

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.

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T. T. SHIELDS, *Editor.*

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

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The Baptist World Alliance in Toronto

In the issue of *The British Weekly* for January 5th, there is an article entitled, "Congress Year Opens", by Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance. We quote the first paragraph:

"To the Baptist denomination throughout the world, 1928 is a 'Congress Year'. The fourth World Congress (which might be described as the Pan-Baptist Assembly) is to meet in Toronto on June 22. It promises to be both numerically greater than any of those preceding and more widely representative. The Unions of Australia, New Zealand and South Africa are arranging to send large deputations, and the mission fields of the Far East, of Africa and of South America will also be strongly in evidence. Two hundred participants from Great Britain are already announced. The majority of delegates will naturally be furnished by the United States and Canada, and the total will probably exceed 7,000."

In connection with the programme, Dr. Rushbrooke says:

"Well-known preachers taking part include Dr. Charles Brown, who preaches the Congress sermon, and Dr. Gilkey, of Chicago, who delivers the missionary sermon. Dr. Truett will be heard at the session of the British-American Fraternal, and on the same occasion Professor Marshall, of Toronto, and Dean Shailer Mathews. To a leading American Baptist historian, Dr. W. J. McGlothlin, and to our own Dr. Glover have been entrusted the orations at the Bunyan centenary session, on which occasion a 'Bunyan window' will be presented by the Baptists of the world to the McMaster University."

After reading a paragraph like that one wonders how Bible-believing Baptists (and those who believe the Bible are really the only people who have a right to call themselves Baptists) will be able to feel comfortable in such a fellowship?

Let us take two items alone included in Dr. Rushbrooke's announcement. We learn that Dr. Truett will be heard at the session of the British-American Fraternal. Baptists the world over know who Dr. Truett is: he is pastor of the First Baptist Church of Dallas, Texas, and President of the Southern Baptist Convention. It was our privilege to introduce Dr. Truett to Spurgeon's Tabernacle; and when supplying

that pulpit, to share the services of the day with him. He is a glorious preacher of the old gospel. No one hearing Dr. Truett preach would ever suspect him of having the slightest sympathy with Modernism. We are speaking now, of course, of Dr. Truett as we knew him about ten years ago, and, so far as we know, personally, he occupies the same theological position to-day; but he is to preach from the same platform, "on the same occasion", with Professor L. H. Marshall, of Toronto!

Professor Marshall is indirectly responsible for having divided almost every Baptist church in the Convention of Ontario and Quebec,—the only exceptions being a few churches who stand solidly with McMaster, and those who are a unit in opposition to her teaching. Those really responsible for this lamentable condition are the persons who brought Professor Marshall here; but if he is not the cause, he is certainly the occasion. And why? Because this "liberal evangelical" denies the inspiration and infallibility of the Bible as the Word of God, and rejects the expiatory principle in the atoning death of our Lord—because, in short, he is not, in any true sense, a Baptist. But he is to share the platform with the President of the Southern Baptist Convention! We have quoted Professor Marshall so often that we will not weary our readers with quoting him here.

But a third speaker on the same occasion is to be Dr. Shailer Mathews, of Chicago University. Dr. Mathews is, of course, a self-confessed Modernist, as his book, "The Faith of Modernism", if nothing else, would prove. But he is a Modernist of a very extreme school. He is every whit as extreme as Fosdick, and in some respects appears to go far beyond him. For example, in one of his books, discussing the possibility of the attempt to disprove the historic existence of Jesus being successful, he asks what would follow if Jesus Christ were proved never to have had a real existence (of course, Dr. Shailer Mathews himself does not suggest that he, personally, has any doubt as to

the historic existence of Jesus), and answers his own question by saying, "Conceivably, but to my mind, tragically, Christianity might survive Jesus!"

We have not the slightest hesitation in saying that the man who wrote those words has never known Christ, and does not know what Christianity is. He may be a great scholar, he may be a distinguished educator; but whatever he is or is not, in the biblical sense, he is not a Christian; for the man who conceives of Christianity as being possible apart from a living Christ, must still be "in the gall of bitterness, and in the bond of iniquity". Few men on the American continent have done more to dishonour Christ, and discredit His Word, and blast the faith of unnumbered thousands of people, than Dr. Shailer Mathews, of Chicago. We doubt whether Robert Ingersoll, or Tom Paine himself, were ever such effective instruments in the hands of the devil for blinding men's eyes to the truth of the gospel as Dr. Shailer Mathews has been. Yet he is to speak from the same platform with Dr. George Truett of the Southern Convention and Professor L. H. Marshall of the Ontario and Quebec Convention! And yet they say there is no Modernism in the Southern Convention, and there is no Modernism in the Ontario and Quebec Convention! One might suppose that such a menu would be enough to turn the theological stomach of everybody worthy to be called a Baptist.

But as though that were not enough, we are told that in connection with the Bunyan centenary session, on which occasion a Bunyan window will be presented to McMaster University, one of the "orations" is to be delivered by Dr. T. R. Glover. All that Dr. Harry Emerson Fosdick and Dr. Shailer Mathews have been to the Modernists of America, Dr. Glover has been to the Modernists of England. His letters some time ago in a leading London journal shocked the religious sense of many people. Dr. Glover is admittedly a distinguished scholar and a charming man, but there is perhaps no man in England who has done more to undermine the faith of Christian people than Dr. T. R. Glover. He was one of Professor Marshall's sponsors, and recommended him to McMaster University. Professor Marshall boasts that he enjoys Dr. Glover's confidence. We wonder what our orthodox Southern brethren, and orthodox Baptists from other parts of the world, will think of this sort of "alliance"?

And over it all, Dr. E. Y. Mullins, erstwhile standard of Southern orthodoxy, will preside! It will be interesting to hear Dr. Mullins' introduction of Professor Marshall, Dr. Shailer Mathews, and Dr. T. R. Glover! This is the "inclusive policy" with a vengeance! The Baptist World Alliance ought surely to provide a place on their platform for some distinguished Jewish rabbi, for a Roman Catholic prelate, and for someone to represent the Mohammedans. It would be difficult to find a Jewish rabbi, or even a thoroughgoing Mohammedan, who would show less respect to the Old Testament than such Modernists do. Surely it is time for a new alignment among the people called Baptists.

And, incidentally, what a mockery for a faith-destroyer like Dr. Glover to speak in praise of the immortal dreamer!

THE EDITORIAL WORK OF "THE GOSPEL WITNESS."

During the Editor's absence the editorials in *The Gospel Witness* will be written by Rev. Charles Fisher and Dean T. I. Stockley; the general supervision and makeup of the paper, as is usual in the Editor's absence, will be in the hands of Miss Violet Stoakley. During his itinerary the Editor hopes to send frequent messages to *The Witness*, all of which will be signed, as will also the editorials of Mr. Fisher and Dean Stockley.

ASSOCIATE-EDITORS SHARPEN THEIR QUILLS.

The Editor of *The Gospel Witness* suffers from a limitation which is nearly universal amongst mankind, he cannot be in two places at once! Sometimes he would like to be; sometimes other people would like him to be; and sometimes certain people would like him to be anywhere but where he is!

He is going to be away from Toronto for about a month. Last night, one of the present writers told a Jarvis Street farewell gathering of about 600 people, that he was glad Dr. Shields was going away! And the great company present enjoyed the joke. Now here at Jarvis Street everybody will know that he is away; but readers of *The Gospel Witness* will expect the weekly issues to be maintained, and therefore somebody must act on behalf of the Editor. The task is not an easy one. People read *The Gospel Witness*; we understand that in some homes (not "Fundamentalist" ones!) people fight as to who should get it first! Would they be conscious of the Editor's absence, if they were not told? Are we safe in assuming that most readers have never noted anything particularly distinctive about the editorials, or the general subject-matter of the Notes? If so, then our task should not be too difficult: it is so hard to try to imitate anyone of specially marked characteristics of style, expression, or subject-matter!

But just one disclaimer: in spite of all reports or rumours to the contrary, from whatsoever source they may come; whether from friendly critics (of whom there are, alas!, one or two), or from avowed opponents of its policy (information has reached the Editorial Department that at least five such sometimes read it), there is no ground whatever for saying that *The Gospel Witness* is a Modernist production! And lest critics of the paper should find occasion to blame Dr. Shields unjustly for any liberalistic tendencies that may appear, as much in his absence as when he is himself in charge of the issue, it has been thought well to save the critics the trouble of carefully analysing the system and subject-matter of editorials, on the lines of the accepted Higher Critical hypothesis of J, E, P, D, R₁, R₂, . . . to R₁₀; all notes and editorials provided by the acting Editors will, therefore, appear over their initials, T. I. S. or C. F.

THE ACTING SUB-EDITORS.

Advance On Your Knees

The title of this message is a quotation. The speaker of the word was the late Mr. Neesima, of Japan, a man who, speaking of himself, once said: "My heart is constantly burning like a volcanic fire for my dearly-beloved Japan." Some of his fellow countrymen were planning an evangelistic tour, and it was then that he said to them, "Brethren, advance on your knees!" The sentence is a vivid one. It would make a good motto for any Church. Indeed, if our ears were fully opened, we should all hear some such word every morning. As the new day opens we should hear the great Master say, "Advance in your personal characters; advance to the conflict against the powers of darkness, but advance on your knees." Every other advance would be folly and defeat because it would be practical atheism. It is by prayer we must go forward. We should not only pray about everything, but allow our life and work to spring out of prayer. "Advance on your knees!"

1. This is the Divine Method of Advance.

If we turn to the Prophet Isaiah, chapter 62, and verses 6 and 7, we read words like these:—The Lord says, "I have set watchmen upon thy walls, O Jerusalem! They shall never hold their peace day or night. Ye that are the Lord's remembrancers take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." The mental image here is a striking one. Watchers are on the walls of the City; they stretch their eager eyes to catch glimpses on the horizon of the approaching messenger of good tidings. But these watchers have a double office—they lift their pleading eyes to God to remind Him of His promises, and then they look forward with expectant gaze to the fulfilment of His word. The picture is suggestive of the great part prayer is to play in bringing in the fulfilment of God's holy word; indeed, it seems to suggest that prayer is the divinely appointed method for bringing in the fulfilment of the promises of God. The teaching is the same in the example and words of Jesus, in the mighty outpouring of the Spirit at Pentecost, in the fresh floods of power which followed again and again, and in all the New Testament story. So it is if we turn to later pages of the Book of History. The great revival movements in Scotland in the sixteenth and following centuries sprang, more than many have dreamed, from the agonising cry of John Knox—"Give me Scotland or I die!" The great revivals under Whitfield and Wesley, which began in 1739, were preceded by two "prayer concerts" in Scotland in 1732 and 1735. In the year 1744 another "prayer concert" was arranged in Scotland, and in 1746 an effort was made to extend it over Great Britain and America as a mighty union of prayer. It was called "A concert for prayer that our God's kingdom may come joined with praises." Every Saturday evening and Sunday morning and the first Tuesday in every quarter were the times for special united prayer. The memorial was sent to Jonathan Edwards, Minister of Northampton, New England, America. As a result Edwards wrote his treatise on "Extraordinary prayer for a revival of religion and the advancement of Christ's kingdom on earth." The Pentecostal Spirit that breathed from Scottish Cambuslang to Northampton in New England came back across the Atlantic and touched some hearts at Northampton in old England. In 1784, urged by Jno. Sutcliffe, who had read the treatise of Edwards,

the Association of Baptist Ministers and Messengers of Northampton, Leicester, and other places, meeting at Nottingham, resolved to pray for a general revival and spread of religion on the first Monday in every month.

