

# The Gospel Witness

PUBLISHED WEEKLY

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

T. T. SHIELDS,  
PASTOR AND EDITOR

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

TORONTO, NOVEMBER 30th, 1922

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No. 29

## The Jarvis Street Pulpit

CONSECRATION

A Sermon by the Pastor

Preached in Jarvis Street Church, Toronto, Sunday morning, Nov. 19th, 1922.

(Stenographically reported)

"And thou shalt consecrate Aaron and his sons."—Exodus 29: 9.

THE Epistle to the Hebrews is one at least of our authorities for turning to the books of Exodus, and Leviticus, to learn some things which the Holy Ghost hath said. Very clearly and explicitly the Epistle to the Hebrews bears testimony to the divine inspiration of those parts of Scripture in which some people to-day seem to find no spiritual profit. I have heard men speak disparagingly of preachers who find spiritual lessons in the record of the tabernacle, its building, and its furniture; but if you turn to the Epistle to the Hebrews you will find that all the details of that tabernacle were clothed with a spiritual significance; and the writer of that epistle does not concern himself to tell us who the human author of these books was; but he says, "the Holy Ghost saith," and "the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest."

The New Testament teaches that believers are chosen of God, "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." We are declared to be a kingdom of priests. Every believer is his own priest, a spiritual son of a spiritual Aaron. Aaron was a type of Him Who is the High-priest and Apostle of our profession. Aaron and his sons were chosen of God to exercise the office of the high-priesthood; their first qualification for that high office was one of birth, they were of the tribe of Levi, and of the house of Aaron. In like manner we are qualified to exercise the office of the spiritual priesthood, primarily, by a new birth, by being thus related to Him Who is our Head.

This morning I want to speak of the ceremony of consecration, all the details of which were divinely ordered, for the teaching of spiritual truth. It was not enough that Aaron and his sons should be chosen, that they should be by birth of the tribe of Levi, to be fitted for this office: before they could offer sacrifices before the Lord, or present incense in the tabernacle, or in any way minister to the Lord in the priest's office, they had to be consecrated: and it is

of that ceremony of consecration and its spiritual implications I want to speak this morning.

That ceremony consisted in the presentation to the Lord of three offerings, each of which had its own special meaning. There was first of all a bullock presented as an offering for atonement: it was a sin offering. Then a ram was burnt upon the altar: it was a whole burnt-offering, an offering made by fire unto the Lord. The third offering is described as a ram of consecration, by which the hand of Aaron and his sons were said to be filled. And when these three offerings had been presented according to the divine plan, Aaron and his sons were fitted to serve in their high and holy office.

And here we, too, are taught that it is not enough that we should be born of the Spirit; that we should be partakers of the grace of life by a new birth from above. There is a sense in which, if we are to exercise the office of a spiritual priest, we must be consecrated to the service of the Lord. And I want to explain, if I can, this morning, what is involved in that act of consecration.

I. **The first offering signified atonement.** The bullock was brought to the door of the tabernacle of the congregation, and Aaron and his sons laid their hands upon the head of the bullock; and then the bullock was slain: the fat of the bullock was presented to the Lord upon the altar, and was consumed with the supernatural fire which had been kindled from the skies; but the carcass of the bullock was burned without the camp. It was a sin offering unto the Lord.

And there is that great truth in the work of our Lord Jesus which we are to appropriate. He was our sin offering; He suffered without the gate for us: God turned His face from Him when He cried, "Why hast thou forsaken me?" notwithstanding, like the fat of the sin offering, His sinless Person was accepted of God in our behalf. He was the Lamb of God Who bore away the sin of the world. And just as Aaron and his son laid their hands upon the head of the bullock, and confessed their sins, and appropriated the merit of that sacrifice in symbol, so are we to lay our hands in faith upon the atoning sacrifice of our Lord Jesus Christ, and claim our part in His death.

