

# The Gospel Witness

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

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

T. T. SHIELDS, *Editor.*

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

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

Vol. 6. No. 49.

TORONTO, APRIL 19th, 1928.

Whole No. 311.

## Michigan Baptists Lead the Way

The Baptist Bible Unionists of Michigan and other Fundamentalist Baptists have organized a new state-wide Convention, to be known as the Union of Regular Baptist Churches of Michigan.

When the Baptist Bible Union of North America was organized at Kansas City in May, 1923, it was accepted as a recognized principle that the Union was not a separatist organization; but was designed to give a clear testimony to the supernaturalism of the Bible and the gospel it proclaims. It was recognized, however, that in spite of the best intentions it might ultimately prove to be divisive in its effect. We recognized that the truth always divides between truth and error. In the days of His flesh our Lord Himself caused division wherever He went, and declared, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." When the gospel was preached at Pentecost, it immediately separated three thousand people from the world about them. The gospel does not separate men from God, but it does separate believers from sin, and from the world and the things of the world: "Your iniquities have separated between you and your God."

The Apostle Paul conceived of the gospel as a divisive principle, for he declared that by the cross of Christ he was crucified unto the world, and the world was crucified unto him. That is to say, he was so completely separated from the old life that he reckoned himself to be entirely dead to it. And so down through the history of the Christian church the truth has always divided the sheep from the goats even as the Lord Himself will do at the last day.

We remember to have said, or written, somewhere near the beginning of our connection with the Baptist Bible Union, that the Union might prove a separatist organization, but if it did so, the responsibility would lie with those who were determined to subvert the faith.

In our issue of last week we reprinted an article which appeared in *The British Weekly* of April, 1924, by Pro-

fessor H. T. Andrews, entitled, "The Machinery and The Power": The first section of that article reads as follows:

"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."

Bible Unionists, both in the Northern Baptist Convention and in the Canadian Conventions, have for five years faithfully striven to effect reforms within their respective Conventions, and to bring the churches back to their historic allegiance to the Bible as the Word of God. It has now become apparent to us that the time for complete separation has come.

It was our privilege to attend the Annual Meeting of the Baptist Bible Union of Michigan at Grand Ledge. The meeting lasted two days, but we were able to attend only the second day, April 11th. We were delighted to find the church well filled at the morning service, and a very keen interest in the future of Fundamentalism was evident. We spoke of the impossibility of two walking together except they be agreed, and acknowledged that we had been too optimistic in believing that the various Conventions, shot through with Modernism, could be recovered and restored. We do not think it is to the discredit of Baptist Bible Unionists that they have so earnestly hoped it would be possible to maintain many of the precious fellowships of years' standing, and continue in co-operation with the organized Baptist work; but we find a close parallel in our experience with that of many into whose family the dread disease of cancer has come. When first the dreaded word is uttered by the family physician it is hoped by all concerned that the case is not really so bad as the doctor fears. Other doctors are called in consultation. Sometimes, for a while, a more favourable verdict is given, only to be driven back upon the original sentence. Then the neighbours and friends, desiring to comfort, are all eager to tell of someone whom they knew who had cancer, and who was cured by one quack or another. Money is spent on all kinds of patent medicines, everything that promises the remotest chance of a cure is tried; but the cancer goes on with its deadly work until from being a local infection, the whole body becomes involved, and at last death ends the chapter.

So has it been, in our observation, in respect to the progress of the disease called Modernism. The only cure is the knife, and that in its earliest stages; and the longer the operation is delayed the greater does the likelihood of a fatal issue become. It is the old story of the rotten apple in the barrel—there may be only one, the majority is on the side of goodness; but the good apples have no power to make the bad one good; but the bad one has power to communicate its rottenness to all the rest—and even to the barrel itself.

That is about the condition of the Northern Baptist Convention, and the sooner the barrel is upset, and the few good apples are separated from the prevailing rottenness, the larger the number of apples will be. This was our argument in our first address in Grand Ledge last Wednesday morning, but we soon discovered from the response of the brethren that they had reached that conclusion without our assistance. The result of it was that a resolution was drawn, and when submitted to the evening congregation, which crowded the building in every part, including the aisles, it was unanimously carried.

There were three hundred and twenty-three delegates registered, the number of churches they represented we cannot say; but the resolution which was passed we print below:

"WHEREAS, the organization known as the Northern Baptist Convention is now, for all practical purposes, subject to the control, either of avowed Modernists, or of men who, while professing evangelical principles, support only modernistic programmes; and

WHEREAS, the various societies within the Northern Baptist Convention, such as the Foreign Missionary Society, the Board of Education, the Publication Society, and others,

have adopted what is called an "inclusive policy," which by the most favorable interpretation involves the inclusion of Modernism and Modernists in their programmes, and which said inclusive policy in its practical outworking generally means the exclusion from their programmes of all but Modernists and Modernism; and

WHEREAS, Modernism, when it is finished, involves the denial of the supernatural, and the repudiation of every principle of evangelical faith, and is therefore in its nature and work positively anti-Christian; and

WHEREAS, the Scripture forbids believers to attempt to walk with unbelievers in the following terms: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Cor. 6: 14-16); and

WHEREAS, the said teaching requires believers to separate themselves from unbelievers in the following terms: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17-18);

THEREFORE BE IT RESOLVED, that this company of Baptists holding the historic faith of Baptists, especially the doctrine that the Bible is the inspired and infallible Word of God, and the body of evangelical doctrines to be at a later time and in particular form set out, do now declare their purpose to form a new Baptist organization within the State of Michigan to be known as the UNION OF REGULAR BAPTIST CHURCHES, for the purpose of carrying on evangelistic, missionary, and educational work, in agreement with the principles for which we stand; and further, that we proceed herewith to elect pro tem a President, Vice-President, Secretary, and Treasurer, and an executive of six members; and further, that the said officers and committee when appointed shall be and are hereby instructed to carefully formulate a tentative constitution in which Articles of Faith shall be included, and in which provision shall be made for the membership of churches and for groups who may be members of non-cooperative churches; and further, that the said Executive (which shall be deemed to include the officers above enumerated), as soon as may be wise in their judgment, shall print the draft Constitution to be sent to all Baptist Churches in Michigan for consideration, with an invitation to express their attitude towards the new organization, and that then as soon as they may think wise, and at the place which they shall select, the Executive shall call a meeting of representatives of all the churches or groups who may indicate a desire to join the new organization, at which meeting the tentative Constitution shall be submitted for consideration and adoption."

Thus, so far as many of the pastors and churches of Michigan are concerned, the die is cast. They have decided to separate themselves both from the State Convention and the Northern Baptist Convention, and to carry on their own missionary work. We did not receive the full list of officers, but we remember that the Presi-

dent of the Baptist Bible Union of Michigan was elected President of the new Union of Regular Baptist Churches, and the Secretary of the Union was elected as its first Secretary. In addition to the officers, six were elected to the Executive Committee, and this Committee was charged with the responsibility of drawing a tentative Constitution for the new organization.

During the afternoon and evening sessions the meeting pledged a total of \$1,050.00 for Des Moines University, to be paid by the first of May. (We cannot withhold a bit of good news from our readers, and therefore, though it does not properly belong to this article, we are glad to tell them that on our return to Toronto from Grand Ledge Thursday morning, we received a cheque for \$200.00, by the evening mail we received another cheque for \$1,000.00, and by the morning mail of Friday we received still another cheque for \$100.00, with several smaller amounts. Thus in three days there came to us, cash of over \$1,300.00, and pledges for \$1,050.00,—for all of which we praise God.)

#### Has Michigan Pointed the Way?

We frankly believe the Michigan brethren have been providentially led to point the way to other groups of Bible Unionists all over the United States. In British Columbia the Bible-believers were compelled to separate from the old Baptist Convention, and form a separate Convention of their own which has been incorporated as the Regular Baptist Convention of British Columbia. Last Fall the Bible-believers of Ontario and Quebec were also compelled, in protest against the Modernism of the old Convention, to separate themselves from it. Hence there came into being the Union of Regular Baptist Churches of Ontario and Quebec. There are a good number of Fundamentalist churches in Illinois. We hope to hear very soon that they have taken a similar stand; also the churches in Ohio, and Western New York, and Pennsylvania, and Iowa, and other places.

We would then suggest that all these organizations in the United States and Canada should come into a co-operative relation, particularly for Foreign Mission work. They could do their own Home Mission and educational work in the several states and provinces, all co-operating in the great work of Foreign Missions. And we might also form a general Convention of all these state and provincial units for inspirational purposes. We believe we are in the beginning of a new order of things, and we believe rapid progress will be made as Baptists thus shake themselves free from the old corruption. The new wine must be put into new bottles.

This does not mean that we shall cease to contend for the faith. So far as *The Gospel Witness* is concerned, it is getting in new supplies and laying up large stores of T.N.T. every day. The munition factories are running overtime (As we dictate these words, a friend remarks, "There is a night gang on now!" And that is perfectly true.) If we can invent any bigger guns than we have yet used, if we can discover an explosive of greater power than that we have yet employed, we propose to do it. We have had some very fierce battles, we have come into close grips—at least in Canada, at the bayonet point; but it is nothing to what lies ahead. As these new units are organized they will prove to be trained and disciplined regiments in a mighty army which will march upon the Modernistic trenches, and blow them into a

million pieces. Once more *The Gospel Witness* announces that we are just contemplating getting ready to begin to prepare to start something!

#### "THE CHARIOTS OF GOD".

There is a scripture which says, "The chariots of God are twenty thousand, even thousands of angels." But this refers to those invisible ministrants by which God's people are preserved and led forth to the triumphant completion of their appointed time. But there are other chariots which may well be made the chariots of God. In many parts of the world the gospel is being preached by motor car.

