

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any Address. 5c. Per Single Copy.

T. T. SHIELDS, *Editor.*

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

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

Vol. 6. No. 32.

TORONTO, DECEMBER 22nd, 1927

Whole No. 294.

## "The Dayspring From on High"

The coming into the world of a little Child, Whose birth the Christian world at this season will celebrate, is likened in the Scripture to the breaking of the day. When "Jesus was born in Bethlehem of Judaea, in the days of Herod the king", a morning promiscuous of better things dawned upon a world that was in darkness and in the shadow of death. With His coming the word was fulfilled, "The dayspring from on high hath visited us." As we turn over this figure in our minds, it will remind us of what holy and happy days have their spring in Him in Whose praise the first of all Christmas carols was sung.

### I.

Christ is the Dayspring of righteousness. What darkness covered the earth, what gross darkness the minds of the people, until He came! He was born "in the days of Herod the king". How starless was the night until "His star" appeared! And what evils sported themselves in the darkness! When men became vain in their imaginations, and their foolish hearts were darkened, and they were given up to vile affections, how soon did even their temples become like the midnight jungle, full of bestialized men, ill-omened birds of the night, and four-footed beasts, and creeping things, and the dark places of the earth were full of the habitations of cruelty.

But while shepherds kept their flocks by night the angels heralded a new day:

"Who'll wait and watch the eastern skies  
Will see the glorious spears arise  
Beneath the oriflame of day."

From Bethlehem, morning broke upon the world, and in the manger men found a luminous Standard of righteousness from on high. In Him the Sun of righteousness arose with healing in His wings. How the creatures of the night fled before Him! With what healing power did He shine upon men and women whom the morning found bruised and

bleeding, who had fallen in battle with the powers of the night!

And still He graciously fulfils His morning ministry. How dark is the heart unvisited by the Dayspring from on high! Inherent and secret sins are there like foul beasts in their native lair. Whatsoever things are true, and honest, and just, and pure, and lovely and of good report, if they find access there, are like children lost in the forest, and are soon rent in pieces by the wolves of sin. No tapers of our making, or ethical lamps of our invention, or fires of our kindling can lighten the native darkness of our hearts, or frighten evil from our minds. Only when the Dayspring doth visit us can light arise. Then vain thoughts take leave, sin is dragged forth to light, and by the healing rays which shine from Bethlehem and Calvary our wounded souls find life and health again.

That is the meaning of Christmas to the world: "The Dayspring from on high hath visited us."

### II.

Christ is the Dayspring of peace. How troubled is the life unvisited by Christ! How untroubled is the night which is made by His absence! Who knows what horrors lie in this thick darkness! We know the brave attempt at illumination, the brave display of a feigned unconcern. But, "Watchman, what of the night?" What are the elements of human spiritual experience, when the soul is wrapped in this nocturnal pall, unrelieved, as yet, by the shining of "His star", or the first faint rays of His own uprising?

One element is spiritual ignorance,—a want of knowledge of spiritual things, of God, and His holiness, His nature and His dwelling, of His relation to men. And akin to this is uncertainty. Who knows his own nature and standing who is lost in the night? What foes may lurk in the darkness! Who shall say

how far from the precipice he stands? And that uncertainty grows into anxiety. How threatening, how full of menace are all the strange noises of the night! Then anxiety deepens into fear, distressing, unnerving, paralysing, fear. "When Herod the king had heard these things he was troubled and all Jerusalem with him." And it is ever so until the Dayspring from on high appears. But what a morning of peace dawns upon the souls in whom Christ is formed the hope of glory! Fear departs with the night, and uncertainty gives place to assurance with the rising of the sun. Now how clearly defined is the road, and how bulwarked and buttressed with light is the once timorous soul when the Dayspring shines forth, and the shadows flee away! And with the morning the angel of peace draws nigh to guard and garrison our hearts and minds in Christ Jesus.

"It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold:  
'Peace on the earth, good will to men,  
From heaven's all gracious King!'  
The world in solemn stillness lay,  
To hear the angels sing.

"Still through the cloven skies they come  
With peaceful wings unfurled,  
And still their heavenly music floats  
O'er all the weary world;  
Above its sad and lonely plains  
They bend on hovering wing  
And ever o'er its Babel sounds  
The blessed angels sing."

### III.

"Joy cometh in the morning" when the Dayspring from on high visits the heart. All the beauty of the earth is dependent upon the sun. Of all the wonders of creation, nothing is beautiful until light arises. But then how speedily the spirit of heaviness is exchanged for the garment of praise. The very birds sing their welcome to the Dayspring; the flowers show their purple robes hung with jewels in his honour; and all the trees of the fields clap their hands. The earth is made new every morning, sorrow is turned into joy, and all creation is vocal with gladness when the Dayspring looks again upon the land and sea.

So is it in the soul on whom Christ lifts the light

of His countenance. Old things are passed away, and all things are become new. There is a new meaning in life, for all life is created anew. Little children, old men and women, beggars and princes, saints and sinners, equally with flowers and trees, and squalid slums and sylvan walks, become sources of joy to him who sees them in the light of Christmas morning. "The world by Christ's face lighted is", and it is filled with joy.

### IV.

And all this is summed up in this: Christ is the Dayspring of Eternal Life; for life, in its divine meaning, is righteousness, and peace, and joy in the Holy Ghost. These are elements of life: the righteousness He first imputes and then imparts; the peace He makes and then bestows; the joy He finds and then divides with us; these are the constituents of His unspeakable gift of life eternal.

The day Christ makes can never weary by its brightness—"neither shall the sun light on them, nor any heat". Notwithstanding, it can know no evening shadows, for "there shall be no night there". This Dayspring will not waken little children too early from their slumbers, but He will rise upon them to give them light to put on the beautiful garments of His providing, and to guide their feet into the way of peace. Nor will old men weary of His ascending glory, for He is the Fount of eternal youth, and brings life and immortality to light in the gospel.

Has the Dayspring visited you? He comes not as the lightning, but gently and quietly as the dawn. Has Christ dawned upon you? Has the day of righteousness begun? Have you learned in His light your sinfulness? Have you turned to Him for help?

Has the day of peace dawned upon you? Have the turbulent waves subsided? Is there calm in your conscience? Do you find strength in quietness and confidence?

And have you come to the morning of joy? Has the heavenly wind blown upon you? Have you breathed deeply of the Spirit of purity and grace? With the cool of Heaven's breeze upon your spirit, has the Dayspring come to your soul, making it a garden filled with flowers immortal? If so, your feet are set in the path of the just, which "shineth more and more unto the perfect day".

## "The Star Went Before Them."

"The star, which they saw in the east, went before them, and came and stood over where the young child was." The wealth and wonder of the advent of the Incarnate God can never be exhausted by human tongue or pen. Yet, deep as is the well itself, he must be a genius indeed who would find a new path, or angle of approach, to this wellside from which all people, and nations, and languages, have drawn comfort for nearly twenty centuries.

But a writer, like a preacher, often finds his opportunity in his readers' or hearers' forgetfulness,—

"Tell me the story often, for I forget so soon,  
The early dew of morning has passed away at noon."

Ah, no! Few of us have learned the Christmas lesson even imperfectly; many, though hearing it often, have not learned it at all. Shall we join the company of the wise men, and follow the star—"His star"—again? It may be that old truths will seem new to us again, and we may find use at last in true worship for our treasures of gold, and frankincense, and myrrh. At all events, though the world is growing old, we

shall find the manger-cradle's message a prophecy of perpetual youth, the old world's deepest interest is still in "the young Child".

## I.

The guiding star perpetually abides a minister of light and leading to every seeking soul. We have no astronomical explanation. We are not concerned about the science of the story. Any or every star might have left its course, and might well have been regarded by the other countless starry worlds with holy envy for being sent upon so great a mission. Any star would have done His bidding, for "he made the stars also".

But the important thing is this: though salvation, in all the height and depth and length and breadth of its meaning was found in the Babe of Bethlehem, some never found their way to that shrine. The kings and the great men of the world, and even scribes and Pharisees, learned in all religious lore, did not know when Christmas morning dawned. Their hearts were foreign to the spirit of Christmas. They were hard and selfish, and wholly self-centred. They did not hear the angels sing, nor did they see the light in the sky. Living within a short distance of the scene of the world's great Wonder, they knew not of it.

So is it still. Only a few really keep Christmas; only a few find the young Child and His mother: "He came unto his own, and his own received him not."

Yet always the star is shining to lead us to Christ, or the angels are waiting to tell us where to find Him. That is the meaning of Christmas, that no one now need grope their way to God. If men are wise they will see the star. That is a wonderful truth—that the darkness is past, and the true Light now shineth. That is the gospel, that a Light kindled from the skies is shining, that a Star which no currents of the lower air, no powers of the heavenly places, can extinguish, waits to lead men to Christ. If you have not found Christ, you have not seen the star, or, seeing, have failed to follow its leading.

That is true also of those who, having found Him, would yet know Him more perfectly. We do well to enquire at Jerusalem and of the scribes, where Christ should be born. But there is always light enough for those who want to find their way to Bethlehem. "We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

## II.

Consider how the star leads to Christ and to Christmas. In the first place, the star stood over the place where the spirit of childhood was. And you will always find Christ there. There is a spirit that is alien to that of childhood. It is suspicious, insincere, proud, and unspiritual. You will never meet Christ as a debutante presented at court. Until you can worship a Babe in a manger, you will never be a Christian.

Then, very literally, Christ is often found in a young child still. There is no diviner ministry than that which takes care of little children. Some of you who read this have lost your way. The star stood over the

young child, and you did not recognize the Child. You had no place in your heart for Him. You did not minister to Him; and you thereby missed the wise men's joy.

A Christian reader may have missed his way—not for want of the star, nor yet for want of following it, but because he failed to see Christ in the child over whose head it stood. Spiritual declension often dates from failing interest in the ministry to children.

