

# 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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## Dr. Masters Writes Again on the Baptist World Alliance

Dr. Masters publishes another editorial in *The Western Recorder* on the above subject under the title, "President Truett Not Responsible for Programme Embarrassment". The article is so good that we reprint it in full at the close of this article.

Once again we confess ourselves unable to share Dr. Masters' tolerance for any brand of theological "liberalism". A man who believes the Bible to be the infallible word of God is not a liberal. The theological liberal denies the infallibility of Scripture, and therefore is not in any true sense a Baptist, and ought not to be a part of any Baptist organization.

Moreover we are faced with another difficulty. Dr. Masters says:

"It is understood that Dr. Truett was elected as the head of this English-speaking sectional group at the Alliance when it met in Stockholm."

And yet Dr. Masters argues that certain men "have put this thing over on Dr. Truett";—"this thing" being the appointment of Dr. Shailer Mathews and Professor L. H. Marshall as speakers at the session over which Dr. Truett is to preside. Are we to understand that the programme was arranged without the knowledge of Dr. Truett as "the head" of this English-speaking section? Or, if Dr. Truett knew these men were appointed as speakers, are we to assume that Dr. Truett did not know that Dr. Shailer Mathews was one of the most extreme Modernists on the Continent? or that he did not know that Professor L. H. Marshall's presence and teaching in the Baptist Convention of Ontario and Quebec had divided nearly every Baptist church in the two provinces, and brought our organized Baptist work to a chaotic condition bordering on ruin? Either Dr. Truett was sadly remiss in his duty as "head", or he was lacking either in knowledge, or in courage to oppose such a programme.

We fear Brother Masters is too generous in his apportionment of responsibility for this modernistic programme. It would relieve us greatly if we could persuade ourselves that Dr. Rushbrooke's announce-

ment of the programme in *The British Weekly* was in any particular a surprise either to Dr. Truett or Dr. Mullins. For years these two men stood out in our minds as Baptist standards in their respective spheres: Dr. Truett as a standard of all that a sound Baptist-effective evangelistic pastor ought to be; and Dr. Mullins as a standard of orthodox Baptist theological scholarship. But at the Southern Baptist Convention in Memphis the feet of clay of our ideals were sadly revealed.

In *methods* of doing that which is right, and in the *manner* of speaking the truth, there is room for differences of opinion and for the legitimate exercise of policy; but in respect to the doing of the right, and the speaking of the truth *per se*, there is absolutely no room for compromise. The right must be done, and the truth must be spoken, if there be speech at all. And, indeed, where the truth is in dispute, silence is often the most criminal sort of compromise. Truth is always intolerant. The truth that two and two make four is absolutely intolerant of every suggestion to the contrary.

At Memphis Dr. Mullins' compromising attitude involved a surrender to the principle of Evolution, and a failure boldly to avow the truth. Dr. Truett's acquiescence in the organized suppression of the truth on that occasion showed him to be one with Dr. Mullins in his determination to put the fancied interests of a great organization before the interests of the truth of the gospel. For that reason we found it necessary to criticize both Dr. Mullins and Dr. Truett. It may be that we were unnecessarily severe; were we describing the Memphis Convention now we might write of it a little more mildly, but what we wrote at the time was the result of the impression the action of these two great leaders then made upon our mind. Even now we had better not dwell upon it, or we may find ourselves saying exactly the same things we said three years ago. In any event, we hate compromise where the truth of God's Word is concerned.

In Ontario and Quebec we have had a similar experience. The late Dr. Farmer was the very incarnation of the spirit of compromise. But for his endorsement of Professor Marshall, he would have had to go back to England on the next ship sailing after the Hamilton Convention. And compromise in the Ontario and Quebec Convention has brought that Convention to the verge of bankruptcy—and that while the Marshallites are still in the sowing and have reaped nothing of the firstfruits of their sowing of tares. Dr. Masters is right in his estimate of Professor Marshall; no more divisive and destructive influence has ever been introduced into the life of any denomination in the entire history of the Dominion of Canada, than was introduced when Professor L. H. Marshall walked down the gang-plank and touched the shores of Canada. Farmers in some sections are troubled with corn-borers; the boll-weevil, we understand, has destroyed, from time to time, millions of dollars' worth of cotton in the Southern states—but no plague of locusts that ever visited Eastern lands, no corn-borers or boll-weevils, or any other foreign importation that has blighted the work of agriculture or horticulture in this or any other land, has been more deadly or far-reaching in its effect, than the blight of Marshallism has been upon the Baptist life of Canada.

Dr. Masters wonders why Professor Marshall has been singled out for special recognition and honour at the Baptist World Alliance. So far as McMaster University's part in this programme is concerned, we make bold to say that if the Governors of McMaster University knew that putting Professor Marshall on the programme of the Alliance would effect a loss of millions of dollars to the Baptist denomination, and an absolute paralysis of the life of all our churches, but at the same time, would afford them an opportunity to credential a man whom the Editor of this paper had opposed, they would not hesitate for a minute to pay the price. So full of, and inflamed with, hatred are they that they will stop at nothing in their attempt to hold up their foremost critic to the scorn of the Baptist world; and in their determined effort to effect this purpose they have found willing helpers in the persons of Dr. E. Y. Mullins and Dr. George Truett. For their comfort, however, the Editor of this paper announces that it is not in the power of the whole Baptist World Alliance to inflict any kind of humiliation upon the Pastor of Jarvis Street Church. If, when the Baptist World Alliance shall meet in Toronto, we were stripped of our congregation, and had to stand alone, with our Bible in our hand, and scarcely anybody to preach to, with a conscience void of offence toward God and man, we would shout, "Hallelujah! Let God be true, and every man a liar."

We covet nothing that the Baptist World Alliance has to give; we despise its honours, and hold its politics in supreme contempt, as unworthy of anyone who believes the Bible to be the Word of God. We have no fellowship with men like Shailer Mathews, and T. R. Glover, and L. H. Marshall, and others of their ilk. They belong to the enemy's camp. If L. H. Marshall is not an enemy of the cross of Christ, there never has been one since the Son of God cried, "It is finished". We abhor his theology, and we have no more confi-

dence in his ethical standards. His whole teaching is a philosophy of deception—as time will prove.

#### A Great Fundamentalist Testimony.

But we do not expect to be stripped of our congregation. On the contrary, as soon as we learned the character of the Baptist World Alliance programme we engaged Massey Music Hall for the Sunday of the Alliance and the Sunday following. We have no doubt that thousands of Baptists who come to Toronto will come without knowledge of the real condition of Baptist affairs on this Continent. WE PROPOSE, AND HEREBY ANNOUNCE, THAT WE SHALL PUT ON SPECIAL MEETINGS DURING THE TIME OF THE ALLIANCE. WE SHALL ENDEAVOUR TO GIVE A CLEAR TESTIMONY TO THE TRUTH OF GOD'S WORD; AND WE HOPE TO BE ABLE TO ANNOUNCE AS SPEAKERS ON THAT PROGRAMME SOME OF THE OUTSTANDING PREACHERS OF THE WORLD. AND WE PROPOSE TO GIVE SEVERAL ADDRESSES OURSELVES IN WHICH WE SHALL DO OUR PART TO UNMASK THE APOSTASY OF SOME OF OUR BAPTIST "LEADERS".

The Baptist World Alliance is proving itself, officially, to be an "alliance" of everything that is opposed to the gospel of our Lord Jesus Christ. We shall do everything in our power to expose its false teaching.

#### Modern Baptist Ecclesiasticism.

Vicious as the theology of Modernism is, its ecclesiology is even more to be dreaded. Theological Modernism could not survive a year in any Baptist convention were it not for the anti-Baptist, anti-Christian ecclesiasticism which has grown up in the Baptist denomination to foster and defend it. Little by little this extra-church authority, as represented by various Conventions, has laid its hold upon the freedom of the churches and of the ministry; and it has extended its grasp so imperceptibly that churches and ministers have scarcely recognized how completely subject to its authority they have become. It has been like a cancer which, in its inception, had some local manifestation, but which ultimately wraps its tentacles about every vital organ of the body.

Dr. Mullins explained when in Toronto recently that the Baptist World Alliance had no legislative functions: it was purely inspirational and advisory. That was true of Baptist Conventions until recent years! But now there is scarcely ten per cent. of our Baptist preachers who dare to call their souls their own. There is something superhuman in these movements. We would not call these Baptist leaders, ecclesiastical "statesmen", or suggest that they are possessed of some sort of superhuman prescience which enables them to plan years ahead: what we do suggest is that when any one of us gets away from the plain teaching of God's Word, and substitutes policy for principle, and diplomacy for conviction, we become the unconscious instruments of the Devil in carrying out his purposes. And it will not be long—and we here put it on record that it may be read in days to come—before Baptists will wake up to discover that in the Baptist World Alliance there is an organization which ultimately will come to dominate the Baptist Conventions,

in respect at least to their Foreign Mission policy, just as now the Conventions are attempting to dominate the churches.

This whole principle of Baptist ecclesiasticism is not only alien to the Baptist genius and tradition, but it is equally foreign to the New Testament genius. It is, in fact, not Baptist at all, and every Baptist in the world ought to oppose it. We believe in co-operation. We do not believe in the individualism that would refuse co-operation in missionary and educational undertakings; but we insist that such co-operation must be absolutely voluntary, and must be based upon the plain principles of the Word of God if it is to be worthy to bear the name of Baptist.

So far as Jarvis Street, *The Gospel Witness*, and the Union of Regular Baptist Churches, are concerned, we do not care a fig who the speakers at the Alliance may

be. The announced programme is an indication that somewhere in the official body of this strange Alliance there is a dominant influence which would exclude from its platform nearly every man who has a clear testimony to the gospel; and which seeks to honour those who, in Europe and America, are chiefly responsible for the spread of the accursed plague of Modernism.

If Dr. Truett and Dr. Mullins and others of their professedly orthodox school choose to exercise their ministry in a theological lazaretto, that is their lookout. For ourselves, we will have none of it. We care nothing for what any Baptist in all the world has to give: we stand for the inspiration and infallibility of the Bible as the Word of God; and if need be, we would take our stand on that platform against the whole world, and die with no other hope of eternal life than the promises of "God that cannot lie".

## President Not Responsible for Program Embarrassment

From *The Western Recorder*, by Dr. Victor I. Masters.

Two weeks ago we set forth significant facts that have developed in relation to the Baptist World Alliance which is to meet in Toronto the latter part of June. Our editorial had to do with unsatisfactory developments in fashioning the program personnel.