The Union of Regular Baptist Churches of Ontario and Quebec are laying the foundation of many new gospel enterprises in different parts of these two provinces, and the Toronto Baptist Seminary has in training a considerable number of students whom we trust will prove to be messengers of the gospel to multitudes of souls. But in many theological colleges nowadays the students expect that churches will be built for them, or at least mission halls; that someone else will lay the foundation, and they will go in and lay a worthy superstructure. Paul says, "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." For that reason, he had been hindered from going to Rome earlier; he had found so many new places in which to work. "But", said he, "now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you."

We believe that young men ought to go forth in that spirit; they should be ready to go where no foundation has been laid, and begin work for the Lord at the very bottom. At the meeting of the Executive Board of the Union of Regular Baptist Churches last week, we ventured to propose to the Board that an effort be made to procure a number of motor cars which should be converted into gospel wagons, and that the students from the Seminary should be sent out two by two—or perhaps, in some cases three or four might go together, but generally speaking, two by two. They would be furnished with literature, with tracts for free distribution, and with sound books for sale; and go "into all the villages roundabout" preaching the gospel. Like Paul, they would go without any set programme, but on entering a town, find some central place where they could park their car—the car would be arranged so that they may find, if necessary, sleeping accommodation in the car—and then go from door to door distributing tracts and preaching the gospel to individuals. In the summer evenings they could gather a congregation in the open air. We hope to provide them with a small instrument, and each party would have a student who is able to play and sing. If they should come upon a town or village upon which God made His blessing especially to fall, they would remain there, teaching and preaching as long as it seemed profitable to do so; and if possible gather the believers together with a view to organizing a Regular Baptist Church. In that way our students, in the course of the summer, ought to be able to touch scores

(Continued on page 10.)

# The Jarvis Street Pulpit

## Will "Toronto the Good" be Cast Down to Hell?

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis St. Church, Toronto, Sunday Evening, April 15, 1928.

(Stenographically Reported.)

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

"But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

"But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Matthew 11:20-24.

In our day it is somewhat unusual even for the pulpit to speak of future retribution. It is, indeed, seldom that we hear men called to repentance. And yet the Word of God is perfectly clear in its teaching respecting these matters. The words I have read to you were words uttered by our Lord Himself. We hear much nowadays about the spirit, not of *Christ* so often, but the "spirit of Jesus". He is robbed full often, by those who profess to be His followers, of His proper title. But men are fond of dwelling upon His gentler sayings, upon His loving entreaties. We must not, however, forget that our Lord uttered frequently very severe words, and did not spare those who loved iniquity. He poured out the vials of His wrath, for example, upon false teachers. Tender and gracious as He was with sinners who came to Him in humble penitence, yet He denounced as "hypocrites" and as "whited sepulchres" those whose religion and whose righteousness were only external adornments.

Let us look for a few minutes this evening at these solemn words uttered by the lips of Jesus Christ Himself respecting the future of those who reject His testimony.

### I.

Certainly most clearly these verses teach that THERE IS A JUDGMENT TO COME. In the divine appointment there is a day in the which "God shall judge the secrets of men by Jesus Christ according to my gospel." A day will come when He will make manifest even the secrets of the heart, and will bring to light all the works of darkness. Some day we shall be stripped of all disguise, "the hail shall sweep away the refuge of lies," and we shall all be uncovered to stand before the omnivident gaze of a holy God, revealed in our true character, and judged according to the works done in the body. There is, then, a judgment to come. It must be so in the nature of the case. If this world is governed by law, and if that law is universal and inexorable, it follows that

every transgressor, sooner or later, will be compelled to give an account of the deeds done in the body.

It is perfectly true that some men's sins are judged, in some measure, here and now. It ought to be patent to everyone that sin is an unprofitable thing, that "the wages of sin is death", and when you read the record of the police court, or see in flaming headlines an account of the apprehension of someone who has been caught in some criminal practice, that truth must be borne home. Sometimes the newspapers preach us a bit of a sermon, they tell us that someone has discovered that crime does not pay. I could take you to our hospitals to-morrow, and find you scores of people who are suffering for their own sins; and I could make it abundantly evident, even in physical results, that the transgressor must pay for his sin. Some men's sins do go before them to judgment, and some they follow after. In some instances the penalties are very severe, sometimes it is made abundantly evident, even to the most careless and casual observer, that the violation of the laws of God is a very expensive procedure.

Yet it must be admitted that there are some men who are strangely immune; some of the worst transgressors seem, in this life, entirely to escape punishment for their sins. That has ever been a problem with righteous men. Jeremiah was troubled about it when he said, "Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" It was in response to that exclamation or enquiry that God answered, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" It was as though God said, "If you are baffled by this simple problem in moral adjustments, if you cannot await God's time for the revelation of His righteous judgment, if you are

disturbed by the fact that judgment is not always speedily meted out, how will you face the tremendous truths yet to be revealed?" He is forewarned that a day will come when there will be still more difficult problems for his solution and explanation which no human intellect can solve. David saw it and said, "I have seen the wicked in great power, and spreading himself like a green bay tree." And Asaph tells us that he "was envious at the foolish, when I saw the prosperity of the wicked"; he observed, "They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish."

Do not, I beg of you, take pattern of men who prosper in their evil doing, for it is permitted to some men to go on without interruption to the day of judgment. But let me tell you, my friends, the very worst judgment that could fall upon any one of us would be for God to withdraw all the restraints of grace, and to permit men to have their own way, and to gallop headlong to the precipice. That man who goes on in sin without correction, but is permitted unhindered to prosper in the ways of iniquity, shall surely in the end come under the severe judgment of God.

But whether it comes here or hereafter, the great principle with which I begin my message is this, that a judgment, a final judgment, a day of sure and equitable retribution, is absolutely certain; it is as inevitable as the operation of God's law. So let nobody suppose that judgment will not come. Sometimes judgment is long delayed, and because it is delayed, there are some who think it will not come at all: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Some man here this evening will say, "I have heard that warning of judgment for many years. I was more accustomed to hear it in the days of my youth than in these later years. But I have seen men, in my early days, violate every law of God and man, and yet they prospered above all others; judgment has never overtaken them, they have had a good time, and they are going on prospering to-day. Surely there cannot be anything in your contention." Oh, my friends, the execution of the sentence may be delayed; God is not swift to mark iniquity; He is long-suffering, "not willing that any should perish, but that all should come to repentance." But whether the judgment be delayed or be swift, it is executed at last; it is inevitable and inexorable. As sure as God is true, He will bring every man into judgment, and all our works shall be judged, whether they be good or whether they be evil.

## II.

Then the second principle is this: that whatever foretaste of judgment men may experience here, THERE IS A JUDGEMENT OF THE FUTURE. I know the popular theory is that we all have our heaven or our hell here; that if you do wrong, you suffer for it; if you do right, you will be rewarded for it. Neither of which, strictly speaking, is true. You may do right and yet suffer; you may do wrong and temporarily be absolutely immune. But the principle is, that even though a man does receive a foretaste of judgment, there is still a judgment to come.

What is my authority? Tyre and Sidon were swiftly

overtaken by the judgment of God, removed from their proud position as leaders of the world's trade and commerce, stripped of all their national importance, and reduced to a heap of ruins. But God says there is some judgment still awaiting Tyre and Sidon in the days that are to come. Sodom and Gomorrah were cities steeped in iniquity; and in order to burn up the plague-spot, God sent down fire and brimstone from heaven and destroyed the cities of the plain. Yet Sodom and Gomorrah are to stand in the day of judgment, and the evil they did is still to receive its due measure of divine retribution. Let no man think that sin is completely and finally judged here and now. It cannot be; there is a day coming when sin will be judged according to the righteous judgment of God.

*It is not true that all the hell men have or experience is here and now.* In the solemn passage which Dean Stockley read to you this evening the curtain is drawn by the hand of our Lord Himself, and He gives us a glimpse into the future where God opens His books and brings His creatures to judgment. He does not balance His books daily, He does not bring men to account at the end of every twenty-four hours, or even at the end of a few years. But in the unfolding of the future, when His hour shall strike, He will bring us all before His judgment bar—if, indeed, our sins have not been judged and put away in advance; and of that, more presently. If we go with our sins upon us, without repentance, without cleansing, with the record of our life unpurged, I warn you in the name of the Lord, there is a "fearful looking for of judgment", and of fiery indignation which must devour the adversary. It is written in the Book, and these solemn words fell from the lips of our gracious Saviour Himself; and never did He speak words which were more loving, nor words fuller of grace, than when He thus warned men to flee from the wrath to come. Judgment, I say, is certain, inevitable, and it awaits us in the future.

Somewhere I read, in one of Spurgeon's sermons I think it was, a terrible suggestion, and I think it is soundly based on scriptural teaching. He said, speaking of the future, that even the damned in hell, those who have died in their sins and have gone into the future, unwashed and unforgiven, and have entered into the awful torments of that intermediate state, whatever it is, described in the passage which Dean Stockley read—that even they have not tasted of death as they must do some day. The Scripture teaches there is a resurrection unto condemnation, there is to be a reunion of body and spirit even for those who died without Christ. The resurrection of the body is not merely for those who are believers, but even the bodies of those who have died out of Christ shall rise again, and men shall be judged before God's judgment bar for the deeds done in the body. And as the body has been in many cases the instrument of an evil mind, and partner in iniquity, so at last the body in the resurrection unto condemnation must be a partner in the judgment, and must receive and endure the fearful stroke of an offended God.

What strange delusion has come over men, what strange blindness has fallen upon the pulpit of to-day, when these solemn realities which are as much a part of the divine revelation as any message of the love of God, are seldom if ever preached? Why is it that this solemn note of warning is not sounded, and men are not warned to flee

from the wrath to come? Jesus Christ did not come to save men in their sins, "Thou shalt call his name Jesus, for he shall save his people *from* their sins." If men will go on in their iniquity, and carry their sins with them, and die in their sins, they shall rise again in their sins, and be judged for their sins, and suffer for their sins, as long as eternity shall endure. That is the lesson of the text.

