

The Gospel Witness

PUBLISHED WEEKLY.

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

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PASTOR AND EDITOR

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

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No. 3

The Jarvis Street Pulpit

CONTENDING FOR THE FAITH.

An Address by the Pastor.

Delivered in Jarvis Street Church, Toronto, Sunday Morning, May 20th, 1923.

(Stenographically Reported)

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude, 3.

THERE are many of us here who can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." We do not know all that we desire to know about Christ, nor all that we expect to know of Him; but we do know that He is the Son of God, that He was begotten of the Holy Ghost, born of a virgin; that, with the Father and the Holy Spirit, He is Himself God. We know that He "died for our sins according to the scriptures," as our substitute, "the just for the unjust, that he might bring us to God." And we know that if men would be saved, they must repent and believe the Gospel, and by the power of the Holy Ghost be born from above. We know also that our Lord Jesus is coming again. We do not know when; but we know that some day He Who once walked this earth will come to this earth again in literal bodily form, and that He will take to Himself His great power and reign. And because we know Jesus to be God, we know that this Bible is the inspired and infallible Word of God. We have no doubt of it. We have not learned all that this Bible has to teach; but we are confident that we need no other revelation than that which God has given to us within these pages, that this is "the faith which was once for all delivered unto the saints." I trust we shall all be progressive Christians, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ; but I hope we shall never be progressive in the modern sense, of requiring some further revelation than that which is germinally contained within the pages of this Book.

The text which I have read to you this morning teaches that it is the duty of those who thus know Christ to contend for the faith—not only to believe, but to believe it with such a deep and unwavering and courageous conviction that they will hold fast the faith of the Gospel in the face of all those who would seek to pervert the right ways of the Lord. Thus to contend for the faith is very unpopular in our day. There are some who say, "We have no objection to your positive proclamation of the things you believe,

but you must leave other people alone; you must not warn people against what you conceive to be the errors of the day. Just believe and preach your own views, that which you conceive to be the Gospel. It is no part of your duty to contend for the faith." The disposition nowadays is to drift with the tide, to accept the will of the majority, to find the easy path, and to eliminate the cross from Christian experience. The cross, in the view of some, has its place as a means of salvation by and by, but they do not desire to be crucified by it now. I believe that God has set us together in this place for the defence of the Gospel; that we are here to contend for "the faith which was once delivered unto the saints." And so far as the Pastor is concerned, he is determined more than ever to withstand the opposition of science falsely so-called.

I have said this as a reason for my telling you a few things about my visit of three weeks to the Southland.

It was my privilege, first of all, to speak with others at the Annual Meeting of "The World Conference," as it is called, "on Christian Fundamentals," at Fort Worth, Texas. On the programme there were speakers from all parts of the American Continent and from the Old Land. It is an interdenominational organization, and had its origin about five years ago, and it has held conferences all over the American Continent and in Canada, setting forth the great fundamentals of the faith.

It was my privilege to speak twice in Dallas in the First Presbyterian Church, on a Thursday evening and a Sunday evening. Two weeks ago to-day I spoke at the First Baptist Church, of Fort Worth, an enormous building, with a membership of upwards of six thousand. I saw with my own eyes four thousand six hundred and thirty in attendance at the Sunday-School. I saw what I had never seen before, at twenty minutes past nine in the morning, a number of policemen directing the traffic for several blocks, when the traffic consisted of people going to Sunday-School! The policemen were on duty from a little after nine o'clock in the morning until, I suppose, nearly one o'clock, until the crowds had cleared away. And for several blocks round about that church on Sunday morning, no motors are allowed to pass unless they are going to church, the traffic is so dense. That church had an experience just like we had, and ten years ago that Sunday-School was smaller than ours. Yet God has blessed the work in a marvellous way, and in all departments of that School they gather about the Bible; they have no Sunday-School helps; every teacher and every scholar carries a Bible, and they study the Bible only. In the Young People's building I saw nearly twelve hundred young people between the ages of twenty and thirty. And the most wonderful thing of all was that they all came to church. The School was not dismissed, but at 10.45 began to pour into the auditorium until that great building was packed to the roof with grey-headed people, grandparents and parents, young men and maidens, and all the way down to the primary classes. And it was my great privilege that Sunday morning to preach to them all. I do not know how many there were, four or five thousand anyhow—men and women and boys and girls—and I do not think I ever had a more attentive audience in my life. I came away with the conviction that that is the kind of Sunday-School the Lord wants us to have in Jarvis Street, and I believe we can have it.

