

The Gospel Witness

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

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T. T. SHIELDS, *Editor.*

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

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Whole No. 312.

A Challenge to Fundamentalists

The Land Of Opportunity

North America knows that Winnipeg is the gateway to the Western Provinces of Canada, the greatest wheat-producing area in the world. Now the recent discoveries of rich mineral wealth in Northern Manitoba only tend to emphasize the importance of this great commercial centre.

Business men are wide awake to the situation. The Canadian Pacific Railway has here the largest siding in the world, with 150 miles of track; the Hudson's Bay Company have just built a great store costing over six million dollars; T. Eaton & Co. have spent, it is reported, about two million dollars on extensions and improvements in the last two years; and the new Parliament Buildings of the Province of Manitoba have a style and dignity which show that Winnipeg knows that it has a future before it.

The Day of Opportunity

While we believe that the greatest era of material development in its history is just beginning in this vast territory, we are thinking—and we are asking you to think—of another kind of business altogether! The influence of Winnipeg in the Prairie Provinces will be just as great in the religious realm as in that of business affairs; and the Church of God needs to plan to meet the coming opportunity with at least as much concern as any Board of Directors study to serve their firm's interests. Truly, in this case, "the King's business requireth haste"!

Many thousands of settlers are coming annually from overseas, and also from the East and South; these settlers have souls, nay, they are souls! and God has placed on those who know the Truth the responsibility of preaching the gospel to others.

But what is the situation here today? Winnipeg seems to have been the happy hunting ground for faddists and false teachers, and there is no great city on the North American continent where there is such a need for a strong Bible Testimony as here. The First Baptist Church, where Alexander Grant exer-

cised his great Bible ministry, has just called as its permanent pastor a young graduate of Rochester Theological Seminary, whose preaching exalts the ethical teaching of Jesus of Nazareth at the expense of denying atonement through His blood, and other great fundamentals of the faith. The blight of Modernism is paralyzing the churches, and Pentecostalism and other false systems are attracting ardent souls who are not finding what they need in the churches. If ever there was a day when God's cause in this city needed a help forward, surely it is now!

The Place Of Opportunity

A few months ago a few Bible-loving Christians 'pulled out' from the First Baptist and other churches, and determined by God's grace to try to establish a testimony where the pure gospel would be preached, and where the historic doctrines for which Baptists have always stood would be faithfully maintained. God has blessed their effort in a marvellous way. Dr. T. T. Shields whose noble stand for a whole Bible has been such an inspiration to thousands of God's people throughout North America, stayed over and preached for them as he was passing through the city. The committee hired St. Stephen's Church on Portage Avenue for his visit; this church was built some twenty years ago for Dr. C. W. Gordon (Ralph Connor), and was given up only last year under the United Church of Canada scheme. We have been there since, and now this building which is in the market has been offered to us for \$100,000 cash in a month! It is a bargain at the price, as it could not be replaced for \$150,000, and the site is worth more than \$50,000 according to the report of a Real Estate Valuator whose advice was sought for the purpose of this appeal. The fact that we are already established there, and have grouped round us thus early a regular congregation of four hundred to five hundred people (we have fourteen candidates for baptism next Sunday), makes the urgency of our position all the greater. The building is a most desirable one for the sort of work we have in mind, for it is sit-

uated in the very heart of the city, within two minutes of the new Hudson Bay Store, and only five minutes from the Parliament Buildings. We want Portage Avenue Baptist Church, Winnipeg, to be to the Middle-West of Canada what Jarvis Street, Toronto, has meant, and still means, to the East; or what the First Baptist Church, Minneapolis, means to the North West of U.S.A., and the First Baptist Church, Fort Worth, Texas, to the South.

Dr. Shields' visit strengthened our hands in the Lord, not only because his messages put iron into our blood, but also because he was able to recommend to us one whose services might be of very great value in the beginning of our movement.

THE MAN FOR THE OPPORTUNITY

The Coming of the Rev. C. Fisher, M.A.

Mr. Fisher is a graduate of St. John's College, Cambridge, England, and was also a divinity student under Dr. Griffith Thomas at Wycliffe Hall, Oxford, from which he was ordained to the ministry of the Church of England in 1910. He has held important benefices in England, and took an important part during the last two years in opposing the unscriptural doctrines and practices which are being brought forward in the English Church under the plea of Prayer Book Revision. Mr. Fisher, who was closely associated with Dr. Griffith Thomas, and stood for the same things as that great Bible teacher, declared when the P. B. Revision proposals were published in February, 1927, that if they became law he would be obliged, in loyalty to his conscience, to withdraw from the ministry of the Church of England. In June of that year Mr. Fisher called the "Harborne Prayer Conference" to consider the bearings of the P. B. Proposals from the standpoint of spiritual Fundamentalists; the Rev. J. Russell Howden, who has succeeded Dr. Griffith Thomas as the writer of the main lesson outline in the *Sunday School Times*, was present all the time and signed the "findings" which have been reprinted all over the world.

Last Summer Mr. Fisher paid a visit to Canada, where he preached in the leading Evangelical Anglican churches across the Dominion. On his return to Toronto, he met Dr. Shields—quite incidentally, so it seemed then—who invited him to come out and join the Baptist Bible Union of North America. On arrival in Canada in January last, Mr. Fisher proceeded direct to Toronto, where he was baptized in Jarvis Street Church by Dr. Shields; he was forthwith left in charge of that great organization for a month, and ministered to its Bible-taught congregation with much acceptance during Dr. Shields' absence.

It was Mr. Fisher whose services were commended to the brethren in Winnipeg by Dr. Shields.

It seemed necessary to give the foregoing information about Mr. Fisher, as otherwise the amazing plan for a three months old organization to contemplate purchasing St. Stephen's as their Church Home would be unintelligible! But the local committee have invited him to become their pastor, and he has consented to do so; and together they hope, by God's blessing, to make this splendid building a real lighthouse for the Truth.

YOUR OPPORTUNITY! "Bis dat, qui cito dat!"

Our policy: "Tell the Lord; and tell the Lord's people." Much prayer is being offered on behalf of our cause. But we cannot expect to raise this large sum of money locally, for we are but a young organization. Mr. Fisher has, however, already received promises of the most sympathetic co-operation in this effort from the three great leaders of the Baptist Bible Union Movement, Dr. Shields, of Toronto, Dr. Riley, of Minneapolis, and Dr. Norris, of Fort Worth, Texas. These gentlemen all know the full details of the situation (the first two from personal visits to the city since our movement began) and have given our scheme the heartiest approval.

This appeal is "TO TELL THE LORD'S PEOPLE." God has said, "The silver and the gold is mine," and if this move is of God, He will incline the hearts of His people to help us; if it is not of God, we don't want the money, for we seek only to do His will.

A Venture of Faith

Our committee met at 7.15 p.m. on Saturday, April 14, 1928, to interview the owner of St. Stephen's Church. The interview was disappointing, for the owner refused to accept a lower price than \$125,000, which we held on a three months' option. When we joined the Prayer Meeting, which had been called for 8 p.m. in the auditorium the pastor, who was perplexed and discouraged, turned to the Word of God, and opened up the portions about Abraham's faith. He showed how that hero of faith believed God, in the matter of the birth of Isaac (Romans 4, 16ff), when humanly speaking such a thing was utterly impossible; and further, how Abraham's faith refused to falter when the command came to sacrifice that same son, now grown up, in whom all the promises were centred! (Heb. 11, 17ff).

Then Mr. Fisher called our attention to that remarkable verse at the end of Job (42, v. 10) "And the Lord turned the captivity of Job, when he prayed for his friends." He reminded us of Dr. Shields' great need in connection with Des Moines University, and the special appeal for \$15,000 by April 15 (the following day). Prayer was asked for that particular matter even before we mentioned our needs before God; he also said that while he dare not ask for an offering to be taken for Des Moines, he would gladly receive any gifts for that object, if they were brought up at the end of the meeting.

At the close one and another came forward, and altogether \$85.00 were handed in (made up later to \$99.00). One sister said, as she placed two bills for \$20.00 and \$5.00 respectively on the table, "I wonder whether I am acting like a fool? This was being saved for our own special effort, but here it is going to Des Moines University." The pastor had referred to the widow's two mites, and he feels that this gift was the nearest approach to it of anything he has ever seen in his ministry! It has a fragrance about it that reminds one of Mary's poured-out treasure, when she anointed her Lord in the home at Bethany. To think that with all our own overwhelming needs, this woman of faith should venture to give her saved-up treasure to another cause! A night letter was sent to Dr. Shields telling him of our gift, with 2 Corinthians 8, 1-4, as a reference; and on Sunday morning Mr.

Fisher read those verses to the congregation and said that that noble woman's gift, to an outside cause, UNDER SUCH CIRCUMSTANCES had cheered his heart more than a gift of \$25,000 to our own fund would have done! May God in His wonderful providence turn it to our salvation; and also use it to call attention to the worthiness of the Des Moines cause.

On Monday the owner was approached again in a final attempt to get a lower price, and he agreed to accept \$100,000 cash in a month! Is that the first-fruits of our sister's faith? It is being said on all hands today that Scriptural faith is nearly unknown amongst those who profess to believe the Bible, and we are inclined to agree with the statement; but we do not plead guilty ourselves to that charge, as we think all who read this appeal will admit!