At this Christmas season, how surely the star leads us to the children. Christmas, of all seasons, belongs to the children. Let no one make light of their joys. No one who follows the star can miss the young child. There was a beautiful story of a chauffeur who nearly ran over a little boy in Toronto. He had turned his car, and then a second time stopped suddenly, and the rear of the car swung round and knocked the little fellow down. But when the driver saw that he was not hurt, he jumped from his car, picked the child up in his arms and "hugged and kissed him"—so the paper said. And then, for very joy, collapsed and had to be driven home. How many children have we almost injured! Let us do them good. Follow the star, and the children will have a merry Christmas.

Then, too, they who followed the star left their first Christmas presents at a cradle in the home of the poor. Do we find ourselves similarly led? Many will be surfeited with good things. The star did not stand over Herod's palace, nor yet over the inn, but only over the stable—and there the wise men found heaven. So do you follow the star! Tell nobody about it. Go yourself if you can with your treasures of gold and frankincense and myrrh.

You remember old Scrooge? His heartless, loveless, bitter Christmas eve? And you remember how Marley's ghost came to him, and then the ghosts of Christmas Past, and of Christmas Present, and of Christmas Yet To Come? And he saw what he had missed, what he was missing, and what he might miss for ever. Then he wakened Christmas morning and found he was not too late—and, a new man, followed the star and made everybody—Bob Cratchitt and all the little Cratchitts, happy—and helped to answer the prayer of Tiny Tim, "God bless us every one."

So may we follow the star to the souls and the homes of the poor, and in all little children see again the image of the Babe of Bethlehem, and find our heaven in their joy.

## THE LATE MRS. JOHN LILLIE.

(The following is a report of a tribute paid Mrs. Lillie by Dr. Shields, just before the sermon in Jarvis St. Church, Sunday morning, December 18th):

Before bringing to you the message of the morning, I feel that in this first regular service after her departure to be with the Lord, I ought to express in your behalf this church's sense of bereavement and loss in the passing of our dear sister, Mrs. Lillie. I could not think of speaking in this auditorium where she so often met with us, where she was such an inspiration to young and old alike, without speaking of the grace of God which she so marvellously manifested in her life. One of the joys of the Christian

(Continued on page 12)

# The Jarvis Street Pulpit

## The Rejection of The Revised Prayer Book

An Address by the Pastor, Dr. T. T. Shields.

Delivered in Jarvis Street Church, Toronto, Sunday Evening, December 18th, 1927.

(Stenographically Reported)

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

"And He said unto them, I beheld Satan as lightning fall from heaven."

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you:

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."—Luke 10:17-20.

*(The sermon subject had been announced as "The Greatest Joy in Life," but what was intended to be a few impromptu remarks on the Prayer Book rejection was extended to the dimensions of an address, and the sermon, though the text had been announced, was omitted.)*

Before I come to an exposition of the text itself I desire to say a word about a stupendous miracle that has taken place during this last week. I am constrained to believe that the people of God everywhere will recognize the hand of God in it, and will see in it an answer to the prayers of many. Whatever the Non-conformist view of the Established Church in England may be—and our views of ecclesiology would differ in many important respects from our Anglican friends—I am sure that believers everywhere will recognize that through that great church God has accomplished wonders in the world; and that in it He has raised up through its long history some of the noblest saints and the ripest scholars the world has seen. But the devil lets no church alone, we all have our difficulties; and for nearly a hundred years there has been a very pronounced and ever-increasing movement within the Church of England, known as the Oxford Movement; the Tractarian Movement; and by some of its enemies, not very respectfully perhaps, Puseyism; and more recently the Anglo-Catholic Movement. It is all one, and the aim of it all has been to effect a revival of Roman Catholicism.

A very large number of the ministers of the Church of England in the Old Land have received ecumenical ordination, they have received orders from Rome. A famous Congregational preacher of England uses in a Congregational church a ritualistic form of service. He has been a great preacher in many ways, but it has become known of recent years that though serving in a Congregational pulpit, he is an ordained priest of the Church of Rome.

Within the Church of England for many years there have been practices permitted which have been wholly illegal, because as you know, in England the church is by law established, the church is a department of the state in a certain sense. The sovereign must be a Protestant. I remember when I was but a lad—for I was brought up in England—my father was a Non-conformist, though originally an Episcopalian, and he used to differ from his Non-conformist brethren in this, that he believed the establishment of the English Church was a providential provision for the preservation of Protestantism in Eng-

land, for while the Protestant religion was by law established, of necessity, the Court must be Protestant, and the influence of the Court upon all religious bodies would be very great.

Of course, there is another view of that principle, and many of us believe that the church and the state should each mind its own business; and that they should be entirely separate from each other. In justice to all concerned, I believe that is a sound principle. However, the fact is that the Anglican Church, the Episcopal Church in England, is by law established; and the prayer book of the church must be approved by Parliament. There are certain practices which, by virtue of that fact—that the church is established by law—would be illegal; and within the church for many years past there have been clergymen who have really followed the practices of Rome. This has been especially true in respect to the Communion service, and in some instances prayers have been offered for the dead, and other things which are peculiarly and distinctively of Rome have been practiced. The Evangelical party in the English Church have been protesting against these practices for years, but the bishops of the church, apparently the majority of them, one by one have been won over, until by the revised prayer book an attempt to legalize these illegal practices was made.

I observed in the great speech of the Home Secretary, Sir William Joynson-Hicks, that he charged the Archbishop of Canterbury with failure to discharge the full duties of his office, in the fact that he had permitted these irregularities to continue in the church against all kinds of protest. I said to myself, "I know the Archbishop of Canterbury. I am quite well acquainted with him, his disposition, his long record—only I call him Dr. J. H. Farmer"! It is an exact parallel: in the English Church the tendency has been to depart from the teaching of the thirty-nine Articles, and to practice in the church things in direct contravention of the law of the land. Yet it has been winked at by the bishops, permitted, then sponsored by them, and then at last an attempt to throw over it all a legal mantle of protection. We have had it all in our own Denomination. Things have been permitted and heresies taught in our University that are directly subversive of evangelical faith, which have been, within official circles, condoned, sometimes denied, but at last justified; and then by and by they obtained a Bill from

Parliament to make the things against which so many for twenty-five years have been protesting, thoroughly legal and constitutional.

Do you see how the devil works, among Baptists and Anglicans in the very same way?

There is another great lesson I think ought to be learned from the occurrences of the last week, and that is, to be afraid of error in its beginning. It was believed that Protestant England was safe, and it was believed that the great Established Church was Protestant to the core, that the Anglo-Catholic Movement was not a very serious thing after all. But you see how it permeated the official life of the church until at last an attempt is made to legalize it. I saw a cable despatch last night from Rev. C. Fisher in which he spoke of the Birmingham diocese under Bishop Barnes, and said that twenty-four twenty-fifths of the whole Birmingham diocese are opposed to evangelical truth—only one twenty-fifth, in his estimate, are evangelical; and for that reason he has refused to continue contributing to diocesan funds. Did you ever hear anything like that? That is cutting off the Home Mission Board! That is cutting off support from McMaster! That is refusing to support with the funds of the church practices in which that great man of God does not believe. But you see how this matter has spread until at last it has so completely permeated the church that the overwhelming majority of the bishops, including the Archbishop of Canterbury and the Archbishop of York, favoured the legalizing of these Roman practices.

The revised prayer book means, practically, the restoration of the sacrifice of the Mass in the English Church. It does not command it; it is permissive only. But when you permit error, and give it an inch, it will soon take a mile. Whenever you anywhere permit evil, no matter how small it is, by and by you will be powerless to prohibit it; it will gain power until it governs the whole institution. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

I am sure our hearts have been with our noble evangelical brethren, who, at great cost and sacrifice, have stood out boldly against these things in England. Notwithstanding, it really seemed as though the day was lost. All the Faculty and Board of Governors were for it! The General Assembly had approved it! The Convention had voted in favour of it! The official class were prepared to make it legal. Of course you interpret the parable? We too have our House of Bishops, and House of Lords, only they are self-appointed.

But what a providence that it had to come before the Commons! And mark you, this iniquity was defeated, in the last analysis, not by bishops and clergy, but by common laymen. Somebody said to me the other day, "Did you observe that in our last Convention there were only two or three laymen who spoke?" That is the devil's way always. He always gets hold of the religious class: "The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." Who crucified Christ? It was the religious world under the inspiration and guidance of the religious officials of the day.

Were the majority of bishops and the large number of the clergy who were prepared to vote for that provision, really in favour of it? Not at all. I talked to our friend, Rev. Chas. Fisher, of Birmingham, when he was here last summer, and again and again he broke out in laughter as he asked me to tell of my experiences. "Who

is it that is losing the battle for you? Is it the avowed Modernists?" "Not at all", I replied, "the avowed Modernists could be counted on the fingers of one hand, but they are so aggressive and unscrupulous that the battle is being lost by a host who have no backbone, who say in private, 'I believe with you', but when it comes to actual vote, they vote the other way." Mr. Fisher laughed and said, "That is our trouble. If only the evangelical brethren in England, who in their heart of hearts believe the truth, and privately confess it,—if only they had taken their stand, we never should have been in this condition." It is the boneless, spineless, men who lose the battle always.

But in the Commons, when the people spoke through their representatives, the voice of history was heard, and they said, "England has had enough of Rome, and we want no more." That was a magnificent speech of the Home Secretary, Sir William Joynson-Hicks; as was also that of the Labourite, Rossly-Mitchell, from Scotland, and many others.

