

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. 1

The Jarvis Street Pulpit

"THE LORD IS RISEN—AND HATH APPEARED."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, April 1st, 1923.

(Stenographically Reported)

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

"Saying, The Lord is risen indeed, and hath appeared to Simon."—Luke 24: 33, 34.

“**W**HAT if our dead could come back to us again?—not with diseased, emaciated, infirm, decrepit bodies, but with bodies aglow with health, with all the vigor of youth and invested with all the attractiveness which once they possessed in the days of their strength. I think a sanctified imagination is sometimes very useful. Have you ever tried to enter into the experience of the mother of the young man of Nain? He was probably the only man who ever walked home from his own funeral. What a wonderful experience that must have been when Jesus took the young man by the hand and lifted him up and delivered him again to his mother! I can imagine that it was impossible for her to find language with which to express the joy into which she had entered to the mourners, who, in sympathy, were accompanying her to the burying place where she might bury her dead. I have tried sometimes to picture myself as one among the company at that supper at Bethany, where Jesus came to sit with those he loved, where Martha served, and where Lazarus was one of them who sat at the table with Him. You remember Tennyson's picture of the scene?—

When Lazarus left his charnel cave,
And home to Mary's house return'd,
Was this demanded—if he yearned
To hear her weeping by his grave?

"Where wert thou, brother, those four days?"
There lives no record of reply,
Which telling what it is to die
Had surely added praise to praise.

From every house the neighbours met,
The streets were filled with joyful sound;

A solemn gladness even crown'd
The purple brows of Olivet.

Behold a man raised up by Christ!
The rest remaineth unreveal'd;
He told it not; or something seal'd
The lips of the Evangelist.

Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

What a marvellous experience that must have been! And I suppose we who have lost loved ones have sometimes dreamed of the joy we should feel if in health and strength and beauty they could suddenly come back to us. Nothing else would be of interest to us but the presence of those whom we have loved and lost awhile. Can we enter into the experience of the disciples who had learned to love Jesus Christ? It seems to me that they must have loved Him more than they had ever loved any one else, for never was there another half so lovely or loveable. No mother ever loved her child as they had learned to love Jesus, although they did not know it. They were like some children who do not know how much they love their mother until they have laid her in the grave. But when He was gone, when He had bowed His head and given up the ghost, they followed Him weeping as He was laid away in the rocky sepulchre; they saw the stone rolled against that sepulchre and sealed with the Roman seal, and Roman soldiers set on guard at the grave; and they turned their weary way home again; the moon and every star were gone out of the heavens, and the world was dark indeed. "We trusted that it had been he which should have redeemed Israel" they said, but they knew not the scripture that He should rise from the dead. And the hope that had been rising within them during these years of companionship with Him, the expectation to which His gracious teaching had led them,—all these things were destroyed; Jesus was gone, and in the darkness they were utterly dismayed.

But what if our dead were to come back? It would be a solitary rejoicing. I wonder when the news was spread abroad in Nain that that widow had received her son restored to life again, if there was another widow mother who said in her heart, "I wish the Man of Nazareth could have met me when I was going to the grave; but He did not. I left my boy there, and he is there still." Perhaps there were some in Bethany who almost envied Mary and Martha their joy when the news spread abroad that Lazarus was alive again, that he had come back from the grave, that he was sitting there at home with his sisters. There were other bereaved homes in Bethany. Somebody said, "Ah yes, it is all very well; Mary and Martha are to be congratulated, but alas, alas, mine has not come back. Our family circle is still incomplete; our loved ones will not return." I was in London on Armistice day. The armistice was to become effective at eleven o'clock; but there was no official announcement that it had been signed. Great London went on about its work as though nothing were happening. There was a very tense feeling; you could feel it in the very air;—we could feel a tenseness about everybody's spirit; and just at eleven o'clock the streets suddenly became alive, and boys rushed everywhere crying their papers. There was no premature announcement in London. They did not do as they did in America, announce it two or three days in advance. Not until the armistice became effective, and the last shot had been fired, was the official announcement released that the war was over, so far as actual fighting was concerned. But now suddenly, as I have said, the streets of London became like a rushing, raging, torrent; people came down from their offices, out of their stores, men in their shirt-sleeves, women from the factories; they climbed on taxicabs, horries, and everything on wheels, and in fifteen minutes it seemed as though all London had suddenly gone mad with joy. Just at that hour I got down from a bus to get a paper, as the people began to give every possible expression of joy. As I got to the sidewalk and was getting a paper, I observed a little woman in black, in mourning robes—I shall never forget her. She did not buy a paper; she knew what had happened. But as the significance of it all seemed to come upon her, she covered her face with her hands, and broke into a paroxysm of grief. I did

