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The Gospel Witness

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T. T. SHIELDS, *Editor.*

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

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The Jarvis Street Pulpit

A PAYING GUEST.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, February 6th, 1927.

(Stenographically Reported).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Colossians 3: 16.



LET the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"—particularly the first part of the verse, for I fear we shall not have time for the rest: "Let the word of Christ dwell in you richly in all wisdom."

Prayer Before the Sermon.

O Lord, we reassure our hearts as, howing in Thy presence, we remind ourselves of Thy promise that Thou art in the midst of Thy people when they assemble in Thy name. Therefore we have not to ask Thee to come with us; already Thou art here. We lift our hearts to Thee with thanksgiving and praise, because Thou hast fulfilled to us Thy promise. And we rejoice in the remembrance of the promised ministry of the Spirit of truth. We can know nothing of ourselves; we cannot by searching find out God: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." We therefore invoke the aid of the Holy Spirit this morning that we may understand Thy Word. It may be that many of us are so conditioned that it will be difficult for us to concentrate our thought upon the Word before us, but we remember that we are told that every thought may be brought into captivity to the obedience of Christ—we pray that Thou wilt give to every man and woman, and every boy and girl, here this morning the ability to detach themselves from other considerations, that together we may meditate upon the truth of God. We would come as scholars to the School of Christ this morning; we would sit at the feet of the great Teacher, and open our hearts to the Holy Spirit. O Lord, we pray Thee to grant to us a special illumination of the Holy Spirit; may our minds be open so that this service may have a lasting effect upon the life of every professed follower of the Lord Jesus here to-day. We desire to be better men and women, and boys and girls; we desire to grow up

into Christ in all things, to put off the old man and put on the new, and daily to be conformed more perfectly to the image of Thy Son. Lord, draw near to us now and make even the deep things of God very plain and very simple, so that the youngest child in this house this morning who loves Thee may be able to understand the lesson before us. Then may it please Thee, O Lord, to enlighten the darkened understandings of those who do not know Thee; may the Word of the gospel find entrance into hearts that have been locked against its entrance, so that sinners may be saved, and Thy saints edified. Take this service in all its parts, and in every exercise of this hour, and glorify Thyself. We ask these things for Jesus Christ's sake, Amen.

"Let the word of Christ dwell in you richly in all wisdom." There is a possibility in our zeal for the salvation of those who do not know Christ, of our forgetting the need of those who are already converted. It is necessary that we should ever keep in mind that men out of Christ are lost, and therefore in every service there should be some word that will make the way of salvation plain to the seeking soul; but, on the other hand, we must be careful to give the sincere milk of the Word to babes, and the stronger meat to such as have been longer in the way. So I bring to you this scriptural exhortation this morning—it is for all believers, the youngest and the oldest, "Let the word of Christ dwell in you richly in all wisdom."

I

That means to say, WE ARE TO TAKE THE WORD OF THE LORD TO LIVE WITH US, the Word of the Lord is to "dwell" with us as one who is our daily companion. You will remember that the Saviour Himself comes to us through His Word, the Holy Spirit is received through His Word; and there is all that behind this exhortation. If we would know Christ better, then we must know His Word better; if we would enjoy a larger measure of the Spirit's ministry and power, we must receive more hospitably the Word of the Lord through which the Spirit exercises His ministry. So then we have this figure, first of all, of the Word coming as a guest into our hearts, to live with us every day.

That means to say, *the Word of the Lord must be more to us than a casual acquaintance.* We know many people with whom we do not live—and with whom, perhaps, we should not care to live. There are many people with whom we have business relations, we do business with them at the store or in other ways. We meet them daily in a very civil and agreeable fashion—but they are mere acquaintances; we know nothing about how they live; we never enquire into their mode of thought; we do not concern ourselves with their particular point of view—they are business acquaintances. And we meet people in other relationships. We meet many people in a very much more intimate way; we may do business with them, but they are more than business acquaintances; we feel a particular friendship for them—we may, indeed, feel some measure of brotherly affection, we single them out from the mass. You think of Mr. So-and-So, or Mrs. So-and-So, or Miss So-and-So, and they are just a little different from the great company of people; they are your friends. We may occasionally go to their homes to visit them, or they may visit us—but they do not live with us, they are not so closely related to us as that. So I might multiply figures of the various relationships of life which suggest that we may know many people who do not come into the inner sanctuary of our lives, so that they know us daily and live with us.

I am afraid that many people know the Lord somewhat after that fashion, and know the Word of the Lord very much in the same way. The Word of the Lord may be to them very much as a bank with which they do business, to which they go to cash their cheques—but they do not live with it; or as a grocery store to which they go for their daily supplies. It may be that it is as a friend with whom they hold friendly converse at stated periods, but the Word of the Lord does not come to them to live with them, to be a factor in their lives, to affect their thinking, and their acting, and all that they do.

You know the difference in the relations which subsist between those with whom you live, and those you meet in other ways. The people you live with form a part of your life: you have no thought apart from them, they are part of the very atmosphere of your life, they environ you roundabout, they enter into your affections, into your plans, into your speech—everything you think, or say, or do, is somehow or another related to the people with whom you live. And

thus, dear friends, we are exhorted to allow the Word of the Lord to enter into our lives, so that it may dwell there, permeating our thinking, flavouring our speech, determining our action, making our atmosphere, becoming an inseparable part of our very being, so that it "dwells" with us. That is the exhortation of the text.

If the Word of the Lord is to "dwell" with us, *it must, first of all, be received*; our hearts must be open to the truth; we must be hospitable to the truth. Someone will knock at your door to-morrow, and you will open the door. I do not know what the business of the person will be—they may come to sell you something, they may come to remind you of an obligation, they may come to make an enquiry—but you open the door and allow them to stand on the door-step, you answer them courteously—but it never occurs to you to throw the door wide open and say, "I am delighted to see you. Come in and live with me for the rest of your life and my life." We are to be hospitable to the truth of the gospel, first of all. It is impossible that the Word of Christ should "dwell" with us until it is first received. So that is my first enquiry this morning, Have you received the Word of the Lord? Have you thrown open the door, and bidden the Word of the truth of the gospel to come in and take possession of your life?