And now our Toronto papers have been printing despatches from England calling attention especially to the fact that the vote which defeated the Bill of the prayer book was not an English Church vote, that many of those who voted against it were not even members of the English Church. In a little while, I suppose, we shall be told that it was none of their business, that they ought to have stayed away, that they ought not to have voted at all. That is what they say in our controversy. Baptists used to believe that Baptists were made by a second birth, but we have a new type of Baptist—hereditary Baptists! Nobody is a Baptist, according to the teaching of some of our brethren, unless his great grandfather was a Baptist. *The Canadian Baptist* last week sneered at a certain church because its membership was made up of some "who some time ago came from the Salvation Army, some former Plymouth Brethren and a number of earnest Baptists." I think Anglicans and Salvation Armyists and Methodists and Presbyterians—do not be offended, you paedo-Baptists—when they see the light, and are baptized, make mighty good Baptists; and are just as truly Baptist as though their great-great-great grandfathers had been Baptists. Baptists are not born of blood, nor of the will of the flesh, but of God. We stand for a spiritual body.

While the English Church is an established church, in the nature of the case, every British citizen must be interested in it, and these men had a right to vote; just as our own controversy is not a Baptist controversy, it is not peculiar to the Baptist denomination. I am speaking nearly every night somewhere, going from place to place, and I find wherever I go, crowds of Methodists, United Church people, Presbyterians, Anglicans, and all the rest, who come up afterwards and say, "Praise God for your stand. We are praying for you. It is just as much our battle as yours. It is the fight of all believers." If you write a letter to a Toronto paper about the Anglican situation, the next day you will probably read a letter telling you to mind your own business. I have refrained from writing in the public press on Baptist affairs, in order to give others a chance, for if I were to write, they would shut the discussion off very soon.

It is significant that laymen of England, representatives of the common people, in opposition to the Lords, against the influence of the bishops, defeated that measure and surprised the whole world. I suppose they had the prayer book all set up! I saw by last night's paper that there were

millions of copies to be printed. They had arranged for special convocations, and the clergy had their tickets all ready to get on the train. The Commons was to pass it, it was to receive Royal assent, the whole thing was to be ratified—and then it would become law. But like a bolt from the blue, God intervened, and has preserved the Old Land from the evil influence of that revised prayer book.

I hope you Baptists are real Baptists. I hope you are rooted and grounded in the truth, that you are what you are because you believe something. But I hope you have read extensively enough, and, shall I say, with sufficient intelligence, to recognize that in this Movement in the English Church the hand of God has been made bare, and God has answered prayer. Who knows what a spiritual revival may come out of it? Who can tell what God will do through this whole Movement? I have been expecting—it is a matter of public knowledge—I have been expecting to have a distinguished English Churchman join me for a while in the work we have to do here in this country and across the Continent, Rev. Charles Fisher, of Birmingham. He told me last summer that he could not possibly continue a minister of the Church of England if the revised prayer book became law. I received a telegram to-day. I will not tell you who it is from, further than to say it is from a distinguished, prominent, Anglican layman, and is as follows:

"We know you join with us in praising the Lord for performing His greatest miracle since the Reformation in intervening at the last moment and most unexpectedly vetoing the Romish Prayer Book. We are intimate friends of Rev. Charles Fisher of Birmingham, and we are wondering whether with the great change in England so suddenly brought about, he could not be used by the Lord with greater power in England where he is known than even with you at Des Moines. We do not presume to advise in any way, but would like to suggest that it might be worth considering whether in your judgment you might not release him and ask him to stay in England and use his influence in assisting our friends there in working out their tremendous problems. Will you please think this over, as, if the suggestion meets with your approval it would be necessary to cable him to-day as he may be sailing to-morrow."

I rejoiced in the receipt of that telegram, and in the fellowship which it indicates between people of different bodies who recognize the tremendous problems which the people of God are facing everywhere, and in the appeal which says, "Let us each work where the Lord can most effectively use us." I wired him saying that I would cable Mr. Fisher, and say that it must be a matter for his judgment where God wanted him to be, whether here or there.

I believe we are living in great and glorious days, days that are as pregnant as the days preceding and reaching into the Reformation. If only you and I could see what is wrapped up often in one hour, if we could see the far-reaching influence of some seemingly trivial events, we should be thrilled, and we should praise God that He has permitted us to live in this great day. I rejoice in what I believe is a miracle, as our Anglican friend says in his telegram, and one of the greatest miracles since the Reformation. Those of us who love the Old Land—and you are not fit to be called a Canadian if you do not—those of us who love the Old Land ought to be filled with praise to God that, with all her difficulties, God has spared her this scourge.

What would be the result if dis-establishment should now come? Those who favour this movement have a right to demand it. I at least would not favour any kind

of legal restriction being put on the consciences of men. If people want to be Roman Catholics, they have a right to be, it is their responsibility before God; and they ought not to be forbidden by law to become Roman Catholics. If the Anglo-Catholics want to be Catholics, let them get out of the Anglican Church and be Catholics. They are under no obligation to stay in. The Oxford Movement received a check when Newman left the Anglican Church and went to Rome, and became a cardinal of the Catholic Church. There was a temporary setback then, but it was resumed; and I have no doubt this Movement will go on. If I were an Anglican living in England, if I were a minister of the English Church, I should say to my brethren, "Brethren, you may be sure that the influences behind this Movement will become more aggressive than ever, and our battle is not ended. It is only just begun." What will issue from it, no one can tell. It may mean, if the Anglo-Catholic party are sufficiently influential in the English Church, that they may themselves demand dis-establishment, they may demand separation of the church from the state in order that, as a sovereign body, they may do as they like—and that is their right.

But if that should be, what effect would it have on the national life, upon the Court, upon the Empire? I think I can see possibilities in that direction which I do not like to contemplate. But one thing we may be sure of, and that is, God is on the throne, God is ordering the events of the day, and in His own good time He will make us to see that all things are working together for good to them that love God. And that is possible, blessed be His holy name for ever, because there is One to Whom all things, even bishops and professors, are subject; and when He sovereignly determines to work out His purposes of grace, there is none that can stay His hand, or say unto Him, What doest Thou?

I intended to say a word or two about the Anglican situation and then preach from the text announced; but I have not begun to deal with the English Church matter, so what is the use of trying to preach? I will turn aside and not preach the sermon I intended to give you to-night.

Had the Bill on the revised prayer book been supported, the work of the Reformation seemed likely to be undone; and if I state that great recreative principle which operated in the Reformation, it will serve as a gospel message this evening. Salvation is not the sacrifice of the Mass, not the offering up of Christ again and again, but the offering of one Sacrifice for ever, perfected at the cross, redemption accomplished by the payment of the price represented by the precious blood of our Lord Jesus Christ. Salvation is not of works but of grace, and of grace alone; which is, of course, the corollary of the great Reformation doctrine of justification by faith alone: "Not by works of righteousness which we have done, according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Let me speak to some of you who look somewhat contemptuously upon religious matters in general. Oh, the littleness, the blindness, of some men who turn aside from the Book, who deny the working of a supernatural Power, and are blind to God's providential dealings with men and nations, as He daily fulfils to the letter the prophetic utterances of His Word! In the face of His movings in the earth, some man in his blindness contemptuously says that after all religion is a matter for women and children,

but not for a grown-up man like myself! Yes, some young student has left home and attended university for a little while, and thinks he knows everything. I got a letter from a little chap—his pastor sent it to me. He came from a country place to McMaster University, and he says that when a man "wishes to be honest with the facts, he can do no other" than change his attitude toward the Word. Did you ever hear that before—"As an honest man who knows the facts"? Yet this boy cannot write down his own conclusions in good English. As an honest man who knows the facts, he has been compelled, since he came to McMaster, to change his attitude toward the Bible. I do not wonder that the Scriptures say, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet"—yet! Yet! In spite of the raging of the heathen, and the vain imaginings of the people, in spite of the vagaries of professors, and the ambitions of bishops, and all the follies of mankind—"yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

You had better come in, my friends, you had better get your eyes open, you had better understand there is Someone above all these movements, above governments and bishops and ecclesiastics and professors—I suppose I should put professors at the top—and all the rest of them, our glorious God is having His way. Is He having His way in your life? Do you want to be a big man? You have to be a little one first. If you want to be great, you have got to be nothing at all,—

"Nothing in my hands I bring,  
Simply to Thy cross I cling."

I love to open my Bible—and I read the newspaper too when I get time. I do not read it all, I do not read the police news, I do not read about murder trials—they do not interest me. But I do read the newspaper to see what God is doing, so that I can bring it all into the light of this old Book. Every morning the Bible says, "Did I not tell you so? Did I not tell you so?" Do you know what the world is doing? The wisest men in the world have to get airplanes to catch up with the Bible. It is the most up-to-date book in the world, it is so much up-to-date that it is beyond date. And the day is coming of which we read this evening when the white horse and his Rider shall come down the skies. There is going to be an angel from heaven lay hold of that old dragon, the devil, and bind him with chains. I want to have part in that first resurrection, I want to have a share in that millennial glory. I do not know the programme as some of my friends do; I do not know half as much as some of my premillennarian friends do—and they do not know half as much as they think they know. But I do know that some day the Lord is coming and the devil is going to be put in a pit. I often quote what Dr. Riley said, "I would love to be pastor of a Baptist church when there is no devil abroad." Who knows but we may get back into the Baptist Convention when there is no devil! We may be received again when the devil is cast into the pit!

This Book tells us all the way through that the Power to do all these things is from above. Christ came from above; the Bible is from above; the Holy

Spirit came from above: "A sound from heaven"—not from the university, not from the Houses of Parliament, but—"a sound from heaven as of a mighty rushing wind". We are to be born from above, receive power from above—everything of value, every good gift, and every perfect gift, is from above. And by and by the King Himself is to come from above; the power to chain the devil is to be from above; and at last the holy city, the New Jerusalem, is to come down from above. No, it is not to be evolved, it is to come from above; and the only preparation for it all is to be born from above, to be made new creatures in Christ Jesus through simple faith in the Lord Jesus Christ.

That is a sermon without a text. I had no idea when I started—and perhaps you have no idea now that I have finished—what I should say except this, that I desired to ask you to magnify the Lord with me, and to exalt His name together for the miracle wrought through the decision of the House of Commons.