We sought to make it clear (1) that, if Southern Baptists are to be members of the Alliance, they cannot object to representative brethren from other Baptist bodies on the program even though some of them should be Liberals; (2) that our people would have a right to object to outstanding divisive personalities on the program; (3) that we have evidence that there has been a faithful effort made to keep off such persons, and with a fair measure of success, barring the Modernistic Dr. Glover, of England; (4) that at least two outstanding Liberals, one of them exceedingly offensive to Southern Baptists, and the other equally Modernistic, have been put on the program of an English-speaking group, meeting in connection with the Alliance; and (5) that President George W. Truett of the Southern Baptist Convention has been manoeuvred into the embarrassing position of presiding over an assembly in which these Liberals will speak, without Dr. Truett knowing what was being put over on him.

We would now make it absolutely clear, if our former utterance did not do it, that Dr. Truett cannot be held accountable for naming the obnoxious persons on the program over which he is to preside. It is understood that Dr. Truett was elected as the head of this English-speaking sectional group at the Alliance when it met in Stockholm. The selection by the program committee of the speakers for the Toronto meeting has been made recently. At the time of Dr. Truett's acceptance of this position he could not have known anything of what has now been done.

As we have said before, the men who have put this thing over on Dr. Truett are not his real friends. They have done that which, if they had half the intelligence they ought to have and half the principle one has a right to expect of honorable men, not to say Baptists, they knew would greatly embarrass President Truett among many in the great fellowship of Southern Baptists who love him and honor him and who resent the placing of their beloved and generous-hearted leader in the attitude of seeming to give countenance to a man such as Professor Marshall, of McMaster University, who within the last two years has led the forces of Liberalism that rent assunder the fellowship of the Canadian Baptist Convention of Ontario and Quebec.

In our judgment it would have been improper to place on the programme any Fundamentalist whose controversial activities have made him *persona non grata* to significant elements among the Baptists who are asked to fellowship with and support the English-speaking group

meeting. Not to draw a finer point, it is obviously at least equally improper that a Modernist who has been actively leading the fight against conservative Baptists should be on the programme. And the offense of such leadership is doubly insulting in this case in that the partisan activity was of recent occurrence and directed against the fellowship of the very Baptist body whose guests the Alliance will be, but in whose chief home city the offender is now singled out for honor on the programme of Alliance elements.

In the local environment of the Alliance one of the outstanding personalities is Dr. T. T. Shields, Pastor of the Jarvis Street Baptist Church, a man of towering ability, unwavering devotion and conspicuous courage. Dr. Shields is a prominent Fundamentalist. We do not think he should have been placed either on the Alliance programme or on the programme of a sectional meeting held in connection with the Alliance. Yet Dr. Shields is an open, able and consistent witness of the supernatural Gospel and of the inspired Bible, as held by practically four million Southern Baptists and three million more Negro Baptists in the South.

It is therefore manifestly arrogantly discourteous that Professor Marshall, who neither believes that the Bible is true, except in spots, nor that baptism is a requisite to church membership, and who has the monumental assurance openly and offensively to proclaim his shame, should be thrust on to the programme. We Bible-believers would not ask that Liberals who are not divisive partisans be entirely taboo on the programme. But we do protest against the open and arrogant insult of placing this Professor Marshall forward in a way to embarrass President George W. Truett of the Southern Baptist Convention, and to envelop Mr. Marshall with the prestige and favor which have been withheld in the Alliance meetings from any active and aggressive exponent of Bible faith as against the new and destructive down-grade philosophy.

We expect to attend the meeting in Toronto. We think that a considerable number of our Baptist people from the South will attend. President E. Y. Mullins, of the Southern Baptist Theological Seminary, is President of the Alliance. We have been extremely anxious not to embarrass the Alliance, largely because of our esteem for President Mullins and our realization of the difficulties which are inevitable in his administration of his high position in a way satisfactory to all elements. We are expecting much inspiration in connection with the great gathering, especially from men who in other lands have been giving sacrificial testimony to the redemptive Gospel, some of whom bear the marks of the Lord Jesus visibly upon their bodies.

Such speakers cannot fail to lift the assembly into a

spiritual atmosphere infinitely above this despicable effort to use the Alliance to give standing and prestige to a man who has destroyed the fellowship of Baptists and trampled upon the supernatural faith of Christ.

Shame upon those who to gain their own selfish partisan ends have been willing to embarrass President Truett of the Southern Convention and the great multitudes of faithful Baptists who love and honor him and who cannot and will not knowingly be a party to any scheme that would imperil their witness to the supernatural Christ who has redeemed us, and to the inspired Word of God which bears witness to Him.

#### PROFESSOR H. T. ANDREWS, D.D., IN "THE BRITISH WEEKLY".

In *The Gospel Witness* of April 10th, 1924, we reproduced the leading article from *The British Weekly* of March 20th of the same year, by Professor H. T. Andrews, D.D., on, "The Machinery and The Power." At that time *The Gospel Witness* was only in its second volume, and its circulation was very much smaller than it is to-day. The battle for the Book in the Convention of Ontario and Quebec had not progressed to the point at which we have arrived to-day. At that time the Editor of this paper had been read out of the Convention by resolution of the Senate of McMaster University on account of his protest over conferring an honorary degree upon President Faunce of Brown University. But McMaster University had not had opportunity to do its work so thoroughly as it has done since, for at the London Convention in October, 1924, the Convention refused a vote of confidence in McMaster University, and by unanimous vote instructed the University never to repeat the blunder it had committed in the Faunce matter; and the Editor of this paper was re-elected as a member of the Board of Governors. The denominational situation therefore, as it then existed, did not give emphasis to the article as above referred to as it will to-day.

We commend this article to other editors, and suggest that it would be of great value to the whole continent. We hope to see it reproduced in many religious papers. Its application to the Convention of Ontario and Quebec, and the new Union of Regular Baptist Churches will be apparent to all.

Following is the article:

#### THE MACHINERY AND THE POWER

Forty years ago, Mr. Herbert Spencer wrote a brochure entitled *Man versus the State* to prove that the complex system of modern civilization was detrimental to the development of the life of the individual, since it fettered a man's freedom and put his mind in chains. The same kind of antithesis holds good in the case of the Christian religion. The history of the church is the record of an age-long struggle between the Spirit of God and the ecclesiastical machine.

##### I.

In nearly every case where there has been a great movement of the Spirit in the past, a breach with the existing Church order has been found to be inevitable. Jesus Christ told His disciples quite definitely that it was impossible to pour the new wine of His teaching into the old bottles of Judaism, in spite of the fact that the religion of Israel from first to last had been one long *Preparatio Evangelica*. Martin Luther discovered, much to his sorrow and chagrin, that he could not infuse the principles of the Reformation into Roman Catholicism. John Wesley and George Whitefield learned by dire and painful experience that it was impossible for them, much as they wished it, to sew the Evangelical Faith as a new patch on to the old garment of Anglicanism. The more

they tried to do it, the worse the rent became. It is, not too much to say that nearly every new force in the history of Christendom has been compelled, despite itself, to challenge the ecclesiastical machine, with the result that the machine has had to be broken or abandoned before the new movement could succeed.

Moreover, in recalling to memory the movements which have triumphed over the machine, we must not forget the others which proved too weak to resist its opposition. At times the machine has been like a huge juggernaut which trampled ruthlessly down all efforts at reform. The face of Europe would have been very different to-day if the Huguenots had not been driven out of France and John Huss martyred in Bohemia. In almost every age the machine has claimed its victims, from Wycliffe and Galileo down to Robertson Smith.

##### II.

If the machinery has proved an obstacle to the work of the Spirit, what is to be our attitude to it to-day? Are we to follow Samuel Butler, who, in his *Erewhon*, regards Utopia as a world without machinery? Are we to emulate the policy of Gandhi in India—"a handloom in every cottage and no mills or factories"—and say, "a Bible in every home, but no ecclesiastical system"?

The most striking commentary on any such suggestion is to be found in the fact that whenever a great Movement of the Spirit has come and broken away from the old order, it has always found it necessary to create a new organization of its own. Experience has taught us—and here is the paradox of it—that some kind of machinery is essential to Christianity. Without organization the Christian Church would be a rope of sand. Fellowship is essential to the development of the Christian life. There is an element in the collective experience of the Church which cannot be attained by the individual experience in isolation. "Where two or three are gathered together in My Name, there am I in the midst of them." The Christian was never meant to be a kind of Robinson Crusoe living on his own desert island. The highest virtues and graces of the Christian character cannot be grown in solitude. Anchoritism has always proved a deadly failure, and Monasticism has invariably carried within itself the seeds of its own decay. Besides, the organized forces of evil can only be mastered by organizing the forces of righteousness. No man can exercise his fullest capacity for service except in co-operation with others. Two units always count for more than two when they are united in common work. "One man shall chase a thousand and two put ten thousand to flight"—that is the arithmetical progression of co-operative service.

Far from drawing the conclusion of Mr. H. G. Wells that "the Church is the disease of Christianity," we are bound to admit that it is essential, not merely to the *benesse*, but to the very *esse* of the Christian religion.

##### III.

Organization may, therefore, be either a blessing or a curse to the Christian Religion. It is a blessing insofar as it provides a medium through which the Spirit may work upon the world. It is a curse when it cramps the action of the Spirit and hinders its working. When organization becomes a mere machine then its effects are unspeakably disastrous. The fundamental error has always been in regarding the machine as an end in itself. From the beginning of the Church's history up till the present hour that has always been the prime heresy. The Church has always possessed far more men of the machine than men of the Spirit. Its ecclesiastics have invariably outnumbered its prophets.

Then again, the very complexity of the machinery is often fatal to the free play of the Spirit's activity. It seems almost to be an unwritten law of the spiritual realm that the simpler the organization, the more room there is for the Spirit's influence. Pentecost is the greatest event in the history of the Church, and yet Pentecost came while organization was in its most rudimentary form. When the machine has once been constructed, the temptation is to impose innumerable rules and regulations upon the work of the Spirit. We lay down our "chartered channels" and say that it is only through them that any fresh stream of the Spirit's power

can come into our world. And God laughs at us in His heavens, and "the Spirit bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth." The most serious objection to the Lambeth proposals for Reunion is that their effect would be to create a gigantic ecclesiastical machine which might easily prove the prison-house rather than the Temple of the Spirit.

