

The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN.; AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY

T. T. SHIELDS, *Pastor and Editor.*

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

Address correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto.

Vol 4

TORONTO, MAY 28, 1925.

No. 3

The Jarvis Street Pulpit

THE UNITED CHURCH OF CANADA IN NO SENSE A NEW TESTAMENT CHURCH.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, May 24th, 1925.
 (Stenographically reported).

"And the Lord added to the church daily such as were being saved."—Acts 2: 47.



IT is necessary sometimes to bring certain words back from their ordinary associations, and to re-define them. I shall speak for a little while this evening about the church. What is a church?

I spoke to you last Sunday evening of some of the characteristics of the United Church of Canada. One is—and a very important one—that it does not require regeneration in order to membership. Believers and their children are expressly said to belong to the church. If you have an unregenerate membership to begin with, you defeat the very end for which a Christian church is established.

Another thing we noted was that the autonomy of the local church is not recognized, but destroyed; the pastoral charge, the local congregation, has not the ultimate control of its own affairs. It has not even the right to call its own pastor: it may invite a pastor, but the appointment rests with a Settlement Committee entirely outside of the local church. Over the local church there is the Presbytery; and over the Presbytery there is the Conference; and over the Conference there is the General Council. And the General Council is clothed with plenary powers; it has the constitutional, legal, right to make regulations for the Conference below it, and for the Presbytery and local church. In other words, it is a corporation whose organization provides for an autocratic form of government. The Standard Oil Company is not more autocratically controlled than the United Church will be.

While the basis of doctrine has many elements in it which are commendable, and few that are specially objectionable—there are some that would be objectionable to us, of course, as Baptists: for instance, in respect to the ordinance of baptism, and certainly the inclusion of the children of believers in the membership of the church, whether they are saved or not—but the main

defect is that the ministers are under no obligation to subscribe to the doctrinal basis of the church; but a Committee, an Examining Committee, over which the local congregation has no control, is to determine how far the ministerial candidate's doctrinal position is in accord with the basis. As long as he can satisfy that Committee, he is ordained as a minister of that church; and then he may, by the Settlement Committee, be appointed as the minister of a local congregation, and the local congregation has to accept him whether they like it or not.

I desire to bring these things into the light of the New Testament. I do not want to offend anybody unnecessarily, but I say at the outset that that conception of the church is not in accord with the teaching of the New Testament. It is of Rome; it is Pagan; it is not really Christian. The United Church will be a great body which will exercise tremendous power, particularly, no doubt, in the political realm.

I.

Now, turning aside from all these man-made organizations, let us ask, What has the New Testament to say about the church? What is a church? You may ascertain the meaning of a word by examining its etymology; you may find out where it was born, and what its root meaning is. But words change by association: "Evil communications corrupt good manners." And words sometimes get into doubtful company and lose their proper influence and power. There is therefore another way of defining a word. Study the connection in which it is used; and if it is used properly, it will define itself. As, for example, this ordinance that you witnessed to-night: if you want to know the meaning of baptism, study the connection in which that word is used in the New Testament. Free your mind of all prejudice, and go to the Bible, and let the Bible define it for itself; you will then find it is a word which means burial and resurrection. It means immersion. It never did mean anything else.

The word "church" is used here by the Holy Spirit in the second chapter of Acts: "And the Lord added to the church." Here was a church in which the Lord was pleased, in which the Lord Himself took an interest, in which the Lord was actually a Worker; and it will be profitable for us to enquire what sort of an organization this body of people which constituted that apostolic church really was. Just put yourself back into the historic situation and enquire. There has been in Israel a Prophet named Jesus of Nazareth. He has gathered about Him a large following; He is reputed to be possessed of supernatural power. It is said that He opens the eyes of the blind, that He makes the lame man walk, that He has healed the leper, that He has actually raised the dead. Furthermore, there is a strange authority attaching to His teaching: He teaches with authority and not as the Scribes; and those who hear Him say, "Never man spake like this man."

Yet He comes into collision with the authorities; His claims are rejected by the Jewish people, by the religious leaders of the day. He is brought before the high priest and then before Pilate; He is condemned to death, and is crucified and buried in Joseph's tomb,—and the sepulchre is sealed. A few days afterward rumors become current in Jerusalem that this great Prophet has risen from the dead: people say, "He is not dead but liveth again." A number of his disciples recover their hope and gather together, and soon they declare that they have seen Him, that they know He is risen from the dead. Furthermore, it is rumored that they saw Him ascend into the heavens. And now they gather yonder in an upper room and they say that they are waiting for something which He said He would send; and they are there praying—continuing in prayer for ten days. At last a supernatural power comes upon them: they speak with other tongues as the Spirit gives them utterance. It is "noised abroad" until all Jerusalem hears that this company of followers of the crucified Jesus have gathered there, and are exhibiting some strange powers; and they come to ask about it, to enquire what is the meaning of it all.

Then the preacher of that day rises; and he quotes from the Old Testament Scriptures, and he says, in effect, "You have all come together to enquire as to the significance of that which you have observed, and I am here to tell

you that that which you now see and hear is that which was spoken by the prophet Joel." He quotes from Scripture the promise given by the Lord through the prophet: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." He argues with them and tells them that this Jesus Who was supposed to be dead is alive; he insists that His crucifixion and resurrection is a fulfilment of Scripture, and that now He is alive. He quotes the Psalms in proof of his assertion, quotes the sixteenth Psalm first of all. Then he quotes the one hundred and tenth Psalm, saying, "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." He explains that Jesus has ascended and, "having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear"; and declares that this manifestation of the power of the Holy Ghost is the proof that Jesus Christ is risen from the dead. Then he concludes: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

And when the people hear that they say, "If that be so, if this Jesus was not an imposter but was really a Prophet sent of God, What shall be do? How shall we adjust ourselves to this great fact, that Jesus is risen from the dead?" And Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. . . . And the Lord added to the church daily such as were being saved."

Will you please observe that the great principle which the Apostle Peter laid down was this, that Jesus Christ was the eternal Son of God; He was the One of Whom all the prophets had spoken, and that the word of Scripture was fulfilled in Him; and that now He is both Lord and Christ. All who accepted that, and submitted to the Lordship of Jesus Christ, joined the church. And the church was founded upon that great doctrine: the essential Deity and absolute Lordship of Jesus Christ. And not one of all the thousands who joined that apostolic church had any question about the Deity of Christ. It was upon that great rock, that Christ is the Son of the living God, that the New Testament church was founded.