Now, the Word of the Lord may come knocking at your door and appear as a debt-collector saying, "Pay me that thou owest". The Word may not first appear in the form of a welcome visitor. The Word of the Lord may come as a physician to tell you of your condition of health, to tell you that you are out of health, and that you need treatment. The Word of the Lord may come to you, as a health inspector comes to some squalid tenement-house; he inspects the premises, and finds that it is in an unsanitary condition; and, as an officer of the law, he requires that the house shall be cleansed, that changes shall be made here and there. And when the Word of the Lord comes after that fashion, it may not always be a very welcome visitor.

How do you receive it? How do you receive the Word of the Lord? Have you opened the door and received the truth of the gospel?

If the Word of the Lord is to "dwell" with us, *we must receive the truth in the love of it*. There are a good many people I meet who are estimable people, I like them very well, and, in a Christian sense, I can say I love them too; but I am glad they pay their own rent, and live in their own houses—perhaps if I were to say that to them personally, they would be inclined to say, "The gratification, sir, is perfectly mutual"—it is very likely they would. We do not want to live with people whom we do not love. And we cannot have the Word of the Lord "dwell" with us unless we have been taught by the Spirit of the Lord to love that Word; we are admonished to receive the truth in the love of it.

Do you love the truth? Do you really love the truth? "Well", you say, "I am not so sure about that"—do you love to be told the truth? I wonder how you would like it if some friend were to meet you to-morrow morning and say, "That is a horrid dress you have on this morning—I do not like the look of it at all"—and you go along and say to somebody else, "Where in the world did you get that hat? I never did see anything uglier in my life"—You would not have to look far to enable you to make such a remark with absolute truthfulness. I suppose if everybody were to tell the truth, and be absolutely frank, they might say some things like that; and life might be rather troubled sometimes, and relations might be strained! Perhaps in these external things, after all, it is a matter of taste, and if our friends do not like the way we dress—that may be a very serious reflection upon their judgment; and it may, on the other hand, not reflect in any complimentary way upon ourselves! But in this matter of the soul's interest, it is necessary that we should know the truth. Do you love to have the Bible tell you the truth? Do you love to have the Bible put before you like a mirror reflecting exactly what you are, and telling you to go and wash your face?

You children, do you love the truth? Did you ever have the doctor ask you to show him your tongue, to find out whether you were in health or not? I heard of a little boy once who said something that he ought not to have said, and his mother got some soap and water and washed his tongue—he did not like the taste of the soap at all; but it was just a wise mother's way of telling

him that there are some things that can soil our tongues and our lips. Do you love the Bible when it tells you that you need to have your lips washed, and your tongue washed? Do you love the Bible when it speaks plainly, like the passage we read this morning? Can you say, "I love the truth, I want to find out how bad I am, in order that I may be better"? Do we love the truth for the truth's sake?

That is not possible apart from the Holy Spirit. If you go to a lady sometime and tell her that you can see she has had a good many birthdays, that the passage of the years are registering their passing with grey hairs—you must not be surprised if she is a little icy the next time you meet her, if you talk to her after that fashion! But that is what the Bible does. We read this morning about the "old man" and the "new man"; and if you will look into this mirror, the Bible, you will see there is a great deal more old man than new man, that there are grey hairs upon you, that to-day has been marked by dominance of the old man rather than the new, that you are putting on the old rather than putting it off—do you like to be told that? If that be true, we need to know it, and it requires the grace of God to enable us to like it—do not say it does not, because there is not one of us but who is so foolish as to want to be flattered: every one of you wants to have people tell you that you are "so sweet", and look "so lovely"—you know it is not true, but you like to have people tell you these things. The Bible does not flatter, it tells you the truth.

I have been thankful for certain discipline I had in my early life. We were taught in our home to be critical of each other, critical of each other's speech, never to allow an error to pass. My father encouraged it, and was the greatest critic of all. There were five of us, and we got rubbed down pretty well, I assure you. I was the middle one—so I got my full share from the top, and from the bottom! There are some words I should know how to spell, I think, if I were delirious; there are some words I could not possibly mispronounce; there are some things I could not possibly forget—because I once made a mistake in that respect, and I did not hear the last of it for twelve months. It is a good thing to live in an atmosphere of criticism—but it requires a good deal of grace to enjoy it!

Can you receive the Word of the Lord in the love of it, when it comes to dwell with you as a critic? to find fault with you every day? to point out every possible defect in your character? But that is what we are to do, if we are to allow the Word of the Lord to dwell in us.

Then another thing: if it is to be received in the love of it, *the Word of the Lord must be received by faith—by faith*. I should like to ask you professing Christians, Have you received the Word of the Lord by faith? "Why", you say, "certainly! certainly!—I believe the Bible to be the Word of God"—that is not what I am asking you; that is the objective thing. Here is the Bible, so much paper and ink, and you say, "Yes, I believe the Bible to be the Word of God"—but do you receive this Word into your own heart by faith, as being the very Word of God? Do you remember the first time you heard a voice over the radio? Was it not wonderful?—somebody speaking perhaps five hundred miles away, with no wires between, but speaking out into the air, and yet it touched something on top of your house, came down through the wires, and you heard that voice speaking in your own house. But even then, it was not speaking to you, it was speaking broadly, generally, to everyone, and you listened in and heard it. It is one thing to hear the Word of the Lord in that way, and to admire it, and say, "It is all very true, I believe it"—but can you receive the Word of the Lord when it comes to you personally, and directly, by faith, so that it becomes to you the very voice of God speaking to your heart and conscience every day? That is the point. It will do us no good in any other way. Is it a fact that this Book, this Word, actually has the authority of the Word of God to you? Do you bow to its decision?

We are to receive it by faith; and I desire to say to you who are Christians here this morning: when you open the pages of this Book, you are not to read it like any other book: you must read it for what it is, in truth, the very Word of God; listen to it reverently as it speaks to you; and when it speaks to you on any subject, you are to receive it, and believe it as the last word on that subject, as the very voice of God to your soul. "Let the word of Christ dwell in you"—don't nod to it, or say "good morning", don't just wave your hand—

not that: let it come in to live with you, to "dwell" with you as your daily companion.