Thus in 1784 the monthly concert of prayer for the world's evangelization begins. On January 21st, 1788, there was a private fast in John Ryland's study. The concert of prayer was enlarged. In May, 1789, John Sutcliffe republished the treatise of Edwards and eight years of united prayer brought about in 1792 the formation of the first English Foreign Missionary Society of modern times, and William Carey, the great leader of the missionary host. The whole enterprise of missions in modern times, as in apostolic days, sprang out of prayer, and whatever has been done that is of value has always been the result of prayer.

God has never been without His "watchers." All down the age a few souls have had access to the mercy seat and close dealings with God—a few who have kept up the apostolic succession of prayer. And let us never forget that it is because of this and this alone that doors have been opened, missions founded, workmen thrust forth, and means provided. Let us look at a few simple illustrations of this gathered from the Foreign Mission field.

The founder of the Friendly Islands Mission felt the Divine call to advance in the work to another island, and so he applied to the London Missionary Society for permission. In prayer he waited for the answer. One day a box was washed ashore on the island where the man of God was waiting; the box contained the letter from the London Missionary Society granting the prayed-for permission. The ship had been wrecked and was never heard of, and no other article from it was ever found.

Again, in 1815, the Rev. B. Shaw went to Cape Town as missionary, but was forbidden by the Government to labour there, so he bought a yoke of oxen and a wagon, and looking up to God he and his wife started for the interior, not knowing whither they went. After traveling 300 miles they camped on the twenty-seventh day near a party of Hottentots, who with a chief were going to Cape Town after a missionary to teach them the "great word" of which the chief had heard. Had either party started half-an-hour earlier on its journey they would have missed each other.

Yet further: when the first missionaries started for the Sandwich Islands in 1819 much prayer was offered for them. They sailed in the brig "Thaddeus," and the voyage was long and tedious. But what seasons of prayer these missionaries had during those weary months! On their arrival they soon find how wonderfully those prayers had been answered—they learn that the old king was dead, that the new king had renounced idolatry and destroyed the idols. And lo! the messengers of God discover a nation without a religion just made ready to receive the good news from heaven. Surely the way to advance is to advance on our knees.

There is a most interesting story related of the late Dr. Adoniram Judson. While labouring among the heathen in Burmah Judson felt a strong desire to do something for the salvation of the children of Abraham according to the flesh. But it seemed that this desire

was not to be gratified. During a long course of years, even to the closing fortnight of his life, Judson lamented that all his efforts on behalf of the Jews had been a failure. He was in his last sickness, and the thought of this failure saddened his closing days. When lo! at the last came a gleam of light which thrilled his heart with grateful joy. Mrs. Judson was sitting by his side, with a copy of the *Watchman and Reflector* in her hand, while he was in a state of great languor. She read to her husband one of Dr. Hague's letters from Constantinople. The letter contained some items of information which filled him with wonder. These were the tidings: At a meeting of missionaries at Constantinople, Dr. Schaffler stated that a little book had been published in Germany giving an account of Mr. Judson's life and labours; that it had fallen into the hands of some Jews and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine Sea, and that a message had arrived in Constantinople asking that a teacher might be sent to show them the way of life. When Dr. Judson heard this his eyes filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself that he was in the world, he said, "Love, this frightens me. I do not know what to make of it." "To make of what?" said Mrs. Judson. "Why, of what you have just been reading. I never was so deeply interested in any object; I never prayed so sincerely and earnestly for anything, but it came at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came."

Thus, again, we see prayer is the Divine method for advance. Our Lord says, if labourers are wanted prayer is the way to obtain them. "Pray ye the Lord of the harvest." The appeal is not to be made to men, but to God. Nothing but prayer can fill the vacant fields with an adequate supply of labourers, and with such labourers as God can use. And no wonder, for, as Archbishop Leighton says, "God lays hold of us through our laying hold of Him." How little we believe these things! Andrew Murray remarks, "Not only for ourselves, but for others, for the church for the world, it is to prayer that God has given the right to take hold of Him and His strength. It is on prayer that the promises wait for their fulfilment, the kingdom for its coming, the glory of God for its full revelation." If this is so, is there not great force in an appeal issued some few years since by the late Mr. Reginald Radcliffe. Writing concerning the needs of the world, he asked whether it was not time to "call a halt," and see whether the greatest work of Christians was not the work of believing prayer? The way to advance is by halting to pray. The old legend of the angel taking the plough handles and pushing on down the furrow while the ploughman turned aside to pray contains a great truth.

If we appeal to personal experience do we not find that our advance has always been made on our knees? An American missionary writes, "I do desire to say gravely and earnestly that my missionary life has been successful so far as I have been prayerful, and non-successful so far as I have been lax in prayfulness." Jonathan Edwards, writing concerning David Brainerd, says, "Among all the many days he spent in secret prayer and fasting, of which he gives an account in his diary,

there is scarcely an instance of one which was not either attended or soon followed with apparent and remarkable blessing."

It would be easy to fill a volume with testimonies of this kind, showing how every real advance in the work of Missions is the outcome of prayer; but what we need to come at is this: Do we intend to accept God's method of advance? Do we intend only to talk about prayer, or do we intend to *give ourselves* to prayer? Let us each answer these questions to God Himself.

2. Such Advance is Irresistible.

No power in earth or hell can hinder the servants of God who "advance on their knees;" for the progress then is not the success of a Church or society, but the march of God. It is when the Church advances thus that she strikes terror into her foes. When the attempt is made to advance by other means—by wealth, by patronage, by cleverness, "by might and by power," by adopting the world's ways, there may be the show of power, but the devil laughs at it, and chuckles over our folly, for he knows that he can easily bring forward vastly more of such things than we can. But the advance which is made in absolute dependence upon God is irresistible. Gigantic forces that try to hinder are simply doubled up like paper in a giant's hand. It is *God* who advances. It is this truth that we need to grasp more firmly in order that we may realize that difficulties, dangers, opposing forces need not discourage us, for they never baffle *God*. Was it not just this that made John Knox such a terrific force? The power that struck more terror into the heart of Queen Mary than all the armies of Europe was certainly not physical, nor mental, but the omnipotent power of God, which the prayers of Knox brought upon the scene. And if

Satan trembles when he see

The *weakest* saint upon his knees,

what quaking there would be among the powers of darkness if the whole Church gave up herself to the work of believing prayer! The story of the Church teems with illustrations of this truth also. The picture given us in Acts xii. is a tiny representation of it. "Peter was kept in prison, but prayer was made without ceasing." There is the pitched battle! But guards, king's decrees, chains, prison gates, locks and bars, the whole are nothing in the presence of the Almighty One. All the powers of Jerusalem could not hinder the advance of the Lord. Kings and forces, armies and governments, have never been able to impede the progress of God. Persecution has come, rivers of blood have been shed, but so long as the Church kept her place upon her knees the work of God could not be hindered. The mightiest forces of the world have been beaten down into cringing helplessness before the march of God. God's servants have been so empowered that nothing could seem to withstand the energy of God within them. They have gladly worn scars for medals, taken honours in the school of suffering, and graduated in the dungeon and wilderness; and in the measure in which they have looked to God alone they have been practically irresistible.

If these facts were realized by us what calm they would impart, what a holy indifference in the presence of the world's big shows!

"Be still, and know that I am God."

T. I. S.

The Jarvis Street Pulpit

How I Became a Baptist

An Address by Rev. Chas Fisher, M.A.

Delivered in Jarvis Street Church, Toronto, Sunday Evening, January 22nd, 1928

(Stenographically Reported).

"I verily thought with myself, that I ought to do many things . . . Which thing I also did."—
Acts. 26:9, 10.

DR. SHIELDS: During the Pastor's absence every Tuesday, Thursday, and Saturday evening at a quarter to eight, Mr. Fisher will be in the vestry, when he will be glad to meet with enquirers, or any who desire spiritual conversation with him. We are very happy that the Lord, in His providence, has brought Mr. Fisher across the sea to us.

Some years ago, when in British Columbia, I first made the acquaintance of Rev. T. I. Stockley, who was the Pastor of West Croydon Baptist Church, London (Croydon is really part of London). It was my privilege afterward to visit Mr. Stockley, and to preach on several occasions in that great church. The Lord brought him to us to lead in our Seminary work. I hope it is not to his disadvantage that he is an Englishman!—I am a bit of an Englishman myself. One might suppose that until recently Canada knew very little about England, but some of us have been back and forth a good many times, and are fairly familiar with life on both sides of the sea.

Now the Lord has brought us Mr. Fisher. We have been told that people who believe certain things about this Old Book would, in England, be regarded as "uneducated fools". But they do not give the Master's Degree in Cambridge to an uneducated fool! They do not graduate men in Divinity from Oxford University who are uneducated fools! And we are most happy that in our preacher this evening we have one who has been educated at both: graduated from Cambridge University in Arts, and trained at Oxford in Divinity; and who yet believes with all his heart, and with simple faith, that the Bible, every bit of it, is the inspired and infallible Word of God.

Mr. Fisher will occupy this pulpit morning and evening until the Pastor returns some time toward the end of February. Afterward we shall be working together in the work of the Lord, we trust, for many years. I desire to welcome Mr. Fisher to this pulpit, and to assure him that in this pulpit he has absolute freedom to declare the whole counsel of God. We always say to any who do not like that kind of preaching that the doors of Jarvis Street Church open outwardly; and when people do not like it they have perfect liberty to go where they are more comfortable. But in this place we stand uncompromisingly for the "faith once for all delivered unto the saints".

Rev. Charles Fisher will now address us.

REV. CHAS. FISHER: Let us pray: Prevent us, O Lord, in all our doings with Thy gracious favour, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name. Particularly do we ask for Thy blessing upon this service: do Thou take the things of Christ and

reveal them unto us; and may this whole service be for Thy glory and our benefit, and the spread of Thy truth here and throughout the world; and to Thy name we will give all the glory, through Jesus Christ our Lord. Amen.

