

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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The Jarvis Street Baptist

A HOLY WAR

An Address by Rev. T. T. Shields, D.D.

Delivered at the Conference of the Baptist Bible Union of North
America, Kansas City, Mo., Tuesday Evening, May 15th, 1923.

"And of the Gadites there separated themselves unto David into the hold to
the wilderness, men of might, and men of war fit for the battle, that could handle
shield and buckler, whose faces were like the faces of lions, and were as swift as
the roes upon the mountains."—1 Chronicles 12: 8.

TRUST I shall not seem to be wanting in modesty if I express my great ap-
preciation of the honour and privilege accorded me in being named as the
first President of the Baptist Bible Union of America. I am at a loss to
know why the thought of my brethren should have turned to me, especially
I represent so small a part of the Baptist constituency which this Bible
Union aims to serve. I have wondered whether those who took the initiative
this proposal designed to announce to the Baptists of America by my election
at the Baptist Bible Union is not in any sense intended to be a divisive
movement. For if any such movement were contemplated, it would be folly
select a Canadian to lead an organization in dividing the great host of
Baptists in the United States. Only the assurance of the co-operation of men
immeasurably my superiors, and the conviction of the need of such an organiza-
tion as this to unite the Baptists of America in a great stand against the
forces of Modernism, could have induced me to accept what, in view of all the
circumstances, I believe is a very responsible position.

As a member of the Baptist Bible Union, I make no apology for making
text from the Bible the basis of my address to you this evening. The verse
I have read belongs to the period in David's history when he still "kept him-
self close because of Saul the son of Kiah;" when, though the anointing oil
had been poured upon his head, he was not yet recognized or acknowledged as
the Lord's anointed by the majority in Israel; and when he manifested him-
self to the few as he did not unto the many.

"MEN THAT HAD UNDERSTANDING OF THE TIMES."

This period was a time of great perplexity in Israel's history, when man's problems of national importance, and of social urgency cried aloud for solution. That day, without doubt, produced its theorists, even as doctrinaires are produced by the circumstances of our day. Some there were, however, who are described by the pen of inspiration as having "understanding of the times, to know what Israel ought to do." These men did not waste their energies on secondary matters, but went at once to the root of all national ill. To them the discernment was given to see that the solution of all problems consisted in putting the right man upon the throne. They argued that if the Lord's anointed were made king, God's pleasure would rest upon him, and under his leadership the nation would be brought into a condition of national prosperity. They, therefore, banded themselves together "to turn the kingdom of Saul to David according to the word of the Lord." Among them were the Gadites described in the verse I have selected as a text.

THE GOSPEL IN THE OLD TESTAMENT.

Students of Scripture will readily recognize in David a type of our Lord Himself. And if we believe that the plan of redemption was not an afterthought, but had its birth in the mind of the Eternal before the worlds were made; if we believe that the Lamb was slain from the foundation of the world, that we are redeemed "with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God,"—if, I say, we believe this, we may expect to find some pre-intimations of the principle of the Incarnation in the Old Testament; and we shall not be surprised to find so large a part of the Bible taken up with the biographies of men who were themselves lesser and imperfect incarnations of that great body of truth which finds its complete and final revelation in Jesus Christ. Hence, many of the Messianic psalms which find their fulfillment in the Person of our Lord, had their historic basis in the experience of David. There is, to say the least, an interesting analogy suggested by the chapter of history to which this text belongs. For as God took away His Spirit from Saul and turned the kingdom from him to David, so ultimately the god of this world is to lose his dominion, and the kingdoms of this world are to become the kingdoms of our Lord, and of His Christ. Not yet is Christ universally acclaimed as the Lord's Anointed. Still His right to universal pre-eminence is challenged; and in this dispensation of grace He manifests Himself to such as believe on Him as He does not manifest Himself to the world. And while our David thus keeps Himself close beneath the spiritual Saul, by the attraction of His personality, by the quickening and directing power of the Holy Ghost, there are those who separate themselves unto Christ as the Gadites separated themselves unto David. I wish, therefore, to use this bit of history to illustrate the characteristics of those who are thus called by divine grace to become God's instruments in turning the kingdom unto "great David's greater Son."

SEPARATED MEN.

