

# SPECIAL BAPTIST BIBLE UNION MISSIONARY NUMBER

## The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET  
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T. T. SHIELDS, *Pastor and Editor.*

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

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*"Go ye into all the world, and preach the gospel to every creature."*

## THE BAPTIST BIBLE UNION AND BAPTIST FOREIGN MISSIONS.

From its inception the Baptist Bible Union has regularly been in receipt of letters from pastors and churches all over the Continent, asking for direction in the matter of their foreign mission benevolences. So large a section of the people had ceased to regard with confidence the operations of the Foreign Mission Society of the Northern Baptist Convention, that they felt they could no longer entrust their money to the Board of that Society, because they would give them no guarantee that it would be used for the propagation of the gospel they believed.

In consequence of this, the Executive Committee of the Baptist Bible Union have been looking about to find some worthy foreign mission enterprise which they could recommend. The Russian Missionary Society, under the direction of Pastor Fetler, had many friends; and large numbers of Baptists decided that the Baptist Bible Union should endorse and adopt this Society. The Bible Union, however, did not wish to undertake foreign mission work if there was any way of avoiding it; but hoped, rather, to see the existing Missionary Society cleansed of its modernism, and the confidence of our Baptist people in that Society restored. But the call for direction was so insistent that the Executive at last felt it was imperative that they should endeavor to prepare themselves for an emergency. They therefore requested that a full report of the operations of this Society should be prepared by men who had first-hand knowledge of conditions obtaining upon the field.

The Rev. E. E. Shields, who became associated with the Russian Missionary Society only last year, spent four and a half months this summer personally examining the work of this Society. He was joined in Europe by Dr. A. McCaig, Principal of Spurgeon's College, London; Mr. Charles Phillips, a well-known Baptist of London; and the Rev. D. H. Moore, representing Australasia. The report which appears in this issue of *The Witness* is endorsed by all these brethren, and will speak for itself.

Mr. Fetler's stand for the fundamentals of the faith has called down upon his head the wrath of many of the modernists among the Baptists of America. Like every other man who contends for the faith once for all delivered, he, and his work, have been maligned and slandered from one end of the Continent to the other. It was for this reason the Executive Committee of the Baptist Union felt it necessary to obtain a report from those who had examined Mr. Fetler's work on the field for themselves. Before he found himself under the necessity of opposing Modernism in the Northern Baptist Convention, Mr. Fetler was hailed as one of the great heroes of the faith. We remember with what enthusiasm he was everywhere greeted as the "Russian apostle". From all that we have heard from first-hand observers, we conclude that Mr. Fetler is just as worthy of the whole-hearted confidence of all lovers of the Lord Jesus Christ who are not ashamed of the gospel, as he ever was. We commend the report of the Special Commission to the careful consideration of all our readers. Nothing in the pages which follow is intended to reflect upon any other missionary society than the Foreign Mission Branch of the Northern Baptist Convention.—Editor of *Gospel Witness*.

## The Baptist Bible Union Organizes a Missions Department

For some years many Baptists within the territory of the Northern Baptist Convention have been troubled by reports of the teaching of Modernism on the fields of the Foreign Mission Society of that Convention. The crisis was reached at the Milwaukee Convention in 1924, when a Commission was appointed to thoroughly investigate the teaching of the missionaries on foreign fields supported by the Northern Baptist Convention. That Convention reported to the Seattle Convention, Washington, July 1st, 1925. The Commission reported that while the majority of the missionaries were sound in the faith, there were not a few whose teaching justified the apprehension of those whose agitation had resulted in the appointment of the Commission. A resolution instructing the Board to recall the unsound missionaries was defeated, following which two great meetings were held by the Baptist Bible Union, when a resolution was passed instructing the Executive Committee of the Union to consider the advisability of forming another Foreign Mission Society; and, in the event of their deciding such a step would be wise, to call a Missionary Convention to consider their recommendation.

The Executive Committee met in Toronto, August 30th to September 3rd. The reason for meeting in Toronto was that it was found the most convenient place of meeting for the members of the Committee. The following statement is issued by the Executive Committee as a result of this meeting, and will speak for itself:

The decision reported in the following statement of the Executive Committee was reached after the following exchange of cables with Mr. Fetler at Riga:

September 1st, 1925.

"Russian Missionary Society,  
Riga, Latvia, Europe.

Baptist Bible Union Executive in session at Toronto enquires would you and your missionaries adopt Baptist Bible Union Confession of Faith? We recognize the work in Europe must be administered by you. Would you agree that your American Council should consist of Baptists only, including members of your American Board and Executive Committee of Baptist Bible Union, on condition we adopt your Society as our initial mission enterprise? Wire immediately.

(Signed) Executive, Baptist Bible Union."

September 2nd, 1925.

"Executive, Baptist Bible Union,  
Jarvis Street Baptist Church,  
Toronto, Canada.

We agree adopt Union Confession, also heartily accept other conditions. See second Corinthians three, five. Greetings.

(Signed) Fetler.

From these communications it will be seen that the Executive of the Baptist Bible Union will be added to the American Council. All missionaries on the field will subscribe to the Baptist Bible Union Confession of Faith, so that those that support the foreign mission work of the Baptist Bible Union may know exactly the standards by which that work is regulated.

We refrain from further comment on this matter, except to request our readers carefully to read the report of the special Commission upon the principles and activities of the Russian Missionary Society which we print in this issue.

## A BUGLE CALL FROM THE BAPTIST BIBLE UNION EXECUTIVE.

To the Members of the Baptist Bible Union of North America, and all other Christians entertaining the historic Baptist position concerning the fundamentals of the Christian Faith:

We, your Executive Committee, in session in Toronto, Canada, August 30th to September 3rd, acting upon your counsel given in the mass meetings at Seattle, in July, have reached the following conclusions:

After five years of earnest endeavour to bring the Northern Baptist Convention to express itself as loyal to the faith once delivered, such, for instance, as "the Divine and direct creation of man in the image of God; the supernatural inspiration of the Scriptures of both the Old and New Testaments; the certain Deity of Jesus Christ, involving His virgin birth, His sinless life, His sacrificial death, His bodily resurrection, and ascension to the right hand of God and His return", finding the Convention under an official dominance that not only disregards these essentials, but declares them to be "intolerable burdens" not to be imposed upon those who represent us in foreign fields, we are compelled, in loyalty to Christ and His Word, and out of love to the great Denomination to which we have given our lives, to advise as follows:

I. That in view of "the inclusive policy" now employed and defended both by the Foreign Board of the Northern Baptist Convention and by the Denomination in convention, meaning as it does, the sending of so-called missionaries to foreign fields who will, in the presence of the heathen, deny the very things for which our forefathers lived and died, we recommend that the Baptist Bible Union proceed to organize a Mission Department of work that shall provide a medium of missionary expression for all Baptists who hold the Gospel as clearly revealed in God's Word. This recommendation, with details of organization to be worked out later, will be presented to a representative meeting of the Baptist Bible Union of North America, to be held in Chicago, November 1-4. We desire it to be understood that this act is not to be interpreted as a separation from the Baptist Conventions; but rather the exercise of that individual conscience in serving God which has ever characterized the loyal Baptist.

II. After a careful canvas of the opportunities opening before us, your Executive Committee is convinced that the Union should endeavour to undertake the whole or partial support of at least two hundred missionaries on the foreign field, and to secure for evangelistic work at home at least five hundred evangelists for the year 1926.

III. The fields that are open to us will be many; and we have every reason to believe that the co-operation, certain to be given us, will be hearty and extensive, making entirely possible the realization of the afore-mentioned suggestion. It is manifestly impossible to undertake at this time to determine all the fields, or to state the entire programme as it shall be eventually developed; but it is the judgment of your Executive Committee that Russia presents to Baptists, at this moment, an unequalled, if not an unprecedented, opportunity of evangelization.

We, therefore, recommend the adoption by the Baptist Bible Union of North America of this field for cultivation, together with the superintending of our work in that country by Pastor Fetler and his already existing Baptist forces of one hundred and forty-four men. We take this action after a careful consideration of the reports of reputable men who have spent months in first-hand investigation, on the field, of Pastor Fetler and his work.

As a Committee, we are thoroughly convinced that the great Commission does not impose upon us the many forms of social service, now in popular vogue with existing Mission Boards; but that our Commission from the Lord is clear and direct—to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all things whatsoever He has commanded". We, therefore, advise the members of the Baptist Bible Union to concentrate all their energies upon the single task of evangelization at home and abroad.

IV. Believing as we do that the Gospel is "the power of God unto salvation", we recommend that the first condition of every evangelist that goes forth in America, and every missionary sent to other portions of the world, shall be

his unqualified acceptance of the great truths of the Bible as expressed in our Baptist Bible Union Confession of Faith, and his adequate equipment in a knowledge of the Word of God, together with an experience of the power of its truths in his own personal life.

V. To aid in the development of such knowledge of the Word of God, and such an experience of grace through the power of that Word in the heart, we further recommend that all Baptists loyal to the faith of our fathers, based upon the Bible as the Word of God, adopt in their Sunday School studies the Whole Bible Series, provided and recommended by the World's Christian Fundamentals Association—a series that will cover, in 1926, the Life of Christ as contained in the Four Gospels. Adequate aids to study in this Whole Bible Series will be prepared and published by the Baptist Bible Union.

We, therefore, issue this call to all Baptist churches, pastors, and church members throughout the Continent:

To each Pastor to bring the matter of this Convention before his church;

To pray earnestly for the Lord's presence and blessing at this great Missionary Convention to be held in Chicago, November 1-4, inclusive. (Place of meeting to be announced later.)

And to every Baptist Publication in accord with our standards of faith, to assist us in giving the widest possible publicity to this meeting.

Headquarters Hotel: (To be announced later.)

Any further particulars will be supplied on application to the Secretary, Miss Edith M. Rebman, Baptist Bible Union Headquarters, Room 340, 440 S. Dearborn Street, Chicago, Ill.

**THE EXECUTIVE COMMITTEE OF THE  
BAPTIST BIBLE UNION OF N.A.**

**FOUR DAYS' STUDY OF APOSTOLIC MISSIONS AT  
CHICAGO, NOV. 1 TO 4.**

**SUBJECTS FOR CHICAGO PROGRAMME.**

**Speakers to be Announced Later.**

1. Acts 1:1-8.—The Holy Spirit The Dynamic For World-Wide Evangelism.
2. Acts 1:9-14.—The Holy Spirit's Use of Scripture in Evangelism.
3. Acts 2:1-8.—The Holy Spirit's Method in Missionary Evangelism.
4. Acts 2:37-41.—The Holy Spirit and the Ordinances in New Testament Evangelism.
5. Acts 3:1-25.—The Holy Spirit's Manifestation of Miraculous Power in a Missionary Ministry.
6. Acts 4:1-3.—Persecution a Needful Experience in the Ministry of God's Prophets.
7. Acts 4:32-37, 5:1-16.—The Holy Spirit's Method in Administering Missions and Monies.
8. Acts 7:1-60.—The Holy Spirit's Independence of Human Ordination in Making Evangelists.
9. Acts 8:1-40.—The Holy Spirit's Approval of the Public and Private Ministry of a Lay Evangelist.
10. Acts 10:1-48.—The Holy Spirit's Method in Adapting Men and Mission Fields.
11. Acts 11:1-30.—The Holy Spirit's Special Methods in a Soul-Winning Ministry to Men.
12. Acts 12:1-25.—The Holy Spirit's Method of Defeating Man-Made Programme.
13. Acts 13:1-52.—The Holy Spirit's Call, Equipment and Commission of Missionaries.
14. Acts 15:1-41.—The Holy Spirit's Administration of the First Christian Fundamentals Convention.
15. Acts 17:1-34.—The Holy Spirit's Method of Meeting False Philosophies Posing as Religion.
16. Acts 18:1-28.—The Holy Spirit's Method of Evangelizing the Great City Centres.
17. Acts 10:1-41.—The Holy Spirit's Method of Discrediting the Diana of Ecclesiasticism.
18. Acts 24-28.—The Holy Spirit's Method of Meeting the Conspiracy of Ecclesiastics and Courts Against His Missionaries.