not ask her why she wept; I knew! I knew that she was saying in her heart about somebody, "O that he were here to share the joy of the victory he helped to win." It was by the blood that someone she loved had shed that that day of victory had dawned at last.

But, my brethren and sisters, the resurrection of Jesus may be everybody's victory; it may be everybody's joy; for He was the representative man, our federal Head, the second Adam, the Lord from heaven, Who came to be a quickening spirit: "For as in Adam all die, even so in Christ shall all be made alive."

Two people have just heard the news, and late as the hour is they retrace their steps and hasten back to Jerusalem to those whom they think would be interested in the story. On arrival they find the eleven and those that were with them assembled behind shut doors for fear of the Jews. As they quietly come into that company they find that they are all talking, they are all filled with joy, they have one theme, they are saying, "The Lord is risen indeed." That was the theme of the Apostolic Church. No sooner had they learned the truth than it monopolized their attention; and in that first gathering of the disciples after the resurrection they had nothing else to talk about but the resurrection: "The Lord is risen." And they said, He "hath appeared to Simon." That was the proof of it.

I. I say that THE RESURRECTION OF OUR LORD JESUS WAS THE THEME OF THE CHURCH, that was the great story they had to proclaim. On the day of Pentecost that was the burden of Peter's sermon, that the One Who had been crucified was risen again, and had ascended to God's right hand; and that the gift of the Holy Ghost was the evidence, the proof of His resurrection: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Then if you follow the succeeding chapters of the Acts of the Apostles, you will find that it is said that the apostles "preached through Jesus the resurrection from the dead." "With great power gave the apostles witness of the resurrection of the Lord Jesus." They did not speak so much about the crucifixion, they spoke of the resurrection as interpreting the significance of Christ's death. The crucifixion of Christ was a fact known to everybody, but the resurrection of Christ was a divine revelation given only to those to whom He had appeared. And the New Testament Church conceived it to be its mission by the power of the Holy Ghost to bear witness to this great central, cardinal, truth, that Jesus is risen from the dead. And from then until now that has been the theme of the Christian Church. Men have turned aside from it sometimes to talk about other matters; but the one message of the Christian Church is the message of resurrection: and we ought to preach it, not merely on Easter Sunday, but whenever the gospel is preached, because there is no gospel without it.

Now why did they lay special emphasis upon the resurrection of Christ? In the first place, it *invested His teaching with divine authority*; it established the truth of His testimony; it clothed every prophecy which He had uttered with new importance; it gave to every word that had fallen from His lips the authority of divine approval. Every word that Jesus had uttered came back to these disciples; by the ministry of the Spirit in their hearts they were reminded of what Jesus had said, and they believed the Scripture and the word which Jesus had spoken. I venture, therefore, to remind you of the importance of holding fast to the great truth of the bodily resurrection of Christ. I am not at all surprised that it should be the object of attack as every other doctrine of the gospel is attacked, for "if Christ be not raised, your faith is vain; ye are yet in your sins." That is the great message which we all must deliver if we are to give due authority to the teaching of our Lord Jesus Christ. You will remember how in one of His parables He described a man in the other world who asked that somebody be sent to his five brethren "lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets; let them hear them." But Dives answered, "Nay, father Abraham; but if one went unto them from the dead, they will repent." They ought to believe if one had actually passed through the experience of death and returned from the other world with a message as to conditions obtaining there, rising from the dead, reappearing in his own body, unmistakably identified as the one who had died, and had been raised again,—such an one would be heard, one might suppose, as no one else would be heard. And if it could be announced that a man who had died and had been buried

and the third day had risen from the dead, that such an one would stand in any place in this City at any hour of the day or night, such a multitude of people would flock to hear what he had to say that there would be no other attraction even in these modern days that could for a moment successfully compete with the supreme attraction of a voice out from among the dead. And yet that is the very testimony of the Gospel. Our Lord has answered the demand of Dives; He has come from the dead to tell us of the things of God.

