

# The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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T. T. SHIELDS, *Editor.*

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

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## The Jarvis Street Pulpit

### "WILL YE ALSO GO AWAY?"

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, March 28th, 1926.

(Stenographically Reported.)

"Then said Jesus unto the twelve, Will ye also go away?"

"Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.

"And we believe and are sure that thou art that Christ, the Son of the living God."—John 6:67-69.

"Will ye also go away?" The regularly-recurring seasons are a parable of life: we all pass through our winter times, and long for the return of spring. Even Christian people sometimes lose the joy of their salvation, and the power which it is their privilege to possess. "Day and night thy hand was heavy upon me: my moisture is turned into the drought of summer." We read of a condition of life where the trees bear their fruit every month, where there is no night, and no pain, and no tears, and no death, and no winter; and it is our privilege to anticipate that heavenly condition, for the Lord has "blessed us with all spiritual blessings in heavenly places in Christ." It is possible for a man to meditate in the law of the Lord day and night, and to be like a tree planted by the rivers of water whose leaf does not wither and who bringeth forth his fruits in his seasons. But most of us have our winter time; and I suppose there is not one of us here who has not at some time or another needed to pray for a spiritual revival in his or her own experience.

It is of that principle I speak for a little while this morning, to any who may have lost the joy of their salvation, to any who may be following the Lord "afar off", and to any who are in danger of doing so—and that includes everyone.

"Then said Jesus unto the twelve, Will ye also go away?" Why did He say it? What was the occasion of this question? It relates to an experience immediately following a period in which our Lord was exceedingly popular: He had wrought many miracles, and by one of them five thousand had profited at once; they had

eaten of the loaves and had been filled; and they came in crowds and would have taken Him by force and made Him a king. They wanted a change of government, they desired a new condition of life; and they had seen Him exercise such power that five barley loaves and two small fishes had proved adequate to the satisfaction of more than five thousand people, and instantly they assumed that it would be a great advantage if such an one could be established on a throne and made to rule over them. Then Jesus, discerning what was in their hearts, expounded the spiritual character of His mission: he told them that He had not come to give them material bread; and exhorted them to labour not for the meat that perisheth, but for that which endureth unto everlasting life. And then He uttered those strangely mystical words, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." He told them that the manna by which their fathers had been sustained in the wilderness was only a type and prophecy of Himself, that He was the Bread of Life which had come down from heaven; and that they must eat Him if they would live.

Then they began to murmur at the preacher, and to say among themselves that they did not like this strange note in His preaching, and many of the multitude just drifted away, and the great crowd became smaller and smaller until only a company of His disciples were left. Some of the disciples said, "This is an hard saying; who can hear it?"—and "from that time many of his disciples went back, and walked no more with him", until at last the Lord Jesus was left with only twelve—they had all

gone but twelve, and He seemed to say, "Why don't you go with the rest? You saw the great multitude numbering thousands, and but an hour ago they would have put a crown upon my brow: now they have all left me; they have no appetite for my message, no capacity to receive it—why don't you go too? Will ye also go away? Why not make it unanimous?" One of them answered, "Lord, we don't know where to go; there is something we want, and there is no other store where we can get it. Thou hast the monopoly of that which we supremely desire. To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

I begin with this observation, that many still come to Christ—who do not continue with Him. Oh, the tragedy of it—the number of people who profess the name of Jesus, and seek enrolment among His disciples, and dare to call themselves His witnesses, who, in a little while, turn back and walk no more with Him! They put their hands to the plough, but they soon look back and show that they are not fit for the kingdom of heaven. How many there are in this city! I suppose if we could take a census of them, we might discover that there are almost as many professing people outside of the churches as there are in the churches. They come like these multitudes to make Jesus their King; but there is something about Him which, upon closer acquaintance, repels them, there are certain conditions of discipleship which they are unwilling to accept, and their hearts become hardened, they turn back, and they walk no more with Him. I wonder if there are any here this morning who were once within the fold professedly, whose names were once upon the roll of some Christian church, who to-day are outside, and who, if asked the question, Are you one of His disciples? would be compelled to answer in the negative?

Is it not worth while our considering, then, what leads people to take this retrograde step? Why is it that so many begin with Jesus Christ who do not continue with Him? Why is it the multitudes came to Him on this occasion? Jesus Himself said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled"—they came to Jesus for some physical and temporal advantage: they came not that they might find nourishment for their souls. Such interest in godliness as they really had, was an interest in the profitableness of godliness for the life that now is. Oh, the changed emphasis in this day, that religion is chiefly good for the present! I shall try to show you in a moment that our Lord Jesus does satisfy here and hereafter; but wherever the emphasis is placed upon time rather than upon eternity, upon the material rather than upon the spiritual, it is always misplaced. But there are many who make a profession of religion for the sake of the loaves. (I have been told, Dr. Taylor, that in China you sometimes have "rice Christians"). But you do not need to go to China to find "rice Christians": you can find them at home. I have known people actually to join this church, making a clear profession, and giving the most satisfactory testimony, so far as works are concerned, as to their interest in Christ and their change of life, and then we have later discovered that they actually joined the church for no other reason than that they expected to derive some temporal gain. It is

a good thing to have friends in time of sickness; it is a good thing to have a company of people who might be drawn upon to help you pay the rent if it is short, or something of that kind! We have actually had a few in this church—don't misunderstand me: I believe the saints ought to minister to the saints, I believe there ought to be a fellow-feeling among us, and beyond all peradventure there is a ministry to the physical which we ought to exercise, there is a comradeship in life's conflicts which believers ought always to feel for those who are being severely pressed in the battle—we ought to be mutually helpful to each other. But when that is the motive that leads a man to take upon him the Name of Christ, it is the wrong motive, and he is not likely to continue with Him.