## REPORT OF SPECIAL COMMISSION

Riga, Latvia, July, 1925

UPON THE

# Principles and Activities of The Russian Missionary Society

### MEMBERS OF THE COMMISSION:

Representing U.S.A. and Canada.....	REV. E. E. SHIELDS
Representing Great Britain and Ireland.....	DR. A. McCAIG
Representing Australasia.....	MR. CHARLES PHILLIPS
	REV. D. H. MOORE

### EXPLANATORY.

The Report hereby submitted is the outcome of a desire on the part of some interested people in America to have first-hand information as to the organization and operation of the Russian Missionary Society. These friends made the suggestion to the Society that someone from America be sent to tour the Fields to study the whole situation, and, later, to report.

In response to this suggestion Pastor William Fetler asked Rev. E. E. Shields, Field Director and Treasurer of the American Section of the Society, to go to the Mission Fields. He specially commissioned him to investigate all phases of the work, placing every facility at his disposal for this purpose.

It was intended that Rev. Charles F. Fields, Field Director and Secretary of the American section of the same Society, should accompany Mr. Shields, but at the last moment health considerations in Mr. Fields' family compelled him to remain in America.

But it had been decided from the first that some of the Members of the British Section of the Russian Missionary Society should proceed to the Field and should be associated with Mr. Shields in this work; for, "Two are better than one," and "A threefold cord is not quickly broken."

Three of the British Brethren were asked to accept this service. Dr. A. McCaig, the esteemed Principal of Spurgeon's College (under whom Pastor William Fetler studied for years), and Editor of the British Edition of "The Friend of Russia," has visited the Field on several occasions and is thoroughly acquainted with this work. Mr. Charles Phillips, F.R.G.S., Lecturer, and Treasurer of the British Section of the R. M. S., has been upon the Mission Fields of the Society many times. Rev. D. H. Moore, a minister of good standing and of years of experience in London, was the Society's special Commissioner to the Antipodes. He organized Sections in Victoria, New South Wales, Queensland, Western Australia, Tasmania, and New Zealand. He also organized a Section of the Society in South Africa. Mr. Moore has just visited the Field, and has also, with the other brethren, studied the Headquarters Administration.

As Dr. McCaig and Mr. Phillips had already covered the ground, it was not thought necessary for them again to take these journeys in 1925.

While this Report, as has been said, is being prepared in response to a special request, it is evident that it will be read by some who will hear for the first time of the Russian Missionary Society.

For this reason it has been thought well to include some matter for the information of readers who will desire to know something of the origin of the Russian Missionary Society and its growth up to the present time, as well as of its present Fields and its methods of operation.

(Signed) E. E. SHIELDS.

#### STATEMENT BY DR. A. McCAIG.

It will be obvious to the reader that the following Report has been mainly compiled by Mr. Shields. The other signatories, however, have gone very carefully over it, word by word, all being present with Mr. Shields at the same time, and from their previous knowledge of the work in its various departments, together with what they have seen on their present visit to the Field and Headquarters, can and do very heartily endorse all that is herein recorded, and, did space permit, they could tell of many wonderful meetings they have attended; of people walking many miles to hear the Gospel; of deep hunger for the Word of God; of multitudes of seeking souls finding the Saviour, and of the self-sacrificing devotion of the Missionaries. They believe the work is truly apostolic and God-honoured, and very heartily commend it to the prayerful and practical sympathy of the people of God.

(Signed) A. McCAIG.

#### ORIGIN OF THE SOCIETY.

We must begin with Genesis: before speaking of the Field and work of the Russian Missionary Society, we must explain how the Society came to be, and how and why it occupies its present Fields of Service.

The first, main, human instrument in founding this Society was the well-beloved General Director, Pastor William Fetler. Pastor Fetler was born in the little town of Talsen, in the Province of Kurland, Latvia, Russia (this is now within the Republic of Latvia), on July 15th, Russian date (or July 28th, English date), 1883. His father was a Baptist Minister. Converted at the age of fifteen, he very soon became active in Christian work, preaching his first sermon before he was seventeen years of age. In the year 1903 he proceeded to England and entered Spurgeon's Pastors' College, for the purpose of training for Mission Work in China. The Lord led otherwise, however, and the way opened for his return to his native land. As his College days were closing, the Czar issued his famous Edict granting religious liberty to all his subjects.

Under the auspices of the Pioneer Mission (whose Founder and President, the Rev. E. A. Carter, is now also President and Home Director of the British Section of the Russian Missionary Society), the subject of our sketch went to Russia, in the year 1907. Mr. Fetler established strong mission centres in Petrograd, Moscow, and Riga. Great numbers were led to accept Jesus as their personal Saviour. In a few years' time the large Dom Evangelia, or Gospel House, was erected in Petrograd at a cost of £20,000, or approximately \$100,000. Theatres and halls, large and small, were also in use in various places, with a staff of thirty-five day preachers who had been gathered out from amongst the converts.

Then persecutions arose. Pastor Fetler was summoned to appear before the High Court of Moscow, sitting in the Kremlin. Here he and four associates were sentenced to imprisonment in a fortress. Appeal was made to the Imperial Senate in Petrograd. But the enemies of the Cross continued their machina-

tions; and while this case was pending, officers of the Law arrived at the Prayer Meeting in Dom Evangelia on Saturday evening, November 22nd, Russian date (or December 5th, English date), 1914, and marched the Pastor away to prison, on the order of the chief military officer of Petrograd; the order of the Czar's government being that he should be banished to the Province of Tomsk, Siberia. But the Church at Dom Evangelia continued in prayer for him, with the result that he was released and returned to his people in the same night in which he was arrested.

He had been released upon his signing an undertaking that he would leave for Siberia within three days, and he had been granted the privilege of going at his own charges, instead of going under military escort. During the three days, representations were made to the Prime Minister and to the Minister of the Interior. Also petitions were passed to a certain Prince, a relative of the Czar, for submission to the Czarina and the Dowager Empress. It may be said here that a member of that Prince's household was a member of Pastor Fetler's Church, Dom Evangelia. The Prince telephoned Mr. Fetler, saying that he had personally read the petitions to the Dowager Empress, who exclaimed, "What are they doing to Pastor Fetler?" In spite of this sympathy, the influence of the dark powers was sufficient to secure Pastor Fetler's banishment. The Lord so answered prayer in the use of these petitions, however, that the edict of exile to Siberia was changed to that of banishment from the country.

Pastor Fetler made his way to Sweden. While in Sweden he learned that thousands upon thousands of Russian war prisoners were arriving in the prison camps of Germany and Austria. Crossing to America Mr. Fetler organized in New York, "The Gospel Committee for work among the Russian War Prisoners of Europe." Many tracts and booklets were translated into the Russian language, and eventually hundreds of thousands of them were printed and distributed amongst the more than two millions of Russian prisoners in the German and Austrian War Prisoners' Camps. Through the operations of this Committee, and of other similar organizations, several thousands of prisoners were converted, and over two thousand of them were baptized on profession of faith. These converts later returned to their native country, carrying the Gospel message with them and spreading revival fires everywhere.

Out of this War Prisoners' work, the Russian Missionary Society was organized in June 1917, at a special meeting convened in the Fulton Street Prayer Meeting, New York. Under the auspices of the Society, the Russian Bible Institute was opened in Philadelphia in September of the same year, with Pastor William Fetler as President. Over one hundred Russian converts gathered to be taught in the things of God. "The Friend of Russia" was first published in the summer of 1918. As the time approached for Pastor Fetler to take the first party of Missionaries to the Field, the American Office of the Society was removed to the West, where it now occupies its own building at 1844 West Monroe Street, Chicago, Illinois. On November 19, 1920, Pastor Fetler, with Mrs. Fetler, and twenty-one missionaries who had been trained in the Bible Institute, with two Americans, left New York on their way to Russia. Landing in England the Missionaries tarried a month, conducting services and preparing for the remainder of their journey.

It was during this period, Mr. Fetler reorganized the Russian Evangelization Society, formed in 1909, as an outgrowth of the Pioneer Mission, which had been supporting Pastor Fetler in his larger work, and it became the Russian Missionary Society, British Section. At the same time the "Gospel in Russia",



the Organ of the Russian Evangelization Society, was enlarged and issued as "The Friend of Russia."

The Missionary Party of twenty-three persons was divided into four groups for the purpose of its movements in the Field, and for the voyage to the Continent. The first party left England on December 30th, 1920, the second, a party of eight, on January 8th, 1921, the others following shortly afterwards.

Some of the Missionaries made their ways to parts of Poland which had been Russia before the War. Some went into Bessarabia, Rumania, territory which was also Russian before the War. Some of those who went into Bessarabia, later moved to Bulgaria to serve Russians there. Some of the party were even able to get into Soviet Russia.

Thus the work began less than five years ago. Looking backward one is constrained to exclaim, "What hath God wrought!"

To-day the Russian Missionary Society has one hundred and forty-four missionaries actually in the Field, besides other workers in official positions.

This work is supported by organized Sections or Committees in the United States of America, Canada, Great Britain, Ireland, Germany, South Africa, Victoria, New South Wales, Queensland, Western Australia, Tasmania, and New Zealand.

The Society issues a number of monthly papers: the American Edition of "The Friend of Russia", now changed to "The Friend of Missions"; the British Edition of "The Friend of Russia"; "Young Russia", also published in England; "Der Missionsfreund", in the German language, published in Berlin, Germany; "Kristigs Vestnesis", in the Lettish language, published in Riga, Latvia; and "Gostj", in the Russian language, also published in Riga.

The Society has a splendid Orphanage at Kostancin, Poland, where over twenty children are now receiving care and training.

#### BRIEF DOCTRINAL OUTLINE.

In order that there shall be no doubt as to where the Society stands doctrinally, we quote the following paragraphs from the booklet entitled, "The Origin, Spiritual Principles and Practice of the Russian Missionary Society":

"The Russian Missionary Society was formed under a deep sense of Russia's pressing need, and with an earnest desire, constrained by the Love of Christ and the hope of His coming, to obey His command to preach the Gospel to every creature. Its aim is, by the help of God, to bring the Russians to a saving knowledge of Christ by means of itinerant and localized work throughout the whole of Russia and other Slavic countries.

The Society is evangelical in principle. The baptism of believers by immersion is practiced, and only missionaries so baptized can be accepted.

We quote also some paragraphs which form the main part of the Declaration which all members of Home Councils and Committees, and all missionaries and members of office staffs, sign before their election or appointment to any office in connection with the Society:

"I, the undersigned, hereby declare that

I believe in Jesus Christ as my personal Saviour, and that on the ground of the Word of God and witness of the Spirit I have the assurance of being born again.

I believe in the Plenary (full) Inspiration of both the Old and New Testaments, in the Trinity of the Godhead, in the Virgin Birth and Deity of Jesus Christ, His Atoning Sacrifice through the Blood of the Cross, His Bodily

Resurrection and Personal Return, the Eternal Life of the saved, and the Eternal Punishment of the lost."