Acts, chapter twenty-six, verses nine and ten: "I verily thought with myself, that I ought to do many things..... Which thing I also did." These are the words of the great Apostle Paul, and as he and his teaching, next to the life and teaching of my blessed Lord, have been the inspiration and joy of my ministry, I take them for my text to-night. To-night is for me a somewhat special occasion. It is the beginning of my ministry in a new country; it is the beginning of my ministry in a new denomination; it is a linking up with one section, that of the Union of Regular Baptist Churches in the Convention of Ontario and Quebec, at a somewhat critical time in the history of the Baptist Movement in North America. Either of these things separately would be a special occasion, but when all three are taken together, they combine to make this an important crisis for me personally. As special occasions justify special methods—nay, sometimes demand special methods—I make no apology for my procedure to-night in the way in which I shall deal with my subject.

I remember as a little boy I heard of a somewhat interesting circumstance. My uncle had a valuable horse which was very seriously ill. A local veterinary surgeon was summoned, and he gave what he said was enough arsenic to kill twenty horses that were well—and that horse survived, and was a very useful and valuable horse for ten or fifteen years after that treatment. I remember another incident of my childhood in my home town of Lancaster, England. A man had unfortunately tried to swallow a big piece of meat without masticating it; it got stuck in his throat, and he was choking. A doctor who happened to be passing was called in—and what do you think he did? He cut the man's throat, and inserted a tube into the throat and rushed him off to the infirmary, and saved the man's life. The doctor did what most people do to kill a man! But he did it as the only way to save the patient's life.

Therefore what might seem egotism on my part in speaking in the way that I do to-night is justified, in my own opinion, by the special circumstances which prevail, and I make no apology for acting in the way that I do.

Dr. Shields has done me the great honour of asking me to share with him something of the burden that falls upon him at this critical time; he has done me a great confidence in entrusting to me the place of privilege and responsibility in occupying the pulpit; the great Fundamentalist movement associated with the Baptist Bible Union

of North America is playing no mean part in the affairs concerning our Lord's kingdom at this time, a movement in which I hope to have a share; my change of denomination at a period of my ministry when my witness ought to be the most effective in the service of my Lord and Master—thus providing my first introduction to the pulpit of Jarvis Street Church, Toronto, and thereby to the great Baptist denomination of Canada and North America. I refer, of course, particularly to those who are taking the Fundamentalist position inside the great Baptist denomination. The interest, the already consciously warm welcome that has been extended to me in my coming here, together with the reasons given above, cannot help but make me feel that my appearance here to-night has, for me at any rate, a real significance. I trust that God will use my message for His glory, and my testimony to the salvation of souls. Because I feel I ought to do certain things, of which one is to tell you why I am here, I address myself to my subject, "How I became a Baptist", and along with that, I take to myself the words which Martin Luther took when he concluded his great defence at the Diet of Worms: "Here I stand; I can do no other; so help me God."

I remember the place, I could go to within a yard of the very spot, where I knelt down and accepted Jesus Christ as my Saviour. That was such a definite experience to me that never once, during the rather more than thirty years since that occasion, have I for one moment doubted the fact that I was a child of God. Whenever I have heard the gospel invitation given to sinners to believe on Jesus Christ as their Saviour, the thought has come to my mind, That invitation is not for me; I have already accepted Him. God spoke to me on that day, and I verily thought that I ought to obey and believe Him, "which thing also I did". Any progress that I have made in the knowledge of God's love, in His Word, and the purposes concerning His kingdom, date back definitely to what happened that Sunday afternoon now over thirty years ago, when, in a Wesleyan Sunday School at Lancaster, England, I definitely believed on Jesus Christ as my Saviour and Lord.

Some years later I went up as a student to Cambridge University, and thank God I went up with a definite Christian experience. I say that for this reason, that immediately I got up to that university I was brought into fellowship with members of the Cambridge Inter-Collegiate Christian Union—(called the CICCUC, from the initial letters of those words)—and there I found a natural home. I was a child of God. There were a number of keen, vigorous, young men, interested in the things concerning my Saviour's kingdom, and I, as a child of God, naturally felt at home, and was thrown into an association which proved to be one of the most formative and helpful influences of my life. Instead of there being any danger to me in going up to the university and entering a new form of life, the blessing which I received in that way has been one of the greatest assets of my life ever since.

There was a prayer meeting held each day from one-five to one-twenty-five in the Henry Martin Hall, Cambridge; and around that hall, in the panels of the woodwork decorating the hall, were the names of members of the CICCUC who had gone out as foreign missionaries. If I were to detail those names to you, and you have any knowledge of foreign missions, you would know that during the last hundred years some of God's most honoured servants in the mission field have gone forth as members of the Cambridge Inter-Collegiate Christian Union. I am thankful to Almighty God that I can say that the spirit which prevailed in my

day at Cambridge still obtains among the members of that Christian Union. They are vigorous, whole-hearted, absolutely loyal to the fundamentals of the faith, and to the necessity of preaching the gospel at home and abroad.

Not a year ago yet I had a long talk with Dr. Basil Atkinson, Sub-librarian of Cambridge University, and he told me in the course of conversation that he had been asked to accept a certain post. "But, Fisher", he said, "I am somewhat loath to accept it. Nay, I have decided not to accept it, though it is just the work that I would like to do. But do you know, I am the only senior in Cambridge University that takes any active interest in the life and work of the Christian Union." All the professors, the dons and tutors of the colleges, had absolutely left it alone, or looked upon it with indifference or contempt. But there, in spite of the absence of help or leadership from those in authority, that Christian Union is bigger in numbers and more zealous in its witness, I think, than ever it has been in its history. Thank God that those young men are prepared to stand firm by the Word of God, and in that way help the freshmen who come up year by year, to find a spiritual home where their hearts will be warmed, and where they will enter into real fellowship with the children of God.

The daily prayer meeting, which I attended regularly, had always at least fifty or sixty in my last term, sometimes up to eighty or one hundred. There was only one other prayer meeting that I have ever been to that could compare in real zealous prayer with that daily prayer meeting in the Henry Martin Hall, Cambridge. Almost every member of the Christian Union was vigorous as a soul-winner, trying in every way he possibly could to lead others to faith in Jesus Christ. There was a keen open air work regularly carried on in the market-place at Cambridge. They went on preaching excursions to villages roundabout. In that way these young men got an experience of preaching the Word which fitted them for the ministry at home, or, in many cases, prepared them to be effective servants of God out in the mission fields of China, India, or Africa.

Under God, I repeat, that fellowship was one of the greatest factors for good that God has enabled me to enter into.

You will remember that I said I was converted in a Wesleyan Methodist Sunday School. When I went up to Cambridge, I naturally fell into fellowship with those who were members of my own denomination, and I joined the Cambridge University Wesleyan Society. But that Society held its meetings on Sunday nights: there were social meetings, there were literary meetings, there were devotional meetings. But each Sunday night of the term one of the greatest evangelical preachers in England came up to Cambridge to preach to University men, with only one distinct and definite purpose in view, the leading of those men out into devotion to Jesus Christ, and real faith in Him as Lord. If I attended the Wesley Society meetings I was cutting myself off from fellowship with those who were trying to win men to the Lord. I was trying to win several of my fellow-students to the Lord, and I had to choose between fellowship with my denomination, or taking my part in the university life among the students, particularly in the direction of those evangelistic services on Sunday night. Therefore, without any conscious or deliberate effort on my part, I found my denominational associations waxing somewhat cold. I verily thought that I ought to put the salvation of souls, and the interest of my Saviour's kingdom, before social fellowship with those whom I knew;

and that, in itself, led in a direction which had a great influence in my later life.

When I went up to the university I took up the reading of law, with a view to preparing for a legal career. My father had definite plans and desires in that direction. Already a place had been made for me in a very good solicitor's office, and I began to read law with a view to taking up that work. But a break in health came, and I was down from university for two years. Later I went up again and took my degree.

During those Cambridge days I read John R. Mott's "Evangelization of the World in This Generation". John R. Mott came up to Cambridge in my day for a mission; as did also Charles Alexander, just for a week-end. Torrey and Alexander were in England for a mission at that time, but the heads of the religious movement in Cambridge decided that a mission on the old lines such as Torrey and Alexander carried on was not a wise and proper thing for Cambridge! And they were not invited to come. Moody came to Cambridge for a mission, and one of the greatest forces for evangelization of the world was the outcome of that mission; for there The Cambridge Seven—C. T. Studd and all the others—The Cambridge Seven consecrated their lives to foreign mission work. Studd and others went through the public schools of England bearing the message of the gospel, as it were, like a torch lifted high. But a few years later the leaders of the religious life in Cambridge would not welcome Dr. Torrey and Mr. Alexander. Mr. Alexander came up for one week-end, and I heard him there and had fellowship with him.

I joined the Student Volunteer Missionary Union whose basis was that you would go out as a foreign missionary if possible—not if you had nothing to keep you at home! But that you would make that the main ideal of your life, to go out if possible. China made a great appeal to me because of the somewhat stolid character of its people, and my most intimate college friend and I planned and prayed together with a definite determination to go out together to China if God should open the way. Though I had begun by reading law for a legal career, "I verily thought" that I must consecrate my life to the ministry of God's Word, which thing also I did. Later, after I had been ordained for two years, I filled in my papers for the China Inland Mission, and went up to the headquarters at Newington Green, London, to offer myself for work in China under the auspices of that mission. But God did not open the way. I verily thought that I ought to go; and, thank God, I was prepared to do so.

After taking my degree at Cambridge, and my plans for following up a course in law had been set aside, I engaged in educational work for two years. Then the call to the ministry reasserted itself, and I went to a Clergy Training College. You will remember that I said my denominational connections were getting somewhat cold. When I decided to give my life to the ministry of God's Word, the brother of my most intimate college friend wrote to me saying, "I am going to Wycliffe Hall, Oxford; why not come and join me there?" I knew at Cambridge that the men with whom I had heart-to-heart fellowship in the things of God, the men who were zealous in trying to win souls for God, the men who were ready to offer themselves for service in the mission field, nearly every one of them was a member of the Church of England; and when I thought of offering myself for the ministry, fellowship with these men was what appealed to me.

I wrote to Dr. Griffith Thomas, who was then in Switzerland on holiday, telling him about my position, about my denominational connection, and asking him whether he would accept me as a candidate in his Training College. I received a warm letter of welcome from him, and I went up as a Divinity student to Wycliffe College, Oxford. Never shall I forget, never shall I cease to thank God for the help and establishing in the faith which I received under the tuition of that great man of God. He was a giant in intellect; he had a wonderful capacity as a teacher; he lived a life which radiated the love and the glory of God. He was withal a humble, accessible, servant of God; and I thank God with all my heart that it was my privilege and lot to be trained for the ministry under such a man. I kept in touch with him through correspondence until his death. It may be of interest to you in Toronto, in view of his coming here, if I say that I left Wycliffe Hall, Oxford, for my ordination at the very time that Dr. Griffith Thomas left that college to come over to Wycliffe College, Toronto.