### III.

Then, my brethren, I remind you THAT THE JUDGMENT OF THE FUTURE WILL BE PROPORTIONED TO THE TRANSGRESSION. That is the principle in the verses I have read. The day of judgment will be less tolerable for some people than it will be for others; some people will suffer more than others, because they have sinned more deeply. Our God is a righteous Judge: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." I suppose many a farmer throughout our country has been engaged during the winter season mapping out his future; with his farm before him, he has been deciding what he will put into that field, what use he will make of this piece of land. His land will soon be turned by the plowshare, and presently he will take his seed, and if he wants a field of oats when the late summer and autumn comes, what will he do? He will sow oats. If he wants a field of wheat, he will sow wheat; and if he wants corn, he will sow corn. He knows there is no power on earth that can make that field in which he has sown oats, bring forth anything but oats; or that field into which he has sown wheat, produce anything but wheat; or the land into which he has sown his corn, yield anything but corn.

What do you want in the judgment time? What do you want to reap when God shall call you to account? What sort of harvest do you want to gather from the estate of life with which God has entrusted you? You say, "I never thought much of that. I was thinking of how much money I could get in the bank, how much pleasure I could get out of life, I was thinking of a position in life. I have not been thinking of the future at all." Alas! that is the heresy of the day, putting the emphasis upon time rather than upon eternity. I have quoted it to you before, but long ago Whittier said:

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

That is true. Men are living for time, and there is a kind of orthodoxy that fears the offence of the Cross, and fears to speak of coming retribution; that speaks of the promise of godliness in the life that now is, and seeks to

woo men to Christ without warning them to flee from sin. And you cannot do it.

My friends, what do you want in the harvest time? You, young man, what do you want when God shall open His books? That is what I ask you. When the universe is assembled, when men are stripped of all disguise, when they stand with naked souls exposed to the gaze of a thrice holy God, what sort of a record do you want to have read out of God's book in that day? What do you want to reap?

You will determine it now—you *are determining it now*. Somebody says, "Every man has to sow his wild oats". Very well! Sow your wild oats; sow unto the flesh, and of the flesh you shall reap corruption. Sow your wild oats, and you will gather a crop of wild oats; sow transgressions, and you will reap punishment; sow unbelief, and you will reap the most terrible disillusionment when God shall sweep away the refuge of lies. That is the solemn lesson I bring to you, that everyone of us shall determine by the life we live to-day, and to-morrow, and the days that are to come, exactly the kind of judgment we shall reap when God's day of assize shall come; and in that day it shall be less tolerable for some than for others, for some who have sinned as deep as hell shall find a place in the nethermost part of hell by the inexorable judgments of God.

### IV.

I come now to the great principle which stands out most conspicuously in this text, and it is to this effect, that PRIVILEGE INVOLVES RESPONSIBILITY. Those who have been most highly privileged, and who have neglected their privileges, will be those who will suffer the severest judgments of God: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." What were the cities? Chorazin, Bethsaida, and Capernaum. He contrasted those cities with the ancient cities of Tyre and Sidon, and with the still more ancient cities of Sodom and Gomorrah and Admah and Zeboim, the cities of the plain. And he said, "These cities in which I have wrought; where I have taught the Word of God, and where I have wrought miracles by divine power, these cities in the sight of God are greater sinners than Tyre and Sidon, and Sodom and Gomorrah; and when the day of judgment shall come, it shall be more tolerable for Tyre and Sidon, and Sodom and Gomorrah, than for these cities; for", said He, "had these cities ever had the privileges that you have had, if the gospel of redeeming grace had been preached to Tyre and Sidon, and to Sodom and Gomorrah, in the way in which it is preached to you, and if they had been privileged to witness the mighty power of God as these cities have witnessed it, they would have repented long ago in sackcloth and ashes. As for Sodom and Gomorrah, it would have remained until this day." But when God's judgment is come, it will be more tolerable for those cities that stand out as the very apex and acme of human iniquity than for the cities that have been privileged with the sound of the gospel and yet have gone their own course to hell itself. That is the principle.

*These cities had enjoyed the personal witness of Jesus Himself.* He had preached to them; He had taught them the Word; and furthermore He had wrought miracles among them, and He had said to them, "Believe me that I am in the Father, and the Father in me: or else believe



me for the very works' sake." These were the cities "wherein most of his mighty works were done".

Here is one instance: not far from Bethsaida our Lord, moved with compassion, had said to His disciples, "Give ye them to eat", and they had said, "Two hundred pennyworth of bread is not sufficient for them, that everyone of them may take a little." The Lord seemed to say to them, "Whenever I invite anybody to be my guest, I never give them a little: I always give them enough"—

"Enough for each, enough for all,  
Enough for ever more."

He said, "How many loaves have you?" to which they answered, "There is a lad here, which hath five barley loaves and two small fishes: but what are they among so many? One little lad has brought his lunch, but what is that among this crowd?" "Bring them to me", and our Lord took the little fellow's lunch, and He blest and brake it, and handed it out to the disciples, and the disciples to the people whom He had caused to sit down row upon row. They came back for more, and back for more, but the supply was never exhausted. Thousands were fed; the Book says, "The number of them was about five thousand men, beside women and children"! I wonder why that is said? I suppose because the men ate so much, the women and children were hardly worth mentioning! Five thousand men, beside women and children! Jesus Christ fed them all, and they all had all they could eat; they did all eat and were filled, "therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." He Who was the Bread of Life, before their eyes, wrought a miracle, and taught them that He had come to feed every longing of the human soul, and that whosoever would come to Him should eat and be filled, and have enough left for another day. But their eyes were blinded, and it was not very far from there that the multitude melted away, when He gave them that deep spiritual teaching in the sixth chapter of John, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day . . . Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?"—and they went away.

It was at Capernaum that the nobleman's son had been ill, the boy whose father, hearing "that Jesus was come out of Judaea into Galilee, went unto him, and besought him that he would come down, and heal his son; for he was at the point of death". The Lord gave him a promise, that is all: "Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." As he went down to his house his servants met him, and they repeated what Jesus had said, "Thy son liveth"; and he enquired at what hour he began to amend. His servants answered, "Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house." In Capernaum, therefore, God showed what wonders could be wrought, what a world of wealth could be received, by simply believing the unsupported Word of God.

My friends, I wonder if we are not, in that respect, living in Capernaum, or in Chorazin, or in Bethsaida?

*Have we not all been witnesses of the mighty works of our God?* Will any man dare to stand up this evening and say to me, "Sir, I have never in all my experience known a man who professed to be a Christian, who was really made a new creature. I never saw one of the mighty works of God." You will not dare to say so. It may have been a man down in the factory where you work, a very humble sort of man perhaps, whom people ridiculed; but in your heart of hearts you know that he has been the subject of the regenerating grace of God. You have seen a life in which the truth of God's Word has been demonstrated, for God has done to that man exactly what He said He would. By the fact that you witnessed it, you have been put under a responsibility, even for the judgment day.

I will put it another way: Bethsaida and Chorazin were the cities of Andrew and Peter and Philip. Yes, Andrew lived there; so did Peter. And everybody knew Peter! Poor Peter! He had his faults, he had his failings; but there was that about Simon Peter which marked him off from other men; and I venture to say, while that regrettable episode in his life did bring a great shadow upon him, yet for years before, and still other more glorious and fruitful years afterward, Simon Peter's life was such that those about him knew that he had been with Christ. It was equally true of Philip and Andrew. And it is a tremendous responsibility for a city to have living within its borders three genuine believers.

Think of it! *What about Toronto?* By and by the city 'buses will pass along here. They will take us up to the big houses in the residential districts, and the man with the megaphone will call to the people, "That is where Mr. So-and-So lives; he is known as a man who has plenty of money." Well, I do not know that that will put Toronto under any special obligation in the judgment day. They will pass another place of which the crier will say, "This is where So-and-So lives; he is a man of great prominence in political life"—or it may be that he is a great educationalist or philanthropist. I do not believe that even that will put any special burden upon Toronto in the judgment day. But they will pass by the humble cottage in which a woman lives who every day holds commerce with the Sky; who every day, by the life she lives, and by the testimony she bears, proves to a demonstration that the gospel is a reality. Nobody says anything about her, but God has her written down in the list of witnesses whom, on that great judgment day, He will call to His bar to give witness against those who have rejected the gospel. And we have people—oh, yes, we have people in Toronto who know the Lord.

I have heard the crier on the 'buses make all sorts of jokes as they passed Jarvis Street. One day he said, "On the left is Jarvis Street Baptist Church. Some years ago there was a great explosion in that church—but the church still stands!" Another time I heard him say, "Jarvis Street Baptist Church on the left; the only church in the city that pays its taxes!" That was an allusion to the practice of this church in years gone by, when it assessed itself as a protest against church property being exempt from taxation. I heard the crier say one day, "Jarvis Street Baptist Church on your left. This church pays more water rates than any other church in the city." All the people laughed at that—but it was the finest testimony I ever heard. I wish it were true, and I pray God that it may be true. One day when a 'bus was passing I

heard the man with the megaphone say, "On your left is Jarvis Street Baptist Church, the only church in the city that stands foursquare for Jesus Christ." Praise God, that was not true; for there are many other churches in the city that are standing foursquare; but I would like to have it said, and truly said, that it is one of the churches that stand uncompromisingly for the truth of the gospel, and endeavor to be true to Jesus Christ.