#### VISIT TO THE FIELDS.

It was to visit the Fields of this Society, and to study its methods that Mr. Shields sailed from New York on S.S. "Aquitania", on April 8th, 1925. Arriving in London, we met Rev. E. A. Carter, well known leader of the Fraternal Union for Bible Testimony, and organizer of the great demonstrations in testimony of the Book in Albert Hall and in Crystal Palace, London, and who is President and Home Director of the British Section of the Russian Missionary Society; Mr. Charles Phillips, Associate Director and Treasurer of the British Section; Rev. R. Boyd Morrison, General Secretary of the Society; Rev. Dr. A. McCaig, Principal of Spurgeon's College, and Editor of the British "Friend of Russia"; Mrs. R. Boyd Morrison, the indefatigable Secretary of the Women's Auxiliary of the R.M.S.; Mrs. E. A. Carter, and Mrs. W. J. Ervine, Hon. President and President, respectively, of the Women's Auxiliary; and others. Most of these have been to the Fields of the R.M.S. and know the work at first hand. We also met the office staff and came in touch with some students who are preparing for the Russian work.

We ran down to "Slavanka", Bournemouth, England. This was formerly the residence of Madame Tchertkoff, the first convert of the Russian aristocracy through the ministry of the late Lord Radstock, and one of the greatest supporters of Pastor Fetler's work in Petrograd. Forced to leave Russia during the Revolution, and having lost all her property there, she fled for refuge to England when over eighty years of age. Pastor Fetler, on his return from America to Europe with the first party of Missionaries, discovered his old friend in financial embarrassment, the property itself being mortgaged. Mr. Fetler, being touched by her great need, interested a few friends, who formed a separate syndicate for the purchasing of the property, which is now being held in trust for a Missionary and Conference Centre. Here the R.M.S. holds an annual Convention.

There was a Missionary Conference, led by Dr. F. B. Meyer, in progress there when we arrived. We met Mr. F. S. Streeter, a member of the Syndicate; Rev. W. G. Stalley, Secretary of "Slavanka"; Mr. G. H. Judd, F.R.G.S., and Mr. E. J. Mitchell, members of the Board of the British Section of the Russian Missionary Society; and others interested in the work.

"Slavanka" operates independently, and is not a charge upon the funds of the R.M.S., either as to its original purchase or as to its present upkeep.

The new "Hostel"—a residence for the accommodation of delegates to Conferences—had just been completed. A number of religious bodies had engaged "Slavanka" for periods in the coming summer, and already, it seemed, the erection of the "Hostel" had been abundantly justified. Indeed, members of the Syndicate are inclined to think that they should have studied larger maps and should have built bigger.

Our party from London to the Continent consisted of Pastor William Fetler, Mr. Charles Phillips, and the writer.

In Paris we enjoyed some days of fellowship in company with Pastor Fetler and Mr. Phillips, with Prince Nigeradse, our Missionary to the Russians in Paris. We were present at a meeting in a hall where the Prince is carrying on work.

From Paris we moved on to Berlin in the company of Pastor Fetler, Mr. Phillips having returned to London. Here we had the joy of finding yet others who are alive with missionary zeal. We met Rev. Wilhelm Grimm, Pastor of the Baptist Church in Spandau, a large city near Berlin, the Home Director of the German Section of the R.M.S.; Mr. Gustaf Niendorf, the genial Office Manager of the R.M.S., who is an esteemed deacon of the First Baptist Church in Berlin; and Miss M. L. Breidenbach, to whom falls the work of translation in preparing copy for "Der Missionsfreund", and in correspondence. Also we came in touch with one of our two missionaries in Berlin.

In Berlin we spoke to an intelligent company of Russians, when we had the experience of having the services of two interpreters at the same time. Miss M. L. Breidenbach translated what was said from English into German, and Mr. Moritz Zeitner, one of the missionaries, turned it from German into Russian.

From Berlin "we" moved on alone to Warsaw, Poland, Pastor Fetler having gone direct from Berlin to Riga, Latvia. In Poland we came into very close contact and fellowship with the Missionary Inspector for Poland, Pastor B. Goetze. In his company we visited many places, going as far east as Rowno (pronounced Rovno), 334 miles east of Warsaw and within sixty miles of the Soviet border.

We went into Czecho-Slovakia where one of our missionaries was just about to begin work.

With the same excellent companion we made a long journey into Bulgaria, and into Bessarabia, Rumania. The missionaries in these places have had no visit from anyone representing the Mission since going to their fields in 1921. It has been impossible, apparently, for any official or any visitor from outside to journey to these countries. We visited our missionaries in Varna, Bulgaria, a port on the Black Sea. Thence we went to Ruse, Bulgaria, a town on the Danube just across from the Russian border. Crossing the Danube at Ruse we entered Rumania and went through the country to Bessarabia, where, at Balti, a promising work is being carried on by the two Americans of the original band of twenty-three missionaries.

Returning to Warsaw, Poland, we visited Nury, where a Conference of German Christians was in progress.

From Warsaw we came, on June 9th, to Riga, Latvia,

Here is the Headquarters of the Russian Missionary Society. From Riga we have visited and have held meetings in Dvinsk, Rezekne, Valmiera, and Windau, a port on the Baltic Sea.

In Riga we have had opportunity to come into association with the Missionary Inspector, Pastor Robert A. Fetler, and also to learn of Headquarters' Administration through Mr. Paul B. Peterson, the Headquarters' Treasurer. Here day after day we have studied the spirit of the whole movement.

#### STRATEGY.

After Pastor Fetler had been banished from his congregation in Petrograd in 1914, he was soon led to rejoice that another congregation was being sent to him in the persons of the thousands of Russian War Prisoners who were being brought into the War Prisoners' Camps in Germany and Austria.

The hundreds of thousands of tracts poured into these camps from New York by "The Gospel Committee for Work among the War Prisoners of

Europe", organized by Mr. Felter, together, with similar work carried on by other kindred organizations, were used of God in the conversion of thousands of these men. It is estimated (exact figures cannot be obtained) that between three and four million Russians have been converted in Russia during the past seven years. Who shall say how much of this marvellous work was due to the return to Russia from the prison camps of these redeemed men?

The objective of the Russian Missionary Society is that of giving the Gospel in its purity and its simplicity to the Russian people; to as large a degree as possible, to Russians in Russia, but beyond that, to Russians anywhere and everywhere.

A glance at a present-day map will show a number of what may be termed buffer states, piled up on the western border of Soviet Russia. Beginning at the top and reading down they are: Esthonia, Latvia, Lithuania, Poland, Rumania, Bulgaria. Now the whole of Esthonia and Latvia, and the eastern sections of Poland and Rumania were in Russia before the War; and anyone preaching the Gospel there was preaching the Gospel in Russia.

What has happened since? Just a political change, the border of Russia proper receding towards the east, the independent states of Esthonia, Latvia, Lithuania, and Poland, being erected, and Rumania's border being pushed out eastward to take in Bessarabia.

The Russian Missionary Society has as its field all territory, under whatsoever name it may be called, where Russian people live; and aims at nothing less than preaching the glorious Gospel of the blessed God to Russia's one hundred and fifty millions. But Russians are Russians, independently of political boundaries. The Russians in Latvia, Poland, and eastern Rumania, are naturally and logically the people to be missioned first by missionaries coming from the west towards Russia.

Into eastern Poland, eastern Rumania and Soviet Russia, our first missionaries went when they came in 1920-1921. As they laboured their work became somewhat established, and other missionaries were sent later to strengthen the work in the same fields.

The Russian Missionary Society believes that one Russian saved in one of these outside countries is of equal value with a Russian saved across the geographical border. And those who are saved here are in the hallway to the heart of the Empire.

Our main work, however, is in Soviet Russia, where at the moment of writing we have sixty-three missionaries telling of free grace and dying love, the number being limited only by lack of funds, for, while missionaries are not at present allowed to enter Russia, workers already in Russia can easily be secured.

But "Field Headquarters" hopes for the day when certain inhibitions and restrictions shall be removed, and full liberty given for the work of God.

It is in harmony with this principle that the work in Latvia, Poland, Rumania, and Bulgaria, is going forward. In the furtherance of this policy a Bible Institute for the training of workers is projected, to be erected, we trust, in the very near future. Also in consonance with this general plan the work in Berlin and in Paris is being prosecuted.

In both Berlin and Paris are many thousands of Russians. There are thousands of these men working by the day in factories who have been Doctors, Lawyers, Officers of the Army, and what not.

It is true that "Not many . . . noble are called". But the Word does not say, "Not ANY . . . noble are called". The Blood of Christ has atoned for the sins of prince and peasant alike.

We were tremendously impressed with the possibilities of the work in Paris and Berlin on the occasions of visits there in April and May, 1925. It seems to us that the existence of the R. M. S. would be justified if it were to do no more than to hold forth the Word of Life in these great centres. And the work in these places could be enlarged enormously.

In Paris there are former Generals, Colonels, and other Officers of the old army of Russia, besides many members of the nobility and of the old aristocracy generally. And none need the Gospel more than these people, slaves as they are to the formalism of the Greek Catholic Church. Perhaps the Lord designs that our work there shall be the means of winning many more of these.

We confess to being captivated by the possibilities of this work in Paris. We need other workers there. We ought to be in a position to secure a really good hall and to largely increase the staff of workers. A bookstall should be opened in Paris. Great evangelistic campaign should be carried on there, and every effort made to bring the light and hope of the Gospel to these sad people.

It may be said here that the Russian Missionary Society aims not merely to build up an organization, but to save men. Hence it seeks to work in fellowship with all who stand for the faith once for all delivered to the saints.

#### THE THEATRES OF WAR.

At the time of writing (July, 1925) the War is being carried on on several fronts. We have missionaries in Russia, Siberia, Poland, Latvia, Rumania, Bulgaria, Czecho-Slovakia, Germany, Switzerland, France, China, America—and we have one missionary who is just about to take up work among the many Russians in Jerusalem, the City of the Great King. The main fronts, however, are in Russia, Latvia, and Poland.

Beyond any question, God has visited the Russian people in a very special way. Everywhere one finds the same conditions. The people will leave their farms, morning, afternoon, or evening—or all day for that matter—to hear the Word of God. Nor can this attitude be attributed by any means to a mere desire to break the monotony of existence by coming to see and hear a foreigner. There is evidently a general hunger for the Word of God. As to the Christians, there is a light in their faces, a tone in their voices, and a certain indefinable, though unconscious, dignity in their bearing which marks them out as people who really know God in Jesus Christ. Whether in Germany, Poland, Bulgaria, Bessarabia, or Latvia, we found the same conditions and came into touch with the same spirit.

It would be impossible within the limits of this Report to tell the story of every place visited from April to July, 1925. Besides Paris and Berlin, where meetings were held, we had services in Bulgaria, Rumania, Poland, and Latvia. In Varna, Bulgaria, a port on the Black Sea, a Russian meeting was held in a Bulgarian church. We had two meetings in Baiti, Bessarabia, Rumania. Meetings were addressed in the following places in Poland: Warsaw, Reyschewo, Platischszewo, Kopary, Lodz, Cholnitsa, New Cholnitsa, Plaschewo, Luck (pronounced Lutsk), Rowno. In Latvia we have preached in Dvinsk, Rezekne, Valmiera, Windau, and Riga. The meetings addressed in Riga were in the First Baptist Church, a fine brick building, seating about seven hundred; the Hagensburg Baptist Church, a beautiful building seating six hundred; in "Revival House", Mr. Fetler's new Russian work; and "Dom Golgotha", the large

Lettish Church bought during the ministry of Mr. Fetler before the War, and now once more thronged with worshippers.