The same principle sometimes operates in a more subtle way—how I have heard it in time past! I think I will venture to say it—in our Young Men's Christian Association meetings. It is a popular theory with them that the successful men of the city are Christians; that if you want to get on in business you must be a Christian; if you want to succeed then make Jesus your Patron; come to Him, and you will never wear rags, you will have plenty to eat, because you will be prospered in your business. It is true that a shrewd and wise observer said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." It is true that our gracious Lord looks after our bodies; but it is not true to say that the way of success, according to the standards of the world, lies in the path of true discipleship: many a man, indeed, has had to forsake all in order that he might follow Christ. And if that be the end of your profession, merely that you may get on in this world, you are doomed to disappointment, my friends, and I greatly fear that though you have come to my Master, you will not long continue with Him.

What was the root-cause of their defection? Why was it they were not bound to Him when they came? He said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled"—in other words, they were people without spiritual discernment, the eyes of whose hearts had never been opened. They did not even recognize the supernatural when they saw it; they were disposed to explain it away; they did not greatly trouble, indeed, for an explanation, so long as they got the bread.

And that is the cause of people's departing from Jesus: it is a want of spiritual life; it is a want of a clear apprehension of the spiritual character of Jesus, and of the spiritual purpose which lies in His redemption. How many there are to-day, who, in principle, are doing the very same thing! I talked with a young man day before yesterday. I do not think, in telling you, I would betray his confidence. He was perfectly frank and open, telling me of his departure from the faith. "But", I said, "I wish you would go back, first of all, and tell me of your experience as a Christian, and how you came to Christ." And he told me of the early response of his heart to the appeal of the Lord Jesus, how there came a time when a sin that had been committed at six years of age became terribly real, and terribly oppressive to him, so that he began with one night of uneasiness, which increased the second night, and the third night, and finally forbade his sleeping at all. And then he said, "I thought of Jesus as dying in my

room and stead, and that all my sins were laid upon Him; and I said there in the night, 'If Jesus worried about my sin for me, why should I worry? Why not leave it all with Him?' And", he said, "I left it all with Him and I turned over and went to sleep." Then I said, "Tell me how you turned away from Him at last". He was unrepentant, for he thought he had found a larger liberty apart from Christ than he had with Him; and he told me of the influences that played upon his life. And I said, "My dear fellow, what about that experience of yours?" "Ah", he said, "it held me for a time. I could not believe these things because of the experience I had had, until they explained that experience for me on psychological grounds, and I discovered that it was all subjective, and it was not because of any objective value in Christ for me"! And so the miracle was explained away, and he said, in effect, "I have the advantages of it without the miracles"—Ye did eat of the loaves and were filled, but ye lost sight of the miracle; ye forgot the horrible pit from whence ye were digged, and the rock from whence ye were hewn.

Oh, that God's hand, if not in mercy, then in judgment, may be raised against these servants of hell who in our universities try to explain away these spiritual experiences! "If any man preach any other gospel unto you than that which we have preached unto you, let him be anathema"—let him be accursed, let him go to hell, that others may be saved, if thus it must be. I never saw the horror of it, the hellishness of it, more clearly in my life than when I saw the operation of this awful evil in the mind and heart of one who said that he had once looked upon life through the eyes of Jesus Christ. "Will ye also go away?"—will you forget—will you forget, young people, that you were washed in the blood? Will you shut your eyes to the miracles? That is why so many go away.

There is always, then, a particular reason for such defection. Our Lord Jesus recognized that many had become followers who were not partakers, they had not received the spiritual bread; and He expounded to them His mission, and said, in effect, "I did not come to give you bread to eat, the bread that perisheth, I did not come to give you better houses, or better clothes to wear: My emphasis is on eternity." Let us never forget that, let us never forget that Jesus said, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven"; never forget that He said, "My kingdom is not of this world." I weary of those phrases so prevalent to-day, "kingdom service" and "kingdom work". What is the kingdom of God? Are you going to establish it over in Queen's Park—are you? By improving legislation? Are you going to establish the kingdom of God merely by giving better wages, and better factory conditions? What a superficial view of the mission of our Lord that is,—as though Jesus Christ came to concern Himself with the mere externals of life! He is the Author of life; He came to change us; He came, in fact, that we might have life, and that we might have it more abundantly; and He said, "There is only one way of having it, and that is by eating the spiritual bread." He tells us that He is actually going to give Himself for us: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

How many students are there here this morning? How many who have the ministry in view, put up your hands a minute? (A large number raised their hands). Yes, a good number of you. I want to talk to you just a minute about the reception of this Preacher's sermon. It is so natural for young men to desire to be popular. It would be a fine thing, would it not, to be able to command the attention of great multitudes of people, and have our names in the paper, and have everyone say, "He is a promising young man; he is going to be a great preacher"? There is nothing in all the world that is emptier; there is nothing in all the world that is likely to give you less real satisfaction. When Jesus Christ preached to a great congregation, they murmured at Him; they found fault with His sermon; they talked among themselves and said, "We do not like it a bit." And if they did not like the preaching of Jesus, they must have been pretty hard to please! How far would you have gone to listen to Him speak for a moment? How far would you have gone to hear one word from His gracious lips? But here He talked to the multitudes, the Incarnate God expounded the purpose of redemption with His own lips—and He lost His congregation; they murmured, and said, "Good-bye, Mr. Preacher, a little while ago we would have crowned you King, but we cannot endure that." They turned their backs upon Him.