Now that, of course, is a commonplace that we all understand, and that I trust we all believe. Yet I would remind you that that always lies at the foundation of any true consecration: it is upon the basis of the merit of Jesus Christ that we are accepted of God. And whatever progress we may make in the divine life, however we may grow "in the knowledge of our Lord and Saviour Jesus Christ," we shall never outgrow the need of His merit; and never shall we attain to such a state of perfection, either here or hereafter, that our salvation, our acceptance with God, will not depend wholly and absolutely upon what Jesus did in our behalf.

And the further we go on with God, the more we know of Him, the more we see of His holiness, the more we experience of His grace, the humbler we shall become; and the more dependent we shall be upon the precious blood. There is always reason for concern when anyone imagines for one moment that he has made such advancement in the Christian life that he can find acceptance with God in any act of his, or in any form of service, except that which comes through the precious blood. It may be there are some here this morning who have not even taken that initial step: it may be there are some here this morning who are depending upon some good works of theirs, upon some solemn dedication of their lives to God, for acceptance with Him. My dear friends, there could be no acceptance even of Aaron, privileged as he was; nor could his sons find acceptance with God, without a sin offering; and the most perfect man who ever lived, apart from Jesus Himself, can find no place of standing before the Holy One but by virtue of the blood that was shed to cleanse us

from our sins. We may therefore take this morning that hymn we sometimes sing, and say:

"My faith would lay her hand  
On that dear head of Thine;  
While like a penitent I stand,  
And there confess my sin;  
My soul looks back to see  
The burden Thou didst bear,  
While hanging on the accursed tree,  
And know its guilt was there."

II. But then a second offering was presented, which is described as a burnt-offering; and the details of the presentation of this offering are full of instruction. Our Lord Jesus was not only a sin offering; He was a burnt-offering; He is not only your substitute, He is your pattern Man; He is your example; He is your Lord and Master. He said, "For their sakes I sanctify myself, that they also might be sanctified through the truth!"

Our Lord Jesus was a whole burnt-offering unto the Lord. This ram, which was selected for the burnt-offering, was wholly consumed upon the altar. And as they saw it thus presented to the Lord, without reservation, Aaron and his sons saw themselves abandoned to the service of God. But before it was thus consumed, they laid their hands upon the ram of the burnt-offering, claiming their part in that act of dedication, in that act of complete surrender, of entire abandonment to the service of God.

Thus while we look to Jesus as our substitute Who died in our room and stead, we must look to Him also as our example, remembering that He has left us "an example, that ye should follow his steps." We are to pray as He prayed; we are to sacrifice as He sacrificed; we are to serve as He served; we are to obey as He obeyed; we are to follow after Him in everything, if we are to be worthy of the name we bear.

Consider carefully the details of this burnt-offering. In the first place, it was put upon the altar and slain. Its dedication to the Lord involved death: it was slain before the Lord; its life was given up to God; symbolically representing the surrender of the life of the priests to the service of God. And that meant death!

It does mean death, my friends, to follow Jesus. Let me repeat to you a passage which I believe I quoted a few weeks ago: "If any man will come after me—not, if any man will join the church; not, if any man will make a religious profession; but, if any man will come after me—let him deny himself, and take up his cross, and follow me." That is what Jesus said! And I would remind you that the cross, in the thought of Jesus, always meant death. It did not mean merely the unpleasant duty; it meant "if any man will come after me," he must be obedient unto death—just as I was obedient even unto death. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." You cannot follow Jesus by just choosing the easy path, by doing the thing that is pleasing to the flesh; that is agreeable to your own desires, that is approved of by your friends, that meets with the approbation of the circle in which you move. If we are to be worthy of our royal priesthood, and offer up spiritual sacrifices acceptable to God by Christ Jesus, we must lay our hands in faith upon that element in the work

of the Lord, and claim Him as our burnt-offering, and go after Him into the garden, up to the place called Calvary, and cry:

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

This offering represented not only death, but dissection: “Thou shalt cut the ram in pieces.” It was laid upon the altar; and it was dissected before the Lord. It was taken to pieces before the Lord, cut with a sharp knife in the presence of the Holy One, that is might be presented to Him.

