

# 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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No. 50

## The Jarvis Street Pulpit

NEW TESTAMENT DEACONS.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, April 22nd, 1923.

(Stenographically reported.)

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."—Acts 6: 3.

**I** TRUST I shall not be found tedious to any who are with us this morning who are not members of this Church. For my purpose is to try to set forth the teaching of the Word of God respecting the qualifications for the office of a deacon.

We shall hold our Annual Meeting on Friday evening next. In nineteen hundred and twenty-one our Annual Meeting lasted for six months, beginning the twenty-ninth of April and finally adjourning on the twenty-first of September. On that occasion we found it necessary to appoint an emergency committee as an executive for the Church, which was called the Prudential and Finance Committee. And at the end of six months so many new members had come into the fellowship of the church that it was deemed wise to continue that arrangement for another year, in order that we might become the better acquainted with each other. But I feel sure there will be a general agreement among our members that the time has come when we should regularly elect deacons and deaconesses. I shall therefore try to bring to you this morning a simple but, I hope, clear, exposition of the Scripture bearing upon this important matter. I hope it will not be without profit to members of other churches who may be here; for these spiritual principles apply everywhere; and it is well for us to measure our practice by the original pattern.

Our Lord Jesus said, "Upon this rock I will build my church." He is the Builder of His Church as He is also her Lord. When Moses was instructed to erect the tabernacle, he was again and again admonished to see that he made everything "according to the pattern shown to him in the mount." And we have in the New Testament the plans and specifications for this spiritual house; and if we abide by the teaching of the New Testament we shall be saved from many pitfalls into which many of the Lord's own people have inadvertently fallen. It is said also in the Word of God that Christ is the Head of the Church: "The head over all things, to the church, which is his body, the fulness of him that filleth all in all." It is written also that "when he ascended up on high, he led captivity captive, and gave gifts unto men. . . And he gave

some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In the twelfth chapter of I. Corinthians, the same principle is set forth, that Christ is the Head of the Church, and that the Holy Spirit is the Administrator of the affairs of the Church. Paul is writing about spiritual gifts, and says that while there are differences in the gifts bestowed, "it is the same God which worketh all in all;" that "God hath set some in the church," and he enumerates the various spiritual gifts; but, he says, "the manifestation of the Spirit is given to every man to profit withal." Therefore, we all have our place, if we are Christians, in the body of Christ; we all have our special and peculiar function to exercise. And we must know the mind of God so that we may find the place in the body of Christ to which God in His infinite wisdom has ordained us.

You will see in the Acts of the Apostles how the apostles sought to apply that principle in the affairs of the church in the period of foundation-laying. As for example, when a question of doctrine and of practice arose, respecting the relation of the customs of the ceremonial law to the Gospel, they gathered together in Jerusalem, and prayerfully considered the matter, and they heard the testimony of men who were able to tell of what they had seen of the power of the Holy Ghost in their ministry. Peter explained that his going to the Gentiles had been shown to be according to the divine purpose by the fact that God "gave them the Holy Ghost, even as he did unto us." And Barnabas and Paul, also, told of how the hand of God had been upon them. So when they summed the matter up and delivered their decree to the churches, they prefaced it by saying, "It seemed good to the Holy Ghost and to us." They did not rely upon their own judgment, but yielded to the direction of the Holy Ghost.

Now, we who are Baptists profess to be subject to the authority of God's Word; that our churches are built on the principles of the New Testament. And yet, I fear that even Baptist churches sometimes depart from the New Testament pattern. For it is one thing to hold a doctrine theoretically: it is an entirely different thing to translate that doctrine into actual experience and to allow ourselves to be governed by it.

We desire in this church, very humbly, to acknowledge the Headship of Jesus Christ. We want always to recognize that He is the Head, not only of the Church in general, but that He is the Head of this church. He is the One Who is to be considered first of all, and Whose will is to be sought and done. We believe that the Holy Spirit is given to the church to administer the affairs of the church. The Lord Jesus is not here in bodily presence, He is yonder in the glory interceding in our behalf; but the Holy Spirit is here, and His presence is just as real to us as if the actual bodily presence of the Lord Jesus were here. I trust that as I speak to you this morning, we all have the consciousness that we are in the presence of God, that His Word is fulfilled to us, and that God the Holy Ghost is verily here to direct us into an understanding of His Holy Word.