The resurrection was the complement of a supernatural birth. The supernaturalism of the Bible is nowadays very generally rejected; but this is all focused, at last, not upon the inspiration of Scripture—that is only incidental, that is only part of the road that leads up to the main citadel of truth: the supreme thing is the Person of our Lord Jesus Christ,—whither He has gone, and whether He will come again; and it is therefore not at all surprising that the fundamental truth that Jesus came into this world, not by a process of natural generation, but that He was born of a virgin, begotten of the Holy Ghost,—that that should be the truth which the devil everywhere denies. I read recently of a professor who said, "Yes, I believe that the doctrine of the Virgin Birth is what the scriptures teach, and when I teach the scriptures that is what I teach; but I do not understand it, and I prefer to say that I believe in the incarnation." But the scriptures teach that Jesus was an entirely unique character, that He came into this world as no other man did ever come into this world: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." He was supernaturally born, He lived supernaturally, He wrought supernaturally, He manifested at every step of the way the powers of Deity, and at last He said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." And when He said that, nobody understood Him, nobody could comprehend the tremendous truth He uttered. He went to the cross, and down into the grave; and when at last it was announced, "He is not here, but is risen," with what tremendous significance it clothed His whole life, supernaturally begun, supernaturally ended! We now see that the days of His flesh were but a parenthesis, a manifestation in human flesh of Him, Who is without "beginning of days, or end of life; but . . . abideth a priest continually."

These two truths are complementary to each other,—the virgin birth, and the physical resurrection of our Lord; for if it be true that He was begotten of the Holy Ghost, and that He was begotten again from the dead by divine power, then His is the one authoritative voice in all the universe which should command the attention of all men everywhere. But if you do away with those two cardinal doctrines, then you have reduced Jesus to the level of a man; you have robbed His testimony of all authority; you have classed Him among the sages who have uttered words which are wise, and which men may follow; but He is not a voice from God. No wonder that the Apostolic Church gave witness of the resurrection; for if that can be proved, then every mouth must be stopped, and all the world become guilty before God.

The early Church bore testimony of the resurrection *because that truth gave significance to the death of Christ.* What does the death of Christ mean? A young lady said to me last night, "Some years ago I professed to be a Christian. I knew that Jesus had died, for it was written in the Word; but I had no conception at all of the meaning of His death; I did not know that He had died for me; I did not know that His death had any special value to me." No; there are a lot of people who do not know that; nor can any one know it except in the light of His resurrection. Have you observed in your reading of the gospels the relatively small place which the death of Christ occupies in the teachings of our Lord Himself? It is true it was mentioned. John introduced Him as "the Lamb of God, which taketh away the sin of the world." For a time Jesus said nothing of His death; but from a certain period He began to show to His disciples that He must go up to Jerusalem, and He told them at last in the passage I have quoted that He would lay down His life. He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus uttered these words, but you remember what He said to His disciples: "I have yet many things to say unto you, but ye cannot bear them now. How-