You and I have a mission to perform here in this church for the judgment day. We are preparing a church for the judgment day. One of the greatest preachers of our time, Rev. Alexander Grant, facing an opportunity to preach the gospel on one occasion, with tears in his eyes, remarked, "God helping me, this is my chance for the judgment day." You and I are not living for the reports in the daily papers, we are not living for what people may say of us: as a church, it is our business so to witness for Jesus Christ in the City of Toronto that when God's books shall be opened, He will be able to say, "I had a lighthouse in that city, I sent forth my gospel day by day from that pulpit and through the lives of the members of that church; I left the City of Toronto without any excuse. Why were you not saved?" That is our business. It makes living a solemn thing, and yet it makes it sublime. I do not wonder that Paul said, "It is a very small thing that I should be judged of you, or of man's judgment: (or, of man's day) yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

I pause a moment to speak to you Jarvis Street members. I am learning that some of you are having a hard time down in the place where you work. You are subject to all sorts of persecution because you come here. I know of a man who was transferred from one place to another because of his testimony for Christ, because of his conviction that he ought to witness for Christ in his place of business. Then he was actually told that he was under observation as a mental case. He was one of the keenest business men we have about the church, but because he believed it was his duty to serve Jesus Christ seven days a week, he was supposed to be insane! We have come to a day when you cannot be true to Jesus Christ seven days a week without being called insane. May there be more mad people in town!

Andrew and Simon and Philip were making it terribly hard for Bethsaida, and Chorazin, and Capernaum, because those cities resisted their testimony. Carry that principle down the line, my brother. For the first time you have come to Jarvis Street Church to-night, and you have been a little angry with your wife because she has been coming before, have you not? Before she was converted she walked with you in the ways of the world; she went with you at your request. But there came a time when Jesus came into her life, when she put Christ first; and from that hour she began to say to you, "There are some things we have done before that we cannot do now." She began to embarrass you and annoy you with her testimony. She troubled you. You begged her not to go to church, you tried to get her to go somewhere else. But you discovered that something had taken possession of that woman, that she was a new woman.

A man remained after the service one evening at a church where I was helping the pastor in special meetings, and said, "I want to know if I can be saved." I said, "The Lord stands ready to forgive and save you." "Well", he replied, "I do not want any of this cheap religion. Let me tell you my story. Just a week or so before you came here my wife came home from church—I had not been to church, I have not been in the habit of attending. But she came home and said she heard the pastor preach a wonderful sermon. (He was not a popular preacher; in fact, he was not very popular in the church of which he was pastor. But he was a man of God.) My wife came home and said she had heard a wonderful sermon. That night she could hardly sleep, and the next morning at the breakfast table she was still talking about the sermon. She did not know what it was, but she was very uncomfortable. I came home to lunch that day, and I found a new woman in the house. I do not care what other people say—and I am no Christian myself, I am no saint; but I know my wife was a new woman. I live with her, and I ought to know! When I came home to lunch that noon she was a new woman, and has been ever since. And I want to know whether there is power enough in this Saviour you preach to make a new man of me as He made a new woman of my wife."

Many a man here to-night has had that experience in his household, and has been uncomfortable ever since. You have said, "I wish she would be more moderate; I wish she would be content to go to church on Sunday like other folk, and not bother me six days a week with this sort of thing." Do you know why God saved your wife? He put one of His witnesses into your house who is going to be to you a savour of life unto life, or of death unto death. You are either going to be saved through her witnessing, or in the day of judgment she will be a witness against you. It is a mighty good thing for a man to have a godly woman for a wife—and equally so for a woman to have a godly husband.

Some of you parents know that some of the children who come here have been saved. I know very well they are still boys and girls, and that the Lord did not put old heads on young shoulders—and you do not want them on—but something happened in their lives, and they have had a testimony for Christ since then. You be careful what you do with that testimony in your household. God knows they are there,—He put them there; and as sure as God is true, what you do with their testimony will stand against you in the judgment day if you do not receive Christ in advance.

Down in the office—oh, it is a mere incident in the day's work—but down where you work a man laid his hand on your shoulder and said to you, "Jack, I wish you would not talk like that. It hurts me. I am a Christian. I love Christ, and I cannot bear to hear anyone speak ill of Him. I wish you would not say those things." Perhaps you were polite enough to say, "I am sorry"; but after all you felt his presence was a little bit irksome, and you wished you were not bothered by Christian men and women. But when that man put his hand on your shoulder, God was listening, and wrote it down in His book, and, my brother, He has the evidence against you, evidence enough to send you to hell, because that man witnessed to you. You can never say you knew not the way of life. "Exalted unto heaven", and yet you have rejected the testimony of those about you.



You children, and young men and young women, you half wish father would not insist upon family worship, do you not? When he gathers you about the family altar and prays, it is little bit irksome to you. Some day, if you are saved, you will praise God for that as long as you live. There is never a day of my life that my memory does not recall my father's prayers. I heard him pray for me, and I would rather have the memory of that than any fortune that any man could leave his children. But, young man, for all that, God will bring you into judgment. If you profit not by the example and influence of a godly home, when God's day shall come, it will be a terrible thing for those who have rejected the testimony of Christ.

Let me tell you a strange thing, for I must come to a close. Tyre and Sidon, and Sodom and Gomorrah, were veritable cesspools of iniquity, they stand out on the page of history as examples of how far human nature can go into sin when it turns its back upon God. So vile, so indescribably evil, were they that in the judgment of an infinitely wise and just and holy God, there was nothing to do with Sodom and Gomorrah but to burn them up, to blot them off the face of the earth with fire from heaven, as a scourge that must be removed.

Someone says, "But you do not mean to say, sir, you do not mean to say that we are as bad as the people of Sodom and Gomorrah?" I will go further than that, and say that if you reject Jesus Christ you are worse! "What! How dare you insult a respectable, intelligent congregation by such implications?" I do not say it: the Lord says it. He said that the cities in which He had bore His testimony, where His disciples lived, and where the witness to the truth had been given, were in the sight of God greater sinners than Sodom and Gomorrah; He said: "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Is not that a terrible statement? You say, "You ought to be charitable toward the man who does not preach the gospel. He is a very high-class man. He is a very respectable man. He is a professor in a university. He is a fine man, a great scholar; he does not preach salvation through the blood, he strips the Word of God of its authority; but he is a fine man"! Is he? In God's sight he is a greater sinner than the vilest sinner in Sodom, and it will be more tolerable for the author of Sodom's iniquity than for that man. The Lord Jesus said, "Whosoever shall offend one of these little ones that believe in me, it is better that a millstone were hanged about his neck, and he were cast into the sea." And when men set themselves out deliberately to destroy men's faith, what can you expect? I think I will dare to say this: I heard the great Gypsy Smith preach twenty years ago, and he preached a glorious gospel. But how in the world any man can expect the Spirit of God to work in co-operation with a movement that is sponsored by men like Bland and Thomas and other religious infidels, I do not know. It is a very serious thing to deal lightly with the truth of God, my brother.

I come to this, that God will forgive you anything—I will put it that way: God will forgive you anything and everything. "You do not mean to say, sir, that if I were as bad as Sodom and Gomorrah, He would forgive me?" Yes, I mean to say just that. "But I have sinned so terribly, I have sinned to the depths of hell; and you do not mean that He will forgive me?" Whitefield used to say that Jesus Christ would receive the devil's castaways,

the men who were so steeped in sin, so reeking with corruption, that the devil himself was ashamed of them, that even then our Lord would take them and cleanse them by His blood. And so He will. I do not care what you have done, I preach a Saviour Who stands ready to forgive you everything.

I wish I had here to-night the worst sinner in Canada, the vilest man in America, the man who is more like the devil than any other man in the world—I wish he were here. Do you know what I would tell him? I would tell him that the blood of Jesus Christ, God's Son, can wash all his sins away. He can save everyone of us, but there is just one thing that God will not forgive, there is one thing for which there is no forgiveness, either in this life or the life that is to come, and that is the rejection of Jesus Christ. That is God's controversy with you, my friend,—not that you are a sinner, although He hates your sin, but He laid all your sin upon Christ. He hated your sin so much that He carried it to the Cross and poured out the vials of His wrath upon it, and made it possible for you to bury your sins in the open grave of the Lord Jesus, from which there shall never be another resurrection. But God's controversy with every one of us is our attitude toward His Son.

I give you my testimony: I am afraid of that judgment day, I am positively afraid of that judgment day, I am so afraid that I would not dare go out of this building to-night if I were not a Christian without having that matter settled. I know that my sins were such that there is no escape, they must be punished. Yes, I use the word "punishment". That is what will come at the great assize, punishment. The penalty of the law, the curse of the law, that is what it will be at the great assize. And that is what it has got to be now if we escape the judgment day. It was all made to meet upon Christ. I am not afraid of the judgment day, for all my sins, past, present, and future, the entire sin of my life, has been laid upon Jesus Christ; and He paid my debt to the uttermost farthing; and I have accepted His righteousness,—

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

I lay that upon you, and if we never meet again until the judgment day—perhaps we shall, some of us probably will; but it is practically certain that this congregation as now composed will never again meet as we meet to-night. That is true of every congregation. But if you and I never stand face to face again until the judgment day, I would deliver my soul and declare to you that I am free from your blood, and that I shall stand before the judgment seat of Christ and say that with my congregation on the fifteenth of April, nineteen hundred and twenty-eight, Sunday evening, in Jarvis Street Church, God being my witness, I did the best I could to tell men to flee from the wrath to come. If they do not flee, and if they will not repent, then their blood shall be upon their own heads.

But oh, to look to Jesus Christ and to know that in Him the judgment is past, and "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit".