Now, that is the basis of the church. The church is made up of people who recognize the Lordship of Christ; and there is no place in a New Testament church for any man, or any woman, who denies the Deity of Christ. That is the fundamental thing; that is the rock upon which the church is built. I am afraid a great many people are going to find a place in the United Church of Canada—if it includes all who belong to these three uniting bodies—that church is going to include a lot of people who do not believe in the Deity and Lordship of Jesus Christ.

That is all very well as a doctrine, but what does it mean? What are the practical implications of that? What is a church? It is not merely made up of people who profess to believe in the Lordship of Christ, but it is a company of people over whom He is actually Lord. That means, surely, that there should be a recognition of that principle in the membership of the church: those who become church members ought to submit to that great truth. I believe we need to emphasize that to-day, that the Lord Jesus should be Master in His own house. If there is one person in the church who is to be honoured, who is to be exalted, who is to be obeyed, surely it is the Lord of the house! And, my friends, we may organize until the crack of doom, we may devise all kinds of schemes for the promotion of the interests of the organization we call the "church"; but we shall never fulfil the church's mission in any other way than by first making Christ Lord. It is only as Jesus Christ is made Lord in His own house that His work will be done.

These men who were the founders, under God, of the Christian Church,

were reputed to be "unlearned and ignorant men". They had no social prestige; they certainly had no great wealth: they set about this tremendous undertaking depending wholly upon Him Who is the Head of the church. He "gave him to be the head over all things of the church, which is his body, the fulness of him that filleth all in all." I believe that we need to-day to recognize that in a very practical way. Jesus Christ is the Head of this church, is He not? ("Yes!" "Praise the Lord!") He is the Lord and Master of this house, and of all who are joined together in fellowship here; and He lives to exercise that Lordship. When the church was established at Pentecost the administration of the Holy Spirit in the church began; and I venture to believe that that is the cause of much of our difficulty to-day—not primarily, doctrinal error, although that has had a large place; but even that has resulted from something still deeper: a failure to recognize that the Holy Ghost is here to administer the affairs of the church.

In the average church of to-day the Holy Spirit has no opportunity to exercise His ministry. I remember perfectly well as Pastor of this church, when I could not get past the organizations we had, to get God's work done. Very often I could not get past the choir—literally. Everybody was to be pleased; everybody's will was to be considered,—instead of the whole congregation prayerfully seeking the guidance of God's Spirit to know what the mind of God was in respect to His church. In a very literal way the Holy Spirit comes to administer the affairs of His church; and when He is recognized as the Administrator of the church, the Executive of the Godhead here, to carry on in the hearts of believers individually, and in the life of the church collectively, to carry on and to carry out the divine purposes of grace—when that is done, He will bestow His gifts upon the church. We read this evening that "when he ascended on high, he led captivity captive, and gave gifts unto men. . . . And gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." When the Holy Spirit is thus given His proper place in the church—mark you—He is the Settlement Committee; He will give the church its pastor; and you do not need any other Settlement Committee.

If I am speaking to students or ministers here this evening, I venture to remind you of the teaching of the New Testament, to remind you of what Paul said to the elders of Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." A true pastor is the gift of the ascended Lord to His church: He gave "some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And when the church recognizes that great truth that Christ is the Head, and that all spiritual gifts are in His gift, when she looks to Him, He will give the church the kind of pastor it needs,—and when the Holy Ghost puts a pastor in a church, and makes him overseer of the flock, you may expect blessing. Of course, if a pastor seeks the advice of a Settlement Committee, or of his theological professor, or resorts to political means to find settlement, he has to take the consequences of his disobedience; but any man who puts himself at the disposal of God the Holy Ghost, will be put in the right church.

And when the Holy Spirit puts a man in a church, you cannot put him out, understand that! I never did want to come to this church. I am in my sixteenth year now, and I am perfectly sure that the Lord sent me,—for several years I could not understand it—but I believed it when I came: I believe it now. ("Amen!") I am sure He had something to do with it. When the Head of the church, the Shepherd and Bishop of our souls—I am an Episcopalian, by the way. I believe in a Bishop, I really do! I want a Bishop, but I want only One, the Shepherd and Bishop of our souls, Who walks in the midst of the golden candlesticks, and Who holds the stars in His right hand—when He takes His ministers and puts them in His churches, He will stand by them against all the powers of hell; and you cannot upset the man whom the Holy Ghost makes

overseer of the flock. That is what the Christian church should do: receive its pastor from the hand of its ascended Lord, to preach the everlasting gospel of God's grace.

That principle does not apply to pastors only. If you will read Corinthians you will find He puts a good many other people in the church: "teachers, helps, governments"—all kinds of gifts. I have seen that principle operate in this church. I say it to God's praise: I believe when a church wants a pianist the members should ask the Holy Ghost to appoint one; if we want teachers, the proper way is to ask the Head of the church, because if the Head of the church does not appoint them they will not be effective. The Superintendent cannot appoint them: "How shall they preach,—teach—except they be sent"? How shall they do anything in the church if they do not receive their commission from the Lord Himself? How shall they do His will, except by the power of His Spirit Who commissions them? You cannot have man-made teachers and preachers, and a spiritual church at the same time. If you have Christ as the head of the church, and the Holy Ghost as His Executive, He will fill every office and supply every gift. I do not believe there is a church in the world that cannot have them if only the people will look to God for all the church needs for the carrying on of its work—every needed gift will be supplied.