Shall we follow the example of a famous bishop, and translate our Latin caption (*Bis dat qui cito dat*), for the benefit of the ladies? We like to be courteous, so here it is; "He gives twice, who gives quickly!"

OUR MONTH ENDS ON MAY 16th, and we need \$100,000.

Editorial Note: "The Gospel Witness" heartily commends the appeal in the above article to all its readers, and urges Bible-believing Baptists to send in their generous gifts at once.

OUR APPEAL.

We know that there are many Baptists and other Bible-loving Christians who are troubled about the decay in many of the so-called Christian churches, and have wondered what Missionary enterprise they could support. Here is one of the greatest Missionary enterprises ever conceived in North America, and where an investment in the cause of Christ can have the most far-reaching effect for the glory of God.

LET US KEEP NORTH AMERICA TRUE TO THE WORD OF GOD! Send your gift at once to Mr. Elmore H. Rogers, Treasurer Appeal Fund, 7 Imperial Bank Building, Winnipeg, Canada.

On behalf of the Committee,
(Signed)

Ebenezer Claydon, (Chairman), Claydon Co. Ltd.,
Contractors, 708 Confederation Life Building,
Winnipeg, CANADA.

Clifford Dick, Barrister, (Secretary-Treasurer),
709 Electric Railway Chambers,
Winnipeg, CANADA.

The Temple of Silence

In the first book of Kings, chapter six, verse seventeen, there is a very interesting and suggestive description of the building of Solomon's temple. The words are these: "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

Some years ago, one warm summer day, we were sitting on the deck of a steamer in the midst of Lake Erie. Erie is the shallowest, and, in our judgment, the least attractive of the Great Lakes, and it was therefore a fitting place for the conversation we are about to relate. Not very far from us on the deck there was a young woman of rather obtrusive presence and strident voice. It was not impolite to listen to her conversation although it was addressed to another, for the alternative to hearing, unless one could have shared the stokers' quarters, was to jump overboard! Of the two distressing possibilities, we chose to endure the chatter. The young woman, we learned, had just been graduated from college. An inoffensive fellow-passenger had been impressed into service as an auditor, and he was listening with what interest he was able to command to comparisons between the curricula of various institutions. He was informed of the merits of certain special courses, and of elective courses; he was made to listen to the recital of long lists of text-books; he was informed of the literary appetites and digestive systems of certain professors, of the snails and the Asabels among the students,—in short, he was overwhelmed by a deluge of collegiate shoptalk, and every passenger on deck, and not a few in their state-rooms, had to take some of the spray.

And in all this, the poor soul was under the delusion that she was explaining where and how and why she received her "education".

In the mental distraction of this experience, unable quietly to keep to our book, there came out of the air or somewhere, but almost unconsciously, certainly involuntarily, into our mind the verse which we have written in the beginning of this article. We were in no mood at the time to trace the connection between the megaphonic talk of this feminine collegian and the story of Solomon's silent builders, therefore both stories were pigeonholed in our mind, and there they have remained until now—or, at least, until recently, when spending a sleepless night on a train they tumbled out into view again.

And there is in that a mental process which will bear examination. Among the thoughts which seek admission to our minds are many strangers, and if we afford them hospitality we may some day discover that we have entertained angels unawares; and we are not sure that it would be unwise to have in our minds a little cupboard for odds and ends of thoughts, even though its furniture at times should resemble the contents of a boy's pocket. Thus the recollection of the vociferations of a literary Amazon may come at last to serve some useful purpose.

A lady, who had just been following a course of lectures on forestry, told us a little while ago that the lecturer had said that the reason the trees die in public parks was that they were too much alone; the roots were kept free of the leaves which ought to fertilize them; and he advised the planting of some sort of underbrush for purposes of fertilization. The principle, "Let both grow together until the harvest," holds all through life. The morning of truth is all

the brighter because it dawns on a night of error, and the appropriateness of silence is felt in the inconsonance of noise.

"O Lord, how manifold are thy works! In wisdom hast thou made them all." Solomon's temple was God's work, because it was built under direct divine instruction. It is illustrative of God's method, of the divine order of things in human life; and it is very unlike our noisy ways.

I

When God builds the temple of human life there is a hidden quarry where the rough work is done.

The Scripture abounds with passages which view life as a piece of divine architecture: "He that built all things is God"; "Ye are God's building"; "Upon this rock will I build my church"; "Rooted and built up in him"; "Ye are built upon the foundation of the apostles and prophets"; "Ye also, as lively stones are built up a spiritual house"; "If our earthly house of this tabernacle were dissolved, we have a building of God." From these passages we see that the idea of our lives being planned and shaped and framed by the hand of God is a scriptural one.

And how varied are the materials of the divine workmanship! The divine plan did not concern Mount Zion alone: it had to do with the forests of Lebanon, the resources of Tyre, the gold of Ophir, and a thousand other things. The architect's plan spread on the draughtsman's table, if measured by the geographical distances separating the sources from which the materials entering into that plan are obtained, would extend for thousands of miles. And however insignificant and circumscribed our little lives may seem, the materials entering into their building come from far; from remote forests, from deep mines, from distant treasure-houses.

How old is the material of which new houses are made! See the lofty cedar in Lebanon. It was a giant of the forest before Moses' day, and before even the tabernacle was built; and the stone which was hewn in Hiram's quarries was as old as the world. Thus our lives are not new; they are wrought of ancient elements. How sacred and wonderful a thing is life, when we consider the materials of which it is framed, and the Hand by which it is fashioned!

Then, too, how many intelligences, under the Master's direction, are engaged in its construction! Thirty thousand men in Lebanon, working by courses—a month in Lebanon and two months at home. And seventy thousand burden-bearers, and eighty thousand hewers in the mountain, with three thousand, three hundred officers "which ruled over the people that wrought in the work." What organization! What co-operation! And has not God still many builders? "Who maketh his angels spirits, his ministers a flame of fire." "Are they not all ministering spirits"—in the forests, in the mountains, in the mines—"sent forth to minister for them who shall be heirs of salvation?"

And in all this there is rough work to be done. The felling of trees, the hewing of timber, the blasting of rocks, the cutting of stones. What a confusion of sounds! What a Babel of voices! What apparent destruction! What hazard of life and limb is involved in all this! And does not life present just

such a scene of confusion at times, when the only music is noise in which we can discern no music, but only the sound of hammer, ax, or other tools of iron? There is that side of life. "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundations of the house." And by the King's commands such stones must again be found for the building of our lives.

But spectators are excluded from God's workshop. "Ye are his workmanship." It is not safe for idlers to be about where trees are being felled, or rocks blasted. On the gates of great manufacturing concerns there is usually a notice, "No Admittance Except on Business"; and we have seen the provision more bluntly and imperatively stated—"Keep Out". Is there a place in our lives which is reserved for a divine workshop? Have we put up the sign, "Keep out"? Is the way to the forest and the quarry in our lives barred? Is there a place where God is allowed to do His work, the hewing of life's timbers, and the squaring of the stones according to plan, and from which the world is excluded?

Most of us are tempted to live too much in the open. Modern life, in all its aspects, has too little reserve; the blinds are thrown up, the walls have given place to fences, and now even the fences are removed, and we must live on the street. There is too much show, too much ostentation, too much glare and publicity.

Someone will say that this makes for genuineness and simplicity of life. The opposite is true. The man or woman who is always in the public eye is driven to playing a part. Life must be screened in some way, if it is only a veil of artificiality and untruth.

That tendency affects life in all its aspects; and the love of such publicity is not the love of the truth. A man fears that no one will know he works unless they see him work; hence his work is made noisy and obtrusive. He opens the door, and throws up the blind, and prefers to be always before the public, tools in hand. In the midst of a noise-loving world he is afraid men will think he is asleep if they do not hear him at his work. And that attitude and temper mar the fine qualities of the work and character of the workman. Let us be content to work with shut doors, if only our workshop is open to the Sky.

This is equally true of modern religious life. Much religious talk is simply "talking shop"; and it is just as objectionable as our college traveller's talk about schools. Christians are nowadays supposed to be made in meetings. The quarry is advertised, and all the world is invited to come and see how the thing is done. All the processes of divine grace in the soul are to be open to public inspection—like the making of wheat biscuits and other things at the Exhibition. Indeed, life is to be made a "Process" building at an exhibition where the divine Workman is elbowed by the crowd; and everything that God does for men He is supposed to do at great conventions, and at public banquets, to the accompaniment of human talk.

The fact is, however, the hewing of God's stones and timbers is done in secret. Spectators are not admitted to the divine quarry. Is there nothing in your life of which you dare not speak? Are you at liberty

to describe the divine chisellings? Is it not a fact that insofar as your character has been made to conform to the heavenly pattern, it has been done when God was in His workshop with the door shut, while you were the stone under His chisel? And such experiences have taught you the meaning of such words as these, "He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the skies"; "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues"; "Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder",—there the rocks were blasted and hewn to a shape. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Thus there is a hidden life, a life in which God works with us alone. Do we know anything about it? Or is the depth of our religious experience to be gauged by our public prayers and testimonies? Or do we know something of the secrets of the divine workshop? Let us learn what this means, "The secret of the Lord is with them that fear him; and he will show them his covenant."