As we approach our Annual Meeting, therefore, and are faced with the necessity of finding men and women who will occupy these divinely ordered offices, we ought surely to come to the Word of God to find out what that Word teaches respecting the qualifications of those who are chosen for these positions. I trust also, that we shall all desire that God's man shall be found; and that we would rather have him occupy the position than occupy it ourselves, if the Lord has not appointed us. The worst thing that can happen to any man is to get into a position to which the Lord has not called him. There are perhaps some young ministers here this morning, and I venture to suggest that you also should be governed by this principle. I often have communications from ministers who, like a certain Levite, are seeking to change their place. During the last couple of weeks, I have had communications from five or six different pulpit committees—I have not written them, but they have written me—about the selection of a pastor. I met a Pulpit Committee recently, and I said to them, "Don't you want God's man? Don't you believe that the great Head of the Church has a pastor for you somewhere? Don't you want a star preacher?"—A star preacher, you know, is one of the stars that are held in the right hand of Him "who walketh in the midst of the seven golden candlesticks." If there are ministers here this morning who want the right

kind of church, be assured the right kind will be the church the Lord wants you to have. "Take heed therefore unto yourselves," said Paul to the Ephesian elders, "and to all the flock, over the which the Holy Ghost hath made you overseers." I have never been able to understand why anyone should seek for position in the church. I believe that the Holy Spirit Himself, if we are yielded to Him, will find our position, and that He will put us there. And if a man is "set—in the church" by the Holy Ghost, he can withstand all the forces of hell, because God undertakes to stand by His man. And that is true of all the officers of the church. And if we are to be happy and fruitful in our service, we must accept the position to which God appoints us. His plans are already made. We do not need to improve upon them. All we need to do is to find out what His plans are.

"And in those days, when the number of the disciples was multiplied—so that the apostles were not able to give attention to everything—there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." What a strange thing that when God was pouring blessing upon the church, that side by side there began this murmuring on the part of some because their widows were neglected in the daily ministrations. And if you should find that in the presence of some great spiritual blessing, somebody murmurs a little bit, do not run away in a panic. There were murmurers in the apostolic church.

The apostles called the disciples together, and they, without doubt, had sought the mind of the Lord. It is not explicitly stated here that they formally prayed about the matter; but surely we know well that they did. And they said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

Let me here suggest this principle: that life always organizes itself. The apostles did not elaborate a plan of organization on paper, and say, "In order to do the work, we must have this organization, and another society, and so many different committees." Not at all. They let the church grow, and as new necessities arose, they sought the wisdom of God to meet them. And the appointment of the original deacons was the natural result of the development of the church, and of the impossibility of the apostles caring for the temporalities of the church.

And, my dear friends, when the Holy Spirit is in the life of the church, when He is dwelling in the hearts of the members of the church, and the members desire to know the mind of the Lord, the growing necessities of the church will be taken care of. You see some great institution, and you say, "I wonder however that was planned." It was planned only as the oak tree was planned. It was all engendered in the acorn, and as it grew one branch after another developed, and life found its own natural expression. That is all. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that he planted in the house of the Lord shall flourish in the courts of our God." And that is what we want here—a growing church, growing by the power of the spiritual life within it. And as new necessities arise, God will give us the wisdom to meet them. That is how the apostles did it, and that is why these deacons were appointed.

Now, *what were they appointed to do?* Primarily, to meet the need that was expressed by the murmuring of those who were neglected. The apostles distinguished between the ministry of the Word and the ministry to the temporal needs of the church. And they said, "It is not reason that we should spend all our time with these lesser matters, when there are other men among you who may be found to attend to them."

Now, there are business affairs in connection with the church, there are temporal matters requiring attention; but in every church God has His men, His women, divinely qualified for His work. A church does not need to go outside of itself. Within the church itself there are resources, there are gifts adequate to the need of the church in its various stages of development. The main thing is to have the Lord find these people, so that men and women of His appointment may be chosen.

The next question is, *What sort of men were they who were to be appointed?* There are three things specified here.