What ought a preacher to do when he is faced with that condition? I used to get so many letters in the old days telling me how I might make my gospel palatable, telling me that if I would smooth it down here and there, I should be much less likely to offend people. I got a long letter from a man once in which he reminded me that he had many times suggested certain things, and he said, "I am greatly surprised that no attention has been paid to my suggestions." Oh yes; they murmured at Him; and "it is enough for the disciple that he be as his master, and the servant as his lord". I do not mean, you young men, that you should set out deliberately to be disagreeable, I do not mean that: be sure when people murmur that they murmur because of the spiritual quality of your message, and that what evil they say against you is said falsely for His Name's sake, and not truly. And if we be true to our message, that is what will happen. I wonder—you young people, you who are members of this church, let me be very confidential and very familiar with you, have you found the Pastor's preaching a little uncomfortable for you? There is a young man in the gallery this morning—he will not mind my mentioning it—who is one of our best workers, the Superintendent of our Junior Department, I think he will let me speak of him. In our great revolution he was on the other side—he was until the last day; and he told me not more than six months ago that he had not come to church for a year, nor had he prayed for a year, because he could not go to the dance and be comfortable in Jarvis Street Church. He said he found the Pastor's message a little irksome, or something to that effect. (Was that not so? "Yes.") But you see, he did not go away altogether. He almost went—but he was the Lord's own.

I will tell you why that young man stayed, by telling you why Simon Peter stayed, and why everyone stays. I wonder if any of you since professing faith in the Lord Jesus, coming into the fellowship of the church, and saying by your baptism that you are buried with Christ,

and that you have risen to walk in newness of life, and that between you and the world and the ways of the world lie the grave of your Lord, and the cross of the Lord Jesus Christ—I wonder if any of you have been tempted to look back? I wonder if any of you have thirsted or hungered for what Egypt could give? I wonder did you break your resolution, and were you in the theatre the other day?—did you do that? Did you go back into the ways of the world, any of you? “Will ye also go away?” Will ye continue in that direction? Is the spiritual message of the gospel unpalatable to you?

Let me tell you the story of a girl I knew when I was in London. Her name was Beatrice, and before her conversion she was found three or four nights a week—as often as she could afford it—in the theatres; and after her conversion she turned her back upon it all, and for several years seemed to be one hundred per cent. for Christ. One day she came to me in great sorrow. She said, “Pastor, I do not know whether I am a Christian or not.” I said, “What is the matter?” “Oh”, she said, “I have gone back again into the ways of the world.” And I said, “Will you not tell me about it?” And she replied, “You know all my former associates were there, and some of them were nice girls, and the other night they came to me and said they were getting up a theatre party, and asked me to join them, and I had not the strength to say ‘No’; in a moment of weakness I consented—I went.” I said “I am sorry to hear that, but how did you get on? Did you enjoy yourself?” “Not a bit.” “Well, just tell me about the experience.” She said, “All I know is that I was never more miserable in my life.” And I said, “How have you got on since?” “Oh, the misery has continued.” (When I was down South I got used to the talk of some of the negroes, and I found they never have a “pain” in their heads: a negro down South will tell you he has got a “misery” in his head—it is always a “misery”, not a pain.) Well, this girl had a “misery” in her heart, and was as uncomfortable as she could be. I knew her very well, and I said, “Beatrice, let us talk this thing through a little bit. Before you were converted, what was your habit?” “Why”, she said, “I was often in the theatre.” “Why?” She said, “Because I liked it.” “You really enjoyed it?” “Oh, greatly. Every evening I could possibly manage it, I was there, and had a good time according to that standard.” “All right”, I said, “now before you were converted you were in the theatre in the company of certain friends, and you enjoyed it. Now after you were converted, last week, you were in the theatre—the same place?” “Yes.” “In the same company?” “Yes.” “Was everything exactly the same?” “No.” “What was the difference?—there was no difference in your outward circumstances: you were in the same place, and in the same company—where was the difference?” “Why”, she said, “before I was converted I enjoyed it, and last week I did not enjoy it at all.” “Well”, I said, “where was the change, outside or inside?” She said, “It must have been inside.” “Yes”, I said, “and Who makes the changed interest?” Instantly her face brightened and she said, “Only God could do that.” I said, “Certainly, shall we bow down here now and tell Him you are sorry, and let Him blot it all out, and will you walk with Him again?” And she did. A spiritual work had been done in her—not merely something outside, but her heart, her desires, had been changed from within and

that was permanent. That is why people go away sometimes, there has been no change wrought within.