And there is not one of us who does not need to be cut in pieces before the Lord. “The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” The word of God is given to us for that very purpose—to dissect us, to cut us in pieces before the Lord. Do you know what it is to be cut in pieces? The Word of the Lord is intended to cut—just to cut us in pieces; to separate the soul and spirit, and the joints and marrow, and to discern the very thoughts and intents of the heart—to get at the inner man; to show, not what the man appears to be, but what he really is at heart; that the great judgment may be anticipated, and that in the presence of God, and by the light of His Word, we may judge ourselves, that we may not be condemned with the world.

When your watch stops and you wind it and it will not go, and you take it down to the watchmaker, what does he do? Does he take a piece of chamois and polish it up, or put it into a new case, and give it back to you? Could he thus make those hands keep time? Certainly not. But instead he puts the watch on a piece of white paper on his bench. He then takes it out of its case, puts a magnifying glass to his eye, and takes it to pieces; and if you are not an expert you will be inclined to say, “You are spoiling my watch.” But he would answer, “I cannot make it keep time with the sun until I take it all to pieces. There is something within that should not be there; and I cannot remove it without taking it apart.”

When Moody had his great experience with the Lord, he said it seemed to him as if God came upon him and took him all to pieces: when he presented himself a burnt-offering to the Lord upon the altar, and allowed the Word of the Lord to cut him, he was taken in pieces.

There are things in our hearts of which you and I do not dream. We shall never discover them for ourselves. “Verily I say unto you, that one of you shall betray me.” And in His presence there dawned upon them a consciousness of what they really were; for they said, “Lord, is it I?” Even Peter said, “Is it I?” You remember one to whom the prophet came and told him that he would commit murder; and who indignantly replied, “Is thy servant a dog, that he should do this thing?” Yet he did it! Jesus said to Peter, “Before the cock crow, thou shalt deny me thrice.” But Peter insisted that he was ready to go with his Lord into prison, and to death. Jesus, however, knew what was in him, and He said, “Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not.”

Do you know what it is to be cut in pieces? If we do not, it is because we are not upon the altar; for the moment we dedicate ourselves to the Lord, the moment we surrender ourselves to Him, and say, “Lord I am going to have the very best Thou hast for me,” then the Word of the Lord will begin to work. That is the kind of preaching some people do not like, I know; but we are thus dissected by the reading, as well as by the preaching of the Word: this

Bible is designed to do that work for us; and as we read it day by day it will cut us in pieces.

Now this act of abandonment is not an individual, instantaneous act: it represents an attitude. Somebody here says, I "remember the day when I consecrated myself to the Lord." Do you? "Consecration," my friends, is a life process. It cannot be done in a minute. Another says, "I remember the day when I surrendered to the Lord." Do you? You cannot surrender in a moment. It is easy enough to surrender before you are cut to pieces; it is not difficult to say, "I surrender all," but there is not one of us who knows what the "All" is. There are depths within that we have not explored; and all our life long we must maintain that attitude of submission to God; so that the knife may be always doing its work—cutting us in pieces, probing us, discovering to us the sin that is in us, discovering the motives which lie behind our every action. O what terrible things there are in the hearts even of believers! How terribly disappointed we are with each other sometimes! No one of us can throw stones at another. What envies, what jealousies, what hatreds, are engendered, what unbrotherliness! Somebody you trusted, somebody you believed was given up to the service of the Lord, suddenly develops Diotrephes' passion for the pre-eminence, and forthwith refuses to work because another has been given more prominence than he. Put yourself upon the altar that God may cut you in pieces; that He may probe you to the very depths, until that evil thing within us is discovered. For remember we can render a spiritual service only as evil is being removed.