Let us get before Him, let us give Him our hearts if we have not done so, let us yield Him ourselves, everything we have, and get into His movement and have a part in His plans. Go to your work to-morrow and say, "God in His infinite mercy has laid His hand on me, and is going to lead me to-day to do some of the good works which He has before ordained that I should walk in." Then the duties of the kitchen, and of the shop, and of the office, will acquire a new dignity in the light from above; we shall learn that we are just a part of His plan, some of the instruments to work out His purpose for the glory of His great name.

Oh, unconverted men and women, though I have not had time to expound my text, take the text and preach the sermon yourself: "But rather rejoice, because your names are written in heaven." Are they written in heaven? Are you sure of it? Are you positive they are written in heaven? If they are, there is no power on earth can unwrite them. You cannot write them there yourself: only God can do that. And when once they are written, even the devil cannot blot them out.

I used to have my name in the Baptist Year Book—I suppose it will not be there this year! I suppose my name will not be in the book. Representatives have often come to me and asked that I give them a certain sum of money to have my name in "Who's Who", but I never thought it was worth the money. If you will pay the price, and tell how many clubs you belong to, and who your grandfather was, you can get your name into "Who's Who"! But "Who's Who" very often is just nobody! It does not make you a man to get into "Who's Who" at all. Only God can put your name in the book up yonder; and when it is there, it is there for ever.

To get your name on the church roll does not mean it is in heaven. Somebody may take it off the church roll, but that would not take it off the book in heaven. The Lord Jesus did not tell you to examine your bank book and be glad of a large balance; He did not bid you be thankful that you are mentioned on the front page of the daily paper—and how some women do love to be mentioned in the society column! It sometimes seems to me that half the people are like the Christmas dolls you see, all dressed up, living for such trivial things. No! No!—not your bank book, nor your society page; but the book of life, the Lamb's book of life. And when at last the purposes of God are completed, He shall gather His own,

even after the millennium, to be citizens in the Golden City. Your name will be in the directory, and nobody will get into the city whose name is not in that directory: "And whosoever was not found written in the book of life was cast into the lake of fire."

Do you belong to the General Assembly? Are you a Baptist? Are you a Methodist? Whatever you are, God bless you. I hope you are what you are by conviction, whatever it be; but the important thing is this, Are you included in heaven? Have you membership in "the gen-

eral assembly and church of the firstborn, which are written in heaven"? If you know that, you ought to have a Hallelujah in your heart—and it ought to, escape your lips in spite of yourself (Chorus of Hallelujahs). Let us give an invitation to those of you who are on the outside. Poor, impoverished, blind, souls, out of Christ, how I wish you would come now! How I wish you would accept the invitation of God's grace!

(Ten or twelve responded to the invitation and came forward confessing Christ.)

## JUSTIFICATION BY FAITH or The Scripture Doctrine of Justification

A Sermon preached in St. John's Church, Harborne, by the Rev. C. FISHER, M.A., Vicar,  
and sent to the LORD BISHOP OF BIRMINGHAM.

*(Note.—Our readers will be interested in knowing that a leading Anglican clergyman, Rev. C. Fisher, M.A., of Birmingham, is leaving the Anglican Church and will become a Baptist, joining us at Jarvis Street Church to give general assistance in our Fundamentalist campaign over the continent. The sermon following will be read with delight by all Evangelicals. Mr. Fisher will sail from England for Canada, January 6th.)*

"How shall man be just with God?"—Job ix. 2.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans v.1.

Justification lies at the basis of all Christian life and service, and religious history has shown that when this great doctrine has been preached and believed in all its fulness, evangelistic and missionary efforts have immediately developed. The assurance of salvation brings such peace into the heart, that it is free to think of others; and the joy of God's salvation means so much to the believer that he must tell others about the good things he has found.

Before beginning an exposition of Justification by Faith, may I say that this doctrine was the great moving force of the Reformation. It made Martin Luther a new man, and gave him a new message; and the sense of God's peace in his heart, and the assurance of God's salvation made him ready to risk his future prospects, yea, even life itself, in defiance of the Church of Rome which was teaching the false doctrine of Justification by Works. If he was right, Rome was wrong: he had got his teaching direct from God's Word, which was the only safe authority in matters pertaining to a *divine* religion, and therefore he must expose the error of the priests who were keeping the people in bondage by teaching them a way of salvation which could only be obtained by means of the priesthood!

Hooker is usually referred to as the greatest of English theologians: listen to what he has to say about the Roman system of Justification by Works. After detailing many things about the man-made money-making system of Rome (for the sale of indulgences, and the income derived from saying masses for the dead, to get them out of Purgatory, brought God's religion into contempt in pre-Reformation days), Hooker says: "I cannot stand now to unrip their building, and to sift it piece by piece; only I will set a frame of apostolical erection by it in a few words that it may befall Babylon (Rome), in presence of that which God hath builded, as it happened unto Dagon before the Ark"! May I remind you that we have come very near, in the present proposals for Prayer Book Revision, to allowing the false system of Rome, imitated

and fostered inside our Protestant Church by the Anglo-Catholics, to gain a firm footing in the official formularies of the Church of England; and that if these proposals become law the position for which men like Cranmer, Latimer, Ridley, and Hooper were martyred will have been given up, and that a very big step will have been taken to re-introduce the priestly power and practices of unscriptural Roman theology!

Instead of listening to man-made theories, which give one man (a so-called "priest") power over his fellow-man, in that realm where individual freedom is the greatest asset for development of character, let us go straight to the Bible, and then, having once seen God's way of Salvation, we shall not turn back to man's efforts but say, in the words of the Apostle Paul (Phil. iii. 8, 9): "Yea doubtless, I count all things but loss, and do count them but dung, that I may win Christ, and be found in him, not having my own Righteousness which is of the law, but that which is through faith of Christ, the Righteousness which is of God by faith."

### THE PRIMARY QUESTION OF THE AGES.

The primary question of the ages has been, "How can man be just with God?" The book of Job is supposed to be the oldest book in the Bible, and the question was asked then. Judaism with its blood-streaming altars; Oriental religions with their rules of asceticism and mortification; heathen orgies connected with religion, with all the readiness to suffer and to pay to be placed on good terms with the deity, or to be relieved from the terrors of evil spirits; these and other things which the slightest knowledge of comparative religions brings us, prove beyond doubt that the question of questions, all down the ages, has been "How can man be just with God?"

But the answer is found in Scripture only, for there alone have we the revelation of the mind and character of God. Many in their devotions were worshipping "unknown gods," like the Athenians, and many to-day are "making gods out of their own imaginations" and then

trying to please them by their forms of worship. Truly the question would be unanswerable if we didn't know what God was like; and the man who sets aside the infallible revelation in God's Holy Book can introduce all kinds of ideas into his worship, and may go to all lengths of devotion and sacrifice, and never find any real peace of heart or consciousness of God's approval, simply because "there was neither voice, nor any to answer, nor any that regarded" (I. Kings xviii. 29). If people definitely refuse to worship God according to the Revelation which He has given, God who cannot change must leave them to their devices. "Though we are faithless, he abideth faithful; he cannot deny himself." So that if "Ephraim is joined to idols," God says, "let him alone."

THE MEANING OF JUSTIFICATION.\*

Article II says: We are *accounted* righteous before God. . . . Justification has to do with our true relation to God; with *position* not *condition*. This true relationship was originally lost by sin, and the outcome of sin was threefold, as seen in Gen. iii.

<p>Guilt Condemnation Separation</p>	<p>These three results can only be overcome by our being put right with God. Justification is the restoration of the true relation to God. In the right column the corresponding processes are shown.</p>	<p>Reckoning of Righteousness Bestowal of Forgiveness Restoration of Fellowship</p>
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Justification means to "reckon," or "account," or to "treat as righteous," never to "make righteous." Justification involves much more than forgiveness. A criminal may be pardoned, but he cannot be regarded as righteous! A Royal Pardon is intended to place a man in the position "of never having committed the offence"; that is approaching the position of Justification, though even that does not go far enough.

Forgiveness is repeated all through life.

Forgiveness is only *negative*: the removal of condemnation.

Forgiveness is like being stripped: day by day we approach God for forgiveness, on the footing of a permanent relationship of Justification.

Justification is complete, never to be repeated. Justification is also *positive*: involving the removal of guilt, and re-instatement in a right relation to God. Justification is like being clothed. We stand "clothed in the garments of his Righteousness"; not merely as forgiven, but as though we had fulfilled the whole law of God perfectly, as did Jesus Christ.

"If we confess our sins, he is faithful and *righteous* to forgive us our sins." This is for Christians: Jesus Christ has purchased complete pardon and forgiveness of sins for every believer, so that if we come to God claiming forgiveness in and through Jesus Christ, God who is righteous grants our petition as a matter of *justice*. Jesus Christ has paid the full penalty.

"If my discharge thou hast procured,  
And freely in my room endured,  
The whole of wrath divine;  
Payment God cannot twice demand,  
First at my bleeding Surety's hand,  
And then again at mine!"

\* The writer is greatly indebted to the Principal of his theological college—the late Dr. Griffith Thomas—for much of the matter in this sermon.

"So you will trust to the mercy of God?" "No, to his Righteousness." But to the unjustified sinner, God is merciful.

It may be well here to set out in parallel columns the difference between Justification and Sanctification, as many people to-day who would resent the idea of being called Roman Catholics have got very hazy views about the distinction between Justification and Sanctification, which marks one of the fundamental differences between Protestantism and Romanism.

<p>JUSTIFICATION has to do with Standing " " " Position " " " Relationship " " " Acceptance is foundation of Peace is Christ For Us</p>	<p>SANCTIFICATION has to do with State " " " Condition " " " Fellowship " " " Acceptableness is foundation of Purity is Christ In Us</p>
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Sanctification admits of degrees: we may be more or less sanctified. Justification has no degrees, but is complete, perfect and eternal from the first.

