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

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The Jarvis Street Pulpit

IF GOD SHOULD LEAVE US FOR A MOMENT?

A Sermon by the Pastor.

Preached in Jarvis Street Church, Sunday Morning, December 14th, 1924.
(Stenographically reported.)

"Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart."—II Chronicles 32: 31.



WE have been studying together this morning the record of the reign of the good king Hezekiah, of whom it is said that "he did that which was right in the sight of the Lord, according to all that David his father did." I am sure we have found it most refreshing after following for several weeks in the tracks of those kings of Israel, every one of whom walked in the ways of "Jeroboam the son of Nebat, which made Israel to sin," for now this morning we are brought into the company of a good man who "did that which was right in the sight of the Lord."

Hezekiah trusted the Lord; he clave unto the Lord, we are reminded; he enjoyed the presence of the Lord. The Lord prospered him, and made him victorious over all his foes. And yet even the best of men may make mistakes; therefore it is never safe to follow implicitly the example of any man, because we are more likely to copy his mistakes than to repeat his successes. Hezekiah was a good man. We read this morning of how he cast himself upon the Lord, having learned the lesson of his own impotence; and in answer to his prayer, he was delivered by the power of the angel of the Lord. And then you read, too, how that when he was very ill, he prayed to the Lord; and the Lord restored him, healed him, and added to his life fifteen years.

Our text relates to another incident. The princes of Babylon had heard of the wonderful things which had been done in the land of Judah; and of how Judah's king had been nigh unto death, but had been miraculously restored to health. So they sent certain of their servants to ask Hezekiah all about it. And this text says that in relation to that particular incident God left him—left him alone—that He might try him, and see what was in his heart. It is

to that story I ask you to give your attention for a few minutes this morning. It is not ancient history. A wonder was done in the land in that day—and wonders will never cease. We have a proverb to that effect. And that is especially true so far as our Lord Jesus is concerned, for His name is called Wonderful; and He is the same yesterday, to-day, and for ever. Therefore, we have a right to expect that wonders will still be "done in the land."

I.

NOW, WHAT WAS THIS WONDER? First of all, *that God had answered prayer*; that man had spoken from earth and had been heard in heaven, and that God, in response to his cry, had done exactly what that poor man asked Him to do. There was a time when the telephone was a wonderful thing, when men looked upon it rather as an interesting toy; and people never expected in that day that the day would come when almost every house in the land would have a telephone. And then we heard of wireless telegraphy; and that was still more wonderful! I remember the sensation created when Marconi reported the first successful transmission of electric signals across the Atlantic. After a while we heard of radio—that the human voice might be heard across the sea. And that is still a wonderful thing. But even that is becoming a commonplace, because it is only man talking to man; but this is still the greatest of all wonders—that men may talk to God in such a way that God can hear them, and answer them. Now that wonder, dear friends, is still being "done in the land"; and many of us here know it. I hope it will never become a commonplace, except in the sense that it becomes our daily experience.

The wonderful thing, in principle, was this, that *there had been a manifestation of supernatural power in a human life*, that a power beyond ourselves, and beyond all human control, had operated in a human life; that God had listened to the cry of His people; and He had touched His servant with His finger, and communicated His power to that life. That is the greatest of all wonders still! It is so great a wonder that that is the one thing that men deny; that is what all the battle is about; that is what all the warfare is over. The men of science tell us that they can understand the telephone, and that they can understand the radio; and they predict other wonderful things that we are going to do ourselves on the human plane. But when we tell them that our God hears us when we pray, and that He comes into our lives, they do not believe that. They do not believe in a supernatural religion at all. And do you know, *the interest in the wonder of the supernatural was never greater than it is to-day?* And that wonder—Praise be to God!—is still being "done in the land."

In this particular case, it was *a miracle of physical healing*. Here was a man who was sick; and he prayed unto the Lord, and the Lord sent him a preacher instead of a doctor. But the preacher told him what to do. He told him to make a plaster of figs and put it on the boil; and that was done, and he recovered. But it was none the less a miracle of divine healing because means were used. I believe in divine healing. And the Bible here plainly says God healeth him. In this particular instance He did use means. A young man wrote me last week. In his letter he said, "I understand that you do not believe in the possibility of miracles in this day." If I did not believe in the possibility of miracles I would close my Bible; I would cease to preach. I certainly believe in the possibility of miracles!—more than that, I believe in the actuality of miracles in this day. I have not a shadow of a doubt that God works miracles in human lives to-day; and further, I believe that God heals. I have not any doubt about it. In fact, I believe that all healing is of the Lord. Even when you have a doctor, you had better pray. I have known many Christian physicians who have accepted their calling as a call from God, and who have exercised their healing ministry in exactly the same way as others have preached the Word; and who know that very often God prescribes the means to be employed in healing.

I believe in divine healing; I believe all healing is divine; and I do believe that sometimes God steps in and works miracles by effecting the healing of the body when human skill is at an end. I do not believe in such manifestations as we had recently in Massey Hall. I do not believe in calling hypnotism divine healing; I do not believe in degrading the religion of Jesus Christ to

that low level. But I do believe that wonders are done in the land still; and that when we are sick we ought to pray just as Hezekiah did, and that God will answer the prayers of His people.

But there is a *still greater wonder than the healing of the body*. I have seen men sick and grow well again; and get out of bed the same old sinners as they went to bed. It is a still greater miracle to change the hearts and lives of men. We have seen that done in the land,—men and women made over by the grace of God in their lives. How many here know that is possible? How many here this morning know that the grace of God can change the heart? What a host of witnesses of this mighty wonder of making men and women "new creatures in Christ Jesus" we have in this church!

And then I think I should be doing wrong if I did not say that we have a *manifestation of this supernatural power in the corporate life of a body of believers, in the life of a church*. I do not need to go back to the Old Testament for a manifestation of supernatural power. We have seen it within these walls. This is a divine workshop: this is a place where God loves to do His wonders in answer to the prayers of His people. When you have seen God answer prayer, you want to pray again; when you have seen one wonder, you want to see it multiplied a hundred fold. And we are ourselves witnesses of that fact, that God does not only answer the prayers of the individual, but the prayers of the two or three gathered together in His name, of the united prayers of those who are His own. The wonder does not belong to the record of ancient history. It is a matter with which, by the goodness of God, we are all conversant in this church, of which we have all had experience if we are Christians—that ours is a wonder-working God.