And now with regard to my ordination. Here my difficulties began. In the Church of England a man cannot be ordained to the ministry unless he has what is called a "title", that is, some definite call to a post, or place of work. I received my title, or offer of a post, under an evangelical vicar in the north of England, in Yorkshire. When I went to the bishop for the "Ember Days"—the days immediately preceding ordination—and which were spent in the bishop's palace, I met the first difficulty with regard to my ministry. Each one of the candidates had a personal interview with the bishop, and at my interview on the Saturday before I was ordained on Sunday, the Bishop of Wakefield argued with me for three hours over such things as the sacerdotal ministry, apostolic succession with grace of orders, and prayers for the dead. He tried to force that view of the ministry upon me. I felt, in loyalty to the Word of God, that I could not possibly accept it, and I argued with him for that three hours. He turned to me and said, "Fisher, this controversy must stop." "Well, my lord", I said, "I am very glad that I have had the courage of my convictions to tell you what I believe." He replied, "I am afraid I don't understand what you do believe; but let me tell you this, it is not good for any young man to have too fixed convictions"! If they had been "fixed" in his direction it would have been all right! But he ordained me the following morning in Wakefield Cathedral.

In this connection, it may be of interest for me to refer to a letter from Bishop Knox, to whose name I should like to pay tribute in this city where his sister's name is so highly honoured, and rightly so, in connection with her work at Havergal College. Bishop Knox has done more than any other man to bring about the overthrow of the new Prayer Book in England. He wrote a letter to the Archbishop of Canterbury which was published in The Times, and which raised the following question: he asked the Archbishop of Canterbury what would be the position of a man of definite Evangelical convictions who repudiated absolutely the sacerdotal view of the ministry, if he went and offered himself for ordination under a bishop who equally definitely thought that he was conferring the grace of orders of the sacerdotal ministry? Under the new Prayer Book that could happen. The old Evangelical position has not been overthrown, but the new sacerdotal position was to be legalized and made permissive. Therefore a man could offer himself as a definite Evangelical, repudiating

the sacerdotal ministry, but the bishop might insist that he was conferring the grace of orders and the capacity to serve as a sacrificing priest. Bishop Knox asked the Archbishop of Canterbury what the solution of that position would be. The Archbishop of Canterbury refused to give an answer! I answered it myself: I decided to come out of a church which was in that position.

Normally, after twelve months, one who has been ordained as a deacon passes forward to the full authority of the ministry in the Church of England, which we call "the order of the priesthood". Dr. Shields referred this morning to the necessity of a rescue mission for fallen words. He could not have a better illustration or example of the need of such a mission than that word. Etymologically and historically, the word "priesthood" means "Presbyterhood", the order of the presbyter in the church. But a compromise was made at the Reformation, and they did not insist on putting in the word Presbyter there. Now all that is claimed for the ministry in the Roman Church under the Roman priesthood has been claimed by the Anglo-Catholics under the priesthood of the Church of England; and they have been able to justify themselves falsely under a word which has degenerated and lost its original meaning.

After I had been ordained for twelve months as a deacon, I went up again to the bishop's palace at Wakefield. I said to my vicar before I went, "Do not tell the congregation on Sunday that I am being ordained to the priesthood, because I have two difficulties with regard to the thirty-nine Articles, and unless I can see my way through these two difficulties I shall not be ordained priest on Sunday." It was a matter of some consequence: it meant sacrificing my place in that parish; it meant sacrificing my ministry in the church; it meant sacrificing the whole plan and prospect of my life. But I was prepared to sacrifice these things rather than dishonour my conscience and sacrifice my sense of divine truth. I verily thought I ought to do that—and I did it.

But God showed me, as a result of prayer and closer study of His Word, that what had been insuperable difficulties had a very definite explanation; and I was able to go forward for ordination. I was ordained to the priesthood in Wakefield Cathedral by the bishop, in September, 1911.

It is not for me to speak about my ministry. If there is anything worthy of record, "let another speak my praise." Suffice it to say that God blessed my ministry in every church where I served, to the saving of souls. He gave me favour in the eyes of some of the great evangelical stalwarts in the Church of England, and I am proud to number among my most intimate and dear friends a goodly number of clergy in the Church of England in the Old Land at this present moment.

While I was a perfectly loyal Church of England minister, I took a part in the wider work of the whole church, and particularly in those great inter-denominational movements, conferences, Bible schools, and conventions. I have also preached, since my ordination as a Church of England minister, in Brethren Meeting Houses, in Salvation Army Halls, in Wesleyan Methodist, Primitive Methodist, United Methodist, Wesleyan Reformed Methodist, Congregational—and even Baptist, churches. In the parish which I have just left in England the Baptist minister did me the honour of asking me to preach his Church Anniversary Sermons; and in my previous parish of Old Hill, England, when the Wesleyan Methodists were having a revival mission, and

the missionary was called away on some very important business, the officers of that church came and waited upon me, the vicar of the parish, and asked me whether I would conduct the mission until the missionary came back—and I did so. I verily thought that my ministry was wider than the ministry of my denomination, and I acted accordingly.

But while I had had many encouragements in my ministry, certain real difficulties began to arise.

First of all, that of indiscriminate infant baptism. The church of England is an established church, and at the Reformation the church and state were one and the same thing. It had two aspects: one, the civil; the other, the religious, side; but the King of England is the head of the Church of England as much as he is of the civil government. Because the church and state were one and the same thing at the Reformation, and the organization of the Church of England divided the whole country up into parishes, there developed a recognition of the fact—or, rather, of the supposed fact—that everybody in England was a member of the Church of England. The people in the parishes brought their children for baptism whether they attended the parish church or not, or had any interest in the things connected with the church. In practice it worked out thus, as I said to some of my friends in England when I told them what I was doing with regard to accepting the Baptist position—I said, "It is my deliberate judgment that eighty per cent of the baptisms that I have taken in my ministry have been either purely formal or definitely superstitious."

Then another difficulty was that of the comprehensiveness of the Church of England. Ever since the Reformation there have been three distinct parties in the Church of England: the High Church party, the Broad Church, and the Low Church; which have developed in these days into the Anglo-Catholic party, the Modernist party, and the Evangelical party. There are Central Funds, and Diocesan Funds, which are administered for the common life of the church. How could I, a definite Evangelical clergyman, believing whole-heartedly in the Fundamentalist position, and the complete authority of God's Word, pay into Central Funds which were administered indiscriminately for the support of Anglo-Catholics, Modernists, and all sorts and conditions of parishes. But in the last three years compulsory contributions to some of these funds have come into effect by act of Parliament, and therefore what I could do perfectly legitimately a little while before, in the way of non-co-operation, began to be impossible, because I was compelled by law to contribute to funds which I could not conscientiously support.

Then there was a standardization of outlook which began to be very, very strong in its insistence. The bishops always put into positions of power and office those men who were prepared to accept their policy; and men of my type had no position of authority or power in the diocese, because we were not co-operating in Diocesan Funds and in the work of the diocese from that point of view. Therefore every one who wanted to get preferment, and to stand well with his bishop and chief officers, accepted that policy, and looked with contempt on those of us who were not prepared to bow the knee to Baal. The pressure became very strong indeed, and we were isolated and ostracised and ridiculed by those who were prepared to set aside principle, and to accept the line of policy of pleasing their bishops and of getting preferment, rather than being loyal to the Word of God.

The position was such that for several years past I have not dared to recommend any young man to go forward for the ministry of the Church of England, for unless God gave him an iron will, and a determination such as few men in these days seem to have got, he would not be able to stand—or withstand—the pressure which the church authorities would bring upon him to make him accept their policies.

Then the Prayer Book Revision proposals came forward, and these proposals were more or less representative of the general policy of the church. There was an attempt to conciliate the Anglo-Catholics on the one hand, and to comprehend the Modernists on the other hand. Some of you may not know that the first Reformed Prayer Book, that of 1549, which Cranmer put forth as a definite offset against the teaching of Rome, bringing the Church of England into line with the great Reformation movement on the continent of Europe, was a failure. Bishop Gardiner of Winchester challenged Cranmer with regard to his Communion Service in the Prayer Book, saying, "I find in it everything that is necessary for a valid celebration of the mass." Cranmer replied, "If so, then we will make it more fully perfect", and he went forward to the revision of 1552. In that revision of 1552 certain things were definitely and deliberately cut out of the prayer book which he himself had compiled and issued in 1549; namely the word "altar";—and the very altar itself. All the stone altars were ordered to be removed, and a table of wood put in their place; and because there was no altar in the Church of England, the mass vestments, which are the vestments of a sacrificing priest who must sacrifice on an altar, the mass vestments were also cut out and forbidden. Prayers for the dead were removed from the prayer book, and the words were added in the "prayer for the church militant," "Let us pray for the whole of Christ's church, *militant here in earth*", not with regard to those who have passed over. These words were deliberately added in order to show that there was no place for prayers for the dead in a Reformed Church.

I must not stay to explain the epiclesis, the calling down of the Holy Spirit on the elements; and the anamnesis, the offering of a memorial before God as a sacrifice. These were definitely cut out, and the canon of the Communion Service was broken up in such a way as to make it utterly impossible to reconcile it with any idea of a sacerdotal ministry, or the offering of the sacrifice of the mass. And last, and greatest of all, reservation of the elements, of the bread and wine which has been consecrated, was absolutely forbidden. All these things were swept out at one stroke by Cranmer, that great stalwart of the Reformation, when he said, "We will make the book more fully perfect". Those were his words.

Every one of those things which I have mentioned were definitely and deliberately reintroduced into the New Prayer Book proposals of 1927!

But there was another side to that revision of the Prayer Book of last year: that was the Modernistic side. One great scholar at Oxford said there were twenty-two distinct gains for the Modernists: the names of Adam and Eve were cut out of the marriage service, because the Modernist does not believe that Adam and Eve ever existed; and the names of the patriarchs were cut out of other services, because the Modernist does not believe those individuals were historical personages. But chief of all in this Modernistic direction, the question to the deacon at his ordination to

the ministry was altered in order to give a loophole for a Modernist to enter the ministry of the Church of England without perjuring his conscience.

That was the position which came forward in those Prayer Book proposals which were made known at the beginning of February of last year. The following Sunday in my parish at Harborne, England, I made a declaration that if those Prayer Book Revision proposals became law, I would sever my connection with the Church of England, and cease to exercise my ministry in it.* I have a wife and three young children; I had no private means; it meant my sacrificing that position which I had gained through my ministry there. But in loyalty to my Lord I felt I ought to do certain things, "which also I did".

