

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.

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No. 33

The Jarvis Street Pulpit

PERSONAL EVANGELISM.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, Dec. 10th, 1922

(Stenographically reported.)

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."—Acts 8: 26-40; 9: 10-18; 10: 1-48.

I SHALL speak of three incidents found in the eighth, ninth, and tenth chapters of the Acts, in an endeavour to remind you of the obligation of every saved man and woman to be a witness for the Lord Jesus Christ, to go everywhere preaching the word. We shall consider the duty and privilege of personal evangelism. We have been praying much: God has blessed us with many conversions; and I have been seeking from Him for to-day the simplest possible word of direction for young Christians, in order that we may find, in the way of obedience, the blessing which God designs we shall have.

We have in these three chapters three very familiar stories: that of Philip being sent to the Ethiopian; of Ananias being commissioned to go to Saul; and of Peter being specially directed to carry the message of the gospel to Cornelius. We shall study these three stories together.

I. And first let us see **How God Commissions His Messengers.** You will find that in each case they received their word of direction, of command, from Headquarters. "The angel of the Lord spake unto Philip;" the Lord appeared to Ananias, and said, "Go!" The Lord spoke to Peter in a vision, and gave him unmistakably to understand the direction of His will. And taking the three narratives together we have the story of three men who heard God speak, and who obeyed His voice. And it is the privilege of every believer to receive orders from Headquarters; to live in such relationship to the Lord that He can speak to us, and tell us what to do. There is a disposition on the part of Christians generally to depend upon human organization, and upon some word of human direction, to lead them into avenues of service. But the history of the Christian Church teaches us that the men and the women whom God has most largely used to carry the message of salvation to those who were without it, have shut themselves up to God, have heard His word, and obeyed His voice.

Thus, my first question to you this morning, as also to my own heart, is:

Are you listening to the voice of the Lord? Has His word any authority in your life? Are you bringing your whole life under the judgment of the word of the Lord? Are you at His disposal, that He may use you for His glory? It was for this we were saved; for this, we were brought into the fellowship of His Son; for this, the gift of the Holy Spirit has been bestowed upon us; for this purpose, we have been put in trust with this gospel, that we should all preach it,—that we should all be always preaching it to everybody. And it is important that we should get our orders direct from the Lord Himself.

In these three incidents you have the story of three men who were living in such relationship to the Lord that they could hear Him when He spoke. The messengers who were commissioned to do His business were men who were living in daily fellowship with Jesus Christ. It is possible for Christians to get out of fellowship. There are many professing Christians who do not hear the voice of God's word: they do not attentively listen for the word of divine direction. There are people here this morning who do not know exactly what they are going to do to-morrow, as to the details of your service. You are employed in different offices and workshops—in different places of business; and in those places some one is supreme—some one gives the word of direction; and you have not the slightest doubt that every hour of to-morrow will be filled with labour. But how are you going to do it? How are you going to know what you ought to do? Simply in this way: you will report for duty at the appointed hour in the morning. It is your place to be there; to do the duty of the hour. You will come to your place of business, whatever it may be; and you will say to the person who is responsible for the direction of the day's work, "Here I am. What do you want me to do?"

Are we going to report for duty to the Lord? Is it not written, we are "workers together with him"? And again, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Is it not then plainly our duty to come to the Master Himself, not only day by day, but hour by hour, and say, "Here am I, send me"? The difficulty with some of us is, that we are not within call when the Lord has work to do.

A friend told me some time ago that his little girl had been reprimanded for something; but she went on doing the thing that she was forbidden to do. Her father called her to come into his study—called her by name—but she made no answer. He called a little louder; still she did not answer. He called her the third time, and she did not answer; but he heard little feet quietly stepping along the hallway in the direction of the backstairs. And then he called again; and he said, "Do you not hear me?" And she said, "If I can only get down these stairs, daddy, I will not hear you." And there are many of the Lord's children who try to get down the backstairs so that they will not hear Him; but if you and I are going to live in agreement with His purposes, we must be in the place where we can instantly respond to His call. The angel of the Lord spake to Philip, and he answered. The Lord called Ananias by name; and he answered, "Behold, I am here, Lord." The Lord spoke to Peter while he was at prayer, and instantly he responded: and all this because each was living in fellowship with his Lord. And if we are idlers in the Master's vineyard; there is only one explanation for it: if we are out of work, we are out of fellowship. You cannot be in fellowship and out of work at the same time. Rest assured, if you are where God can speak to you, He will immediately give you something to do. There is no necessary unemployment in the kingdom of God:

There are some people who call others on the telephone; but who for some reason known to themselves will not have a telephone in their own house. They can call other people; but nobody can call them. Have you got your telephone in? I do not mean literally; but I mean, have you a line

of communication with Heaven, so that when God calls you can answer? If you have not, get it in to-day: get it in now while I speak: come to Him, that you may answer His call. No wire is necessary. There is a spiritual radio. If you "tune in" by yielding to the Spirit, you will hear God calling you to service.

Then if you compare these three stories, you will find that they each received a word of specific direction. The Lord did not say to Philip, "Do something;" nor to Ananias, "Do anything;" nor to Peter merely, "Go to work." But to each of them He said, "Do this." To Philip, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." To Ananias, He said, "Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus; for behold, he prayeth." And to Peter He said, "Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Each had his own particular work to do.

And that is possible to-day. It is possible for us each to receive a particular word from the Lord; so that we may know, in our own spiritual consciousness, beyond all peradventure—nobody else though all the world believes you are in the will of God, you may know it, and stand, and do God's business, no matter what anybody says,—you may go to the south, or to the street called Straight, or yonder to Ceasarea, and do the thing that God has particularly appointed you to do; and be sure that He has appointed you to do it.

Have you ever had a word of direction like that? But someone says, "Do you mean to say, sir, that God will tell me just what person I ought to speak to?" Yes. This good Shepherd knoweth His sheep; He calleth His own sheep by name: He says, "Other sheep I have, which are not of this fold—no one else knows them; but I know them—them also I must bring." He has the name and address of every one of us. And if you go to Him, He will give you a word of particular direction,—on the street, or in the office, or in the shop. He may lead you to write a letter to somebody; or to use your telephone; but whatever it be, you may be sure of this: that if we are in the place where God can speak to us, He will give us a particular work to do; He will send us to the place He wants us to go.

Observe, further, that in each case there were some difficulties to be overcome before these messengers clearly apprehended their commission. Philip had been wonderfully used of the Lord in Samaria; and there had been a great revival, and there seemed to be a great deal of work yet to be done in that densely populated area. Philip had been used in the doing of this work; and yet he was commanded to leave it all and go toward the south, even to a desert land where nobody lived,—away from the multitude, into the wilderness somewhere, he was sent. And Philip, if he was like the rest of us, would begin to ask questions as to why he should be required to leave this thriving cause, and go yonder and preach the gospel in a desert place. That may come to you, too. You may sometimes be required to lay down your responsibility in a place where you seem to have been singularly blessed. It may be that all your friends will say you are absolutely wrong: "When the Lord has set His seal to your testimony here, and has used you," they may say, "why should you think of going to China? Why should you imagine that you are called to go to India? Why do you not stay where you are since the Lord is blessing you?"

We have to learn to do the extraordinary thing; to do what seems to our poor judgment, sometimes, the absurd thing. But in the experience we have opportunity for the exercise of an implicit faith in God. We must simply obey Him. And if some such word comes to you this morning, a word against which your own judgment protests, against which even your circum-

stances seem at the moment to testify; if you are in fellowship with Him, and if your will is surrendered to Him, it is possible to know that it is your duty to leave Samaria and go into the desert. And if God calls you, I beseech you in His name, go: do not dare to say "No," to Him! He will show you what He wants you to go for; but, at all costs, go.

The case of Ananias was entirely different. Ananias was afraid. He thought he was being sent into the den of lions. "Enquire . . . for one called Saul, of Tarsus." Ananias, I think, in effect, said: "But, Lord, that is the very man I have been hiding from. I heard he was coming; and I know what he has come for. He has authority from the chief priests to bind all that call on thy name; and now you commission me to go right into the jaws of the lion. I have heard by many of this man: you cannot tell me anything about Saul." But the Lord said, "O yes, I know much about Saul, that Saul does not know about himself; that nobody else knows. Afraid of Saul of Tarsus, are you? There is nothing to be afraid of, for, behold, he prayeth."