First, they were to be *men of honest report*—men of good reputation,

men whose characters, whose daily conduct and conversation were such that they would never bring reproach upon the church.—That is a very common-sense requirement; because the church is a witnessing body: we are here to witness to the truth of the Gospel. We are to prove to the world that Jesus Christ lives, and we are to prove Him by showing that He is living in us. The church's mission is to demonstrate the truth that there is a Saviour Who can save men from sin, and Who can cause men to grow up into Himself. And if the officers of the church do not exemplify that Gospel, who will? Above all things, the officers of the church must be men of honest report, against whom no one will ever be able to point the finger of reproach and say that they in any circumstances acted in a way that was unworthy of the church they professed to serve, and the Lord to Whom they profess to be subject.

But *why should they be "full of the Holy Ghost"?* Their primary business is just to serve tables; they are to attend to the temporal needs of the church. Ah! But the apostles had learned that the church is a spiritual institution. The Apostle Paul said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Then in that early day, it is said that they "did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." These people never sat down to the table to partake of their daily meal, but there was a great gladness in their hearts. There was a savour of Christ about them in all that they did. And if they were to teach the widows to "eat their meat with gladness and singleness of heart, praising God," they needed the Holy Ghost; because it is no easy thing for a widow sometimes to eat her meat with gladness, especially if she has no butter on her bread! She needs the instruction and inspiration of somebody who has learned God's secret if all of life is to be spiritualized. Of course, in that day life was not as complicated as it is to-day. The church has, naturally, grown, and conditions of life have changed. But if the things which come within that general category of the temporal interests of the church are to be properly attended to, they must be superintended by men of honest report, who are full of the Holy Ghost.

These men were to be not only full of the Holy Ghost, *but of wisdom!* that is to say, there are men to whom God has given wisdom: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; \* \* \* dividing to every man severally as he will."

So they said, "In choosing these men, look for three things: first of all, they must be men of honest report, of good reputation; they must be men full of the Holy Ghost,—spiritual men, dominated by the power of God; and then they must be men to whom God has given the gift of wisdom—men of sound judgment, men of spiritual perception, men who know how to distinguish between things that differ, men of discriminating judgment, men of wisdom." And the Word says that "the saying pleased the whole multitude." Why not? We ought to be pleased with such a proposal. And we should come to the Lord, and say, "Lord Thy men are here. Find them for us, for we want Thy will, and Thy glory in the life of this church." "The saying pleased the whole multitude"—there was absolute unanimity in accepting the apostolic command.

They found seven men, therefore, and the seven deacons were appointed. We know nothing of five of them after their appointment. But that is a very common practice of the Holy Spirit in the Bible. The Lord lays down a certain principle, and acts upon it; and then He gives us an example of its operation.

He tells us, first of all, therefore, the story of Stephen, as though He would say to us in this late day, "I will give you an example of the result of following my plan. Here is the story of Stephen." Stephen was one of those amiable men who thought that nothing mattered, that the main thing was to shake hands and be on good terms with everybody; always to be very careful and diplomatic; to maintain peace at any price? Certainly not! Stephen began his ministry, strangely enough, by disputing with certain of the synagogue, by standing and contending for the faith. And I would remind you that the first martyr to the faith, the first man who sealed his testimony to the finality of the Christian revelation with his own blood, was a deacon!—Not

an apostle, not a pastor, not a teacher, primarily; but the first man who gave his life for the faith was one of these first seven deacons.

The other example was that of Philip, who displayed a great evangelistic gift. Think of it, a deacon out after souls, a deacon actually trying to lead people to Christ! Well, that is what deacons are for; that is why they should visit the widows. And Philip went down to Samaria, and Samaria received the Word of God. Then you remember how humble this man Philip was. For when two of the apostles went to his assistance Philip was not offended. He did not turn around and say, "What did you come down here for? I can run this affair." Not at all. He was the sort of man who desired God to be glorified, and the work of God to prosper. And he obeyed the voice of the Lord, and later he left Samaria, and went down to the place that was desert. Philip was a personal worker as well as a preacher of the Gospel. It is on record that he joined himself to the Ethiopian's chariot, and explained to him the Scripture, and that he baptized him in the name of the Lord.

The Apostle Paul gives us, in the verses I read, from the first of Timothy and the third chapter, the characteristics of a deacon in detail. I want to publish this sermon in *The Witness* and if possible send it to the whole church before the Meeting on Friday. And I venture to ask you to read it, to put the Scripture before the Lord and ask Him to give us all the judgment to discern, among the men of this church, those who answer to this description. And no matter who he is, if he is the closest friend you have, do not dare to think of putting a man in the position of deacon who does not correspond, in some measure, to the principles laid down here.