Is it your daily companion? You young Christians, young people in the Young People's Department, is this Word your daily companion? "Well, I think it is"—how many people are there in your house? "Oh, mother is there"—well, you know who they are, I do not. How often do you speak to them, once a week? "Once a week—why, I live with them!" You live with them, do you? Well, if you live with them, you see them every day, do you? "Yes." And do you talk with them every day, and do they talk with you every day? "Certainly." Well, remember, the Word of the Lord is to "dwell" with us, there is to be converse every day.

What does that mean? Oh, let me give a simple illustration, let us take John three, sixteen. Some of you who have not been Christians very long—let me be very simple and very practical—you know the verse, don't you? I wonder if I might depart from the usual course, and ask you to repeat John three, sixteen with me? (Congregation repeats in unison: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.") Very well, then, that is "the word of Christ". Now will you take that verse that you have heard hundreds of times, and let it "dwell" with you, let it "dwell" in you? "What do you mean by that, sir?" I mean just exactly what the Scriptures say, let it "dwell" with you, let it live with you. "If it lives with me, what then?" Let it talk to you every day. Awaken in the morning and say "good morning" to John three, sixteen; and let it answer back once again, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If you will let that promise dwell with you—do not leave it in the Book; it is in the Book, it will stay there—but let it enter into your heart and life, let it come to live with you, so that every day John three, sixteen will become part of your life. Say it over and over again, "I shall not perish, but have everlasting life"—how do I know that? Because—"God so loved the world, that he gave his only begotten Son"—for whom did He give His only begotten Son?—"that whosoever believeth in him should not perish." Then say if you can, "I believe it." Oh, let that verse live with you. Will you try? How many of us this morning will take that simple verse that you do not need to commit to memory—it is in your memory already—how many of you will let that verse dwell with you this week and say, "I will talk to that verse every day this week. I will let it talk to me, when I get on the street car, in the street, in the office—wherever I go, I will let John three, sixteen dwell with me. How many are there here who will do that, put up your hands? (Apparently the entire congregation responded.) All right, if you do that the whole week long, I think we will have to have a great testimony meeting the week after next, so that you may tell what John three, sixteen has said to you during the week. You see what I mean, don't you? Take the word out of the Book into your heart, and let it live with you.

And that is not the only verse, take another: "The gift of God is eternal life"—but let us get the whole verse: "The wages of sin is death: but the gift of God is eternal life." Supposing you say, "I am going to let that verse live with me; I am going to open my heart, so that it will take possession of me, so that it will dwell with me every day"—what then? Every time the tempter comes knocking at your heart's door, that verse will be saying to you, "Remember, remember, the wages of sin is death"—sin will not be a very welcome guest then, will it?—"but the gift of God is eternal life." Will you take that verse?

I will give you another verse. What we all need is the presence and power of the Holy Spirit, is it not? Is there anyone here who does not need the power of the Holy Ghost in his or her life? Appropriate this verse: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Will you let that dwell with you, so that in every hour of discouragement, in every hour of temptation, in every hour or moment of trouble, that verse will be beside you, telling you that the Holy Spirit is available? And if you will reach out the hand of faith, you may have the presence and power of the Holy Spirit in your life. Oh, how wonderful it is, is it not, that we can let the Word of God dwell with us!

II.

And now I must say another thing—and I want to put it in such a simple way that everyone can remember it—WE MUST LET THE WORD OF THE LORD DWELL WITH US AS A PAYING GUEST. I will tell you where I got that word, that idea of a "paying guest". That is a euphemistic term that is intended to disguise our poverty! Someone says, "We do not take boarders, we do not do that, but we are just receiving 'paying guests'"! Some years ago I was in Vancouver; and I was going to stay there for a couple of months. A friend said to me, "Do you intend to stay in a hotel all the time you are here?" I said, "I don't know, I don't know where I am going to stay. Have you anything to suggest?" "Well", he said, "I know a family who have just come from Scotland, they have taken a furnished house, and are not quite settled here; and I think possibly you could get a very comfortable room with them. It would serve them, and serve you at the same time." So I went to the place, and they very gladly received me. I learned that in the Old Country they lived in a big house, had plenty of money, two or three servants, and had been accustomed to entertaining people on a large scale. I shall not forget what my hostess said on one occasion, she said, "You know, Mr. Shields, you are the first paying guest we have ever had"! That was rather a new term to me, and I liked the idea: I was a guest, and they treated me as a guest, they did not make me feel that our relationship was wholly a business relationship at all—I was their guest, but I was a paying guest.

Well now, "let the word of Chr'st dwell in you richly!" Let the word of Christ pay its way. The Word of Christ comes to us to enrich us—and I am glad it does, for most of us are just poor enough to need "paying guests" to help us out, do you not think so? I at least know one who does. I suppose it means that we must not be content with a meagre knowledge of the Word of God, but we are to "let the word of Christ dwell in us" in all its fulness, richly, for all that it really is.

Supposing a man were to come to live in your house who had travelled in every country in the world, who had explored every nook and cranny of this old earth, who had turned aside from all the beaten paths, and who was familiar with all climates; supposing he could speak all languages, supposing he were versed in all sciences, supposing he were skilled in all arts, supposing he were the embodiment and incarnation, not only of the Encyclopaedia Britannica, but of every other encyclopaedia; supposing all the knowledge that men have acquired through all human history was resident in him, and he came to live with you, what would you do—would you just put him up in the garret, and say, "That is your room, don't bother me"? Supposing he came to dwell with you, and he were willing to share with you his wide experience, his fulness of knowledge—I will tell you what I think you would do, you would say, "I must hurry through my work; I want to sit at my guest's feet." And how you would delight to sit down and say to him, "Now tell me about such a part of the world"! He would answer all your questions, he would settle all your problems, when submitted to him; he would explain the things you did not understand;—you would make the utmost use of him.

I think it is somewhat like that the apostle means when he says, "Let the word of Christ dwell in you richly." Our Lord has had the experience of all the centuries, of every kind of life. "In him dwelleth all the fulness of the Godhead bodily"; in Him "are hid all the treasures of wisdom and knowledge". And He comes to dwell with us, and we are to make use of Him every day.