II.

THERE WERE CERTAIN WITNESSES TO THIS WONDER—the princes of Babylon. They did not know Jehovah; they did not bow their knee to Him. "But," they said, "yonder in Judah something has happened that never happens in the temples of our gods. Judah's king has had an experience to which we are strangers; his God has done something for him. We have prayed to our gods; but we are by no means sure that they ever hear or answer us." And so they dispatched certain ambassadors to enquire of Hezekiah. They said, "Tell us what you know of the supernatural; tell us what you know of this prayer-answering God, of this wonder-working God. We should like to know something about it." They actually dispatched ambassadors to make enquiry about that thing! The lesson I want to bring home to you is this, that whenever God works wonders, there are always some witnesses standing by to observe it. The Psalmist prayed: "Lead me in a plain path, because of those that observe me." Someone was looking on all the time; and so he said, "Lead me in a plain path because of the witnesses with which I am surrounded."

And to-day there are observers who are interested in the supernatural. Let me remark again for emphasis, that there is nothing of such commanding interest to-day as a manifestation, an unmistakable manifestation, of supernaturalism. If the humblest man, who could scarcely do more than stammer, were to become the channel of a supernatural power, he would become more attractive than the most eloquent preacher in the world. That is why the Devil imitates the supernatural; that is the philosophy of spiritism, and all these imitations—they are counterfeits of genuine religion. "The magicians did so with their enchantments." But oh, my brother, if God answers your prayer, there is someone not very far from you who would like to know about that; if it be really true that you have learned how to call down God's blessing, there are multitudes of impoverished lives all around you who would like to have your secret; if it be so that your heart has been changed and your mind renewed, then there are men and women, boys and girls, who would like to know something of the wonder "done in the land." There are always witnesses, always enquirers.

III.

Now, let me come to a very practical application in this matter. Look at THE WARNING INVOLVED IN THIS PARAGRAPH, in Hezekiah's record. Good as he was, great as he was, faithful as he was, "in the business of the ambassadors of

the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him." God does sometimes leave His people—to try them. Have you ever been left alone by the Lord? I remember reading in Mr. Spurgeon's autobiography, a record of one of his very early experiences, when he was a young man of about twenty-one or twenty-two, and his fame was spread abroad. All England was talking about this youthful preacher, and wherever he went thousands of people gathered to hear him preach. In one of the cities of the midlands there was a great service, and Mr. Spurgeon preached. But he was without power; and writing of that service shortly after, he said that on that occasion God left him. He said he was conscious of the withdrawal of the Spirit's ministry; but he was not conscious of any reason for it in himself. He had prayed about it; but the Lord had left him to himself on that occasion, and he said that he learned a lesson which he never forgot. But in the reports in the daily papers of that service, how they ridiculed the preacher! "And so," they said, "this is the wonderful London preacher of which we have heard so much—the tamest and flattest affair we have ever heard in our lives." And they poured contempt and ridicule upon the great preacher; and when he said that the Lord left him, they ridiculed him the more, and said, "That is his attempted apology, his explanation, his effort to make out he is not always as weak as he was on that occasion." But the preacher learned his lesson. God did really leave him, "to try him, that he might know all that was in his heart." And He will do that with you and me. If we have had any extended experience in the service of the Lord, we have had experiences of that kind—when we have been "weak as other men"; when the Spirit of the Lord failed to lay His power upon us.

What happened when God left this man? Oh, let us be warned by his experience! Notwithstanding the long record of his faithfulness, notwithstanding the many manifestations of divine grace that characterized his life, the moment God left Hezekiah he was just like any other man; he ceased to serve the Lord. Listen to this! "In those days Hezekiah was sick to the death, and prayed unto the Lord; and he spake unto him and he gave him a sign. But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up." The moment God withdrew His Spirit from Hezekiah, he became proud, proud even of his spiritual accomplishment—filled with a spiritual pride. That is the worst kind of pride. When a man becomes proud of his goodness, proud of his achievements, his heart lifted up, the wrath of the Lord comes upon him. What I want you all to notice is this (try to get this lesson, you young people), it matters not what experience you have had of God's grace, if the Lord should withdraw His Spirit from you for one moment, you will find that that heart of yours can be lifted up just like Hezekiah's. You can become proud, vain-glorious; and fail to give God the glory that is due unto His name.

Now, what did Hezekiah do? They came to him; and it is said that he showed them all the treasures in his house. In the first place, he said never a word about God's answering prayer. They came all the way from Babylon to ask him about this prayer-answering God; and Hezekiah never said a word about Him. All the way from Babylon to learn about the miracle, and Hezekiah said never a word about it; all the way from Babylon to enquire whether this wonder-working God would do anything for them! And about all these matters Hezekiah was silent. He took them through his house, and showed them all his treasures—his silver and his gold, and his precious stones, and all his wealth, and all his glory—proudly leading the way, opening the door of one chamber after another, and displaying all his material wealth. And the ambassadors were amazed that he had not one word to say about the "wonder that was done in the land."

If God should leave us, dear friends, that is exactly what would happen to every one of us individually, that is exactly what would happen to us as a church—we should begin to be proud of the things of which we have no reason whatever to be proud. For that disposition to pride is in all of us; all that is in our hearts.

Now, I want to tell this story in illustration of that great principle, very especially for the boys and girls who are here, and the younger people. I read a story some years ago about a little African boy whose name was Sammie

Morris. He was converted to God in the heart of Africa under the preaching of a missionary of the gospel. And he listened to that preacher preach—I think it was a woman—and she told about the power of the Holy Ghost; and Sammie had his eyes opened to behold Jesus as his Saviour. But he wanted to know about this strange Power the missionary had talked about; and he came to her and said, "Tell me more about it." "Well," she said, "I am afraid I cannot tell you much more about it. I only know a little myself." And he said, "Well, how can I learn all about the Holy Ghost?" The missionary replied, "All I learned, I learned from a man away across the sea, in New York, and his name was Stephen Merritt."—He was an undertaker, not a preacher, just a layman.—"And all that I ever heard about the Holy Ghost I heard from him," she said. "Well," Sammie said, "I am going to see him; I will ask God to guide me to him." So he started away, and after a while he got to the coast; he managed to get on one of the ships that was going to America; and worked his way across.