May I be permitted to say, that my own experience has confirmed the teaching given above? Never since the day when I realized that Jesus Christ was my sinner, and that "God had laid on Him my iniquity," have I doubted for one moment my acceptance with God. I didn't "lay my sins on Jesus"; I dare not have presumed to act so; I would not like to place a monetary debt on another man's shoulders, much less to allow an innocent man to suffer for my moral guilt; but "the Lord hath laid on him the iniquity of us all," and by faith I believe that God means what He says, and I find perfect peace through believing.

THE FOUNDATION OF JUSTIFICATION.

Article II: "We are accounted righteous before God, *only for the merit of our Lord and Saviour Jesus Christ, and not for our own works on deservings.*"

The matter is first put positively. We are accounted righteous before God because of what Christ has done. This is the teaching of Holy Scripture, as the following passages show: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." (Acts xiii. 38, 39.) "For God hath made him to be sin for us, who knew no sin: that we might be made the Righteousness of God in him." (II. Cor. v. 21.)

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.

"Bold shall I stand in Thy great day;  
For who ought to my charge shall lay?  
Fully absolved through these I am,  
From sin and fear, from guilt and shame."

It is then put negatively. "And not for our own works or deservings." We could not satisfy God's demands, for He requires *perfect* obedience to law. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10.) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii. 10.) In view of these things what possibility is there

of any one's being "justified by the works of the law"? The attempt must fail because of a two-fold inability:

1. To blot out the past.
2. To guarantee the future.

1. It is quite impossible for us to undo the sin of the past, and outside Scripture there is no knowledge of how to get rid of sin. It may be quite true, as Sir Oliver Lodge said some time ago, that men are not now troubling about their sins. If the same could be said of God, we might be careless and unconcerned; but "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," and as our salvation has to do with God and our relationship to Him, we must look at things *from His point of view!*

2. And our experience in the past gives us no confidence that we shall do any better in the future. "He that committeth sin, is the bondservant of sin," and most of us would be prepared to adopt St. Paul's words as our own, "For the good that I would I do not: but the evil which I would not, that I do. . . . I find then a law, that, when I would do good, evil is present with me. . . . O wretched man that I am! who shall deliver me from the body of this death?" (Romans vii. 19-24.)

It is no use closing our eyes to the situation; we blame the ostrich which buries its head in the sand, and *thinks* it is alright, because it can't see any danger, but many people are doing exactly the same thing with regard to sin. If sin is a light thing, and it doesn't matter much about whether we are forgiven or not, the Bible is a monstrous and immoral book, for it deals with the problem of sin and its forgiveness from beginning to end! If sin is a matter of indifference, the Infinite Son of God, the Lord of glory, died—so the Scriptures say—for nothing, for the only explanation which Scripture gives of His death, and which He also gave of it Himself, was that it was a "sacrifice for sin."

But our subject is the *Scriptural* doctrine of Justification, so we will follow the subject in the light of the Bible. There we find that the only means of getting rid of sin is by blood. "Without shedding of blood there is no remission." "For the life of the flesh is in the blood: and I (i.e., God) have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." I am not careful to stop to consider the modern attitude to atonement through blood; suffice it to say, that God's own Son, who was the Truth, accepted the Old Testament as God's Law; His own life was a fulfilling of its detailed prophecies; "And Jesus said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer . . . and that repentance and remission of sins should be preached in his name among all nations." (Luke xxiv. 44ff.)

After the Holy Spirit had come in all His fulness on the day of Pentecost, the message of cleansing through the shed blood of Christ was the central theme of the church; and the Hallelujah chorus in heaven is "unto him that loved us, and washed us from our sins in His own blood." From beginning

to end the Bible is consistent, and if Modernism with its theories doesn't agree with the Bible, so much the worse for Modernism!

"On Christ the solid Rock I stand  
All other ground is sinking sand!"

But not only is the scripture doctrine that atonement is through blood, but also that the victim must be spotless, and without blemish. If "spot, or wrinkle, or any such thing" was found in a victim, it was rejected as unfit for sacrifice.

Now the animal sacrifices under the law were only in type (they were, however, God-given and God-ordained: we must believe that, if we believe that Jesus Christ was the Truth, for He believed it): they pointed forward to a "better sacrifice" that was coming. "For it is not possible that the blood of bulls and of goats should take away sins:" (Heb. x. 4.) The blood of non-moral beasts, without any consciousness of sin or of moral issues, could not avail to cleanse men's consciences. The sacrifices were figurative, yet they showed in a wonderful way—yes, a divine way—what God was going to do.

In the fulness of time God sent forth His Son, of whom it is written, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. x. 9.) And also, "but now once in the end of the age hath he appeared to put away sin by the sacrifice of Himself . . . so Christ was once offered to bear the sins of many." (Heb. ix. 26-28.) And yet again, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. . . . How much more shall the Blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." (Heb. ix. 11-15.) If blood atonement is eliminated, or "sublimated," or "idealised," or in any degree explained away, the Bible is robbed of any real message, and Inspiration has no meaning at all!

#### THE CHANNEL OF JUSTIFICATION.

Article II: "We are accounted righteous before God, only *for the merit* of our Lord and Saviour Jesus Christ *by Faith*." (Latin: *propter meritum . . . per fidem*. "On account of" the merits of Christ, "*by means of*" Faith. Faith is the link that makes the contact, but the virtue or power is in Christ, not in the faith; it is the channel of appropriation of His merits. And just as the air may be full of wireless messages but we don't hear them because the crystal has been misplaced, or the wave-length altered; so the infinite worth of the atoning sacrifice of the Son of God, offered once for all on Calvary, can only be made articulate to us and available for our soul's peace by the contact of faith, which simply means believing what God has said about His Son.

It is said that Dr. Paton, of the New Hebrides, was very puzzled about the right word to use in the native language to translate the Scriptural idea of "faith." One day after waiting for two years for the proper word, he saw a man come into a tent, and throw himself full-length on a couch. He asked a native what word they used for that, and he put into his translation a word which meant "resting your full weight" for "believing," or "having faith." Dr. Griffith Thomas said, in reference to this, that he had gone through every use of "faith" or "believing" in the Bible, and found it absolutely met the scriptural idea! May I ask, my friends, whether you have "rested your full weight" on Jesus Christ? He is the Rock of Ages. He can stand all the burden. "All other ground is sinking sand."

Hooker said: "God doth justify the believing man: yet not for the worthiness of his belief, but for His worthiness who is believed"; and again, "our wounds are not healed by the application of plaster, but by the plaster that is applied." A man crossing a river on the ice, gets across because the ice bears him, not because of his faith; for if he had faith in *thin* ice, he would go through, and be drowned, however *strong* his faith might be. Yet without faith, he would never get across at all! Faith is nothing apart from the object, and is only efficacious as it leads directly to Christ our Righteousness.

It may be fitting to say here, that our great objection to Reservation of the Communion elements, and to all those things in the proposed Alternative Communion Service which tend to exalt the "priest" and the "ritual," is founded on a valid scriptural basis. Christ alone is the object of our faith, and anything, however harmless in itself, which would draw our attention away from Him, must be ruthlessly set aside. There were to be no graven images in Old Testament days: there were to be no representations of heavenly or earthly things as objects of worship: the Brazen Serpent lifted up in the wilderness to bring healing from the bite of the serpents was destroyed by Hezekiah, who called it Nehushtan, a piece of brass, because its veneration was leading to idolatry. (II King's xviii. 4.) We would be tolerant of all kinds of diversities in worship that were due to the difference in temperament and education and aesthetic attainments of our fellowmen, but we cannot—we dare not—acquiesce in anything which robs Jesus Christ of His glory, and diverts attention from Him!

#### THE VALUE OF JUSTIFICATION.

Article II: "A most wholesome doctrine, and very full of comfort," "most wholesome" (Latin: *saluberrima*), means "healthful"; "very full of comfort" means "helpful." This doctrine is absolutely necessary for the Christian life. It is the foundation of peace: the soul looks *backward*, and sees that God has "once for all" dealt with *sin*.

"My soul looks back to see  
The burden Thou didst bear,  
When hanging on the cursed tree  
And owns her guilt was there.

"Believing, we rejoice  
To see the curse remove;  
We bless the Lamb with cheeful voice,  
And sing His bleeding love!"

It also looks *outward*, and *forward*, and is enabled to say "Justified from all things," and "being justified . . . we have peace with God through our Lord Jesus Christ."

Reference to a personal experience may be permitted here. One day I was asked to visit a young fellow who was suffering from disease of the heart. I had a good talk with him, and asked him what Jesus Christ meant to him. "What do you mean?" he said, "no one has ever talked to me like this before. I have been a Sunday School scholar, and have attended church, but no one has ever mentioned my relationship to Jesus Christ, in this way, before." I asked him to read St. John's Gospel through, and try to answer the questions, "Who is the Person spoken about? and, Were His claims justifiable?" He gladly promised that he would. A month later I heard that he was very ill, so I went to see him again. He was certainly in a state of great distress: dropsy had set in; he was miserable, restless, and altogether in a sad condition; so much so, that it was quite impossible for his mother or the nurse to bring him any comfort or peace at all. After a few moments he said, "Mr. Fisher, I haven't been able to read through St. John's Gospel." "How much of it have you read?" I asked. "To the fourth chapter," he replied. "Well, then, you have read about the woman at the well," I said, and went on to show how our Lord met that sinful woman's deepest needs. Then I explained how Jesus Christ had come to bring peace and rest for all, and that "being justified by faith, we have peace with God through our Lord Jesus Christ." I explained what justification meant, as I have tried to do above, and said, "Are you ready to receive Him as your sinner, and believe on Him as your Saviour?" "Yes," he said, "I am." I knelt down by his bed-side and told the Lord all about him; and when I got up, he assured me that he had definitely believed in Christ. I did not see him alive again. But two days afterwards when I called to see how he was getting on, I found that he had passed away,—gone to be with the Lord—and the nurse told me the following story, his mother standing near as she spoke. "It was absolutely wonderful the change that came over him after you were here. Instead of being restless, he settled down: instead of being cross and impossible to please, he was as kind and considerate as possible; a great calm and peace came over him, and when the doctor came next morning, he said, 'Doctor, don't hesitate about telling me the worst. I'm not afraid to die.' And he passed out of this life radiantly happy." Such an experience confirms one's faith; I know that this Gospel works; would to God it were "put to the test" again in the churches of our land!