belt when he, the Spirit of truth, is come, he will guide you into all truth,—there is an Interpreter of My words to come; there is to be a further revelation of the significance of My ministry here among you; but if I were to tell you to-day the full purpose of My coming you would not understand it." He said to the Jews, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?" Even His disciples did not understand what He meant; but it is said that when Jesus "was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said." But only in the light of the resurrection did they understand the significance of that prophecy. If He had told them in advance that He was going to die for sinners, they would not have understood how sinners could be saved by a human death; for remember, while some strange things were said about His origin, the truth of the virgin birth was not known; it remained for men of inspiration to draw the veil and write that great and glorious truth. Mary knew that her Son was not like any other son; Mary was never surprised when Deity began to shine out through Him: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory." You will remember it was Mary who said on that occasion, " whatsoever he saith unto you, do it,—after the flesh He is a son of mine, but He is more than a son," although even she scarcely understood: "but Mary kept all these things, and pondered them in her heart." But that great truth was not generally known; and if He were a man, how could man be saved by the sacrifice of a man? But when He had laid down His life, and had taken it again, and was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," they looked back over His ministry and remembered His teaching; they remembered His prophetic utterances about that cross, and how John by inspiration had said, "Behold the Lamb of God, which taketh away the sin of the world." Thus in the light of the resurrection morning, the death of Christ, the cross of Christ, contained a new significance, and the glory of it never faded from their minds. They saw that He was the eternal Sacrifice, "the mediator of the new covenant," that it was His blood that would speak "better things than that of Abel."

My brethren, we cannot rightly interpret the death of Christ apart from His resurrection. You must in a sense read the New Testament backwards to understand it; you must go back from the resurrection to the cross, and from the cross back to His ministry, back to the cradle, back to the prophetic scripture, back to Genesis, and behind Genesis to the counsels of the Eternal, and remember that the Lamb was "slain from the foundation of the world." That is the way to read Scripture. The light of the resurrection certifies the value of His character, and discloses the identity of His Person; in the light of the resurrection we know that "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory,"—just God stooping down, coming into this human life of ours, as a mere parenthesis in His eternal existence.

This Easter truth is not something to be pondered once a year; but must be believed as the surest and most certainly attested fact of history; and it is a message to be proclaimed to all the wide, wide world; because the fact of the resurrection attests in a word the Saviourhood of Jesus. I do not want any better Saviour than that; He is enough for me. When I reflect that He came out of the glory down to Bethlehem, and Nazareth, and Capernaum, and up at last to the holy city and to the cross, and down into the grave, and up again to Mount Olivet, where He spread His hands in blessing, and, ascending, a cloud received Him out of the disciples' sight; and that the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," I want to shout "Hallelujah!" And if the critics come to talk to me about that, I say, "Talk to somebody who does not know anything. Do not bother me. I have the only Saviour I need."

He is the only Saviour we need because He has provided an adequate salvation. Some of us have been blessed, and helped, and strengthened over a number of years, and we ought to be very grateful for it; but we have had little twinges of pain, and we know what it is to be weary; and we know a little of what Jesus meant when He said, "The spirit indeed is willing, but the flesh is weak." We can understand, too, a little, why the disciples went to sleep in Gethsemane, so that when He came He found them sleeping with

sorrow; for we have passed through some of these experiences ourselves. Sometimes we feel, not only that we want to be rid of our sins, but we want to be rid of this body, that sin has so terribly impaired; we feel like birds in a cage, confined,—

“Our souls can neither fly nor go,
To reach immortal joys,”

and we wish that we had a Saviour that would not only satisfy our minds, but that would carry us right back to the beginning of things, and before the beginning, back to God, explaining everything that has come into our lives, and then put our sins away, and restore us to fellowship with God,—and take the sting out of death, and the curse out of our bodies, and remove all the limitations that sin has imposed upon them, and give us each a body that would never give us pain, nor confine the spirit in any way, but a body that would be in absolute harmony with God and His laws.