You may be braver but I have myself been afraid to go to many people. There are people who have rather a rough exterior, who speak as though they were going to gobble you up. There are some of you here who would not mind speaking to the man who brings your groceries, or the man who delivers your bread; he is an ordinary, common sort of man. But did you ever have it laid upon your heart to go and speak to somebody who is perhaps far removed from you,—some man you would not ordinarily think of speaking to at all? You would say, "I should not know how to approach him. I should not know what to say. I am, frankly, afraid." If the Lord sends you to the king, you go,—no matter who he may be: if the Spirit of God gives you a commission to go and speak to Saul of Tarsus, go, and do not be afraid of him.

In the case of Peter, certain prejudices had to be overcome. "No, thank you," said Peter, "I do not want to have anything to do with that Gentile. I have never eaten anything that is common or unclean. Somebody else can do better than I. There is no affinity between us at all: I am a Jew; and he is a Gentile." That is what Peter would have said if he had been given his commission in plain words; but God had to send him a vision. He said, "Rise, Peter; kill, and eat." And you remember Peter's answer: "Not so, Lord; for I have never eaten anything that is common or unclean."

Now, there are some people who attract us; there are people to whom it is very easy to speak. We have something in common with them; and nothing would please you more than to be asked to go to see certain people. You would say, "Certainly, I shall be delighted to go." But if you are asked to go and see somebody else, you will say, "Not so: I prefer that someone else should speak to him."

But faith in the wisdom of God triumphed. In the case of Philip, he said, "If the Lord says, Into the desert,—into the desert, I will go." Faith triumphed also in the case of Ananias; and in the case of Peter, too.

Therefore, we are to do as we are told, and never mind the results. If every Christian here this morning,—and I will speak as plainly as I can, trusting the power of the Holy Spirit to fasten it upon your heart and conscience—if every Christian here this morning will so yield himself to God, as to resolve that by God's grace he will this very day do the thing he knows he ought to do; there will be a revival in your life. O no, you do not need to study one of the epistles to discover your task. I will venture to say that, facing every one of us, there is some clearly defined duty, in the doing of which the very gates of heaven would open. Will you do it? Will you go? Will you obey the Holy Ghost, to the glory of God? That is the question! If we do, what blessing we shall get to-day! That is how God commissions His messengers.

II. Let us now see How He Prepares Their Way. He prepares it cir-

cumstantially. Philip goes toward the south and, in the unexpected place, he meets a chariot. God will never send you to nowhere or to a nobody. He knows what He is about; and if you will do what He tells you to do, when He tells you to do it, you will find Him far more skilful than a traffic policeman or train despatcher. He will bring you to the place, at the particular time, so that you may join yourself to the chariot, and deliver His message. Thus, in the case of Philip, he found his man in the way,—in the very place where it seemed least likely that anybody would be found. I think the case of Ananias is still more remarkable. He called at a certain house; and he found somebody at home! Did you ever find people out? He went to the street called Straight, and to the house of Judas; and he enquired for a particular man; and he found his man. The good Shepherd leaves the ninety and nine; and He goes out after the lost until He finds it. And if He wills to make you His crook, He will lead you to the very place where His lost sheep is to be found. The same was true of Peter. Circumstances were specially ordered. When he came to the place to which God directed him, he found a congregation assembled: Cornelius had called in his friends and neighbours; and he said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God."

When God commissions His messenger, He always prepares the way. If we go, we shall find that circumstances will be favourable to our going: every door will be opened. There was a very favourable circumstance in each case. In the case of the Ethiopian, he was already reading the Scriptures. I wonder whether Philip, when he saw the chariot coming in the distance, said to himself, "Now, here is my man; but it appears to be the chariot of rather an important person. I wonder how I shall begin. I wonder what I shall say to him. How shall I introduce the subject?" And he must have been filled with anxiety until the chariot drew near; when, behold, the man is sitting reading! Then Philip, led by the Spirit of God, asked, "Understandest thou what thou readest?" And he said, "How can I, except some man guide me?" And he desired Philip that he would come up and sit with him. Philip joined him, and behold, he had the chapter of all chapters in the Old Testament, which made it easy for a man to preach Jesus! He had the story of the cross before him. The book opened, the text found, the congregation waiting, and somebody saying, "Now, Mr. Preacher, begin." Did you ever have the Lord arrange things like that for you? I have many a time; and every time He has done it, I have promised Him I would never be so foolish as to question His wisdom again.