"Grant that these my two sons may sit, the one on thy right hand; and the other on thy left, in thy kingdom," said the mother of Zebedee's children. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" I was almost preaching on that text this morning. "Will you sometime analyse the ingredients of that cup? What was the cup that Jesus drank:—neglect, desertion, denial, betrayal—everything that was bitter: "That bitter cup, love drank it up!" Are you able to drink it? What was His baptism? He went out into the outer darkness; He was buried in the very wrath of God; immersed in sorrow and grief, for your redemption: Can you be baptized with His baptism? For when you can drink His cup, and be baptized with His baptism, then perhaps by God's grace you may be qualified for promotion in the kingdom of God. But let us set our hearts upon the cup, and the baptism; and not upon the position upon the right hand, and upon the left. For, my brethren, there are none of us fit to be used of God until we are ready to take the lowest place! May God save us from that accursed jealousy that brings such distress and trouble to Christian churches. I would not dare to speak to you like that if I did not believe that we desire, every one of us, to be cut to pieces, that God may use us at all costs to His glory. Thus we must bow with our Bible in the presence of God; and day by day as you seek to maintain an attitude of submission you will find the Word is discovering to your consciousness new depths of depravity, and such motives as you never suspected. And as we go on with God, as we see it all, we shall say, "God be merciful to me a sinner. I need more of the blood, more cleansing here than I ever dreamed was necessary.

And as this cutting process goes on, we must be washed—inwardly washed. Every part of that ram, when it had been cut in pieces, was washed, pure water was made to flow over it, and it was washed within before it was presented to the Lord. Jesus said, "Now ye are clean through the word which I have spoken unto you." "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." The word of the Lord, therefore, is not only a knife; it is as cleansing water, too. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." "Thy word have I hid in mine heart, that I might not sin against thee." While the word of the Lord cuts us, it exercises a cleansing ministry; and you will find for every sharp and reproving word of Scripture, there is always a word of cleansing and comfort. The Word of the Lord is like Nathan. Nathan came to David and told his parable, and interpreted it as he said, "Thou art the man;" and when the knife went home, and he was cut to pieces, David said, "I have sinned"; and Nathan answered, "And the Lord hath put away thy sin." Do you see? It was after this that David said, "Thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash

me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. . . . Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

But I must hasten! It was cut in pieces, and inwardly cleansed; and then it was to be offered particularly. "Thou shalt put them unto his pieces," after it was cut in pieces and cleansed; every piece was to be put back upon the altar, piece by piece: "Take my voice, and let me sing;" "Take my hands, and let them move;" "Take my lips, and let them be, Filled with messages from Thee;" "Take my feet, and let them be swift and beautiful for Thee."

Do you see the principle—offered particularly? Thou shalt put it piece to his piece. Let us give all our powers. If we have any intellectual talents, let them be surrendered: if you have a good memory say, "Lord Jesus it shall be used to store my mind with Thy Word"; if you have a voice, dedicate it to Him: if you have particularly deft fingers—whether it be for the playing of the piano, or the manipulation of the typewriter, or for the handling of a needle, or for the using of a broom, or for any other thing—let it be yielded piece by piece: all there is—not only particularly, but entirely: for every part of the ram was to be restored to the altar. No part was to be reserved to the priest. They had no part whatever in the burnt-offering. They were to give it up entirely to God: and when it was thus put piece to his piece, and entirely put upon the altar, then the heavenly fire kindled it, and turned to ashes the burnt sacrifice. And God accepted it! "And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord."

And that heavenly fire was a symbol of the Holy Spirit. It was kindled from the skies. Christ, "through the eternal Spirit offered himself without spot to God." My brethren and sisters, we cannot do this of ourselves. We must not ourselves upon the altar; and certainly we cannot keep ourselves there. Did you ever think of that passage in the psalms, "Bind the sacrifice with cords, even unto the horns of the altar." I remember years ago reading Surgeon's autobiography, and finding that prayer again and again recorded—how he would cry out to God in the words of the Psalmist: "Bind the sacrifice with cords, even unto the horns of the altar." I understand, I think, a little of what it means, now. We cannot stay on the altar and be cut in pieces, if we are not bound there: if we are not held by the power of God; and if we do not depend entirely upon the grace of the Spirit, we cannot stand the cutting process—not one of us can: we cannot endure the cleansing process: we cannot give ourselves, our bodies to be living sacrifices, particularly and entirely, without reserve, but by the power of the Holy Spirit.

And the fire did not turn to ashes that burnt-offering until every part of it had been put back upon the altar. It had to be a whole burnt-offering, an offering made by fire unto God. After it had been cut in pieces, if some part were reserved, the offering was incomplete. And there is where many of us fail: when we see what is involved, we keep back part of the price; and we are not a whole burnt-offering unto the Lord.