I went to another town in Texas on the Monday, two weeks ago to-morrow. I have had a few unusual experiences, but I had never had one like this before. It was a town of about nine or ten thousand; but at ten o'clock every store in the whole town locked its doors for the people to go to church, and that on a Tuesday morning! I had the privilege of speaking to storekeepers and clerks and bankers and business men of all sorts who came to church for that one hour in the forenoon. Then in the afternoon I delivered the same simple message to four or five hundred High-School students, for a lot of the people were determined that the School should hear it. On Wednesday morning when Dr. Riley spoke, the whole town went out of business again and went to church. So that you see there are some places in the world where the Gospel is still honoured. That Southland is a wonderful land. The Baptist of the Southern Convention number in church membership upwards of three millions—that is, white Baptists. And nearly all the coloured people are Baptists. They number into the millions—I do not know how many. Some body asked a coloured man how it was that all the coloured folks in the South were Baptists. And he said, "If you give a coloured man a Bible and n

a Baptist every time." Well, at all events, there they are, serving the Lord and following the Lamb.

From there we went to Kansas City, where we held the first meeting of the Baptist Bible Union of North America. There were representatives from every state in the Union, from California to Massachusetts, and from the Gulf to the Canadian Border. We gathered in a great tent where there were thirty-five hundred seats. We had a little wet weather. Notwithstanding that, we had great crowds of people at all services.

Now I want particularly to speak to the members of this church, and to other friends who are here, about the work of the Baptist Bible Union. We are proud of the name of Baptist, or proud, at least, of our history, of what Baptists have stood for in time past. And yet, perhaps, there is no denomination that has more sadly departed from the faith in recent years, than the Baptist Denomination, in the Northern States particularly. The Northern Convention represents a membership, I believe, of nearly two millions, and this Convention is meeting in Atlantic City next Wednesday. Our colleges and universities in the Northern States have been almost entirely captured by Unitarianism. The Chicago University, nurtured by the Rockefeller Trust, which beyond any question is the most gigantic corruption fund that ever cursed the Christian world—the Chicago University is the hotbed of this infidelity. There are a few men who have passed through that University without being contaminated; but the majority of them become apostles of Modernism. And this accursed thing, for it is from hell, beyond any doubt, has managed to secure a place in the official life of the Denomination. And there is growing up an ecclesiasticism which threatens to put an end to the independence of the local church. Last year a regulation was passed at the Northern Convention for the standardization of the ministry. A certain committee was appointed for every state, before whom every minister must pass, and by whom every minister must be approved, or else he would have no standing in the Baptist Denomination. Those committees will, of course, be made up of modernists; and any man who fails to meet the committee's standard, is required to take a prescribed course of reading, which also will be modernist from beginning to end. And only by bowing to these committees are men to receive standing. And so the effort is made to strangle the life of the churches, to control every church, and every minister, and to make it impossible for any man who stands for the faith to receive acceptance anywhere. A similar regulation has been adopted by the English Baptist Union, and I suppose we may expect something of the sort to be proposed in Canada before long.

In the Southland it is not so bad. The Southern Baptists have stood squarely for the faith. They have been blessed with some great leaders, like the late Dr. Gambrell, and Dr. T. T. Eaton, and others—men who have contended for the faith. Southern Baptists have grown enormously, and are the leading denomination in that Southland. I was told that churches of one thousand members were common, and churches of two and three thousand members were not very rare. But even in the South the modernist propaganda is being aggressively carried on. It is finding its place in some of their educational institutions. Baylor University has had to dismiss several professors. William Jewell College, not far from Kansas City, recently dismissed a Baptist professor, who after his dismissal became pastor of a Unitarian church in Chicago. He went to his own place; that is where he belonged.