It would take pages to give adequate descriptions of the scenes witnessed in all these places.

It may be well to state here that four of the places mentioned as having been visited in Poland, are churches of German Colonists, once under Russia, and that some of those in Latvia are mixed congregations of Lettish and Russian people. The conditions, however, are the same in all these places; verily God has visited these people.

An outstanding characteristic is their willingness to spend time in seeking God. Services are sometimes too short for them, but never too long. We recall very vividly a meeting of some length, in which the people sat stock-still after the Benediction was pronounced. We went to the door to greet them, but nobody moved. There seemed nothing for it but to go to the platform and preach again; and after the second address there was no haste to leave.

We had meetings of two, three, and four hours duration. We recall that at one village the meeting began at 4.25 in the afternoon and ended at 7.45 in the evening. Tired? Nobody was tired: they were seeking God—on their knees, many times, fairly besieging the Throne of Grace. And when the meeting was closed, nobody dashed for the door. It was about forty-five minutes afterwards that the last of the worshippers left the hall.

"Can you come again to-morrow?" said a young man who could speak English, at a place where we could spend but a couple of hours. "If you will come," said this brother, "we will have meetings all day". And, we learn, it is not an unusual thing to have meetings lasting all day.

And these folk can be gathered in good numbers. We remember a theatre in Windau, a port on the Baltic Sea, where six hundred people (this by actual count of the seats and of the people standing) gathered at 10 o'clock on a Sunday morning.

We are constrained to confess to having become possessed of an unutterable yearning for this field. We can think of no greater joy than to be in a position to devote one's life to feeding these sheep.

Russian Christians seem wholly unashamed of God! They all kneel just after entering the place of worship, remaining in prayer for some time. And an entire congregation will kneel with as ready facility as a well-trained regiment will execute a military order. They are really kneeling Christians.

These Christians know how to pray. No Pastor need call upon Deacon Stand-By to engage in prayer. Give these folks but an opportunity, and a volume of prayer goes up to God. We thought we heard the groaning of the Spirit in some of these places.

And they are Bible Christians. You will find them before the time for service, in the meeting place and in side rooms, quietly reading their Bibles. In a meeting of one hundred people, where a show of books was made, we counted thirty-four who had Bibles with them. But when they found that we were making a test, they hastened to assure us that they all read their Bibles. Another illustration is that of a great meeting in Dom Golgotha, Riga, at which (by actual count of those standing around the walls, in aisles, and in galleries, and of the seating capacity of the building) there were well over twelve hundred people present. At this service we asked for a show of Bibles and of hands of those who read their Bibles, and, though, of course, we could not be

quite sure, it seemed as though there was not one exception in the building as a forest of hands went up in testimony.

#### THE BASES OF SUPPLY.

We call the Bases of Supply, "Sections"; e.g., "British Section," "American Section".

From these centres, Field Secretaries go out telling the story of God's doings in the Mission Field and distributing literature.

Contributions for the work pass through these Bases of Supply—the various Sections.

Thorough business methods obtain in all the offices, and the Bookkeeping system is uniform throughout all the Sections in the world. Numbered Receipts and Vouchers are used. If anyone should send in a contribution of twenty-five cents only, a numbered Receipt would be sent, unless the donor requested to the contrary. Large "Receipts" books and "Disbursements" books, arranged in columnar fashion, with printed headings for the various funds, have been in use in all Sections for years. In these books, every item of Receipt and Disbursement is clearly and definitely recorded. If an amount is received with request that it be divided amongst different funds ("Support of Missionaries", "Bibles", "Orphans", etc.) the name and address of the donor, the date received, the Receipt number, and the total amount, are entered in the "Receipts" book in the proper columns; and then, in the same book, the amount is divided amongst the various funds, under the proper headings, exactly as directed by the contributor. Then the receipt forwarded to the donor shows the total amount received and also the distribution of the amount among the various funds.

Payments in the Sections are made on the authority of the appointed persons, and all payments are made by cheque, except small amounts from petty cash. The usual Ledger, Cash Books, etc., are carefully kept, of course. Amounts go forward to Field Headquarters from the various funds every month. The Books are audited periodically in each Section by Public Accounts, and a certified Report is duly published in the Society's monthly paper.

It is the general practice of the Society to publish every month a report of every item received, initials of the donor, with Receipt number and amount. Lack of space may occasionally compel departure from this rule, and in such rare cases only the totals received in each fund would be published.

#### FIELD HEADQUARTERS.

The careful reader will note that we say, "Field" Headquarters.

One visit to the actual theatres of our Gospel Warfare brings facts to one's knowledge which reveal that Headquarters must be in the Field, and that Headquarters must be "Field" Headquarters.

The scenes of war shift from time to time, compelling movements of Headquarters which would be unjustifiable if they could be avoided. In the course of our journeyings in Rumania we passed through Jassy. We were reminded that during the Great War Jassy was for some time the capital of the country. It seemed to us that it was a not bad strategy having the capital in Jassy, when for certain reasons the war could not be carried on from Bucharest.

In connection with Field Headquarters, International Conferences are held, when the various Sections of the Society are represented.

There is also a Headquarters' Council which meets annually. This Council at present is composed of the following:

Pastor William Fetler, General Director; Pastor Robert A. Fetler, Missionary Inspector; Mr. Paul B. Peterson, Treasurer; Pastor B. Goetze, Superintendent for Poland; Rev. E. A. Carter, Rev. Dr. A. McCaig, Rev. R. Boyd Morrison, Mr. Charles Phillips, representing Great Britain; Rev. E. E. Shields, Rev. Charles F. Fields, representing U.S.A.

Besides the full, annual, meetings of this Council, if matters of moment arise in the course of the year, other meetings are held, when the members near at hand are called in Council with the Executive.

Of the splendid quality of the Headquarters Staff we could say much did time and space permit.

Pastor Robert A. Fetler, a brother of the General Director, recently came from China to assume the duties of Missionary Inspector. Fervent in spirit and of evangelistic power, he is also a man of detail.

Pastor B. Goetze, Superintendent for Poland, resides in Warsaw, but may be considered as part of the Headquarters Staff. He is a splendid office man, and at the same time is a flaming evangelist.

The Mission work is thus under the oversight of two very capable men, as helpers to the General Director.

Mr. Paul B. Peterson, Secretary-Treasurer and Office Manager, came something over a year ago from the American Section in Chicago, where he was Corresponding Secretary. He is a spiritually minded brother who has had a very considerable experience in a large engineering corporation, and is very able in matters financial.

The Budget system operates at Headquarters. The present Budget was framed by the Headquarters Council, and adopted by the International Conference at "Slavanka," England, September 5th, 1924.

As in the Sections, so at Headquarters there is a periodical audit by Public Accountants.

So much for the Headquarters machinery.

Having actually lived at Headquarters for weeks, we feel we are in a position to say something about the spirit that is in the wheels.

The place is something of an educational institution. Nearly everybody at Headquarters speaks three or four languages. Pastor W. Fetler speaks and is able to preach in Russian, Lettish, German, and English, and understands Swedish. He is also studying Polish, and has read the New Testament in that language. Pastor Robert Fetler speaks Russian, Lettish, German and English. Mr. Peterson, besides his mother tongue, English, speaks and writes Swedish, has a working knowledge of German, and is able to make some use of Lettish and Russian. Miss Melanie Fettler, who is attached to the staff, though a Missionary, speaks Russian, Lettish, German, English and French. Mr. George Almore, a Missionary, speaks Russian, Polish, and English. Pastor B. Goetze speaks German, Polish, Russian, and English. Madame Kuteinikoff speaks Russian, and English, and has some knowledge of German. Questions of spelling, the exact shade of meaning of words, and the grammar of these languages, are subjects of tea-table conversation quite frequently. Four languages — Russian, Lettish, German, and English — are in use at Headquarters every day. Morning Prayer is conducted in Russian or Lettish, and the Prayer and reading after the lunch hour, in English.



Qualified teachers from amongst the Missionary Staff give regular lessons; in English, to Russian and Lettish workers; and in Russian, to English-speaking workers.

Headquarters is never allowed to become a machine. The devotional periods, morning and afternoon, generally conducted by Pastor W. Fetler, are times of looking into the deep things of God, and of definite fervent prayer, in which all unite. Nowhere does evangelistic zeal and fire glow more brightly than at Headquarters.

#### THE ARMY.

The Missionaries are distributed as follows:

Russia, including Ukraina .....	59	
Siberia .....	4	
Poland .....	35	
Latvia .....	25	
Bessarabia, Rumania .....	2	
Bulgaria .....	4	
Czecho-Slovakia .....	1	(Beginning work in summer, 1925)
Germany .....	3	
Switzerland .....	1	
France .....	2	
Shanghai, China .....	2	
America .....	3	(Laboring among Russians)
England .....	1	(Receiving further training)
Australasia .....	1	(Travelling on deputation work)
Jerusalem, Palestine .....	1	(Beginning work in summer, 1925)

Total of Missionaries .....144.

Besides this Army in the Field, we have in training in England a company of ten young Russian Students.

Of recruits we could secure great numbers were funds available. But at the present time the Society has a carefully selected list of thirty-four young men who have been accepted as students of the Bible Institute which is soon to be commenced.

It would be well to say that while occasionally an English-speaking missionary may be accepted, it will never be necessary or wise to put other than Russians in the Field in numbers. From amongst the Russians hundreds of recruits can be obtained at any time without the slightest difficulty. In order to understand this, it is but necessary to think for a moment of the revivals which have swept the country of recent years.

Our observation of the Field force as we came into touch with it in France, Germany, Bulgaria, Rumania, Poland, and Latvia, from April to July, 1925, has given us the highest impressions of this Army.

When crossing the Atlantic, Pastor Fetler told the writer, quite casually, of the way in which he sifted the first band of Missionaries, sending them back again and again to fast and pray and to count the cost. One after another dropped out (as in Gideon's Army), until at last the number was reduced to twenty-one—twenty-three, with the two Americans. No comment was made as Mr. Fetler told us of this, nor has there been any exchange between us on the subject since that time. But when we met Gideon's Army in the Field, we

understood. Here are men who are ready to endure hardness, and even to face imprisonment and death, for Christ's sake.

For example, there is Evangelist ———, whom we met on May 12th, 1925. He is a married man and has three children. He is just able to exist on his allowance. He preaches the Gospel in not less than twenty places, walking nearly everywhere. He came seventy kilometres (over forty miles) to meet us, walking twelve kilometres, taking train for twelve kilometres, and making the rest of the way by bicycle. He has been served with notice by the Police that he must no longer conduct meetings in private houses.

A further illustration is the case of Missionary ——— with whom we came in touch in May, 1925. He is one of the original twenty-three. When he went to his present field, there were but three believers in the village. The Lord has used him to build up a Church of one hundred and seventy members. There was a great revival there recently, and a large number of people (two hundred, it was said) were just about to be baptized when we were there. Besides the work in this village, this Missionary preaches in sixty other places. He has no house, but is compelled to live in one room.

Another case is that of Pastor ———. He, too, is one of the originals. He went to a place where there were twenty-two members. The membership now numbers one hundred and seventy-five. They have just erected a church building. They have no stoves in the Church as yet. But they had meetings there last winter, sitting through the services in their heavy winter coats. The Pastor is somewhat restricted by the Police, and bemoans the fact that they will allow him to preach in only sixteen places. He has much fellowship with another Christian worker. He said to us, evidently very joyfully, "We preach, eat, sleep, and are arrested together." He has exercised a rather progressive ministry during his four years of service: he was arrested in the first year, once; in the third year, twice; and in the fourth year, three times.