I believe that applies in the material realm. The Head of the church will supply her need—we have it in Scripture: "My God shall supply all your need according to his riches in glory by Christ Jesus." We wanted an orchestra here, and I was afraid to try to get one: I was afraid we should get the wrong men. Then someone joined the church, and somebody else joined the church; and then we found that the Lord had been putting the very people in the church which we needed. I did not know they were here—but He did. Did you know that is why you joined the church, Brother Chisholm? and you, Brother Coghill? and you, Brother Davis? That is why you came here. The Head of the church put you here. Look at our Bible School; a thousand and forty-six this morning—not as many as we have had, but still a large gathering for the Sunday before a holiday—Where did all the teachers come from? I have seen the day when it was almost impossible to get teachers for a Sunday School of three hundred; but to-day we can have teachers for a Sunday School of three thousand when we need them, because the Head of the church supplies the needs as they arise. He provides the money, too. I call you to witness, dear friends—I dare give this testimony, for the Lord God—before many years are over, God is going to establish a great work in this place as a demonstration of what a body of spiritual people can accomplish if they will let the Lord God have His way. We shall have all the buildings we need, and all the equipment of every sort we need. I do not care how poor our people are; because we have Someone Who is richer than Rockefeller, Who is able to supply all our needs. And He will do it in the future as He has done hitherto.

The church is a body of redeemed people saved by divine grace through the atoning work of Christ, brought together by a common interest in Christ, recognizing Him as the Head, and yielding to the direction of the Holy Ghost in all its affairs. That is what the New Testament church was—it was not made up of Presbyteries, and Conferences, and General Councils! How the Holy Ghost is ever to register His will from the General Council down to the last individual member of the church, I do not know. Read the constitution of the United Church, and as a whole it is far from the New Testament pattern.

Now then, what is a church for? It is for the saving of souls. That is what the New Testament idea was: "The Lord added to the church daily such as were being saved." There was a procession of people coming into the church—being saved—being saved—being saved. That is what they came for. That is the church's business. First of all, the church's business is to witness for Christ. What did Peter say? Looking at that great crowd, he said, "You look at us—unlearned and ignorant men as you call us, no learning, no possessions, no wealth—and you ask for an explanation of this: and we tell you that the Man Whom you crucified is not in the grave, but in the glory; and we are witnesses of these things." That is what the church is for: first of all, to bear witness that Jesus Christ is alive, and is able to save the sinner. We are not here to provide bowling alleys, and billiard rooms, and gymnasiums, nor even

swimming pools, and certainly not to teach the dramatic arts to compete with the theatre—that is not the church's business. If you get down to that plane, you will accomplish a similar work. But our work is spiritual: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ." That is our business, to bear witness to a living Saviour Who is enthroned in the glory.

Thus the church becomes the workshop of the Holy Ghost. He is the One Who is to be pleased. I was speaking on this line in Winnipeg a little while ago; and I said that the average modern pastor was a sort of high-class nurse-maid. That is supposed to be his business! Talk to the average pastor in this city. How is he occupied? He goes to a church, and is well received. They talk about our "beloved pastor"; but after a little while they lose their enthusiasm, and begin to work against him. Then he is supposed to go and get them pleased again: to call on Mrs. Jones, and Mrs. Smith, and Mrs. Brown, and Mrs. Black—and all the rest of them—and try to keep them pleased. Instead of being free to go out and evangelize the world, to preach the gospel to lost sinners, the pastor has to spend all his time dandling the sick saints! Well, I have got over that. I never did do very much of it. I tell you Jarvis Street people, if you get off color, you will have to get right again. I have no time to waste: I do not carry around any candies in my pocket—that is not my business! If you get out-of-sorts, you will have to get in sorts again; if you climb the miff tree, you will have to stay there for a long, long, time, for I am not going to help you down. I have got over that. I really do not stop to ask now—I don't think I ever did much—but I never stop to ask whether one of the deacons is going to like something or not. They are all good men; and they are of one mind with the Pastor. If I have a course to take that I believe is of the Lord, in the exercise of the liberty of the Spirit, I am going to take it; and if people do not like it, I cannot help it. It is not my duty to consider whether people are going to be pleased or not; the one consideration for us is whether the Holy Ghost is going to be pleased, because if we can please Him then we shall have His help; and if we have His help, we can afford to do without anyone else's.

Oh, yes, the pastor or the Christian worker who will be true to Christ, and follow this spiritual conception of the church and of the ministry we are called to exercise, will find himself independent. I think that is what Paul meant when he said, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Do you not see, that if we all seek to please God we shall be most likely, in that way, to please each other? Find a congregation of people who are seeking to crown Jesus Lord of all, and you will find that, without trying, they fall in love with each other. They are all doing the same thing, and there is a tie that binds their hearts together; and they discover that Heaven itself is to be found in seeking to promote the honour and glory of the Lord Jesus Christ. That is our supreme task; that is what we are here for to-night.

"The Lord—the Lord—the Lord added to the church." It is a great thing to have additions to the church when the Lord adds them. I heard Dr. Campbell Morgan down in the Metropolitan Church on one occasion. He told a story about two pastors meeting in a Welsh village. It was during the Welsh revival; and one said to the other, "Has the revival come to your town?" And he replied, "Oh, yes! there is a great work of grace going on." "Have you had many additions to the church yet?" "No, but thank the Lord, there have been a great many subtractions." That is necessary to a real revival sometimes. It is well enough to have additions to the church; but the only additions that are real additions are those which the Lord makes. "The Lord added to the church."

Some rich man comes to town (I am speaking to Baptists now); some man who is fairly well to do, and he opens up a business. He is talked about as a man of business, a very important man, a man of position—and he is a Baptist. We are going to get him for our church. He comes to church one Sunday

morning, and all the congregation knows that the great man has arrived: he has condescended to attend church; and all the brothers and sisters surround him, and tell him how glad they are to see him. But when prayer meeting comes around he is not there. He is not a spiritual man, but he is well placed in business. The Annual Church Meeting comes and someone says, "I think Mr. So-and-So would make a fine deacon." He has no spiritual qualifications, but he has money! And so they make him a deacon. If a man comes to the city, and he is a little better off than someone else, he is made a deacon; and when the Convention comes around he is appointed a delegate. Someone gets up in Convention and says, "I nominate Mr. So-and-So for such a Board." He is put on a Mission Board, or an Educational Board, or some other Board,—and he is just as wooden as the board he is on! He has no spiritual conception; he does not know anything about missions, or education, or any other department of the church's work—but he is a man of position, or of money; and we put him on the Board! After a while we wonder that the Spirit of the Lord is not working through our Boards. It is because we have got away from the simple principles of the New Testament that the church is a spiritual body, that its mission is a spiritual mission, and that its work can be done just in the measure in which the Holy Ghost is made the Administrator of the church.