Let us pray: O Lord our God, in this solemn hour

Thou hast made us to face the responsibilities of life. We pray that this may be an occasion of grace and of salvation. There are men and women in Thy presence who have long delayed their decision, and surrender to Thee. They have believed these solemn truths with their minds, but not with their hearts. Hast Thou opened their hearts this evening, that they have attended to the words that have been spoken? Have they believed with their hearts unto righteousness? Are there some in Thy presence who will breathe the old prayer of the publican, "God be merciful to me a sinner"? Thou hast told us that that man went down to his house justified. He did not plead any extenuating circumstances, but in the presence of a holy God, he acknowledged his guilt, and cried for mercy; and Thou didst not deny his plea. Thou gracious Saviour, it is still true, This man receiveth sinners. Never didst Thou turn a sinner away who came with a broken and contrite heart to Thy bleeding feet. Always thou hast spoken words of forgiveness and peace. May not this be a night when many shall turn to God, when many shall pass from darkness unto light, and from the power of satan unto God? May the Spirit of God constrain men to come. We have no power to do it. These truths, O Lord, Thou knowest are terrible realities to our own consciences, for Thou hast made them real by Thy Spirit. We know something of the terrors of the Lord, but we cannot make it known to others; it is the work of the Spirit of God to make these things of the unseen God, real to men. Wilt Thou not make them real to-night to some men and women? Give courage to them openly to avow their faith in Christ. Thou hast told us that there is joy in the presence of the angels over one sinner that repenteth; and Thou knowest our hearts would rejoice to-night to see sinners accepting Thee. Wilt Thou not give us this joy to-night? And as we shall meet at the judgment day, we bring this testimony to Thee to-night: Thou knowest our hearts, Thou knowest that we have sought to leave men without excuse. Make this service a savour of life unto life; forbid that it should be to anyone a savour of death unto death. Brood over this congregation and compel sinners by the gracious constraints of Thy Spirit to come to Thee. Set an angel at the doors to-night lest any should go out unsaved. Is it not written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Nay, we would not ask Thee to set an angel at the door, but at the end of the seat; let him stand across the pathway, and forbid that any should leave this place without accepting Christ. Give us, we pray Thee, a time of rejoicing as we see many coming to Christ; and to-night and for ever more, we shall give the glory to Father, Son, and Holy Ghost, one God, to Whom alone salvation belongeth. Amen.

*Editorial Note: Owing to the Editor's absence, the above sermon is printed without revision.*

### "THE CHARIOTS OF GOD".

(Continued from page 3.)

of towns and villages and carry to them the message of the gospel.

The Executive Board of the Union approved of our suggestion, and in our Friday lecture to the students we made the proposal, and asked how many of them were willing to volunteer for service. The vote was unanimous. Some of them, however, will be stationed in established fields, so that we shall not be able to send out the full number of about thirty-five or thirty-six ministerial students.

We do not know how much these cars will cost. We propose to buy second-hand cars. It may be some delivery wagons can be found which, by repainting and fitting up, would serve the purpose. It may be that someone reading these words has a good second-hand car which they intended to turn in on a new one. But you would get very little for it,—why not make a present of it to the Lord's work? You will get a better bargain for a new car if you pay cash for it in any case, and the Lord's work would reap the profits which the second-hand dealer would otherwise reap. Or if you have not a car, perhaps you have \$10.00, or \$50.00, or \$100.00, or more, that you would like to send on four wheels preaching the gospel this summer. If so, send in your money at once to: Rev. W. E. Atkinson, 337 Jarvis Street, Toronto 2, Canada.

Contributors may rest assured that the whole work will be kept under the closest supervision. Every dollar given will be devoted to the work of preaching the gospel, that sinners may be saved and God's people may be edified. This may be surprisingly new to Canadian Baptists, but we believe in new things; although we believe in the old gospel. Send in your money at once, and above all, pray God's blessing upon this venture.

### "WHAT DO WE CARE FOR THE CHURCHES?"

Not very long ago a rather sour and disgruntled denominational "leader" (which is but another name for a Professor Marshall "follower") got into conversation with one whom he knew to be a Baptist, but of whose affiliations for a few minutes he was not quite sure. But when this person was met a little later by one who was known to be, in that truest sense, a Regular Baptist, this "leader", of course, immediately identified the person to whom he had been talking. After he had said some very uncomplimentary things to the Regular Baptist pastor, and when he was told that in that neighbourhood there were many churches who, though they had not formally, officially, repudiated the old Convention, were nevertheless out of sympathy with its policy, this "leader" exclaimed, "What do we care for the churches?"

Of course he did not intend to say it, and if he were confronted with it, with a Marshallite's "fanaticism for veracity", he would probably deny it; but inadvertently for once, he told the truth. Marshallites care nothing for the churches. They will use them when they are able to do so, and abuse them when they assert their independence. But a day of reckoning is coming. Already there are signs that "the sinners in Zion are afraid; fearfulness hath surprised the hypocrites."

## News from British Columbia

By Pastor J. B. Rowell, Central Regular Baptist Church,  
Victoria, B.C.

**Editorial Note:** The following article was sent us some weeks ago and should have appeared in an earlier issue, but our limited space has prevented its appearance until now.

Recently "The Convention of Baptist Churches of B.C." petitioned the Lieutenant-Governor-in-Council for the dissolution of our own Convention, viz., "The Convention of Regular Baptists of B. C." Since all our churches were called to prayer to beseech our heavenly Father to overrule in this matter, we feel it is due our people that they should know something of the details of the case.

The petition, dated December 20th, 1927, after stating the case against our Convention, concludes with the following: "Your petitioners therefore humbly pray that the said: 'The Convention of Regular Baptists of British Columbia' may be dissolved and its incorporation revoked under Section 33 of the Societies Act."

After hearing this petition, with the drastic request for our dissolution, the Attorney-General, Mr. Manson, in all fairness, intimated his intention to have the other side of the case presented. Consequently word was sent asking for our Convention to appoint a committee for this purpose, and thus the matter was forced upon us. Accordingly, on Thursday, January 19th, the committees of the two conventions appeared before the Attorney-General in the Parliament Buildings, Victoria.

The lawyer for the Convention of Baptist Churches, in a few words, asked for the dissolution of our incorporation, declaring that their intention was that the words "Convention" and "Regular" should be deleted from the title of our Convention.

Solomon, by the Holy Spirit, spoke understandingly of such a case when he said, "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." It was apparent that one side of the case had already been given, but there are two sides to every story, and it is the hearing of both sides which makes the difference.

Our lawyer, Mr. Dickie, of the firm of Dickie and De-Beck, very ably presented the legal aspect of our case. Mr. Dickie pointed out that the very section of the Societies Act, on the ground of which the petitioner asked the Attorney-General to quash our incorporation, is the section which was specially incorporated into the Act to deal with immoral societies. Surely such a section was never intended to quash the incorporation of a group of churches!

Following Mr. Dickie's presentation of the case, one of our committee presented the other aspects of the case.

The petitioner stated we had no right to our name, "The Convention of Regular Baptists of B. C.," and objected to our using the words "Convention" and "Regular."

It was pointed out that the Convention since its beginning in 1897 had existed under a number of different names, and further, that our use of the word "Regular" was the first time it had been included in the title of a convention in B. C., so that there could be no possible infringement in this case. Also, that the word "Regular" distinguishes the two conventions the one from the other in the same way as the words, "Greek," "Roman" or "Anglo" distinguish Catholics.

When the Convention was first organized in 1897 it was "Regular," as set forth in the 1897 Year Book. Art. II stated "The Convention shall be composed of delegates who shall be members of REGULAR Baptist Churches"; and Art. III "Each REGULAR Baptist Church . . . shall be entitled to send two or more delegates." Be it noted, however, there has been a drift from the position then recognized among Baptists, so much so that within the denomination to-day there are those who deny the fundamentals of the faith and those who remain loyal to the old-time fundamentals, while others try to occupy a "middle-of-the-road" position. Therefore, it was our contention before

the Attorney-General, that those who maintain their stand on the old ground are still "Regular," and consequently have the right to the name and principles which have never been surrendered.

The question has drifted from the real issue, which is that of faith and practice, and it has been made to swing around the idea of majority and minority, making it appear that the majority have the prior claim in any issue. However, the real issue is one of belief as involved in the use of the word "Regular."

Emphasis was given to the fact that our convention does hold to the old ground, whereas the other convention has forsaken the historic Baptist position, and this was set forth by several distinguishing features:

It was stated, in the first place, that we hold to the NAME "Regular." Whereas, to the best of our knowledge, the other convention has not got the name "Regular" in any shape or form in either Title, Constitution or By-laws; showing that while they seek to take the name "Regular" from us, they do not want it themselves. This reminds one of the "Dog in the Manger" story! Further, as evidence of the drift from the old position, the word "Regular," so full of meaning to old-time Baptists, was purposely deleted so that it should nowhere appear. Secondly: We hold to the position of the absolute autonomy of the local church, for which "Regular" Baptists have always stood. Whereas, the constitution passed at the 1927 convention interferes with the autonomy of the local church. Authority is reposed in the convention, which in turn has reposed the authority in the hands of a few so that it is possible for four men to "decide any issue" when the convention is not in session, which means that for 360 days out of each year the authority is in the hands of a few, and this is of special significance where it affects the mission churches. This is not the policy of "Regular" Baptists.

In the third place, we remain absolutely "Regular" in our desire to have a statement of faith which openly declares our attitude toward the Bible and toward outstanding doctrines. Before the division came in the Convention, we repeatedly asked the Convention to declare itself in a statement of faith as a basis of fellowship, but such statement of faith was every time rejected.

Our own statement of faith was produced before the Attorney-General as evidence. On the other hand, the other convention has no statement of faith leaving the element of uncertainty in this day of embarrassing compromise. In this connection, it is well to note that Mr. Thomas Urquhart, Barrister of Toronto, of the firm of Urquhart, Urquhart and Smith, who has studied Baptist history and usages perhaps more than any other legal man, declares that a statement of faith is one of the distinctive features of the "Regular" Baptists. Fourthly: As "Regular" Baptists we teach in relation to the Lord's Supper that the Scriptural order is (1) Regeneration, (2) Baptism, and (3) the Lord's Supper: Whereas the drift inclines to an open invitation to all, and this finds its logical outcome in open membership as is the case in the Northern Baptist Convention. Fifthly: That there has been a drift away from the old Baptist position was evidenced by the Commissioner who gave the report of the Brandon College Commission in the First Baptist Church, Vancouver, when he stated that the evidence of the commission showed that the teachers in question at Brandon "have not taught or believed the great fundamentals of the old Gospel as believed by our Baptist forefathers." That such a drift from the historic Baptist faith has been recognized as a fact is clearly shown by the following resolution passed at the 1926 Convention (See Year Book, p. 24): "That Brandon College should be reorganized in the Department of Theology and this department equipped with scholarly men as teachers who believe and stand loyally by the Bible and its teachings as interpreted by Regular Baptists, who are willing to pledge themselves accordingly."