There is one test and one test only of the validity of a Church, and it is this, "Is it a true organ of the Spirit?" Nothing else really matters. The value of a machine depends not upon the beauty of its contour or the intricacy of its works but upon its efficacy in fulfilling the purpose for which it was created. The New Testament does not leave us in any doubt as to the object of the existence of the Christian Church. It did not come into being merely as a new experiment in human brotherhood or as a school for the culture of the spiritual life—

"Machinery just meant  
To give the soul its bent,  
Try it and turn it out, sufficiently impressed."

Its real purpose is described in the phrase "the body of Christ." The body is the organ or instrument of the soul. It is through the faculties of the body that the soul finds means for self-expression. A man may be an artist and may have seen a wonderful vision in the moment of his illumination; but before he can transfer the vision he has seen to other minds he must make use of the organs of the body and paint the picture for other eyes to see. The Church exists to enable the living eternal Christ to reach the heart of humanity. Any part of it which does not fulfil this purpose is worthless machinery—an encumbrance rather than a help to the Christian Faith, and an insuperable drag on spiritual progress. What the Church needs most of all to-day is not to spend its strength in tinkering with the machine, but to spread its sails to catch the wind of the Spirit of God.

#### "PNUMATIC Scholarships."

In a letter from one of our subscribers in England there is this paragraph referring to *The Gospel Witness* of March 15th.

"The story in the latest issue to hand, of George 'the boy bachelor' is great fun. It seems the sort of knowledge, which 'puffeth up' is PNUMATIC scholarship."

This is rather a good touch. Brother Scofield has repudiated scholarship of the PNUMATIC variety; another Brantford pastor no longer uses his degree; the great Rev. W. C. Smalley, of Ottawa, is silent on the subject—but Rev. W. H. Langton, Th.D., is as proud as ever of his PNUMATIC distinction.

#### MARSHALLITE ETHICS.

In *The Galt Evening Reporter* of Saturday, March 24th, 1928, there appeared the following advertisement:

**Baptist Church**  
South Water St.

REV. C. C. ANDERSON, Pastor.  
T. C. Pearse, Organist and Choir Leader.

#### ANNIVERSARY

Rev. L. H. Marshall, B.D.

of McMaster University, one of leading Fundamentalists of the continent, will speak at 11 and 7 in South Water street Baptist church.

Bible class at 10 and Bible school at 2:30 as usual.

Special music will be another outstanding feature of the day.

Come and hear this much discussed preacher and get first hand knowledge.

The Pastor, Rev. C. C. Anderson, was undoubtedly responsible for this advertisement. Mr. Anderson is a McMaster man, and may therefore be presumed to be a man of at least ordinary intelligence. *Gospel Witness* readers know Professor Marshall's position, and they know that whatever else he is, or is not, he is not a Fundamentalist. That word has a very clearly defined meaning in the public mind. It is a name given to those who believe in the divine inspiration and infallibility of the Bible. At the last Convention Professor Marshall said:

"I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't."

Mr. Anderson knew that to be Professor Marshall's position—he knew he was not a Fundamentalist, yet he advertised him as "one of leading Fundamentalists of the continent". In doing so he knew he was stating that which was absolutely untrue. But it seems to be the destructive characteristic of a Marshallite that he has no truth in him. By and by the Denomination will awake to the discovery that Marshallism is synonymous with untruth, deception, and brazen hypocrisy. Mr. Anderson's advertisement is a fine illustration of it.

#### "WISDOM IS JUSTIFIED OF HER CHILDREN".

By Rev. Chas. Fisher.

We reproduce below an editorial from the *Manitoba Free Press* of March 31, 1928. It is reprinted in full, but the emphatic type is our own, and is used to bring out the points we wish to call special attention to. The *London Times*, of which Mr. Walter is the head, has a reputation for journalism which surpasses that of any other paper in the world, though its standards are accepted and its methods copied by many of the greatest journals of the day.

What appealed to us so forcibly as we read it was the splendid example of independence which the founders and controllers of *The Times* have always displayed. One might almost say that the article contains the first illustration of what a preacher of the Gospel should be; even one who is an ambassador of the King of kings! *They have never been so solicitous for its fortunes, as they have been vehement in protecting its honour.* "The creator of the power of *The Times* was the second John Walter . . . one apart it may be, so much the slave of his own task as to be free from all other masters." That reminds me of the epitaph of General Lawrence, on his tomb in Westminster Abbey: "He feared man so little, because he feared God so much." Oh that there were more utter fearlessness of men's opinions among the preachers of to-day, so that they would be ready "to declare the whole counsel of God, whether they will hear, or whether they will forbear". When a preacher has stood in the presence of God, and has gained some understanding of the meaning of the intense holiness of God; when he has had a vision of Him "who is of too pure eyes to behold iniquity", and whose essential nature is that of absolute Truth—"God requireth truth in the inward parts"—"with Him is no variableness, neither shadow of turning"—when, we repeat, a preacher has come to know God and the greatness of His glory, what cares he whether his messages, given him direct by God "Whose he is, and Whom he serves", please men or offend them! What a splendid tribute to the underlying principles that govern human affairs, that the greatest newspaper in the world has risen to its position simply because its founders and leaders were prepared to "carry on" in spite of all opposition, and what is more dangerous, in spite of all attempts to capture them by honours or bribes or flattery! Once let a newspaper become subservient to any

(Continued on page 13.)

# The Jarvis Street Pulpit

## "What Shall I Do To Inherit Eternal Life?"

A Sermon by Rev. Thomas Todhunter, M.A., Sometime Vicar of Dacre, Cumberland, Eng.

(The Great-great-grandfather of the Editor of *The Gospel Witness*).

**Editorial Note:** This sermon, like the one appearing in our issue of March 22nd, is printed from an old manuscript. It appears that the sermon was twice preached, because there is written at the end of the manuscript, "Hutton, Rudby, December 27th, 1767; Crathorn, January 3rd, 1768". Thus it would appear that this sermon was written and preached a little over one hundred and sixty years ago. We have many other manuscripts from the same pen, which we hope to publish from time to time. We cannot preach as well as our eighteenth century ancestor, but the doctrine of this sermon is precisely the same as that which is preached from the Jarvis Street pulpit every Lord's day. We ask our readers to pray that this sermon, which was probably preached to a comparatively small audience by its author, may be richly blessed to the thousands of "Witness" readers, and especially that it may be used to the salvation of souls.

Whoever allows himself time to reflect, or look forward into futurity, can neither read nor hear these words without being awfully struck with a sense of their great importance. How we must obtain peace with a holy, righteous, God; or what we must do to inherit eternal life, is of all others a question of the utmost consequence; and that for the following reasons:

First, because it is of universal concern. Every son and daughter of fallen Adam, be their condition what it will, is equally interested in this grand enquiry. It does not relate to this or that sort of persons only; but to all orders and degrees of men,—to the king adorned with all the ensigns of royalty, as well as the beggar clothed in rags; to the grandee attended with a pompous retinue, as well as the labourer in the barn; to the judge upon the bench, as well as the criminal at the bar; to high and low; rich and poor; learned and unlearned; to people of all nations and under all climes—in a word, it is an enquiry which does not only concern some particular persons: but it concerns you and me, and every individual of the human race.

A second reason or motive why we should be particularly anxious to know what we must do to ingratiate ourselves with the injured Majesty of Heaven, and inherit eternal happiness, is because we have all forfeited our title to life, and have lost the favour of God. We were all shapen in iniquity, and conceived in sin. We are prone to all evil, and averse to all good,—have violated God's pure and holy law; and consequently are exposed to the inflictions of divine vengeance, which, by reason of our sins, we do most justly deserve. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. This is a true, though melancholy, picture of human nature; and it came from that Hand which painted the canopy of the skies, and touched all the pictures of nature into such inimitable perfection.

Let us examine the most distinguishing features of this draught,—not barely the works of man's hand, or the words of his tongue, but the imaginations of his heart, are evil. The contagion has spread itself through the inner man. It has tainted the seat of his principles, and the source of his actions. Is there not, you will say, some mixture of good? No; they are only evil. There is no hopeful tendency, not so much

as a little leaven of piety that may have a chance to diffuse itself, and meliorate the whole lump. But are there no intervals? no happy moments when Virtue gains the ascendancy? None; he is only evil continually.

Perhaps some may imagine this description is only peculiar to the men of that wicked generation. But it is applicable to them and their successors: human nature in all countries, in every period of time, and under every dispensation of religion, is invariably the same. Should not this melancholy consideration serve to humble and make us sensible of our ruin? Ought it not to alarm, and make us desirous of recovering that eternal life which we have all forfeited?

Another argument to put us all upon this important enquiry is Death. Daily observation is sufficient to assure us that ere long we must pay the debt to nature: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again." Unmerciful Death treads under feet as audaciously the prince as the subject, the master as the servant, the noble as the vassal, and the rich Dives as the poor despised Lazarus. This invincible King of Terrors pays no more respect to the monarch's diadem and the prelate's mitre, than to the shepherd's crook or the slave's chains. He breaks his way into the gilded palace with as little ceremony as he enters the peasant's cottage.

Besides, we cannot promise ourselves one moment's respite from the inevitable stroke of Death. We know not how soon we may be summoned into the invisible and eternal world, the following night, for aught we can tell, or before the present hour is expired. All are not favoured with the symptoms and presages of approaching fate; some are hurried out of the world by a violent fever, others cut off in a moment by an unexpected accident, some expire in an apoplectic fit, and others fall into the cold arms of Death in the midst of revelling, extravagance, and noise. They who to-day are in full health and vigour, and shine in all the finery of dress, may before the next rising sun be the lamented victims of implacable Death, the companions and food of crawling insects.

Since, then, our life is but a vapour, and we know not how soon we may any of us be hurried off the stage of life, does it not become us, above all other things, to reflect upon the state of our souls, and each



of us seriously to ask, "What shall I do to inherit eternal life?"

Another reason, and that as weighty as any of the foregoing, why we should be earnest in this important enquiry, is Eternity. Our stay here is very uncertain, three score or four years at the most; but the next world to which we are all hastening is unchangeable and eternal. After our departure hence we must dwell either with God in heaven, or with devils in hell; and that not for a month, a year, or a certain period of time, but for endless, endless, ages. When millions and millions of years are expired, our happiness or misery is no nearer an end than when it first commenced. A glowworm bears some resemblance to the sun; a drop of water from the bucket may bear some proportion to the waters of the ocean; but fourscore years bear not the least proportion to the endless ages of eternity! Eternity! Eternity, thou awful, dreadful, thought, what pen can describe thy immeasurable length, or what imagination can fathom thy depths! O ye wicked and careless sinners, meditate upon that eternity which is hastening upon you. Do not lull yourselves into a vain security, nor deceive yourselves with vain hopes; for "God who cannot lie" has fixed the immutable decree that the wicked "shall go away into everlasting punishment; but the righteous into life eternal".