III. Perhaps you will say that is rather a severe aspect of the truth. Undoubtedly it is. Standing alone, it would be impossible to submit to it joyfully. But there was a **third offering**, and that is the best part of the story. The first offering represented the act of atonement; the second, the attitude of abandonment; and the third, the privilege of appropriation; because the third was the ram of fillings-up; and it represents, I venture to believe, the resurrection life of our Lord Jesus: for just as in the second offering everything was given to the Lord, so in the third offering everything was given to the priest. Every part of the ram of fillings-up was given to the priest; and thus they were consecrated, or their hands were filled. No: surrender to the Lord does not mean loss; it means gain: it does not mean humiliation, but honor; not weakness, but power: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

The ram was slain, and the blood—What was done with the blood? "Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons; and upon the thumb of their right hand, and upon the great toe of their right foot;" and the blood and the anointing oil were sprinkled upon the garments of Aaron and his sons. Thus the life of the flesh is in the blood; and the life of Jesus is to be

communicated to the hand that is surrendered to His service; to the ear quickened by that divine life to hear God's Word, and the faintest whisper of His Spirit; to the lips to be filled with gracious messages from Him; to the feet—“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God reigneth!”

Part of the offering was presented to the Lord; but even that part which was to be consumed upon the altar was first of all put into the hands of Aaron and his sons. It was “a wave offering before the Lord.” And of that it was said; “It shall be thy part.” And they took this part of the ram which was put into their hands, and they waved it before the Lord. Then they put it back upon the altar, and it was burned with supernatural fire. The truth is that that part of Jesus which is in the heavens is for you; the ascended Jesus is for you. And the other part of the ram with the bread from the basket of unleavened bread, Aaron and his sons were to eat before the Lord; so that they were made partakers of the whole offering of consecration.

What does it mean? It means this: that when we surrender ourselves as a whole burnt-offering to the Lord, He gives Himself as a whole and mighty Saviour to us. It means that when we, without reserve, give ourselves to Him, He, without reserve, gives Himself to us. It is our privilege to have our hands filled—yes, in the atoning sacrifice. We sing:

“Nothing in my hand I bring  
Simply to Thy cross I cling.”

And then the risen Saviour comes to fill our hands. That is His call to us, my friend—the Bread of life, a whole loaf to satisfy us forever; the water of life, the fulness of the fountain, that which may be in you springing up unto everlasting life, so that we may never thirst; the Morning Star, and the Sun of Righteousness, that darkness and light may be alike to you: Christ in the heavens, in all His gracious offices, in all His glorious attributes, in all ages, in all dispensations, His infinite Deity, His perfect humanity—all that He is before God, is for you to appropriate, and thus fill your hands with the fulness that is in Christ.

“Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing streams abound,  
Make and keep me pure within.  
Thou of life the fountain art:  
Freely let me take of thee;  
Spring Thou up within my heart,  
Rise to all eternity.”

There is the wave offering! Let me ask you to get it in your hands this morning. Let me ask you, you young Christians, by faith, to have your hands filled with the ascended Jesus. “If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Be saved by His life! Remember His word. “All authority is given unto me in heaven and in earth. I have the key of every treasure house in heaven. I can open any door in the heavens. All the wealth of the Father's house is mine.” And He has “blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”

Take the wave offering! Take all that Jesus is,—accepted in Him, “complete in Him, Who is the head of all principality and power.” “the head over all things to the church, which is his body, the fulness of him that filleth all in all.” The only way He has of expressing His life on earth, is through His body. What is the Church? A social organization? A machine that grinds out certain forms of work?? No! It is the living body of the living Christ, through whom He is to speak to a lost world. That is what it is,—the fulness of Him who is in the heavens; and He wants to fill out His life through us, and express it to the City of Toronto. That is what He is calling us for: that we may put ourselves in such relationship to Him, that we may be cut in pieces; that we may surrender ourselves so fully to Him, that the Holy Spirit, in floods of blessing, may flow through this church to the neighborhood round about. Will you claim it—Christ in the heavens! Aren't you hungry? I do not mean for your dinner. You will be if I keep you much longer. No, no, spiritually hungry! Something to help you just now; something to help you walk the common earth; something to carry you through the business of to-morrow. “All authority is given to me in heaven and in”—Toronto! He can go before you: He can open every iron door: He can level every mountain: He can make waters spring up in the

desert, and gush forth from the rock; He can give you manna; He can sweeten Marah's bitter spring; He can clothe you with garments that are made for glory and for beauty: thus, as He did for Aaron and his sons, He can keep you every day.