After presenting the foregoing, the speaker said: "As you will readily see, sir, loyalty to the original position, involved in the word 'Regular,' is the ground on which we base our rightful claim to the use of the distinctive word 'Regular.' Consequently, those who have drifted from that original position have forfeited their right to that word. The principles involved in such word have been forsaken and therefore they have become the seceders and have

gradually but perhaps unwittingly, developed into a new Baptist body."

As these facts, and many others, were presented, there was a visible change in the attitude of the Attorney-General, and at the conclusion of the hearing, he stated he could not assume the responsibility of dissolving our incorporation. Further, he stated that one thing which impressed him was the thought that those who had remained loyal to the original position implied in the word "Regular" evidently had the right to the use of the word "Regular."

Thus we are still "The Convention of Regular Baptists of British Columbia."

"Praise God from Whom all blessings flow," and Brother and Sister, keep on praying.

#### AN OPEN LETTER TO GYPSY SMITH.

Toronto, April 17th, 1928.

Gipsy Smith,

c/o Dept. of Social Service and Evangelism,  
United Church Offices,  
299 Queen St. West, Toronto.

Dear Gipsy Smith:

It is not often I reply to criticism of myself or my work in the press, but your remarks in an interview in *The Evening Telegram*, appearing in the issue of that paper for April sixteenth, demand an answer; firstly, because of your prominence in the Christian world; and secondly, because of the vital matters which are at issue. *The Telegram's* report of its interview with you is as follows:

"Who is Dr. Shields? Who made him a judge? If he believes that I'm preaching Jesus Christ, as I certainly am, why doesn't he stand by me in place of standing back and criticizing?"

This is Gipsy Smith's answer to Rev. Dr. T. T. Shields, who, preaching yesterday, said that "the great message of Gipsy Smith" was being ruined for the people of Toronto by "the unChristian men" who were associating themselves with his campaign here.

"These gentlemen have accepted Jesus Christ as their Saviour and they are preaching Jesus Christ," said the evangelist. "I have never heard anything to the contrary, and I believe in them all. Dr. Shields should back me up as hard as he can in place of finding fault."

Like other public men I have no doubt you are deluged with letters, and I shall not complain if you feel under no obligation to reply to this. I remember a very prominent preacher with whom I am sure you are intimately acquainted, who said to me some years ago, something to this effect: "I once said to Gipsy Smith, 'Gipsy, you and I can go into a city and gather a great crowd and stir up great enthusiasm for a month or two, but when you meet a man who can stand in one place, and minister to the people, and build up a congregation for ten or fifteen or twenty years at a stretch, take off your hat to him; I can't do it, and I do not believe you can.'" I quote that remark only for the principle involved. Some of us who have had a much more limited experience than yourself, and who, of course, are much less widely known, know that it is possible on a special occasion, when the ordinary activities of a number of churches are suspended, and all the efforts of a number of congregations are centred upon one meeting, to make a great show of bringing something to pass. I have been in Toronto and in my present pulpit for nearly eighteen years. Practically all the leading evangelists of the world have visited Toronto during that time, and I have had my full share in such campaigns as you are now conducting in Massey Hall. I do not say that such missions are wholly without abiding spiritual fruit, but I do say that the pastors of churches who bear upon their shoulders the responsibility of keeping the lighthouse always burning, find their enthusiasm for such missions, in view of the smallness of the results, diminishing with the years.

I recall your former visit to this city a year or so before I became pastor in Toronto, when I came from a distant city purposely to take advantage of your meetings. I have said

repeatedly since then that of all the great evangelistic meetings I have ever attended, those conducted by yourself were the sanest and the soundest, and I believe most productive of definite and lasting spiritual results. The inspiration of your ministry on that occasion has lingered with me until this day. Not many weeks ago I was in Los Angeles and was asked by a business man of prominence in that city, what I thought of Gipsy Smith and his work. To him I replied that I had not come directly under your ministry for more than twenty years, but that when last I heard you, your ministry was to me as the voice of God, sounding uncompromisingly the great truths of the gospel. I told him that in that day, at least, you gloried in the gospel of salvation through the substitutionary death of Christ, and never failed to preach redemption through the precious blood. It may, of course, be nothing to you, but I have held you in high honour and in affectionate remembrance from that day until now.

But your visit to Toronto is an entirely different matter. You have come, I know, under the auspices of what is called, with strange disregard for all other Christian bodies, "The United Church of Canada". As in all other bodies, I am sure there are many in the United Church who still hold fast to the Bible as the inspired and infallible Word of God; who still believe the Scripture which declares, "Except a man be borne again he cannot see the kingdom of God"; who still believe that "Christ died for our sins according to the Scripture, and that He was buried, and that He rose again the third day according to the Scriptures"; but it is a notorious fact that many of the so-called United Churches, in this city at least, utterly repudiate the gospel which twenty years ago or over, at least, (I speak now merely of what I heard from your lips with my own ears) you so gloriously preached.

In your interview with *The Telegram* you say:

"These gentlemen have accepted Jesus Christ as their Saviour and they are preaching Jesus Christ," . . . "I have never heard anything to the contrary, and I believe in them all. Dr. Shields should back me up as hard as he can in place of finding fault."

I know some of these gentlemen better than you do. One of the gentlemen who sat on the platform with you last Friday night utterly denies the inspiration and infallibility of the Bible as the Word of God. He never writes an article for the press—and he writes weekly—in which he does not disseminate doubt, and do his utmost to destroy men's faith in evangelical religion. The man who led in prayer at your service last Friday night issued from the Methodist Book Room, under the auspices of the Department of Evangelism and Social Reform of the Methodist Church of Canada, a series of pamphlets which, for their blatant infidelity, were scarcely surpassed by anything that Tom Paine ever wrote. You ought to have recognized by his prayer that he was a stranger to the gospel of salvation through the blood of Christ. When you say that all these men preach Jesus Christ you are in error. I have no doubt you supposed they did, but they do not. On the contrary, some of them spare no pains in their efforts utterly to destroy the faith of Christ.

In some of your addresses you have sounded the much-needed note of repentance, but as you have called men to a better life, in service after service, there has been little recognition of the atoning work of Christ, little appeal to men to trust the merit of that atoning Sacrifice as the ground of their acceptance with God. Moreover, you have gone out of your way to discredit those who are endeavouring to hold to the faith of their fathers. You have held up to scorn and contempt those who were narrow enough to have a creed, apparently unmindful of the fact that the very repudiation of a creed is itself a creed; that is what the man believes. You were careful to explain, in relating your own experience, that you were not saved by a book, but by a beautiful life, which of course is all very true; but you failed to say that there could have been no such beautiful life as God used for your salvation, but for the truth of the Book which your colleagues on the platform busy themselves for months together to destroy. I should be happy to stand by you, and to give any and every support to your mission in my power, if openly before all the world you would stand by the Book, and stand by the Cross of Christ.

I do not know that anyone lives who would charge Gipsy Smith with false teaching. Nor is the evangelical faith being defeated by false teachers, they are comparatively in the minority: the battle for the Book is being lost by men who take such positions as you have taken in Toronto. Jehoshaphat was a great man, a perfectly orthodox man; but he made the mistake of his life when he took the field with Ahab, and it was to Jehoshaphat God said, "Shouldest thou help the ungodly, and love them that hate the Lord?"

Once more: may I enquire what the broad and general invitation now given in your meetings amounts to? He must be a very bad man who is absolutely destitute of desire to do and be better; he must indeed be far from righteousness who will not, under certain circumstances, feel some desire to move in the direction of right living. One of the most uncritical men I know, an official of a great missionary society, attended two of your meetings, and later remarked that unless a man had definitely and finally determined that he would sell himself to work iniquity, he could not help standing, so broad was your invitation. Out of it all I pray that many genuine conversions may come, because God, in sovereign grace, does sometimes use an appeal to the emotions to lead a soul to yield to Christ; but where are those young converts to go, when so many churches are without prayer meetings, and substitutes for the Bible and for the gospel of grace are being multiplied,—how can these young converts be nourished and made to grow up into Christ in all things?

I have reached the conclusion that God's plan of establishing local churches for the nurture and training of newborn babes is the one that in the long run counts for most. It may be that some church officers needed your scolding, but my observation is that there are hundreds of church officers in this city who mourn because so many pulpits have no message from God, and no saving gospel to preach. Your comments might well be turned upon the churches themselves, upon the officers—yes, and upon the ministry also. Surely the need of the hour is that we should get back to God's Book, back to the gospel of the precious blood, and back to the preaching of the necessity of the new birth, without fear or favour. Men need to be summoned to repent and believe the gospel.

I am leaving this evening for Los Angeles, where I am due to preach next Sunday, but I intend that this shall be an open letter. I am printing it in our weekly paper, *The Gospel Witness*, which circulates in twenty-four different countries of the earth, and has among its subscribers about three thousand ministers. I would go to the ends of the earth to be bootblack to the man who would preach the gospel as I heard Gipsy Smith preach it something over twenty years ago. But when I see him in association with unbelievers who mock at the authority of the Bible, and make little or nothing of the atoning blood, I can only cry, "How are the mighty fallen in the midst of the battle! How are the mighty fallen, and the weapons of war perished!"

With much respect, believe me to be,

Very sincerely yours,

(Signed) T. T. SHIELDS.