A poor African boy, without any education at all—he could not read anything—heard about Jesus, and received Him; he heard about the Holy Ghost, and he wanted to hear more. So he came all the way across the sea, and got to the great city of New York. Then he had great difficulty in finding this Stephen Merritt; but after asking many questions at last he discovered him. He told him that he had heard of him away in the wilds of Africa; and that he had come across the sea that he might learn about the Holy Ghost. Mr. Merritt said he would like to take him for a drive, and show him the city. So he got a carriage—it was before the days of automobiles—and he took Sammie in the carriage all around the great city of New York; he showed him the great buildings, the elevated railways, and all the material splendours of the American metropolis.

While he was in the midst of it one day, driving along the street, little Sammie put his hand on his knee and said, "Stephen Merritt"—he did not call him Mr. Merritt, he did not know that he ought to call him that—"Stephen Merritt, do you ever pray in a carriage?" He said, "Yes, I do." "Well," he said, "I would like to pray." And the little African boy began to pray; and he prayed something like this: "O Lord, away back there in Africa I learned about Jesus, and I found that He died for me; but the missionary told me about the Holy Ghost, and I wanted to know more. But she said if I would come to New York, and find Stephen Merritt, he would tell me about the Holy Ghost; and," he said, "I have come all this long way, Lord, and he has not said a word to me about the Holy Ghost. He has just showed me railways and buildings—all these other things. Won't you send somebody to me who will tell me about the Holy Ghost?" The little African boy, who had known nothing of railways or great buildings or the splendours of a great city, was more interested in the wonders "done in the land" than in those material things; but the modern Hezekiah had showed him instead all his treasures.

Oh, my friends,—you boys and girls—all around you, in school and elsewhere, there are others who want to know about Christ; their hearts are hungering for him more than anything, else in the world. Shall we not pray that we may not be left of the Lord? but that every one of us may be a witness of the wonders "done in the land"; and give God the glory for all His wondrous grace? Are there not some here this morning who would like to tell about His wonders? Wouldn't you like to be able to tell about the wonders "done in the land"? I heard a testimony in prayer meeting last night about a young lady who said she would like to know the gospel, so that she might carry it to the heathen: she did not know the Light herself, but she already yearned to carry the message of salvation to the regions beyond.

Are there not some here this morning who will open their hearts to this wonder-working Saviour? Then you will know all about the wonder yourself; then you will be able to tell:

"What a wonderful Saviour is Jesus, our Jesus!
What a wonderful Saviour is Jesus our Lord!"

May the Lord bless us every one; and lead us to His feet this day.

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EDITORIAL

THE EDITOR ABROAD.

The Baptist Hierarchy (Called "Union") of Western Canada. An Analysis of Its Constitution.

From our last letter we omitted a few items of interest. Sitting out on the observation car returning from Vancouver we got into conversation with a brother who proved to be a missionary to the outposts of industrial life in British Columbia. He goes to the logging camps and to the mines, using a car where a car can be used in the summer and riding horseback or on foot at other times. He introduced himself to us, and said he had attended some of our meetings in Vancouver; and then added that he was a regular reader of *The Gospel Witness*, and that when he went out on his journey he took all the copies he had at hand with him and used them in the interior of British Columbia. We promised to send him from time to time a consignment of *Gospel Witnesses* for use in his missionary work.

At the close of the meeting in Edmonton a young lady waited to shake hands and to testify to blessing received. She said something to this effect: "I could not go away without shaking hands with you, and telling you that your address has set my feet back in the path of faith." We asked her to tell us her experience, and learned that she was a student at the university, and that her faith in the supernatural had been all but destroyed. We asked her if it was through her courses of study, or by what means this had been accomplished. She said that it was really not through her courses of study but through the "S.C.M."—the Student Christian Movement—that her faith in the supernatural religion had been all but shattered. Our address at Edmonton was on "The Supernatural the Storm Centre of Christianity". The Spirit of the Lord was in the service and manifestly laid hold upon this young lady and made the supernatural real to her. Her testimony was quite unsolicited: we did not know her name, and she knew nothing of our attitude toward the Student Christian Movement.

From all that we are able to learn of this Movement, it is as anti-Christian as anything could be. It denies everything that is supernatural; and if an editorial published in the organ of the Movement in Toronto represents the general spirit of the Movement, it is even worse than Unitarian or agnostic—it is absolutely atheistic. We remember reading a commendation of this Movement as having a place in Brandon College; and a determined attempt was made to bring McMaster University into line. Again we venture to warn our people, everywhere, that they might just as well admit smallpox or leprosy to the halls of McMaster as to admit this—we say it deliberately—accursed Movement. It is not Christian: it is of the Devil.

The Constitution of the So-called "Baptist" Union.

According to promise we desire now to analyze the Constitution of what is called the "Baptist Union of Western Canada". We begin by saying that it belies its name. In principle of its organization it is opposed to every principle of Baptist church government. The foundation of Baptist church polity is the self-government and absolute independence of the local church. Baptists have grouped their churches as Associations and Conventions for co-operative missionary and educational work; but in every such instance authority resides in

the local church; and such authority as may be exercised in any matter, either by Association or Convention, is delegated to that body by the local church. Our own Convention of Ontario and Quebec illustrates this principle. In our Constitution, however, we have departed from the principle to a very small extent, by making the Executive officers, for the time being, of the Convention, the Chairman of each of the Boards appointed by the Convention, the Chairman and General Secretary of the Canadian Baptist Foreign Mission Board, and the Chairman of the Central Section of said Board, the Chancellor, the Dean in Arts, the Dean in Theology, and the Educational Secretary of McMaster University, the Superintendent of Home Missions, and the Editor of *The Canadian Baptist*, ex-officio members of the Convention. But with these exceptions no man or woman has a vote in our Convention except by virtue of his appointment by the church as a delegate to the Convention. Therefore the churches in all our Associations and in our Conventions, through their appointed messengers, are able directly to register their will. Thus, while our Convention has no legislative power and exercises no control whatever over the individual church, when it speaks on any matter which it has taken under consideration, the voice of the Convention is the voice of the direct representatives of the churches.