And what shall we more say? For the time would fall us to— Ah! But we must mention one or two other cases!

We heard the following story in Bessarabia, Rumania, in May, 1925. (And let it here be said, that of all the countries of Europe, save, perhaps, Soviet Russia itself, Rumania is, apparently, the most intolerant towards Evangelical Faith.) There is that Pastor who lives far to the East, close to the black border. One of the original twenty-three again. When we visited him on May 31st, he had but just been "beaten up" by the military, and had had his study searched by the Police. The military Captain had administered kicks and cuffs very freely. The Police had descended upon him and had taken away letters and other papers. Some of these they had returned. They had acknowledged that they had found nothing incriminating. And they had said to him, that it was well they had made the search, for now suspicion was allayed. (This is a Greek Catholic country. And besides this religious prejudice, there is a constant fear of Bolshevism which operates against our Missionaries.) And it was while we were in the house on the day on which we heard this story, that a man came from the country to this Pastor's home. This brother wanted a Bible. The Bibles for distribution were kept at the Church. The Church was just across from the barracks. This man had also been beaten by the military in his village. He was afraid to go to the Church for the Bible, because he might be recognized by the soldiers. Would the Pastor get him a Bible? But the Pastor counselled him, telling him that he would reap nothing from his persecutions if he played the coward, and advising him to go

himself to the Church to get the Bible. The man left the house to follow the Pastor's advice.

Yet once more—and again the story has to do with some of the original twenty-three. We secured information about this case when in Varna, Bulgaria, a port on the Black Sea, on May, 25th, 1925. Five of the original twenty-three missionaries went to Roumania in 1921. Here they divided, two going in one direction and three in another. The two went to a district where there were many Ukrainians. Here the wife of one of the missionaries joined her husband, having managed to cross from Russia without a Passport. They had been separated for years, while the husband was in America. In this place in Rumania a Greek Catholic Priest sent three letters at different times to a minister of the government, with the result that the two missionaries and the wife of the one were arrested. There was Martial Law in the country at the time, in strict accordance with which the three should have been shot. Through the intervention of a certain Lutheran layman, however, their lives were spared, and they were put in prison, where they were kept in cells for a month, the men in one cell, and the woman in another. On the second or third day after their arrest, the authorities brought them a companion—another one of the five missionaries, whom they had arrested on the street. These three men were kept in a dark cell together for one full month. They were then conveyed to another prison—an old Roman prison—where they were confined for another eight months. During this period the three men and one woman were kept in the same cell. One of the missionaries asked that another cell be given the party. This request was granted. The prison authorities had treated them roughly at first, but when the missionaries had explained their cases they received more consideration. They received permission to make a stove to heat the cell. The new cell was on the second floor, with a floor partly of stone and partly wood. The cell was very dirty and verminous. Upon preferring a request to the authorities, the missionaries received permission to hold religious services. They held two meetings each day in their cell, the prisoners flocking to hear the Word. They had two hundred auditors at some times, and never had less than twenty at their meetings. The place came to be called by the prisoners, "The Baptist Cell". Five of the prisoners were converted, two of whom were baptized, one of the missionaries receiving permission for some of them to go to church outside the prison. While away, the missionary baptized the two converts in a garden. The other three were baptized on a later date. During the period of imprisonment the first baby of the married couple arrived. The authorities were kind, and granted permission to go to a hospital. The imprisonment ended after petitions for the prisoners' release had been made to the government by two Baptist ministers—one of them English, and the other American. The prisoners were released, with permission to leave the country. The man and wife with the child (we saw the little one, then running around, in May, 1925), went into Bulgaria. The other two men went into Russia. When these two arrived in Soviet Russia they were arrested again and were kept in prison for three months and seven days.

Even as we wrote the foregoing paragraph, there came into the Headquarters Office one of the R.M.S. Missionaries who had just returned after a bicycle tour in Latvia, in which he had travelled one thousand versts (663 miles), preaching and singing in over one hundred palces. He is the son of a Greek Catholic priest. He is bright, keen, and intelligent. He wears no beard, nor other distinctive Russian mark. He would pass in an American

city as an American, Englishman, or Canadian. Many of the people to whom he went had never before seen a bicycle, and they reminded him that the Apostles used to walk! (We suggested to him that the Apostles sometimes went by ship, and sometimes on horseback). And some of these people had never seen a guitar. So he had to give little talks about the guitar which he used. In one place some of the "Old Faith" people protested that a man without a beard was not qualified to preach. But others had been caught by his sermon and his song, and were sympathetic. So, "There was a division among them", amounting almost to a fight. It occurred to us that this, at least, was quite apostolic.

We heard of all these things only because we asked for biographical sketches of all missionaries of whose ministry we have heard, but whom it was impossible for us to meet personally. The experiences of many of these, and, perhaps, most of them, have been just as rich as those of whom we have spoken.

We heard, from one of the staff at Headquarters, of a missionary who was reported to be exceptionally enterprising and clever in the things of God. "And," our informant said, apparently with a good deal of relish, "He has been arrested eight times!"

As we met these men and heard their stories, there came constantly floating through the mind the words,

"Men that have hazarded their lives for the name of our Lord Jesus Christ".

"Who through faith . . . wrought righteousness, obtained promises . . . out of weakness were made strong, waxed valiant in fight . . ."

"And others had trial of cruel mockings and scourings, yea, more-over of bonds and imprisonment . . . of whom the world was not worthy."

#### THE PRESENT NEED.

In the prosecution of this War, first things have been put first; and it is the purpose of the Society that they shall be kept first. The first essential has been, and is, to give the Bread of Life to hungry souls. If no plates are available, then let it be a "hand out", but by all means save them from starving!

But now that the campaign has gone on for some years, there is a little opportunity to cast about, and to seek some improvement.

Two things have been borne in upon us very strongly during our tour of investigation.

The first of these is, that our missionaries, speaking generally, should receive larger remuneration. The zeal which has enabled men to sacrifice good positions in America to bring the Gospel to this country, even though they must be reduced to the necessity of living in one, two, or three rooms, is highly commendable, and will by no means miss its reward. But we shall not rob them now, if we seek to increase their allowances at the earliest possible moment. They should have less worry over financial matters, should have a larger measure of comfort, and should be in a position in which, by some economy, they can, say, buy themselves bicycles for use in their work. No blame attaches to anyone for any privations which these happy men have endured. Nor can their allowances now be increased, save by an increase in this Society's income. But this should be an objective, towards the attaining of which every effort should be made.

Another need which made strong appeal to us is that of Mission Chapels. We need Meeting Places there in numbers. The Law of the land requires them, and missionaries are constantly facing great difficulties under present conditions. One, two, or three thousand dollars (£200, £400, or £600, respectively), according to the local requirements, will erect such a building. Again it must be said that it is no marvel that these have not been built before. We may wonder, rather, that so much has been accomplished in this direction in so short a time. But we ought to make the building of Chapels a prominent objective, and show the necessity of a large increase of funds for this purpose.

This is likely to be a long War. It is just in its beginnings. Workers for other Fields will be needed. Hence the necessity for the Bible School, and for the Tabernacle in Riga, which will combine as a training ground, fitting men for service at the Front. Funds for these have already been received, but more are urgently needed.

Our deliberate judgment, after most careful study of every phase of the situation, is, that this movement is a work of God, and that men and women in the home lands may count themselves blessed if they are privileged to help in pushing the battle to the gates. One hundred and fifty million Russian people make appeal and cry to us in their need. The Captain of the Lord's Hosts gives command: "Go ye into all the world, and preach the Gospel to every creature."

Having carefully considered all the details of the foregoing Report, the undermentioned do now unanimously and in the presence of each other append thereto their respective signatures,

(Signed) E. E. SHIELDS,

(Signed) A. McCARG,  
Principal of Spurgeon's College.

(Signed) CHARLES PHILLIPS,  
Associate Director and Treasurer.

(Signed) D. H. MOORE.

Send contributions to the R.M.S. to 1844 W. Monroe St., Chicago, Ill.

#### THE EDITOR GOES TO CALGARY.

Enthusiasm for the Baptist Bible Union is increasing and spreading everywhere. The great success of the Greater Vancouver Branch has led a strong and influential group of Baptists in Calgary to do likewise. Although crowded almost beyond the limit with work at home and numerous calls from without, the Editor found it impossible to decline the urgent invitation of the Calgary brethren to spend Oct. 1st to 7th, inclusive, with them in meetings designed to sound a bugle call to loyal Baptists earnestly to contend for the faith. Three Baptist churches are uniting, as well as a large interdenominational fundamentalist organization. The meetings will be held in a large building seating—we have been given two estimates—3,000 and 4,000. Whichever be correct, we hope it will be full. We ask our readers to pray for these services. The Editor will be preceded for three or four days by Rev. P. W. Philpott.

#### LAST SUNDAY'S SERVICES.

The weather was what the country needed—wet. It poured, not sprinkled, all day. It was a wet rain! The School was bound to be affected. We forget the exact figures (this is written at the printing office at a time when good little boys ought to be in bed, or getting ready to get up), but it was between seven and eight hundred. Not so bad, that, either! Jarvis St. people are learning to be weatherproof. The morning congregation filled every seat, practically, downstairs, and nearly all the gallery. In the evening the rain was just as wet, but there was more of it. Notwithstanding, the church was full—we do not think fifty more could have been seated. Several responded to the invitation at both services, four were baptized, and at the great Communion service following, thirty-three members were received.

## The Jarvis Street Pulpit

### HOW TO BE OF GOOD CHEER.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, September 6th, 1925.  
(Stenographically reported).

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16: 33.



**T**HESSE things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." I should like to lay emphasis particularly on these words, "But be of good cheer; I have overcome the world." There are few of us who are innocent of the presumption of having told others what, in given circumstances, we would do if we were they. The phrase, "If I were you," contemplates an impossibility and implies an untruth. The truth is, it is not possible for one man to be somebody else. If "I" were "you", I should cease to be myself: I should be you. And instead of doing what I now do, I should very probably do what you do. It is very difficult to take another man's point of view, and look upon life exactly from his standpoint.

But if that be true of our contemporaries, how much more emphatically true it is of the characters of history; how difficult it is to project ourselves into an historical situation, and view things as they were seen by those who lived in former days.

This disability sometimes affects our interpretation of the Word of God. Take, for instance, the text I have read to you, "I have overcome the world." It is very easily understood in the light of the influence of our Lord Jesus and of the Christian religion through all the centuries which have followed since Pentecost; but to get an understanding of what He actually meant, it is necessary for us to put ourselves back where He stood, and to take the standpoint of the disciples who then surrounded Him. If we can do that, perhaps we shall share their astonishment when Jesus said, "I have overcome the world." Remember that when He uttered these words, He was standing on the other side of the cross as its shadow was deepening about Him: there had been no Pentecost; not yet had He been "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead"; not yet had the multitude who were his enemies, been transformed into His friends. He was facing, indeed, what appeared by every human standard of judgment to be utter failure and absolute defeat. In but a few hours He would be driven from light into darkness, and chased out of the world. And yet, standing there, He says, "Be of good cheer; I have overcome the world." And if we are to share in the cheer that He would bring to us, we must get His point of view, and be partakers of that Power by which the world was overcome.