That would settle all our difficulties, my dear friends, if we would put the Lord first in all things. They had difficulties in the churches of apostolic times. They had discussions about circumcision, about the relation of Sinai to Calvary, about the relation of law and grace. The first Baptist Convention in the world was held with the First Baptist Church of Jerusalem, with the Apostle James as President. You will remember Brother Peter was there; and he got up and told what he had seen the Lord do. He did not argue the case beyond saying, "I was just as prejudiced as you are; and the Holy Ghost told me what to do and where to go. As I preached the Holy Ghost fell on them that heard." Then there were Paul and Barnabas who could hardly wait for Peter to sit down. They got up and told of their missionary tour. They declared the signs and wonders that had been wrought by the power of the Holy Ghost. When they heard the testimony of these brethren, they summed it all up and James delivered the sentence, and put it in a letter to be sent to all the churches. The letter began like this: "We have consulted all the authorities, and we find that Professor So-and-So thinks this, and Dr. So-and-So thinks that"—Did it? No! They did not quote any human authorities at all. What they said was, "It seemed good to the Holy Ghost and to us: that which satisfies the Holy Ghost satisfies us." So they delivered their judgment to the church.

It was very simple, was it not? A principle that may be applied to any little village church, to any congregation however large, or to any great body of believers—an aggregate of churches—it is possible to find the mind of the Holy Spirit, and to let Him have His way. And when He does, the Lord comes into the church, and He does something in that church.

Do you know a church where God is doing something? A church is a place in which God works: "The Lord—the Lord—the Lord—the Lord added to the church daily." Peter did not do it; it was not his preaching; it was not the singing. It was the Lord Who did it. And the Lord will do it still. The church ought to be a place where the Lord is doing things. We ought to come here Sunday after Sunday expecting miracles of grace. My wife told me two or three years ago of meeting the wife of a certain pastor downtown, and she said, "Do you know what my husband is doing? He is out with his car; and he is going to get three hundred members for his church by Easter Sunday." And he got them! He added three hundred members to his church by Easter; but I do not think the Lord did it. If you bring people into the church merely by human persuasion they are really not an addition. But when the Lord adds people—they may be very poor in this world's goods—but if He adds them it will be a real addition. When the Lord lays hold upon a man and puts him into a church, the church will be richer and stronger by his coming.

And who were the people who joined the church? "Such as were being saved"—not, "such as should be saved" as our version has it—"such as were being saved". Someone says to me, "But do you not believe in the doctrine of eternal life?" Yes, I believe that when God saves a man he is saved for ever. I do not believe the Lord saves anyone twice: "Whatsoever God doeth, it shall be for ever." When He saves a man He saves him altogether, and gives him eternal life. And yet, it is possible to be saved in that sense, and yet not live in a continuous experience of the delivering grace of God. There are some people who are saved, who are not "being saved". A friend of mine who was a deacon in a certain church of which I was pastor, went away to an American city where he attended a Baptist church one Sunday morning. A brother greeted him at the door and asked him where he came from; and on receiving his reply, said, "I was born in that city. Are you a Baptist?" My friend replied that he was, and mentioned the church of which he was a member. "That is more interesting still. I was converted and baptized in that church; but I have been away from there for thirty years. I wonder if any of the people I knew are still living?" When he had named certain of the people whom he had known, he said, "I wonder if a certain man is still living?" And my friend replied, "I do not know whether he is or not. You have neither told me his name nor described him." He said, "While I cannot recall his name, I think I can describe him." My deacon friend objected that as thirty years had passed, he might not answer to that description now. Then the man endeavoured to describe him. He said, "I recall he never missed a business meeting. He was great on business meetings. He was always present, but most people wished he would stay at home. He was very enthusiastic about his pastor for a while; but he never supported one very long before he would begin to make trouble. At every business meeting he was there with his criticisms. I cannot remember his name, but I remember that characteristic: he was always disturbing the peace of the church." "Oh," my friend said, "do you mean John So-and-So?" To which the stranger replied, "Yes, that's the man. Is he living still?" "Yes," said my deacon, "and he is the same old John still."

John was a member of the church when I went there, and I asked one of my predecessors to tell me something about the characteristics of the members. I said, "What about John So-and-So?" "Oh," he said, "John is a strange character. Some days he is so good you would think he was going straight to heaven, and the next day you wish with all your heart he had gone!" I do not doubt that John was saved,—but he was not "being saved". The old man in John was as pronounced as he had ever been.

Some parents have their children's portraits taken every year. But I have known people who did not need an annual photograph. One taken as a baby in long clothes would do for the rest of their natural lives! They have the same features, the same characteristics; they do not grow, they do not put off childish things. They belong to the family, but they do not develop into manhood or womanhood.

It is the same spiritually. Many people are saved, they join the church, they profess faith in Christ, and they say, "I can read my title clear to a mansion in the skies"; but the people beside them know they are not "being saved"; they are not putting off the old man nor putting on the new, nor growing up with Christ in all things.

The church that is going to be used of God is a church in which people are not only justified, but they are being sanctified every day. When that is being done, and the Holy Spirit rules in the lives of the people, and expresses Himself through the collective life of the church, people will again say, "Jesus Christ is alive after all." I am not so much concerned about the Methodist Church, the Presbyterian Church, the Baptist Church—nor any other church; but I do desire that God should visit us with His Holy Spirit, that there may be gathered here and elsewhere companies of men and women who will prove by the lives they live and the influence they exercise, that Jesus Christ lives and can save men to-day as he has always done. That is the mission of the church.

How many of us are willing this evening to give Christ the first place?

The publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

MR. JOHN D. ROCKEFELLER, JR., AND DR. FOSDICK.

The New York Evening Journal of May 16th announces that "the Park Avenue Baptist Church, known as the Rockefeller Church, and of which John D. Rockefeller, Jr., is a trustee, is planning to-day to build on Morningside Heights a skyscraper temple, seating 3,000 and devoted to liberal religious principles. Dr. Harry Emerson Fosdick, long the centre of the Fundamentalist-Modernist controversy, has been invited to become its pastor. The invitation to Dr. Fosdick follows the resignation of the Rev. Dr. Cornelius Woelfkin as pastor of the Park Avenue Church. If approved by the members, the proposed change in its principles will throw the church's membership open to persons of any evangelical denomination without regard to any particular belief as to the mode of baptism.