"Let the word of Christ dwell in you richly." That means surely that *He is to enter into every part of our lives*. How often do you use the Word of the Lord? "Well, it is a word of direction in church"—is it? What about the problems of the kitchen? What about all the problems of the home? What about all the difficulties of business? What about the care of the family? What about the education of the children?—what about all these things? Has the Word of the Lord no relation to all these matters? Surely we are to let the Word of the Lord dwell in us in such a way that it will relate itself to everything that concerns us. I have read of a man who called on a great business man, a great lumber man, whose wealth was estimated in terms of millions. And this man went to ask him—to propose at least—that he should buy up a certain piece of forest, which meant a very large business transaction. And

so this great lumber man said, "I shall have to consult my chief Partner about that matter. I will talk it over with Him, Mr. So-and-So, and will let you know the result of our conference." "Why," said the man, "I understood this was your business; it is in your name; I did not know you had a partner." "Oh, yes", he said, "I have. Nominally, the business is in my name, but not actually; I have a Partner Whose name does not appear, but He runs this business, and I never do anything without consulting Him." Then said the business man, "I am astonished; I wish you would give me the privilege of an introduction to your partner." He said, "Would you really like to meet Him?" "Certainly", he said, "I would." "Well", he said, "He is on the premises. He is always here; and if you say so we will consult Him now." The visitor did not know what he meant, but he opened another door into an inner office, a private sanctuary, and said, "My friend, we will just kneel down and talk with Him." So they knelt, and he told the Lord Jesus all about the proposal. He said, "I cannot see into the future. I do not know what the markets will be, I do not know whether I ought to buy this land or not; but this is Thy business, please direct me as to what I ought to do."

Oh yes, we can let the Word of Christ dwell in us, so that His Word will be related to everything we do; and it will mean the enrichment of life.

I rather like entertaining folks, I confess that I often wish I had time to have every member of the church come and spend a week with me: I would like to know you better, all of you; but you have not time, and I have not time. But there are some people that I should be rather afraid to entertain. I am afraid it might cost too much—of course, I do not mean that they would have inordinate appetites, or anything like that—I mean, I should have to make such elaborate preparation, and I should have to have so many servants, and live in another kind of house, I should have to have different furniture—I should have to be another kind of man to satisfy them; because they are dwelling in the midst of wealth. But if somebody were to come to my home as a very intimate friend with a cheque-book in his pocket, somebody from whom I should not like to beg—I should not like that at all; but supposing someone came with a cheque-book in his pocket, and when we answered the door bell, he took the electric light bill, the gas bill, and every kind of bill—do you ever get bills at your house?—Supposing he were to take charge of the whole business and say, "I am managing this house, I will look after it"—that would be worth while to have a "paying guest" after that fashion, would it not?

Now I do believe that the Word of Christ comes to dwell in us for the enrichment of our lives: "Let the word of Christ dwell in you richly."

And then it comes as our infallible teacher, "in all wisdom". And I think we should be wise enough to let the Word speak to us; wise enough to make use of Him Who dwells with us; wise enough to receive His direction, to be guided by His counsel, to be subject to His authority.

Then, had I time, I would tell you that the life thus ordered will be a life set to music: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

An idea came to me last night—I was awake a good part of the night—and an idea came to me that I think I will put into practice, it was this: I think we ought all to commit to memory the great hymns of the church, and I think it would be a good discipline if we were to learn one every week, just one of these spiritual songs. I am looking to the day when we shall not need books in our prayer meetings—we sing better always without books. I think the Spirit of God will use that which is in our memories, as the Word of God dwells in our imaginations, in our affections; as it dwells in us richly, the Spirit of God can come and use the Word of God, and use these spiritual songs. I will tell you what I think we will do, I think we will have a hymn printed every week, some great hymn printed on a slip of paper, and distribute them Tuesday night, and Thursday night, and Saturday night—if you cannot get one on Tuesday night, you can get one on Thursday; and if you do not get one Tuesday or Thursday, you may get one on Saturday night. You can then take it home—and you women, pin it up somewhere in the kitchen, and as you go about your work, sing it. "Well", you say, "I cannot sing"—never mind, make a noise anyway; and if you cannot make a noise, if you cannot sing it with your voice, sing with your heart, "sing with grace in your hearts to the Lord";

and keep on singing it until you can sing it backwards, store it away in your memory—and it will be a reservoir of blessing to you in the years to come. If we were to do that, we could actually commit to memory fifty-two of the great hymns every year; and if we keep at it, in five years we should have two hundred and fifty hymns—and could sing a long time without running out, could we not? We should have a very extensive "repertoire"—is that what they call it?

And while you are storing your minds with the great hymns, store your minds, too, with the Word of the Lord. "Let the word of Christ dwell in you richly in all wisdom", then all life will be set to music, and we shall be praising the Lord every day.

Let us ask for His blessing: O Lord our God, we pray Thee to bless this simple, practical, word to the sanctification of our spirits. Help us to receive it in the love of it. If there are any here who are Thine and yet have not confessed Thee, any who ought to receive Thee, may they do it now. "Who-soever shall call on the name of the Lord shall be saved." Bless us every one, for Jesus Christ's sake. Amen.

GOOD NEWS FROM STANLEY AVENUE, HAMILTON.

This splendid church seems to be in the midst of a real revival. Pastor James McGinlay, of Alton, preached for the last week of January; and he was followed on Monday and Tuesday evenings of this week by Rev. W. J. H. Brown, of Annette St. Church, Toronto. Many have been converted, and a large number have reconsecrated themselves to the Lord. The Monday night meeting of this week was a real revival service.

Like many other churches Stanley Avenue has had to face many difficulties on account of its stand for the truth; yet the Lord has enabled them to meet all their financial obligations, including a considerable payment on the mortgage, including interest, to the amount of \$2,600.00, \$1,000.00 of which was raised during the last three weeks. The report of the Annual Meeting recently held showed that the contributions from all sources amounted to \$13,205.07, as against \$13,423.10 last year. In view of the struggle through which they have come, this is a magnificent showing. There were twenty-one baptisms during the year. The membership as of November 30th was 344; gain during the year was 35. Rev. C. J. Loney, the heroic pastor of this church, has a large place in the hearts of his people, and manifestly commands their implicit confidence. Mr. Loney is President of the Baptist Bible Union of Ontario and Quebec, and Second Vice-President of the Regular Baptist Missionary and Educational Society of Canada.

THE SEMINARY EVANGELISTIC BAND IN HAMILTON.