Are not such considerations as these sufficient to quicken us from our lethargy? Certainly if our hearts are not as obdurate as the nether millstone, when we consider our miserable state by nature, that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness", that we are poor and miserable and blind and naked, and no more able to recover ourselves from the misery into which we are plunged by the fall, than the poor paralytic to run in a race or grind at the mill; when we further consider how soon sickness may invade us, pain may torment us, and both may issue in death,—if, I say, we were duly impressed with these alarming considerations, we should immediately cry out, with the three thousand Jews who were pricked to the heart on the day of Pentecost, "Men and brethren, what shall we do?"

What is necessary to be done, or what method shall we take to inherit eternal life?

Now in answer to this very momentous enquiry the Holy Scriptures set forth only two ways whereby eternal life can be obtained, and that is either by the law or the gospel. There is no middle way, no other expedient; for what some maintain, that we are to do something of ourselves, and Christ to do the rest, or, in other words, that we have partly a righteousness of our own and that Jesus Christ is to make up the deficiencies of that righteousness, is mere patchwork. It is neither law nor gospel; but quite inconsistent with the methods of salvation planned out in the Word of God. We must have recourse for salvation either to the moral law, entirely abstracted from the gospel; or else we must have recourse to the gospel alone, without the deeds of the law. There are only these two methods of securing to ourselves the favour of God, and of these two I shall treat separately and in their order.

By the Law I mean what is commonly called the

moral law, or that immutable and eternal rule of righteousness which was originally stamped upon the mind of man by his almighty Creator, and which was given to him as the rule of conduct and the measure of his obedience in paradise. This law does not, as many vain and carnal men imagine, extend only to the outward conduct, or to the observation of a certain decency and decorum; but it comprehends every branch of duty in its most spiritual extent. It requires us to be holy as God is holy; and it is not only a declaration of the divine will, but also an exact copy of the divine perfections, or a perfect and beautiful transcript of God's eternal justice, truth, and goodness.

The language of this law is, "Obey and live." "He that doeth these things shall live by them." Whatever man performs a perfect, sinless, and uninterrupted obedience to it, has an undoubted right and title to eternal life. But observe: it remits not the least of its demands. It will not, upon failure of obedience, show the least mercy; it does not pass by, or dispense with, small faults and sins of infirmity, but condemns every—the least—transgression in thought, word, and deed. It is impossible for any person to obtain salvation by the law unless he can fulfil it in every jot and tittle; and unless he is perfectly holy and righteous as Adam was before the fall.

It is common for a man who is conscious of his innocence with regard to the laws of England, to say, "I am free from the lash of the law; the law cannot touch me." In like manner if any person can be found in the world who fulfils the law of God, and never transgresses it in thought, word, or action; who loves God with his whole heart, and his neighbour as himself; if he feels no disorder in his affections, no irregular desires in his heart, but is pure as God is pure,—that man may appeal to the moral law for his innocence and demand eternal life as the reward of his obedience.

Now in the portion of Scripture from where I have taken my text, we have account of a certain lawyer who was seeking salvation by the very law whose nature I have been describing. This lawyer or scribe, blown up with pride, and elated with a fond conceit of his own merit, comes to our Saviour and asks Him, "Master, what shall I do to inherit eternal life?" Jesus, knowing the captious temper with which he put this question, replied, "Since you are a professed interpreter of the Jewish law, and expect salvation by it, what do you say are the terms which it proposes for life? What do you read there about it, and what do you understand of the matter?" The scribe readily answered, "What the law insists on, as the condition of life, is briefly comprehended in this, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Jesus owning this to be a just summary of the moral law, and designing to convince the scribe of his own deficiencies, replied, "These are indeed the demands of the law for justification and salvation: this do, and thou shalt live. If you fully come up to all this in your duty to God and your neighbour, on this condition you shall inherit eternal life."

This is the constant language of Scripture, not only to the lawyer, but to all persons of his self-righteous

disposition. To whoever are too proud to be beholden to the grace of the gospel, and imagine they can fulfil that law which prohibits the least slip, the minutest failure,—to persons of this complexion the New Testament says, "Be perfect as God is perfect; keep the commandments and you shall live." If they can depend upon their own personal conformity to the law, in that decisive hour, when the Lord shall "lay judgment to the line, and righteousness to the plummet", they must take their trial; and if they are found as innocent and holy as Adam was in paradise they will undoubtedly be rewarded.

A perfect obedience, then, or a perfect righteousness, are the terms upon which the moral law proposes eternal life. But then this method of salvation, though it may please the self-righteous and vain-confident, conveys no good news to such as are ungodly and without strength. When once a man is thoroughly awakened, and sees the extent of the divine law, which, like a faithful mirror, discovers all his deformity, and pronounces its curse against every transgression; when he seriously examines how matters stand betwixt him and his Creator, and finds the inflexible opposition of the Almighty to all sin, he must conclude, "Seeing the Almighty is against me, who can be for me?"

All the creation cannot help here: seeing God is holy, and consequently hates sin; and seeing I have sinned against Him from my youth up, and an atonement must be made for my transgression before I can obtain the divine favour, or inherit eternal life, What must I do? How shall atonement be made? How shall God be pleased? These questions naturally arise in the mind of man when his conscience is awakened, when he discovers himself to be a sinner before God, and consequently exposed to eternal damnation. The moral law, instead of affording him the least ray of comfort, only increases his misery, and discovers his guilt; so that relief must arise from some other quarter, or else he must die in his sin, and perish for ever.

Now here it is that the everlasting gospel comes to his relief. He is released from his misery by the Voice that came from heaven declaring, "This is my beloved Son, in whom I am well pleased." How is it proved that Jesus was the beloved Son of God in Whom He was well pleased? How, but by His resurrection from the dead? This was the great point in dispute before He died, upon which He was by the Jews condemned to death, and upon which both sides appealed to Heaven for decision. So that the resurrection of Christ from the dead must be the most convincing proof that God was well pleased, or had the utmost complacency in the sacrifice of His Son, and in the work of redemption which He finished upon the cross.

And from this source alone arises sinful man's comfort: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When man, by his sin, was exposed to the divine wrath, and was upon the very jaws of ruin, God, of His infinite mercy, provided a remedy and sent His Son to pay a complete obedience to the moral law by which we all stood condemned. This obedience of Christ is transferred or made over to us for justification, by an act of God's grace; so that we, though sinners, are through the

righteousness of Christ, constituted innocent at the bar of divine justice. And this indeed is the substance of the gospel. Accordingly, when some people took occasion to ask our Saviour this very important question, "What shall we do, that we might work the works of God?" He answers that nothing was required of them to effect their reconciliation or acceptance with God, but to believe that He was sent to finish that great work himself: "This is the work of God, that ye believe on him whom he hath sent."

In the death of Christ, that divinely excellent Person, we have a clear and full display of all the divine perfections. How admirable was that contrivance which could harmonize the jarring attributes of mercy and justice, and not only satisfy each, but magnify both! Had punishment been executed in all its rigour on the sinner's person, where had been mercy? Had the sinner been restored to favour without any penalties sustained, either by himself or surety, where had been justice? But when we behold our sins punished in the Person of Jesus Christ we have an awful view of God's justice, or hatred against sin; and, at the same time, a comfortable prospect of divine mercy to the chief of sinners. Hence it is written that God can be "just, and the justifier of him which believeth in Jesus". And again, we are "justified freely by his grace through the redemption that is in Christ Jesus".

The gospel, then, contains the only healing and comfortable answer to this great question, "What shall I do to inherit eternal life?" It represents Christ as bearing our sins in His own body on the tree; as having procured the divine favour, and obtained eternal redemption for us. It represents Him Who was the Son of God falling a victim to His Father's wrath, dying under the divine frown; and yet rising again according to His own prediction. Hence it is a standing maxim in the Scripture that the "answer of a good conscience towards God is by the resurrection of Jesus Christ."

How, it may be asked, can the resurrection of Christ furnish us with the answer of a good conscience? Because we are assured from thence that He has satisfied God's justice, appeased the divine wrath, and opened the kingdom of heaven to all believers.

The pain that arises in a man's mind when he has done anything amiss is a strong proof that God hates sin; and his conscience does not only condemn him, but tells him that some atonement or satisfaction must be made. These are the natural dictates of conscience in every man; hence the many various methods invented by men to appease God's wrath, and allay the clamours of their guilty consciences. What are the many penances undergone by Brahmins, Papists, and others? What is even Atheism itself but the effects of various reasonings to answer or shift that tormenting question, "What lack I yet to make me happy? Does not the heart of man, as it were, rummage all nature to see if he can find in himself, or among the creatures, anything to supply that lack?"

Now the gospel reveals to us a comfortable answer to this mortifying question. It does not set us to perform such and such penances; we need not have recourse to such vain and fruitless expedients to lull our consciences asleep. But it says plainly, "Believe in what the Lord Jesus Christ has done, and thou



shalt be saved"; "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." That is, eternal happiness consists in knowing the character of God Who is styled the "just God", and the "Saviour"; and in knowing that Jesus Christ was sent to finish the work of redemption, and save sinners at the expense of His own precious blood.

Here we may take notice of the difference between the law and the gospel. The law is a covenant of works: the gospel is a covenant of grace and mercy to the chief of sinners. The law proposes eternal life upon no other terms than a perfect obedience to its precepts: the gospel promises pardon to the greatest sinners upon their believing. The law offers no pardon of sins: it only justifies the innocent and holy. The gospel is good news to the sick, heavy-laden, and self-condemned; it is a provision for the guilty, and such as find themselves destitute of relief from any other quarter. "Come unto me", says our Saviour, "all ye that labour and are heavy laden, and I will give you rest"; "They that be whole need not a physician, but they that are sick"; "I am not come to call the righteous, but sinners to repentance." So that such of you as find yourselves disposed to fulfil the holy law of God, and are too righteous to accept of mercy, you must, like the lawyer in my text, seek eternal life by it. If you can come up to its rigorous requirements, and, by your obedience, become holy as God is holy, you will undoubtedly meet with your reward. And such of you as have no merit of your own to plead, but are sick of sin and stand condemned by the divine law, must fly to the gospel. There it is revealed, for your comfort, that a precious Stone is laid in Zion, "and he that believeth on him shall not be confounded". There it is written that Christ Jesus is "the way, the truth, and the life". He is able to save to the very uttermost all "that come unto God by him, seeing he ever liveth to make intercession for them"; "With the Lord there is mercy, and with him is plenteous re-

demption." So that none need despair, seeing a divine Redeemer has died, and quashed every indictment. The bond of iniquity is cancelled, and a perfect reconciliation is made between the offended God and the offending creature.