And we have the same thing in our own country. Some of the theological institutions in this country have altogether sold out to modernism. I have no hesitation in saying that at least one of the denominations in this country, judging by its official pronouncement, has wholly given up the belief in the inspiration and authority of Scripture, in the doctrine of the Virgin Birth, in the vicarious Atonement, in the necessity of the new birth. Our own institution, I believe, is sounder theologically than any institution in the country. But even in McMaster University the doctrine of Evolution is being taught, and that is, in my judgment, absolutely anti-Christian. It ought not to be permitted in any Christian school. And there is need all over this land for some sort of concerted effort, on the part of those who believe the truth, in this great work of contending for the faith.

Now the great problem which has faced Baptists is this: How shall we do it? Ought we to withdraw from our respective denominational organiza-

tions? Ought we to withdraw from the Convention to which we belong? And some very earnest and zealous souls have said "Yes. Let us by all means withdraw, and start an independent movement of our own." Some of us believe that is just exactly what modernists want us to do. For example: to begin right at home, McMaster University was established for the propagation of the principles which are written into the Trust Deed of this church. McMaster University was endowed by a man whose money largely contributed to the erection of this building. What for? For the propagation of Baptist principles. And that money belongs to the Baptist Denomination, and I for one do not propose to withdraw and to surrender it to liberal control—not for a minute. This so-called liberalism seeks to possess itself of every church. There is no church on this continent becomes vacant anywhere that modernists do not, immediately seek to fill its pulpit with one of their mouthpieces. Every effort is made to capture the churches, and to capture the educational institutions. Modernism does not build churches, it steals them; Modernism does not build colleges, it steals them; and uses the institutions that were established for the propagation of the doctrines of Christ to destroy the very foundations of the faith. As far as I am concerned, I will have no compromise with this enemy. I have declared again and again that I have resigned from the diplomatic corps; I am a soldier in the field, and as God gives me strength, everywhere, as long as I live, in the Name of the Lord, I will smite it, and I will make it as hard as I possibly can for any liberal professor to hold his position; it will not be my fault if he does not get out of a job. I propose to do everything in my power to overturn the seats of the mighty. You may call us what you like, but we are determined to stand for the faith of Christ.

Now because of that a company of earnest believers in the United States conceived the idea of forming a Baptist Bible Union. The object of the Union is to establish, first of all, a fellowship among all believers. We have adopted a Confession of Faith. Now that, of course, is an outrageous thing to do in this day, for Baptists to believe something! Modern Baptists talk about "Baptist liberty," and in their conception Baptist liberty means liberty to deny everything for which Baptists have historically stood. We believe in liberty, too. I believe that any man ought to be permitted to be an Unitarian if he wants to—an Unitarian preacher, or professor. If he does not believe in the inspiration of this Book, I do not think anybody ought to try to compel him to believe it. If he does not believe in the Deity of Christ, I do not think he should be put in gaol. He should have the fullest liberty of conscience, and liberty to preach his Unitarianism if he wants to, or any other kind of ism. Baptists have always stood for soul liberty. But we think that such Baptists as deny the fundamentals of the faith, and who are Baptists only in name, ought to have liberty to preach Unitarianism at their own expense! If a man wants to be an Unitarian preacher, I do not think anybody ought to muzzle him; but if he is an honest and honourable man, he will say, "This is a Baptist church. I am no longer a Baptist. You get a Baptist preacher to preach to you, and I will go out and preach my Unitarianism elsewhere." No honest man has any right to remain in an institution and receive a salary from that institution when he has changed his view and holds a position which would destroy the very institution he is expected to serve. So we do not propose that these Baptist colleges and Baptist churches on this continent should be abandoned to the enemy. We propose, on the other hand, to fight on all fronts for the repossession of our inheritance.