Last Sunday ten of the students from our new Seminary conducted an evangelistic service in Stanley Avenue Church, Hamilton. The morning service was taken by William Fraser, and we have heard great reports of the services of unusual spiritual blessing. Several of the students assisted at the afternoon service of the School, but the climax was reached in the evening. Mr. Arthur Ridsley delivered the principal address, while the meeting was under the leadership of Mr. Wilfred Smith. The other students briefly gave their experience, telling how they had been converted. The various speeches were summed up by Mr. Smith, and the invitation was given by Mr. Fraser. Rev. C. J. Loney reports that it was one of the greatest services he has ever attended. The evening service continued until about 10 o'clock, and throughout the day fifteen persons were converted, and about forty came forward indicating the reconsecration of themselves to the service of the Lord. We rejoice that the Lord has thus set His seal upon this new department of the work. The Band will return to Stanley Avenue for next Sunday.

REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA.

We would remind our readers that while a permanent Secretary-Treasurer has not yet been appointed, the acting Secretary-Treasurer of the new Society is Rev. G. W. Allen, 75 Delaware Ave., Toronto 4, Canada, to whom all contributions may be sent, and all enquiries addressed.

Editorial

THE SOUTHERN BAPTIST SEMINARY AND THE HOUSTON TULL ANTI- EVOLUTION RESOLUTION.

Our readers will be interested and rejoice in the following excerpt from an article by President E. Y. Mullins in *The Western Recorder* of February 3rd. "The Articles of Faith" referred to number twenty. They set forth only the time-honored Baptist theological position.

Seminary Trustees Accept Convention Action on Creation of Man.

By President E. Y. Mullins, Southern Baptist Theological Seminary,
Louisville, Ky.

I am giving below a copy of the resolutions recently passed by the Trustees of the Seminary, at a special meeting held here in Louisville, January 11th and 12th. These resolutions explain themselves. You will understand that the reference at the end of the first series of resolutions is to the twenty articles of faith signed by each professor when he becomes a member of the faculty. The second resolutions refer to the report of our Faculty to the Board. The request that I seek to secure co-operation with "States involved" refers to Oklahoma and Louisiana, whose Conventions passed resolutions recently instructing their treasurers to withhold funds from boards and schools which have not conformed to the Houston action on the Tull resolution. I learn since that in Louisiana the view is taken that all our agencies have conformed with the Convention action. But in Oklahoma the situation is different, and it is proposed to withhold funds from four of our agencies. Our Board thinks, however, that when the matter is completely understood by the Oklahoma brethren there will be little difficulty in securing their co-operation. At any rate, this is the course we will pursue until the matter is fully canvassed.

Later I will send to the Baptist press a statement in compliance with the last part of the Board's resolution on the Faculty Report. This will be delayed a few days. Meantime I will appreciate it if you will give publicity to the following as the action of the Board of Trustees of the Southern Baptist Theological Seminary at its meeting:

"RESOLVED: That the Trustees of the Southern Baptist Theological Seminary report to our Baptist brotherhood in general, and to the Convention at its next session:

"1. That this Board accepts the action of the Convention at Houston on the subject of the origin of man.

"2. That the Faculty of the Seminary have already given assurance through the denominational press that they are in harmony with the Houston statement.

"3. That we remind the brotherhood that by the fundamental and unamendable law of the Seminary every member of the Faculty subscribes to the following articles of faith, and has done so from the foundation of the school."

They also adopted the following report of a committee of five on the report of the Faculty to the Board:

"1. That the Board of Trustees approve the statement as presented by President Mullins in behalf of the Faculty.

"2. (a) That we request President Mullins to further pursue negotiations with States involved, and if possible, to secure co-operation.

"(b) Further, that the said paper be referred to Dr. Mullins and that we authorize him to give such publicity to the principles and facts as presented in the paper as he may consider best."

The Seminary Articles of Faith referred to above are as follows:

"Every Professor of the Institution shall be a member of a regular

Baptist Church; and all persons accepting Professorships in this Seminary shall be considered, by such acceptance, as engaging to teach in accordance with, and not contrary to, the Abstract of Principles hereinafter laid down, a departure from which principles, on his part, shall be considered ground for his resignation or removal by the Trustees—to wit:

(It will be sufficient for our purpose here to quote articles VI, XV and XVI.)

"VI. The Fall of Man.

"God originally created man in His own image, and free from sin, but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation and as soon as they are capable of moral action, become actual transgressors.

"XV. Baptism.

"Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

"XVI. The Lord's Supper.

"The Lord's supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by his churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate his death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with him, and of their church fellowship."

MEMORIZING THE GREAT HYMNS.

In the Welsh Revival, we have somewhere read, the people generally sang from memory the great hymns which, long before, had been fixed in their minds. Beginning this week, hundreds of people in Jarvis St. Church will commit one of the great hymns to memory weekly. The hymn will be printed on a single sheet and distributed freely at every week-night service. The sheet can be pinned up in the kitchen, or put in the corner of the mirror frame in the bedroom, and sung about the house by the whole family. It will also be sung once at every week-night service, and the following Sunday from memory. We invite our readers to join us in this exercise.

Following is the hymn for this week:

MEMORY HYMN NO. 1.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy-seat.

There is a place where Jesus sheds
The oil of gladness o'er our heads,
A place than all besides more sweet;
It is the blood-stained mercy-seat.

There is a spot where spirits blend,
Where friend holds fellowship with
friend;
Though sundered far, by faith they
meet
Around one common mercy-seat.

Ah, whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?

There, there on eagle-wing we soar,
And time and sense seem all no more,
And heaven comes down our souls to
greet,
And glory crowns the mercy-seat.

O let my hands forget their skill,
My tongue be silent, cold and still,
This bounding heart forget to beat,
If I forget the mercy-seat!

Hugh Stowell.

Amen.

"THE SIN OF FORGETTING."

Under the above heading the following short article appears in the February 10th issue of *The Canadian Baptist*. We have allowed the matter of which this article treats to pass, because we were reluctant to put in cold type what we are now compelled to write. When our readers have read the following paragraphs, we have no doubt they will be interested in our comments thereupon:

"It was at a meeting of the Board of Governors of McMaster University, held on November 13th, 1924, that it was decided, on motion of Dr. T. T. Shields, that the Board should hold regular meetings three times a year, besides the organization meeting, instead of monthly meetings, as had been the custom, and that the Executive Committee should attend to details between the meetings of the Board.