Now the gospel does not set before us the prospect of being reinstated into such an earthly happiness as man once held by his own righteousness, but a much more glorious life, which is the proper reward of the Son of God for His humbling Himself and becoming obedient unto death, even a spiritual and heavenly life to take place by a resurrection from the dead. Accordingly our Lord says, "I will, that they whom thou hast given me be with me, where I am, to behold my glory." It is our Saviour's will and pleasure, a privilege which He claims by virtue of His purchase, that all who believe in Him, or, in other words, all who seek eternal life through Him, shall partake of that glory and blessedness of which He is possessed at God's right hand, where there are pleasures for evermore.

The disciples of Christ, then, are not to expect an earthly paradise, or seek happiness in this world; but, in conformity to the Captain of their salvation, are commanded not to "love the world", neither the things that are in the world", knowing that "if any man love the world, the love of the Father is not in him". And as Christianity calls them off from the fruitless task of establishing their own righteousness, to be justified by the faith of Christ; so it calls them off from the pursuit of an earthly happiness, which at best issues in death, to look for glory, honour, and immortality, in fellowship with Jesus Christ in a glorious resurrection from the dead. Happy they, indeed, that ever they were born who shall have a part in the first resurrection; however they may be reproached or despised here, yet when Christ appears then shall they also appear with Him in glory.

## How The Holy Spirit is to be Received

Fourth Lecture in a Series on "The Ministry of the Holy Spirit".

Delivered in Jarvis Street Church, Toronto, Thursday Evening, April 5th, 1928.

By Dr. T. T. Shields

(Stenographically Reported)

We shall read a few verses from the sixteenth chapter of John's gospel:

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

You remember when Jesus spoke of destroying the temple and raising it again in three days, "he spake of the temple of his body," and it is written: "When there-

fore he was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said." In the nature of the case, there were things on the other side of the Cross which the disciples could not bear to hear, but they were promised, "Howbeit when He, the Spirit of truth, is come, he will guide you into all the truth: for he shall not speak of himself"—or, from himself—"but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

Last Thursday evening I spoke to you upon an aspect of this subject we are considering, which I should like to carry a little further this evening, How is the Holy

Spirit Received? You will recall we observed last Thursday that all believers have the Holy Ghost in some measure, and in some sense; for the reason that we are born of the Spirit of God. Christ is said to dwell in our hearts by faith; our salvation is said to be "in Christ," and there is no salvation apart from Christ. That must be very clear to us, that important as the word of truth is, it has value because it brings us into communion with the living Christ. If there were no living Christ behind it, even the Bible would be of no value; for it would be a false witness. Salvation consists in a vital and personal relation to the living Christ: "For ye are dead, and your life is hid with Christ in God."

I called your attention in our last study to the familiar scripture, "If any man have not the Spirit of Christ, he is none of his"; and that if it be possible for Christ to dwell in the heart of the believer, and the believer to be without the Spirit of God, then the believer's heart would be the only place in the universe in which the Son of God is separated from the Spirit. In the nature of the case, it must be so, that every truly regenerated man or woman has the Spirit of Christ; but we shall see that there is much difference between *having* the Spirit, and being *filled with*, and mastered and utterly controlled by the Spirit.

*We are to receive the promise of the Spirit just as we receive every other promise—by faith.* Salvation does not consist in feeling; and, for one, I am very glad it does not. I have had many happy moments, and have often greatly rejoiced in the Lord; but there have been times when, if I had had to depend upon my feelings, I should not have known whether I was saved or not. I have never been seasick myself, but the theory of salvation by feeling would be completely abandoned if some of you were to go to sea; because you would not know whether you are saved or not.

We are creatures of moods, and it is impossible that we should always be in the same mood. Oneness of mood means insanity. There are some people who say, "I am always the same." If you were always the same, you would be in an insane asylum; you would have to go there—or those who live with you would have to go! We are bound to have changes, and if you have ever studied that phase of human life you will find that the people in the insane asylum are always the same. I used to go to the London Asylum when I lived in London, to preach, and to the Hamilton Asylum when I was a pastor in that city. I learned a great deal through visiting the asylums in those respective cities. In Hamilton there was one woman who believed she was Queen Victoria. She had no doubt about it—and she was always the same. There was another woman who was always going to be married "to-morrow"! Every time I went she invited me to the wedding. But she never changed, she was always going to be married "to-morrow." If you have your "ups and downs," be thankful for it! We need something very much more than feeling to assure us even of salvation.

And if that be the only ground upon which anyone knows he has the Holy Spirit, that he feels he has Him, he is in a dangerous position—a very dangerous position. The principle which relates everyone of us to God is the principle of faith: "Without faith it is impossible to please him." Hence all His gifts are wrapped up in the form of promises. Everything that God would give to us is conditioned upon our acceptance of a promise. We

read that all things are given to us that "pertain unto life and godliness"—everything we need for life and godliness, everything we need to live as Christians, and to grow up into Christ, being conformed to His image and likeness, has been provided for us by divine grace. But how has it been provided for us, and where?—"whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Everything that God has provided for the believer—and He has provided everything we need—is communicated to us in the form of a promise; and is conditioned upon our believing a promise. In other words, it is conditioned upon faith. "He that believeth on the Son, hath everlasting life." That is how we receive the Son. In the measure in which we believe, and as a result and issue of our believing, we have joy. But that is not the ground of our hope. The promise of God is the ground upon which faith builds, and so if there is not a star in the sky, nor a dollar in the bank, and if you have just come home from the dentist—or are just going there—and if everything in the world seems to have gone awry, that does not affect the value of the promise. As we believe the promise, it will help us to rise above our circumstances, and though there be much to make us sorrowful, we shall then be "always rejoicing"; and we shall be made master of our circumstances, master of our feelings, and master of our moods, in the measure in which we learn that "this is the victory that overcometh the world"—no matter what is in the world—"even our faith."

As a preliminary to the application of this important principle, I desire to make perfectly clear that we must have something, as I heard Professor Curr once say, to "stabilize our emotions;" we must have some anchorage somewhere, we must have something or someone who is the same yesterday, to-day, and for ever, to which we can hold; so that when our moods change, and summer dies away into autumn, and autumn into winter, when the whole aspect of nature is inhospitable and forbidding and everything seems to be against us—we must have something upon which our souls can rely, so that we shall be able in the midst of all these things to rejoice in God.

I am never satisfied when any young convert in reply to my asking him how he knows he is saved, says, "I feel I am saved." I am glad to have people feel they are saved, but I want to know whether the feeling is a fruit or a root. If we come to feel we are saved because we are rooted and grounded in the promises of God, that is all to the good; we ought to feel we are saved. I say nothing against sanctified feeling, but our hope toward God in Christ must be based upon the pure word of God. That principle holds throughout the Christian life. However thoroughly you may examine it, you will find that everywhere the principle that established a relation between Abraham and God in the ancient time is the one principle which brings us into right relation with God to-day—"Abraham believed God." So we are to believe God in respect to our salvation, in respect to the Holy Ghost, in respect to everything in the Christian life. Our attitude toward the Bible and everything else must be, "Let God be true and every man a liar. I will believe God against everybody." If we stand upon that ground, we are likely to become, instead of reeds shaken by the wind, mighty oaks rooted, and grounded, and established in Him.

*There is no exception of this principle in respect to the gift of the Holy Spirit.* If, indeed, the evidence of my having the Holy Ghost is to be found in my feeling, in some special physical manifestation, how am I to know how long it will last? It cannot last for ever, in the nature of the case. Moreover, it would be contrary to the general principle which obtains all through the Christian life.

Let me remind you that *the promise of the Holy Ghost is for all*—not a few, it is for everybody. "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." So let us free our minds of the idea that the Holy Ghost is given to us only for some form of public service, that it is a special endowment or endowment of preachers and teachers. They need it, but the biggest task any of us has to perform, the hardest thing in the world to do—is what? Is it to preach? No! Is it to teach? No! What is it? *It is just to live.* That is the hardest task any of us has to face. The preaching and teaching is not so difficult if we have grace and power from God to live as He wants us to live seven days of the week. And we need the power of the Holy Ghost on the street, in the office, in the shop, in the kitchen. I do not know of anyone in the world who needs more of the power of the Holy Ghost than the mother of children, especially when the children are fretful. I said to a woman once as her dear little girl climbed up on my knee, "How much will you take for this child?" "Oh," she said, "No money could buy her. You could not have her for millions to-day—sometimes you could have her for a cent"! She smiled, and I knew what she meant. I knew that that sweet little child was not always quite so angelic as she was at that particular time.

When everything seems to be contrary, in the ordinary, everyday, humdrum, affairs of life, that is when we need the Holy Spirit. And that is what the Holy Spirit is for—not for public service merely; and, indeed, the measure of your victory in public life will be the measure of your triumph in private. You remember how Samson came with his hands full of honey to his father and mother. He brought them the honey, but he did not tell them where he got it. Back there in secret, where no one knew anything about it, he had had a terrific conflict, he had slain a lion; and as he later passed by that way he saw the carcass of the lion, the scene of his former conquest. The bees had made a hive of it, and he gathered the honey and brought a good supply to his father and mother—but said nothing about the private conflict he had had.

I have heard people talk about fighting lions. I do not know whether they have been victorious or not, but I do know that some of them never have any honey for those about them! I used to know a very pious woman, a member of my church in London who used to ask the church to, "Pray for me that I may have the victory." She always assumed the air of being the only person who was aspiring to higher things. I think everybody said, "Amen," for we all knew she needed it! She was always talking about the lions she was going to slay—but nobody ever got any honey from her, not even a spoonful. There are people who bring the honey, but say nothing about the secret battles whence it came. "The

Spirit of the Lord came mightily upon him (Samson), and he rent him as he would have rent a kid," the Word tells us of Samson's conflict with the lion. By and by everybody knew he had found a source of sweetness and satisfaction. That is why the Holy Spirit is given, and I say the promise is for as many as the Lord our God shall call; and it is your privilege and mine to receive the Holy Spirit, and to be energized by the Holy Spirit, in order that we may do, by His grace and power, what we cannot do of ourselves.

And here I must make a statement that will seem almost like a contradiction. The Apostle Peter said, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." The way to receive the Holy Spirit is to obey Him. Yet Paul says in Galatians that we are to receive the promise of the Holy Spirit through faith. Do you discern any contradiction in these statements? The fact is, obedience is only another aspect of faith: there is an "obedience of faith." We none of us really believe if our faith does not issue in obedience.