Let us look now at the Constitution of the Baptist Union of Western Canada. Until last year the Union was composed of representatives from the various Conventions, and the churches had no direct representation. But a new Constitution has been adopted, from which we now quote:

"Article 6. Delegates to Meetings of the Union. The following shall comprise the delegates to the meetings of the Union:

"(a) The President, Vice-Presidents, Recording Secretary, General Secretary, and Treasurer of the Union, the President of each of the Provincial Conventions, the Chairman of the Convention Board of each Provincial Convention, the Superintendent of each Province, the President of Brandon College, the Chairman of the Board of Directors of Brandon College, the Chairman of the Executive Committee of the Union, the Chairman of the Publication Board of the Union, the President, the Corresponding Secretary, the Recording Secretary and the Treasurer of each of the four Provincial Women's Boards, the Superintendent of each of the affiliated Conferences referred to in Section 'C' of this Article.

"(b) The pastor of each church in the Provincial Baptist Conventions of Manitoba, Saskatchewan, Alberta and British Columbia, and of each church in the Conference referred to in sub-section 'C' of this Section shall be ex-officio a delegate to the Union. In addition to the pastor, each church shall be entitled to send two delegates to the Union. Where the membership of a church, according to the latest Year Book of the Union exceeds 100, then for each additional 100 members or major fraction thereof, such church shall be entitled to an additional delegate.

"(c) The Conferences herein referred to are the Central Conference of Swedish Baptist Churches, the Alberta Conference of Swedish Baptist Churches, the Russo-Ukrainian Conference of Baptist Churches, the Conference of Hungarian Baptist Churches and such other groups as may be organized with the approval of the Baptist Union of Western Canada, and associated as Conferences with the Baptist Union.

"(d) The members of the Board of the Union appointed at the previous meeting of the Union."

An examination of this article discloses the following facts: Under sub-section "a" provision is made for no less than forty-three ex-officio members of the Union, these consisting of officers of the various Conventions and of the various Boards, together with a considerable number of paid secretaries of the Union and the Superintendents of the various Conventions.

Sub-section "b" provides that the pastor of every church in the four provinces of the Convention comprising the Union shall be ex-officio a member of the Convention. Thus the pastor is not appointed as a messenger of his church: such authority as he exercises by his vote in the Convention is not delegated to him by his church, but is conferred upon him by the Constitution of the Union by virtue of his office as a pastor. The Constitution, therefore, provides for an ex-officio membership to the Union of forty-three plus the

pastors of the four Conventions. An examination of the Year Book shows that if every church were manned, there would be in Manitoba, thirty-three; in Saskatchewan, twenty; in Alberta, thirty-four; in British Columbia, thirty-nine; non-English, sixteen—a total of one hundred and forty-two. The actual number of pastors shown in charge of churches is one hundred and twenty-four. This added to the forty-three makes an ex-officio membership to the Baptist Union of Western Canada of one hundred and forty-seven, not taking into account those provided for in sub-section "d".

The next question arising is, How many delegates are the churches of these Provinces entitled to send to the Baptist Union of Western Canada? If every church in each of the four provinces were to send its full complement of delegates, according to the statistics in the Year Book of 1923, Manitoba would send seventy-six; Saskatchewan, fifty-seven; Alberta, eighty-seven; and British Columbia, one hundred and thirteen—a total of three hundred and thirty-three. It should be remembered, however, that the majority of churches in these provinces have less than one hundred members, and that only twenty-five churches in the entire Baptist Union are entitled to send more than two delegates. They are divided as follows: In Manitoba, eight; in Saskatchewan, only three churches; in Alberta, only six churches; and in British Columbia, eight. When the extent of the territory comprising the Baptist Union of Western Canada is taken into account, we think it would be fair to say that if twenty-five per cent. of the possible three hundred and thirty-three delegates whom the churches would be entitled to send, were present, it would be a very healthy showing, especially as a large number of churches have less than 50 members and many less than 25.

On the other hand, a very large percentage of the ex-officio membership of the Convention would almost certainly be present. When it is remembered that the shaping of the programme and the ordering of the procedure in the Convention would, in the nature of the case, be in the hands of officials, it will be seen that it is practically impossible under the Constitution of the Baptist Union of Western Canada for the churches to register their will. The Union is an unrepresentative and undemocratic machine under whose pitiless wheels true Baptist principles in the West will be ground to powder. We wonder who was the author of this Constitution? We wonder where he received his training? One thing is certain: The most complimentary thing which could be said of him is that he is utterly destitute of the most elementary knowledge of Baptist polity. THIS SO-CALLED "BAPTIST" UNION IS NOT BAPTIST AT ALL; AND BAPTIST INTERESTS IN THE WEST CAN NEVER BE SERVED UNTIL THE CONSTITUTION OF THE BAPTIST UNION OF WESTERN CANADA IS SCRAPPED AND UTTERLY ABANDONED, AND A NEW CONSTITUTION, FOUNDED UPON REPRESENTATIVE BAPTIST PRINCIPLES, TAKES ITS PLACE.

But in this connection a further and more particular analysis of the work of this most extraordinary machine is necessary. The Constitution provides in article three that "the Union shall meet every third year, commencing in 1926, and at a date as soon as convenient after January first." We quote further:

"Article 9. Board of the Union. The Union between its regular meetings shall function through the Board of the Union, which shall hold each year a mid-year meeting in June or July, and an annual meeting in each year as soon after the first of January as convenient. The annual meeting of the Board of the Union held in the year of the meeting of the Union shall be for the purpose of preparing a report of its work carried on since the previous meeting of the Union, and particularly that of the year just closed, which report shall be submitted to the Union. To the greatest extent feasible the business of the Union with respect to the ensuing year shall be considered and transacted by the Union itself. No meeting of the Board shall be held during the sessions of any meeting of the Union."

"Article 5. Powers of the Union. (a) The Union as a corporate body shall have supervision of the Home Mission work, Foreign Mission work, Publication work and Educational work carried on in the interests of the Baptist Churches of Western Canada, and any other phases of denominational enterprise, such as ministerial superannuation, insurance, loans or edifices, and like interests which may be determined upon from time to time by the Union.

"(b) The Union shall also have the supervision of the collection of

funds for the objects referred to in sub-section (a), both within and without Western Canada.

"(c) The administration of the Home Mission work and the administration of non-English Mission work, within Convention areas, shall be carried on by the respective Provincial Conventions, in keeping with general policies which may be from time to time adopted by the Union, or the Board of the Union."