What happened? I have had, since then, such an exhilaration of spirit, such a joy in the Lord, such a freedom from all fear of men, of criticism, of opposition, of anonymous letters—whatever they be, thank God, I care for none of them. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of"; "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." There came a consciousness of liberty, of guidance, of equipment, of wisdom to meet problems, of fellowship with Christ, which enabled me to understand what my Lord meant when He said, "I am come that they might have life, and that they might have it more abundantly." Some of my friends have written to express their pity and their sympathy! I replied to one in this way: "My friend, I feel like a man who has taken a header into the pool, and got all his blood tingling at once. I pity you poor fellows who are sitting on the bank and putting your toe in to see whether it is cold"! God said, "Them that honour me, I will honour"; and never once, not even for a moment, have I questioned the wisdom of making that declaration, or wished I had not made it.

Now I will turn aside for a moment from the historical account of my pilgrimage to deal with what is, after all, the most salient feature of my position here to-night, what you have witnessed in my going down into the water to be immersed. Dr. Shields arrived home only yesterday, and he and I have not discussed, even in one word, my message of to-night, and what I am saying was prepared before he came back. There has been neither collusion nor collaboration,—if necessary, the notes which were written out before he came back can be brought forward in proof of my statement. I said earlier that I did not see how the Reformation could have been brought about—or, rather, I passed over it, although I had it in my notes—I did not see how the Reformation could have been brought about in England without the union of church and state, because the Pope of Rome, who was then a great temporal monarch, sent the Armada against England to bring England back into subjection to the papacy; and if the Church of England had not been in absolutely close union and alliance with the state in England, I believe that the Church of England would have been brought back again under the power of the Church of Rome. But be that as it may, Cranmer and others of those great Reformation scholars, brought over from the darkness of Rome certain dangerous errors into the Reformed Church, of which the union of church and state was one. The King of England is equally the head of both Church and State; and as he is a constitutional monarch, and only acts through Parliament, controls the Church of England. Every thing that the

* The statement referred to will be found reproduced in full on page 15.

Church of England decides, or attempts to decide, with regard to its policy, has to be submitted to the Parliament of England. In the House of Commons, as in the House of Lords, there are Roman Catholics, denominationalists of all kinds, some avowed atheists, one Mohammedan I think, and all sorts and conditions of men; and they have a right to speak and to vote with regard to what is the declared policy of the Church. That is a position which no Baptist, if Dr. Shields is right, would accept for one moment. And I have been a good Baptist all my life, according to that position at any rate, because it was something that I never accepted, or could accept.

In proof of that statement, let me say that when the Church of England had spoken through its House of Bishops, through its House of Clergy, and through its House of Laity, and then through all three Houses in combined session in the National Assembly last July, and each House by overwhelming majority, and then the three Houses by overwhelming majority when sitting together, had voted in favour of the new Prayer Book, I could neither act against that decision, nor pray against that decision; and I felt in my own heart that it would be better for the Prayer Book measure to go through. "Ephraim is joined to idols; let him alone."

But when the Prayer Book Measure was rejected by the House of Commons, many of my friends expected me to cancel my acceptance of Dr. Shields' offer, and to stay. A friend in Canada wired Dr. Shields, asking him to release me. If I had done that, it would have been proved that my acceptance of the Baptist position was a matter of convenience. I had declared that I would come out of the Church of England if the Prayer Book Measure passed; but I accepted Dr. Shields' invitation, and, with it, the acceptance of the Baptist position, before the Prayer Book Measure came before Parliament. And the fact that I have stood by my decision when I could have found a good excuse for withdrawing from it, should be proof to any open-minded person that the position I take is one of conviction and not of expediency.

May I say one word about an incident which was reported, I understand, in your press a few weeks ago, about the Bishop of Birmingham. "Did not we hear", someone may say, "about your coming to Canada being cancelled, and that you might stay in England?" I do not know what the press reported, I have not seen it. I have got so far, my friends, that I do not care much what the press says. I do not trouble usually to read what the press writes about me. But the policy which I referred to about standardization of the clergy is a very interesting illustration in this case. I went to say farewell to my Bishop, and after we had had a very genial talk, and he had paid some fairly high compliments to me and my work, he said, "Well, Fisher, is that all you have to speak about?" I said, "Yes, my lord." "Well," he said, "I have something to say to you. I have made up my mind that I will not institute any one to succeed you at St. John's, Harborne, unless he promises to co-operate in the work of the diocese." I said, "My lord, you know that means controversy." "Well", he said; "if they bring an action against me to compel me, I shall not defend myself in court; and if they press it, all they can do is to put me in prison for contempt of court. But you know, Fisher, anyone who attempts to do that will only wreck the cause he has at heart." There the Bishop of Birmingham was going to sit in his position of authority and compel someone to fight him in order to obtain his

rights. He said that, I firmly believe, because he thought the Prayer Book Measure would pass Parliament; and I determined upon a certain course of action, in order to meet him, because I too, was convinced that the Prayer Book Measure would pass Parliament. But when the Prayer Book Measure was thrown out, the position which I had decided to take, and the threat which the Bishop of Birmingham made, both fell to the ground, and therefore I was free to take up the invitation which Dr. Shields had given me.

I have not explained what my policy was; that is of no interest now, because the Bill has not passed. All that I do is just to refer to it, so that no one can say I deliberately shirked it; and to add, that in that incident I have nothing either to be afraid or ashamed of. If I were confronted by similar circumstances I would act in the same way again.

But someone may say, "Do you not repudiate your baptism as an infant in taking up the Baptist position?" I did not do anything then; I have no knowledge of any position that I took up, so I am not repudiating anything I did! As a matter of fact, I do not know that I was baptized, apart from witnesses,—only one of whom, I think, may be alive to-day,—and documentary evidence. But the New Testament consistently makes baptism a sequel to confession of faith, and as I have never previously honoured the authority of Holy Scripture in that matter, I have done so to-night. Another may say, "Have you not been a Christian for years?" Yes, thank God, I have. But did not our Lord, in connection with the baptism of John, say, "Thus it becometh us to fulfil all righteousness"? If he, my Lord and Master, the Son of man, representative Man, submitted to the ordinance of baptism because, as man, He was prepared in all things to be made like unto His brethren, why should not I for righteousness' sake submit to this scriptural ordinance according to the command of my Lord, and the example of the apostles? But again, "Have you not received the Holy Ghost already? Therefore, as you have already received the real seal of divine sonship, why do you trouble about any external ordinance?" In loyalty to the mind of God as revealed in the Holy Scriptures, I would say, that is a false suggestion. Did not Peter say in reference to the household of Cornelius, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And they were forthwith baptized after they had received the Holy Ghost. The supreme question in this matter is, What saith the Scripture? The passage quoted leaves no ground for misunderstanding under that head at any rate.

But there is one further point to which I feel constrained to refer. Even though I may expose myself to criticism for so doing, and may be charged with condemning the position of others from whom I have separated, I do not shrink from this statement. My brethren, because actions speak louder than words, what you have witnessed in my going down into the water to be baptized, has already spoken louder than any words of mine can do. As to what is my real conviction in this matter, I could well leave the matter at that point to speak for itself; but some critical person may say that I was silent because I had nothing to say, and could not really justify my action. Please God, I shall never be willing to take any position which I cannot justify to my own mind, or which I should be ashamed to attempt to justify in the eyes of the whole world.

The Protestant faith has said there are two sacraments: the sacrament of baptism, and that of the Lord's Supper. These sacraments are symbols or pictures, they are objective demonstrations of something which is really in the realm of the Spirit. As the Church of England defines them, "They are outward and visible signs of an inward and spiritual grace." In administration of the Lord's Supper, when I have taken the bread and the wine, and referred to the bread as a symbol of the broken body of Him Who said, "I am the bread of life"; and when I have taken the cup in memory of Him Who said, "This cup is the new covenant in my blood", it was easy to make those people to whom I ministered, realize by those pictures or representations, that they were partakers of the life of Him Who gave Himself for them when He died on the cross, and that they were partakers of that redeeming blood which was shed on Calvary for the sins of the whole world. If you want to understand the meaning of the Lord's Supper, and the representation given by that sacrament, read what God commanded the children of Israel to do in connection with the commemoration of the Passover. They went through the whole thing in detail, reproducing what happened on that Passover night in Egypt. Thus every time I administered the sacrament of the Lord's Supper, I reminded the people and set forth by visible signs what my Lord Himself did when He gave Himself on the cross for our redemption. "For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

But there is another sacrament, that of baptism. And that sacrament speaks as by a picture, through symbols, illustrating what happened. At any rate, the administration of that sacrament by infant baptism utterly robs the child of any objective understanding of what it signifies, because it is done in unconscious infancy. But further, it is a symbol: it is expressive of the fact that there is an inward and spiritual reality connected with what is signified externally; and when the individual goes down into the water for baptism, he is buried with Christ through baptism into death, into His death; he is united with Christ through baptism into the death which He died on the cross of Calvary. Because Christ died, He was buried, and He was buried in proof that He was dead; and the sinner who is associated with Christ in His death, should likewise be buried with Him. And so this sacrament which you have seen, this ordinance of baptism to which I have submitted, is the answer of a good conscience toward God, that spoke as a symbol, as a picture, of what baptism consistently and scripturally means,—a union with Christ in His death and burial, and the coming up again to walk with Him in newness of life. It is a symbol, and how in the world people can stress the significance of one sacrament by its symbolism, and leave the symbolism of the other sacrament out of account, I, as a man with a somewhat logical mind which refuses to work in water-tight compartments, cannot understand; and I have now taken a position which is the only one that fully satisfies my mind. It will be easier for me in future to reckon myself dead unto sin as I think of this public witness of death which has been enacted as a symbol, or parable, before this great audience in Jarvis Street Baptist Church to-night, as I begin my ministry in this new land.

And now to take up the story of my pilgrimage again. Some kind friend in England suggested a holiday trip to Canada, and I came over here and preached in many of the leading evangelical churches of Canada. I would thank

publicly, here and now, those clergy who opened their churches, and the people in those churches who thanked me for the ministry of the Word of God in those churches. I shall preach nothing fundamentally different, please God, from the pulpit of Jarvis Street Church, Toronto, from what I preached in those Evangelical churches throughout Canada; and those who said that my ministry was acceptable then, may find it somewhat difficult to condemn it now!