"The action of the trustees and deacons in approving the principle of 'inclusive membership' and in inviting Dr. Fosdick, a Modernist, to fill the pulpit, it was said, had the full support of Mr. Rockefeller, who has taken the position that a church to be progressive must open its doors as wide as possible to all creeds. Mr. Rockefeller reiterated his views when, in contributing to the fund for the completion of the Cathedral of St. John the Divine, he suggested to Bishop William T. Manning that persons other than Episcopalians be put on the cathedral's governing board. Members of the Park Avenue Baptist Church now feel that while Mr. Rockefeller's suggestion was not adopted by the cathedral, he has at any rate been able to realize in his own denomination his desire for 'a broader church'.

"Members of the Park Avenue Baptist Church are to be asked to vote on the proposed changes at their regular business meeting next Friday (May 22nd). The board of deacons and the board of trustees have addressed a joint letter to the members embodying their recommendations. After urging that Dr. Woelfkin's resignation be accepted, to take effect next January, the fortieth anniversary of his installation as a pastor, on condition that he retain a connection with the church, the letter says: "The importance of the changes involved in the recommendations of the two boards calls for a full meeting of the church for their consideration. Resolutions embodying these recommendations are submitted herewith. The two resolutions pertain to the resignation of Dr. Woelfkin and to the invitation to Dr. Fosdick."

"A letter by Dr. Woelfkin in which he compares Dr. Fosdick to Henry Drummond as 'an outstanding prophet in the Christian church' and approves of his principle of 'an inclusive membership' is also submitted to the members. Dr. Fosdick's demand for 'an inclusive membership' was outlined by him in his farewell sermon at the First Presbyterian Church. Copies of the sermon have been distributed among the members of the Park Avenue Baptist Church."

This is a most interesting and illuminating piece of information. The announcement of the Rockefeller-Fosdick programme is likely to prove a great blessing in unmasking the true character of Modernism as a movement which aims to destroy everything for which Baptists stand. The Rockefeller wealth has already succeeded in corrupting the educational springs of the Baptist denomination throughout the Continent. Institutions which have profited by

his benefactions have been required to conform their educational policies to his principles; while other institutions have sought to render themselves eligible for his gifts either by openly espousing Modernism, or by assuming toward it an attitude of benevolent neutrality. Thus the Rockefeller gifts received or hoped for, have extinguished all distinctive Baptist testimony in the majority of the Baptist educational institutions of America.

While discerning men have long recognized the corrupting influence of the Rockefeller wealth, the glitter of the Rockefeller gold has blinded the many to its paralyzing effect upon evangelical principles. Loyalty to the Baptist name and traditions has made it difficult for some to recognize in one whose wealth endows so many Baptist institutions, the most deadly enemy of Baptist principles and progress. A Rockefeller-endowed Modernism entrenched in Baptist educational institutions secretly undermines confidence in the Bible without attracting public attention; but when this Modernism takes the further step of doing away with baptism, while that is in itself a much lesser offence, its import will be more easily understood by the Baptist rank and file. Therefore the conditions of the proposed Rockefeller-Fosdick partnership will prove useful for the purpose of informing Baptists in general whither Modernism is leading.

Dr. Woelfkin reported written endorsement of Dr. Fosdick, and his approval of Dr. Fosdick's proposals, will throw a flood of light upon the meaning of his motion at the Indianapolis meeting of the Northern Baptist Convention in 1923. On that occasion the New Hampshire Confession of Faith was submitted to the Convention; and Dr. Woelfkin moved in amendment the following:

"The Northern Baptist Convention affirms that the New Testament is the all-sufficient ground of our faith and practice, and we need no other statement."

Now Baptists everywhere will be able to interpret Dr. Woelfkin's action.

Dr. Fosdick's career as a so-called Baptist among Presbyterians; Dr. Woelfkin's betrayal of Baptist interests at the Indianapolis Convention and in his own church in New York; and Mr. Rockefeller's sponsorship for both, ought also to open the eyes of Southern Baptists to the prevalence of a religious plague which is more deadly than leprosy, and which threatens the religious life of the whole Continent, as recently manifested in the anaemic official conscience which opposed the inclusion of an anti-evolution clause in the Southern Baptist Statement of Faith.

The Rockefeller-Fosdick announcement illustrates the futility of endeavouring to find any basis of agreement with an enemy so obviously resolved completely to possess one's entire belongings. It will illustrate also the ultimate necessity of choosing between absolute surrender to the enemy and a fight to a finish. Historic Baptist orthodoxy, which is only another name for the Christianity of the New Testament, and Modernism are as opposed to each other as Christ and Antichrist. No church and no denomination is large enough for them to dwell together in peace. Separation between these elements is as inevitable as the separation between Sarah and Hagar; and the Baptist Abraham, if he intends to maintain peace in his own household, will be wise to send this Hagar of Modernism into the wilderness forthwith. The evolutionist is ever determined upon mischief; and the only wisdom of Fundamentalism will be to declare relentless war upon Modernism everywhere, and to press the battle with increased vigour upon all fronts.

The Northern Baptist Convention will convene in Seattle the 30th of June. The Park Avenue Baptist Church, of New York City, is a member of that Convention; and Dr. Cornelius Woelfkin is a pastor whose name appears in its printed ministerial list. We are wondering whether the Northern Baptist Convention will allow delegates from the Park Avenue Church a seat in the Convention? It is obvious that the Park Avenue Church has ceased, in any true sense, to be a Baptist church. What will the Northern Baptist Convention do about continuing in fellowship with a church whose policy aims to destroy the fundamental principles, not only of its theology, but of its ecclesiology too?

AN INFALLIBLE BIBLE CERTIFIED BY AN INFALLIBLE CHRIST.

We publish below a report of a sermon by our good friend, Dr. Bowley Green, of Talbot Street Church, London, from *The Free Press* of that city:

"Delving deeply into the Scriptures and citing various passages as proof of his contentions, Rev. Bowley Green, D.D., pastor of the Talbot Street Baptist Church, in the course of his Easter morning sermon, declared his belief that Christ while on earth was not omnipotent nor omniscient, but on the contrary was voluntarily shorn of His authority, power and glory and invested with nothing more than human limitations.