In the case of Saul, Ananias said, "Lord, I am half afraid to go; do you not think somebody else could do better than I?" But the Lord said, "He hath seen in a vision a man named Ananias coming in and putting his hand on him, that he might receive his sight. He is waiting for you—not for somebody else; it is you he expects." In the case of Cornelius, he had been specially told to send "for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do."

Do you not see the point? There was no one else in the world who could do Philip's work at that particular place, and at that particular time: it was Philip or nobody. What are you going to do? There was no one else in Damascus who could do the work of Ananias. From all eternity God had chosen this man Saul; and I doubt not that He had chosen Ananias. Ananias must go,—no one else could go. You remember how Peter said, "Ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." What a revelation it must have been to Peter, when he discovered that the Lord God had laid His hand upon him, and said, "Peter, you are My man. Go! I shall open the door to the Gentiles through you."

What is the principle? Just this: that when God prepares the way for a particular messenger, it is prepared for him, and not for somebody else. I cannot tell you how many dozens of times—I think I should be safe in saying hundreds of times—people have come to me, and said, "Pastor, I wish you would go and talk to the Ethiopian. I wish you would go and call on Saul. I can give you his address,—the street called Straight. I wish you would go and visit the house of Cornelius." Why did they ask me? because they wanted to get somebody else to do the thing they only could do. Go yourself, my friend; for if God lays His hand upon you, it is because He gives you some special qualification for that particular task; and there is nobody else in the world can do it.

I want to remind every one here this morning,—if you are a blood-bought soul, if you are redeemed, if you are a Christian,—that the Lord has something for you to do; and that something nobody else in the world can do. It is for you, my brother,—the man named Ananias, the man named Simon: will you say this morning, "O Lord, I will take my place in Thy plan; and I will fulfil, as Thou shalt help me, my task."

And best of all, in every case there was a preparation of heart, made by the Spirit of God. The Ethiopian had been to Jerusalem to worship, and returning, was sitting in his chariot reading Esaias the prophet. He was hungering and thirsting after righteousness: he was just groping his way, turning the roll, reading the Scriptures, saying in his heart, "Oh, that I knew where I might find Him!" And the Spirit of the Lord said, "Philip, go and tell him: tell him you know where he can find Me: tell him you are living in daily communication with Me: tell him you and I live together: tell him you know what he must do to be saved." You remember how the fears of Ananias were dispelled. The Lord said, "Behold, he prayeth: he is waiting for you; his heart is prepared, ready to respond instantly to your gospel, if you will only go." The same was true of Cornelius: "Thy prayers and thine alms are come up for a memorial before God;" and I quote again what Cornelius said, "Therefore, are we all here present before God, to hear all things that are commanded thee of God."

Now, let me make this simple principle very clear to you. "The preparation of the heart in man," the wise man said, "and the answer of the tongue, is from the Lord." No one else can prepare the heart. You cannot of yourself love a man who is "dead in trespasses and in sins." The preparation of the heart is the work of the divine Spirit. But if you and I will put ourselves in right relationship to the Lord, we shall find that there are so many hearts already prepared by the Spirit of God, that it will keep us busy every minute going to them. There will be no scarcity of Ethiopians, and Sauls, and Corneliuses: there will be plenty of people of whom it may be said, "Behold, he prayeth;" and if you and I will only go when and where we are sent, the Holy Spirit will keep us fully occupied.