The Gadites, then, were SEPARATED MEN. They had formerly acknowledged Saul as king and had yielded to his authority. Now they separated themselves from him unto David, and received orders from David only. A Christian discipleship means nothing less than that, to be separated unto Christ. It will be vain for us to contend for the faith, to insist that the Bl

is the Word of God, if we do not find in that Word the authority by which our own lives are regulated. And if the church is to be a militant army it must also be separated unto Christ. Nothing is more necessary in our day than that we should recognize in the church the Headship of Jesus Christ. Where this principle is applied in the life of the individual and in the life of the church, it will effect a wondrous transformation; we shall be different from other people. Too generally, to-day, the church is governed by worldly standards; many of the methods by which it seeks to accomplish its work have been borrowed from men of the world. The church's progress is largely measured by standards related to things visible and temporal. And each church is accorded its standing, denominationally, by the measure in which it conforms to worldly standards of value. To be separated unto Christ means to be separated from considerations of worldly honour and preferment, and to be shut up absolutely to the Word and the Will of our Lord.

SEPARATIONS OF THE GREAT WAR.

I have a vivid recollection of seeing the military trains leave Charing Cross and Waterloo stations in Old London during the War. I saw officers and men standing on the platform with their wives and children and other loved ones about them. And as the warning signal was given these splendid men each took his wife and his children into his arms, and often as tears streamed down their manly faces bade their loved ones good-bye. And after the doors of the carriages were closed, and the train began slowly to move out, I have seen them stretch out their arms that the wife and mother might once more put the baby into the father's arms for a parting kiss. In those great days, yes, GREAT, though terrible, no one was ashamed to shed tears. But why did these men go? Was it because they did not love their wives and children? Certainly not! It was because they loved duty more. And for the sake of the world's freedom they separated themselves even from those they loved the best that, unhindered, they might, amid scenes of blood, do their utmost to preserve the liberties of the world. And if we are to make progress in the world, the Lord's same principle must be applied, and the same spirit must be exemplified. I have observed that in church relationships and in denominational affiliations men's conduct is often determined by family and social influences. Students and professors who themselves are personally loyal to Christ spring to the defence of some professor who denies all the essentials of the Christian faith, just because they like the man.

PUT CHRIST BEFORE FRIENDS.

The time will come, my brethren, when we must separate ourselves unto Christ, when we must put our loyalty to Him before denomination, or church, or school,—yes, indeed, before wife and family, and before life itself. Jesus meant nothing less than this when he said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

THE PRINCIPLE OF PAUL.

It was by this principle the Apostle Paul became the chiefest of all the apostles. He was "separated unto the Gospel of Christ." I have never read any critic who put a low estimate upon Paul's influence. Indeed, he is singled out for special attack; and there are those who contend that the Gospel

According to Paul is quite different from that which was preached by Jesus. Friend and foe will admit that he was a man of a high degree of intellectual culture, that he was a man of great natural powers, of massive mind, and of whose powers had been trained and disciplined to the utmost. There was time when he thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth. But to what extent did he separate himself unto Christ when he learned that Jesus was the Son of God? Let him answer himself: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imagination and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Thus in the intellectual, as in all other realms, Paul made Jesus Lord. And only as we make Jesus Christ Lord in the realm of the intellect, as in all other departments of life, shall we be fitted to serve him in this holy war.

The Christian Church has come to a place analogous to the military situation in France in March, 1918. Not until all units of the Allied armies were made subject to the control of one master-mind did we obtain the victory. And the great need of the hour in every Christian church, as in the life of every believer, to-day, is that Jesus Christ should be recognized as Lord. When thus we have unity of command, we shall have victory.

PAYING THE PRICE.

Again: These were MEN WHO DID NOT HESITATE TO MAKE GREAT SACRIFICES. They "separated themselves unto David into the hold to the wilderness." Those who were gorgeously apparelled, and lived delicately, were in king's courts. Only the heroic spirits who were willing to surrender every consideration of personal comfort followed the Lord's anointed into the field. And the same spirit of sacrifice is necessary in the Christian Church to-day. I heard one say some years ago that the greatest enemy of the Christian Church to-day is the love of comfort. Personally, I would rather have a soap-box for my pulpit and the curbstone for my platform, with absolute freedom to declare the whole counsel of God, than be pastor of the richest church in the world with such freedom denied me. If the Baptist Bible Union is to exercise its function and accomplish the work which many of us believe God has ordained it shall do, we who constitute its membership must resolve to put principles before policy and to do that which is right without counting the cost. Our Lord suffered without the camp, and we must follow Him bearing His cross, going with Him even "into the hold to the wilderness." We shall not exchange the comfort of a safe neutrality, and the immunity of an armistice for the trench and dug-out of the soldier in the field.

MEN OF MIGHT.