#### IT VINDICATES GOD'S RIGHTEOUSNESS.

Any method of dealing with sin, must be in keeping with God's character and His truth. If God could have passed over sin as of no consequence, his law would have meant nothing and the idea of His being a judge would have been a mere figment of the mind. But this scriptural doctrine vindicates God's Righteousness. "Whom God set forth to be a propitiation, through faith in his blood, to show his righteousness,

because of the passing-over of sins done aforetime, in the forbearance of God: to declare his righteousness . . . that he might himself be justified, and the justifier of him that hath faith in Jesus." (Romans iii. 25, R.V.) How can God be just, and the justifier of the ungodly? There is the proof of God's capacity to forgive, while still maintaining His own character of Righteousness. A soul convicted of sin demands in God at least as much indignation against sin as it feels itself, and this is seen in the Cross of Christ. It is the characteristic truth of the Epistle to the Romans that the Cross is the manifestation of God's Righteousness. Martin Luther spoke of Justification by Faith as the article of a standing or falling church: it introduces the soul direct to God, and provides continual access to the holiest. It thus cuts at the root of all mediation between God and man. Would to God that this great doctrine might be known afresh to-day! Anglo-Catholicism would crumble and wither away before it, as did all the man-made theories of the Roman "priesthood" at the Reformation!

It is thus the secret of spiritual liberty, and also a necessity for spiritual power. It is the foundation of holiness, because through faith we enter right into the very presence of God, realize the indwelling Christ in our hearts, and receive the gift of the Holy Ghost.

It is the secret of spiritual service for God. It releases the soul from anxiety about itself, and frees it for anxiety about others.

"O strengthen me that while I stand,  
Firm on the Rock, and strong in Thee,  
I may stretch out a helping hand,  
To wrestlers with life's troubled sea!"

"Much more they that receive the abundance of grace, and the free gift of Righteousness, shall reign as kings in life through the one Christ Jesus." (Romans v. 17.)

"Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful; for by faith we are incorporated into him. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which in himself is impious, full of iniquity, full of sin; him being found in Christ through faith, and having his sin in hatred through repentance: him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto, by pardoning it: and accepteth him in Jesus Christ, as perfectly righteous, as if he had fulfilled all that is commanded him in the law: shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say: but the Apostle saith, "God made him which knew no sin, to be sin for us; that we might be made the righteousness of God in him." Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or phrensy, or fury, or whatsoever. It is our wisdom, and our comfort; we care for no knowledge in the world but this, that man hath sinned, and God hath suffered: that God hath made himself the sin of men, and that men are made the righteousness of God."—From "A Learned Discourse of Justification," by Richard Hooker.

## THE LATE MRS. JOHN LILLIE.

(Continued from page 3)

minister consists in the fellowship he finds with those who love the gospel, and who share the joy of making Christ known. On the other hand, one of the sad things in a minister's life is that he comes into relationship with so many of the Lord's dear people, and in the nature of the case, with the passage of time, his bereavements are multiplied.

I have known a great many of the Lord's people for whom I have given thanks, but in a ministry of many years I cannot recall one who has been such a source of unending inspiration and joy and comfort as Mrs. Lillie was. Every memory of her, in any relationship, at any time, is to me a joy unspeakable.

What will it be when we cross the river? What will it be when these friendships and fellowships are renewed, when we shall be freed from all the limitations of time, from all infirmities occasioned by disease or by age, when we shall have bodies fashioned like unto His glorious body, our spirits revived, the image of Christ perfected in us, and made at last to be without fault before the throne of God—what will it be? It is impossible for our imaginations to conceive the joy of that larger life. I gladly confess that on many occasions in this place on earth, subject to all our disabilities, I have sometimes scarcely known whether I was on earth or in heaven. Has it not been so with you? Oh, how often the Lord has met with us, as we have seen people coming to Christ!

And I can see Mrs. Lillie moving out of her seat and following the enquirers into the enquiry-room; I can see her back there in the vestry, always so happy when disciples were to be buried with Christ. You could put Mrs. Lillie in the humblest cottage in the world, and without a touch of condescension she could make everybody glad; and you could have put her equally well in the drawing room of a king, and she would have been just as much at home. I do not think I have ever known a more versatile woman than Mrs. Lillie was: She was everybody's friend, everybody's helper, everybody's inspiration,—and nobody's enemy. We ought really, as members of Jarvis Street Church, to recognize our obligation to God for having such a glorious character with us for so long.

She, "being dead, yet speaketh". When Dr. Henson went to Tremont Temple, in his introductory sermon he referred to his great predecessor, Dr. George C. Lorimer, whom he had succeeded also in Chicago, and said a very beautiful thing: "For many years in my Chicago ministry I felt sometimes as though my voice could scarcely be heard because the echo of Dr. Lorimer's voice still lingered about the place." And the echo of Mrs. Lillie's voice, her testimony in the prayer meetings, her radiant personality, her constant, unvarying, witness to the grace of God—the echo of her beautiful life, I think, will linger with us as long as life shall last. We do well to praise God for such a life as hers. But it means that we must go on: soldiers fall by our side; but we must press forward to the battle; we must pick up the banner and bear it aloft, continuing our witness for Jesus Christ.

# Coals for the Altar Fire

By Rev. T. I. Stockley, Dean of Toronto Baptist Seminary.

Sunday, December 25th.

The abundance of this pardon may be seen in the fulness of it. God's pardons are no shams, no superficialities. "He will abundantly pardon"—that is to say he will really pardon. Have you that are pardoned never asked yourselves this question, "Is it really true? Can it be so? Am I really forgiven?" Yes, it is true. God does not pretend to forgive; He does not play at pardoning. When once He says "*Absolvo te*," He does indeed absolve. The forgiveness is valid; it is valid on earth in the court of conscience, and above in the court of Heaven. The pardoned sinner is truly pardoned and no one shall ever condemn him. His sin is not merely supposed to be gone, it is gone. It is not put a little way off from him, but "as far as the east is from the west, so far hath he removed our transgressions from us." "I will cast their iniquities into the depths of the sea," saith he. "I will cast them behind my back," is another of his strong expressions. Ah, soul! if thou believest in Jesus, thy sins do not exist; for it is written "He hath finished transgression, and made an end of sin and brought in everlasting righteousness." And here is the consequence of it—that when God put away sin he so abundantly pardons that he even imputes righteousness to those who were unrighteous. He doth not impute sin, but he doth give to us the righteousness of Christ, with which we are rendered acceptable in his sight, and Christ Jesus is made unto us "wisdom, righteousness, sanctification, and redemption." Our Lord does nothing by halves. He found us black, he washes us white. Is not this pardon plenteous?

C. H. Spurgeon.

Monday, December 26th.

*Life.....more abundantly.—*

*John x:1-18.*

On a spring morning, when you walk in the field, and see the lambs frisking so merrily, you have said, "There is life for you." You see a company of little children, all in excellent health, how they amuse themselves, and what pranks they play! You said, "What life there is in those children!" Catch one of the little urchins, and see if he does not wriggle out of your arms, and you say, "Why, he is all life." Just so, and hence his mirth. In youth there is much life and overflow of spirits. When Israel came out of Egypt, she was young Israel, and how merrily did she smite her timbrels and dance before Jehovah. When churches are revived, what life there is in them, and then what singing! Never comes a revival of religion without a revival of singing. As soon as Luther's Reformation comes, the Psalms are translated and sung in all languages; and when Whitfield and Wesley are preaching, then Charles Wesley and Toplady must be making hymns for the people to sing, for they must show their joy, a joy born of life. When the Lord gives you, dear friend, more life, you also will have more joy. You will no more go moping about the house or be thought melancholy and dull when the Lord gives you life more abundantly. I should not wonder but what you will get into the habit of singing at your work, and humming over tunes in your walks. I should not wonder if persons ask, "What makes So-and-so so happy? what makes his eyes twinkle as with some strange delight? He is poor, he is sick, but how blissful he appears to be!" This will be seen, brother, when you not only have life, but when you have it more abundantly.

C. H. Spurgeon.

Tuesday, December 27th.

*The Holy Ghost....shed on us abundantly.— Titus iii:1-9.*  
Holy William Grimshaw was for many years a diligent formalist, preaching the truth so far as he knew it, but with worldly aims and no personal acquaintance with the Spirit of Truth. Then came a great change where he laboured. Haworth was territorially a desolate waste,—rugged, weather-beaten, and mountainous. Spiritually it was so abandoned

that when Grimshaw came to it, he declared that he could ride half a day on horseback towards either point of the compass without meeting a single serious soul. But as this Spirit-filled pastor began to preach, such power attended his ministry, that where at first he found hardly more than a score of worshippers, the church now became so crowded that many had to stand without and listen through the windows. His words were like a flame of fire, and as he preached it was amazing to see and hear what weeping, roaring, and agony, many people were seized with at their apprehension of their sinful state and the wrath of God. From twelve communicants whom he found on coming to the parish, the number arose to twelve hundred, and this, let it be remembered, not amid a crowded city population, but in a sparsely settled country, where his hearers had often to come many miles to attend the service. Such, after a ten years' barren ministry, was the change effected when the Spirit of God filled this minister of the gospel.

A. J. Gordon, D.D.

Wednesday, December 28th.