II

The life that is divinely planned, in its public aspects, grows into beauty in quietness. There was much rough work in preparing the materials for the temple; there was much labour in bringing the materials together, as the timbers were brought from Lebanon to the sea, and conveyed by sea in floats to the place appointed. But when the timbers were fitted to each other, and the great stones were put in place, so accurately had they been measured and hewn, that no hammer, ax, or any tool of iron, was needed to fit them to each other; but the temple grew into beauty and gladness almost as quietly as the cedars had grown in Lebanon.

The character of the true Christian is transformed with the same quietness—even as a corn of wheat falls into the ground and dies, and is born to beauty and fruitfulness in silence. God's works are wrought in quietness and secret, the sound of His hammers is not for public entertainment. We wonder can we make our meaning clear?

When a real victory of faith has been achieved, it is to be published, not by the noise of the battle, but by the resultant life of established and unwavering trust and quiet restfulness. Once, more than one hundred years ago, this city of Toronto, then known as York, a little place, was burned by an alien army. More than one hundred years ago the Union Jack was hauled down, and the Star Spangled Banner unfurled in Toronto, or York, as it was then called. But the Union Jack flies to-day. How the enemy was driven back does not matter: the best proof of the completeness of the British victory is in the fact that comparatively few of Toronto's citizens know anything about it. This prosperous British-Canadian city is the proof. But some people seem to fear that no one will know they are soldiers if they cannot

show garments stained with conflict; they would fence round a battlefield, embalm its dead upon the surface, and preserve the scene of conflict in all its gruesomeness as a perpetual memorial of their victory. And that is what some people would do religiously: embalm the doubts they have slain, expose to view the scars they have received, and keep in memory every ruinous conflict with sin. To them, these are the memorials of progress, the evidences of victory. It is far better to forget the battle, and make the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose.

The preacher who takes his hearers into the quarry of his own life, to lead them stumbling over doubts and unbelief, is not a wise man. The best evidence of his victory is to be found in his own unwavering trust. If ever you were so nearly a fool as to be a skeptic—do not tell anybody; that belongs to the quarry and the forest. Rather let men see the glorious temple, and they will believe. If the building stands in the storm, unmoved when the storm is past, that is better proof of the character of the foundations than a moving picture of how the stones were quarried and laid. When Samson brought to his parents the honey he had found in the carcase of a lion, he did not tell them of the earlier conflict which became the source of sweetness. Let us learn to be silent about our fights with the lion, and be content to come to the world with hands full of honey.

So, too, the discipline of grace appears in the moral beauty which the life displays. Once we remember a minister who was ever fond of enlarging upon his great sorrow, and its sanctifying effect, when his first wife died. We could not help feeling that he might better have left the matter to be understood. Once we remember a man who came to another saying, "I am with you, brother, but I must tell you that I had to have a long conflict on my knees before I was able to take that position"! Obviously, the victory had not been completely won; otherwise, he would have said nothing about the secret conflict. We recall a woman who was a member of a church of which we were once pastor, who seemed never to weary of asking her fellow-Christians to join her in prayer that she might be delivered from self-will and from all selfishness. She used to make her request in such a way as to convey the impression that she expected people to say, "It is not necessary that we should pray for that." But those who knew her were never privileged to witness a finished temple that had grown into beauty silently: all they ever heard from her was the sound of hammer, ax, and other tools of iron.

The divinity of the architecture of our lives will be evidenced by the quietness with which Deity possesses them. Observe the divine process in scriptural language: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ, (by grace

ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of

Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

The Editor at Des Moines University

We left Toronto April 17th, intending to be in Los Angeles at this time, but it seemed wise to postpone our visit to the Coast a few days, especially as there were so many things at Des Moines pressing for attention. We found on arrival that Pastor James McGinlay was hard at work, and that the blessing which has attended his ministry in other places was beginning to be manifested in Des Moines. It is not an easy task for a young man, himself a student and a Junior, to command the attention and the respect of a body of university students. But we are informed that Mr. McGinlay, from his first chapel address a week ago this morning, carried the entire student body. His ministry has increased in interest and power with every service. Already there have been some conversions. But the happy feature of Mr. McGinlay's work has been that the subject of salvation has become a topic of conversation among all the students at the University. The two professors in the College of Pharmacy, Dean Callaway and Professor Fuller, are men who are on fire for God. Perhaps of all the students in the University the one who seemed most unlikely to respond was found in the College of Pharmacy. A fellow of fine physical proportions—an intensive sort of man, who would be sure to do whatever he did with his might. Under the influence of Dean Callaway and Professor Fuller this man had become interested in real religion; and Brother McGinlay's message seemed to be just suited to bring him to a decision. He yielded to Christ at the close of an evening meeting. The next evening the fraternities and sororities of themselves decided to attend the meeting, and there was a great company of students present, when, in response to Mr. McGinlay's invitation, this fine fellow walked out from the rest to take his stand in the front, bearing testimony of his acceptance of Christ. He has since said that he is not by any means sure that he will graduate as a pharmacist; for since he has come to know Christ, he thinks it may be God's will to call him to some form of missionary service. We commend this young man to the prayers of our *Witness* readers.

In the Women's Dormitory there is a group of about fourteen young women students who meet every morning at ten minutes to seven for prayer; and we have just

been informed by the Dean of Women that many of the girls are holding prayer meetings also in their rooms, and a great deal of personal work is being done by the Christian students among their fellow students who are unsaved.

Friday morning the Editor, as Acting-President of the University, spoke about three minutes and invited all the Christian students of the University to meet him at a special meeting at one o'clock, requesting the Deans to relieve them from classes for this purpose. A large number gathered, though some were unable to do so because of duties from which they could not be excused. We proposed to them that they should form a Christian fellowship among the students, to be composed of all those who knew they had been born again—to be made up of all classes from the Freshman to the Senior, the only qualification for membership being that one should know that he had been born again. The purpose of the fellowship was to afford opportunity for students to come together for prayer and mutual edification, and for co-operation in evangelistic effort in the University. The students responded to the suggestion, and appointed a committee to prepare a constitution and nominate officers. Another meeting has been held to-day, at which the organization has been formed, and from this time forward there will be in Des Moines University a Christian fellowship of all students who love the Lord. We believe much will be heard from this body in the future.

By vote of the students themselves, Mr. McGinlay was requested to continue his ministry to them until Thursday night of this week—speaking each morning at chapel for twenty minutes, and holding a regular evangelistic service in the chapel each evening. The meetings have been heartily supported by the Faculty, and much prayer is ascending that Des Moines University may in God's good time become the center of real revival power.

* * *

Yesterday morning we had the pleasure of meeting Mr. and Mrs. P. J. Smith and their young grandson from Winnipeg. They were with us for some time in Jarvis Street last December, and had motored out to Los Angeles and are on their way back to Winnipeg. Their presence suggested our taking them through the buildings of the

University once again, and we were never so impressed with the value of the University property. We have abundant room in Des Moines University to take care of a thousand students comfortably. The equipment in the Chemistry Department, in the Biology Department, and the College of Pharmacy, is of the very best. The same is true of the College of Engineering.

It is true the Bible Union assumed a heavy obligation when it took over Des Moines University; but on the material side alone, we are convinced it was a great bargain. Indeed it was like buying an up-to-date Rolls Royce car in perfect order at the price of a used Ford. Of course, it may be a burden for a poor man to buy even a Ford; but that doesn't alter the fact that the property is acquired almost without the payment of price, considering its value. It was not "purchased",—we assumed an obligation of about a hundred thousand dollars for a property that could not be replaced for very much less than a million dollars. (The mortgage of \$225,000—now reduced to \$211,000—is secured by the endowment of \$184,000, leaving another \$41,000 to be added to the \$105,000 as the total obligation assumed).

We need money and we need it badly, but those who have contributed to Des Moines University may rest assured that they have invested in an exceedingly valuable property.

A New College at Des Moines University.

Beginning with the fall semester, it has been decided to establish a College of Commerce in connection with Des Moines University. Many business and professional men find it difficult to obtain secretarial help which has sufficient educational background to enable them to meet their qualifications. To meet this need the College of Commerce is being established. Courses in Economics and Business Administration, leading to the Bachelor's Degree, are given here at the present time, but in addition to this, the College of Commerce will offer courses in: Stenography, two semesters' work; in Secretarial Service, two semesters and summer school; Elementary Book-keeping, two semesters; in Commercial Education, for teachers, four years; in Church Secretarial work, to prepare students for church offices, two semesters and summer school. Work in many of the courses will be given during the Summer School this year. Much of the work will be articulated with other courses, and will be given by regular professors of the University. But as Head of this department, we have engaged Professor Ray Montgomery. Mr. Montgomery is a graduate of the Western Kentucky Teachers College and of the Business University of Bowling Green, Kentucky.

The requirements for admission to the College of Commerce are the same as those prescribed for the other colleges. Catalogue containing full information will be available in a few days. Students will be privileged to enroll at the beginning of any semester or the summer school.

* * *

We expect to leave to-night, April 23rd, for Los Angeles. It will be a hurried visit, but we shall hope to give our readers some account of our journey.

* * *

We may frankly admit we are going to try to get some money. We hope we may be directed to some of the Lord's stewards, who have a fair amount of His property to administer.

Des Moines University welcomes the smallest gift, and they bring with them an indescribable joy. It is rather like going out into a strawberry patch and picking a berry at a time from among the strawberry leaves. How delicious they are! But when one is in a hurry and has a great family to feed, he wants someone to direct him to a few strawberry boxes, filled with berries others have picked. Des Moines University needs a carload just now.