A deacon, then, "*must be grave.*" That does not mean that he must never have a smile; that he must be gloomy, not knowing how to laugh, nor having any wit or humour about him. That would rule Brother Greenway out; if that were the interpretation. (Laughter.) It does not mean that at all. It means that a deacon must be reverent; a man who has a due appreciation of the values of life, a man of serious purpose, a man who has learned what it is to live and to live before God. You cannot imagine Stephen or Philip, under any circumstances, ever dishonouring their Lord by giddy, flippant, foolish talk—mere silliness—which characterizes, too often, not only deacons, but preachers. Let us by all means be happy; but there is foolish talking and "jesting which is not convenient;" there is a superficial view of life that disqualifies a man for exercising a spiritual influence over his fellows. One of the happiest men I ever knew was a certain minister. He is now an old man; but he is always one of the jolliest men, bubbling over with humor. You cannot be in his presence without being filled with holy merriment. Once when I was with him in a company of other ministers, and we were all in a happy mood, happy as they were in the father's house when the prodigal came home "and they began to make merry," right in the midst of it, almost before the laughter had died away, this very happy man said, "Now brethren, let us talk to the Lord." And immediately he was in prayer, and carried us into the seventh heaven. That is what it means. The deacons must always remember that they are the Lord's representatives.

Further, they must be "*not doubletongued.*" The word literally is, doubleworded." Now, I think it may mean this: not a man who reflects the opinion of the last person with whom he has been talking; not a man who has one word on his lips after talking with Mr. Jones, and another after talking with Mr. Brown, and still another after talking with Mr. Smith; until no one knows where he stands, or what he believes. I have in my mind a man who has many excellent qualities, but this one serious defect. I have talked with him about a certain matter, when he acquiesced in everything I said, and gave me the impression that he was in perfect agreement with my point of view. But talking with another person holding entirely opposite views to mine ten minutes later he would agree with him just as completely; so that neither of us knew which view he accepted or whether he really agreed with either. I believe that is what this Scripture means—"not doubletongued"—not carried about by the last person who talks to you, but a man who has his own convictions of truth, and has the courage of his convictions. I think it means also, *just plain sincerity*—not two-facedness. There are people who from sheer weakness, want to be agreeable with everybody. Such weakness, however, has in it an element of selfish unwillingness to be unpopular. But such a man in an official position in the Church of Christ is bound to lead that church to

disaster. It also means that a deacon's speech should be consistent with the dignity of his office. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." If you know of any man in this church—I do not believe there is one, but—if you know of any man in this church from whose tongue a word has fallen dishonouring to Jesus Christ, bordering upon coarseness or vulgarity, cut off your right hand before you write his name on the ballot for a deacon. The man who rises in prayer-meeting and says "Hallelujah! Praise the Lord!" who talks to God, and gives his testimony, must have the same testimony in his business, the same testimony in all the relationships of life. Out of his mouth there must not proceed blessing and cursing: his conversation must "be always with grace, seasoned with salt." I cannot understand some men who call themselves Christians who seem to feel that in certain associations all restraints are to be thrown off; and that conversation is permissible that in other company would be considered inappropriate. Remember, the Christian must live his life before the great Head of the Church, and no word must fall from his lips that he would not have the Lord Jesus hear: "Not doubletongued."

"Not given to much wine:" It means literally what it says; but it means more: it means a man who is not dominated by the carnal mind: "To be carnally minded is death"—the minding of the things of the flesh is death; the body must be kept under. The Apostle Paul says, "I keep under my body, and bring it into subjection." And the man who would serve the Church of Christ must be a man who has learned to mind spiritual things. "Not given to much wine." Another passage parallel to this, is,—*"Be not drunk with wine . . . but be filled with the Spirit."*

Here is another negative—"Not greedy of filthy lucre"—not covetous; not a grasping man; not a man who is so determined to get more that he will turn a sharp corner in his business. "Not greedy of filthy lucre"—a man who is not enamored of "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life." He must not be a worldly-minded man, but he must have learned "to set his affections, not on things on the earth."