*They shall be abundantly satisfied.—*

*Psalms xxv:1*

What do we want to satisfy us? The heart is like a nest of callow fledglings, everyone of them a great, wide open, gaping beak, that ever needs to have food put into it. Heart, mind, will, appetites, tastes, inclinations, weaknesses, bodily wants—the whole crowd of these are crying for their meat. Where are you going to get that? There is only one answer, dear brethren! to the question, and that is—God, and God alone is the food of the heart; God, and God alone, will satisfy your need. Let us bring the full Christian truth to bear upon the illustration of these words. Who was it that said, "I am the Bread of Life. He that cometh unto Me shall never hunger"? Christ will feed my mind with truth if I will accept His revelation of Himself, of God, and of all things. Christ will feed my heart with love if I will open my heart for the entrance of His love. Christ will feed my will with blessed commands if I will submit myself to His sweet and gentle, and yet imperative, authority. Christ will satisfy all my longings and desires with His own great fulness.

Alexander Maclaren, D.D.

Thursday, December 29th.

*Able to do, exceeding abundantly.—*

*Ephesians iii:13-31.*

We offer up our doxologies in the firm faith and assurance that He is able and willing to do more than we can ask or think. He is God, and can; He is our Father, and will fulfil our desires and supply all our need according to His riches in glory by Christ Jesus. The language of this noble doxology is exceedingly emphatic in the English translation, and still more so in the Greek, so that critics have been confounded by the apostle's effort to express the power of God in the way of a magnificent pleonasm, thus—God is able to do what you ask. He is able to do what you think, He is able to do more than we can ask or think. He is able to do abundantly more than we can ask or think, He is able to do exceeding abundantly more than we can ask or think. All this variety, without doubt, has its meaning, and is surely intended to give the saints full confidence in the Divine assistance and strength. He would have us to rest in His love.

William Graham, D.D.

Friday, December 30th.

*Laboured more abundantly.—*

*1 Corinthians xv:1-11.*

What a record Paul has left! In his first missionary journey he establishes churches as Christian garrisons along the central highway of Asia Minor, and attracts the enthusiastic Gauls with the tenderest affection—"preaching both to Jews and Gentiles, converting a proconsul and silencing a

false prophet; at one time adored as a god, at another stoned by the same people in their fury." In his second, he proclaims the Gospel to Europe, and founds churches in some of the most famous and influential cities—Philippi, Thessalonica, Berea, Athens, Corinth, flame out, as successive beacon fires in the darkness. In the third, like a Colossus, he strides the Aegean, planting one foot in Asia Minor and the other in Greece, where he preaches even to Illyricum. In the fourth, after pleading his cause before at least three different tribunals, he traverses the Mediterranean, saves the crew and passengers of the storm-driven corn-ship by his prayers and heroism, compels the respect and affection of an island of barbarians, and reaches Rome in the guise of a prisoner, but really as a conqueror, to unfurl the banner of his Master in the palace of the Caesars. After his release he again sets forth on journeys that carried him, perhaps

to Spain, but certainly to familiar scenes in Asia Minor and Greece. So he fulfils his course till Rome and martyrdom again come in sight.

F. B. Meyer, D.D.

Saturday, December 31st.

*An entrance administered...abundantly.— II Peter v:1-1.5*

Now the day drew on that Christians must be gone. So the Road was full of people to see her take her journey. But behold all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the City Gate. So she came forth and entered the river, with a beckon of farewell to those that followed her to the river side. The last word she was heard to say here was, I come, Lord, to be with thee and bless thee.

John Bunyan.

## News From the Front

### THE OTTERVILLE CHURCH.

In *The Canadian Baptist* of December 15th, page two, we read:

"OTTERVILLE voted to stand by the present Convention and now SPRINGFORD has taken a similar stand and has declared the pulpit vacant."

It is true the Springford Church declared the pulpit vacant by a vote of thirty-seven to twenty-seven. Thereupon the orthodox element in Springford decided to transfer their membership to Otterville. At a special Business Meeting held in Otterville, December 20th, the following resolution was passed by a vote of fifty-four to one. There were six supporters of the old Convention present, but only one voted against the resolution. Other members in opposition to the church's course were not present. Following is the resolution:

WHEREAS, this Otterville Baptist Church is now convinced that the endorsement by the Baptist Convention of Ontario and Quebec of the teaching of Professor L. H. Marshall, of McMaster University, involves an endorsement of doctrines which are out of harmony with the doctrinal standards of this church as set out in the Deed of the church building, especially of the two statements following, namely, the "divine inspiration of the Scriptures of the Old and New Testaments", and "the total depravity of the human family, and the only way of escape from this state of ruin through the perfect obedience and expiatory sufferings of Jesus Christ;"

THEREFORE BE IT RESOLVED, that this church declares itself to be out of harmony with the aims and objects of the said Baptist Convention of Ontario and Quebec, and therefore unable longer to contribute to its funds;

AND FURTHER, this church declares itself to be in agreement with the doctrines and aims of the association of independent, self-governing, Regular Baptist Churches known as "The Union of Regular Baptist Churches of Ontario and Quebec"; and hereby applies for membership therein;

AND FURTHER, that the vote on this question shall be taken by calling the roll of the church membership, and that the yeas and the nays be recorded opposite their respective names.

After the passage of the above resolution, a second resolution was passed, the six supporters of the old Convention present being the only ones to vote against it. The second resolution was as follows:

"WHEREAS, this, the Otterville Baptist Church, has declared itself to be out of harmony with the aims and objects of the Baptist Convention of Ontario and Quebec, on the ground of the endorsement by the said Convention of the teaching of Professor L. H. Marshall, of McMaster University,

THEREFORE BE IT RESOLVED, that such members of this church as approve of the said Convention's endorsement of the said Professor L. H. Marshall's teaching, are hereby declared to be out of harmony with the aims and objects of this church, and are therefore hereby

requested to transfer their membership to some other church with which they may be in harmony forthwith."

After the second resolution had been passed, a third resolution, declaring all offices of the church, except that of Pastor and Trustees, to be vacant, was carried unanimously. Then new Deacons, a new Clerk, and a new Treasurer, were appointed, and all the other offices filled. Thus the Otterville Church becomes a member of the Union of Regular Baptist Churches of Ontario and Quebec. The Pastor is Rev. H. S. Bennett, B.A., himself a graduate of McMaster University. We congratulate Brother Bennett on this splendid issue of the controversy in Otterville.

### THE CASE OF THE WESTOVER BAPTIST CHURCH.

In *The Canadian Baptist* of December 15th, under the title, "Among the Churches", there is an item dealing with the situation in Westover. (We are informed Mr. Wm. C. Senior is the writer of these notes). The item says:

"The present pastor is Mr. R. D. Campbell, who succeeded Rev. S. Lawrence, now at Christie Street, Toronto. Both Mr. Lawrence and Mr. Campbell endeavored to draw the three churches away from the support of the Boards, and with some success. This was distasteful to many of the Westover people and at a regularly-called meeting, they voted overwhelmingly for the support of the Boards and declared the pulpit vacant."

Our readers ought to know something about this "regularly-called meeting". It should be borne in mind that we are dealing now with an item from *The Canadian Baptist*, a paper which professes, to use a phrase from Professor L. H. Marshall, to have "a fanaticism for veracity"! But for unblushing, blatant, misrepresentation, it may be doubted whether there is any paper issuing from the press to-day which can surpass it.

These are the facts concerning the "regularly-called meeting". The meeting at which a resolution had been passed by the Westover Church, repudiating the action of the Ontario and Quebec Convention, and deciding to unite with the Union of Regular Baptist Churches, was held at the close of a regular Sunday service. It has been the practice of the Westover Church for many years to hold meetings for the transaction of business at the close of its regular service. We are of the opinion that this is a very safe procedure, because the vital members of the church, with but few exceptions, are likely to be present at a regular service. The number of persons who were present at this business meeting was about the average attendance at the annual business meetings of the church.

But how about the "regularly-called meeting" to which *The Canadian Baptist* refers? An announcement was sent out over the signature of the Clerk of the church, without consultation with the Pastor, or with the Deacons as an official body (there may have been consultation with one or two Deacons individually). No notice of this meeting was given out from the pulpit, and, in fact, the manner in which the meeting was called was to the last degree irregular.

It has long been the practice of the Westover Church for the Pastor to preside at its business meetings. Mr. Campbell therefore attended this meeting, and took the chair. When a resolution, opposing the resolution already carried, was proposed, Mr. Campbell ruled it out of order, and held that the resolution passed stood as the action of the church; and until that was rescinded, no contrary resolution could be entertained; and that the resolution passed could be rescinded only if its rescission was proposed by someone who had voted for it.

For this alleged "regularly-called meeting" all the non-resident members had been brought in. When the meeting found the Chairman would not entertain their motion, the opposition left the church and retired to the vestry. There they put one of the non-resident members in the Chair, and declared the pulpit vacant, the majority of those voting being non-attendants and non-residents. Meantime the rest of the church remained, and the meeting continued under the Pastor's Chairmanship, and was, in due course, regularly adjourned.

Last week *The Gospel Witness* said the meeting broke up "unceremoniously." We had in mind the retirement of this company to the vestry. We are informed, however, that the meeting proper continued in a perfectly regular way, and adjourned in perfect order, the service closing with prayer.

On Sunday last, December 18th, when the pastor arrived at the church, he found two opposition deacons seated on the platform, with Mr. W. C. Senior occupying the centre. They took their place not long after ten o'clock, and the hour of service was eleven. A few minutes before eleven, Mr. Campbell went to the front, and without ascending the platform, opened the meeting by calling upon Rev. W. E. Atkinson, whom he had invited to preach for him, to pray. Mr. Campbell read the Scriptures, and at several points during the service, Mr. W. C. Senior mildly attempted to interrupt the service. Mr. Campbell told him he could not speak just now. Later Mr. Campbell called on Dr. W. A. Gunton to pray; and then Mr. Atkinson preached. Following the sermon, Mr. Campbell offered Mr. Senior five minutes in which to explain his presence, and Mr. Senior informed the company assembled that he was not in the local controversy! (Think of Brother Senior not being in the controversy! He has been one of the most industrious agents of the Boards, and no one who has ever met Mr. Senior has any doubt that he is in the controversy—not only up to his eyes, but over the top of his head.) Being informed that the pulpit was vacant, he had come to Westover at the invitation of some of the brethren to preach, Mr. Senior explained; and he informed the company that they regarded the Pastor on that occasion as a trespasser!