When I was in Canada I was a guest in the home of a very dear friend, in Winnipeg, and as I left Winnipeg he came down to the station to see my wife and myself off. As we were getting on the train he said, "Mr. Fisher, there is something to while away an hour or two on the train", and he gave me a bundle of papers. He said, "There is the Literary Digest, something else, and a couple of sermons by Dr. Shields." He was an *Anglican*, let me tell you! Well, I did not know Dr. Shields then as well as I do now, or I might have read his sermons! I did not look at them (laughter). But the name was brought to my mind. I had stayed a week in Toronto on my way out West and had not heard anything at all about him. But now I said to myself, "Oh, Dr. Shields lives in Toronto, why not have a talk with him? He is putting up a fight, and I am putting up a fight—or trying to do so—on the other side." I thought we might be able to compare notes and possibly help one another. I rang him up on the telephone, and afterward came to see him. We talked together, we prayed together, we had fellowship together; and he asked me to preach at his open air meeting. I did so. Then he expressed the wish that I were a Baptist, and could come and join him in the work of the Baptist Bible Union Movement. Every word that was said in conversation with Dr. Shields, and every word that has passed in correspondence between us, could be given the fullest light of publicity, and Dr. Shields' name and honour would gain considerably thereby, and the great cause for which he stands would be demonstrated to have as its leader a man who is seeking only the honour and glory of God in the work that he is attempting to do in connection with that movement.

When Dr. Shields asked me to come and join him in the great battle for the Book in connection with the work of the Baptist Bible Union, I said, "I have been a perfectly loyal Anglican, and I cannot change my views for the sake of position". But the conviction grew upon my heart that this thing was of God. In fact, I could not get away from it; the more I prayed about it, the more definite it became.

With regard to the Baptist position: I opened my heart before God, and asked Him to guide me. I have not read a single book to convince me of the Baptist position—I have had no time to do so since Dr. Shields asked me to join him. The only book I have tried to read—and I read a good portion of it—was given me by a friend who told me that it would convince me that the Baptist position was impossible! My one desire was to know the mind of God, and to do His will.

What I said before with regard to my ministry will already have led some of you to see, with regard to baptism and the Lord's Supper, that I am following a perfectly logical and consistent course, that I was forced to that position by my experiences and by my loyalty to the Word of God.

But when the Prayer Book Measure was thrown out, many of my friends could not understand why I did not remain in my post in England. May I say publicly that if the Prayer Book Revision Measure had never come for-

ward, I should have been driven—in a few short years at the most, to take my position outside the Church of England for the reasons that I have given. That is why I am here to-night, grateful to Dr. Shields for his right hand of fellowship and confidence—a confidence stretching almost beyond the bounds of reason. Yet I believe it was a matter of faith, yes, it was nothing less which let him to extend to me, a man almost unknown to him, unknown on this side of the water, belonging to another denomination—it was almost, nay, entirely beyond the bounds of reason for him to extend that invitation, and to honour me with such a confidence. The honour of co-operating with him in this responsible work of occupying the pulpit of Jarvis Street Church for weeks at a time in his absence, of entering into a fellowship of the ministry in the great Baptist Bible Union movement of North America—these and other things will always stand out in my mind as characteristic of a great venture of faith which Dr. Shields dared to make. Whether he will be justified, the future alone can tell. But I would like here publicly to thank Dr. Shields for the confidence that he has reposed in me, and also to thank you for the very warm welcome that I have already been made conscious of in this new venture. Also, and above all, I would thank God “Who enabled me,”—and I trust will further enable me,—“putting me into the ministry,” and for the glorious opportunity of preaching the gospel, and helping in the things concerning our Saviour’s kingdom. In the words of our General Thanksgiving, “we would thank Him not only with our lips but in our lives, by giving of ourselves to His service, and by walking before Him in holiness and righteousness all our days.”

But there is something more than what I have already said, involved in my standing here to-night. Someone has said that the Living Word and the Written Word stand or fall together. But Jesus Christ is the Lord of Glory, Jehovah Jesus. He Who stooped from heaven has been highly exalted, and God has given Him a name that is above every name. He is alive for ever more; He has been demonstrated to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead; all power has been given unto Him, and one day every knee shall bow to Him, and every tongue shall confess that Jesus Christ is Lord to the glory of the Father. He cannot,—He never will fall.

And what is true of the Living Word is equally true of the Written Word. The Word of our God shall stand for ever; “being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever”; for Jesus Christ said, “Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled”. The sword of the Spirit—and the Spirit is eternal, is God—the eternal Spirit must have an eternally well-made sword. As David said about Goliath’s sword, “There is none like that; give it me”, so we can say of the Bible: it is perfect, complete, made of rustless steel, utterly unbreakable, and ready for every emergency, and in the hands of the Spirit-taught believer will bring God’s cause to victory, whatever happens. No, my friends, unless the Bible itself is misleading, what is said of the Word of God applies to the Written Word equally with the Living Word: they do not stand or fall together—they stand together, and will do so throughout eternity.

I am not going to try to argue the point. Jesus Christ to me is God. He has done for me, He has been to me,

He is now to me, what none other but God can do or be. I have had a similar experience with the Word of God; it has spoken to me with the voice of God, it has spoken through my lips to others with the voice of God; it has brought life to my soul, it has brought life through my lips to other souls. But life comes from God, and therefore the Living Word and the Written Word are so closely united and bound up together in my experience that I cannot separate them. Nor can I allow one to be treated in a different way from what the other is treated. Just as the Father and the Son are one, and He who honoureth not the Son honoureth not the Father Who sent Him, so also the Living Word and the Written Word are one. Anyone who does dishonour to the Written Word, equally, and *ipso facto*, does dishonour to the Lord of Glory, the Son of God Who was the Word of God sent down from heaven.

“Whoso hath felt the Spirit of the highest,
Cannot confound, or doubt Him, or deny;

Yea with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I”!

I have been reading lately something of the Annals of the Disruption in Scotland, and the watchword of those great men of God, those heroes of faith in Scotland, was “The crown rights of the Lord Jesus.” It was their grand rally cry, “The crown rights of the Lord Jesus”; and they were prepared to uphold at all costs the honour of their Lord and Master. And it is because I feel that the attitude of biblical critics and Modernists toward the Written Word of God is an attack upon the Crown Rights of the Lord Jesus, that I come to take my stand shoulder to shoulder with Dr. Shields in his great fight to maintain the full and final and supreme authority of God’s Written Word. I verily thought I ought to do this—and I did it; and by God’s grace I will carry the work through.

But in closing, I am a preacher of God’s Word, and though I have felt justified in speaking as I have done here on my first Sunday night in Canada to begin my ministry, yet I would not feel justified in letting an occasion like this go by without definitely, and of set purpose, doing the work for which I was ordained, namely, preaching the Word of God, the gospel which the Old Testament foretells in type and prophecy, and which Jesus Christ made possible when He became the Lamb of God to take away the sins of the world. Dr. Dale, the great preacher and teacher of my home town in England said, “Jesus Christ came not so much to preach the gospel, as that there might be a gospel to preach.” There was no gospel until He had died, and the disciples did not know it until the Holy Spirit came and took of the things of Christ and revealed them unto them,—that gospel which they preached, as witness St. Paul, who said, “I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures”. Paul knew what this gospel was; wherever he went, he preached the same thing: “God forbid that I should glory save in the cross of our Lord Jesus Christ.” To the Galatians he said, “I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” I think, my friends, Paul knew what the gospel was. He said Jesus Christ had given it to him—he did not get it from anyone else.

The critics say that Paul was wrong, but they also say that Jesus Christ was wrong. I would much prefer to believe that Jesus Christ was right, and that what He told Paul was the gospel was right; and also that Paul understood Him. According to Renan, the great French atheist, that gospel which Paul preached "brought Paradise out of the Hell of Rome." And wherever it is preached, it is doing the same thing to-day. It is the gospel of the grace of God, and is the power of God unto salvation. The gospel can be summed up in one word, "He died on account of our sins, and was raised on account of our justification"; "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Oh, the wonder of it, the glory of it, the grace of it, that the infinite Lord of Glory came into our human lives in order to die for man's redemption! He "bore our sins in His own body on the tree". If that is not true, it is the biggest lie that this world has ever heard. But it is true, my friends. It is just as true to-day as when the Apostle Peter preached on the day of Pentecost and three thousand souls were born again. It is just as true to-day as when Wesley and Whitfield moved England, and thousands of souls were saved. And it is the power of God unto salvation here in this church to-night. If I did not believe it, I would not be here.

My friends, my unsaved friends, do you believe what God's Word says about Christ dying for our sins?—

"Oh, why was He there as the Bearer of sin
If on Jesus my guilt was not laid?"

In my home parish I used to use a decision card. Unfortunately I have left it at home in my room. I was just going to produce it, and I felt in my pocket only to discover that my pocket-book was not there, but the decision card was worded as follows: "I take Thee now, Lord Jesus, to be my loving Saviour and Redeemer. I acknowledge that Thou didst take my place on Calvary, and I surrender myself fully to Thee, withholding nothing. From henceforth, realizing that I have been bought with such a price, I want to live for Thee. I believe that Thou wilt help me, and bring me to glory." At the bottom of that card there is a place for the name and address, and then underneath a perforated portion, also for name and address, to be signed by the person who takes that decision card, and the perforated portion to be torn off and returned to me or to one of the workers. On my last Sunday night in my home parish three weeks ago to-night, on the first Sunday night in this new year, January first, I had a big congregation, and I gave a faithful message. It was my last word to them. I used these decision cards, and a number of them were taken. On the following Tuesday morning I got a card returned to me through the post with the name and address plainly written. I do not know why I turned it over—I have never seen anything written on the back of any of the others—but somehow or another I turned it over, and on the back of it was written, "That soul to whom you were speaking on Sunday night was me. I think I shall spend the rest of my life thanking God for Mr. Fisher."

That was written by a real young "blood," a young fellow with a motor bike, plus fours—and all that sort of thing. When I showed it to the best Christian worker that it has ever been my privilege to know (I hope you have a great many better workers here in Jarvis Street, but I have yet to find one. I hope I shall find a great many, because they are a tremendous asset to any church) when I showed him

that card he said, "Mr. Fisher, it was well worth your while coming to Harborne for two years for that soul."

"I verily thought I ought to do many things." I have lived before God in all good conscience to this day, and God, Who knows my heart, knows that I stand before this audience with a good conscience to-night. And I would ask every individual soul here, Can you look up into the face of God and say the same thing? Or has God spoken to you by His Spirit, and shown you what you ought to do? If so, will you not do it? What I have done, *I verily thought I ought to do—and I did it.* Every blessing and joy that has come into my life, have come through obeying the revealed will of God as He has made it plain.