#### I.

IN WHAT, THEN, DID OUR LORD'S CONQUEST OF THE WORLD CONSIST? If the affirmation of the text be true, there is involved *the subjugation of the material*. We live in a day when we boast of our mastery of the material: we say that science, in the realms of commerce, and industry, has at last put all things under man's feet—all *things*, mere things. We walk upon them. We have learned, we say, how to harness the great forces of nature to our purpose, how to make use of the material wealth which God has laid up in His treasure-house of the world. But it was not in that sense that Jesus overcame the world. Yonder truck driver would have left Jesus of Nazareth far behind on the road. He was wont to wearily wend His way afoot, He did not ride; or, crossing the lake, He used a boat which no one would think of using, probably, on Toronto Bay. If the possession of wealth, if the ability to make use of the world of the material for our own purposes—if that is what is meant by overcoming the world, the putting of all things under our feet, at the time our Lord Jesus uttered these words, He had not overcome the world.

I know, of course, that even the winds and the waves obeyed Him; I know that He was able to turn water into wine; I know that He was able to feed a hungry multitude, and accelerate the processes of nature so as to multiply five loaves and two fishes to the proportions of a generous harvest. But can you think of one solitary instance in which He used that power for Himself. Being an hungered, He refused to turn stones into bread—though He might have done so. And when He uttered these words He needed no bag in which to carry His money, for He had none: He had learned to perfection the art of "travelling light", for His only wardrobe was the seamless robe in which He stood. When one came to Him and said, "Master, I will follow thee whithersoever thou goest", He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Not in the sense in which men ordinarily talk of overcoming, did our Lord Jesus overcome the world.

But do men thus by their own standards become victors? A man has power to multiply wealth; and with the multiplication of his wealth, his cares increase, so that as he goes on through life he is like a carrier's cart which takes on some new burden at every stopping place. Like the cartload, the burdens of life are multiplied with every achievement. The man whose hair is gray, and who is esteemed a successful man, is bowed down beneath his burden. He has not put all things under his feet, but has taken all things on to his shoulders until he labours under a crushing weight. Napoleon was able to command large armies, to assemble them and command them for his purposes; but he never was such a dependent man as when he was leading his armies to battle: he could not fight alone. And thus men bring into existence circumstances designed to help them, and find they are the slaves of the conditions which they themselves have created. They are not free; they have not overcome the world. Perhaps the man who has least freedom of all is the man who is regarded as the most successful.

Not thus did our Lord Jesus overcome the world. He overcame the world by learning to do without it, by detaching Himself from "things"; by the discipline of privation He learned independence. Have you noticed when a train comes into the station who gets away from the station most quickly? It is the man or woman who has least baggage. Those people who always carry with them a big box, and little box, and a hand-box, and a bundle—they take half a day to get away from the baggage room; and their holiday is spoiled because of the load they carry; while some other man who has learned to travel lightly, as soon as the train arrives, steps off and is away. He has learned to do without a great many things. And, my friends, the world about which so many of us are concerned, is an unnecessary world. The things which burden us, cramp us, and cripple us, in our Christian service, are the things which we might well lay aside, if only we had our Lord's vision and His power to live above the material, and to put all things under our feet.

But there is another element in life which has to be reckoned with, and relegated to its proper place before the world can be said to be overcome, and that is the element of time. Our Lord Jesus overcame the world by the *subordination of the temporal*. By any and every criterion of temporal judgment, the text is not true. If the values of life are weighed in computing scales of instant action which find their ultimate equipoise now; if the books of life receive their final audit where time is measured by the sun; if the only dividends on life's investments are such as are paid by the hand of Time; if the worth of human life, of character, of service, is authoritatively and finally determined by the verdict of to-day; if every day must have its balance,—then Christ did not overcome the world, and the text is not true. And if the final appraisal of human character and conduct is made by temporal standards, he is the conqueror of the world who is unlike to Christ. But Christ did overcome the world, for He knew that time was not all. The god of this world—now listen—the Devil never wrought with greater subtlety than when he tempted the church—the teachers and preachers of the Christian church—to transfer their emphasis from eternity to time, and specially to discourse upon the profit of godliness in the life that now is.

I heard a man say some years ago that when he was a boy he was accustomed to hear preachers exhort their hearers to lay up treasure in heaven, to prepare to meet God; that preachers of that day viewed everything in the perspective of eternity, and talked about eternal issues and values. But, he said, that was very remote; it seemed a long distance off. We have become wiser in

our day: to-day we are emphasizing the profitableness of godliness for the life that now is! He thought he had hit upon a great secret, that he had found the solution of a great problem. But that change of emphasis has done more to corrupt the religion of Christ, to pervert the gospel, and to change the church's programme from that which she was given by divine commission, than any other single error. To-day the emphasis is upon time, as Whittier has put it:

"The Church, to place and power the door,  
 Rebukes the sin of the world no more;  
 Nor sees her Lord in the homeless poor.  
 Everywhere in the grasping hand,  
 The eager adding of land to land,  
 And Earth, which seemed 'to the fathers meant  
 But as a pilgrim's wayside tent,  
 A nightly shelter, to fold away  
 When the Lord should call at the break of day,  
 Solid and stedfast seems to be,  
 And Time has forgotten Eternity."

That is one of the chief errors of to-day, that the church is not preaching individual regeneration, with a view to a change of nature and fitness to dwell with God in the future; but better houses, better clothes, better environment—social service instead of individual salvation; not evangelism at home and abroad, and the preaching of the old gospel of "repent and believe". Oh, no, not that!—but education instead of the quickening of dead souls into newness of life, the education of the old man, the improvement of the things of time rather than preparation for eternity. What follows? It follows that the standards of judgment are changed. If that be the true emphasis, then the judgment-seat must be set up in the realm of time; and, essentially, in the very nature of the case, it is a human judgment-seat, and not divine.

If that be so, the minister, too, must measure his success by what he sees accomplished by his ministry; and the overcomer is the man who attains to prominence in this life. There is no place for the quiet and obscure worker who gives the cup of cold water in the name of a disciple, in the expectation that when His Lord shall come he will receive a reward. If that be true, I cannot afford to make long investments, I cannot afford to wait for the reckoning when the Lord, after "a long time" shall return from His journey. I must get rich quick, spiritually; I must have immediate returns; I must measure everything by the standards of time, or I shall be esteemed a failure.

So with the church: the moment emphasis is transferred from the eternal to the temporal, you have temporal standards; and the work of the Lord is brought down—not up—but down, very much down, to the standards of "big business". Oh, I am wearied of hearing men talk about religion in business, and business in religion; and about getting business men into the church. God help us! I hope they will come if they are saved; but it is the curse of the church that she has filled her positions with men whose only qualification is that they have succeeded in time, with no thought of eternity at all. Thus scriptural standards are eliminated, and we have in the Christian Church to-day the standards of the market-place. Thus it comes to pass that the church, the minister, the individual Christian, does not overcome the world; but is overcome by the world.

But let temporal considerations be subordinated to the eternal, bring all the activities of the church into the light of by-and-by, and let them be viewed in the perspective of the life that is to come, and what have you? Look at the majestic Figure Whose life, in the judgment of Time, is about to go out in failure. It is true that He has seen some fruits of His ministry: the lame have been healed, the eyes of the blind have been opened, the dead here and there have been raised up; multitudes have followed Him; they have come to take Him by force and make Him a King, they have cried, "Hosanna!" in the streets—but that is all a thing of the past. The multitudes no longer follow Him; even the number of His disciples is diminished. A few of them are meeting with Him in a borrowed room; and a vague fear grips their hearts as a mysterious shadow falls upon them. They have a dim consciousness of impending disaster, yet not knowing what it is. And He talks about going away—He talks about going away: "A little while and ye shall not see me: and again,



a little while, and ye shall see me, because I go to the Father." The disciples therefore said, "What is this that he saith unto us, a little while, and ye shall not see me: and again, a little while, and ye shall see me. We cannot tell what He saith." No, and until you interpret that "little while" you will never overcome the world. What is this that He says, "a little while"? What does it mean? It means all the difference between to-day and to-morrow; all the difference between defeat and victory; all the difference between Time and Eternity. To-day—here and now—He seems to have failed; and yet He says, "Cheer up, do not be down-hearted, I have overcome the world." And they said, "That is too much for us; we do not see it."

Oh, no! But I will tell you what He could have said had He taken them into His confidence, and showed them what was before His eyes: He could have said with the seer of Patmos, "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." He knew that in the plan and purpose and certain performance of God, He was already a Victor in the day that was to come.

So, my dear friends, you and I have to live for by-and-by. Hear me, you Sunday School teachers, I am not spinning a theory here this morning. You must learn the meaning of that "little while", or you will stop teaching your class. You will have to teach for many a day, and many a year before you see the fruit; and, in respect to some of your scholars, possibly, you may see no fruit at all in this life. In a thousand particulars, we have to labour in the sowing time, and wait for the harvest; and we shall be able to do it only as we understand the significance of that "little while",—in other words, only as we learn to view the things of time in the perspective of eternity, to live for by-and-by. Then, even the corn of wheat that falls into the ground and dies, will be able to say, "I have overcome the world."

You can never have a Stephen in the ministry, by the modern standards. Stephen! what was he? A very impolitic man, a very extreme man, a man who was very severe, a man who was accustomed to hard speech, a preacher who had not studied psychology, a preacher who ought to have sat at the feet of some professor of psychology to learn how to preach the gospel!—otherwise he never would have said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Yes, that was very unwise; that was very stupid of Stephen! Don't you think so. And what did he get? Nothing but stones, nothing but stones! That was all. He was never mentioned in the papers; he was never elected to the Presidency in a denominational council! Poor fool that he was, he threw his life away because he did not know how to preach the gospel diplomatically. He died under the stones of his enemies, an utter, absolute failure, with nothing to his credit—except that those who threw the stones laid their clothes down at the feet of a certain young man whose name was Saul. But blessed be God, Stephen did not see the stones: he said, "I see the heavens opened, and the Son of man standing on the right hand of God." And because of that he was able to live heroically, and wait until by-and-by for his reward. ("Amen!").

There is still another element going to make up the world. First we have the material, the physical, the visible, and tangible; secondly, the temporal, the fleeting, the evanescent, the unabiding; thirdly, there is *the human element, the sum of human nature*. Jesus overcame the world by the *subjection of the human to the divine*. "No man liveth to himself." We are largely made by the people with whom we associate. But at this time our Lord Jesus had been forsaken by the many; and, as I said a moment ago, He had but a few disciples, comparatively, still with Him; and they were making a brave effort to be cheerful, a brave effort to look upon the bright side of things. They said to Him, "Now are we sure that thou knowest all things, and needst not that any

man should ask thee: by this we believe that thou camest forth from God." And Jesus answered them, "Do ye now believe? Are you sure that you are convinced at last?" Then, if I may speak familiarly, He seemed to say, "Let me tell you something: that you have not yet understood: behold the hour cometh, yea, is now come, that ye shall be scattered"—listen—"every man to his own, and shall leave me alone. Not one of you will stand with me: Peter will deny me, and all the rest will forsake me and flee. I shall be alone. But be of good cheer, I have overcome the world." Did you ever hear such a paradox as that? a Man who treads the winepress alone, so that of all the people there is none with Him; yet He says, "I have overcome the world."

Can you explain that? I did not complete the quotation a moment ago: "And shall leave me alone: and yet I am not alone, because the Father is with me." How has He overcome the world? He was absolutely independent of men because absolutely dependent upon God.