Will our readers pray again that we may find someone who can give us thousands? Des Moines University must go on. Failure is impossible. We feel very much like a little boy we heard talking years ago, who told of the wonderful things he was going to do; who, when someone asked him where he was going to get the money to do it with, replied, "Money, why I am going to buy some." We don't know where the money is coming from; but we shall have to buy some, or make some, or do something. We must have it.

Furthermore, we must look forward to enlarging our work. In our last tour a few weeks ago, we met with perhaps a score of men and some women who wanted to come to Des Moines for post-graduate work. We should not require very much extra expense to qualify us to do such work. We hope we may be able to offer this course later on. But another thing which is laid much upon our hearts is this: Des Moines University needs a Theological Seminary. We are receiving inquiries almost every day; and many students having the ministry in view would prefer to take their Arts and Theology in the same institution; and if we had a well equipped Theological Department, we are certain we could greatly increase our enrolment in Liberal Arts courses. A theological education is the most expensive sort because there are practically no tuition fees. It would be necessary, therefore, that some one should give us money enough to take care of the staff of four or five theological professors. We ask our readers to pray for this, and pray that some person or persons may be found who will provide the necessary money.

* * *

Once more we urge upon our interested friends, the importance of sending us students. Now is the time to work for them. In a little while students will be graduating from high schools and laying their plans for university work. We are earnestly hoping to have at least six hundred students for next fall and four hundred for the summer school. Let us all work for it!

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.

Drifting From Its Moorings

Editor, *The Gospel Witness*,

Dear Mr. Editor:

In *The Canadian Baptist* of March eighth Rev. J. J. Baker, now a member of the theological faculty of McMaster University, in a full page article, strives to make out that open communionism is *allowable* in the theological department of that institution which was founded and endowed to maintain and teach *the very opposite*.

Mr. Baker's article is an attempted defence of the presence on the theological faculty of Prof. Marshall who came from the pastorates of open membership Churches in England and who (in addition to all other exceptions to his appointment) has declared his lack of sympathy with restricted, that is scriptural, communion. Mr. Baker simply seeks to becloud the issue with a plentitude of surmises.

On March fourteenth I sent to *The Canadian Baptist* the appended article which that paper has, up to this date, failed to publish. I ask publication in your paper that Regular Baptists may further realize how rapidly the theological faculty as now constituted is drifting away from its original moorings.

Yours truly,
(Signed) Charles J. Holman,

April sixteenth, nineteen hundred and twenty eight.

DR. HOLMAN'S ARTICLE

MR. BAKER ANSWERED

"The article of Rev. J. J. Baker in *The Canadian Baptist* of March eighth bandies my name somewhat freely; it calls for a little attention.

"Mr. Baker boldly says that the convention of eighteen hundred and fifty-three was 'a small company'. That is simply unfounded assertion; that convention was held eleven years before Mr. Baker was born. Dr. Fyfe tells us the direct contrary; Dr. Fyfe says:

"In eighteen hundred and fifty-three at a VERY LARGE CONVENTION they (the convention) agreed to define what they meant by Regular Baptists—one of the most important acts ever performed by them in Canada—they declared, That churches which restrict their communion to baptized believers and administer ordinances generally through ordained elders should be considered Regular'.

"Mr. Baker also asserts that this deliverance interferes with the independence of the churches. Not the slightest. Mr. Baker simply makes this unfounded assertion. Any church may practise open communion if it pleases, but it could not be called a Regular Baptist church because it would not be true. Mr. Baker says that Regular is not "static"; that is the pet word of Modernists; they say the Bible is not "static". In my previous communication in *The Canadian Baptist* of March eighth I quoted from an article written by Dr. Farmer over twenty years after our present Convention was incorporated in eighteen hundred and eighty-nine in which Dr. Farmer set forth the word 'Regular in the constitution of our convention' as meaning strict communion and that it was 'scriptural'. Now Mr. Baker assures us that these views in my 'quotation' were 'his (Dr. Farmer's) views to the last'. If that is so Dr. Farmer's article was a strange production.

"Mr. Baker is no authority as to what took place at the eighteen hundred and eighty-eight Convention because he himself admits that he does not know whether he was there. I may say I was on the committee appointed by the Convention to procure the Act of incorporation; the draft Act was published in full in *The Canadian Baptist* and submitted in full to the eighteen hundred and eighty-eight Convention and its terms were approved without a dissenting vote; open communion had practically petered out. That Act as passed and as it stands to-day declares that 'Each delegate to the convention must be a member of a Regular Baptist church'. Mr. Baker is still less an authority on what were the intentions of Mr. McMaster. Mr. McMaster's will and the trust deed and University charter are simply studded with the word 'Regular'. Before he left the great benefaction the terms of the University charter were settled to the satisfaction of Mr. McMaster. I personally drafted the University charter, and its terms were settled in close touch with Mr. McMaster. The provision that no person could be on the Board or Senate or on the Faculty of Theology who was not a member of a Regular Baptist church was put in advisedly at the instance of Mr. McMaster to prohibit and exclude open communionism, to which Mr. McMaster was utterly opposed. The word 'Regular' was used because it meant restricted communion.

"Mr. Baker would go counter to its long accepted meaning. Why, the Home Mission Board in nineteen hundred and twelve, which was fifty-nine years after the eighteen hundred and fifty-three Convention and twenty four years after the Convention of eighteen hundred and eighty-eight, in a public deliverance on the subject through its Superintendent, after referring to the contest on the communion subject before eighteen hundred and fifty-three said:

"The outcome of it was that the convention was organized very distinctly and very pronouncedly upon close communion (restricted communion) lines. From that time to the present the churches have been distinctly recognized as close communion churches.'

"Mr. Baker talks about the 'attitude' of Dr. Fyfe. Dr. Fyfe's position does not depend on the surmises or conjectures such as Mr. Baker indulges in fifty years after Dr. Fyfe's death. In ringing words quoted in my article in *The Canadian Baptist* of March eighth Dr. Fyfe declared where he stood. He stood for New Testament principles; he was no 'pussy-footer'; he was a loyal, outspoken Regular Baptist; he was an 'acknowledged leader' and as head of our educational work he commanded the confidence of our people. With his sterling integrity he would have been faithful to the McMaster trust and no open communionist would have a place in the Theological Faculty. Union in his day was based on principles, not on the shifting sands of compromise and expediency; under his leadership the denomination swept rapidly forward in striking contrast with the lame-footed pace of to-day. Oh, for a Fyfe 'to come to the kingdom for such a time as this'!

"Mr. Baker indulges in what we may call mushy talk about co-operation. Why, we can co-operate in many ways with others where there is no sacrifice of

(Continued on page 15.)

The Jarvis Street Pulpit

What the Scripture says about Speaking with Tongues

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

Delivered in Jarvis Street Church, Toronto, Thursday Evening, April 12th, 1928.

By Dr. T. T. Shields.

(Stenographically Reported.)

We have for our study this evening a very important subject. When any doctrine of Scripture is unduly emphasized, it is possible to set it so out of proportion as really to misrepresent the truth. Baptism is a divinely-instituted ordinance, and is of great importance, kept in its proper place; but when too great an emphasis was placed upon it, and it was at last regarded as an ordinance necessary to salvation, it became in itself an evil. For example, in the English Church Catechism the question is asked, "What is thy name?" And the answer is given. Then the next question is, "Who gave thee that name?" and it is answered, "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The only fault I have to find with that answer is that it is utterly untrue. And yet the ordinance of baptism is exceedingly important. The doctrine of God's sovereign choice of His people is a very precious truth to those who are spiritually enlightened; but it can be made an instrument of the devil, for I have known some hyper-Calvinists who believed in the doctrine of election so firmly that they made no effort whatever to bring people to Christ. The doctrine of the Lord's return is plainly taught in Scripture, and it ought to be preached with proportionate emphasis if people are to be given a well-rounded, well-balanced, view of the truth; but you can make a hobby of the doctrine of the second coming, and preach the second coming of Christ to the exclusion of other vital truths of Scripture, and thus fail to declare the whole counsel of God.

So the teaching of the Word of God respecting the ministry of the Holy Spirit is of tremendous importance. It would be impossible, it seems to me, to exaggerate its importance, for apart from the power of the Holy Ghost we are all utterly helpless. Because that truth is important, it is frequently associated with all sorts of extravagances and vagaries which have the effect of utterly discrediting the truth itself; and I hold it to be no small part of the duty of the ministers of to-day to recover some of these great doctrines from their evil associations.

Abraham was a pioneer, he was a pathfinder, he left Ur of the Chaldees, and went out, by divine direction, "not knowing whither he went". He had an imitator in the person of Lot, and wherever Abraham went, up to a given point, Lot went with him. But Isaac was of an entirely different character; he was a peaceful, devoted, domesticated, man, who apparently was not seized with any spirit of high adventure. He was quite willing to walk in his father's footsteps, and it is recorded of him that he "dug again the

wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them." Many a doctrine of the Word of God is a well of living water which the Philistines have stopped and filled with earth; but we do not need to dig new wells: it is largely our task to clean out the old wells, to get back to the original springs, in order that we may again with joy draw water out of the wells of salvation.