At this Baptist Union a Council was formed, composed of representatives from all the states in the Union, and we hope shortly to have representatives from every province in Canada, and an Executive Committee consisting of eleven men. And I want you to understand that this new fellowship is attracting to itself, not the weaklings, but the strongest men, pastors of the largest churches in America: Dr. Riley is one member of the Executive; Dr. A. C. Dixon; formerly pastor of Spurgeon's Tabernacle, is another; Dr. J. Frank Norris, pastor of the great church at Fort Worth, of which I have spoken, is another member; Dr. Neighbour; Dr. Van Osdel, of Grand Rapids, and several of the strongest men of the South are also members of the Executive. The purpose of the Union is to gather to itself every Baptist church in America—the Baptist Convention of Canada, the Northern Convention and Southern Convention—who will adopt the Confession of Faith, who will declare that there are some great truths they believe, and they will stand by them to the

end. It is our hope to enroll thousands of Baptist ministers throughout Canada and the United States, and to co-operate with each other in every possible way in this great work of contending for the faith. Already we have some of the great journals of the South who will lend us their hearty co-operation. One man came forward with the first contribution of a thousand dollars toward the establishment of a paper of our own. Thus the movement has already begun on a magnificent scale.

The Southern Baptist Convention met in Kansas City on Wednesday, May 18th. Monday and Tuesday, ministers who could not leave their pulpits over Sunday, began to pour into that City. It was my privilege on Tuesday evening, to speak on the work of the Baptist Bible Union to a great audience of three thousand people, at least, fifteen to eighteen hundred of which were Baptist pastors.

This then is a great work in which we are engaged, and I feel sure that this church will rally to the support of it. I want to read you two or three resolutions which were passed at that first meeting to show you what this Bible Union proposes to do. I think it will be a matter of encouragement to a great many people who have felt, perhaps, that this apostasy was so widespread that it was difficult to find people any longer who would stand for the faith. Let us remember that in the days of Elijah the Lord had His seven thousand, and He has great multitudes of people to-day who are standing for the faith once for all delivered.

We were glad to have with us one who came across the sea from Paris, France, to attend the meeting of the Baptist Bible Union in Kansas City, Pastor Bloucher, son-in-law of the great Dr. Saillens. He is pastor of a Baptist church in Paris. They were receiving support from the Northern Baptist Convention of America, but certain conditions were imposed upon them which made it impossible for them to exercise a free ministry in the Word of the Lord, and so they separated themselves from the Convention and began the erection of a building of their own. They have the basement erected, and the Baptist Union at Kansas City undertook responsibility for the raising of thirty thousand dollars for the erection of that Baptist church in Paris, France, that will stand in the heart of that great city for the same things that are so dear to us, and for which we are trying to stand here in Jarvis Street. I hope that we shall have a part in raising that thirty thousand dollars. I hope that we shall be able to take a practical interest in that orthodox Baptist church in France.

The following is a resolution that was passed on the subject of Evolution:

Whereas, the unproven hypothesis of evolution is being increasingly advocated in the name of science, thereby deceiving the unsophisticated undergraduate of the day into a supposition that it is an established verity, and

Whereas, many professors in our state and increasingly in our denominational schools, having themselves been prejudiced in their student days in this direction, are now telling our sons and daughters that this theory is demonstrable and ought to be accepted, and

Whereas, the theory itself, in addition to being unscientific, is unscriptural, anti-Christian and even atheistic in its entire nature and tendencies,

Therefore Be It Resolved, that we, The Baptist Bible Union of America, in session in Kansas City, Mo., this 15th day of May, 1923, declare our unqualified opposition to this God-dishonouring, Bible-denying, man-degrading doctrine, and we call upon the taxpayers of this and other states to exercise their inalienable rights as citizens in protesting such teaching and if need be in serving injunctions against such teachers on the manifest legal grounds that this teaching is by nature and character a false religion, and to instruct in it is contrary to the constitution of the United States.