What do these articles mean? They mean this: This undemocratic and unrepresentative organization called the "Baptist Union of Western Canada" meets once in three years; it appoints a Board which it clothes with all the powers of the Union to act in its behalf between meetings of the Union. Supposing some emergency arises just after the meeting of the Union, say in 1926? The churches have absolutely no means of registering their will, even to the extent to which it may be registered at a meeting of the Union, for three years. It is impossible to maintain an agitation for the redress of wrong for a period of three years. That governing body is most truly democratic which is so constituted as to be immediately responsible, and therefore responsive, to public opinion. But by the Constitution of this "Baptist" Union, the Board appointed by a Convention that would always be actually made up of more than fifty per cent. ex-officio members, carries on the work of the Union for three years.

Articles twelve and thirteen are as follows:

"Article 12. Expenses of Delegates to the Union. Upon registration each delegate shall be required to pay a fee of \$25.00 and his or her railway and sleeping car fare shall be refunded to each delegate of the Union."

"Article 13. Expenses of Members of the Board of the Union. The railway and sleeping car fares of the members of the Board of the Union attending meetings of the Board shall be paid by the Union, with the exception of the expenses to the Annual Meeting of the Board held in the year of a Union Meeting, when such expenses shall be paid subject to the payment of the registration fee as in the case of any other delegate to the Union."

Article twelve appears to provide for the pooling of expenses, a minimum fee of \$25.00 being required of each delegate. Article thirteen provides that the Union shall meet the travelling expenses of the members of the Board of the Union.

Rules and By-laws of the Baptist Union of Western Canada.

"4. There shall be adopted at each regular meeting of the Union and in the intervening years at each annual meeting of the Board of the Union, a Budget showing estimated receipts and disbursements for the current financial calendar year. The Budget shall allot to each Convention for Home Mission expenditure the amount for which the Treasury of the Union shall be held responsible during the current year.

"5. There shall be adopted at each regular meeting of the Union and in the intervening years at each annual meeting of the Board of the Union a supplementary or Brandon College Budget, showing the estimated receipts and disbursements of Brandon College for the current financial calendar year.

"6. The Union shall appoint an Executive Committee of not less than ten members who reside in the vicinity of the Union headquarters, to which shall be entrusted the execution of such policies of the Union as are not entrusted to other Boards or Committees.

"7. The Union shall appoint a Board of Directors of Brandon College, to which shall be committed the administration of the affairs of the College. The said Board shall consist of not less than 21 members, one-third of whom shall retire annually.

"8. The Union at each meeting, and the Board of the Union at each annual meeting in the years intervening between meetings of the Union, shall appoint a committee in connection with Brandon College, for the purpose of examining the qualifications of the students for the ministry, and for the direction of their preaching service during the college term."

By-law six provides for the appointment of an Executive Committee. We confess to be somewhat mystified by this element in the Constitution. The Executive Committee is not an Executive of the Board of the Union but an

Executive Committee appointed by the Union itself. An examination of the personnel of the Executive Committee shows names on the Executive Committee that are not on the Union Board. How these two committees relate themselves to each other is a little difficult to understand. But what with the Union Board and the Executive Committee together, carrying on the work supported by the Baptists of four provinces, and by contributions from Eastern Canada, between meetings of the Union, and the Union itself being so undemocratic and unrepresentative in its Constitution, there would appear to be little chance of effecting reforms in the West short of an entire abandonment of the present Constitution.

By-law sixteen reads as follows:

"16. There shall be a standing committee to be known as "The Ministerial Credential Committee," who shall submit to each meeting of the Union, and when requested to a meeting of the Board of the Union, a revised list of accredited ministers, and shall have power to deal with all matters respecting ministerial standing that may arise between meetings of the Board of the Union."

Thus the standing of the Baptist ministers of these four provinces is committed to the "Board" of the Union. Any mistake or injustice committed by the Board respecting a minister's standing might have to stand without redress for nearly three years.

From the facts above enumerated certain deductions may safely be drawn. In the first place, the Baptist work in Western Canada is in the grip of a machine so constituted that the Baptist churches of the West, as such, have practically no constitutional remedy in their hands. The Constitution is so framed as to make it practically impossible for the churches, through their messengers, to change it.

Another clear deduction is that this machine is committed to the support of Brandon College; and it controls the mission work of the four provinces.

We have not space in this article to analyze the financial affairs of the Western Union; but we have been assured by brethren who have critically gone into the matter of the West, that the overhead and the percentage of contributions expended for administration, is so extraordinarily high as to be almost without precedent.

So far as we were able to observe, the rank and file of the Baptist people of the West are hungering for the Word. We have never found a more responsive people anywhere; they are weary of compromise and vacillation; and yearn for an heroic declaration of the whole counsel of God. The splendid body of ministers and of laymen in Vancouver, the magnificent body of laymen and one pastor who was unafraid in Winnipeg, and the spirit manifested in the congregations at Calgary and Edmonton—all suggest that there is a ferment of dissatisfaction in the West which will compel, ultimately, a reorganization of all our Baptist work in agreement with sound principles of Baptist polity.

We have not here discussed theological matters. We are unable to understand that type of mind which professes loyalty to the truth, and that is offended at anything that might suggest a personal departure from the faith, but which yet openly avows its support of such theological opinions as are admittedly taught in Brandon College. Jarvis Street Church, for some years, has refused to contribute to the funds of the Baptist Union of Western Canada, but has sent its contributions to the British Columbia Convention direct. For ourselves we frankly say that we cannot have confidence in an organization so constituted as the Baptist Union of Western Canada. Its qualified support of Brandon College makes it impossible for us to entrust a dollar to its care. We do not believe there is any greater problem facing Canadian Baptists to-day than the problem of the West. The West cannot carry on without the help of the East; but Baptists of the East ought to insist, as a condition of continued support, that the Baptists of the West should clean house and bring their organization into accord with Baptist principles.

We do not wish to be unfair in our deductions, but we cannot help enquiring, What is the use of our educational institutions if they teach so little of Baptist principles; or, if they are taught, teach them in such a way as to exercise so little influence that an organization so utterly, not only un-Baptist but anti-Baptist, should be permitted to grow up apparently without criticism, and with the consent of all our educational leaders and of the graduates of

these institutions? Were these institutions founded to support, or to destroy, the Baptist denomination? Are they the servants of the Denomination? or, do they aspire to sovereignty over us?

So far as *The Gospel Witness* is concerned we have this announcement to make: We have engaged in some little controversy in time past because necessity has been laid upon us; but what we have seen in Western Canada of the fruits of the thing we have been fighting in the East has convinced us that we need to begin a campaign throughout Canada for the restoration of Baptist principles—not only in matters of theology, but in matters of ecclesiology, too. It begins to look as though we ought to have a genuinely Baptist educational institution that will be Baptist through-and-through. Perhaps this will be the only way to remedy the present situation.