What about those who did not go away? So many are going away to-day. I travel a good deal, and I find wherever I go that every pastor who is trying to exercise a spiritual ministry, to expound the Word of God, to emphasize the spiritual character and purpose of the gospel, is having the same experience that our Lord had on this occasion: everywhere they are murmuring against him; and the temptation is for a man to change his message. Let me beg of you, my student brethren, my preacher brethren, do not do that. Jesus said, “I am not surprised”. Listen:—“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out”; “It is written in the prophets, and they shall be all taught of God.” And then He added, “No man can come to me, except the Father which hath sent me draw him.” Do you know that the gospel apart from the power of the Holy Ghost is so unpalatable to the carnal mind that it is certain to empty any church where it is preached if it is not accompanied by the power of the Spirit of God? There is nothing in the gospel that is popular. The gospel says you are a bankrupt sinner—not that you ought to be in jail, but that you ought to be in hell. That is what the gospel says. The gospel says that there is not a shred of goodness in you, that even the best things you can do are only filthy rags; it says you have nothing with which to pay; it leaves you no merit of your own to stand upon. The only way to receive the gospel is to get down in the dust and cry, “God be merciful to me a sinner”. And no one will ever do that unless the Spirit of God helps him. The gospel can be made acceptable only by the power of the Spirit of God, and therefore we ought to be always praying that God will draw people to Himself; and that He will open hearts so that they may receive the truth.

One of the sins of the pulpit to-day is the substitution of psychology for spirituality. The preacher thinks that he has the key at his own girdle, and by proper training he may learn something of the constitution of the human mind, and he may present the gospel in such a way that people will accept it. Nothing is further from the truth. I have quoted it to you often respecting Lydia, “whose heart the Lord opened, that she attended unto the things which were spoken of Paul”. No one can ever open the human mind and the human heart to the reception of this gospel but the Lord of the gospel Himself.

Our Lord said to His disciples, “Why don’t you go? I am not going to change my message. You have heard what I have said—why do you not go with the crowd? Will ye also go away?” And Simon said, “No, we are not going; there is nowhere else for us to go. Thou hast the words of eternal life.” The only people who stayed with Jesus were those who wanted the words of eternal life. What do you want? What do you expect of religion? A biscuit, a sandwich, a new coat, a better house, a new standing in society? If that is what you expect of religion, then you will go with the crowd. What do you expect of religion? An agreeable social circle, a happy Sunday club, the favour of the world? If that is what you are looking for, you will not continue with Him: you will go with the crowd. What do you expect of Christ? He has only one thing to give you, and that is the “words of eternal life”. Do you want eternal life? Do you want to get rid of your sin, and be washed from

your sin? Do you want to be made a spiritual man, or woman, brought into relationship to God and holding commerce with the Skies? Is that what you want of religion? Do you expect from Christ a salvation that will save you now, bring you into a saving relationship to God, and will take you right across the river into the Golden City, saved with an everlasting salvation? If that is what you want, let me tell you there is no one else to go to; you will have to stick to Christ, for you cannot get that anywhere else,—“Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.”

How full of disappointments life is; how incomplete, how fragmentary, how many sighs, how many tears, how many broken hearts! Oh, the hunger of it all! How many hungry hearts there are in the world, that never will be satisfied until they come to Christ! Have you tasted that the Lord is gracious? I heard a great preacher once speaking about knowing Christ, and he used a very homely illustration, (it was in England, where the cantaloup is not as common as it is here). And he leaned on the pulpit and said, “Do you know the cantaloup?” “Oh, yes, sir, I know the cantaloup.” “How do you know it?” “Oh, we had a seedsman’s catalogue in our house, and we were getting some seeds for the garden, and I saw it in the catalogue. I would recognize it.” “Oh, but you don’t know the cantaloup.” And someone else says, “I have a closer acquaintance with it than that: I saw it the other day in a fruiterer’s window. I recognized it; I know what it is.” “Oh, but you don’t know it.” And someone else says, “I have a closer acquaintance still with it. I was sitting at dinner in a hotel the other day, and I saw someone at the next table eating one,—I know it.” And he said, “Oh, no; you never can know it until you eat it for yourself”—“O taste and see that the Lord is good.” You have only to taste Him, that is all. I think that is something of what Jesus meant when He said, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” There is a way of tasting Jesus Christ, of receiving Him into your life; and when the question is asked, you will say, “No, Lord, we are not going away; we are going to stay right here.”

Some of you have lost the joy of your salvation, perhaps, and I give you this little incident; it may make the way plain. I heard Dr. Truett tell it once. He said he had a young lawyer in his congregation who was very regular at the services for some time after joining the church, and then he dropped off attendance at the evening service. After a while he discontinued attendance at the prayer meeting, and came only Sunday morning. Then one Sunday morning he came to the vestry door at the close of the morning service, and he said, “Pastor, I have just called to say that I desire you to take my name off the church roll.” “Well”, said the pastor, “I am sorry. What is the matter?” “Oh, well”, he said, “I do not believe with you as I once did.” “Have we changed our position?” “No; but the things you preach I once accepted, but I have a good many objections in my own mind to your theological position to-day, and I think—to be perfectly frank—I ought to tell you so, and ask to withdraw.” “Well”, said the pastor, “we are very sorry, but it will have to be done in the regular way. I will bring it to the attention of the deacons, and they will bring it to the attention of the church. I am not