"Dr. Green, whose sermon was based on the subject, "The Reinstated Christ," advanced the view that Christ as the Son of God was reinstated in His omnipotence and omniscience immediately following the resurrection and prior to His ascension into heaven. The speaker theorized further that the ascension recorded in the Bible may have been the second, the first being the occasion on which the restoration took place. He declared that these views did not clash with the belief he has always held that Christ at all times was a member of the Deity.

Origin of Belief.

"The sermon, which Dr. Green characterized as a "chapter out of my own spiritual autobiography," was the outcome, he said, of an inspiration he felt five years ago when he endeavoured to collate Christ's post-resurrection utterances with a view to giving a resume of them in an Easter sermon at that time.

"In his endeavour, Dr. Green said his attention was arrested by the import of a Scriptural passage in St. Matthew 28, 18, which he chose for his text: "Jesus came and spake unto them, saying, All power is given unto Me in heaven and on earth."

"There is an altogether unprecedented utterance," the speaker asserted. "Christ said nothing approaching it before His resurrection. It is absolutely new, amazing in its scope and startling in its originality. It is the first time He ever laid claim to omnipotence or permitted Himself to be worshipped."

"Dr. Green went on to quote the same passage of Scripture as it is interpreted in the Moffatt, Goodspeed, Weymouth, Twentieth Century and revised versions, he himself reading from the authorized version to show that all are in practical accord. The only variations he found in the uses of the prepositions "in" and "on" and in the nouns "authority" and "power." These latter terms might be used synonymously, he declared, though the term "authority" has, perhaps, the larger scope since its meaning is "legal, or rightful power."

Not Omnipotent.

"Dr. Green's deduction from the statement made by Christ was that there must have been a time when He was not omnipotent nor omniscient. Confirmation for this he found in John 17, which contained an account of Christ's prayer on the cross that He might be given back His glory.

"What became of that glory which He had before the world was, but which He had not during His humiliation?" questioned the speaker, who found the answer in Paul's epistle to the Philippians, chapter 2, verses 5 to 8: "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took unto Himself the form of a servant, and was made in the likeness of men."

"Proof that Christ while on earth was not omnipotent nor omniscient, Dr. Green found in the fact that He Himself prayed to the Father; that all devotions were directed to glorification of the Father and not to Himself, and that, when asked a to the time of Christ's second coming, He replied that none but His Father in heaven knew.

"Utterances of Christ while on earth also pointed to His having been shorn of His glory when He became incarnate. Dr. Green declared. Many of these utterances the speaker found in John 8, including:

"I do nothing of Myself. A My Father hath taught Me, I speak these things."

"I speak to the world these things which I have heard of Him."
 "I proceed forth and came from God; neither came I of Myself."
 "I go unto My Father, for My Father is greater than I."

Depended on Father.

"Christ," said Dr. Green, "ascribes all His glory to the Father and none to Himself in His teachings, works and incarnation. Surely He teaches here that He laid His glory by; hence the life of the Son was proof of all this, for He lived a life of dependence on the Father, and when His hour had come He prayed: 'Glorify thou Me with Thine own self, with the glory which I had with Thee before the world was.'

"That prayer was answered after love's redeeming work was done, and after His resurrection He comes to His disciples and declares that all power and all authority, which He laid by, had been restored to Him in heaven and on earth, and He exhorts the apostles to 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

"Further proof that Christ's power, authority and glory were restored only after His mission on earth was ended was found by Dr. Green in the fact that there was no record of His praying after He arose.

"His days of prayer were passed forever," the speaker declared, "for the Omnipotent One has not need to pray."

Restoration of Powers.

"Dr. Green noted in passing that the Bible contains no account of the restoration of His glory. Stating that "where the Bible was silent, it might be best for us to be silent also," the speaker theorized that Christ may have ascended into heaven for that restoration and returned to earth to bid His apostles farewell. A certain measure of proof he found in the statement of Christ to Mary, "Touch Me not," while later on the apostles had been invited to touch Him and feel for themselves the holes in His hands.

In our issue of May 7th we published a statement issued by the Baptist ministers of London, to which Dr. Green's name was attached.

We think it is unfair to hold any public man responsible for the exact words of a newspaper report of his utterances. Newspaper reporters do the best they can, but often fail fairly to epitomize a minister's statement, because they lack a sympathetic understanding of the subject he discusses. At the same time, on an important matter of this sort, where so many direct quotations are given, it would appear that this report of Dr. Green's position must be substantially correct, as it bears all the marks of having been written by one who had had opportunity to verify his quotations. It will be noted that according to this report Dr. Green declares, "that these views do not clash with the belief that he has always held that Christ was at all times a member of the Deity".

The Gospel Witness credits Dr. Green with the utmost sincerity; and we have no doubt he believes that the views expressed in his sermon are consistent with belief in the Deity of Christ. It appears to us, however, that only a kind of kangaroo logic that can leap over reasonable objections, can accept Dr. Green's premises and arrive at his conclusions.

Dr. Green's views are by no means new. In the main, his view is what is known as the theory of the Kenosis, taken from Philippians two and seven, where Christ is said to have "emptied Himself". Dr. A. H. Strong in his "Systematic Theology", in discussing the theory says:

"We object to this view that:

"(a) It contradicts the Scriptures already referred to, in which Christ asserts his divine knowledge and power. Divinity, it is said, can give up its world-functions, for it existed without these before creation. But to give up divine attributes is to give up the substance of Godhead. Nor is it a sufficient reply to say that only the relative attributes are given up, while the immanent attributes, which chiefly characterize the Godhead, are retained; for the immanent necessarily involve the relative, as the greater involve the less.

"(b) Since the Logos, in uniting himself to a human soul, reduces himself to the condition and limitations of a human soul, the theory is virtually a theory of the coexistence of two human souls in Christ. But the union of two finite souls is more difficult to explain than the union of a finite and an infinite,—since there can be in the former case no intelligent guidance and control of the human element by the divine.

"(c) This theory fails to secure its end, that of making comprehensible the human development of Jesus,—for even though divested of the relative attributes of Godhood, the Logos still retains his divine self-consciousness, together with his immanent attributes of holiness, love, and truth. This is as difficult to reconcile with a purely natural human development as the possession of the relative divine attributes would be. The theory logically leads to a further denial of the possession of any divine attributes, or of any divine consciousness at all, on the part of Christ, and merges itself in the view of Gess and Beecher, that the Godhead of the Logos is actually transformed into a human soul."