Now if there is a Saviour anywhere that can save me after that fashion, I, for one, want Him. And when I read the story of Jesus I discover that that is just the very thing that He came to do, to enlighten my understanding, to redeem my spirit, and at last to quicken this mortal body by His Spirit that dwelleth in me. Paul said, “Our citizenship is in heaven—we do not belong here anyway; we belong to another kind of kingdom—from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Well, that is the kind of salvation I want, and that is the kind of salvation I have in Christ Jesus. We all have lost loved ones, and we often wish they were back again. As a minister, I find myself, although it is more than twenty years since he went home, I find myself often waking in the morning with a desire to tell my father something, and then it dawns upon me that he is not here, and I cannot do it. But I have no doubt that some day I shall be with him. Mary said, “They have taken away my Lord, and I know not where they have laid him.” She turned around and saw somebody standing, to her he said, “Woman, why weepest thou? whom seeketh thou?” She, supposing him to be the gardener, saith unto him, “Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.” And the voice spoke again, “Mary.” She turned and said unto Him, “Rabboni. The Saviour I am seeking is here! The loved One I had lost is found.” “Christ the first fruits; afterward they that are Christ’s at his coming.” There is going to be a day when all our loved ones will come back to us; and just as surely as Mary knew Jesus on the resurrection side of the grave, we shall know our loved ones when they rise again:

You have heard of the old minister, a quaint old man he was. He and his wife were getting to the end of their journey, and she was troubled as to which would go first, and what would happen after the one had gone, and whether they would ever meet again. And she said, “Dear, do you think we shall know each other beyond the grave?” “Well,” he said, “do you know me now?” “Yes,” she said. “I rather think so.” “Well, do you suppose we shall be any bigger fools over there than we are here?” That was a very common-sense and straightforward remark; but its logic is irresistible. That, then, was the theme of the early church.

II. And here is THE PROOF OF IT: “The Lord is risen indeed”—“Thank you for the message, sir, but who says so? who is qualified to bear witness to that?” Simon, stand up! He hath appeared to Simon; let Simon speak. It is as though they had said, “There is one in this company who knows that Jesus is risen because he saw Him himself.” The resurrection was not attested by angels, nor by the testimony of circumstances. Read this, story as found in the twenty-fourth chapter of Luke. Two of the disciples, Cleopas and his wife, were on their way to Emmaus, and as they communed together a stranger drew near. “And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?” And one of them said unto him, “Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should

have redeemed Israel, and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive." Well, that is fine, isn't it?—the testimony of angels, who said He was alive. But they were not convinced by the testimony of angels. "And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not." They heard what the angels had to say; they observed the circumstances which seemed to prove that what the angels said was true; but, notice, it is said, "Him they saw not." And because they had not seen Him for themselves, they did not believe. And you remember later "as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." Then they said, "No sleep for us to-night," and the same hour they returned to Jerusalem to tell the story. And as they came into that company where the eleven and others were gathered, they heard the same story: "The Lord is risen indeed, and hath appeared to Simon."

And that is the proof of the resurrection, my friend,—not that angels said it, not that the grave is empty; but that somebody has seen Him, and somebody knows from his own personal experience that Jesus is alive. That is how the truth of the resurrection has been perpetuated from that day until this: Jesus "shewed himself alive after his passion by many infallible proofs. I never feel any great desire to explore the holy places of Palestine. I think perhaps if I had the opportunity I would go; but it has not been a passion with me at all. For I think there is a more convincing proof than the possession of the holy sepulchre. The Crusaders shed much blood, and went back again and again to take possession of the holy sepulchre. What do we want the holy sepulchre for? They saw the sepulchre; they saw the grave-clothes; "but him they saw not;" and no one was convinced by the empty sepulchre, nor by the grave-clothes, nor by the testimony of angels; no one was convinced of the resurrection of Jesus until they saw Jesus for themselves. That was the proof of it; and that is the proof of it still. Hence, it is said that "he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Jesus tarried on this earth for forty days, just to exhibit Himself. He said, "Look at my hands and my feet and my side. I want you to know that I am alive. That is what I am staying for. It is all ordered of the Lord; and when you have all seen me, and you are all sure, then I am going back to my Father, and you will see me no more. And I will pray the Father, and he shall give you another Comforter, Who will know the great truth you know, and will help you believe the truth that I am alive." Therefore He tarried forty days, and returned to His Father. And I rejoice in this, that the mightiest exponent of the doctrine of the resurrection was one who did not see Jesus in the days of His flesh. I wonder why the Lord did not select Peter to write the fifteenth of I. Corinthians; I wonder why He did not select John? The mightiest argument was written by the pen of Paul. You will remember how he begins that chapter, "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures;" and that He was seen of this one and that one, and of above five hundred brethren at once, and then, "Last of all he was seen of me also, as of one born out of due time. I was qualified for my apostleship by a special revelation from heaven, and I saw Jesus."