We rejoice in the loyalty of great bodies of people in the West to the "faith once for all delivered to the saints." We are bound to confess, however, our disappointment in discovering that the West has created a machine which has in it the possibility of making the free, uncompromising, proclamation of the faith as held historically by Baptists, almost an impossibility—not, thank God, an impossibility; for in the West there are heroic spirits who are determined that they will not barter their birthright for a mess of pottage. *The Gospel Witness* already has a large circulation in Western Canada; and we intend immediately to take steps to increase this circulation. We believe there is need for an independent Baptist paper circulating throughout Canada. We hope to so develop this paper as to issue a special Canadian edition which will review the work in all the provinces of Canada. We expect to be able to secure a special correspondent in every Province, and thus bring the work of the whole Denomination weekly before our Canadian readers. This will be a large undertaking; but the phenomenal growth of this paper encourages us to believe that it is possible; and leads us, therefore, to depart from our usual custom and to venture into the realm of prophecy, and even to announce what we are going to try to do instead of recording merely what is done.

We ask all our *Witness* readers to do their utmost to extend the circulation of *The Witness*. *The Witness* will be the friend of truly Baptist interests everywhere. It will stand for the old faith; it will stand for the freedom of the pulpit; it will stand for the absolute independence of the local church; it will stand for the heartiest possible co-operation with all sound missionary and educational enterprises,—but it will fight with all its energy against modernism in theology and modernism in ecclesiology. And by the way, modernism is not modernism at all in either of these departments of thought and activity. It is, in essence, reactionary: it had its origin in the Devil's first lie when he denied the truth of the Word of God, and thus cut man off from the only Source of true wisdom. So far as *The Gospel Witness* is concerned, it may be that all that has gone before in these pages has been merely a skirmish to what we may be compelled to undertake in the future. At all events, we are determined to turn on the light and expose error without respect of persons. We ask the assistance of all the lovers of the truth.

THE WIDENING MINISTRY OF THE GOSPEL WITNESS.

In Jarvis Street Church we have witnessed many miracles. The wonders of grace have indeed become a blessed commonplace. We have seen the power and the joy of apostolic days, in some measure at least, restored, as the Lord adds to the church daily such as are being saved. The Bible School has become a well-spring of joy and inspiration,—a veritable "gusher" in fact—as we have seen it grow and its gains consolidated, with its high average not only maintained but steadily increasing. But of all the departments of our work in none have we seen the principle—"exceeding abundantly above all that we ask or think"—illustrated more than in the department of *The Gospel Witness*.

This paper was begun nearly three years ago as a small eight-page paper designed chiefly for local circulation and as an enlargement of the church calendar. Its size has grown from eight to sixteen pages. In the last four weeks we have had to print thirty-two thousand copies, or an average of eight thousand per week. This is, of course, somewhat above the usual average, but our circulation is growing by leaps and bounds. We have never so much appreciated the importance of *The Gospel Witness* as during our recent visit to

the West. A letter in a recent issue of *The Gospel Witness* from a subscriber in Manitoba, said: "I think most people around here that I know are reading it." It really seemed to us that "most people" read *The Gospel Witness* wherever we went—or perhaps it was that those who read the *Witness* came to the service.

Many testimonies come to us of blessing received. From among hundreds of *Gospel Witness* letters reaching the office during our absence we venture to quote three. One has to do specially with the sermon on Church Union. It is, apparently, from a Presbyterian, and reads in part as follows:

"Rev. T. T. Shields,
Pastor and Editor of *The Gospel Witness*.

"Dear Sir:

"Having read with great interest in *The Gospel Witness* of January 29th a sermon preached by you on the much discussed so-called 'Church Union' I became most desirous to know more about certain things you made reference to in that sermon.

"The Presbyterian friend who gave me the reading of that copy of *The Gospel Witness* caused it to be published in one of the Sydney papers, and this city containing so many Presbyterians—three large congregations—the issue was snatched up by the public with such avidity that it became exhausted in quick order, and when I went to the office to get a copy to send to my brother, who is a Presbyterian minister in Prince Edward Island, they were sold out."

A second letter is from a druggist in a town in Alberta. It explains itself. Nothing has given us greater joy than to learn of the place *The Gospel Witness* is finding in the homes of the people. We have had many testimonies to the effect that when the mail bringing *The Gospel Witness* comes, that paper is the first to be opened. We have received many intimations like the following, that *The Gospel Witness* is read to the family:

_____, Alberta,
February 16, 1925.

"The Gospel Witness,
Toronto.

"Dear Friends:

"Enclosed is \$2.00. Please make me a subscriber to *The Gospel Witness* beginning with and including January 29th.

"I have seen a copy of the sermon on Church Union, and like it, and I want others to see it. I want to read *The Gospel Witness* sermons of Mr. Shields on Sunday evenings to my family. In winter we do not get to church very often here. In summer we attend a Baptist church five miles out in the country where we have real gospel preaching and a gospel Sunday School.

"I have two boys, twelve and fifteen years. I hope to have them soon know what it is to accept Jesus Christ as their Saviour—also a little girl of nine years—and then that they may be 'kept by the power of God.'

"I have often been in Jarvis Street Baptist Church myself while going to school in Toronto. Wish we could all be there now. God bless your Pastor and the church.

Sincerely,

(Signed)

Another thing we have learned is that the readers of *The Gospel Witness* cannot be estimated by the number of copies in circulation. We have been informed of scores—we think we would be safe if we were to say hundreds—of cases where *The Gospel Witness*, after being read, is mailed to someone else; and in some cases we have known of one copy being mailed as many as six times. Again: we have learned that in certain communities one copy of *The Gospel Witness* is passed around among a circle of friends. We think a very conservative estimate of the number of people reached weekly by *The Gospel Witness* would be from fifteen to twenty thousand. Thus great oaks from little acorns grow!

Another letter which we venture to quote has reached us from the Shetland

Islands. Some months ago we received a letter from this brother telling us that his pastor was receiving *The Witness* (His pastor was not on our subscription list. It was evidently being sent to him either by an Old Country subscriber or by someone in this country), and after reading it passed it on among his people. Thereupon we put this little church upon our free list as a little missionary contribution to the work of the Lord in the north of Scotland, and are sending him six copies per week. This letter speaks for itself:

Shetland, Scotland,

January 26th, 1925.