We fear that Dr. Bowley Green will be unwilling to accept some of the implications of his position. It must be self-evident to any thoughtful mind, that Modernism's view of the Old Testament Scriptures is absolutely contrary to the view of Christ Himself. An infallible Christ is the Rock upon which Modernism's theory of the Old Testament breaks to pieces. During the forty days in which Christ showed Himself alive after His passion by many infallible proofs, He was chiefly occupied in demonstrating the reality of His resurrection. The greater part of His teachings were given on the other side of the Cross. To this period belong the great body of His teaching, implied and expressed, respecting the Scriptures.

Dr. Green's theory would be acceptable to all modernists; because it removes an infallible Christ from their path. If Dr. Green's view be correct, the testimony of Christ to the Scriptures has no special value; and is certainly without divine authority, except, of course, such testimony as was given after His resurrection.

We confess to be greatly disappointed in Dr. Green's position. His theory, like Mephibosheth, is lame on both feet; and will prove as impotent to turn the tide of modern unbelief as was Mephibosheth to quell, or even to assist to quell, the rebellion of Absalom against the Lord's anointed.

If the report we have quoted of Dr. Green's sermon is correct, it would be difficult to imagine an easier task than that of grinding his theory to powder. A hundred Scriptures come to one's mind which destroy his theory utterly. We hope Dr. Green has some better explanation of his position than is given in this report. If he has, the pages of *The Witness* are open for his use.

THE BAPTIST BIBLE UNION ANNUAL MEETING AT SEATTLE, WASH.

The Third Annual Meeting of the Baptist Bible Union of North America will be held in the First Presbyterian Church, Seattle, Wash., June 24 to 29, 1925. The Sunday morning and evening services will be the regular services of the First Presbyterian Church.

Wednesday—3.00 p.m. Address: Dr. F. W. Farr, Los Angeles, Cal., "The Inspiration of Scripture." 7.45 p.m. Address: Dr. W. B. Riley, Minneapolis, Minn., "The Creation."

Thursday—10.00 a.m. Address: Dr. O. W. Van Osdel, Grand Rapids, Mich., "The Holy Spirit." 3.00 p.m. Address: Dr. F. W. Farr, Los Angeles, Cal., "Prophet, Priest, and King." 7.45 p.m. Address: Dr. J. Frank Norris, Fort Worth, Texas, "The Four-Fold Creation."

Friday—10.00 a.m. Address: Dr. O. W. Van Osdel, Grand Rapids, Mich., "The Devil." 3.00 p.m. Address: Dr. W. B. Hinson, Portland, Ore., "Christ and His Bible." 7.45 p.m. Address: Dr. T. T. Shields, Toronto, Ontario, "The Deity of Christ."

Saturday—2.30 p.m. Report of Executive Committee; Election of Officers and Standing Committees for the year. 7.45 p.m. Address: Dr. F. W. Farr, Los Angeles, Cal., "Election in the Plan of Redemption."

Sunday—11.00 a.m. Sermon: Dr. J. Frank Norris, Fort Worth, Texas. 3.00 p.m. Address: Dr. W. B. Riley, Minneapolis, Minn., "Why the Baptist Bible Union?" 7.45 p.m. Sermon: Dr. T. T. Shields, Toronto, Ontario.

Monday—10.00 a.m. Address: Dr. W. B. Hinson, Portland, Ore., "Paul and His Gospel." 2.30 p.m. Address: Dr. J. Frank Norris, Fort Worth, Texas, "The Freedom of the Ministry." 3.45 p.m. Address: Dr. T. T. Shields, Toronto, Ont., "The Atonement." 7.30 p.m. Address: Dr. J. Frank Norris, Fort Worth, Texas, "The Independence of the Church." 8.45 p.m. Address: Dr. W. B. Riley, Minneapolis, Minn., "Autocracy Intolerable to True Baptists."

Hotel Reservations.

Members and friends of The Baptist Bible Union planning to attend the Seattle meeting are reminded of the importance of making hotel reservations. The Executive Committee have secured seventy-five rooms at the Waldorf Hotel, and twenty-five at The Gowman. Friends are requested to write to either of these hotels direct and make their own reservations, as it is impossible for Headquarters to assume this responsibility.

The rates are as follows:

The Gowman—Rooms with bath, \$5, \$6, and \$7 per day. Rooms without bath, \$3.50 and \$4 per day.

The Waldorf—Rooms with bath, \$5 per day. Rooms without bath, \$3 per day.

These rates are for two persons, no reduction if room is occupied by one person only.

It is desirable that Baptist Bible Union members should take up these reservations immediately, as rooms may be difficult to obtain elsewhere. Those who remember the glorious meetings at the Hotel Medford, Milwaukee, will appreciate the privilege of getting together under the same roof.

The Jarbis Street Whole Bible Sunday School Lesson Course

Lesson X.

June 7th, 1925.

FROM DAVID'S CORONATION TO HIS GREAT FALL.

Historical Background: II Sam., chap. 2 to 11; I Chron., chaps. 1 to 20.

Psalms relative to the period: 8, 9, 10, 15, 16, 18, 19, 20, 21, 24, 26, 29, 36, 58, 60, 101, 108, and 110.

In the period under consideration David came to the throne, experiencing the fulfilment of the divine promise that this should be; and thereafter he increased in power until, overtaken by temptation, he fell into great sin. The record of any period of David's life is a record of trouble: he lived in storm and stress from beginning to end. Before his coronation he had to endure the persecution of Saul. After Saul's death, Abner, out of loyalty to his old master, made Ishbosheth, Saul's son, king; and against this pretender also David had to contend. Thus there was long war between the houses of Saul and David; but David's house waxed stronger and stronger, and Saul's weaker and weaker. Ishbosheth quarrelled with Abner, so that Abner repudiated his claims and turned to David; but David was deprived of his splendid ability by the jealousy of Joab.

Time and space fail us to record the many difficulties which David encountered during the period under review. A study of the historical background of the Psalms named in our lesson, however, will show that David had his full share of sorrow; and out of that experience came these glorious Psalms which have brought blessing to unnumbered millions.