On September 10th, 1926, Dr. Shields was making a speech and, in deprecating this action of the Board, he said: 'If you know of any political dodge that can beat it, then I do not.'

But Dr. Shields now knows, through an unpleasant reminder, that it was upon his very own motion that that terrible 'political dodge' was perpetrated.

He had forgotten; that's all!

Anyone is liable to forget.

It was a hyper-orthodox brother who, in an effort to prove that the sin of forgetting was one of the most prevalent and most annoying, recalled that 'Abraham forgot Isaac; Isaac forgot Jacob, and Jacob forgot Judas and his brethren.'

First of all, we ought to be very grateful to *The Canadian Baptist* for a recognition of the fact that "anyone is liable to forget".

At the Baptist Convention in First Avenue Church, Mr. Albert Matthews spoke of the matter to which *The Canadian Baptist* refers as follows:

The stenographic report of Dr. Shields' speech at the meeting in Woodstock, September 10th, 1926, is as follows:

At the London Convention I was re-elected on the Board of Governors. The first meeting after the Board of Governors met at London I was about ten minutes late and they had appointed a committee consisting of nearly the whole Board except myself, and the next move was to do away with the monthly meeting. Ever since I have been a member of the Board we had a meeting every month, and it was decided to meet every quarter, and the quarterly meetings were held when I was out of town. If you know of any political dodge that can beat that, then I do not.

Now, I agree with Dr. Shields there, I do not know of any political dodge that can beat that. I do not believe there is a political party in Canada that would do that dirty thing, and if there is any Chairman of the Board of Governors, or of any other Board in this Convention, who will stoop to that thing, he ought to resign immediately and get off the Convention. There is not a ward politician in this great city of Toronto who would attempt a thing like that. And yet that is put before our people. It is referred to again in Chatham and in Peterborough and other places. That poison gas is going round about us in that way, and as Chairman of the Board I resent that kind of thing. It is not fair and it is not true.

I am going to tell you what 's the fact. Dr. Shields can agree or not... I do not charge him with anything malicious; I think his memory misled him on that point. (Laughter.) After the Convention at London I was approached by out-of-town members of the Board from London, Brantford, Hamilton, and other places, to say that these Board meetings every month were not of sufficient importance to take all the time that they required. The members had not only to come to town in the afternoon and work late into the night, but they had to stay in Toronto all the night and go back next day. It was a big task and there was no remuneration, but they d'd not mind that.

The day after that I met Mr. Moore. He said, "Now, Matthews, most of those meetings are routine things, there is not a lot to do at them, but I am

exceedingly busy and not too strong, and I wish you could go back to the pre-war procedure of quarterly Board meetings." I said, "I have no hesitation about suggesting that if it is agreeable."

I then called Dr. Shields and explained the situation to him, and told him that we proposed, with his permission, to go back to the pre-war situation of quarterly meetings, with monthly meetings of the executive. He agreed with that. He said, "I am just as busy as I can be, and that will be satisfactory to me."

Now, Dr. Shields mentioned in Woodstock that he was ten minutes late and that the thing had been done. I grant he was ten minutes late, or more than that, but I did not bring on the matter before the Board of Governors until he arrived. Dr. Shields made the motion, or seconded it, that that be accomplished. (Cries of "Oh, oh", and applause.)

In the first place, we would call attention to the fact that Mr. Matthews was in possession of "the stenographic report of Dr. Shields' speech at the meeting in Woodstock, September 10th, 1926". What about that stenographic report? At most of the Baptist Bible Union meetings held in the larger centres last fall, a stenographer was present. We had a very good idea by whom these stenographers were employed; but on each occasion we enquired what paper the stenographer represented, and were told "a Toronto paper". In other words, the stenographer told an absolute untruth in every instance. Was such stenographer instructed so to do? McMaster University was welcome to a report of every word that was uttered. Why was the stenographer sent commissioned to conceal the identity of his or her employer? We would remind Mr. Matthews that the Editor of *The Gospel Witness* in his journeys last summer was not alone, and that the fact above stated can be established in the mouths of several witnesses. So much for that.

Mr. Matthews said in his speech that the arrangement to do away with the monthly meeting of the Governors had been suggested to him by another member of the Board, that he had "called Dr. Shields and explained the situation to him, and told him that we proposed, with his permission, to go back to the pre-war situation of quarterly meetings, with monthly meetings of the executive. He agreed with that. He said, 'I am just as busy as I can be, and that will be satisfactory to me.'" Then he says later, "Dr. Shields made the motion, or seconded it, that that be accomplished." In our comments upon that in *The Gospel Witness* of November 4th, we said:

No Proof to Me.

I do not question Mr. Matthews' sincerity in his explanation of this incident, but I have absolutely no recollection of ever having been called by Mr. Matthews on this matter. If Mr. Matthews says he called me, I can only accept his statement; but I am greatly surprised that it should have entirely escaped my memory,—the more so because if Mr. Matthews is not in error here, it is the only case, I believe, in which I was ever consulted on any matter in the six years of my membership on the Board of Governors; nor have I the slightest recollection of moving or seconding the proposal. I know that I shall call down the wrath of not a few when I say, that if it is so recorded in the minutes of the Board, it is no proof to me—and members of the Board will understand what I mean.

This comment of ours, together with the minute of the meeting held November 13th, was published in a pamphlet entitled, "A Convention Question", which was circulated by the thousand throughout the Convention. We now propose to explain what we meant when we said, "If it is so recorded in the minutes of the Board, it is no proof to me—and members of the Board will understand what I mean."

Last November we accepted Mr. Matthews' statement as that of a sincere gentleman. Since that time we have had time to think much over Mr. Matthews' denial of what we said in respect to Dr. Sanderson. We repeat that Mr. Albert Matthews, beyond all possibility of a doubt, did say that Dr. McCrimmon had said respecting Dr. Sanderson, "As for Dr. Sanderson, I don't know whether he has any God left or not." We repeat once more that there

is not the shadow of a doubt that when we approached Mr. Matthews at the close of the Education Session at the Walmer Road Convention in 1922, he said he remembered someone's having said to him that he did not know whether Dr. Frank Sanderson had any God left or not, but he did not remember who had said it. In respect to this matter the Chairman of the Board of Governors undoubtedly fell into the "sin of forgetting". We wonder whether Mr. Matthews forgot some other matters when he reported having telephoned us, and asked our "permission" (!) to do away with the monthly meetings? If Mr. Matthews' memory has not betrayed him in this last particular, and he did really telephone us, we hope he will also be able to remember that this is absolutely the only occasion on which we were ever consulted concerning the University since the day we became a member of the Board of Governors. Mr. Matthews and others may have their own reason for believing that they endeavoured to secure our "permission" to effect this change!