Once more: These Gadites are described as men of STRENGTH—"men of might." And I should like here to call your attention to one peculiarity of David's reign. There were periods in Israel's history each of which was dominated by some one man. In Abraham's day there was no one who could be measured with him. Joseph, too, stood alone in the ministry to which he was ordained. In the days of Moses there were few men of his stature; even Aar displayed great weakness, and only Caleb and Joshua were to be compared any degree with their great lawgiver. But David's day was a day of mighty men. We read a long list of "the Mighty men whom David had" who "attain not" to "the three mighties." David did not make institutions, he made men. He was endowed with a peculiar power, and had the ability to inspire other men with his own heroic spirit. And that, I venture to believe, is the programme of the Gospel. In the beginning, God said: "Let us make man." The programme of the church is to remake men by the power of God. The modern passion for organization in religious matters, for the building of great institutions, and of great ecclesiastical machines, in which the individual is to be subordinated, and, indeed, sacrificed to the institution, or organization, is the very opposite of the programme of the New Testament.

MAKE MEN, NOT INSTITUTIONS.

One of the greatest obstacles in the way of reform in the Baptist Denomination is just here. Baptists are in danger of ceasing to be individualists. Independence of the local church is menaced on all hands, and men, are expected, and, indeed, required to suppress their individualities, even to the extent of stifling conviction, and stultifying themselves in the interests of

organization or an institution. I desire this evening, my brethren, to call you back to the simplicity of the New Testament, and to remind you that what our Lord Jesus needs—if I may reverently speak of His needing anything—in this hour of crisis, is not great institutions but great men. Men of might are needed to press the battle to the gate. Why did Jesus ascend on high and receive gifts for men? Why were the gifts bestowed upon the Church? For a purpose: "For the perfecting of the saints, for the work of the ministry, 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." And why is it necessary that we should have men of might. Let me continue the quotation: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the subtilty of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him, in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

MEN OF WAR.

Our text tells us that these men of war were to be SOLDIERS—"men of might fit for the battle." Every true Christian will discover that the Christian life is a warfare. The New Testament abounds with teaching to this effect; and every line of it is borne out by universal Christian experience. We are admonished to "put on the whole armour of God," for the reason that "we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

REAL WAR.

But I want especially to make application of this principle to the matter at hand this evening, to the work of the Baptist Bible Union. Those who contend for the faith must be prepared for war. It is really no longer a question whether there shall be war between Modernism and Evangelical Orthodoxy: the only question is whether the war shall be all on one side, for Modernism is making war on every fundamental of the faith. Most of us here know that this is a real war; it is a war which has superhuman powers behind it; it is a war which has behind it all the resourcefulness of the Pit. There is no question as to who leads the forces of Modernism. You will have no difficulty in identifying him as the one who was "a murderer from the beginning, and who doth not confess the truth, because there is no truth in him. When he speaketh he, he speaketh of his own; for he is a liar, and the father of it." I do not exaggerate when I say that the deceptions in which Germany proved to be so expert, and the mental reservations of Jesuitism, are the stock-in-trade of those who fight in the modernist ranks.

What then shall our answer be to Modernism's declaration of war? There can be but one answer. The Baptist Bible Union is designed to mobilize the conservative Baptist forces of the Continent, for the express purpose of declaring and waging relentless and uncompromising war on Modernism on all fronts. We are resolved that we will not surrender the faith once for all delivered to the saints.

MEN WHO ARE "FIT"—FOR WHAT?

But these Gadites are described as being "fit for the battle." In the beginning of the Great War, in Canada, as I suppose in other countries, the physical standard for army recruiting was very high; it was a standard to which many who supposed they were physically sound were unable to attain. And up to the end of the war the standard of physical fitness was high, because it was recognized as useless to spend time and money on training and transport to the front men who were not fit for the battle. What is the weakness of the modern church? Just this: that the New Testament standard for manly recruits has been lowered, and people have been received into the church though they were registering for attendance at a summer picnic, instead of registering for active service in a great war.

RECRUITING STANDARDS.

Now the Baptist Bible Union has set a standard for recruits. We have a profession of faith. We do not want any one to join our ranks who cannot subscribe to that Confession. If you believe nothing; or if you believe what

you believe but half-heartedly; if what you believe is of so little value to you that it is not worth fighting for; or if what you hold to be true to-day you hold so loosely that you cannot be sure that you will not believe the opposite tomorrow, you are welcome to go where you can be at home. You certainly do not belong to the ranks of the Baptist Bible Union. We want in this organization "men of war fit for the battle." The Baptist Bible Union is just as anxious to exclude from its ranks religious neutrals and those who are too sensitive to fight as it is to include every Baptist man and woman of this Continent who is profoundly convinced of the finality of the Christian revelation as contained in the scriptures of the Old and New Testaments, and who is determined never to surrender the faith once delivered. And I desire to act this evening as a recruiting agent to call to the colours all men of might, who are men of war fit for the battle.