Then we have another positive—"Holding the mystery of the faith in a pure conscience." Whom does it describe but one who is passionately in love with the Gospel? one who has received "the faith once for all delivered to the saints"? What does it mean but that he is one of the saints to whom the faith has been delivered? He has bought the truth and has resolved that he will not sell it. He is like Stephen. Surely, it is not a man who will come up to his pastor when he has been pleading with souls to repent, or when he has been warning others against the tides of worldliness and unbelief,—not one who will come up to his pastor, and say, "Now Pastor, do not worry about these things. We do not want any contention. We want no controversy here." Surely not a man like that! But holding "the mystery of the faith" as something that has been delivered to his keeping from God Himself, and for which he will die, if need be, rather than surrender it. But it says, "Holding the mystery of the faith in a pure conscience." That is to say, the faith of his head and of his heart must be related to his life. He must be a man who translates into his everyday life the truth which he professes. He must be a man whose doctrine is in his hands, and about his feet, and in his home,—everywhere—as well as in his head and upon his lips. As far as I can see, it does not say anything at all about his being a man of great mental capacity. Other things being equal, let us have that: he must be a man of wisdom. But some of the most ordinary men, who never did excel in the things of the world, who could never occupy a commanding position in the world of business,—some of the most ordinary men have the shrewdest judgment in spiritual concerns. They have that "wisdom that is from above, which is first pure, then peaceable"—mark that! not the wisdom of the diplomat, of the tactician, not peace at any price, but—"the wisdom that is from above, which is first pure, and then peaceable." *Nothing is said about the man's worldly position.* It does not say that you ought to ask, first of all, what the man's income is, and what kind of house he lives in, and what neighborhood he honours with his presence—not a word about his social position. He may have been the humblest in the land; but if he is "grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience," however humble his position he is fit to be a deacon.

*"And let these also first be proved."* Do not sit down and say, "I think I

know how to read character. I think I have my man, and he will fit admirably." No: in effect this text says, "Do not be guided by superficial judgment: let these first be proved."—Let them serve in the ranks first, and then when they have demonstrated that they possess these qualities, let them be appointed to the office of a deacon.

Again: "Even so must their wives be grave, not slanderers, sober, faithful in all things." Well, if we take it as it stands, I think that is of value. But many expositors agree that here we have a description of the deaconesses; for the same word may be used to describe both, and we know there were deaconesses in the early church. Phoebe is described as "a servant of the church," or a deaconess. A deaconess or deacon is a servant, not a master; a minister is a servant, not a master. We shall fulfil the scriptural requirement as we serve. What must the deaconess be? They must "be grave"; and all that is true of the deacons must be true of the deaconesses, in that respect. And then, "not slanderers." The deacons, "not doubletongued"; the deaconesses, "not slanderers." What does it mean? Just this: that any one who is appointed to office in a New Testament church should have enough religion to control his or her tongue. "The tongue is a little member . . . and it is set on fire of hell. Behold, how great a matter a little fire kindleth!" "Not a slanderer," not given to saying unkind things about other people; not poisoning the mind of one person against another; not "a whisperer who separateth chief friends"—not of that disposition at all. But one who feels the responsibility resting upon her, and, therefore, speaks as in the presence of God: "Not a slanderer." In the selection of deaconesses, be careful that you select women whose "speech is always with grace, seasoned with salt."

Remember that I am giving you the Word of God. I am concerned for the spiritual future of this church, because God has taught us some lessons, at least, although we have been slow in learning. And, I believe, He is leading us out to a new beginning upon New Testament principles. Let us therefore abide by the teaching of the New Testament, and be guided by the judgment of God in these matters. "Even so must their wives be grave, not slanderers, sober, faithful in all things"—women of poise and of balance. In a word, what is necessary in the deacons is also necessary in the deaconesses, allowing for the differences between men and women.

There is one other word here; added almost as though specially brought to the apostle's mind by the Holy Spirit—a sort of postscript. He says, "Let the deacons be the husbands of one wife, ruling their children and their own houses well."—That is, consistent in their domestic relations; ruling their children, not being ruled by them. Now, mark that! whether you are a member of this church or any other church, as you value the interests of the Church of Christ, never appoint a man to the position of a deacon who is ruled by somebody else. "Ruling their children and their own houses well." The same quality is necessary in the minister. You remember what it says: "One that ruleth well his own house, having his children in subjection with all gravity:" (for if a man know not how to rule his own house, how shall he take care of the church of God?) If a minister or a deacon cannot direct his own family; if he has not sufficient influence over his own children, and over his own wife, too, occupying his divinely given place as the head of the house, to rule his own household,—if those who know him best do not accord him that place, then how can he hope to occupy that place in the church of God? Great damage is often wrought in the church by men in official positions whose office is used to express the whims of their wives and children. "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