We further plead with those professors in our Baptist schools who have been inoculated with this virus, not to spread the unholy contagion among students committed by godly parents to their care. We appeal to the Boards of Governors of our denominational schools to investigate the entire teaching force with a view to discovering who in the force adopts this anti-Christian philosophy and removing every such professor from his chair.

We declare it our conviction that only such a course of conduct can save these schools to our denomination, and that unless this cleansing be quickly accomplished, the discrediting influence of this doctrine will so far cripple the schools retaining it that even years will scarce suffice to save it from an utter rejection by believing men. We plead with people of great means and generous spirit who love God and seek to advance the cause of Christ in the earth, to withhold all gifts from any and every Baptist college that permits this pernicious heresy, and we call upon the Boards of the Canadian, Northern and Southern Baptist Conventions to recognize the fact that with a budget which combines missions in a common treasury with schools standing for such anti-Christian philosophy, it is impossible for conscientious Christian men to continue contributions to the budget itself until there is a complete divorcement between the Mission Board involved and the school thus smitten.

We further remind our Baptist brethren of the fact that the Mission Boards are to a large extent shut up to the sources of supply provided by our colleges and theological seminaries, and that unless both these institutions of higher education, including even schools of second grade, are freed from the utterly destructive influence of evolutionary

interest in and fellowship with the great cause of missions so named. As members churches that are known to be liberal in their contributions to all Christian calls, we plead earnestly for relief from the intolerable situation now confronting us, which compels either to withhold funds we would gladly give, or contribute them to a cause we believe to be not only dishonouring to, but a fresh crucifixion of Christ.

In moving the adoption of this resolution, I move that a copy of same be ordered sent to every Baptist Educational Institution and to every Baptist Mission Board of the North American Continent.

I also want to read to you another resolution entitled:

Resolution Condemning the Apostasy of Dr. Cornelius Woelfkin, a Leader of the Northern Baptist Convention, Adopted by the Baptist Bible Union of America:

WHEREAS at the meeting of the Northern Baptist Convention, held in Indianapolis at its Eighth Session, Friday, June 16th, 1922; a motion was proposed that the Convention recommend to the local Baptist churches within the bounds of the Convention the adoption of the New Hampshire Confession of Faith; and

WHEREAS the Rev. Cornelius Woelfkin, D.D., of New York, moved as a substitute for the said Confession of Faith, a motion in the following terms:

"The Northern Baptist Convention affirms that the New Testament is the all-sufficient ground of our faith and practice, and we need no other statement;" which motion was carried by a vote of 1264 to 637;—

The New Hampshire Confession of Faith is a confession of faith upon which nearly all the Baptist churches of America have been established. It is an interpretation of the New Testament to which Baptists have subscribed. At the Indianapolis Convention a motion was proposed asking the Convention to recommend the adoption of that Confession in all the churches representing that Convention. When Dr. Cornelius Woelfkin came before that great assembly and moved as a substitute a motion to the effect that "the New Testament is the all-sufficient ground of our faith, and practice, and we need no other statement," a great host of orthodox people said, "We can't vote against that without voting against the New Testament." But what did Dr. Woelfkin mean? What did the modernists mean when they said, "We stand upon the New Testament." Let us see:

WHEREAS the mover of the said motion affirming acceptance of the New Testament the said Dr. Woelfkin, preaching in the Park Avenue Baptist Church, April 29th, 1922, declared (according to a report in the New York Tribune which was followed by its publication in the same paper the next day of a personal interview in which the said report was not repudiated) his belief that

(1) Baptists should abandon the practice of requiring baptism by immersion on profession of faith as a term of church membership, which step he believed logically followed his own church's practice of open communion; and that

(2) Baptists need a greater tolerance for the various sects springing up at the fringes of the older churches, which sects he says he does not regard as heretical mentioning as among them Spiritism and Christian Science; and that

(3) He declares himself to be "a modernist out and out, as opposed to Fundamentalists and Traditionalists," and that