I think perhaps the best way to understand that is to look for some scriptural illustrations of the principle. For instance, our Lord said to a certain man, "Go, wash in the pool of Siloam." And he might well have asked, "What is the use? What special healing qualities have the waters of Siloam's Pool?" He did not go to a university and get a chemist to come to analyze the waters of Siloam. That is what he ought to have done in order to keep up with the modern idea that you must neither do nor believe anything you cannot understand!—which, of course, is not true, for the man who says that, does a thousand things he cannot understand. However, when at last the man had received his sight, the people asked him, "How were thine eyes opened?" And he replied, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." Why did he wash? Because he believed. If he had not washed, he would have proved that he did not believe. This man wanted his sight, and Christ said, "I will give it to you: if you will go and wash in the Pool of Siloam, you will come seeing." The man did exactly what Christ told him to do, and he received his sight. Thus, you see, faith, in his case, absolutely required action; and he proved his faith by his obedience.

"Go show yourselves unto the priests" Thus our Lord spake to the ten lepers. But He did not anoint them. He did not touch them with clay as He touched the eyes of the blind man. Nor did He even tell them to go and wash as Elijah told Naaman. He simply said, "Go shew yourselves unto the priests. Assume that you are cleansed, take it for granted that you are healed, and go right to the temple as those who have been made whole and present your thankoffering to the Lord." But they were still lepers! Yet they went, "and it came to pass, that, as they went, they were cleansed." In their case, faith required obedience, and their obedience was only another side of faith.

Take a further example, different from either. The nobleman of Capernaum came to Christ on behalf of his child, and Christ said, "Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die." The Lord did not do what he asked Him to do. He said, "Go thy way; thy son liveth." The man had no evidence that his child

would be healed; if he had had to depend upon his feelings he would have known nothing; but the Scripture says, "The man believed *the word that Jesus had spoken unto him*"—but did he stand where he was and say, "Oh, Lord, heal my son?" Did he even keep on praying? No, he started for home believing his desire had been granted: "The man believed the word that Jesus had spoken unto him and he went his way."

Some of us seem to think we are heard for our much speaking. We may sometimes need to pray a long time, because we have much to ask Him for; but you do not have to ask Him many times for the same thing—once is enough. Mr. Stockley told me of a man whom he knew in Jamaica, a man who had had fifty years of service there. He told Mr. Stockley the story of how he came from England to the United States expecting to die; he was suffering from tuberculosis. But he met a very godly man whom God used a great deal by answering his simple prayers. The sick man went to see him, and he was a bit gruff with him. He said, "Why do you want to be healed?" He replied that he had always desired to serve the Lord, and wanted a few more years in which to serve Him. Then the man of God simply lifted his eyes to Heaven and said, "O Lord, this man wants to live. He loves Thee and wants to serve Thee. Make him well again"—just a few words; and the cough left him, and the man knew that something had taken place. There was a conference afterward, and this man who had been healed was asked to act as secretary of the conference. He did so, but after it was over he was very tired and unable to eat anything. He came to this great man of prayer afterward, and was asked, "How do you feel?" "I am very weak and tired, and cannot eat anything." The man said, "Oh, is that so? We will tell the Lord about it." Then simply he prayed, "Lord, this brother is very weak and tired, and has no appetite. Give him an appetite, we pray Thee." The man soon became hungry, and ate a big meal. He has since spent fifty years in service for the Lord in Jamaica.

I do not believe that we need to call upon God with a megaphone, nor talk to God from morning to night about the same thing. Two or three years ago we had a day of prayer in this church, and as I went into the room once I heard a brother praying, and two or three others with him, saying, "Yes, Lord; Yes, Lord."—They were attempting to work themselves into a perfect frenzy of excitement. I said to myself, They are not talking to God. Prayer is not made effectual by mere physical energy. God wants us to believe His word, and take Him at His word.

What did that nobleman do? The Lord said, "Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." In his heart he gave God thanks and started for home. When he had received what he came for, he hurried away. But before he got home he was met on the way by some of his servants who said, "Thy son liveth." Then he enquired of them at what hour he began to mend, to which his servants answered, "Yesterday at the seventh hour the fever left him." "I thought so—at the very hour He said unto me, 'Thy son liveth.'" That is faith.

Very well then, we have the promise of the Holy Spirit, what are we to do with it? *Just believe it, and act on the assumption that the Holy Spirit is here.* Brother Penney, after the service, will play the organ. He will turn on the switch and begin to play. Why? Because

he knows that the power is on. He has simply to turn the switch and play. The divine power is on, my brethren; and it is for us in our daily task, whatever we want, to honour God by our faith, and believe that the Holy Ghost is here for our help no matter what our particular need may be.

*Every promise of God to the believer is based on the assumption of the Spirit's presence and power.* You hear a great many people talk about "working for God." Do you know, there is no passage in the Word of God to justify that phrase. You are not asked to *work for* God; it would be a pretty poor piece of work we should do; I tell you. No, we are to work *with* God; and every commandment which requires us to do this or that, assumes that God is at our side to work with us. For example: "Work out your own salvation with fear and trembling"—and the Apostle Paul denies the right of proprietorship to believers generally in anything, for, he says, "You are nothing but bondslaves. Ye are not your own; ye are bought with a price." We are not proprietors of anything. The only thing we have that is really our own is our salvation. That is our own, it is an estate, we have the title to it. It is a farm, if you like, all paid for, and we have the deed. Now the Lord says, "I have given it to you; work it out; make the most of it." He does not command us to work for life, but because we have salvation, because it is our own for ever, He says, "Make the best of it. Work out your own salvation"—is that all? No!—"for it is God which worketh in you both to will and to do of his good pleasure."

There was a man in Ontario—he is gone now, who was a very useful public servant. I think I may mention his name. He was a man, I think, this Province did well to honour, Sir Adam Beck, one of the finest, most public-spirited men I have ever known. Do you know what his ideal was? He dreamed of a day when every farmer in Ontario would have power on his own farm to pump the water, and milk the cows, and grind his grain. He said, "We are going to put the power in, so that every farmer will have electric power for all his work." When that day comes, it will be wonderful! But that is what God promised on the spiritual plane long ago, "It is God which worketh in you both to will and to do of his good pleasure."

I must mention before I close some instances in which the Holy Spirit came to the believer as a distinct and separate experience from conversion. There is the case of Pentecost, when the Holy Ghost came upon the assembled disciples. But we have already shown that that experience was unique. When Peter preached to the Gentiles in the household of Cornelius the Holy Ghost came upon the people as at Pentecost. In those two instances was fulfilled the promise, "He shall baptise you with the Holy Ghost and with fire." Peter said so. When he witnessed the Holy Spirit being given at Cesarea he remembered "the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." That is the baptism of the Holy Ghost.

There are two other instances in the New Testament where the reception of the Holy Ghost may be interpreted as something over and above the experience of believing the word of God. One you will find in the eighth chapter of Acts, where Philip had come down to Samaria and preached the gospel to the Samaritans: "When the apostles which were at Jerusalem heard that Samaria had

received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." With the laying on of the apostle's hands they received the Holy Ghost as they had not received Him before. The other instance is in the nineteenth of Acts where Paul came to the believers of Ephesus, and said unto them, "Have ye received the Holy Ghost since ye believed," or "Did ye receive the Holy Ghost when ye believed?" They answered, "We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." Then Paul told them the difference between John's baptism and Christ's. John had preached the baptism of repentance, saying they "should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." In the latter case, however, they apparently had probably not yet believed in Christ as having come, but had only believed the testimony of John concerning Christ.

In these two instances the Holy Ghost came in larger measure to these believers than they had before received Him, and He came in each case as the result of the laying on of the hands of the apostles. In Samaria, you will remember Simon the sorcerer, when he saw "that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." These are the only two instances outside of the fulfilment of the promise of the Spirit, which Peter identified as the baptism of the Spirit, at Pentecost, and at Caesarea when the gospel was preached to the Gentiles, in which the reception, or the coming, of the Holy Spirit to the believer was something apart from his acceptance of Jesus Christ as Saviour and Lord. And still if people have not before seen that aspect of the gospel the presence of the Holy Spirit should be sought as a further privilege.

All through the Acts of the Apostles it is assumed everywhere that people who believe, do receive the Holy Spirit. In the second chapter, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Again and again we read of those who were "filled with the Holy Ghost"; or again, "Peter, filled with the Holy Ghost, answered and said." The Spirit of God did come in fulness and power for public service in New Testament times, as He does to-day. I believe many preachers can testify to such an experience. It is something so intimate and sacred that few care to speak of it, but every preacher can tell of a time when he has been carried forward by the Spirit of God, when he has been consciously mastered and controlled and directed by the Holy Ghost. Peter was thus filled.

I believe there is a distinction between the apostolic and subsequent periods, as I pointed out to you in a former address, "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone". I do not believe the apostles had any suc-

cessors; or that anybody now lives who has power by laying on of hands to confer the gift of the Holy Ghost. It was a power belonging to the apostolic age, which even Philip could not exercise. He was an evangelist, he had preached the gospel; yet the Holy Ghost was not given to those who believed through his ministry as He was when Peter and John came down to Samaria. I think the teaching of Scripture is clear that even in that case it was not the baptism of the Holy Spirit; and it was true of them, as of all others, that they had the Spirit, they were born of the Spirit, even before they received Him in His fulness.

It is true of every preacher here, and of every believer whether you are a preacher or not, that just as we take Jesus Christ for granted, and believe that all our sins were laid upon Him, and that by believing His promise our sins are forgiven, so we are to take the Holy Ghost for granted, receiving the promise of the Spirit by faith. And whatever the undertaking, to live or to labour, we are to reckon that He is in partnership with us and as we obey His Word we shall find that the Holy Ghost is with us; and as we work out our own salvation, we shall find that it is God that worketh in us both to will and to do of His good pleasure.

#### "WISDOM IS JUSTIFIED OF HER CHILDREN".

(Continued from page 5.)

external influences, whether of government, or of trade, or of public opinion, and it ceases at once to retain the confidence of its intelligent readers. Journalism then degenerates into Jingoism, and plays to the gallery to win the easy applause of men, or stoops to unworthy attacks on personalities and to all kinds of degrading sensationalism, in order to pay its way and make profits!