## TORONTO BAPTIST SEMINARY

Appeals For

**YOUR EARNEST PRAYERS  
YOUR FINANCIAL SUPPORT  
YOUR INFLUENCE WITH YOUNG  
MEN HAVING THE GOSPEL MINIS-  
TRY IN VIEW**

This School depends for its support on the gifts of God's people.

Write the Dean,

Rev. T. I. Stockley,  
337 Jarvis St., Toronto.

## EXECUTIVE BOARD OF THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC.

By Rev. W. E. Atkinson.

At the sessions of the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec, meeting in Jarvis Street Baptist Church, Toronto, April 12th and 13th, reports from the churches of the Union were received with much thanksgiving to the miracle-working and wonder-performing God of our salvation. Just seven months ago the action of the Baptist Convention of Ontario and Quebec, in excluding Jarvis Street Baptist Church and maintaining its modernistic course, made it imperative that churches standing for the authority of God's written Word have a fellowship through which they might function in an orderly and businesslike way to the glory of God, hence the Union of Regular Baptist Churches of Ontario and Quebec.

Means have been supplied to carry on our Home Mission work, and definite Foreign Mission work has been undertaken, and revival fires are encouraging the hearts of pastors. In spite of radios, cars, and modern inventions, that are so often blamed for lack of interest in church services, along with the controversy, the Holy Spirit is still convicting men of sin, and the Word of God is still the "two-edged sword", and there are still those who gladly receive the Word and are baptized. It was inspiring to hear from Rev. A. St. James, the veteran Pastor of St. Paul's Bilingual Baptist Church, Montreal, that twenty-four believers had been recently received into church fellowship at St. Paul's. It was encouraging to learn that Rev. Morley Hall's ministry at Timmins is being continually blessed of the Lord. Converts from Roman Catholicism have been baptized, and Mr. Hall is getting a hearing from both Roman Catholics and Protestants heretofore unexperienced. So the work progresses under God.

At a later date when statistics are compiled a full report will be given, but at present the decisions of the Board in connection with Foreign Mission plans are noted. Liberia, West Africa, has been chosen as the first definite Foreign Missionary endeavour, and the need of that republic, together with the fact that pioneering work will have to be done, demanded the best workers obtainable. Hundreds of *Gospel Witness* readers have been praying that God would lay His hands on the very ones He would have go forward for such work, and we believe it was under divine guidance that Rev. and Mrs. Alfred J. Lewis, Mr. and Mrs. Horace L. Davey, and Miss Louise Kirby were accepted for service. Mr. and Mrs. Lewis, and Mr. and Mrs. Davey have already served terms in Africa, and are, we believe, well equipped spiritually, mentally, and physically, for the work God has entrusted to the Union of Regular Baptist Churches of Ontario and Quebec. Mr. Lewis is now Pastor of Belmont Avenue Baptist Church, Philadelphia, and a teacher in the Philadelphia School of the Bible; he is a Canadian, and was formerly Superintendent of the Bible School of Annette Street Baptist Church, Toronto. Mr. Davey is now engaged in mission work in Ottawa, a member of Calvary Baptist Church, of which Rev. James Hall is Pastor. Miss Kirby is a graduate of the Toronto Bible College and of the Toronto Western Hospital; she is a member of Oakwood Avenue Baptist Church, Toronto.

It was the feeling of the Board that the qualifications of these applicants equipped them for splendid service. Will readers continue to pray for those who have been chosen, and also that there may be added a medical doctor?

Elsewhere in this issue the Editor reports plans for summer evangelism. We add but this word: remember, prayer always provides.

# Coals for the Altar Fire

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

Sunday, April 22nd.

*The Promise of "My Father".— Luke xxiv:44-53.*

We know how, in His farewell address on the last night of His sojourn on earth, Jesus comforted His disciples in their sorrow over His departure with one great promise—namely, the mission of the Holy Spirit from heaven. This was to be better than His own bodily presence among them. It would be to them the full fruit and power of His redemption. The divine Life—yea, He Himself, with the Father—was to make abode within them. The unheard-of wonder, the mystery of the ages, was to be their portion. They were to know that they were in Him and He in them. At His ascension from the Mount of Olives, this promise of the Spirit was the subject of the last words He addressed to them. The word from the mouth of Jesus concerning the reception of the Spirit in such measure that we shall be endued with power from on high must animate and fill us with strong desire, with firm and joyful assurance.

Andrew Murray, D.D.

Monday, April 23rd.

*The Bread of "My Father".— John vi:29-39; 48-51.*

Jesus said, "I am the Bread that came down from heaven". The listeners immediately laid hold of that one point, and neglected for the moment all the rest, and they fixed with a true instinct—although it was for the purpose of contradicting it—on this central point, "that came down from heaven". The Incarnation of the Son of God, becoming Son of Man for us and for our salvation, is involved in this great claim. You do not get to the heart of Christ's message unless you have accepted this as the truth concerning Him, that "in the beginning was the Word, and the Word was with God, and the Word was God", and that at a definite point in the long process of the ages, "the Word became flesh, and dwelt among us". He will never be "the Bread of life" unless He is "the Bread that came down from heaven". For humanity needs that the blue heavens that bend remote above should come down. Heaven must come to earth, if earth is to rise to heaven. The ladder must be let down from above, if ever from the lower levels men are to ascend thither where at the summit the face of God can be seen.

Alexander Maclaren, D.D.

Tuesday, April 24th.

*The Hand of "My Father".— John x:1-18; 27-30.*

The "hand" here denotes ownership. The power of an owner is put forth to defend his property. Hence the might of Christ against all who would seek to rob Him of His property, is here implied. Jesus first declares the Almightyness of His power to give eternal life, and to protect His beloved ones from all power of enemies. But now He discovers to us the Almighty power of another, engaged likewise on their behalf: "You may despise Me and My power of protection; but beside Mine, there is also the Father's power." The Father who gave the sheep is one Person, the Receiver is another. The Father gave to the Son. The Son bestows eternal life, and guards the sheep of the eternal fold. Created might is unable to rend away any from God's hand.

It is a question of might against might. Satan can prevail against *them*—can he against their *Defenders*? David's sheep were fortunate in having so stout a defender, who would adventure life against the lion and the bear, and was skilful and strong enough to prevail against them, and to preserve the sheep. But what was his might compared with that of our Shepherd? The power then that keeps us unto salvation is not human power or will, but Divine.

R. Govett.

Wednesday, April 25th.

*The Love of "My Father".— John xiv:15-27.*

"He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Two things, then, He tells us, are the rich rewards and sparkling crowns with which He crowns our poor love to Him—the love of the Father and the love of the Christ, separate and yet united, and the further manifestation of Christ's sweetness to the waiting heart. Note the extraordinary boldness of that majestic saying: "If a man loves Me, My Father will love him." God regards our love to Jesus Christ as the fulfilling of the law, as equivalent to our supreme love to Himself, as containing in it the germ of all that is pleasing in His sight. And so, upon our hearts, if we love Christ, there falls the benediction of the Father's love. Of course our Lord here is not beginning at the very beginning of everything; for prior to all men's love to Christ is Christ's love to men, and ours to Him is but the reflection and the echo called forth by His to us. "We love Him because He first loved us". Here our Lord speaks of the process by which a Christian man grows in his possession of it. That being understood, here is a great lesson.

Alexander Maclaren, D.D.

Thursday, April 26th.

*The Care of "My Father".— John xv:1-8.*

What a sure standing-ground it gives the believer as he rests his right to Christ and all His fulness on nothing less than the Father's own purpose and work! We have thought Christ as the Vine, and the believer as the branch; let us not forget that other precious word, "My Father is the Husbandman". The Saviour said, "Every plant which my Heavenly Father hath not planted, shall be rooted up;" but every branch grafted by Him in the True Vine, shall never be plucked out of His hand. As it was the Father to whom Christ owed all He was, and in whom He had all His strength and His life as the Vine, so to the Father the believer owes his place and his security in Christ. The same love and delight with which the Father watched over the beloved Son Himself, watches over every member of His body, every one who is in Christ Jesus. What confident trust this faith inspires,—not only as to the being kept in safety to the end, but specially as to the being able to fulfil in every point the object for which I have been united to Christ. The branch is as much in the charge and keeping of the husbandman as the vine.

Andrew Murray, D.D.



Friday, April 27th.

*The Commandments of "My Father".—**John xv:9-20.*

The Father from all eternity was well pleased with His beloved Son. But at His becoming man, and putting Himself in the place of the servant, a new feature began to show itself. Jesus was now subject to the commands of His God and Father. The Ruler would show how well He knew how to obey: He would prove to us the true blessedness of obedience. We are not hardly dealt by, in being set in the place of subordination. The Father, displeased and repelled by the disobedience of men and angels, here could rest in love. The commands He gave His Son were ever observed. No chill came over His affection by seeing how lightly His words were regarded. Love and obedience go together. The Father's love to the Son was one of perpetual approval, bursting forth at some special act of obedience, or of forbearance; as at His baptism, and at His taking His place as the rejected Messiah. This love of the Father abode on the Son, not only in spite of His lowliness and suffering, but in consequence of it. It is part of our calling too, to do well and to suffer for it. Perceive, then, how well pleasing to God is obedience! Though not under Moses' commands, we are under those of the Son of God. Christ is Lord. Show your belief in that foundation-truth by your visible submission to His authority.

R. Govett.

Saturday, April 28th.

*The Honour given by "My Father".—**John xii:23-36.*

The disciple is to serve Christ, and service to Him may involve suffering, and even martyrdom. But it will be the following of Jesus into the glory to come. He will take care that those who have so followed Him shall enter into His eternal joy and glory. Death, which sunders friend from friend in this present world, will effect no severance between Christ and His servants in the day to come. For the sowers and reapers then shall rejoice together. Moreover, honour from the Father will be given to those who serve the Son. The Son shall receive the supreme honour, as He is justly worthy of it. But each who serves the Son in following out the Father's great counsels, shall in his measure receive glory; not from man, but from God. The desire for glory is a natural one. It is not eradicated by Christ, as something evil in itself. It is wrong only in its misdirection; as seeking glory *now, and from men*. Seek glory from God, and you cannot have too much, or desire it too much.