That is my message this morning; I ask you to look once again to the atoning Sacrifice; trust "the Lamb of God, which taketh away the sin of the world;" and make Him your Master and Lord. Say to Him: O Lord, I have come to the altar, and I will yield to its ministry; I will take up my cross daily; I will put myself to death daily; I will appropriate Thy life daily; I will obey Thy Spirit; I will follow Thee. I will take Thee, Lord Jesus, for all Thou art in heaven and upon earth. I will have a whole Christ: I claim the fulness of Thy grace, so that I "may be able to comprehend with all saints what is the breadth, and length, and depth, and height—right up into the glory—and to know the love of Christ which passeth knowledge, that I may be filled with all the fulness of God." That is consecration!

### HALLELUJAH!

Last Sunday the tithes were brought into the storehouse. We needed \$600.00 for insurance; \$359.00 to make up the \$900.00 for the Memorial Tablet, and the church had decided to make a thank-offering for Foreign Missions besides. The people were told, and the blessing of the Lord was sought. With what result? To date (Wednesday night) there has come in \$416.00 for the Tablet—or \$56.00 over; \$627.00 for insurance—or \$27.00 over; \$429.00 undesignated; and \$1,034.00 for Foreign Missions, or over \$2,500.00 in all.

Never have we seen a happier congregation than that of last Sunday evening. The joy of the Lord was in all hearts, and the praises of the Lord upon all lips. Where the unity of the Spirit obtains, a joyous co-operation results. We believe every one who gave would say, Let the name of the Lord be praised!

**Officers of Young Women's Mission Circle and Junior Dorcas.**—President, Miss Evelyn Brett; Vice-President, Edith Rehman; Secretary, Marjory Ford; Treasurers, Helen Pope (Mission Funds), Lillie Smith (Dorcas Funds); Programme Committee, Margaret Mason (Chairman), Marie Barham and Miss E. Fuller; Literature Committee, Miss L. Macdonald (Chairman), Lavinia Walsh and Olive Fielder; Membership Committee, Marie Barham (Chairman), Madeline Shields and Lillie Smith; Finance Committee, Miss L. Macdonald (Chairman), Miss E. Fuller, Florence Barron; Helen Pope and Lillie Smith; Cutting Committee for the Dorcas, Miss Ryan (Chairman), Mrs. Roach and Miss Martha Gleason; Tea Committee, Misses Beatrice Higgins and Madeline Shields; Pianist, Irene Shields; Counsellor to the Mission Circle, Mrs. A. Maclean; Counsellor to the Junior Dorcas, Mrs. MacNeill.

Junior Dorcas will meet to sew on Monday evening, Dec. 4th, at 7 o'clock.

**Communion and Reception** of many new members Sunday evening. Let every member be present if possible.

**Mission Circle**, Dec. 7th, 3.00 p.m. Reports from Peterborough Convention. All women invited. Collectors please report.

**Wanted.**—A warm overcoat, size 40 or 42, for Home Mission Pastor in North Country, to whom Dorcas Society is sending one of the Christmas Comfort Boxes.

## The Church Calendar

For the week beginning Sunday, December 3rd, 1922.

### Sunday

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

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. Baptism will be administered.

8.30—Communion Service and Reception of Members.

Monday—Junior Dorcas—7.00.

Tuesday, Thursday and Saturday—8.00—Prayer Service.

Wednesday—Junior Mid-Week Service—7.15.

Thursday—Mission Circle—3.00.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00;

Evangelistic Service, conducted by Mr. W. L. McKay, 7.00.

Wednesday, 8.00, Prayer Meeting. Friday, 7.15, Junior Service.