(4) He is in step with Dr. Harry Emerson Fosdick; and

WHEREAS Dr. Woelfkin, as the mover of the said substitute motion must be regarded as the chief interpreter of the Convention's action in rejecting the New Hampshire Confession of Faith for the motion proposed by himself, to which action the Northern Baptist Convention still stands committed; and

WHEREAS the said mover of the said motion affirming acceptance of the New Testament as the all-sufficient ground of faith and practice now proposes that Baptists

(1) Consent to the neglect of the New Testament ordinance of believer's baptism, and

2. To the practice of open membership; and

3. Expresses sympathy with the anti-Christian cults of Spiritism and Christian Science; and

4. Declares himself a Modernist out and out as opposed to Fundamentalists and Traditionalists; and that

5. He is in step with Dr. Fosdick, the said Dr. Fosdick being on record denying practically every fundamental doctrine of the New Testament and of Evangelical Christianity;—Let me here remark that

Dr. Harry Emerson Fosdick is a professor in Union Theological Seminary was a Baptist, is now preaching in Fifth Avenue Presbyterian Church, New York. And as this resolution states, he is on record as having denied every fundamental of the faith. He does not believe in the Virgin Birth, in the Deity of Christ, in the vicarious Atonement. He believes in the doctrine of Evolution. And Dr. Woelfkin, who last year said, "I stand on the New Testament" now declares, "I am in step with Dr. Fosdick." We have had ourselves an example of how men driven into a corner can profess their orthodoxy, and

"I'm a poor sinner, and nothing at all;

I was asked by the Chairman of the Board of McMaster University what was going to do with a testimony like that, and I said, "I will tell you, sir, what I believe about it. When that man stood on the platform at the Walmer Road Convention and denied that he had described John's Gospel as "discredited and discarded," as the late Mr. W. F. Hayden swore Prof. Farmer had reported he had done, I believe he competed successfully for a certain pre-eminence in religious history hitherto occupied by one named Ananias."

That is what I believe about him, and I don't care if you publish that to the whole wide world. I can no longer accept the word of a modernist. He has the mind of a Jesuit. He will say anything to gain his point. As I heard Dr. Thomas, of London, say, "They seem to have two compartments in their brain that are utterly unrelated. They can think one thing with the one, and something entirely different with the other, and see no inconsistency in their contradictory views."

I have read the preamble, here is the resolution:

THEREFORE BE IT RESOLVED:

That the Baptist Bible Union of North America, in Conference assembled, hereby declares its uncompromising opposition to the theological position taken and announced by Dr. Cornelius Woelfkin, and to which the Northern Baptist Convention stands implicitly committed until it shall officially declare itself to the contrary; and

That we place on record our conviction that Dr. Cornelius Woelfkin's repudiation of these fundamentals of the Baptist position while at the same time professing adherence to the New Testament furnishes one more example of what, in the nature of the case, Modernism, when it is finished, must bring forth; and that Dr. Woelfkin's pronouncement, like a bugle blast from an enemy's camp, should summon all Bible-loving Baptists to arms more earnestly than ever to contend for the faith once for all delivered to the saints; and further

That we declare our determination not to withdraw from the various Conventions represented by our membership; but on the contrary with renewed vigour to endeavour to purge our beloved denomination from such heresies, which, if unchecked, must inevitably destroy the foundations upon which Baptist churches rest; and further

That we do hereby solemnly declare that loyalty to the Gospel of Christ and to the Christ of the Gospel compels us firmly to resolve to refuse henceforth to contribute to funds administered by rationalistic modernist officials or used in any way for the propagation of rationalistic modernist principles; and that we will contribute to the funds of only such Conventions, Associations, or missionary, or educational boards and institutions as shall unequivocally avow their hearty allegiance to the great fundamentals expressed in our Confession of Faith;

And finally,

We joyfully declare our unwavering confidence in the power of our God and Saviour to bring this battle for the Faith to a successful issue; and while praying that God will either, in mercy, bring apostates of the Baptist name to repentance and renewal of faith, or that He will in mercy to the souls of men stop the mouths of those who would pervert the right ways of the Lord, we pray for ourselves, and for all who love our Lord Jesus in sincerity and truth, that God will give us grace courageously and at all costs to contend for the Faith of Christ.