R. Govett.

## THE LONDON CONVENTION OF YOUNG PEOPLE

May 24th, 1928.

The Fundamentalist Baptist Young People's Association of Ontario and Quebec, will hold their annual meeting in London, Ont., on May 24th next. Arrangements have been made for transportation by bus, and a very reasonable rate has been secured, namely, \$4 per person for the round trip, Toronto to London, and return. This is \$2 lower than the cheapest possible train rate, and tickets are now being printed, and will be available for distribution and sale within the next few days.

In this connection, we would appreciate having someone in all the Toronto and District Societies appointed to be responsible for the pressing of the matter, and for the enlisting of interest in the securing of the largest possible number of delegates in attendance at this Convention. Name and address of party appointed, together with approximate

number of tickets required, should be forwarded to: Miss E. Waddington, 992 St Clarens Ave., Toronto, as soon as possible, so that supply of tickets, and further information, may be sent to them from time to time.

This Convention promises to be one of unusual inspiration. Dr. T. T. Shields will speak on, "The Message and the Mission of the Regular Baptists".

(Signed) SYDNEY LAWRENCE,  
President, Toronto Fellowship.

Following is the programme:

## Second Annual Conference

## F. B. Y. P. A.

of Ontario and Quebec

Wortley Road Regular Baptist Church

London, May 24th

1928

Wednesday, May 23rd, 1928

7.10 p.m. Meeting of Executive and Council

Thursday, May 24th, 1928

9.00 a.m. Meeting of Executive and Council

11.00 a.m. Prayer and Praise  
Led by Rev. W. F. Mesley

12.15 p.m. Dinner

1.30 p.m. Song Service

2.00 p.m. Devotional Period

Rev. A. J. Loveday

2.15 p.m. Business and Offering

3.00 p.m. Music

3.15 p.m. Prayer, Praise and Testimony

Led by Rev. W. S. Whitcombe

4.15 p.m. "The Exalted Christ"

Pastor Jas. McGinlay

5.15 p.m. Banquet

7.00 p.m. Song Service

7.20 p.m. Devotional Period

Mr. A. R. Tyrell

7.40 p.m. Business and Offering

8.00 p.m. Music

8.15 p.m. "What is the Message and Mission of the Regular Baptist Convention of Ontario and Quebec?"

Dr. T. T. Shields

All Sessions will be held in Knox United Church  
on Standard Time.

## MUSIC

Soloists: Miss G. James, Mr. R. V. Freeland

Selections: Shenstone Male Quartette

Song Services in charge of

Mr. W. J. Hutchinson

Assisted by Jarvis St. Orchestra

## DES MOINES UNIVERSITY

Urgently Needs

YOUR CONSTANT PRAYERS

YOUR GENEROUS GIFTS

YOUR SONS AND DAUGHTERS

Address the Secretary-Treasurer,

Des Moines University,

Des Moines, Iowa.

## BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 2  
Lesson 20. Second Quarter May 13th, 1928.

## THE MINISTRY ACCREDITED, SPIRITUAL AND GLORIOUS.

Lesson Text: II Corinthians, Chapter 3.

Golden Text: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." (II Cor. 3:18).

## I. THE TRUE MINISTER'S CREDENTIALS, WHETHER HE BE TEACHER OR PREACHER, ARE IN THE SPIRITUAL FRUITS OF HIS MINISTRY. (vs. 1-3).

1. When a Christian worker needs letters of recommendation they are generally useless. The apostle Paul declared that he had no need of such credentials, and yet how many there are who depend for their standing upon what is written on paper. 2. The fruits of one's teaching or preaching, are the best testimonials, (v. 22). The Corinthians who had been brought to Christ through the apostle's ministry he regarded as his credentials. The church or the minister who has no spiritual fruits to show for their ministry will find newspaper credentials useless, and if, on the other hand, the gospel is preached in demonstration of the Spirit and of power, such testimonials will not be required. 3. All who teach or preach are but the instruments of the Holy Spirit wherewith he writes the mightiest of all apologetics upon the hearts of men by producing genuinely converted persons, (v. 3). 4. Paul trusts that this has been true of the Corinthians, but he insists that the work is God's, and not man's, and that their sufficiency is of God, (vs. 4-5). 5. The sixth verse is often misapplied. Paul does not here intend to belittle the letter, but only to say that the letter without the spirit killeth. We should honour both the Spirit and the letter of the Word of God, (v. 6).

## II. THE COMPARATIVE GLORIES OF THE LAW AND THE GOSPEL.

1. The law was the ministration of death because its standards were impossible to sinful natures. "For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good", (Rom. 7:9-12). 2. Yet the glory of the divine law was symbolized in the glory of Moses' countenance, which was so bright that the Children of Israel could not behold it, and it became necessary for him to put a veil over his face. The law of God is really the transcript of the divine nature, and is representative of His dreadful holiness. Notwithstanding, such glory as was revealed in the law given at Sinai was a glory that was to be done away, because in the grace and providence of God He saw that by the deeds of the law could no flesh be justified. 3. The glory that excelleth is the more excellent glory of the spirit of life in Christ Jesus, which makes men free from the law of sin and death, (vs. 8-11). "For the law was given by Moses, but grace and truth came by Jesus Christ", (John, 1:17).

## III. THE CONFIDENCE WHICH IS BORN OF FAITH IN THE FINALITY OF THE GOSPEL.

1. Plainness of speech is the result of certainty in the mind, (v. 12). Men of profound conviction never have any difficulty in making themselves understood. It is the man of doubtful mind who does not understand himself, who finds difficulty in making himself understood by others, and no wonder. 2. The divine law was too glorious for Israel to see to the end of it. This is a profound saying; the veil upon Moses' face was symbolic of the veil which obscured the full-orbed light of the gospel. (v. 13). 3. The veil is still untaken away, (v. 14), not only in respect to the Jews, but in respect to the Gentiles too, in their carnal or natural state. It is no wonder people criticize the Old Testament; they do so because they do not understand it. 4. But the veil is done away in Christ. He is the Interpreter as He

is the Illuminator of the Old Testament. To go back into the Old Testament with Christ is like getting up with the sun as he rises upon a darkened world; the shadows are dispelled, and all the landscape is bathed with divine glory. Meanwhile, how true it is of multitudes of people "even unto this day, when Moses is read, the veil is upon their heart". 5. When Israel's veil shall be removed Israel shall turn to the Lord. (v. 16). 6. The presence of the Spirit of Lord makes liberty. The objective law written on tables of stone makes for bondage because of man's inability to keep it, but when, by the Spirit of the Lord, God's law is written on our hearts, we do from impulsion and delight that which the compulsion of the law could not accomplish. 7. Knowing Christ we behold the glory of the Lord as with unveiled face, or as in verse eighteen, "with open face". Those who look into the perfect law of liberty are as a man who beholdeth his face in a glass, and at the same time we see in the mirror of God's Word from Genesis to Revelation the glory of the Lord, and by this beholding we are changed into the same image.

## THE EDITOR ABROAD AGAIN.

The Editor is leaving to-night, April 17th, on a flying visit to California,—to Los Angeles and other points, stopping for a day at Des Moines University en route. He is going in an endeavour to interest some of God's stewards in the work of the University, and earnestly asks an interest in the prayers of *Gospel Witness*-readers for the success of his mission.

Incidentally he would give one example of how God is raising up friends for the Institution. This afternoon the Editor received a cheque for £5.10.0. from Wellington, New Zealand, £5 for Des Moines University, and £—10.0 for the renewal of a year's subscription of *The Gospel Witness*. The brother who sends us this generous contribution tells us that his brother in Boston, Mass., having been blessed by *The Gospel Witness* himself, subscribed for his brother in New Zealand. Through *The Gospel Witness* this friend has also received blessing, and has been informed of Des Moines University and its needs, hence the £5. There is a moral in that: people need only to be told about the needs of this Christian University to become interested, and, as they are able, to become supporters. *The Gospel Witness* is the principal medium through which news of Des Moines University is being disseminated. If you enjoy your *Gospel Witness*, if it brings definite spiritual blessing to you, try to think of some friend whom you think needs its message; then send us that friend's name, with \$2.00 for a year's subscription to *The Gospel Witness*.

The paper will then carry blessing to his own soul, and it may be that in him some friend of a needy cause which *The Gospel Witness* may plead from time to time may be discovered.

## HOW SOME CHURCHES CIRCULATE "THE GOSPEL WITNESS".

A great deal of business is done on the instalment plan. People buy houses by instalments, they pay for their furniture by instalments, many people buy their motor cars in the same way—and all because it is a little easier to spend a small amount than to pay for a thing all at once.

The same principle applies to the sale of newspapers. Possibly the largest part of a city newspaper's circulation comes from the sales on the street. We are now applying that plan to the sale of *The Gospel Witness*. Certain churches take a number of *Witnesses* weekly, and the members buy the single copies. For example, Hughson Street Church, Hamilton, started by taking fifteen a week; now they are disposing of forty a week. We ask the co-operation of Pastors everywhere in this work. Appoint a representative of *The Gospel Witness* in your church, who may begin by ordering the number he feels sure he could dispose of, whether it is five, or ten, or more; and they will be sent to him in a parcel week by week. Remittance may be forwarded for them monthly. For further particulars as to special rates, write: THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto, Canada.

## DR. SHIELDS' THURSDAY EVENING BIBLE LECTURE.

Owing to lack of space we are unable to publish this week Dr. Shields' address on "What the Scripture Teaches about Speaking with Tongues", delivered last Thursday evening. It will, however, appear next week.