I. David Shows Himself Humbled by a View of the Divine Greatness in Psalm Eight.

Saul was a very modest man in the beginning, but was unable to keep his balance and was spoiled by prosperity. David opened his eyes to the divine glory; and by meditation upon the things of God was kept humble. Before honour is humility; and only those who humble themselves shall be exalted. A revelation of God to the soul must issue always in the death of pride: "What is man that thou art mindful of him?"

II. David Expresses His Joyous Confidence in God in the Presence of His Enemies in Psalm Nine.

We all have enemies enough, and wrestle against principalities and powers. There is enough in the experience of average human nature to plunge anyone into gloom; but true faith in God always inspires the soul to praise: "This is the victory that overcometh the world, even our faith." This Psalm is an illustration of it.

III. David Rises from Despondency to Praise in Psalm Ten by Pouring Out His Soul Before God.

It is not wicked to ask questions of God, even though we cry, "Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?" for He will so answer the prayer of the humble as to lead them to cry, "Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear.

IV. A View of the Divine Holiness Will Fortify the Soul Against Human Treachery.

This is illustrated in Psalm fifteen: beset by human fickleness and faithlessness, the godly soul is ever tempted to cynicism. The backbiting tongue is a sore trial to all who would serve God; but an understanding of the terms of residence in the tabernacle of the Lord will render us immune to these attacks.

V. A Recognition of God in Everyday Experiences Will Inspire Gratitude for Divine Deliverance.

This appears in Psalm eighteen. We are disposed to let our minds dwell much upon the few great events of life; whereas life is made up, for the most part, of commonplace experiences. But it is on the plane of the commonplace the greatest battles are fought; and if we do not recognize God in our everyday affairs we shall find only occasional reasons for praise. The eighteenth Psalm sums up all the victories of life; and ascribes all honour to God.

VI. Worship as a Cure for Worry is One of the Lessons Taught in Psalm Nineteen.

David had a thousand reasons to be distressed always; but in this Psalm he shows us how the contemplation of God's works and meditation upon God's Word, will substitute worship for worry.

VII. A Testimony to the Riches of Divine Grace Can Only Grow Out of a Personal Experience of Divine Faithfulness.

This is suggested by Psalm twenty. We can only recommend to others that which we have tasted ourselves. In this Psalm David recommends to the consideration of others a course which has brought untold blessing to himself.

VIII. The Remembrance of God in Prosperity is Suggested in Psalm Twenty-one.

How many conceive of the religion of Christ as a kind of insurance policy rather than as a marriage certificate! David's life was not all trouble. He had many joys; but in his prosperity he remembered the Lord.

IX. Peace Which is Born of an Established Trust is Suggested by Psalm Twenty-six.

In the midst of abounding evil the Psalmist appeals to the divine judgment. It is better that we should be judged of the Lord than by men, for He will judge righteous judgment. A heart that is free from worry will ever be the companion of a conscience void of offence.

Note: The other Psalms named above as belonging to the period of David's life under review are also full of instruction, and should be carefully read and studied by the teacher. A great quantity of milk is required to provide an adequate supply of cream. Wide reading will give us knowledge; and meditation thereon will supply, through us, to our scholars the cream of wisdom.

LAST SUNDAY'S SERVICES.

The attendance at the Bible School last Sunday was one thousand and forty-six. A large congregation was present at the morning service; and several responded to the invitation. In the evening the Pastor preached the sermon appearing in this issue; and among those who responded to the invitation were several for whom much prayer had been offered.

THE TORONTO ASSOCIATION.

The Toronto Association will meet with Walmer Road Church, June 1st to 4th. Monday evening will be a Baptist Young People's Union Meeting; and its chief feature will be an address by Dr. F. B. Meyer, of London, England. Tuesday will be women's day. The sessions will begin at 10.30 a.m., 2 p.m., and 7.30 p.m. The evening meeting will close with an address by Dr. Meyer. Wednesday, the sessions will begin at 10.00 a.m., 2 p.m., and 7.30 p.m. Reports from all departments of the denominational work will be given. The chief features of the day will be an address by Rev. Howard May at 11.30 a.m., and an address by Dr. F. B. Meyer at 8.30 in the evening. Thursday: the regular sessions of the Association will be continued at 10.00 a.m., 2 p.m., and 7.30 p.m. The principal feature of the day will again be an address by Dr. F. B. Meyer at 8.30 p.m.

THE CHURCH AND SCHOOL PICNIC.

For the last two years our Bible School picnic has really been a picnic of the church and congregation as well. The open-air testimony given at the conclusion of the day in song and prayer, has been one of the principal features of the programme. Since last summer our attendance at School has more than doubled. Last year our picnic was said to be the largest of all School picnics held on the Island. This year, from church and School and congregation, we ought to be able to muster at least two thousand, as our present School enrolment is over sixteen hundred.

The day set is Wednesday, June 10th; and the place, Centre Island. Particulars will be given later. This is an advance notice in order that everybody may reserve that date.

SERMONS ON CHURCH UNION.

There are still some copies left of the sermons on "Dr. Fosdick's Infidelity and His Methodist Hosts", and "Will the Methodist Whale Be Able to Digest the Presbyterian Jonah?" An extra edition had to be printed of the first, and a specially large edition of the second. The first will be sent on receipt of 10c per copy and the second at 15c per copy.

LECTURES ON "THE CHRISTIAN HOPE".

The first lecture on the Methodist pamphlets entitled "The Christian Hope." is off the press and will be supplied 10c per copy at the Church Office, or 15c by mail.

THE PASTOR AT VILLA NOVA.

The Pastor preached at Villa Nova, Ontario, Tuesday evening, May 26th, in connection with the seventy-fifth anniversary of that church. Anniversary sermons were preached on Sunday by the Rev. E. A. Brownlee, B.A., Canadian Secretary of the China Inland Mission. At both services on Sunday, and Tuesday evening, the church was crowded. On Tuesday evening representatives were present from Simcoe, Waterford, Boston, Hagersville, Bloomsburg, and Hartford; while the pastors of the last four places named, respectively: Rev. Friends Loveday, Dingman, Spencer and Farr, were on the platform. Rev. S. J. Lamb, the pastor at Villa Nova, who is just beginning the tenth year of his ministry, is evidently doing a great work in that rural centre. May his bow long abide in strength.