III. And what followed? **In Every Case Conversion and Confession Resulted.** I do not believe either of these men went just to salve their consciences. There is a way of doing that, you know; of making the resolution, "I will speak to somebody every day." And so I go down in the morning, and sit beside somebody in the street car, and ask, "Are you a Christian?"—ring the bell, get off at the next stop, and say, "O well, I have done my duty for the day. I said I would speak to somebody every day; and I have done it." O no, not thus did these men serve the Lord: they went in the confidence that something was going to result from their going,—and something did result. In the case of the Ethiopian, he believed the Scripture. He said, "I believe that Jesus Christ is the Son of God;" and he believed on Jesus. And listen! you young people! he believed on Jesus because he received an exposition of an Old Testament text. The Old Testament is full of Him. In the

case of Saul, "There fell from his eyes as it had been scales: and he received sight forthwith." He saw Jesus. Cornelius received the word and believed. Conversion resulted in every case. And it will always follow, if we go to the persons to whom God sends us; that God will honour our obedience; and blessing will result. We may not always see it as quickly as these three men did; but we shall not labour in vain.

And then these three men had the joy of seeing those, to whom they preached, **confess Christ: they were all baptized.** I heard a man the other day rather joke about the preacher who was always preaching on baptism. I think we should always give baptism its proper place. Here is a man who goes where the angel of the Lord sends him; who obeys the Spirit of the Lord, and finds a man reading the fifty-third chapter of Isaiah. And somehow or another, he finds in that chapter the great duty to be baptized. He "preached unto him Jesus." What followed? He said, "See, here is water; what doth hinder me to be baptized?"

I remember some years ago holding an evangelistic mission in a certain city; and a certain prominent lawyer came to me, and said, "Would you consider an invitation to hold an evangelistic mission in a certain church," naming a Paedobaptist church. I said, "Certainly, I will, if I am allowed to give my full testimony." "What do you mean?" he said. I said, "if we are going to have Pentecostal results, we shall have to have Pentecostal preaching." "Well, and what do you mean by that?" I said, "I mean just what the Scriptures say: Men and brethren, what shall we do? Peter answered, Repent, and be baptized every one of you. If you want me to preach that, I will come." I did not get the invitation.

A good brother wrote me the other day, a pastor in the country, and said, "I wish you would tell me how you manage to baptize so many people." He said, "We have conversions here; but we do not have many baptisms." I wonder why? I do not know the reason in the case to which I have referred, for he is a faithful brother; but I do know that many Baptist ministers do not preach baptism as a part of their gospel as did these three Baptists of the New Testament.

What did Philip do? He preached Jesus; and the man to whom he went was baptized. What did Ananias do? He said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight." And he arose, and was baptized: as every man is, who really receives spiritual sight, and bows to the authority of God's word: without a solitary exception, if he really receives his sight, and does what the Scripture tells him to do, he arises and is baptized. If you have not been baptized, it is because you have not fully received your sight; or, having received your sight, you have not fully surrendered your will. No scriptural warrant can be found for refraining from teaching converts that baptism is their immediate duty.

In the case of Cornelius, while Peter preached, "the Holy Ghost fell on all them which heard the word"; and they began to speak with tongues. "I am glad you said that," says someone. "I was waiting for you to say it; because I believe in receiving the Holy Spirit." So do I; and I want to point out to you that in each case the Holy Spirit was received. "The Spirit of the Lord caught away Philip, and the eunuch saw him no more." And this Ethiopian "went on his way rejoicing," full of the joy of the Holy Ghost. When Ananias preached to Saul, he not only believed in Jesus, but he received the Holy Ghost; and in the power of the divine Spirit, "straightway he preached Christ in the synagogues, that he is the Son of God." In the case of Cornelius, they received the Holy Ghost before they were baptized, showing that baptism is not a term of salvation; because here were some people who were converted, and were baptized with the Holy Ghost, before they were baptized with water.

"Very well," says another, "that is what I believe. We should seek the baptism of the Spirit, and if we have that we need not trouble about water baptism." Ah! but hear what the Scripture saith: "Then," answered Peter, "can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord, notwithstanding they had already been baptized with the Holy

Ghost.—Do you not see it? In every case there must be a divine reason for it. Let us keep to the simplicity of the symbolism of that ordinance; keep it in its proper place. There you have embodied the great central truth of the gospel,—the death and resurrection of our Lord Jesus.