A young man was just on the point of being taken out for execution for murder at Launceston in Tasmania. On the morning on which he was executed he told the prison chaplain this story: "Six weeks ago I was walking up the hills outside of Launceston" or Hobart, I forget which—"making my way back home one Saturday night to the little hut that I shared with another man. As I was walking along that road an audible voice said to me, 'Son, give me thine heart.' I turned round to see who was speaking, but there was no one there, and I went on. When I had gone a few paces the voice came again, 'Son, give me thine heart', and I turned again to see. But there was no one there. As I walked on the voice came again, and I realized that God was speaking to me. I said, 'No, I am not ready yet; I am going to do so-and-so, and then I will consider it.' I went on down the road and made my way to the hut that I was sharing with my friend. He did not expect me back, he thought I would be away longer; and as I opened the door he was counting up all his hoarded savings. I saw the coins, and like a flash I said, I will have them; and I murdered my friend to get them." That young man hanged within an hour or two from the time he told that story to the chaplain.

My friends, when God speaks,—

"Tis not to reason why,
Tis not to make reply,
Tis but to do or die."

May God bless this testimony to the saving of many souls, Amen.

THE EDITOR'S WESTERN TOUR.

The Jarvis Street Church year ends March 31st, only about two months hence, and for this, among many other reasons, the Pastor is reluctant to go away from home, but Des Moines University's need of money is so urgent that something must be done. We believe many of our brethren are doing their best in various States, and we propose to do what we can toward raising fifty thousand dollars which we must have by April 1st. Among our readers there are many who have repeatedly said as they have read of Des Moines University, "I must send a contribution to that institution". They have intended to do so, but have postponed their action to another time. Will not readers who can do so immediately send a contribution to the Secretary-Treasurer, Des Moines University, Des Moines, Iowa. Last week the Editor spoke once in Sandusky, Ohio, in the First Baptist Church, once in Cedar Avenue, Cleveland, Ohio, and three times in Immanuel Baptist Church, Toledo. The Pastors of these churches, Rev. Mr. Stoll, Rev. Mr. Callaway, and Rev. Earl Griffith, were most gracious hosts, and did everything to further the interests of the cause we were representing. As a result of these meetings on these four days, we secured about one thousand dollars for the University. We ask our readers earnestly to pray that God may open the heart and hand of some of his wealthy stewards to come to our help with liberal gifts to Des Moines University.

Coals for the Altar Fire

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

Sunday, January 29th.

The Message of the Cross— 1 Corinthians ii:1-12.

When it pleased God to reveal the cross of Christ in Paul, from that day the cross of Christ was Paul's special, peculiar, and exclusive Gospel. The cross of Christ is "my gospel," Paul proudly and constantly claims, in the face of all comers. The cross of Christ, he declares, is the one and the only Gospel that he preaches, that he always preaches. The cross of Christ was profitable to Paul for doctrine, for reproof, for correction, and for instruction in righteousness; and nothing else was of any real interest or any real profit to Paul. The cross of Christ was the alpha and the omega, the beginning, and the middle, and the end, of all Paul's preaching. Paul drew all his doctrines, and all his instructions, and all his reproofs, out of the cross of Christ. He drew his profound and poignant doctrines of the sinfulness of sin, and the consequent misery of man, out of the cross of Christ. He drew his incomparably magnificent doctrines of the grace of God and the love of Christ out of the cross of Christ; those doctrines of his in the preaching of which he bursts out into such rapturous doxologies.

Alexander Whyte, D.D.

Monday, January 30th.

The Attraction of the Cross— John xii:20-33.

Whence this attractiveness? It is the force of love; for Jesus Christ is incarnate love. In him you see one who divested himself of all his glory, that he might save the guilty—who came upon earth, not seeking wealth and fame, but simply seeking to do good by saving men—who, having laid aside his honour and his glory, at last laid aside his life, and all for love; for love which met a sad return; for love which has, however, saved its objects with a great salvation. One of the school-men says that whenever we know that another person loves us, we cannot help giving back a measure of love in return; and I believe that the statement is true. Certainly, such love as the love of Christ, when it is told out simply, and men can understand it, is certain to excite an interest, to win a degree of attention, and so to lead up to better things. Full often this love proves its power over observers by transforming them from enemies into friends; and, though they at first despised the Redeemer, his love compels them at length to believe and to adore. If I were asked the secret of the attractive power of the crucified Saviour, I should answer that it is invincible love. The only crime that ever could be laid to Jesus' charge was that of which the poet sings—"found guilty of excess of love"—loving beyond all reason, and beyond all bound—loving as none ever loved before; so that if all the rivers of human love did run together they could not fill such another ocean of love as was in the heart of Jesus the Saviour. This it is—this unique, unrivalled love—which draws men to Jesus. The pierced heart of Christ is a loadstone to draw all other hearts.

C. H. Spurgeon.

Tuesday, January 31st.

Falling towards the Cross— Luke xxiii:32-47.

The late Mr. S. H. Hadley, of the New York Water Street Mission, once thus described in my hearing the manner of his conversion. He said that one day after a long debauch, and with several indictments for crime threatening him, he found himself sitting on the top of a liquor barrel in a saloon. In his dazed condition he fell into a mood almost of despair. All at once, however, there came floating to his brain a remembrance of the Cross of Calvary, and the Saviour who hung upon it. He felt strangely roused to try and go to that cross. Suiting his action to his materialized thought he climbed down from the barrel to "go" as he said "to the cross". But as he did so, he fell headlong to the floor. "But," said Mr. Hadley "I fell toward the cross, and Jesus picked me up. Glory to his name." Hadley's account of his falling and then rising again had the whole philosophy of salvation in it. It is ever so, though the form of the work may variously ex-

press itself. In our helplessness and despair we fall, as it were, into death. But at that point the resurrection power lays hold of us, and we are surprisingly saved, saved as we never supposed we should be.

Henry C. Mabie, D.D.

Wednesday, February 1st.

Crucified on the Cross— Galatians ii:15-21.

The Cross of Christ is the judgment-seat of sin. "I am crucified with Christ." Sin has been judged and condemned and expiated there in the person of Jesus Christ; but we are identified with Christ in the Cross, it is our Cross as truly as His. It is our death as well as His; we have died, and are dead with Him. Sin pursues us up to the Cross, demanding its wages, even death; but from thence we can say, without fear of contradiction, We have died in the person of the Substitute, and the claim is at once disallowed. Justice pursues us up to the Cross, demanding vindication, but "It is finished" effectually and for ever silences it. The Cross disposes once for all of legality, because the Cross is the law fulfilled, and the Crucified is the law-fulfiller. "I am crucified" is no more momentary endorsement, but a permanent fact.

The Cross of Christ is the coronation stone where self is disposed, and Christ enthroned. "Nevertheless I live; yet not I, but Christ liveth in me". The crucifixion of self with Christ took place on the Cross. This exterminates legalism at a blow; self is exchanged for Christ.

Rev. Charles A. Fox.

Thursday, February 2nd.

Bearing the Cross— Mark xv:16-28.

To this day, the greatest service to be done for Christ is to carry His cross. It is a great service to Jesus to preach His Gospel, if a man so preach in the power of the Holy Ghost that men shall see Jesus, and be drawn to Him. It is a comely service to care for His poor, and lift their burdens from them. It is a thing most beautiful to visit His sick, and to comfort His sorrowing. It is the service of a noble spirit to endow His cause with costly and self-sacrificing gifts. I would not speak lightly of these services. Jesus needs them all. But none of these match in greatness, in power, and in blessing, the bearing of His cross. For to bear the cross of Jesus is to do for Him, in the eyes of men, what He now no longer can do for Himself, to suffer, when need requires, for the sake of truth; to sacrifice all else at the call of duty for the love of God; to care, beyond all other things, for God's service, and God's glory. To bear the cross of Christ is to give up one's own will for Christ's sake, to accept His lot with meekness, to bear His burden without complaint. To bear the cross of Christ is to have our heart burdened and grieved by the sin of men, and to bear suffering, and shame for His sake.

Rev. W. M. Clow, B.D.

Friday, February 3rd.

The Succession of the Cross— Colossians i:20-29.

To be, therefore, in the sacrificial succession, our sympathy must be a passion, our intercession must be a groaning, our beneficence must be a sacrifice, and our service must be a martyrdom. In everything there must be the shedding of blood. How can we attain unto it? What is the secret of the sacrificial life? It is here. The men and the women who willingly and joyfully share the fellowship of Christ's sufferings are vividly conscious of the unspeakable reality of their own personal redemption. They never forgot the pit out of which they have been digged, and they never lose the remembrance of the grace that saved them. "He loved me, and gave Himself for me"; therefore, "I glory in tribulation!" "by the grace of God I am what I am"; therefore, "I will very gladly spend and be spent!" The insertion of the "therefore" is not illegitimate: it is the implied conjunction which reveals the secret of the sacrificial life. When Henry Martin reached the shores of India he made this entry in his journal, "I desire to burn out for my God," and at the end of the far-off

years the secret of his grand enthusiasm stood openly revealed. "Look at me," he said to those about him as he was dying—"Look at me, the vilest of sinners, but saved by grace! Amazing that I can be saved." It was that amazement, wondering all through his years, that made him such a fountain of sacrificial energy in the service of his Lord.

J. H. Jowett, M.A.

Saturday, February 4th.

Glorying in the Cross—

Galatians vi:7-18.

Brethren, notice that Paul does not here say that he gloried in Christ, though he did so with all his heart; but he declares that he gloried most in "the cross of our Lord Jesus Christ," which in the eyes of men was the very lowest and most inglorious part of the history of the Lord Jesus. He could have gloried in the incarnation: angels sang of it, wise men came from the East to behold it. Did not the new-born King awake the song from heaven of "Glory to God in the highest"? He might have gloried in the life of Christ: was there ever such another so benevolent and blameless? He might have gloried in the resurrection of Christ: it is the world's great hope concerning those that are asleep. He might have gloried in our Lord's ascension; for he "led captivity captive," and all his followers glory in his victory. He might have gloried in his Second Advent, and I doubt not that he did; for the Lord shall soon descend from heaven with a shout, with the voice of the archangel and the trump of God, to be admired in all them that believe. Yet the apostle selected beyond all these that centre of the Christian system, that point which is most assailed by its foes, that focus of the world's derision—the cross; and, putting all else somewhat into the shade, he exclaims, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Learn, then that the highest glory of our holy religion is the cross.

C. H. Spurgeon.

THE REV. CHARLES FISHER, M.A., IN JARVIS STREET.

Elsewhere we publish in this issue the great address delivered by Rev. Charles Fisher, late of Birmingham. As Mr. Fisher discloses so fully and satisfactorily his reasons for taking the Baptist position, we need not deal with that question here. It is the Editor's pleasure, however, to introduce Mr. Fisher to *Gospel Witness* readers.