And it is possible to see Him still. It is just as possible for you to see Jesus as it was for John to see Him. No man has ever preached the gospel with power and effectiveness until he has seen Jesus. I cannot tell you how; but I have seen Him, though not with these eyes. I am absolutely sure; I have no doubt about it at all. I know that Jesus is alive. It would not disturb me for a fraction of a second if I were informed that all the presses of the world were busy turning out a book that would prove that the body of Jesus was still in the sepulchre. I should not be disturbed because I know better. My Saviour is not there: "He is not here; for he is risen." I know that because I have seen Him. We are ourselves living witnesses of the great truth that the Saviour lives. There are young men here who are going to preach. I wonder what you would have thought if on that evening you could have come into

that company; if you had been the two, for instance, who had seen Him on the Emmaus road, and you could have come into that little meeting with the eleven and the others, with your burning message that you had just seen Jesus on the road, that He had been with you in your home,—how would you have felt, coming with such tidings, had you found that company of people who professed to love Him discussing what some Greek philosopher had said, or talking about the prospects of the Roman Empire, talking about mere things; and if on your giving your testimony Simon had said, "Oh, yes; by the way, I saw Him too." Can you conceive of it? What are we to understand when we see great churches engaged in talking about something else than this great and tremendous fact that Jesus is alive? There is nothing else in the world worth talking about; there is nothing else in the world that can thrill men as this old story of the resurrection; nor is there anything that a heart-broken, sin-cursed, bereaved, disappointed world, needs to know so much as this, that life can be lived over again, the past blotted out, the years that the locusts have eaten restored, and heaven brought down to us again; all because Jesus lives.

Will you try from this Easter morning to make every morning of your life an Easter morning, and every evening of your life an Easter evening? Will you live in the consciousness of His presence, and walk and talk with Him every day, so that you will have a testimony from your own burning, joyous, experience that you know Jesus is alive? If you do, nothing can stand against your testimony. It will be again as it was in apostolic days. If people will go back to the simplicity of the gospel, and will be content to deliver the simple gospel in the power of the Holy Ghost, it will prove still to be "the power of God unto salvation to every one that believeth."

The Pastor's Thirteenth Anniversary.—Tuesday, May 15th, completed the Pastor's 13th year of ministry in Jarvis St. Church. The Pastor was in Kansas City, Mo., addressing the Baptist Bible Union of North America on this date, but the love and loyalty of his people was expressed when the large congregation Sunday evening, May 13th, authorized Deacon Greenway to dispatch the following telegram: "Beloved Pastor:—The church and congregation of Jarvis Street send loving greetings on this, our thirteenth anniversary as Pastor and people. We recognize in you one whom the Lord delights to honor, and praise him for all He has accomplished in and through you. We assure you of our unabated love and esteem, and our determination to stand by you in the defence of the Gospel. Our united message to you is III Epistle of John, verse 2: 'Beloved, we wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.' Daniel 10: 19: 'O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong.'"

We rejoiced thirteen years ago when Dr. Shields came to us, and felt God had guided us in our choice. To-day, we appreciate more fully his ministry; and in welcoming him back to his own pulpit, after three weeks' absence, joyfully begin another year of service under his leadership.

The church's deep regard for Mrs. Shields was also shown by the sending of a basket of roses, together with a letter expressing regret because of Mrs. Shields' long illness, and the earnest hope that she may soon be among us again.

The Church Calendar

Sunday.

For the week beginning Sunday, May 20th, 1923.

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

10.30—Communion Service.

11.00—Public Worship. The Pastor will preach.

3.00—The Bible School will meet.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship. The Pastor will preach.

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

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

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

Wednesday, 8.00, Prayer Meeting.