“Rev. T. T. Shields, D.D.

Dear Brother in the Lord:

I received your letter some time ago, which was very welcome. How kind of you. You are such a busy man, with so little time that I did not expect a letter from you, but thought you might pass mine on to some of your people.

I am so glad of *The Gospel Witness* which you are sending weekly; and the others are happy to get them from one another. I have had the meetings. Always read one of your sermons. One night the chapel was full. I read that one on Daniel, man of renown. I rejoice to see how God has blessed your church since you took your stand for Him at all costs.

We have started a prayer meeting on Saturday evenings. Some have a long way to walk: I have over three miles (two without a road) but I get there; and we pray very earnestly that God will save precious souls, and that if there is anything in the way preventing His blessing, it might be taken away at all costs. The Shetland Baptist Association has sent us up a man from _____ on fine Sundays. He is an excellent young man, a real soul-winner for the Master. We have asked the Home Missions to appoint him, but we do not know as yet. They like college men; but I do not expect that those men will come north here for £130, and drive a cycle between here and _____, twenty-five miles, so likely they will appoint him. He is a cabinet-maker; but would give it up to give his life to the Lord's work. And as Mr. Spurgeon said, “If I require a light I would not refuse a good candle in a silver candlestick, but if it is dark and murky, I would rather have a good bright light in a gingerbeer bottle.” The light of Christ is the main thing. I have been in churches and heard sermons from an M.A., yet coming from a dry stick.

I know you and your church will join with us in praying that our small church may be a burning and shining light, by living in the spirit of Christ, we may be a living witness for Him, and that many souls may be gloriously saved. How I long to see these young people coming out on the Lord's side, and my own children.

I pray that God may bless your work very much this year, both the church and *Gospel Witness*. I was very pleased to read in the *Christian Herald* the travels of a Canadian minister in Russia, and other parts, to see how anxious these people were for the gospel, and so earnest in prayer. Praise the Lord for the fellowship and love between His children thousands of miles away. Glory to His name. When I look back thirty-five years to when He saved my soul, and think how He has loved me, how little is mine in return. God willing, I shall write you after we get a pastor, as to how we are progressing.

I trust you will be able to send us the *Witnesses*, for they are so beneficial. The editorial and other parts are as good for a Christian as the sermon. It is just a real paper. May God bless you in His work.

I close with kind regards from the church and myself.

(Signed) _____.”

We have received letters from missionaries in China, asking to be put upon our free list, from theological students, and from pastors whose meagre salaries make it impossible for them to pay even the two dollars—subscription price per year. To all these requests we have gladly responded, so that to-day when in the great prayer meetings at Jarvis Street, prayer is offered for blessing upon *The Gospel Witness*, the church is really praying for blessing upon a world-wide ministry. That all this should have grown up in three years following upon

an experience which it was freely predicted would prove the end of Jarvis Street's usefulness, is nothing short of a miracle.

We desire now to take our *Witness* readers into our confidence. We have dared great things in this enterprise. We have been so perplexed in view of the encroachment of Modernism upon so many of the churches' missionary enterprises, as to how we could exercise a missionary ministry. We have not hesitated to support to our utmost ability Grande Ligne, or our own Home Mission work, or Canadian Baptist Foreign Mission work, with some share in the work of the China Inland Mission; we have tried to remember the great West by contributing to British Columbia, while accepting full responsibility for the support of one missionary in China, Miss Alice Broughton, one of our own members. But it has become increasingly clear to us that the ministry of the word which God is blessing in Jarvis Street, committed to paper, can be blessed even to the ends of the earth. This great enterprise—for it is, under the circumstances, a really great enterprise—is made possible by the generous contributions and real self-sacrifice of the Jarvis Street members. We have a large institution to maintain at very heavy expense. We have no rich people in our membership; yet our members have not hesitated to put their shoulder under the burden, and by special contributions have made it possible for us to carry on this work which otherwise would have been conducted at great financial loss.

We are grateful to friends all over the land for occasional contributions to *The Witness* fund. We are always glad to send supplies of special numbers upon request, where it is believed they will do good. But we take our readers into our confidence to say that our printing and our postage and all the work incident to keeping our records and issuing this paper cost money. The editorial work—by that we mean all the material that goes into *The Witness*—is supplied without a cent of cost; that is to say, it is the Editor's pleasure to take on this extra work over and above the duties of a heavy pastorate, without a cent of remuneration. If our readers will sit down and try to visualize the labour involved in the production of a single issue of *The Witness*: the preparation of the articles, the proof-reading, the printing of the wrappers, the wrapping and stamping and mailing of so many thousand copies weekly, to say nothing of the answering of hundreds of letters, and the keeping of the files,—we are sure they will feel that the Jarvis Street workers are not wanting in industry in endeavouring to push forward the work of the Lord.

We, therefore, appeal once again to all our constituents for their earnest prayers. When you read your *Witness* think of the thousands of others who read it; and remember that there are few periodicals in circulation which contain evangelistic appeals first delivered and then printed, with the object of leading souls to Christ. Remember that thousands of Christians pass on these messages to their unsaved friends, in the hope that they may be saved. Therefore we ask our readers, first of all, to pray weekly that God's blessing may rest upon this missionary paper. We have not asked anyone outside of Jarvis Street Church directly for a penny. We have suggested, as we here and now suggest, that we should appreciate the fellowship of the Lord's people everywhere in carrying this somewhat heavy and constantly growing burden.

From the way in which *The Gospel Witness* has been received we are convinced that if we had the means to put it before the public we could make its circulation a hundred thousand in a short time. We suggest to our readers that they consider whether a part of their tithes might be usefully employed to spread the message of *The Gospel Witness*. We expect that the overwhelming majority of the readers of *The Witness* are like the majority of those who listen to the messages which *The Witness* records, in this, that they are comparatively poor. But we have discovered that poor people are the best givers often; and that there is a spiritual accompaniment to a sacrificial gift which is very precious. But without any extravagance *The Gospel Witness* could use tens of thousands of dollars if we had it, to extend our circulation. Already we need a large increase in our office staff to keep up with the ever-increasing demands of a rapidly growing Bible School and a rapidly growing weekly paper.