going to ask you to stay if that is how you feel; but before you go I wish you would do me one favour, will you?” “Well”, he said, “yes. I—of course, I want you to understand I have the highest regard for you; there is nothing personal in my going.” “Then let that count a little, and do me a personal favour just once before you go, will you?” And he said, “I will if I can.” “You know I am a very busy man”, Dr. Truett said to him, “and there is a man over in another part of the city (naming the district) who is blind. He is a dear fellow, and I try to go to see him occasionally; but I have not been to see him now for some time and I have felt very sorry about it. I wonder if you would go over this afternoon as my deputy, and tell that blind man that the pastor sends his affectionate greetings to him? Enquire for his health. Find out how he is, just as my representative.” “Well, yes”, he said, “if he will accept that in place of your visit, I have no objection; I will go.” His pastor continued, “And while you are there—supposing you take a Bible with you. The poor old man is blind, and he appreciates it very much if anyone will read the Word of God to him; just take your Bible, and sit down and read a chapter.” “Oh”, he said, “I never did anything like that, Pastor, that is going a little too far!” “I know you never did, but you can read, and it won’t hurt you to do it just once, for me. Will you do it?” And he pressed him, and at last the young lawyer gave a grudging assent. Then Dr. Truett said, “I have only one other thing to ask you: after you have read the Scripture, will you ask the poor blind man to kneel with you, and will you pray with him as I would do if I were there, and commend him to God, and ask God to bless him?” “Oh, now”, he said, “Pastor, that is going altogether too far. I never did anything like that”! And he said, “I know you never did, but do it once for me.” He objected strongly, but the pastor was insistent, and at last he said, “All right, I will do it just once.” Then he went away. That evening before the service there came a knock at the pastor’s door. He opened it, and the young lawyer came in and said, “May I see you a moment, Pastor?” He tried to control himself, but it was too much—the great tears came and he sobbed like a child, and said, “Pastor, I don’t want you to take my name off the book; I have been saying all the time that I did not agree with your preaching, and I did not agree with a great many things, and I have been putting all the trouble outside of myself; but I find it was all inside of myself. I am so glad you asked me to do what you did. I went to the blind man; I read with him, and I prayed with him. I do not know what he got out of it, but I got heaven. And”, he said, “I should like to stay, and you can count on me after this.”

“Will ye also go away?” Shall we not, rather, all of us come back closer and closer to His bleeding side, and shall we not say to Him to-day, “Lord, we cannot go anywhere else. Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.”

*The above sermon is published in the Editor’s absence without his revision.*

## A Religious Article from "The Toronto Star"

Since our issue of March 22nd in which, in an article dealing with McMaster University, we referred to certain articles in *The British Weekly*, we have been endeavouring to find space in our columns to reprint an article which appeared in *The Toronto Star* of March 21st. It paints a dark picture of religious life in England; it calls it the death of evangelicalism—and blames the Apostle Paul, or those who follow him instead of "Jesus". The article is bad enough to have been written by Professor L. H. Marshall himself. It mocks at those who have opposed the Romanization of the English Church through the Revised Prayer Book, and at those who are concerned about false doctrine; it scorns the idea of individual salvation—and lays responsibility for the religious decline of England at the door of evangelicalism.

The truth is, the very thing "Observer" recommends as a remedy, is responsible for the ruin. Where the gospel of the New Testament, of Paul and Peter and John as inspired exponents of the Lord Jesus Christ, is still preached, the people still go to church. It is the substitution of the sawdust or chaff of Marshallism for the gospel of Christ which is spreading ruin in its wake.

### DEATH AND RE-BIRTH TOGETHER.

By "The Observer."

(Reprinted from *The Toronto Star* of March 21.)

A great historic form of Christianity is dying before our eyes. One might say that what is passing is the evangelicalism of the last two centuries but that term is not sufficiently inclusive. One might in wider view say that it is the Protestantism of the last four centuries which is declining, and that would still be too partial a description. It is the whole Christian movement from the second century which is being found inadequate, and I venture to affirm chiefly for the reason that the whole movement, Greek, Latin and Protestant, has in some vital respects given a more determining place to St. Paul than to St. Paul's Lord. Always bearing in mind that St. Paul was very far from differing from his Master in all respects, and that passages like I Cor. xiii, Phil. ii, 1-11, and hosts of others express the very essence of Christianity and can never pass away, we may roughly say that it is Pauline Christianity, so mightily effective in the past, which the present day finds wanting.

But one thing is certain, that whether this interpretation be correct or not, what has been regarded as orthodox Christianity is losing its hold. And a still more significant thing is certain, that it is most obviously losing its hold in the lands where it has been longest, and, therefore, is presumably best, known. Britain is not the only example but it is a conspicuous and undeniable example.

Confining ourselves then, though we need not, to Protestantism we have only to survey the present religious situation in Protestant England and Scotland to see that the whole church life of these two countries is stricken with decay. A recent census of church attendance in London was, I believe, found so discouraging that its results have not been made public or very partially. In the last issue but one of *The British Weekly* a report is given of a census carried out by that Journal in a certain poor industrial area of the metropolis and a comparison is made between its data and those obtained in the same area by *The British Weekly* census of 1886-7 and *The Daily News* census of 1902-3.

The census taken forty-one years ago showed that there were on a certain Sunday 1,100,000 church attendances out of a population of 4,500,000, half of whom might be reckoned as unable for various reasons to attend on any one Sunday. It was computed, therefore, that there were "at least a million outside," and it was added, "that number is growing every day." This first census also found the Church of England predominant in the metropolis.

The second census, taken twenty-five years ago, computed that while the population of London had increased in the sixteen years by 500,000 there had been a decrease in church attendance of 150,000 and this almost entirely in the Church of England returns, making its returns and those of the free churches nearly equal.

