr. Fred Turney. All young people invited.

Remember: Prayer meetings Tuesday, Thursday, and Saturday instead of Monday and Wednesday and Saturday as formerly. Last week was a great success.

JARVIS STREET CHURCH DIRECTORY.

T. T. SHIELDS, Pastor, 72 Lowther Avenue. Tel., Hill. 563.

A. W. RECORD, Treasurer, 41 Victor Avenue. Tel., Ger. 5273.

VIOLET STOAKLEY, Church Clerk and Office Secretary. Tel., M. 5670.

WILLIAM FRASER, Pastor's Secretary, 64 St. Alban's Street. Tel., N. 5714.

C. LEONARD PENNEY, Director of Music, 36 Earls court Ave. Tel., Ken. 7086W.

W. J. HUTCHINSON, S. S. Superintendent, 295 George Street. Tel., M. 3321.

The Church Calendar

For the week beginning Sunday, October 8th, 1922.

SUNDAY

10.00—Prayer Service in the Church Parlor, Mr. George Greenway.

10.30—Communion Service.

11.00—Public Worship. The Pastor will preach.

3.00—The Bible School will meet.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship—The Pastor will preach.

TUESDAY, THURSDAY and SATURDAY—8.00—Prayer Service.

WEDNESDAY—Junior Mid-Week Service—7.15. See announcement above.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00; Evangelistic Service, conducted by Mr. W. L. McKay, 7.00;

Thursday, 8.00, Prayer Meeting. Friday, 7.15—Junior Service.