Need we draw the parallel between the policy of journalism and that of the greatest of all means of enlightenment and social uplift, the pulpit of the Christian church? Oh, how many pulpits are simply prostituting themselves to mere sensationalism, and to winning a hearing from a fickle crowd by pleasing their fancies or appealing to their emotions. How different from the apostle Paul! He had one message, one master-passion of his life, and that was to preach Jesus and the Resurrection. He seems to have tried philosophy just once, amongst the philosophers of Athens; but when he left there—having achieved little or nothing—and came to Corinth, he says in writing to them later, "I determined to know nothing among you save Jesus Christ and Him crucified." There is a freshness, and frankness, and freedom about the great Apostle because, being Christ's bondsman, he was loosed from bondage to any other man!

With regard to the make-up and contents of *The Times* we read that it is "so wholly unapologetic because it admits nothing for which it need apologize"! Isn't that splendid? Just like the messenger of the Lord God, who sticks to his one God-given task of proclaiming the Lord Jesus, God's Word of salvation to this needy world! Many newspapers, for the sake of gain or for other unworthy motives, admit advertisements or contributions to their columns which make high-minded readers revolt as they see to what lowness of standard they are prepared to stoop. And in just the same way, Spirit-taught Christians are grieved to the heart as they see and hear ministers of the Gospel mixing up the Truth of God with man-made theories, and introducing all kinds of God-dishonouring practices into their church life.

One further word before we introduce our readers to the article itself. It was a real tonic to the present writer to read this article about Mr. Walter of *The Times*, for he was for many years a regular reader of that paper. There is no need for us to sing the praises of *The Times*; it neither desires it, nor would our commendation be any very great asset to it. But the article referred to is not from *The Times*, it is about *The Times*, and appeared in the *Manitoba Free Press*. There was a freshness about it that savoured of Elijah the Prophet, who came from the place of seclusion to face the wick-



ed despot, Ahab; or of Elijah's name-sake, John the Baptist, who came from the wilderness to rebuke the sensuous Herod, whose open wickedness while on the throne was a challenge to all that was noble, and received a stern rebuke from the lips of the God-sent prophet. "Solitude is the mother-country of the strong"; Elijah and John the Baptist, as well as Paul the apostle, knew what it meant to be alone in the wilderness—as did also that Greater One, the Incarnate Son of God, for "rising up a great while before day, He went into a desert place, and there prayed", and it was in the wilderness also that He endured His great temptation. Sincerest thanks to the *Manitoba Free Press* for this article: more thanks to the Walter family for making the writing of the article possible by their fearless devotion to principle and the attendant success of their great newspaper; but, most of all, praise and thanksgiving to Almighty God Who has revealed Himself as a God of Truth and Righteousness, and who has promised "them that honour me, I will honour."

May God in His mercy raise up many preachers in our day who will be free from the domination of Bishops, Presbyteries, or Denominational Boards; free from the fear or favour of men; free from the fear of consequences, be they what they may, so long as they have the fear of God in their hearts! It may be that God is going to give us in the immediate future a company of prophets of the Lord, who will be prepared to declare the whole counsel of God, and, taking their stand on His faithfulness, be ready to say like Queen Esther, "I will go . . . and if I perish, I perish!" *The Times* shows that such an abandonment of the fear of man, and of consequences, can justify itself in a great business venture: how much more does the Book, and the God of the Book, guarantee the success of any man who will be loyal to the Bible at all costs! It may be, in all probability it will be, that the writer of this article will be called to the pastorate of the Regular Baptist Church which is just being formed in Winnipeg, and which is now meeting in St. Stephen's Church (and is contemplating purchasing it), where Mr. Walter is to speak next Monday: he has no greater ideal than to have it said of his ministry, what the following article says of the Walter family and *The Times*, and by God's grace he will never be satisfied with anything less.

#### WALTER OF "THE TIMES."

Nothing could be more becoming in the ritual of the appropriate than to invite a John Walter to speak of the traditions of the Press. The name Walter is synonymous with the most perfect achievement in journalism; for it has been and, if legal stipulation can insure it, will be hereditarily associated with the conduct of *The Times* of London. In the direction of that newspaper since it was founded by the first John Walter in 1785 a Walter has not been missing in the line of family descent. With jealous concern for its character they made it the "leading journal in the world." *They have never been so solicitous for its fortunes as they have been vehement in protecting its honor. This unyielding adherence to principle, this devotion to public service, has created newspaper traditions which are the more binding for being unwritten. They are the code governing newspapermen, inspiring them to unexampled loyalties, exacting from them professional rectitude; and their origins are traceable in the development of newspaper practice in the rise of The Times. To reveal how this has been must be part of the theme of the address to be delivered in Winnipeg on Monday by Mr. John Walter, fourth in descent from the founder of The Times, and chairman of its board of directors. His visit here has been arranged by the National Council of Education, and he will speak at St. Stephen's church, Portage avenue.*

The venture in a printing business out of which unintentionally emerged *The Times* was undertaken in premises purchased in Printing House Square, where printing has been carried on in name and in fact for more than 250 years, and from where *The Times* has issued for almost a century and a half. It is not the oldest newspaper, for many preceded it. It is not quite so old as the *London Morning Post*, or nearly so old as the *Leeds Mercury*; and it is only a very few years older than the *New York Evening Post*. Still its years are numerous enough to dower it with age, though its morning appearances with the best authenticated news of the latest day redeem its youth. It is venerable solely in that it takes highest rank among the members of the modern constitutional estate known as the Fourth.

*The creator of the power of "The Times" was the second John Walter. He was essentially a newspaperman, one apart it may be, so much the slave of his own task as to be free from all other masters. He early perceived that a newspaper without character is no more to be desired than a woman without virtue. He wielded the weapon of reliable news, which he disclosed with a force that overcame competition and defied authority. He ran foul of governments, but was neither to be bludgeoned nor seduced. The independence of "The Times" was not to be pledged, and never has been. It founded this finest tradition in sound journalism. To promote it Walter invented the special correspondent. The Times' specials sped all over Europe, sending back despatches to be published before the administrations themselves were aware of their contents.*

The powerful opposition aroused by this enterprise may not be understood by readers today who appreciate so fully services of a similar nature provided for them by their leading newspapers. *When the governments found they could not importune Walter to shelter their ignorance or condone their malpractice, they offered large inducements to curry favor with the new power he had created. Fat printing contracts, special privileges, personal preferment; the pot contained the same honey then that it does today. But there was no inducement, no compromise, that could inveigle "The Times" to take a course different from what it thought right. "The trouble with Walter is that he does not want anything," damned the exasperated Melbourne. The Walters never have wanted anything. They have run "The Times". What more could they want? Public service held no finer honor for them. Compensations and ennoblements were incompatible with their independence. This is one of the living traditions of The Times. For generations no British Government would be so heedless of the fitness of things as to presume to offer any personal preferment to a Walter who was a proprietor of The Times. Nor has "The Times" ever had an Editor indebted to any government for any personal honor. For the journalist who becomes Editor of "The Times" no higher honor remains. But the direction of the paper has not been ungenerous to those of its staff whose merits have brought them wider recognition. Many titles have been bestowed upon Times special correspondents, war correspondents, and many others of its brilliant writers. The editorial tradition it has set the Press in this one respect, however, is most honored in the few instances in which it is violated. Governments of all countries are prone to cajole and to wean to their support by the highest preferment in their bestowal newspapermen who are powers in their democracies, but who, as proved in many notable instances, hold the best traditions of their craft inviolate.*

Someone once said that *The Times* daily saved the English language from total demolition, and it is still in the life-saving business. Its writing has in it a quality serenely clarifying derived from that John Walter the Third who was the most scholarly of its proprietors. The style of *The Times* approaches the pellucid in a modulated flow of undefiled English. It is the masterpiece that needs not to be slavishly copied to lend attraction to its adaptation in newspapers with many different appeals in other countries. *It has set the tradition of simple prose for the conveyance of the full thought, and without ever dreaming of pretensions to funniness, invokes a touch of lightness to relieve the dullest theme. The appearance of the paper itself, now so masterly in its make-up, so wholly unapologetic because it admits nothing for which it need apologize, displays no tantalizing features, no more than there are architectural jig-saws on the plain brick facade of Bear Wood, the Berkshire home of the Walters, which was loaned to the Canadians for a hospital in the War.*

The unity of *The Times* is outwardly due to its anonymity. Not one in ten thousand in London knows who is Editor of *The Times*, not one in a hundred thousand can say who wrote any certain article in any issue. Under this cloak of anonymity *The Times* has built up an invincible solidarity. It has its representatives—ambassadors, Mr. John Walter has called them; but while the despatches of ambassadors are for secretaries of state alone, the despatches of newspaper correspondents are for nations. *Who writes them? Few know. What's*



in them? That's what counts; it is what is wanted to be known. Kings and princes, and presidents, and premiers know, and want to know, the great correspondents, men, to keep only to *The Times* again, like de Blowitz, O'Reilly, Russell, Morrison of China, Valentine Chirol, Wickham Steed, and a host of others, names rarely heard by those who relied for their information of world affairs upon what those men wrote to their paper. It is this air of mystery, perhaps, which imparts unity to the finished product of the established newspaper. It is a mosaic of many pieces, but a guiding mind lays each in its appointed place.

The great Dana of the *New York Sun*, a journal always very perfectly written, once said he would have been a superman had he written all the brilliant things contributed by his staff for which he was given credit, and he was frequently being blamed for articles he had not written. As the Editor he shouldered the anonymous unified expression of his day's paper. *He was joined with every other Editor of distinction in bearing the affliction of the praise and of the censure that is the endowment of that tradition of anonymity once again set by the "London Times."* The origin of many others can be traced to it.

Perhaps in its present, its latest, phase, it may have started the greatest of all newspaper traditions. "*The Times*" always has been regarded as a national institution, that was because it was conducted in a spirit so national, so selfless, so absolutely independent. It has now, though, been translated into a national institution in fact. By the terms of the deed entered into between Major the Hon. J. J. Astor and Mr. John Walter, the transfer of its control cannot be made at any time until it be shown to be in the national interest to a committee comprised of the Lord Chief Justice of England, the warden of All Souls, Oxford, the president of the Royal Society, the president of the British Institute of Chartered Accountants, and the governor of the Bank of England. Surely this will insure the perpetuation of *The Times'* newest tradition for the Press.

## FURTHER NEWS FROM WINNIPEG.

By Rev. Chas. Fisher.

"Dear Mr. S.,

Your communication regarding finances of our church received some days ago—in reply I wish to say for some time, indeed for a long time, I have felt that our church has lost its power, its touch with God, and that we were doing no more than what a social club sets out to do—weeping for sin, compassion for the lost, and bemoaning our lack of prevailing prayer, are things of the past.