In the particular slum district, with a population of 80,000, in which *The British Weekly* has conducted its recent census, the total figures for the three censuses are as follows:

Church of England.	
In 1886-7 .....	5,003
In 1902-3 .....	4,518
In 1927 .....	1,360
Free Churches.	
In 1886-7 .....	6,004
In 1902-3 .....	5,427
In 1927 .....	1,370

Including various missions and miscellaneous religious organizations, the total attendances were:

In 1886-7 .....	12,996
In 1902-3 .....	10,370
In 1927 .....	3,960

These returns are sufficiently conclusive even when allowance is made for a decrease in population between 1901 and 1921 of 3,000.

The census taker estimates that in that part of London out of the Protestant population only one person in 22 attends service on any given Sunday, and his conclusion is that "the masses are rapidly losing the sense of need of public worship and spiritual instruction."

The ratio of 1 to 22 in Toronto would give us a church attendance of something less than 30,000. On a pure guess I should suppose the actual attendance of different individuals would be four or five times that; but everyone who knew the church attendance of Toronto thirty years ago, or even twenty, and compares with it proportionately that of to-day knows that the churches of Toronto are travelling the same road as the churches of London.

In its last issue *The British Weekly* gives the results of a similar church census taken in a comfortable suburban district.

The percentage of Protestant people attending on any given Sunday works out thus:

1886-7—1 in 3½ (15,000 population)
1902-3—1 in 6 (24,000 population)
1927 —1 in 11 (32,000 population)

The decline is about at the same rate as that indicated last week in the slum area but there are twice as many per thousand attending in the better-off areas—a fact significant but scarcely cheering. The Christianity of Jesus was, He proclaimed, good news for the poor, and it was the poor among whom He found His disciples and the Apostolic church its membership. Conditions are reversed in modern Protestantism.

In *The New Outlook* for March 7, the Scottish correspondent reports that all the churches in Scotland, Protestant and Roman Catholic, are greatly concerned over the indifference of young men to the claims of the ministry and the priesthood. In the two great Presbyterian churches a fifty per cent. increase in the supply of young ministers is needed and there are no indications that it is going to be found. The churches in Canada have hitherto not suffered in this respect as have the churches of Britain and of the United States but I think signs of decline are perceptible.

I think that such facts as these which possibly some good people will think too discouraging to be made public should be presented with brutal frankness. Decay is eating at the vitals of the churches in the oldest Christian lands. Yet the remedy is in our hands. The "Good News" of Jesus has lost none of its freshness and fascination. If only the churches would try it!

In England where the signs of autumn are most evident the buds of a new spring are also I think most perceptible. An editorial in *The British Weekly* of February 15 commenting on the extraordinary interest in the churches over the prayer book revision and over the relation between Christian belief and modern science, especially in regard to the doctrine

of evolution, while admitting the importance of these questions goes on to say:

"But when one remembers the words that have been written and spoken passionately on these subjects, and the controversies concerning them between eminent church leaders, one's mind is troubled because one feels that we are regarding as of pre-eminent importance matters which, to Jesus, would have been secondary, and thus we are diverting spiritual energies away from their true endeavour. Jesus would have been interested in the matters named, but He would not have been interested, but passionately concerned, for instance, that there are starving miners in the Rhondda valley."

In the same issue is reported a meeting in London to inaugurate a "Campaign for Youth" at which a report of the recent church census was presented, showing a decline in church attendance in south London of 50 per cent. in twenty-five years. In the discussion the Rev. A. D. Beldon was reported as saying, that "youth wanted a real religion and a real church in a real world. Young fellows," he suggested, "did not understand the agitation over a prayer book when unemployments did not apparently cause a ripple on the surface of church consciousness."

Also in the same issue appears a red-hot letter from the Rev. Tom Sykes on the plight of Durham and Northumberland miners.

"The Church of England," he writes, "is busy with its prayer book, and the annual meeting of the free church council is to discuss as its general theme: 'The Grace of our

Lord Jesus Christ.' You have taught me in your *More than Conquerors* and other books that question was answered 2,000 years ago. Meanwhile men die in darkness at our side. Dividends doom mothers and bairns to anxiety, hunger and ill-health. 'Lord! How long!'"

In a "foreword" to a book just published on *The Laws and Principles of the Kingdom of Heaven*, Dr. Stuart Holden declares frankly: "Much of the notorious powerlessness of the Christian church to-day results from the self-excusing indifference of so many of its members towards the direct and unambiguous words of Christ." And he adds, "In this little book rightly understood, we have the secret of the revival, the hope of the world to-day."

This deeply spiritual church leader whose character and work have rightly won great respect and confidence in these words puts his finger precisely on the real issue. The great revival for which so many devout souls are yearning and which is so desperately needed will come only when the church turns from wrangling over subordinate doctrines or dreaming that the new life will come through more cultured preaching or more esthetic worship, when she turns from the individualistic and self-centred Pauline idea of salvation to Christ's vision of the Kingdom of God on the earth.

Never was there anything more tragically absurd than this growing indifference to the church when in six months she might gather around her the hopes and love and passionate devotion of all men not sodden with selfishness.

## THE FULNESS OF THE SPIRIT

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

Delivered in Jarvis Street Church, Thursday Evening, May 3rd, 1928.

By Dean T. I. Stockley.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit." These words are addressed to the people of God, to those who are described as the "chosen" of the Father, the "accepted" in the Son, and those who are "sealed" by the Holy Spirit. Are we among them? The text is a command, which teaches us at once that the privilege is not a special benefit for a few. Some people have the idea that the fulness of the Spirit can only be enjoyed by a specially selected company, by those who are well-to-do in this world, who have plenty of time for good reading, who are able to attend religious meetings, and who are generally sheltered from the ordinary cares and anxieties of life: such people may know the fulness of the Spirit, but it cannot be expected that the ordinary person shall enjoy the privilege! The fact, however, that the text is a command assures us that the privilege is for all.