Following that, what must be said of the phrase, "That would be no proof to me"? If it be a fact—and we do not here say it is not—that we proposed such a motion, we have no recollection whatever of having done so. We would remind our readers that Mr. Matthews himself was not certain whether we had moved, or seconded it, according to his speech made at the Convention. But since it is written in the minutes of the Board of Governors that the motion in question was made by Dr. Shields, does not that settle the question? Certainly it ought to settle it!—and but for one sad and disillusioning experience, it would settle it for us; and would instantly call for an expression of regret that a slip of memory had led us into an unjustifiable accusation.

But why do we not accept the minutes of the Board of Governors as settling the matter? For the simple reason that the minutes of the Board of Governors are not inviolate. And here, with much reluctance, we relate the story which explains our doubtfulness.

When the former Chancellor of McMaster University, Dr. A. L. McCrimmon, resigned, a small committee was appointed to nominate a Nominating Committee! In due course a Nominating Committee was nominated and appointed. Some time afterward there appeared in the public press a report that Dr. John MacNeill, Pastor of Walmer Road Baptist Church, had been offered the Chancellorship of McMaster University. A later report said that the offer had been declined. At the next meeting of the Board of Governors, Dr. MacNeill himself being absent, we called attention to the newspaper report. We did not mention Dr. MacNeill's name, and in our remarks explained that we had absolutely nothing to say respecting the merits of the nomination, but we expressed regret that the name of any nominee should be given to the public until he had accepted the position. We explained that in the whole matter we absolutely acquitted the brother who had been named, of all responsibility for the publicity given the nomination. We told the Board, as a reason for believing that Dr. MacNeill had had nothing to do with making the matter public, that we had once been commissioned by a very prominent American church to interview Dr. MacNeill, to ascertain whether he would be willing to receive a committee from a church that was then pastorless; and that Dr. MacNeill replied through us in the negative. We pointed out that the overture might be regarded as a compliment by any minister, but that no whisper of the matter ever reached the public ear. On that ground, we expressed the conviction that whoever was responsible for the publicity in the matter in question, Dr. MacNeill was not.

We then pointed out that the Committee would discover that if the offer should be several times declined in advance of an appointment, and publicity given to it in each instance, it would be a matter of public knowledge that the ultimate appointee was a second, or third, choice, as the case might be; and we expressed the opinion that any man who would be big enough to be considered eligible for appointment would be big enough to keep the honour to himself, if he did not desire to accept it. Regret was expressed that the matter had become public, and assurance given that there would be no repetition of the error.

At the next meeting of the Board of Governors, Dr. MacNeill was present. We arrived a little late, while some other item of business was before the Board. As soon as that was disposed of, Dr. MacNeill remarked that there was another matter arising out of the minutes whose consideration he had

asked might be deferred until our arrival, and he desired that it now be taken up. The Chair consenting, he proceeded to administer to this writer a merciless castigation, insisting that we owed him an apology. When he had concluded his remarks we asked the Chair what it was all about; whereupon Dr. MacNeill asked that the minute be read. After hearing the minute, we were not at all surprised at Dr. MacNeill's anger: had the minute been correct, his anger would have been abundantly justified! The minute was a report of the short speech we had made on the subject at the last meeting of the Board of Governors. We then enquired whether this was supposed to be a verbatim report of our remarks. Instantly Dr. Frank Sanderson was on his feet, coming to the defense of the Registrar, and explaining that he was one of the most efficient reporters, and telling us of the many compliments he had received from various quarters on the accuracy of his reports; to which we replied that we had no question at all as to the ability of the Registrar as a stenographer! An attempt was made then to hold us responsible for this alleged verbatim report of our speech. We then enquired of the Registrar whether he would tell the meeting that this was actually a report of what we had said. We said that we recognized every word that had been read as having been uttered by us—but that it was not a complete report. Thereupon the Registrar said that it was not a verbatim report, that he had reported what he considered the important parts of our speech! We then said we were willing at any time to accept full responsibility for our remarks, but that we refused to be held accountable for a speech after the report of it had been edited. We pointed out that every modifying adjective, every qualifying clause, had been deleted—all that we had said of our personal conviction that Dr. MacNeill had had no responsibility in the matter had been omitted, and the rest of our remarks had been pieced together in such a way as absolutely to misrepresent us, and to make us to say the very opposite to what we had said.

We recall that a certain prominent member of the Board then remarked that at the former meeting he did not receive the impression from what we had said that we had intended in any way to reflect upon Dr. MacNeill, but he could well understand how the minute before us would bear that construction. The meeting then ordered the minute changed, and it was later submitted to us for our approval, as we remember, over the telephone. It was not all that could be desired, but the specially objectionable features had been removed; and inasmuch as there had been a complete discussion of it before the Board, we supposed the incident was closed. But afterwards, the more we reflected upon the trick that had been played, the more diabolical it appeared to us. It was a deliberate attempt, officially, to change the record, in order that our remarks might be made to mean the very opposite of everything that we had intended.

What do our readers think of such conduct as this? From that hour we felt that we were in the presence of men, of whom some at least could not be trusted, with whom no one's honour was safe; and we have since repeatedly refused to hold any discussion with them, except in the presence of witnesses, unless we were permitted to have a double stenographic report, that one might be checked against the other.

This is what we meant when we said that even if the minutes of the Board of Governors said that we moved the resolution, it would be no proof to us. We repeat—it is no proof.

Thus endeth for the present our discussion on *The Canadian Baptist's* homily entitled, "The Sin of Forgetting"!

DR. SHIELDS' BIBLE CLASS.

The total attendance recorded at this class for the year 1926 was 19,201, an average attendance per Sunday of 369. During the year, seventy-five members of the class were baptized and added to the church; ninety were transferred to other departments of the school, many of them as teachers; and the visits made by the visitation department of the class on absentees and others on which reports were actually received by the secretaries numbered 3,305.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II.