This is not a begging epistle: it is an article designed to record the simple facts of the case—of God's abounding blessing upon a venture of faith. As a simple incident it may be worth recording that we have had to publish two thousand extra copies of the one issue containing the sermon on Church Union

to supply the demand. That is over and above the regular weekly issue. When that particular sermon was preached, one of our best friends whispered to someone very close to the Editor, that the sermon was quite interesting when delivered, but was a sermon that would not look so well in print. We remember to have read that when Spurgeon preached his famous sermon on "Baptismal Regeneration," the deacons who were concerned for the weekly sale of the sermon were rather fearful that its controversial character would lessen the sale and affect the popularity of the sermon in future. But Spurgeon took the ground that he would never fear to publish what he would not fear to preach. The sermon was published in the regular course as usual, with the result that they had to publish one hundred thousand extra copies to meet the popular demand. Thus also, in lesser measure, it comes to pass that through the pages of *The Witness* we are able to touch people of all denominations—many of whom generously testify to help received. Praise God from Whom all blessings flow!

The Whole Bible Sunday School Lesson Course

Lesson LXXVIII.

March 22nd, 1925.

MESSAGE OF MALACHI—Book of Malachi, Chapters 1—4.

Perhaps the simplest way for the purposes of this lesson will be to take the chapter divisions and deal with them chapter by chapter.

Chapter I.

1. The prophecy describes the Word of the Lord as a burden. The Word of the Lord is so weighty that it ought always to be a burden to those who bear His message. It is heavy with blessing for those who will receive it; and with judgment for those who will reject it. 2. The love of God is here declared, and at the same time by those who are the objects of it, denied. How strange it is that the love of God should be doubted (v. 6)! 3. The name of the Lord is dishonoured by the priests of religion. How terrible an offence to assume to represent God, and to despise His name! 4. The chapter from verse six to eleven is a condemnation of a religion of the letter divorced from the spirit. It is here possible to show how little God is concerned with outward forms of religion if the heart is not right in the sight of God. 5. The remainder of the chapter emphasizes what may also be considered the burden of the chapter as a whole, namely, the great truth of divine sovereignty, that in spite of all the wickedness and artificiality of those who profess His name, God declares His sovereign purpose to be God, and ultimately to be magnified.

Chapter II.

This chapter has in it a lesson for the times. It is directed against priests and teachers whose ministry is characterized by a lack of genuineness. The chapter has value to set before the scholars the importance of absolute sincerity in matters of the soul.

Chapter III.

1. It opens with a prophecy which was fulfilled in the ministry of John the Baptist. There is a sense in which we all are commissioned to prepare the way of the Lord. 2. It is a prophecy which describes the Lord Jesus as the Messenger of the Covenant. Christ is a Messenger, declaring the riches of His grace guaranteed to sinful men by the terms of the covenant. 3. Yet it promises that Christ will come as a Judge. We must not fail to emphasize the severity as well as the goodness of God. 4. The purpose of His salvation is to refine, to purify. Christ comes, not to save us in our sins, but from our sins. 5. Our only hope is in the changeless covenant (v. 6). If God were not determined to carry out His purposes of grace, we should all be consumed. 6. Here we have an important teaching respecting God's propriety right in us. He owns us and all that we have. The failure to recognize His right is described as robbery, while it promises that such recognition will carry with it blessing. 7. From the sixteenth verse forward we have a suggestion of the blessing of Christian fellowship, and of God's remembrance of those who think upon His

name, together with a promise that none of His saints shall be missing in the day when He makes up His jewels.

Chapter IV.

There is a promise of another day which shall burn as an oven. The acceptable year of the Lord, this dispensation of grace, must inevitably be followed by the day of vengeance. Yet for those who fear the Lord, it will be the passing of night into morning, and the rising of the Sun of righteousness.

LAST SUNDAY'S SERVICES.

The ever-multiplying blessings which come to us in Jarvis Street make it difficult for us to describe the days of blessing as they come. A "red letter day" might do when it comes once a quarter or thereabout; but if we use that figure, Jarvis Street would have to print her calendar all in red, for it is our joy to see the Lord adding to the church daily such as are being saved.

Sunday morning the attendance in Bible School was one thousand and four: in the Pastor's class, three hundred and thirty-one. In the morning service the church was filled. The Pastor spoke upon "What shall I render unto the Lord for all His benefits toward me?" The message was an appeal to remember our reasons for thanksgiving. A good number responded to the invitation at the close of the service.

In the evening the great auditorium was crowded. For sickness and other reasons, some who expected to be baptized were unable to be present. Eighteen, however, witnessed this good confession. Among them, there were five from one family: two daughters, two sons, and a daughter-in-law; the father and mother were baptized a little while before. Another interesting group consisted of a grand-daughter—a young lady—and a grandfather and grandmother, the grandfather being over eighty years of age. There was no time for preaching. The Pastor was content merely to read the story of Christ's baptism, and that of the conversion and baptism of the Ethiopian, taking time only to offer a few simple observations as the lesson was read. After the baptism a closing hymn was sung—"How Firm a Foundation"—and an invitation was given, the result being that eighteen came forward confessing Christ, nearly all of whom also applied for baptism. At the Communion Service following the Pastor gave the hand of fellowship to forty-one new members, while seven hundred and forty-two participated in the service.

THE PASTOR AWAY AGAIN.

The Pastor left for Chicago Monday night and will speak in Pontiac, Ill., Tuesday evening; and afternoon and evening, Wednesday, in Decatur, Ill.; Thursday, in Rockford, Ill.; and Friday in Ravenwood Baptist Church, Chicago. He will return in time for the Saturday evening prayer meeting, and will preach at both services Sunday, March 15th.

"THE STORY OF THE GREAT HYMNS OF THE CHRISTIAN CHURCH."

Praise and worshipful service by Choir and Orchestra of Jarvis Street Church in the Lecture Hall, Wednesday evening, March 25. The story of the great hymns as told by our own Mr. W. J. Hutchinson will be similar to that given in 1922, with many additions of interest. The address will be accompanied with selections by the choir, and illustrated with lantern slides; and the congregation will unite in singing some of the fine old hymns now—unfortunately—considered "out-of-date."

This service will be one, not only of inspirational, but educational value. Mr. Hutchinson is himself a hymn-writer, and a composer of many fine tunes. His story of the great hymns will deal with the authors' experiences, the circumstances by which the hymns were inspired, and the doctrines of grace they design to teach. Mr. Penney will be at the organ, and the Pastor will preside.