And you will never be a strong man until you can stand alone; you will never be an overcomer until you can stand alone. Until you can bring into subjection all the human elements of life and stand absolutely alone with God, you will never be a victor in spiritual things. A number of years ago when bicycling was fashionable, I bought a bicycle. I will not say how much I was influenced in my desire for its possession by the fact that it was fashionable—for why should not a preacher be fashionable? And in those days, before there were any panting, puffing, four-wheeled monsters going about as roaring lions seeking whom they may devour, wheeling was not without some pleasure. And when, in my fashionable folly, I had ridden that bicycle many hundreds of miles, at the end of the season I put it away for the winter. When the next season came I proudly brought it forth, for it was just as good as new, and I polished it and made it shine as though it had just come from the factory. When it had been cleaned and burnished, I went for a ride. Now I insist there was nothing the matter with that bicycle, it was only last season's make; but as I was wheeling down the main street of the town two little urchins standing at a street corner shouted after me, "Ice wagon—take it around to the back door, please." It was last season's wheel, and all the boys knew how old a wheel was just as they now know a car. I sat in my car the other day and a little bit of a tot came to me and said, "Say, mister, what is the name of your car?" It was one that he knew nothing about,—and it would never do not to know the make of a car. It was just the same when bicycles were in fashion; and I confess I was not quite so proud of my "ice wagon" after that. It required a little courage to ride my wheel again—it was no longer fashionable. I was almost as uncomfortable as a woman with last season's hat. The hat looks just as well this summer as it did last—it could not look worse!—but it was the fashion then. We are all slaves to public opinion.

The same is true in the religious realm. Half the ministers that have turned modernist, have done so on the "ice wagon" principle: they became ashamed of the old gospel only because it is becoming popular to believe in a new one. It is verily true—I said it by accident one day, but I have come to see that it is absolutely true—the difference between the modernist preacher in the pulpit and the women who sit in the pews is just this, the women follow the fashion in what they put on their heads, and the preacher follows the fashion in what he puts in his head. That is the only difference. Not two per cent. of those who have departed from the gospel, have done so because of any difficulty they themselves have found; but because of the fear of man that bringeth a snare—because some young modernist professor, who never did know much; and who never was worthy to black the boots of his seniors, proclaimed the new view, and the students followed him. Because he repudiated and scoffed at the old and magnified the new, men were carried away.

Oh, look again at the calm Figure of the text. Already He hears the hum of angry voices—in a few hours it will swell into a roar like the sound of many waters; and ere another sun shall rise, they will be calling for His blood. The multitude cried, "Hosanna!", but He was not deceived. And in that dark hour so soon to come the only voice of a disciple which will be heard, will swear he never knew the man. But loud as are the cries of "Crucify him", above it all He hears the music of the skies and Heaven's "Well done". In His detachment from the world of men, His refusal to allow His life to be moulded by human caprice, He has gained the victory.

And we shall overcome the world when the Word of God, and the will of

God, and the approval of God, are more to us than all the voices of Vanity Fair. To make application of that, my friends, Why did you not do that bit of personal work yesterday? Why did you not speak to that man in the restaurant about his soul's salvation? Not because you did not want to, not because you had not a message, not because you had not asked God to help you to do it when you went out in the morning with that desire. Why did you let that great opportunity pass by, and come away from it defeated instead of victorious? Just because you were afraid of what someone would say. That is all. And when we can get that under our feet, and live as the Lord Jesus lived for the good pleasure of Heaven instead of Earth, we shall have overcome the world.

### II.

My time is gone, but I must give you THE EXHORTATION: "Be of good cheer"; "Be of good cheer." That is a fine example, is it not? I do not know but what I could have said a good deal of what I have said this morning to a modernist congregation, and they would have said, "Amen! I believe in that myself; I believe in making Christ my Example." But you could not follow His example in this: "Be of good cheer; I have overcome the world." What guarantee can I have that I shall overcome it, because He overcame? As He was, so are we in this world; and by God's grace what was possible to Him, has been made possible to us. "This is the victory that overcometh the world even our faith." As to the material, let the Spirit of God take possession of a man, let him but taste of the dainties from the King's banqueting table, let him but put to the proof the promise that he "hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love"—let a man see that, and he will eagerly, by the desires wrought in him by the Holy Ghost, lay hold of spiritual treasures.

As for the things of this world, the temporal things, he will say:

"My heart refuseth joys like these  
Since I have known the Lord."

And as for temporal judgments, what do we need? What do we need to get where Jesus stood? Do you remember that passage in Peter where he speaks of adding to your faith virtue, and to virtue knowledge, and so on, and then he says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But"—mark this—"he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Do you see what that means? It means that the man who is not a growing Christian by virtue of the Spirit of life in Christ Jesus within him, "adding to his faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity"—the man who does not grow after that fashion, loses his perspective; he can neither see behind him nor before; he forgets that he has been purged from his old sins; he is blind and cannot see afar off; he lives for the present only.

How are we to overcome the world? By growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Then we shall never forget that we have been purged from our old sins; we shall always be beholding the King in His beauty, and the land that is very far off; and we shall declare plainly that we seek a country, that we are but pilgrims and strangers in the earth.

And as for the judgment of men—Oh, we need Someone to say, "Well done" to us. Do you not? Do you not need Someone's approval? It is not easy to go on with the world against you. I see many preachers here this morning. If you are going to be true to the Lord Jesus Christ you will have to go through your Gethsemane, my brother; you will have to stand alone; you will have to go to the cross, into the grave, and be partaker of His sufferings. You will have to experience all that if you are going to count for anything in spiritual things. But we do need Someone to say, "Well done." We do need Someone's approval; and we shall be able to do without the approval of the world just in the measure in which we seek the approval of God. "Wherefore," said Paul, "I make it my ambition that whether present or absent I may be well pleasing to him." And therefore he was able to say, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required

in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment."

When by God's grace and the power of the Holy Spirit in our own hearts we are able to make that scripture our own, we shall be able to overcome the world; and then we shall be of good cheer. We shall be like the old lady of whom you have heard, perhaps, who lived in a cellar. Someone looking through the window overheard her one day. She had only a crust of dry bread and a glass of water, that was all; but she lifted her eyes to heaven and said, "I thank Thee, O God, that Thou hast given me all this, and Christ beside." In Him we have all things: "All things are your's; and ye are Christs; and Christ is God's." Is He yours? Have you received Him? Are you abiding in Him? May He help us to overcome the world for His name's sake.

### WELL DONE, WALMER ROAD!

The following article appeared in *The Toronto Daily Star* on Saturday, September 5th. In our issue of August 20th we printed *The Mail and Empire's* report of the sermon to which this article refers; and we think it only fair to the Walmer Road Church to publish the following correspondence. We ask our readers to study the article carefully before reading our comment which follows the article:

#### DEACONS DIDN'T LIKE SERMON—TOLD PREACHER TO STAY AWAY.

Rev. O. C. Horsman Delivered Sermon Considered Repugnant to Beliefs.

The controversy which raged in the Walmer Road Baptist Church twenty years ago, around the pastor, Rev. Oliver C. Horsman, is recalled by a sermon which that preacher delivered in the church on August 2, on the subject, "Jesus the Great Sin-Bearer," and by the action of the Board of Deacons of that church in cancelling his engagement to supply the pulpit during the vacation period, Rev. Mr. Horsman, who is pastor of the First Baptist Church, of Erie, Pa., has forwarded to *The Star* the correspondence with the officials of the church; following their notice of the cancellation of his engagement. The correspondence, following the accompanying letter to *The Star*, reproduced in part as follows:

#### Says Dr. Rainsford Corroborated.

"Editor of *Toronto Daily Star*: A friend of mine living in Toronto has sent me an article clipped from *The Star* under date of August 29th which bears the following heading: 'Says Canadian Churches Becoming Effete. Dr. Rainsford Says Bigotry and Ignorance Cause of the Alleged Trend.'

"My own experience in Toronto furnishes such emphatic and surprising confirmation of Dr. Rainsford's statements that I venture to enclose to you some material that tells its own story.

"From 1905 to 1906 I was pastor of Walmer Road Baptist Church. In my work with the young people I had just begun to use a little pamphlet giving outlines of Christian doctrine, printed by the American Baptist Publication Society for such use. In one chapter appeared this sentence: 'Man, so far as his body is concerned, probably has some connection with the lower orders of creation; so far as his soul is concerned he is a child of God.' When someone in the church discovered this sentence, and called the attention of the deacons to it, the feeling became so heated that I at once tendered my resignation, and returned to the church in Morriston, N.J., which I had left eleven months before. From 1916 to 1918 I was pastor of the First Baptist Church in Edmonton, Alberta. I resigned that pastorate also, and took up work with the First Baptist Church of Erie, Pa. My experience in Canada leads me to affirm that any minister who dares to step outside the rut of old theology, mostly of the Plymouth Brethren type, and summons people to think things through for themselves independently does so at his peril.

"OLIVER C. HORSMAN."

#### Correspondence With Church.

Board of Deacons, Walmer Road Baptist Church, Toronto, Ontario.

Brethren: Your night letter has just come to hand, in which you say, "Owing to controversy occasioned by last Sunday evening's sermon at Walmer

Road, Deacons regard it wise to cancel next Sunday's engagement." In reply, I refrain from making any comment upon your action, beyond the following: First, in my sermon Sunday night as pulpit-supply, I was as innocent of stirring up any controversy as I was twenty years ago when I held the pastorate of Walmer Road Church. I endeavoured to present Jesus the Great Sin-Bearer in a simple, sensible, and scriptural manner, such as would appeal to the mind and inspire the hearts of common folks.

Second, I consider it is due to me as a matter of elementary justice that the people who will hear of and be interested in your peremptory action should know at first hand, and not by hearsay, just what message I preached in your pulpit. I am, therefore, writing to the *Canadian Baptist*, asking the editor to print in full the sermon as I delivered it.

Sincerely yours,

O. C. HORSMAN.

#### Wouldn't Publish Sermon.

Mr. Horseman then sent a copy of the sermon to the editor of the *Canadian Baptist*, a member of Walmer Road Church, who he says refused his request to publish it.

Under date of August 12 he wrote a deacon of the church in part as follows:

"My mind is full of things that I feel like saying apropos of the action of your Board of Deacons, and saying emphatically, but it may be as well for me to leave most of them unexpressed. However, permit me one observation. Your Deacons evidently were moved only by a single thought—how to preserve the theological imperturbability of Walmer Road. They were unconcerned about any effect their procedure might have upon the personal and professional reputation of a visiting minister who was occupying your pulpit as an invited guest.

"The sermon that I preached in your church was delivered to my own people first, of course, and also in the First Baptist Church of Youngstown, Ohio, on July 19th, and I was heartily thanked. Was I so frightfully dangerous, or is Walmer Road so religiously unstable, that my presence in your pulpit a second Sunday night might have disturbed the very foundations of the church!

#### Calls It Childish.

"When I related the incident in detail to one of my deacons, a professor of English literature, he compressed his comment into the word 'silly.' The mildest adjective that I can apply to the whole procedure, leaving out of account the question of discourtesy, is 'childish.' I am truly glad to learn that you were not present in the Deacons' meeting, for I could not reconcile their course with the breadth and fairness that I have been accustomed to ascribe to you.

"The object of my sermon was not to unfold the doctrine of the atonement. Had it been so, I would have followed an entirely different method. My object was to find an intelligible and scriptural interpretation for the phrase, 'He obre our sins,' and allied statements. I flattered myself that I had done that with reasonable success. I imagined, of course that I might be giving some people a new point of view. I try to do that in every sermon. But I saw no occasion for controversy. The points that I made seemed to me so obvious, when once clearly stated, and so incontestable, that I imagined most hearers saying, 'That's evident, though I never saw it just that way before,' or, at the worst saying, 'That's new to me, but it's worth thinking about.' But controversy!! What over? I am at a loss to know what all the fuss is about.