The Acts of the Apostles is the inspired record of the founding of the Christian Church, and of the carrying on of its missionary enterprises during the apostolic age. In the Gospels there is one reference to the gift of tongues. There is a promise in the sixteenth chapter of Mark as to what may be expected of those who go forth in the name of the Lord to preach His gospel, Mark sixteen: seventeen, eighteen, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Prior to Pentecost that is the only reference to speaking with tongues. It is not here said they shall speak with other tongues, or unknown tongues, but with "new tongues".

In the Acts of the Apostles we have three instances on record in which the people spoke with tongues. The first instance is in the second chapter of Acts, the familiar story of Pentecost, when they spake with "other tongues". The people who heard them on that occasion needed no interpreter, for they heard them speak in their own tongues "the wonderful works of God". The second instance you will find in the tenth chapter of Acts where the gospel was preached to the household of Cornelius at Caesarea, and "while Peter spake these words, the Holy Ghost fell on all them which heard the word", and they spake with tongues and magnified God. The third instance is in the nineteenth chapter of Acts where Paul found certain believers in Ephesus and said to them, "Did ye receive the Holy Ghost when ye believed?" And you remember how they said, "We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." Paul explained the significance of John's baptism and the distinction between that and Christ's, and "when they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with

tongues, and prophesied." These are the only three instances recorded in the Acts of the Apostles of persons speaking with tongues. We shall return to that again.

In the first place, we have to recognize that in apostolic times there was a miraculous gift of tongues. We are not to make light of anything that is taught in the Scripture. I beg of you, run from those who would make a joke of the Word of God at any time. Do not associate any passage in the inspired Word of God with any kind of levity. Let us, as we come to it, always approach it with reverence, removing our shoes from our feet and remembering the place whereon we stand is holy ground. I think that word of caution needs to be uttered, because some people in their opposition to some sort of exaggeration, turn it often into a joke, and make it a subject of jesting. That, we ought never to do. So let us face the fact that the Word of God very clearly teaches us that on the day of Pentecost the apostles did speak with tongues, that they were the subjects of the operation of the miraculous power of the Holy Spirit. It cannot be explained, do not try to explain it away—it is there. I know that some expert psychologists would explain away the whole second chapter of Acts, but those of us who worship here believe this Bible to be the Word of God; and we are not here to explain it away, but to understand it, and so far as we understand it to obey its commands.

Very well, then, that gift was manifested at Pentecost, it was manifested again in the household of Cornelius, and again at Ephesus. Later I shall show you that it was very prominent in the life of the Corinthian Church, and the first epistle to the Corinthians gives large space to the discussion of this gift of tongues. If you have paper and pencil I can give you in about one minute every passage in the Word of God that relates to tongues, and then you can go home and study it yourselves, and see what the Scriptures have to say about it. If you have your pencil and paper, take it down. The first is in Mark, chapter sixteen, verse seventeen. I will speak slowly so that you may put them down: Acts two: one to eleven; ten: forty-six; nineteen: six; in the twelfth chapter of the first epistle to the Corinthians reference is made to it in verses ten, twenty-eight, thirty; first Corinthians thirteen, verse eight; first Corinthians chapter fourteen—you ought to read and study carefully the entire chapter in each case, but if you are quick with your pencil put this down. I will give you the references in chapter fourteen. They are verses: two, four, five, six, nine, thirteen, fourteen, eighteen, nineteen, twenty-two, twenty-three, twenty-six, twenty-seven, thirty-nine. There you have all the New Testament Scriptures relating to speaking with tongues. If you will take them with you, and make a very careful study of them, I think they will be sufficiently convincing.

Think a moment with me on the second chapter of Acts. You will remember there was a time when the whole world was of one language and one speech, and the children of men said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." So they began to build the tower, and the Lord came down to see what the

children of men were doing. He said that nothing would be impossible to them, they would be restrained from nothing, were they to continue; and therefore He confounded their speech, and the tower was called Babel; and from that forward there were multiplied languages upon the earth. On the day of Pentecost the apostles gathered, and the disciples with them, first for prayer until "the day of Pentecost was fully come", then the Holy Spirit came, and you will remember how they spake with other tongues and what they did. They magnified God. They came on that occasion, not to make for themselves a name, but to glorify the Name that is above every name; and as they magnified the Lord in their hearts, they were given this miraculous power to speak His praises with their lips "in other tongues".

I would remind you, just in passing, that that miraculous gift was first of all exercised in praising the Lord, in "magnifying" the Lord. One of the objections, I think, to be registered against much of the speaking with tongues is this—I have had opportunity of coming in contact with a large number of people who profess to have the gift of tongues. But somehow or another, they do not magnify the Lord, they are always magnifying the marvellous experience they have had. They speak so much of themselves and of all their accomplishments that one becomes weary of listening to it. When the Holy Spirit teaches us to speak with other tongues, He multiplies our ability to magnify the Lord; and we ought to be suspicious of any kind of movement which magnifies man and human experience, human attainments, above the grace of our God.

Surely it is legitimate to see in that manifestation of Pentecost a prediction of the ultimate triumph of the gospel, because there is to be a day when—oh, I cannot trust myself to quote that great scripture lest I should miss a word of it. Let me read it to you: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings, and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever,"—"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." On that day of Pentecost these people were enabled miraculously to speak in other tongues, and who shall say that it was not a prediction of the day when the redeemed of the Lord

shall gather and shall speak in unison the praises of the Lamb?

We know the reason for the gift of tongues in the household of Cornelius, because in the eleventh chapter, when Peter was called to account for having preached the gospel to the Gentiles, he relates his experiences and tells them of the vision he had had, and of his reluctance to go, assuring them that he was just as much a Jew as any of them, but that when this vision was given to him, and he followed the guidance of the Spirit, "the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ; what was I, that I could withstand God? I was against it, but when the Holy Ghost came, that burned up all my opposition." When the people heard that "they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." And they ceased their opposition. So the Holy Ghost was given at Caesarea certifying to the divine acceptance of the Gentiles as of the Jews by faith in the Lord. "What God hath cleansed, that call not thou common," and to-day people of all nations shall come to our Lord Jesus, and by the Holy Ghost, through the blood of the Lamb, they shall be made acceptable.

There is another instance in the nineteenth chapter of Acts, verse six. When Paul laid his hands on these twelve Ephesian believers and they received the gift of the Holy Ghost and spake with tongues, what was the purpose of it? They too were passing from one dispensation to another. They had believed; but they had believed in the testimony of John who said that "they should believe on him which should come after him, that is on Christ", but now that they heard that the Lord Jesus had come, and that He had purchased their salvation, they were baptized in His name, and they also spake with tongues. These are the three instances in the Acts of the Apostles.

But now I desire you to look at this: it is common in certain quarters to-day to speak of the gift of tongues as the one and only evidence of the reception, or, as it is called by our friends who take that view, "the baptism of the Holy Ghost"! I have before pointed out to you that the promise of the baptism of the Holy Ghost was fulfilled to the church on the two occasions to which I have referred. Peter explicitly says so, and in one Spirit we are all baptized into one body, and every believer thus shares in the baptism of the Holy Ghost. If anyone has not received it, then he is not in Christ, and he is not a Christian at all. But there is a difference between the *reception* of the Spirit, and the *fulness* of the Spirit as He was received by many believers in apostolic times. However, I desire to deal with the matter of the gift of tongues as an evidence of the Spirit's power in a believer's life.

Again and again we are told that if we do not speak with tongues, we have not received the Holy Ghost. I went into an office in a church in New York—I will not tell you where it was, but as I went in a man was giving an address. I heard him telling a story about some woman who was "seeking her baptism". That phrase itself is as contrary to Scripture as anything can possibly be; there is no word in Scripture that

admonishes us to seek the baptism of the Holy Ghost. However, this dear brother had had six baptisms! He insisted that it might, in some cases, be experienced at once; or in six instalments. The poor fellow did not know the use of language. He talked about being baptized into power, about being baptized into love, being baptized into the death of Christ, and being baptized into several other things. And here was a company of people all saying, "Amen", "Amen", "Hallelujah". I never heard in thirty minutes quite so much error in my life. He was using the term "baptism" in all these connections, and they responded without knowing what he was talking about. I did not know either—but I did know it was miles removed from the plain teaching of the Word of God according to my judgment.

There are only three instances in the Acts of the Apostles in which it is said that they who received the Holy Ghost spake with tongues. What about the rest? Somebody says, "You must take the rest for granted. You must assume that everybody else who received the Spirit spake with tongues, even though it was not explicitly recorded." But that is not the attitude of our Pentecostal friends, for it does not make any difference what length of experience the believer has had, the one and only test is, Do you speak with tongues? Some little slip of a girl, with only a few months' experience in the Christian life, comes to you and says that if you do not speak with tongues you have not received the Holy Spirit. Yet there are only three instances in the entire record of the history of the apostolic church of which it is recorded believers spake with tongues: Pentecost, Caesarea, and Ephesus—those are the three.

Are we to infer that all the rest of the apostolic believers were without the Holy Spirit? Are we to conclude that other men and women who wrought in the name of the Lord, because they did not speak with tongues, never received the Holy Ghost? For example: Stephen is spoken of as a man "full of faith and of the Holy Ghost". He preached but one sermon—but it would be worth a man's while to be born and to live many years, and to pass through a long discipline, if at last he might be permitted to preach one sermon like that of Stephen. But he preached only one, and it is recorded of him that he was "full of faith and of the Holy Ghost"; yet, strangely enough, the Scripture has not one word to say about Stephen's speaking with tongues. And yet he had the Holy Ghost. Surely if that were the one and only evidence of our having the Holy Spirit, it would not have been passed over in such an important case as Stephen's.