I must, however, pause to enquire how this war is to be conducted. In the first place, let me say it must be conducted as a war. Our business is fight. Your own Theodore Roosevelt once said: "There may often be justification for not fighting at all. There can never be justification for fighting feebly." The men who have taken the initiative in the formation of this Union are determined to contend for the faith with all the energy that God may give them.

WHAT ABOUT NEUTRALS AND PACIFISTS?

We shall, however, be careful always to distinguish between foes and friends. We do not propose to call down fire from Heaven upon those who do not walk with us, if so be we find them casting out the devils of Modernism in Christ's Name. We shall endeavour also to be patient with neutrals. It must be recognized that as some nations were long in waking up to the world peril at the time of the Great War, so there are some sections of the Christian Church who, while themselves loyal to Christ, have not yet realized to what extent the very foundations of the faith are being attacked. We must exercise every care in dealing with such. For this reason it will be necessary for the Baptist Bible Union to give the fullest information of the extent of the battle and to disclose the purpose of the foe, which is absolutely to banish supernatural religion from the earth.

Our greatest danger is the religious pacifist: the man who while professing to believe the principles of evangelical orthodoxy yet insists that it is wrong to contend for them. Lessons learned in the Great War should prove useful to us in this mighty conflict. The Baptist Bible Union will fight side by side with anyone who is really separated unto Christ, but will not be deceived and armed by a religious pacifism which is only disguised Modernism.

A WORD TO NEUTRALS.

May I venture to pause a moment to address a word to religious neutrals? May I, with all respect, ask them how they can reconcile their neutrality with loyalty to Christ? Do they not know that His virgin birth, His essential Deity, His vicarious atonement, His bodily resurrection, and His personal second advent are all being denied? Is it not time that some great body of believers should rise and say to the forces of Modernism, "You shall not pass?" May I ask our neutral brethren further, what attitude they are going to assume toward us? What have we done to incur your displeasure? Let me beg of you for your own sakes just as much as for ours, do not join hands with the forces against those who would contend for the faith. If an heretical professor or some modernist denominational official should in the future of necessity be singled out by this Union for special attention, what will your attitude be? Will you put loyalty to the institution or to the organization with which you are connected before loyalty to Christ? Remember the famous Dreyfus case in France of twenty years ago, when the French military authorities, in order to cover up the treachery of one of their number, made the innocent Captain Dreyfus a scapegoat; and by covering and refusing to surrender the real traitor in an effort to maintain what they called the "honour of the army" brought France to the verge of revolution. When a Jonah is discovered upon your educational ship or aboard your denominational liner, remember there is one way to get rid of him and only one, and that is to throw your Jonah overboard. The way to victory is always to deal first with the Achan within our own camp. And he is always the worst enemy of an institution or of a denomination who in a fancied but false loyalty seeks to save its honour by giving shelter to one whose principles work its destruction.

A TRAINED ARMY.

is to be observed, also, that these Gadites were MEN OF SKILL. "They handle shield and buckler." They were thoroughly trained in the art of war. When the Great War began Lord Kitchener immediately proposed that the British Government should count on at least three years of war, and begin to train its armies with that in view. And it will be well for the Baptist Bible Union to set before itself the task of raising an army of skilled warriors. This can be done in a month or a year. Therefore, we must prepare for a long war. We must get back to the exercise of a teaching ministry. We must train young people to distinguish between the precious and the vile. "Thy shield, O Lord, shall be my shield and buckler." And only as the men of the army of the Lord, as well as its official leaders, are trained in the use of the Sword of the Spirit, and have their loins girt about with truth, shall we be able to offer an effective resistance to the foe. I believe that the Bible itself is the best answer to all the heresies of the day. Let us train our people in an understanding of the Word of God itself. As members of the Baptist Bible Union let us magnify God's Word, and give it the first place in our ministry. Let us have done with ministering to itching ears, if we have ever attempted it. Others may be left to look after municipal politics, and the fads and fashions of the day: be it our business to drill our people in the use of the Sword.

"FACES LIKE LIONS."