"You say that the people were well pleased with my morning sermon, (It appears that some lines are omitted here in *The Star's* copy.—Ed. *Witness*). followed an entirely different method, have missed the point. The whole tenor of that message, when applied concretely, was a protest against just the sort of attitude your Deacons assumed toward the evening sermon. Didn't I say that people are not saved by theology, that their standing with God is a thing of the heart instead of the head? Do your Deacons still think that folks are saved by their theory of the atonement, by their philosophical interpretation of the Cross? Evidently they do. Was the dying thief saved by his theory of the atonement, or the woman of the city, or Zaccheus? Either your Deacons did not understand my morning sermon, or they did not believe it.

"Occasionally I have wondered whether I took the wisest course in resigning from Walmer Road twenty years ago. I shall wonder no more. I should have stifled in an atmosphere where it is fearless to suggest a different idea from that to which the congregation is accustomed, and where people want to hear only what they already believe. I cannot see that the church underneath has broadened much by the lapse of time. Such narrow intolerance, the very spirit that once crucified Christ, such fighting among Christians over theories and dogmas, must be enough to break our Lord's heart anew."

#### Dr. MacNeill's Attitude.

Mr. Horsman, following the sending of his night letter of August 6 to the Deacons, forwarded a copy to Rev. Dr. John MacNeill, pastor of the church, who was holidaying at Redwood, Muskoka, and received a reply in part as follows:

"I am very sorry that your visit to Walmer Road should have ended so unhappily. There can be nothing gained in entering into any extended discussion of the subject which called for the telegram from the Deacons. I have no doubt, as you state in your letter, that you had no intention of stirring up any controversy, but the simple fact remains that that is what happened. The sermon was decidedly at variance with the views of our people on Christ's bearing of our sins. That was the opinion of the Deacons who heard it and of many other members of the church who very strongly expressed their dissent from its teaching. The outline furnished me by some of the Deacons as well as the outline which appeared in Monday's press (Aug. 3rd) would certainly lead one to have his opinion—and I am informed that you were reported in the press in the fairest terms. Under the circumstances, the Deacons thought it wise to cancel the engagement for the following Sunday and I fully concur in their action. It could scarcely be called peremptory as it was the simplest way in which they could dissociate themselves from and safeguard the church against a recurrence of teaching which they regarded as erroneous."

To this, under date of Aug. 19, Mr. Horsman replied in part as follows:

"I note your entire concurrence in the views and action of the Board of Deacons . . . There is nothing that I would wish to retract in either the sermon or the letter."

#### Mr. Horsman's Sermon.

In the sermon which caused all the trouble Mr. Horsman said that Jesus did not bear men's sins in a literal sense, that He did not bear the guilt of their sins, that He did not bear their penalties, but that He bore the sins of men in His sorrow of heart, in His suffering of body and fortune and in His service of love which was necessary for the deliverance of sin.

"How can one person bear the sins of another?" he asked, and speaking to the proposition that Jesus did not do it in a literal sense, said in part:

"I have heard people speak as though God actually picked up our sins and put them on Jesus. But that is manifestly impossible. Sin is not a thing of substance, an article, a commodity. It has no form, weight, or size. You could not scoop together a bushel of sins. All the sins of all mankind would not weigh sixteen ounces. Moreover, we must remember that when Christ died nineteen hundred years ago we had not yet been born. How absurd, then, to think that Jesus actually bore the sins that had not yet been committed by people who were not yet in existence. Evidently the expression, 'He bore our sins,' is a figure of speech, what the grammarians call a metaphor. He did not really bear our sins, but it is as though He bore our sins."

"You cannot make an innocent person guilty," he stated on the second proposition. "Guilt attaches only to one who has himself done wrong or has aided and abetted another in doing wrong."

"There is no legal or theological jugglery," he added, "by which even God himself could lay upon the holy and stainless Christ the guilt of men's sins."

God, he said, could not have laid on Christ the penalties of sin because He could not feel any displeasure toward one innocent of wrong doing.

#### Minister's Theory.

Christ, the preacher endeavoured to show, bore men's sins in His suffering of body and fortune similarly to a wife murdered by a drunken husband.

"It is her husband's sin that has put her to death," he said. "Human sin actually murdered the Son of God," he added.

"According to the evangelist's interpretation of the prophet (Isaiah) Jesus

bore men's sickness in the sense that He went about rendering loving service that delivered them from their sickness. A mother bears her child's disease when she spends sleepless nights nursing her child to health."

We feel sure a great many Baptists in Toronto and elsewhere will have read this article with great satisfaction. It shows that the officials of the Walmer Road Church know how to take heroic action when in their judgment such action is necessary to the peace of their own church. Our Baptist people will be especially gratified with the splendid letter of Dr. John McNeill. While acquitting Mr. Horsman of any intention of "stirring up controversy" in the Walmer Road Church, he insists that that is exactly what his sermon accomplished. Thus Dr. McNeill recognizes that the modernist who uses the pulpit of an orthodox church to propagate his views, is the real disturber of the peace, and not the orthodox officials who seek to preserve the life of the church from corruption.

Dr. McNeill's letter is entirely free from the nonsensical suggestion that "Baptist liberty" confers upon a modernist preacher the right to disturb the peace of the church over which Dr. McNeill presides. He says: "The sermon was decidedly at variance with the views of our people on Christ's bearing of our sins. That was the opinion of the deacons who heard it and of many other members of the church who very strongly expressed their dissent from its teaching. On that ground he says: "The deacons thought it wise to cancel the engagement for the following Sunday and I fully concur in their action." Replying to Mr. Horsman's complaint, Dr. McNeill says: "It could scarcely be called peremptory as it was the simplest way in which they could dissociate themselves from and safeguard the church against a recurrence of teaching which they regarded as erroneous."

That is to say, that when the Pastor and Deacons of Walmer Road Church were convinced that the pulpit had been used to teach that which was contrary to the standards of the church, although it had been so used in only one address, they did not wait to appoint a commission to enquire into Mr. Horsman's teaching, but sent him a telegram cancelling his engagement for the next Sunday, thus making a repetition impossible; and this they did, Dr. McNeill says, to "dissociate themselves from and safeguard the church against a recurrence of teaching which they regarded as erroneous." We have never anywhere read a saner deliverance on such a subject than is contained in Dr. McNeill's letter: it is positively a classic. And we have no doubt it sets up a standard which will be quoted in many instances in the future.

We call attention to the fact, also, that Mr. Horsman reports that he sent a manuscript of his sermon to *The Canadian Baptist*, but that the Editor refused to publish it. We believe the decision of the Editor of *The Canadian Baptist* in this matter was eminently right, and in accord with a resolution incorporated in the report of the Publication Board at the last Convention. That resolution, while recommending that the columns of *The Canadian Baptist* should be open for the discussion of denominational problems, contained these words:

"Since *The Canadian Baptist* is the official organ of this Convention and is published for the propagation of Baptist principles, this resolution is not intended to propose the opening of the columns of *The Canadian Baptist* for the expression of principles subversive of Evangelical Faith."

Since the substitutionary sacrifice of Christ is the very heart of Evangelical Faith, the Editor of *The Canadian Baptist* was undoubtedly right in refusing to give currency to views which were opposed to that great truth.

We publish *The Toronto Daily Star's* article with these comments in *The Gospel Witness* because we feel certain it will be reassuring to the whole Denomination. Dr. McNeill and two or three of the Deacons of Walmer Road Church are members of the Board of Governors of McMaster University; other members of the church are members of the Senate, and some are on the Faculty. Their action in the Horsman matter will, no doubt, be a valuable precedent for the guidance of our educational affairs. The Denomination may now rest assured that in future, so far as the Walmer Road members of the Board of Governors and Senate of McMaster are concerned, if at any time it should be shown that views "decidedly at variance with the views of our people" are being taught by any member of the McMaster Faculty; or, if one holding such views is proposed

for a position on the Faculty, instant action will be taken by the authorities of the University to "dissociate themselves and safeguard (the University) against a recurrence of teaching which they regard as erroneous." For surely everyone will recognize that if it be unwise to permit a visiting preacher, whose views are erroneous, to preach a second Sunday as a supply, it would be still more hazardous to retain such an one in, or appoint such an one to a permanent position on the teaching staff of the University.

Furthermore, we may hope that under the influence of this decision, whenever it becomes necessary for any pastor or church member to protest against false teaching, they will not in future be regarded as "disturbers of the peace"; but will be treated with the respect due to those who endeavour to "safeguard (the Denomination) against a recurrence of teaching which they regard as erroneous".

And if at any time it should be necessary to take prompt action against a false teacher, to prevent his having another single opportunity to spread his "erroneous views", by the application of the principle of Dr. McNeill's letter, we may be sure such action will not be called, by such men as the Walmer Road officials can influence, "peremptory"; but, on the contrary, it will be recognized as "the simplest way in which they could dissociate themselves from and safeguard (the Denomination) against a recurrence of teaching which they regard as erroneous".

We have no disposition to analyze the extract from Mr. Horsman's letters published above, beyond saying that Mr. Horsman's worst enemy could not have done him a greater injury than he has inflicted upon himself by the publication of his letters. Our Walmer Road friends will not be much disturbed by his strictures. From a study of Mr. Horsman's letters, we conclude that he is as far from truth in his estimate of his own intellectual superiority as he is in his theological views.

Mr. Horsman's "professor of English literature" may call the action of the Walmer Road Deacons "silly", and Mr. Horsman himself may describe it as "childish"; but we are sure that those who wait on the ministry of the Walmer Road pulpit are accustomed to stronger meat than Mr. Horsman has ever learned to serve. Mr. Horsman says: "Occasionally I have wondered whether I took the wisest course in resigning from Walmer Road twenty years ago. I shall wonder no more. I should have stifled in an atmosphere where it is perilous to suggest a different idea from that to which the congregation is accustomed, and where people want to hear only what they already believe." It is probable that Mr. Horsman has not been alone in his wonder, for we have always supposed him to be a very amiable gentleman of whom many had become very fond; but if there was any lingering doubt in the minds of any as to there being justification for the protest against Mr. Horsman's teaching made twenty years ago, his recent visit to Walmer Road will have for ever dispelled it. Mr. Horsman may now enjoy the satisfaction of knowing that Canadian Baptists will almost unanimously agree with his present judgment, that he did right to resign the pastorate of Walmer Road twenty years ago.

We suggest to our readers the wisdom of filing this particular copy of *The Gospel Witness*, for surely the unity of the Denomination is quite as important as the unity of a particular church.

#### THE SUNDAY SCHOOL LESSONS.

It has been found impossible to include the comments on the Sunday School lesson again this week. They will be published in the Leaflet for distribution Sunday. We propose to endeavour to cover the rest of the Old Testament, all too hurriedly, in sixteen lessons, so as to be ready to begin the regular Whole Bible Lesson Course on the Life of Christ, the first Sunday in January. Of this latter we shall have more to say at an early date.

For the next three Sundays the lesson will be in Isaiah. We suggest three chapters a day for reading and four on Sundays, or twenty-two a week, thus covering the sixty-six chapters in three weeks. Out of each of these sections we shall choose one chapter for particular study, viz., the sixth, the fortieth, and the fifty-third. In addition to the reading of the book of Isaiah itself, we recommend teachers and students generally to read II. Kings 14: 21 to 20: 21; and II. Chron., 26: 1, to 32:33. These scriptures give the inspired historical background to Isaiah's ministry, as they cover the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, during which time Isaiah prophesied. (See Isaiah 1: 1).