Then again: Philip went down to Samaria and preached the gospel to the Samaritans, and "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." What happened in Samaria, I wonder? Peter and John went down from Jerusalem, and in answer to their prayer, the Samaritans received the Holy Ghost; but there is not one word to suggest

that when they thus received the Holy Ghost, they spake with tongues.

Again: look at the thirty-first verse of the ninth chapter of Acts: "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." All the churches of Judaea and Galilee and Samaria, it is said, were "edified", they "walked in the fear of the Lord, and in the comfort of the Holy Ghost"—and yet nothing is said of their speaking with tongues. Somebody says, "That does not prove that they did not speak with tongues." No; but it certainly proves that it is not the all-important matter that our Pente-costal friends would have us believe.

But let us go on a little further. In Acts eleven, verse twenty-four, we read of Barnabas, that "he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Let us go back to verse twenty-two: "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." It is said of the preacher that he was "a good man, and full of the Holy Ghost and of faith", and that his ministry was blessed, for "much people was added unto the Lord"—yet for some reason Barnabas failed to tell the people that the one and all-important matter was that they should speak with tongues. Again I say that it does not prove that they did not speak with tongues, but it does prove that it was not the *sine qua non* of spiritual experience. Look at the opening verses of the thirteenth chapter of Acts: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Was there ever a more important meeting in the history of the church than when the church at Antioch sent forth the first Christian missionaries? The Holy Ghost was there, the Holy Ghost spoke to the church; and yet there is not one syllable to suggest that there was any manifestation of this miraculous gift of tongues—but the Holy Ghost was there notwithstanding.

Then if you come to the fifteenth chapter of Acts, you find an account of the great meeting of the council at Jerusalem, when the church was threatened with schism; for when certain judaizing teachers were trying to make trouble, Barnabas and Saul came back to Jerusalem and told their story, and Peter told his story, and there is no doubt about it that the Holy Ghost presided over that meeting; for when the apostles summed up their report they said, "It seemed good to the Holy Ghost, and to us." But at that great meeting when the church was assembled at Jerusalem there is not a word about speaking with tongues.

Nor will you find it in the Acts of the Apostles out-

side of the three cases I have instanced; nor yet will you find it elsewhere in the New Testament outside of the first epistle to the Corinthians. But that does not indicate it is unimportant. I am suspicious of that arithmetical method of arriving at the relative importance of God's revelations to men. We are told that if God says a thing twelve times, it is of more importance than the thing of which He speaks only once. To me, if God speaks once, it is all-important. But the fact is, that when we are through with Acts, we are shut up to the first epistle to the Corinthians for New Testament teaching respecting the gift of tongues.

Let us carry our point on to the Christian church in post-Apostolic times. What follows? Are we to assume that from the close of the canon of Scripture until these modern days, the Holy Ghost has been absent from the earth? What shall we say, for example, of the martyrs? Stephen was not the only one; many another one gladly went to the stake for the sake of our Lord, and some went home to glory in chariots of fire, singing the praises of the Redeemer—but they did not speak with tongues. Do you mean to tell me that those men who counted not their lives dear unto themselves by presenting their bodies "a living sacrifice, holy, acceptable unto God", and laid down their lives and everything for Christ—will you tell me that they did not have the Holy Ghost?

Come down to the days of the Reformation. Think of men like Wyclif and Huss. Think of Luther! Do you mean to tell me that Luther shook Europe until it quaked under the power of his testimony, and yet he was destitute of the power of the Holy Spirit? But I have never read that Luther spoke with tongues. (Have any of you preachers read in your church history that he did? or that he laid emphasis upon it?)

Come down later still to periods within, if not exactly our own memory, yet with which we are more familiar. Take, for example, John Wesley and George Whitefield. Every time those men preached, hundreds of people were converted. I do not say that the gathering of congregations is necessarily a sign of the Spirit's presence, for you can gather a crowd with other things than by spiritual attractions; but I am saying that when men are converted, when the blasphemer is made to praise God, and the drunkard is made sober, and the libertine is made pure, and the lives of men are revolutionized so that the whole neighbourhood knows something has occurred, it is proof positive that the Holy Ghost is there. Anybody who has any knowledge of the Wesley-Whitefield revival still reads of it with beating heart, and acknowledges that the power of apostolic times was still with men in that day.

Coming later to the time of Charles Finney: I wonder if you have read of his revival? I never cared much for Finney's theology, although he was sound enough on the great principles. But how marvellously he was used of God! And I scarcely dare in my own mind to dissent from his position, for the reason that he was so manifestly God's chosen instrument. He carried the power of the Spirit of God with him, so that wherever he went the power of the Holy Ghost fell upon whole towns and cities, and men were converted by the thousands. Then somebody comes along, who has had some hysterical experience, and tells me that Finney had not the power of the Holy Spirit. Nothing in the world could be more absurd.

Then consider Moody for a minute. There was nothing spectacular about his ministry. I never heard him, but I have heard many descriptions of his ministry. He was rather a clumsy sort of man, not a man of polished speech, nor a man who gave any evidence of great intellectual culture; but the opposite. How cruel he could be sometimes to the King's English! But that made no difference. I have heard one say that he had heard so much about Moody that he went where Moody was to preach in order to hear him. There was a crowd of thousands, and my informant said, "After a while out came a man who looked for all the world like a man from the country who never had been to the city before. He began to say the most ordinary things that anybody could say, but somehow or another, when Moody said them, something happened."

I remember my father's telling of the days when Moody and Sankey came to England. All the ministers in his town met and sent an invitation for them to come and hold a mission. The men replied that their engagements were so heavy, and their time so fully occupied, that it would be impossible for them to accept the invitation. When the ministers met to receive the report, their enthusiasm for a mission was dampened by the news of Mr. Moody's refusal; whereupon a young gentleman, a doctrinaire, rose and with an air of superiority, said, "Brethren, I should like to ask if Mr. Moody has a monopoly of the Holy Ghost. Cannot we have a revival without Mr. Moody?" An old minister rose and said, "Mr. Chairman, may I speak?" "Certainly, sir," said the Chairman. "I should like to say to our young brother that not one of us supposes Mr. Moody has a monopoly of the Holy Ghost. It is because it is so abundantly evident that the Holy Ghost has a monopoly of Mr. Moody that we want him in our midst." Nobody doubted that he was a man full of the Holy Ghost.

Of all the men whose writings I have read, no one has influenced me more—and perhaps for that reason I am especially partial. But I think I have a fair degree of familiarity with sermonic literature, and with the history of evangelism in ancient and modern times; and the name that stands out in my judgment as the giant of all preachers, as the one outstanding, glorious, preacher who has never had a peer since apostolic days, is the name of C. H. Spurgeon. Altogether, I think I have spent about six months in his pulpit, I have been in the homes of some of the men who consorted with him, and for a brief period I enjoyed the very intimate fellowship of his son, Rev. Thomas Spurgeon. We kept up correspondence for quite a while, and I have been in his home many times. I have talked with him about his father, and, a little bit aside from the subject, let me tell you what he said, "After I became pastor of the Tabernacle in succession to my father, it struck me as being most interesting the number of people who developed conscientious scruples about travelling on Sunday!" As long as the great man lived, they would come from any and all parts of London—and from all parts of the country as well—but after he was gone they thought perhaps it was not right to use the buses on Sunday, and that they ought to attend a church nearer home!

But what a man he was! I think it was Dr. Pearson who said at Spurgeon's funeral that when God made C. H. Spurgeon He broke the mould, there was never another. Up to the time of his death it was estimated that he had reached, by tongue and pen, not less than three hundred millions of people. I was in the Tabernacle in nineteen hundred and seventeen for two months, and the Deacons told me that they were ceasing that year, because of the high cost of printing, the publication of the weekly sermon. Mr. Spurgeon preached three times a week: twice on Sunday, and once on Thursday night. All his sermons were reported, so that when he died in eighteen hundred and ninety-two, although he had published so many, there were nearly as many unpublished, and from January of eighteen hundred and ninety-two until the summer of nineteen hundred and seventeen the church continued their publication. For fifty-three years—now listen—without one solitary week of failure, for fifty-three successive years, every week a sermon of that mighty man of God carried the gospel message to the world.

What else? He built his Pastors' College. Dean Stockley could tell you more about that than I can, because he is one of Spurgeon's men. He was trained under him, and enjoyed the incomparable privilege of that giant's ministry. But when he died, I do not know how many, but I think it was not far short of a thousand who had graduated from the Pastors' College during Spurgeon's life, anyway a large number. Men like Archibald Brown; and many of the leading preachers of England; some of them converted under his ministry, and others trained under the inspiration of his ministry. When one thinks of the three hundred millions he reached in his lifetime, and the twenty-five years of weekly preaching after he was dead, and the multiplied influences of the hundreds of men he sent out to preach the gospel, it staggers the imagination almost that one man could accomplish so much. And then some little bit of a man who rolls on the floor (now, do not laugh) who brings dishonour to the name of Christ with his performance, dares to get up and say that a man like Spurgeon—as Mr. Fisher wrote me from Winnipeg—was not even converted because he had not spoken with tongues.