The next day (Monday) Mr. Campbell was served with notice of an interim injunction, restraining him from the exercise of his ministry as Pastor of Westover Church until Thursday, December 22nd. The case came before Mr. Justice Logie at Osgoode Hall, Thursday morning, December 22nd. Mr. Campbell was represented by Mr. George Urquhart, of the firm of Urquhart, Urquhart, and Smith; and the opposition party in Westover was represented, not by Mr. Gideon Grant in person, but by a member of his firm, Mr. Smiley, who is Superintendent of Parkdale Baptist Church. After the arguments on both sides had been heard, Mr. Justice Logie dissolved the injunction, with instruction to the opposition to enter their case, if they desired further action, at the General Assizes in Hamilton. Meanwhile Mr. Campbell will continue in the exercise of his ministry at Westover. It was agreed between the contending parties that no members should either be received or dismissed pending the final decision.

#### THE PROGRESS OF THE CAMPAIGN.

Since the beginning of our campaign to inform the people concerning the merits of the issue before Ontario and Quebec Baptists, meetings have been held in thirty different centres. The list of meeting places follows (where a figure is placed after the name in parentheses, it indicates the number of meetings that have been held in that place: Windsor, Leamington, Sarnia, St. Thomas, London, Woodstock, Otterville (2), Brantford (2), Stratford, Hamilton, Waterford, Niagara Falls, Welland, Dunville, Lindsay, Bobcaygeon, Peterborough, Port Hope, Belleville, Kingston, Montreal (3), Preston, Simcoe, Lachute, Ottawa, Dalesville (2), Yarmouth, Aurora, St. Catharines, and Chatham.

Among the speakers who have taken part in this campaign are: Revs. H. A. Ackland, G. W. Allen, W. E. Atkinson, H. S. Bennett, H. A. Bower, W. J. H. Brown, E. A. Brownlee, C. M. Carew, J. G. Conner, Geo. Creagh, J. Dodds, F. Dyson, D. Fraser, R. K. Gonder, W. A. Gunton, F. Holiday, R. Jones, C. J. Loney, A. J. Loveday, J. McGinlay, F. McNulty, T. J. Mitchell, T. T. Shields, T. White, and Messrs. Thomas Urquhart and Wm. Fraser. The Editor of this paper spoke at the first twenty-one places of the foregoing list.

No further meetings will be held until the new year, but from the first of January until the end of March, we hope to hold meetings at from fifteen to twenty places per week; some weeks we expect the number will be larger, as we hope to send out ten pairs of speakers, holding meetings at least on Tuesday, Thursday, and Friday evenings of each week, until the message has been carried into every town and village where there is a Baptist church within the Province of Ontario and Quebec.

#### The Present Strength of the Union.

Over sixty churches, including some of the new organizations, have, by vote, cast in their lot with the Union of Regular Baptist Churches of Ontario and Quebec,—and all this within about nine weeks' time. Most of the annual meetings of the churches will be held in January, and it is probable action will be taken in many places at that time. But whatever the decision of the churches, we shall not rest until every single church in the entire Convention of Ontario and Quebec has had the facts put before it.

The Editor of this paper drives a car in which there is a certain engine of which it is said that it has to run fifteen thousand miles before it is in proper running order. We are not sure whether that is correct or not, but we believe the Executive Board of Regular Baptist Churches of Ontario and Quebec has been running like a new car, very carefully, so as to avoid over-heating the bearings. But sometime in the new year we expect it will be about ready for the road, and by that time we shall be prepared to get ready to begin to start something!

The list of speakers given above we hope to see largely augmented, so that we shall have a really effective Fundamentalist flying squadron. The only thing we have against Colonel Lindbergh is that when he flies he takes no one with him. If we only had ten Lindberghs, and ten airplanes, we might call them each, "The Spirit of Fundamentalism". How much more easily and rapidly we could get over the ground! As it is, however, we shall have to be content with railway trains and motor cars.

#### ST. PAUL'S BILINGUAL CHURCH, MONTREAL.

This church, of which Rev. Arthur St. James is Pastor, on December 15th, passed a resolution repudiating the action of the Baptist Convention of Ontario and Quebec, and requesting membership in the Union of Regular Baptist Churches of Ontario and Quebec. We have not received a copy of the resolution which was passed, but we are advised that was the purport of it. We understand the resolution was passed unanimously. There is a fine body of true Baptists in the St. Paul's Church, and we rejoice that they have been led to take this stand. The entrance of this church into the Union is all the more interesting because it is a bilingual church, the pastor preaching in both French and English.

#### Peterborough, Ont.

A meeting was held in the Veterans' Hall, PETERBORO, Thursday, December 15th. The speakers were Revs. W. E. Atkinson, W. A. Gunton, E. A. Brownlee, and the Editor of this paper. By some means there had been a failure in the advertising of the meeting, the matter having been left to someone who failed to give it proper attention. The congregation in Peterboro was small, but the interested persons there assured us that, knowing the sentiment in Peterboro, had the meeting been properly announced, the place would have been crowded. Peterboro therefore, like St. Catharines, will be classed as a place unvisited, and meetings will be held in both places at a later date.

#### Waterford, Ont.

Monday a meeting was held in the Town Hall, WATERFORD. Every available seat was occupied, and the meeting was one

of the finest we have held anywhere. We personally greeted Baptist church members from the following places: Courtland, Simcoe, Delhi, Tyrrell, Bloomsburg, Scotland, Burtch, Villa Nova, Townsend Centre, Boston, and Waterford. There may have been others which we do not now recall. The speakers at this meeting were Revs. W. A. Gunton, A. J. Loveday, C. J. Loney, Mr. Wm. Fraser, and the *Witness* Editor. We are certain something was accomplished by this Waterford meeting.

### BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 1.  
Lesson 1. First Quarter. Jan. 1, 1928.

#### LOVING SALUTATIONS.

Lesson Text: I Corinthians, chapter 1.

Golden Text.—“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.” (I Cor. 1: 30, 31.)

For an account of Paul's visit to Corinth, read the eighteenth chapter of Acts.

#### I. PAUL'S SALUTATION (vs. 1 to 3.)

1. Paul describes himself as an apostle through the will of God. We cannot all be apostles, but whatever we are, we may be through the will of God. 2. The church to which the salutation is addressed is described: (a) It is of God. How many churches may so be named? (b) It is composed of those who “are sanctified in Christ Jesus”. There is great need in this day for sanctified church membership. Sanctification is not an act, but a long process. But such as are sanctified in Christ, abide in Him, are directed by His word, are energized by His Spirit. (c) The members of the church are called to be saints. It is a popular but mistaken notion, that only peculiarly consecrated people are saints. The truth is that every believer is called to be a saint, and should walk worthy of the vocation wherewith he is called. (d) The members are described as those who in every place “call upon the name of the Lord”. Thus church members should be praying people. If the membership roll of some churches contained the names of only those who pray, how much smaller some rolls would be! (e) They are such as recognize the Lordship of Christ. (f) And for all these Paul prays for grace.

#### II. THE APOSTLE'S REASONS FOR THANKFULNESS.

1. The Corinthian Christians inspired Paul to thanksgiving. How many professing Christians move others to thankfulness whenever their names are recalled? 2. He was thankful for the grace which was given to them. It was abundantly manifest that they were being directed by the grace of God. Of how many is this true? 3. They were enriched in utterance and knowledge. It is not possible to be enriched in utterance without knowledge. We must increase in knowledge if we would be effective in speech. 4. By this means the apostolic testimony found confirmation in them. The proof of the gospel is found in those who profess it. 5. He was thankful that they were living up to their privileges in receiving from God, and waiting for Christ. 6. The guarantee of every believer's continuance to the end is in the divine faithfulness (vs. 8, 9).

#### III. AN EXHORTATION TO UNITY (vs. 10-16).

1. Unity of the faith and of the spirit is manifestly possible, for the people are exhorted even to “speak the same thing”. 2. A prolific cause of disunion is here specified: they were not contending for principle, but for preference. Some preferred Paul, some Apollos, and some Cephas. This is ever the chief cause of disunion. 3. Unity of the faith and of the spirit will be realized in the measure in which we put Christ first, for Paul suggested the basis of union to be in Him Who for them was crucified, and in whose name they were baptized, even Christ. 4. We are not, however, to belittle the divine ordinance of baptism, because Paul says, “I thank God that I baptized none of you” etc; and also,

“Christ sent me not to baptize, but to preach the gospel.” He explains his meaning by saying, “Lest any should say that I had baptized in mine own name.” He merely puts the preaching of the gospel as being a matter of greater importance than baptism, for after all, baptism is invalid without faith, and faith cometh by hearing, and hearing by the word of God.

#### IV. THE WISDOM OF GOD AND THE WISDOM OF MEN IN CONTRAST.

Paul's confidence was in the unadorned gospel (v. 17). He endeavoured to preach the cross of Christ in the simplest possible fashion, and without the wisdom of words, lest his own wisdom should becloud the wisdom of God as revealed in the cross. 2. Human wisdom never finds the way to God (vs. 18-21). Sometimes a little child rejects the guiding hand of father or mother, and he is allowed for a little while to have his way, in order that he may learn how helpless he is of himself. So God has left men to their own wisdom in order that they might discover their inability to find their way back. 3. And having learned the lesson, it pleased God by means of that which men esteemed to be foolishness, even the preaching of the gospel, to save such as believe (v. 21). 4. The Christian's calling is here described (vs. 26-28). What a world of suggestion and encouragement we have in these verses! There is not much encouragement for the wise or the mighty or the noble, but such as reckon themselves to be foolish, and weak, and base, and such as are despised, may find encouragement in the truth that they belong to such as God is pleased to call. 5. The purpose for the calling of such is stated (vs. 29-31), that no flesh should glory in His presence. On the contrary, all we need is in Christ: wisdom, righteousness, sanctification, and redemption.

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