These men, moreover, had faces like lions. I am not now pleading for gentleness; for we must be gentle toward all men, tender and solicitous for the welfare of human souls. At the same time there is need for men of lionlike courage. For only such men can be like unto their Master. I know He is the Lion of the tribe of Judah; but He is also the Lion of the tribe of Man. He is infinitely gracious toward men and women who were sinners; but He is also infinitely wrathful toward those who perverted the Word of God and made it of none effect through their traditions, the vials of His wrath were poured. There are still to be found many orthodox brethren who are extremely careful of the feelings of sentimental people who will petition for clemency on behalf of a murderer who seem utterly destitute of sympathy for his victims. And there are also many ethical professors and preachers, who seem to have no care for the souls they are leading astray. Jesus cleansed the temple with a whip of cords, and we ought to do the same. Toward those who offend one of the little ones who believe in Christ we should be as a lion robbed of her whelps. And toward all men as such, toward the heresies which modernists are so fond of, we ought to assume the attitude of Israel toward the Canaanites, and the Amalekites, and the Perizzites, and the Jebusites, and all the other inhabitants of the land of promise—let us "slay utterly."

RELIGIOUS MOBILITY.

These men were "swift as the roes upon the mountains." An army's effectiveness largely depends upon its mobility. We shall do well to remember that the King's business requireth haste. I believe the Bible Union will prove itself a most effective instrument in the hands of God in this great warfare. The one of this Union, for which we are all responsible, is that it is several months late in starting. We ought to have begun long ago. But being late, we have to make up for lost time. The time to begin a good day's work is now; the day begins. Let us make up our minds that we will be "swift as the roes upon the mountains"; that as the Allies in the Great War pressed forward their service every kind of instrument that would contribute to the mobilization of their armies, so let us seek a holy inventiveness, in order that, if we are ever run like Asahel, we may at least be caught away by the Spirit of the Lord. As Phillip was, that we may be always found in the place where we are

THE MAKER OF MEN.

What shall all this be done? These Gadites were not mighty men in the ordinary sense. What sort of men were they? "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them: and there were with him out of four hundred men." David had the power to make men mighty, and the inspiration of his example these men became invincible. And that is the lesson and a prophecy. Our Lord Jesus can take the poorest material, of

which to make mighty men. Peter quails before the question of a serving girl, but later stands in the presence of the murderers of His Lord and charges them with His crucifixion. The lesson is that we shall be mighty only as we are with us. "The weapons of our warfare are not carnal, but mighty through God." Therefore, while we take unto ourselves the whole armour of God, must remember that the mightiest of all weapons is that of prayer, whereby we summon reinforcements from the skies. Of all things, that is the most important for members of the Baptist Bible Union to remember: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." With our Deacons as Captain of the Lord's hosts let us set the battle in array in the confidence that we shall be made to shout, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The Open-air Work.

The open-air service last Sunday night, held on our own property, was a great success. The platform for choir and speaker is a great advantage, by throwing the hymns on the east wall of the B. D. Thomas Hall with lanterns, everybody in the crowd is enabled to sing. Sunday evening at 7:30, one thousand people listened to the service out of doors. Tuesday evening after an hour's prayer we went out again a little after nine o'clock. Dr. R. Neighbour of Elvira, Ohio, was with us, and delivered a most effective evangelistic address. A large crowd gathered and the personal workers report evidence of the working of the Holy Spirit in the hearts of the people. We are sure conversions will result from that service.

As the building of the platform and other matters have entailed an expense of approximately \$100.00, the Deacons suggest that we inform the people. Contributions will be thankfully received at the office.

Sermons on the Second Coming.

The second sermon in the series on "The Blessed Hope" was preached last Sunday evening. The next will be on the Second Advent the Hope of the Church. The first sermon will appear in next week's Witness, and the other four will follow in regular succession. Many enquiries have been received from out of town respecting these sermons. The five will be sent to any address for fifty cents, and will be mailed weekly.

The Sunday School Picnic.

Shall we ever forget our picnic at Centre Island last year? Perhaps, in any case, it will be eclipsed this year. It will be held in the same place Wednesday, July 4th. Remember, it is for the whole church family. We shall have lots of pure fun, and when the meal and the games are over, we shall have a great open-air service. Reserve the date.

To provide for the expense, contributions will be gratefully received. Envelopes will be found in the pews this (June 24th) Sunday for an offering to the Sunday School Fund.

Open-Air Services Tuesdays and Thursdays.

After an hour's prayer indoors, Tuesday and Thursday evenings, we shall hold open-air services from the platform east of B. D. Thomas Hall.

Next Sunday.

The Lord's Supper will be observed at the close of the morning service, and new members will receive the hand of fellowship.

The Church Calendar

Sunday. For the week beginning Sunday, June 24th, 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.

Tuesday and Thursday, 9 o'clock, Open Air Services.

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

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

Wednesday, 8.00, Prayer Meeting.