Well, I must close—and I have not really started. I have to go to California on a hurried trip next week, so that Dean Stockley will speak next Thursday night, continuing this study on, The Ministry of the Holy Spirit. I do not know of anybody who could bring to it a richer experience or a fuller knowledge of the whole subject. I wish Mr. Stockley would take time further to expound this principle of the tongues. I was going to come into Corinthians and show what Paul's teaching was on the subject. I do not know whether Mr. Stockley will speak to you about that or not, but the address will be reported and printed just as though the Pastor were at home.

Note: Owing to the Editor's absence, this address is printed without revision.

Coals for the Altar Fire

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

Sunday, April 29th.

Our Lord Speaks of:
"My Words"—

Psalms cxix; calv:16
John. xv:7

The vital connection between the word and prayer is one of the simplest and earliest lessons of the Christian life. As that newly converted heathen put it: I pray—I speak to my father; I read—my Father speaks to me. Before I pray, it is God's word that prepares me for it, by revealing what the Father has bid me ask. In prayer, it is God's word strengthens me by giving my faith its warrant and its plea. And after prayer, it is God's word that brings me the answer when I have prayed, for in it the Spirit gives me to hear the Father's voice. Prayer is not monologue but dialogue; whereas God's voice in response to mine, is its most essential part. Listening to God's voice is the secret of the assurance that He will listen to mine. "Incline thine ear, and hear;" "Give ear to me;" "Hearken to my voice," are words which God speaks to man as well as man to God. His hearkening will depend on ours; the entrance His words find with me, will be the measure of the power of my words with Him.

Andrew Murray, D.D.

Monday, April 30th.

"My Name"—

John xvi:23-33

And what is it when Jesus gives us power over His Name, the free use of it, with the assurance that whatever we ask in it will be given to us? The ordinary comparison of one person giving another, on some special occasion, the liberty to ask something in his name, comes altogether short here,—Jesus solemnly gives to *all* His disciples a general and unlimited power of the free use of His Name at *all* times for *all* they desire. He could not do this if He did not know that He could trust us with His interests, that His honour would be safe in our hands. The free use of the name of another is always the token of great confidence, of close union. He who gives his name to another stands aside, to let that other act for him; he who takes the name of another, gives up his own as of no value. When I go in the name of another, I deny myself, I take not only his name but himself and what he is, instead of myself and what I am. The name represents the person; to ask in the Name is to ask in full union of interest and life and love with Himself, as one who lives in and for Him.

Andrew Murray, D.D.

Tuesday, May 1st.

"My Love"—

1 John iv:7-21

"As the Father hath loved me, so have I loved you"; as deeply, as purely, as fully, as eternally, and with all the unnameable perfectnesses which must belong to the divine affection, does Christ declare that He loves us. I know not whether the majesty and uniqueness of His nature stand out more clearly in the one or in the other of these two assertions. As beloved of God, and as loving like God, He equally claims for Himself a place which none other can fill, and declares that the love which falls on us from His pierced and bleeding heart is really the love of God. In this mysterious, awful, tender, perfect affection He exhorts us to abide. That comes yet closer to our hearts than the other phrase of which it is the modification, and in some sense the explanation. The command to abide in Him suggests much that is blessed, but to have all that mysterious abiding in Him resolved into abiding in His love is infinitely tenderer, and draws us still closer to Himself. Obviously, what is meant is not our continuance in the attitude of love to Him, but rather our continuance in the sweet and sacred atmosphere of His love to us.

Alexander Maclaren, D.D.

Wednesday, May 2nd.

"My Joy"—

Psalms xlvi:1-17 John xv:11

"These things have I spoken unto you, that my joy might remain," (or "might be") "in you, and that your joy might be full." "My joy might be in you"—a strange time to talk of His "joy". In half an hour He would be in Gethsemane, and we know what happened there. Was Christ a joyful Man? He was a "man of sorrows", but one of the old Psalms says, "Thou has loved righteousness. . . there-

fore God hath anointed Thee with the oil of gladness above Thy fellows." The deep truth that lies there is the same that He here claims as being fulfilled in His own experience, that absolute surrender and submission in love to the beloved commands of a loving Father made Him—in spite of sorrows, in spite of the baptism with which He was baptized, in spite of all the burden and the weight of our sins—the most joyful of men. This joy He offers to us, a joy coming from perfect obedience, a joy coming from a surrender of self at the bidding of love, to a love that to us seems absolutely good and sweet. There is no joy that humanity is capable of to compare for a moment with that bright, warm, continuous sunshine which floods the soul, that is freed from all the clouds and mists of self and the darkness of sin.

Alexander Maclaren, D.D.

Thursday, May 3rd.

"My Sheep"—

Matthew xviii:11-14 Luke xv:1-7

The shepherd of earth may know by face and character each one of his sheep, and each of the sheep may recognize the shepherd as their feeder, and perceive his voice, and answer to its name when singly called. But as this Good Shepherd gave His soul to ransom theirs, so does He know His sheep with a knowledge infinitely superior to any shepherd of earth. He knows them as perfectly as the Father knows Him, and as He knows the Father. But the sheep of Christ know Him too. They are nought without Him. As the sheep is silly, and unable to care for and defend itself, so are Christ's ransomed ones in the presence of Satan and evil men. They are led then unto the Saviour as "their wisdom, their righteousness, their sanctification, and their redemption." Their knowledge of Him is intimate and personal. The marvellous depths of this saying are touched on again in our Lord's last prayer to the Father (xvii:20-22). The goodness of the Shepherd and His work are perceived by the sheep. He loves the sheep, and they love Him.

R. Govett.

Friday, May 4th.

"My Lambs"—

John xxi:4-15

The other day the children were learning the twenty-third Psalm, and we were talking together about the Good Shepherd, and how He takes care of the sheep and the little lambs. Impetuous Mamy, eager to speak her one thought, said rapidly: "He feeds them, and drives away the lions and the bears." "Yes," said Tiny thoughtfully, "and He carries them up hill." "He carries them up hill!" The words went to my heart with a strength and sweetness the little speaker did not dream of. Often, often since, their music has thrilled through my tired soul like an echo of the angel's song.

R. A. Bertram.

Saturday, May 5th.

"My Friends"—

John xv:13-27

I suppose that the greatest title ever conferred upon men was the one used by Jesus when He addressed His disciples as "My friends". Compared with this all other titles and nobilities are tawdry and artificial. Think who He is who confers the title. He is the "Prince of Glory", the true expression and the subdued effulgence of God. This friendship is characterized by openness of disposition. Some lives are close and closed, and they appear to be almost incapable of friendship. You can never get beyond their doorstep. Their doors are shut, their windows are closed, their blinds are drawn. However long you know them they never let you know anything. Other lives are open to your approach, they open as a flower opens to the gentle siege of the sunshine. These are the people who are capable of friendship. One door after another opens out in the treasury of their soul. Concerning such a soul we say, "I know him through and through". And so it is with the friends of Christ. There is perfect openness between the soul and the Lord. There is openness on the side of the Master. He hides nothing we need to know. And there must be a similar openness on the side of man.

J. H. Jowett, D.D.

DRIFTING FROM ITS MOORINGS.

(Continued from page 8.)

principle; we can co-operate with Methodists, Anglicans, Presbyterians, open communion Baptists and others in many ways, but that is a far call from placing them at the fountain head of ministerial instruction, placing them in the Theological Faculty and paying them good Baptist money to undermine Regular Baptist principles which we have held for seventy-five years.

"Mr. Baker asserts that 'Dr. Farmer did not suggest that Dr. Fyfe regarded strict communion as of secondary importance'. This is simply an assertion of Mr. Baker. The gist of Dr. Farmer's article was to create the impression somehow, someway, that Dr. Fyfe looked upon strict communion as of minor importance. Dr. Farmer among other things did say in his article 'that he (Dr. Fyfe) apparently recognized that practically the matter (strict communion) is one of secondary importance if membership be restricted to immersed believers'. But Dr. Fyfe himself said three years before his death:

'Let Baptists give up close communion and with this surrender they yield up their logical right to have a Baptist church at all.'

It is farcical to suggest that Dr. Fyfe regarded strict communion as of minor importance.
March fourteenth, nineteen hundred and twenty-eight."

A LETTER FROM GIPSY SMITH.

We have pleasure in printing below a letter from Gipsy Smith. It would be difficult for anyone to make a clearer pronouncement as to his personal faith than Gipsy Smith makes in this letter. We rejoice in it with all our heart. In our letter we said: "I do not know that any one lives who would charge Gipsy Smith with false teaching". Our criticism was based on the fact that in association with the evangelist there were men whose whole testimony is directly against the very things, which, in this letter, Gipsy declares to be his own convictions. How men like Dr. Salem Bland and Dr. Ernest Thomas can presume to associate themselves with a man holding Gipsy Smith's views; or, on the other hand, how a man holding such views as this great evangelist does, can have any fellowship with men who deny the Lord that bought them, we are unable to understand.

We received to-day a report from *The Toronto Star* of the meeting held on Friday night last, the heading of which reads: "Three Thousand young people accepted Jesus at meeting last night". We earnestly hope that much of this was genuine work; but we cannot but believe that such mass decisions registered by rising in a great assembly is likely to produce rather superficial results. We wish that we might see Gipsy Smith in association with people who really believe the Book, and with churches which stand every day of the year uncompromisingly for the faith of Christ. We have great pleasure in printing Gipsy Smith's letter; and reciprocate his good wishes to the full. But we have nothing to withdraw respecting our surprise to find Gipsy Smith in such company.