As it is a command; it is a privilege which can be enjoyed, an experience which can be known. It is not a beautiful dream, a lovely myth; it is not something in the clouds, but something to be known in the common experiences of everyday life. It is a command, and so it must be obeyed. It is wrong if we are not full of the Spirit of God. The earlier part of the passage says, "Be not drunk with wine, wherein is excess". We are all assured that drunkenness is altogether wrong for a professing Christian; and the command of our text is linked with that one word, implying if it is wrong for a Christian to indulge in drunkenness, it is also wrong for him not to be full of the Spirit of God. The two commands stand side by side, and they are uttered with the same divine authority. We therefore have no more right to be negligent of the one than we have of the other. It is a command, therefore the obligation is thrown upon us;

it is not something we are to implore that the Lord may give us to enjoy: He bids us be filled, and thus throws the responsibility of that fulness upon ourselves.

### I.

Now what does it mean to be filled with the Spirit of God? Here let us consider the person who is to enjoy this privilege. It is man. Man may well be pictured by the tabernacle in the wilderness. A stranger looking at the tabernacle would observe two great divisions, the open court and the tent itself. Man also has two parts to his nature: matter and spirit, body and soul, the material and the spiritual. If you were to enter the tabernacle itself, you would find that what appeared as one building would have two divisions, one looking Godward, and the other manward. So sometimes our spiritual nature is described as spirit, sometimes as soul. As spirit, generally speaking, the special thought is the man looking Godward; as soul, it is the spiritual nature looking manward. Man is sometimes described as being a two-storied house, the upper storey being his spiritual nature, and that storey has two windows, the window of the soul looking out upon the world, and the window of the spirit being described as a sky-light to receive the light and the beauty of heaven. As originally created, that sky-light was open and clear, so that heaven's full light could break in upon the spirit and flood the whole man with its beauty. But sin drew a heavy curtain over the window and shut out the light of God, and plunged man's spiritual nature into darkness, or, to revert again to the figure of the tabernacle, the shekinah glory of God's presence in man's spirit withdrew on account of sin. We have a picture of that in the book of the prophet Ezekiel where the shekinah flame left the temple and passed outside the city. But regeneration does a

wonderful work. It draws back the heavy curtain of sin and lets the light of God once more in upon the spirit; it replaces the shekinah flame in the holiest place, and dispels the death shadow by its coming. This is a wonderful change wrought in regeneration.

What is needed is that the upper and lower storeys of man's nature shall be filled with the Spirit of God. To be filled, means that the curtains are not only drawn back, but are entirely taken away so that there may be no hindrance whatsoever between the soul and God. Often the Holy Spirit's presence in man is restrained by fear, or by some definite sin, or by unbelief, or by disobedience; and so the Holy Spirit is unable to do all that He longs to do in man.

To be filled with the Spirit is to have every faculty of our spiritual nature occupied and controlled by Him. At least there are four great faculties of the soul. There is first, the intellectual. That needs to be filled with the Spirit of God so that all our thinking powers may be stirred to their uttermost, and enabled to accomplish what otherwise we could not do. Every young life that desires to make the best of his intellectual powers should seek eagerly to be filled with the Spirit of God. Nothing can quicken the intellect as His presence can do. Every student, every specially intellectual worker, should see to it that this great command is fulfilled in his experience, so that he may be able to do his highest and his best under the inspiration and control of the Spirit of God.

Then there is the conscience that needs to be filled with the Spirit, too. Otherwise, it may become hard, insensitive, and defiled. But His presence will purify and make it tender and quick and responsive; and we need the conscience to be very active and alert so that we may shrink back from the very approach of evil, conscience warning us quickly of its approach.

Our emotional life needs to be filled with the Spirit of God, so that all unholy emotions may be swept out of our nature; all harshness and bitterness, unkind feeling, may be removed from our lives; and the Holy Spirit may shed abroad the love of God in our lives so that our emotional life may be pure and strong and Christlike, and we may love the things which are excellent; we may hate the evil, and find our delight in the things of God.

Then our will needs to be empowered by the presence of the Holy Spirit. That faculty of the soul naturally is weak—a poor flabby thing. It makes resolves for instance at the beginning of a new year, or on some special occasion,—there shall be more prayer, there shall be more reading of the Word, there shall be more active service for God, there shall be more loving thought of others. But how often the resolves fail within a few weeks after they have been solemnly made! The will has no power to carry them out; so we need the mighty Spirit of God to take possession of our will, to empower it with His might, to make it rock-like in its resistance of evil, to make it determined in its resolve to press forward in the path of right, to make us like our Lord Who "stedfastly set His face to go to Jerusalem", and could not be diverted from the accomplishment of the divine purpose. And so all these faculties of our spiritual nature need to be filled and flooded with the presence, and uplifting power, and controlling energy, of the Spirit of God.

But even then man cannot be said to be filled, for man is not only spirit, he is body; and we so read in Romans,

chapter twelve, verse one: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". And in First Corinthians, chapter six, the Apostle tells the Christians at Corinth that their body is "the temple of the Holy Ghost".