I ask the membership of the church to pray very earnestly that the Lord will direct our judgment; and that when we come to our Meeting on Friday night, we may come in a spirit of subjection to God, ready to receive and follow the leading of His Spirit; so that through our collective judgment He may find in this congregation the men and the women whom He wants, whom He has qualified in some measure to be deacons and deaconesses. We are not to look for perfection; but no man should be elected a deacon who does not possess each of these qualities to at least some degree. Nor should any man refuse to accept office because he feels that he does not possess these qualities in a superlative degree. On the contrary, you will generally find that the men who think they possess them, and who therefore desire office,

are the very men who do not fulfil these requirements. You nearly always find it is the modest man, who feels he is not fitted for the position, who most nearly approximates the New Testament standard.

A body of spiritual believers who seek the mind of the Lord will certainly be led to make the right choice of men and women for office. And if we have such men and women, of honest report, full of faith and of the Holy Ghost and of wisdom, nothing shall be impossible. For when such deacons had been appointed, although the church had grown before and "the disciples were multiplied," it is said that "the disciples were multiplied greatly in Jerusalem." May the Lord lead us all to an understanding of His holy will.

## CHURCH NEWS.

**Women's Mission Circle.** The regular monthly meeting of the Women's Mission Circle will be held in the church parlor Thursday afternoon, May 3rd at 3 o'clock. The subject will be our lady missionaries in Bolivia; Mrs. Frank Shields and Mrs. M. Fahey having charge of the programme. Let there be a large attendance of the ladies of the church and congregation to hear of the work being done by these noble women who are sacrificing so much to give the Gospel to the people who sit in darkness in Bolivia.

**Is This a New Movement?** The Apostles did not laboriously lay plans for the conversion of the Gentiles: they entered the doors which the Holy Ghost opened. Thus we should ever be on the look-out for indications of God's leading. Last week we received a letter from a prominent Toronto lawyer who is a regular reader of **The Gospel Witness**. He is not a Baptist but is a devoted follower of Christ and a lover of God's Word. Speaking of the message in **The Witness** of Feb. 18, "A Vicious Proverb vs. A Victorious Prophecy," he says: "It is just the message for these days. It ought to be widely distributed, and I should be glad to help in this. I enclose a cheque towards such a purpose, and shall be glad to give more if others will help."

Will others help? Is this the Lord's way of telling us to start a fund for the publication and distribution of tracts for the times? An occasional sermon might be put into tract form; but ought we not to have other and shorter tracts specially designed to meet the peculiar need of this strange day of unbelief in which we live? Pray over it; and if you feel this to be of the Lord, send a contribution—no matter how small, as your way of saying you would like to help in such a way. The writer of the letter referred to adds: "As I happen to be here I send a list of clergy and ministers here, and should be glad if you would send a copy to each." The letter is from Bermuda. Let us consider whether God would have us start a Christian Literature and Tract Department. If so, He will provide the means.

**Last Sunday.**—Fine congregations were present, and God was in the midst. Five were baptized in the evening.

**The Last Lecture for the Season** was delivered by the Pastor Tuesday evening. The Parlor was packed, and God was wonderfully present. This completes the promised course of ten lectures. Tuesday's lecture will be on sale next week. The whole course may be obtained at the office for one dollar, or any single lecture for ten cents.

**The Pastor Goes to Texas.**—The Pastor leaves on Monday for the Christian Fundamentals Convention at Fort Worth, Texas, where he will give an address on Wednesday, May 2nd. From there he will go to another point in Texas for several addresses at a Bible Conference, and on May 10th to Kansas City, Mo., where he will give the Sunday evening address, May 13th, at the meeting of the Baptist Bible Union of North America. He expects to be home again for Sunday, May 20th. He will be grateful for a place in your prayers, that the power of the Holy Spirit may accompany his messages.

## The Church Calendar

**Sunday.** For the week beginning Sunday, April 29th, 1923.

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

10.30—Monthly 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. Baptism will be administered.

Wednesday—Junior Service—7.15.

Tuesday, Thursday and Saturday, 8 o'clock—Meeting for Prayer.

Thursday, 3.00—Women's Mission Circle.

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

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

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