Westminster Hotel,

Toronto, Ont., Can., April 20th, 1928.

"Rev. T. T. Shields, D.D.,
Jarvis Street Baptist Church,
Toronto, Ont., Canada.

"My dear Dr. Shields:

"I have your letter. It came to me last night and I hasten to send you just this word of acknowledgment. I am not going to attempt to reply to all your criticism, except to say the following:

"I believe in God the Father almighty, Maker of Heaven and earth, and in Jesus Christ, His Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, died and rose again from the dead, after offering Himself a full atonement and sacrifice for the sins of the whole world. I believe in the Holy Ghost, the forgiveness of sins.

"I do not think any living man has a right to be a member of a church or a preacher of the Gospel, or an official in a church, who is not born again, or who has not the witness of the Spirit. I believe the Bible as much as you do, and never preach anything else. And had you been on my side with me, night by night, as you say you were twenty years ago, you would have heard the same Gospel of the same Christ and the same redeeming Blood preached and honored, and you would have seen the same sort of results in these meetings as you saw twenty years ago.

"No, my brother, I have not changed, except to grow stronger and more emphatic and definite, and I hope a little clearer in my honest attempt to be loyal to God and His Word. And when you speak of me I don't want you to black my boots. All I ask is that you are true and state what is true. I am the same, simple hearted Gipsy-boy as when Jesus saved me. I love Him and I live to preach Him, and I have been trying to do it for fifty-one years. And there are tens of thousands of people and hundreds of ministers and missionaries on six continents who are the fruit, the living witnesses of the redeeming Blood and the witness of the Spirit, who can and do testify gladly of the saving power of the message which God has given me to deliver.

"You say you are going to print your letter to me. Well, of course, as a Christian man, and a brother in Christ, you cannot do less than print my letter beside yours, and in this way, my statement will correct the rather sarcastic and unkind things you state and suggest in your letter to me.

"I have no unkind feeling in my heart toward you at this moment, nor to anybody else. I try to preach a full Gospel and a whole Bible, and rejoice when even those who do not go as far as I do associate themselves with me. I know they want what I have got, and I remember what Jesus said to His disciples about pulling up the tares. They wanted to do it, if you remember, at once. He practically told them that that wasn't their business. Pulling up the tares belonged to Him. I am quite willing and ready to let my Master do His own work, and humbly count it an honor that He has given me my job which I will try to do until He comes.

"God bless you, my brother, and use you more and more", is the prayer of

Yours sincerely,

(Signed) GIPSY SMITH."

CHURCH NEWS.

Shenstone Memorial Regular Baptist Church, Brantford.—The Annual Meeting of the Shenstone Memorial Church was held on March 14th, with the Pastor, Rev. F. A. McNulty, in the chair. All the reports were very encouraging, particularly that dealing with the church membership. At the beginning of the year there were 185 names on the roll, including 50 non-resident or non-supporting, leaving an active membership of 125. During the year fifty-six names were removed from the roll as being out of fellowship, but the number joining was the largest in the history of the church: by letter, 40; by experience, 8; and by baptism, 29. Total receipts from all sources were \$7,399.85. Under Mr. McNulty's leadership the church has made a clear pronouncement against the Modernistic tendencies in the Convention, and is now in a most healthy condition. Congregations crowd the building at every service, people coming from all parts of the city. Great blessing is being enjoyed, and we look forward to still greater things in the future.

Courtland Regular Baptist Church.—The following resolution, passed at a recent meeting of the Courtland Church, has been sent to *The Gospel Witness* for publication:

Whereas the Courtland Regular Baptist Church has declared itself to be opposed to the Modernistic teaching in McMaster University;

And whereas the various Boards are elected by the Convention and with a majority of their members favorable to Professor Marshall and his teaching;

And whereas the recent Baptist Convention of Ontario and Quebec held from Oct. 12-18, 1927, in the Temple Baptist Church, Toronto, strongly endorsed Professor Marshall, McMaster University, and the Boards, and also amended the constitution making it possible to exclude any church from the Convention which dares to protest against any false doctrines held or irregular methods pursued by the said Convention or its Boards, thus destroying freedom of discussion in the Convention;

And whereas the said amendment was applied to Jarvis St. Church, the greatest soul-saving church in the Dominion of Canada, and their Pastor, Dr. T. T. Shields; depriving the said church of the right to send delegates to the Convention without any just reason for so doing and at the same time refusing to expel other churches who stood in the same position as Jarvis St. Church, thus showing that the action of the Convention under the influence of the University was aimed at one particular church which had dared to declare its emphatic protest against Modernistic teachings in the University;

Thus, the Courtland Regular Baptist Church, repudiates the action of the Convention.

This church protests against the moneys collected from the churches being applied by way of salary for the support of such teaching and deplores that the members and officers of the Boards are so active in defending this teaching of Professor Marshall; and that the influence of the University and Boards is being used to crush opposition to such teaching.

This church declares that no further support to the Convention and its Boards can be given by this church till all Modernism has been permanently removed.

Therefore, be it resolved that the Courtland Regular Baptist Church withdraws all financial support from the Convention and its Boards;

And that we instruct our clerk to communicate with Rev. C. E. McLeod and Mr. W. C. Senior informing them of our action and also to request that this resolution or the gist of it be published in *The Canadian Baptist*.

Jarvis Street.—In spite of the inclement weather there was a fairly large School Sunday morning, within eight of a thousand being present. Dean Stockley preached two strong sermons; several responding to the appeal in the evening.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III.	T. T. SHIELDS, Editor.	No. 2.
Lesson 21.	Second Quarter.	May 20th, 1928.

PREACHING CHRIST AND SUFFERING AFFLICTION.

Lesson Text: II Corinthians, Chapter 4: 1-14.

Golden Text: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." (II Cor. 4:5).

I. HOW TO MINISTER THE GOSPEL IN FAITH.

1. In the assurance of the gospel's power we faint not, but in the mercy of God continue. This is the ministry which every teacher and preacher has received, (v. 1). 2. All double-mindedness and mental dishonesty is renounced by the true Christian, and the truth is preached openly and frankly to the consciences of men in the sight of God, (v. 2). 3. The gospel is not discredited by being rejected, (v. 3), but rather the reverse, the gospel is hid only to them that are lost. 4. Such as reject the gospel are the subjects of Satan's blinding power. He blinds men that they should not see the light. What manifold evidences we have of this principle to-day. Men of unquestioned intellectual strength, and of approved scholarship are blind, because they are

blinded to the most thoroughly attested facts of history, as, for example, the resurrection of Christ. 5. Teachers and preachers should be ministers or servants of all men, but they are servants for Jesus' sake. The redemption that is in Christ has made us all men's debtors.

II. HOW THE SOUL IS SAVED THROUGH THE MINISTRY OF THE GOSPEL. (v. 6).

1. The work begins with God, the Creator, Who in the beginning said, "Let there be light". The work of conversion is as truly a work of creation as was the first creation. "If any man be in Christ Jesus he is a new creation." No artificial light can dispel this moral darkness. The same almighty power is necessary to re-make a man as was exercised in his original creation, (v. 6). 2. He shines in the heart through the Word of truth. God's method in the new creation is the same as in the old. It is by His word light is created. "The entrance of thy words giveth light," (Ps. 119:130). 3. Thus the light of the glory of God is disclosed. Such light is a revelation, not a discovery. It is not wrested from God, but received from Him by faith. 4. The knowledge of the glory of God can be received only as we behold, by faith, "the face of Jesus Christ". He is the glory of God, "He that hath seen me hath seen the Father"; and all that is revealed of the glory of God in the Scriptures from Genesis to Revelation shines full-orbed in the face of Jesus Christ.

III. THE WEAKNESS OF THE HUMAN INSTRUMENT ONLY ENHANCES THE DIVINE GLORY. (v. 7).

1. What a marvel it is that this treasure of the gospel should be in earthen vessels. Gideon's three hundred men carried their torches in earthen pitchers, and in order to let the light shine the pitchers had to be broken. So it is that God commits to His human creatures an understanding of the gospel, but it is only as we are ready to be broken in His service that the light can shine. 2. All this is especially designed in order that the excellency of the power might be of God, and not of man. If God had ordained that souls should be saved through the ministry of angels, angels perhaps might have taken some glory to themselves. But inasmuch as the treasure is in earthen vessels, and God is pleased to use such imperfect instruments, the excellency of the power is manifested to be of God. 3. The vessels in which this treasure resides exemplify the principles they contain and convey, (vs. 7-10). On the human side they are troubled, perplexed, persecuted, cast down, but by divine grace they are not distressed, not in despair, not forsaken, not destroyed. 4. The vicarious principle of the cross is inseparable from effective service in the Christian life. It was said of Christ, "He saved others; himself he cannot save"; and in the measure in which His disciples are determined to save themselves, they will be incapacitated to be His instruments in the salvation of others. Only as we bear in our body the dying of the Lord Jesus shall we be able to manifest His life, (vs. 10-12). 5. This vicarious and victorious service is the issue only of the full assurance of faith. Only those who believe can speak, (v. 13), and only those who thus believe can know, (v. 14).

TORONTO BAPTIST SEMINARY

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MEN HAVING THE GOSPEL MINIS-
TRY IN VIEW**

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Write the Dean.

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