T. T. SHIELDS, Editor.

No. 1

Lesson 11.

First Quarter.

March 13th, 1927.

THE GOSPEL IN ACTION.

Lesson Text: Acts, chapter 8.

Golden Text.—“I believe that Jesus Christ is the Son of God” (Acts 8: 37).

I. THE AGE-LONG CONFLICT BETWEEN DARKNESS AND LIGHT.

1. Saul represented the opposition of men and devils to the Gospel. Such opposition in one form or another never ceases.

2. The scattered Church and Philip represent the ceaseless activity of the Spirit of God in bringing His purposes of grace to pass.

3. Persecution only served to propagate the Gospel. The Church in Jerusalem was greatly multiplied and had become prosperous. Stephen had been brought from obscurity by the very prosperity of the Church, but the antagonism which his testimony evoked and which issued in his own death, scattered the membership from the Church of Jerusalem abroad. They went everywhere preaching the Word. Thus the devil always defeats himself. The providential principle illustrated in the erection of Haman's gallows is always at work.

II. SOME OF THE ELEMENTS IN A DIVINELY ORDERED REVIVAL.

1. The preacher—Philip. “How shall they hear without a preacher”? The preaching of the Word is always an element in revival work. Peter was a scriptural preacher. There can be no revival without the reviving Word. He was a Holy Ghost preacher, and there can be no revival without the power of the Holy Ghost. He was made by Divine power a very effective preacher.

2. The revival message. Philip preached Christ. He had no other message to deliver but that Christ died for our sins according to the Scripture, and was raised again. It is as foolish as it is futile to expect revival by any other means than the preaching of Christ.

3. The revival spirit brought great joy to the city of Samaria. It always does. The religion of Christ is a joyful religion. It is a singing religion. Many of the greatest hymns of the church have been born amid revival gladness.

4. One of the professed converts. (a) He occupies much attention in the inspired narrative. The names of those who believed are not given, but the one man who proved false occupies the greater part of the story. It is ever so. The unruly child in the family gives a mother more work than all the rest, and the false professor is the cause of much anxiety. (b) Simon was very prominent locally. He was a very influential man in his natural state, and looked upon by a multitude of people as a great personality. It may have been that Philip and others regarded him as an exceptionally important convert, but it often happens that the loud professor is most disappointing. (c) Even Philip himself was deceived by this man. Pastors and evangelists should endeavor to be thorough and careful in their work. So also should Sunday School teachers, but no matter how careful we may be, we are likely to be deceived by some one.

5. The converts received the Holy Ghost. In this instance the Apostles came from Jerusalem as special messengers, and the Holy Spirit was received by the Samaritans through their ministry. Thus it will be seen that the reception of the Holy Ghost was in this case a separate and additional experience to that which came through believing. God is not shut up to one method, and if we would be well instructed we must compare Scripture with Scripture.

6. How the Holy Spirit uncovered the false professor. The story is here for the reading. We may learn that where there is intense spiritual life, there will almost certainly come the unmasking of those who are insincere.

7. The faithful way in which Philip dealt with Simon. No soft speech

would do in this instance. It was necessary that the preacher should speak plainly and deal squarely with the hypocrite. Much trouble comes to the church through want of discipline.

III. LEAVING THE MULTITUDE FOR THE INDIVIDUAL.

1. Philip's response to the angel. Angels are always thronging us and God is calling His people to special service, but not everybody hears the voice of the angel. Philip heard and obeyed.

2. The open door which always awaits an obedient spirit. When Philip went he found a man waiting to receive his testimony, and this is always so. Wherever God opens a door, we may be sure an opportunity awaits the one who will enter it.

3. How a noted man was saved. Philip obeyed the Spirit particularly, and not only in a general way. He joined himself to the chariot. It is not enough that we should take a particular road, we must speak to a particular person on the road. We need therefore the guidance of the Spirit of God in the smallest details of life. Philip found a man reading the Scripture while travelling. The examples both of the Ethiopian and Philip are worth copying. There is no place where Christ is more likely to be found than in the Scripture itself, and there is no book so useful in leading men to Christ as the Bible. Even in the Old Testament, Christ was found, and the Ethiopian received him into his chariot and gladly followed his direction as he preached Christ from the Old Testament Scripture. What followed Philip's preaching of Christ? By some means Philip found his way from the 53rd of Isaiah to the waters of baptism. We do not believe Christ is ever fully preached without baptism. We are to repent and believe the Gospel, but we must obey it also. The Ethiopian yielded whole-hearted obedience to the truth and was baptized.

LAST SUNDAY IN JARVIS STREET.

Notwithstanding icy roads and sidewalks, great congregations were present on Sunday. The School was somewhat reduced, the attendance being only 1,040. Several responded to the invitation both morning and evening, and in the evening 10 were baptized. A great company were present at the Monthly Communion Service, and the hand of fellowship was given to fifty-one new members.

A NEW BAPTIST PUBLICATION.

We welcome the appearance of a new Baptist paper, entitled, *The Regular Baptist Call*, the official organ of the Women's Missionary Society of Regular Baptists of Canada. Below the title of the paper are the words, "A Testimony"—"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives even to the death. Rev. 12: 11." Subscriptions are to be sent to Mrs. I. S. Clubine, 195 Danforth Ave., Toronto 6, Canada, making all money orders payable to *The Regular Baptist Call*.—50c. a year in advance. The size of the paper is six and three-quarter inches by eight and three-quarters, and contains sixteen pages. The address of the Literature Department of the new Society is 1816 Dufferin St., Toronto 10, and all Baptist women are invited to write for literature. Our new contemporary is an attractive paper, and we are sure will rapidly win its way into the affections of thousands of our Baptist women.

THE EDITOR IN HAMILTON.

On Tuesday evening last the Editor spoke at Emmanuel Baptist Church, Hamilton, of which Rev. J. G. Conner is the pastor. The building was packed to capacity, and we were informed was very representative of the Baptists of Hamilton. We outlined the history of the present controversy, showing the absolute necessity of a new Missionary Society if Canadian Baptists are to remain true to the faith. We believe the service was an effective one, and that fruits will follow.