I want to ask—although I know I have it—the support of this church in this great battle for the faith. We have only just begun. More and more we shall find ourselves attacked as we stand for the truth. There is a little matter that I suppose I ought to tell you. It was against my judgment, but at that great meeting in Kansas City they insisted upon electing the pastor of this church as President of the Baptist Bible Union of America. We shall have a lot of fighting to do, and you may expect to read all kinds of denunciations of everybody associated with this great movement. But we believe that God is raising up a great army of defenders of the faith, which soon will be numbered by the million, and that out of it may come a great spiritual awakening that will sweep this continent, and result in a return on the part of many to the great fundamentals of the faith.

I have said this this morning because I want to put it in "The Witness." I want these resolutions to be printed in "The Witness" so that everywhere our own constituency people may know about this new movement. And I want to invite your earnest intercession day by day for blessing upon this work. The first meeting of the Executive will be held in Grand Rapids, Michigan, on Monday, the eleventh of June. We are going to gather together for a week of prayer—these eleven men—to seek the mind of God, and to lay plans for a continental war upon Modernism. We shall have to raise funds, utilize newspapers, to do everything possible to root out of these places men who are seeking to turn away believers from the faith. But we believe we shall have success only as God the Holy Ghost gives us wisdom and strengthens our arms. We ask you all, and all readers of "The Gospel Witness" to pray without ceasing that God's blessing may rest upon the Baptist Bible Union of America. May the Lord bless us every one.

CHURCH NEWS.

Last Sunday morning we had the largest 10.30 Communion Service we have ever had. Let next Sunday's Communion be larger still. How? By every one being present who was there last Sunday—and you—if you were absent besides.

The Prayer Meetings.—These are of all services the most important. Tuesday's was one of the very best in attendance and interest, and in the spirit of prayer. Prayer is absolutely essential to our church life, as it is to the spiritual life of the individual believer. As summer approaches let us pray more earnestly.

The Gospel Witness.—Monday afternoon the office received a cheque for \$75.00 for twenty-five subscriptions to "The Witness" to be delivered at our address. The Lord be praised. Don't forget to pray for the printed word for money for the printing. Not a week passes, indeed, scarcely a day passes without our hearing of blessing upon "The Witness." Our readers will greatly encourage us by writing us when they find the message useful. At least send us a postcard.

Our Summer Activities.—The Pastor does not expect to be away during the summer. He believes the summer to be one of the best seasons for Christian work. He hopes that those who are not planning to be out of the city will be led to co-operate in a vigorous evangelistic campaign especially during August. Pray about it.

Don't forget to pray for the Church Treasury. Day by day the church is given her daily bread; and day by day she must pray for it. It is sweet to trust the Lord for everything.

Thursday, 3 pm.—The closing meeting for the season of the Women's Mission Circle will be held. The subject will be New Ontario, and the speakers Mrs. L. F. Shields and Mrs. Jennings. Collectors please report.

JARVIS STREET CHURCH DIRECTORY.

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The Church Calendar

Sunday For the week beginning Sunday, June 3rd, 1923.
10.00—Prayer Service in the Church Parlor, Mr. George Greenway.
11.00—Public Worship. The Pastor will preach.
3.00—The Bible School will meet.
6.00—Prayer Meeting in Church Parlor.
7.00—Public Worship. The Pastor will preach.
8.30—Communion Service.
Tuesday, Thursday and Saturday, 8 o'clock—Meeting for Prayer.
Thursday, 3 o'clock, Women's Mission Circle.
The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.
Evangelistic Service, conducted by W. L. McKay—7.00.
Wednesday, 8.00, Prayer Meeting.