III. And further, **What Wonders Hinged Upon This Simple Act of Obedience in Each Case!** In the case of Philip, the gospel is carried yonder to Africa: in the case of Ananias, the outstanding Christian of all history is called into fellowship with God; and the chiefest of all the apostles bows at the feet of Jesus, and receives his commission, through the obedience of an obscure man, of whom we know nothing else but that he was God's messenger to Saul, of Tarsus: There has been told the story of a simple Primitive Methodist lay-preacher, who preached on a very stormy morning, yonder in Colchester; with the result that a young man in his congregation was converted, and became the greatest preacher since apostolic days. The world would never have heard of that little Primitive Methodist chapel, nor of that lay-preacher, had it not been for the world-wide ministry of C. H. Spurgeon. Peter's obedience in going to Cornelius opened the door to the Gentiles; and brought the gospel to you and to me.

What tremendous issues hang upon a simple act of obedience! Will you speak to the man in the chariot, which being interpreted is, the man in the street car, or on the corner of the street? You may say, "Well, sir, I have no great spiritual gifts: I am afraid I shall never be able to preach the gospel." If you cannot be a Paul, will you be an Ananias? and it may be that God will use you to save a Paul. If you have not the eloquent tongue of an Apollos, it may be you have the superior knowledge of Priscilla and Aquila, so as to teach that mighty man how better to preach the gospel of God's grace. Will you go where He wants you, to go? Not to-morrow, not this evening, not by and by, but Now! Now! Now! will you say, "Here am I: send me. I will do it now. I will go and speak to that man I have not spoken to, before I go home to have my dinner; and if he asks me why I have called at such an inconvenient hour, I will tell him that, like Eliezer, Abraham's servant, I will not eat until I have told mine errand." Will you do it now? Will you obey Him?

UNVEILING OF MEMORIAL TABLET.

The handsome Memorial Tablet in memory of the forty-one men from Jarvis Street Church, who "nobly died for the cause of righteousness in the war of 1914-18," will be unveiled Sunday morning, December 31st. The service will be of a simple character, and will be conducted by the Pastor. The Tablet will be unveiled by near relatives of some of the fallen. The Central Baptist Church has been invited to share with Jarvis Street the honour of this unveiling; and its members to attend the service. It is earnestly requested that every member of Jarvis Street Church should endeavour to be present on this occasion. We owe it to the noble men who sacrificed their lives in the cause of righteousness to honour their memory.

Dr. Curtis Lee Laws, the great Editor of the "Watchman Examiner," of New York, will preach at the opening of the new Davisville Baptist Church, January 7-10. Dr. Laws will preach three times, on Sunday, and will speak afternoon and evening the three succeeding days. Further particulars will be published in next week's Witness.

A Watch-night Service will be held Sunday evening. Our usual after-meeting is often prolonged until 10 o'clock. We shall hold a Watch-night service from 11 to a few minutes past 12.

New Year's Morning Meeting. The usual New Year's morning meeting for prayer and fellowship, which has been a feature of Jarvis Street Church life for more than half a century, will be held Monday morning from 10.30 to 12.00. We hope there will be a large attendance of members, old and new.

Attention, Everybody! Wednesday, January 3rd, the first instalment of the Sunday-School Festival! Supper will be served to all scholars of the School at 6.30 in the B. D. Thomas Hall. At 8 o'clock the wonders of the Christmas Tree will be explored in the Sunday-School Hall. This Tree will have upon its branches the mysterious gifts of our Sunday-School Santa Claus. I wonder who he is! We are advised that he will be present, without fail. Wednesday following, January 10, at 8 o'clock, the Festival Programme will be presented, which will consist of songs, recitations, etc., by the scholars; and the distribution of prizes for attendance during the year. All the parents and scholars, and all friends of the School, are invited, both to the Christmas Tree and the Festival. The supper will be served to Sunday School scholars only.

The Church Calendar

Sunday. For the week beginning Sunday, Dec. 31, 1922

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. The Pastor will speak.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship—The Pastor will preach. Baptism will be administered.

Tuesday, Thursday and Saturday—8.00—Prayer Service.

Wednesday—S.S. Supper, 6.30; Christmas Tree, 8 o'clock.

The Parliament Street Branch, 250 Parliament Street. Sunday: Bible School, 3.00.

Evangelistic Service, conducted by W. L. McKay.

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