I remember saying to Mr. M., Is it not a remarkable fact that our Saviour ate and drank after His resurrection? He replied, it would be if one could believe the story—at another time I was urging him to preach the fundamentals, Regeneration by the Word, Confession in Baptism, Sanctification by the Spirit, the Return of the Lord, to be met with—"Mrs. L., I have an intellectual barrier". I could enumerate other things, under which our membership should have groaned, but the spirit of the Laodicean Church that knew not that she was wretched and miserable and poor and blind and naked, has taken hold of us and in my judgment we as a body have lost the purpose of our high calling as a church, for which we were organized, the salvation of souls. "And the Lord added to the church daily such as were saved."

Will you please pass my letter to the Board of Deacons. I wish it to be known why I do not contribute to the funds of our church, and why my sympathy and convictions are in harmony with those of the members who have separated themselves into the Independent Body of Regular Baptists that His Holy Word might be honoured and that His Holy will might be perfected in our lives to the presenting of our bodies a living sacrifice. "The God that answereth by fire, let Him be God". Amen.

Yours in the will of God,

S.L."

That is a copy of a letter sent to the Deacons of the First Baptist Church in Winnipeg, before we arrived. Can you wonder that we received a warm welcome, when we came to

try to bring strong gospel teaching to such people? The words of thanks, and the hearty hand-shakes,—Mr. Fraser said he had never had such hand-shakes in his life before—told us that hearts had been rejoiced at our coming!

This great city seems to have been a happy hunting-ground for all kinds of false teaching, and cults of various hues flourish here! We doubt whether there is any city on the North American Continent where unscriptural heresies abound to such an extent as they do here. Surely this is just the place for the raising of the standard for which the Baptist Bible Union stands! The Baptist churches are, according to report, in a perilous state spiritually—and some of them in very low water financially. And no wonder: one Baptist pastor told his flock recently that "what the world wanted was more men like George Washington, Jesus Christ, and Abraham Lincoln"!

Our special subjects last week dealing with Pentecostalism roused a good deal of opposition, and the interest grew continually. Their false position, which was shown to have no Scriptural basis, was completely exposed and many had their eyes opened to see what a dangerous thing it was. It is our convinced opinion that Pentecostalism is as dangerous as Modernism, because it parades itself under a show of loyalty to the great evangelical truths of the Gospel, and even claims to be more spiritual than ordinary orthodox believers! It is so confident, and so assertive, and so "spiritual" in its claims that many Christians have been afraid to criticize it, "lest they should be found to be fighting against God"!

Oh the groanings as we brought home the scriptural teachings with regard to their false doctrines! They were asking God to have mercy on us! But God did, and enabled us to speak out with all boldness, and expose their mis-leading and terribly dangerous beliefs! So great was the opposition to our teachings that we felt led to issue a challenge to the Pentecostals, and we advertised that we would make a public demonstration of the falseness of their claims, or that we would become Pentecostals if they proved their case. Their leaders published a disclaimer, saying that they would not be a party to any public demonstration; what their reason was they know best, and we leave the public to judge. But 1,200 people came together, and we had a glorious opportunity of showing them from the Word of God that Pentecostalism was a delusion and a snare.

And we had our public demonstration too. A woman got up, and shouted something in a high pitched voice, and refused to stop or sit down. At last we started the organ to drown her voice, and led the audience in singing a well-known chorus, but her shrieks rose above the volume of sound of organ and hundreds of voices! God gave us, and all reasonable people present, the best demonstration possible of the curse of this thing! That poor woman was absolutely beyond control—probably demon-possessed. "Let everything be done decently and in order". One thing our fortnight's campaign in Winnipeg has done for us, it has made us ardent whole-hearted opponents of Pentecostalism: we have seen what it really is, and thank God that He opened our eyes to this deceptive imposture!

But with that great demonstration on Friday night, the air was cleared! Some were won over out of the error: the rest left us alone, and went their way, so that when the Sunday services came there was a consciousness of peace, and power, and blessing which had been absent in the previous meetings when our opponents were present in such large numbers. At the Sunday night service 14 came forward to dedicate their lives to the Lord. We had asked for His divine seal to be set upon our work, and He heard and answered our prayer. The hearts of God's people were cheered beyond measure to realize that the old, old Gospel was

## REGULAR BAPTISTS, ATTENTION!

Churches, Sunday Schools and Individuals

are requested to forward all contributions for the Union of Regular Baptist Churches of Ontario and Quebec to: Rev W. E. Atkinson, 337 Jarvis Street, Toronto 2, Ont.

Funds are urgently needed to place Pastors on New Fields Opportunities await us in many important Centres and the Open Door must be entered.

**HELP US DO IT AT ONCE!**

still the same in its winning and wonder-working power. They thanked God and took courage, for a great hope had risen in their hearts that God was going to raise up a testimony here in the heart of Winnipeg that would be the means of leading many lost souls to the foot of the Cross.

Mr. William Fraser spoke on the Monday night on the subject of McMaster's betrayal of her trust. There is no need for the report to be given in detail here: suffice it to say that those who were present were so moved by it, that they begged that it should be repeated, so that many of their friends might come and hear it. Mr. Fraser is very obliging, and not only did he repeat it the following Monday, staying over an extra day to do so, but he added Brandon College to the story! We asked for a show of hands at the close, to see how many were with us, and we know that Dr. Shields' heart would have been rejoiced if he had seen the response. The offering that night was given to the Jarvis Street Baptist Seminary, Toronto, as a token of appreciation of our indebtedness for all the help Mr. Fraser had given, and the amount given was \$95. Things are beginning to look up at Winnipeg!

One who is with us wholeheartedly, and rejoicing that our testimony has been set up, is a young barrister who was President of the Young People's work at the First Baptist Church, and also of the Baptist Young People's Movement of the Province of Manitoba. When he drew out of the First Church he said: "I don't like leaving the mother church, my grandfather's church (his grandfather was a charter member of the church). I was in the Primary Department, and went right through the Sunday School. It is the only church that I have ever known. But in doing so, I'm not leaving my grandfather's Christ—and, after all, that is the thing that really counts!"

The campaign has been the means of calling together a goodly company of earnest Baptists, and others who want to become Baptists; it is proposed to establish a Regular Baptist Church here, and the committee have asked Mr. Fisher to become the pastor of the new church. Nothing definite has been settled yet, but steps are already being taken to consider the purchase of the church (Ralph Connor's old church, given up in the scheme of Union of the United Church of Canada) in which we have been meeting, and which is in the market. The owner wants \$125,000 for it! Will any of our wealthy friends give us a help towards raising that amount?

### BAPTIST BIBLE UNION LESSON LEAF

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#### PAUL'S JOY AND TRIUMPH.

Lesson Text: II Corinthians, Chapter 2.

Golden Text: "Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." (II Cor. 2:14).

#### I. THE REBUKE AND DISCIPLINE OF LOVE.

The first epistle to the Corinthians is largely one of censure. The Corinthians were told that they were babes, and were carnal; and the Apostle had found it necessary to rebuke open and flagrant sin most severely; and like any surgeon having regard for human feeling, he has shrunk from the necessity of inflicting pain. He now resolves that the next time he goes to Corinth, he will not go to them in heaviness.

1. Here we have a faint illustration of divine compassion. Paul has written severely out of much sorrow, and with the greatest possible reluctance. So the chastenings of the Lord inflict as much pain on Him as they do upon us; He does not inflict willingly. 2. Paul here insists that he wrote out of anxiety of heart. Only in this spirit may we safely rebuke anyone. When it is easy to rebuke another, we may well examine our own hearts. 3. Paul warns the Corinthians against excessive punishment (vs. 6-7). To the point of justice, punishment may be remedial, but when it goes beyond that it only hardens. 4. We must endeavour always to maintain an attitude of compassion and forgiveness toward the wrong-doer (vs. 8-11). 5. Satan will be quick to take advantage of

our holiest exercises; and, seeing we are not ignorant of his devices, we must be always on our guard (v. 11).

#### II. AN ILLUMINATING EXPERIENCE.

We think of apostles and prophets very often as though they were supermen. The Bible reminds us, however, that Elijah was a man of like passion as ourselves. So also was Paul, as we shall see.

1. Wherever Paul went, he went to preach the gospel (v. 12). That ought to be the purpose of every true believer. Before Carey became a missionary, while he was still cobbling shoes, it is said that he once remarked his business was to preach the gospel, but he mended shoes to pay his way. So whatever sends us here or there, we ought always to endeavour to carry the gospel with us. 2. There is always an open door to the man with a message. Canvassers and peddlers may ring the door-bell in vain, but no one refuses to open the door to the postman. So every man who has a real message from God will find an open door through which he may pass for its delivery. 3. Yet Paul was strangely dependent upon human companionships and help. Evidently as he journeyed toward Troas he expected to find Titus there,—like many another preacher going to a strange place, he anticipated seeing one familiar face. But when he arrived there, and found that Titus had not come, he was so disturbed in his spirit that he left and went into Macedonia. Notwithstanding the message, and the open door for its delivery, the great apostle seemed to be helpless because Titus was not there. How many a preacher, and teacher too, has been thus crippled because some trusted Titus has failed in the full discharge of his duty!

#### III. A VICTORIOUS IDEAL.

1. Triumph is always possible in Christ,—and, indeed, as we abide in Him, it is inevitable. This verse, we think, should be considered in contrast with verses 12 and 13: it is better to depend upon Christ than to depend upon Titus. 2. The knowledge of Christ will be spread abroad through the instrumentality of His believing people; there is no other way by which the gospel may be preached (v. 14). 3. Our testimony in Christ's name is as a sweet savour of Christ unto God. Whenever we pray in the name of Christ, our prayers are made acceptable by the imputed merit of the Son of God, and for His sake we are heard. So also as we preach and teach in His name, however poorly we do it, if we do our best and do it for His sake, our service has a savour of Christ unto God. Is it not for this reason that many who naturally have but one talent, who have no native ability, who have had but little opportunity for training and discipline, but whose hearts are tender toward God, are more mightily used of the Lord than His more polished instruments? 4. Thus, whether by life or death, Christ is glorified, because we are His ambassadors; and in Christ's stead we beseech men to be reconciled to God. Our testimony therefore either brings them to Christ, or is laid up as a witness against them. 5. The Apostle is impressed with the solemn responsibility which this principle imposes upon him, and cries, "Who is sufficient for these things?" But he declares that he does not corrupt the Word of God, but sincerely and in the sight of God he speaks in Christ.

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