From our first meeting with him we found Mr. Fisher to be a man of God. Of recent years while modernistically disposed gentlemen have been creeping in unawares, at ministerial and other meetings, one has often felt himself to be thrown with a company of politicians who say one thing and mean another, and whose private conversation seemed to have but little relation to their public conduct. It is therefore delightfully refreshing to meet a man who is absolutely straightforward and frank, whose character is as transparent as the day, and whose openly declared purpose gives the clearest possible indication of the direction of his aim. Mr. Fisher is a man of that sort. He goes straight to the mark always. We were interested in Mr. Fisher also as a fine specimen of one of Professor Marshall's "uneducated fools". Our readers may remember that Professor Marshall said to one of his students that any man believing in the historicity of the book of Jonah would, in England, be regarded as an uneducated fool. Mr. Fisher, having been graduated from both Cambridge and Oxford Universities, in Arts and Divinity respectively, and believing with a child-like faith in the historicity of that great Book, must have been, according to Professor Marshall's statement, somewhat of a curiosity in England! Our readers, however, will have ample opportunity in the coming weeks to judge of the accuracy of Professor Marshall's estimate.

It will interest many to have some particulars of the great service of last Sunday evening. People began to assemble in the church an hour and twenty minutes before the time for opening, and by about a quarter to seven every available seat and every inch of standing room upstairs and down was taken. From that forward hundreds of people were turned, disappointed, from the doors. It was the Editor's pleasure and privilege to baptize Mr. Fisher, with three others, after which Mr. Fisher spoke for nearly two hours, and at the end of his address crowds of people were still standing. The service concluded at

about ten o'clock, when, in response to the invitation, a number came forward confessing Christ.

On Tuesday evening at the regular prayer meeting the Lecture Hall was crowded. The Pastor spoke briefly, urging the members of the church to support all departments of the work during his absence with even more than their usual loyalty; and then yielded the chair to Mr. Fisher as indicative of the fact that Mr. Fisher would take his place in all the activities of the church during his absence. Mr. Fisher gave a great address in which he urged the entire company to pledge themselves to daily, earnest and unceasing prayer for the success of the Pastor's itinerary in the interests of Des Moines University finances. In response to his appeal, the whole company rose and Mr. Fisher led in prayer.

Before the dismissal of the service, Mr. Fisher was received into the membership of the church, and the Pastor gave him the right hand of fellowship.

REV. FISHER'S STATEMENT TO HIS CHURCH.

St. John's Vicarage,
Harborne, Birmingham.

February 14th, 1927.

The following Statement was made by me as Vicar of St. John's, Harborne, Birmingham, in the Parish Church at the close of the evening service, on Sunday, February 13th, 1927, after I had carefully explained my reasons for believing that the Bishops' Proposals were unscriptural by contrasting them with the Holy Scripture.

Whatever others think, my only reason for acting in this way was simply to let it be known that under no circumstances could I in loyalty to conscience retain my ministry in a church which definitely legalized unscriptural teaching and practices in its formularies.

(Signed) C. FISHER.

"STATEMENT."

I have already written to my bishop to inform him that if the bishops' proposals for Prayer Book Revision are carried through, and become law, I shall be obliged, in loyalty to my conscience, to resign my benefice, and cease to be a minister in the Church of England for the following reasons:—

- 1—The proposals contain certain things which are definitely contrary to Holy Scripture, viz.: Permissive use of the Chasuble, which is the garment of a sacrificing priest, Reservation, Prayers for the Dead, and the implications of the Alternative Canon.
- 2—I have always maintained that the Anglo-Catholic was disloyal, and had no rightful place in the Church of England; when those teachings and practices become legalized there will be no place for me in such a "church," as I believe his teachings are false.
- 3—While I might remain in the Church, and refuse to accept any obligation under the Alternative Prayer Book (as I might consistently do), the following considerations make that course of action impossible for me:—
 - (1) We should have no succession in the ministry, for no man who is worth his salt as a Protestant Evangelical will enter the ministry of the Church of England after these proposals are legalized.
 - (2) My position *re* Diocesan and Central Funds has been one of non-co-operation; I could formerly justify my remaining in, while maintaining that attitude, because I claimed that I was a loyal member of the Church, and could justify my claim by appealing to the formularies of the Church. If these unscriptural teachings and practices are to be allowed, I can no longer do that, and therefore as a matter of straight-forward dealing, or common honesty, I can no longer stay in as a non-co-operator.
 - (3) I should be looked upon by "the man in the street" as a time-server who was prepared to "dope his conscience" (to quote Bishop Knox's letter) for the sake of maintaining my benefice.
 - (4) I should have no boldness, but on the other hand I should be ashamed, before my Lord at His Coming, if for the sake of gain I had surrendered my sense of truth.
- 4—If we remain in, B.C.M.S. will die a natural death in a few years' time, because it will have no clerical re-

cruits, and shortly no supporting parishes. The arguments which led me to join B.C.M.S., when C.M.S. compromised the truth, compel me to leave the Church of England when it has officially accepted erroneous teachings.

5—I shall do my utmost, in every direction upon which I can confidently expect God's blessing, to bring about the defeat of the present proposals: but if they are passed into law, then "Ichabod" (the glory is departed) might well be written over the door of the Church of England; and "Ephraim is joined to idols: let him alone," would be a fitting epitaph. To me, at any rate, there would be no honourable course but to resign my ministry. "Come out from among them, and be ye separate," would be God's clear call to me.

6—This will be a very serious thing for this parish—I am well aware of that; and it makes it all the harder for me to make this statement and take up this attitude, in view of all the kindness that has been shown to me and my family. For if I leave this parish, no truly scriptural man will ever come here as vicar, for the condition of his institution would be that he would have to swear unfeigned assent to the Prayer Book, including the proposals of the Revised Prayer Book*: no Bible-loving man could ever do that, and therefore a true Bible ministry would cease in this church!

My only justification in taking a step which would mean such irreparable loss to this church and parish (not my going, but the impossibility of a spiritual Bible-loving successor following me), is that I must be loyal to God, and to my God-given sense of truth, at all costs. "Here I stand: I can do no other: so help me God." And the fact that I have a wife and three young children, and no private means, shows that while it may mean hardship to you, it is calculated to mean much more to myself.

*This was not strictly correct, though I thought it was when I made the statement: but it is a very fine line of distinction that will justify ministry in a church which has made unscriptural teaching and practices *permissive*, even though they may not be *compulsory*.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 1.
Lesson 6. First Quarter. Feb. 5th, 1928.

THE NEWNESS OF LIFE INVOLVES NEWNESS OF LIVING.

Lesson Text: 1 Corinthians, Chapter 6.

Golden Text: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19).

I. RELATIONSHIP WITH FELLOW BELIEVERS; BROTHERHOOD IN THE LORD.

1. The difficulty of going to law with those who are brothers. This is avoided as far as possible in civil life. How much more in spiritual things! 2. Difficulties of judging in spiritual things. How can a judge in worldly matters settle disputes amongst Christians? 3. The unity of the body of Christ should be maintained. Individual Christians are members (or limbs) of the body, and all should function together. 4. The witness before the world, v. 6. If the world sees Christians fighting each other, the appeal of Christ is seriously hindered. 5. Readiness to receive wrong rather than to raise difficulties by going to law, is the Christian's standard. "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.....I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

That is the divine standard. See Matt. 5:39-45. "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." 6. The cause of strife is selfishness and pride; but these things should have no place in the Christian's heart.

II. IMPLICATIONS IN A LIFE OF PERSONAL HOLINESS. vs. 9-12.

A tree is known by its fruits; a good tree does not bring forth evil fruit. A fountain does not pour forth sweet water and bitter. If we have been born of the Spirit, there should be a life lived in the Spirit. Newness of life in the Spirit involves death to the old life in the flesh. (Rom. 7:4-6, 11-13, 19-23). It is a clean-cut; the tenses of 1 Cor. 6:11 show that it was a finished work. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The new standard of life for one who is a new creature in Christ Jesus, or a new creation in Christ Jesus, is "What will please Him?" v. 12.

III. A NEW TEMPLE FOR THE HOLY SPIRIT. vs. 13-20.

The Holy Spirit makes the body function for Christ. It is His work to glorify Christ, and therefore for every function of the body which is indwelt by the Holy Spirit to honour Christ. "Whatsoever ye do, do all to the glory of God." Where the Spirit of the Lord is, in the temple of the Lord, there is liberty for God's will to be done. If the Spirit's will is not done, is it His temple, His dwelling place? "If any man have not the Spirit of Christ, he is none of his." Paul's "therefore" verse 20 is the Holy Spirit's "therefore". Is it yours?

BAPTIST BIBLE UNION LESSON LEAF

Vol. III T. T. SHIELDS, Editor. No. 1.
Lesson 7. First Quarter Feb. 12th, 1928.

THE MARRIAGE RELATION IS OF GOD.

Lesson Text: 1 Corinthians, Chapter 7.

Golden Text: "The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." (1 Corinthians 7:39).

I. SEX DISTINCTION IS OF GOD.

"So God created man in his own image, . . . male and female created he them." Gen. 1:27. The sexes are complementary to each other. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." There is no distinction of species between the sexes, male and female are different expressions of the human genus. There is no superiority of one over the other. It is a necessary arrangement for reproduction of the species, in common with the rest of nature. God's blessing rests upon its proper observance, (Gen. 1:28). Our Lord's presence at the marriage in Cana of Galilee, and His miracle there, set God's seal upon it. "Marriage is honourable in all, and the bed undefiled", (Heb. 13:4). God's promised blessing: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord", (Prov. 18:22).

II. THE MARRIAGE BOND IS INTIMATE AND SACRED.

Used as a metaphor of Christ's relationship with the church. It is the expression of the closest relationship on earth. It is the sphere in which mutual service reigns supreme. It is a life-long union broken only by death of one of the parties. Scripture recognizes unfaithfulness as the only cause for rupture of this intimate union. But the union is so fundamental that it is not renewable with another person (v. 11) while either party lives. The exceeding importance of the marriage bond is demonstrated by the fact that one of the ten commandments, "Thou shalt not commit adultery", is specifically given to emphasize this point. Perversion of the greatest blessing becomes the greatest curse. The church as the Bride of Christ: In heavenly love abiding. Bringing forth fruit to His glory. Purity of life and motive, and absolute devotion to His will. Significance of "obey" in marriage service.

III. MARRIAGE OF BELIEVERS MUST BE "IN THE LORD," v. 39.

"Be ye not unequally yoked together with unbelievers." But if entered into before conversion, no ground for separation on either side, vs. 12-13. The marriage union is so intimate that absolute unity of life and purpose is necessary. "He that loveth his wife loveth himself".

TORONTO FELLOWSHIP OF REGULAR BAPTIST YOUNG PEOPLE.

This organization will hold its first rally in Jarvis St. Baptist Church, Monday evening, January 30th. Song Service at 7.45.