Then in the body there are at least three great functions. There is the function, first, of preservation, which means food and drink. And here we need the guiding and controlling presence of the Holy Spirit that we may partake of the nourishment that will really fit our bodies for work. Here we need His presence to regulate and control our appetite, to save us from taking foolish things that would only injure and weaken us. When the Spirit of God is in full control we shall abstain from that which would injure our health, or weaken our strength, or in any way make us unfit for the Master's work. Then there is the great function of propagation. This sacred and wonderful function needs especially the controlling power of the Holy Spirit. The lack of His presence in the life is seen in the abounding immorality of our day among all classes, and in all nations. One of the sad features of our time is the terrible growth of immorality. So every Christian soul should know the fulness of the Spirit controlling the whole body and purifying it in every function. There is also the function of protection. It is quite natural for us to defend ourselves against those who would harm us. But here there is a tendency to display temper and to indulge in strife, so again the Spirit of God needs to be in control. We need Him to fill the whole body. And when He does, are we not likely to be most fit for God's work? Is He not likely to preserve us in health? Does He not love to occupy a healthy body?

Dr. T. A. Scofield, of London, England, who was one of the great nerve specialists of the day, who himself is a fine Christian man, has written several books on health. Some of these I have read, and I have been very much struck with one remark which he makes very distinctly. He says that the foundation of good health is to have the joy of the Lord in your heart. This is the word of a medical man of high eminence. And when the Spirit of God fills the whole man, joy abounds, and we have that foundation of which Dr. Scofield speaks.

It is well for us to bear in mind that when we are filled with the Holy Spirit it is a Person Who takes possession of us. The Holy Spirit is not a mere influence, but the holy, loving, all-powerful, presence of God.

## II.

How are we to be filled with the Spirit of God? The word in our text literally is, "Be filled *in* the Spirit". The picture presented to us by the text is a vessel that is already in the water, and now it is asked to open itself that the water may fill the vessel. And so the thought is, "Be filled in the Spirit in which you are".

And the word is in the present tense; it does not indicate one act accomplished once for all, it implies a continuous welcoming of the divine Fulness. Be continually, and always, being filled with the Spirit of God. We notice a difference between the word "filled" and the word "full". So far as I remember there are only three persons in the New Testament who are described as being "full" of the Holy Ghost: our Lord Himself, Stephen, and Barnabas. Many others are filled, and filled again, as the Apostle Paul was continually. Dr.



Andrew Murray tells us that in South Africa there are tanks built in different places. Some are built in the beds of streams, and during the dry season these tanks are almost exhausted, but when the rainy season comes the water rushes down from the sides of the mountains, fills the streams and rapidly fills the tanks also, and during the rainy season these tanks are kept full by the rush of waters into the bed of the stream. But when the dry season returns, the water diminishes, until these tanks become almost as dry as the desert. Dr. Murray says other tanks are built in connection with fountains, and these fountains are continually sending in a stream of supply, and such tanks are kept full, not in the rainy season only, but in the dry season also. Whatever the conditions may be these tanks are always full of water.

And there are some people who are very much like the tanks built in the beds of streams: a special season of blessing comes, or they are brought into contact with some specially helpful and spiritual people, and although generally having very little of the Spirit, they suddenly become filled with His presence. When that is so they are willing to pray in the meeting, stand up and testify, go out and speak in the open air, or do personal visitation work—eager indeed to do all they can for the extension of the kingdom of God. This, however, does not last long. A few weeks pass and they begin to lose their vigour, their freshness, and their fulness of life, until they sink back into the indifferent condition in which they were before. Other lives are always full; whenever you touch them you receive spiritual help. The slightest movement and there is an overflow, because the vessel is full of the divine Supply. These souls live in unbroken fellowship with their Lord, and that unbroken fellowship means constant fulness.

So if you and I would be full of the Spirit of God, we need to open all the departments of our life to Him, and by His grace keep them always open, so that unhindered He will be able to maintain the fulness in our life.

### III.

Some results of the filling. The first result: *opened lips*. Yet many of God's people are very silent: we never hear their voice in prayer, nor in testimony; they seldom, if ever, speak to another about his soul. They love the Lord, but somehow the Name which is dearest of all names is seldom on their lips when speaking with others. Being filled with the Spirit of God will soon change that. On the day of Pentecost when the people were filled with the Spirit of God they began to speak; and lips that have been closed will be opened when the fulness comes, because "out of the abundance of the heart the mouth speaketh", and if we are full of God we shall love to talk about God.

There are many reasons why the lips are kept closed. Let me tell you of a case I knew. In one of the cities in which I was privileged to be a minister, a neighbouring minister's wife was a highly-gifted and well-cultured lady, but she was cursed with a fearful temper. Sometimes she would allow that temper to have its way, she would be thrown into a paroxysm of anger, and in the frenzy of her temper her nervous system for the time being would be terribly shaken. After an experience of that kind she would sometimes require to be in bed for a day or two in order that her nervous system might recover from the fearful shock it had sustained. All this was known to many of the ladies in the congregation,

and this minister's wife never had any word to say for her Lord. Even when the ladies gathered for a little missionary sewing circle, and had a cup of tea before they separated, the minister's wife could not even ask a blessing at the table: her lips were entirely closed; her sin paralyzed any power for testimony. Her husband was called away from home for a few weeks on special work for the denomination to which he belonged. While he was away some special meetings were held in the city of a deeply spiritual nature. The lady friends of this minister's wife, who were deeply concerned about her, induced her to attend these special services. The Lord met her very graciously, and she knew what it meant to receive the filling of the Spirit of God. The temper was swept away, and her lips were opened. I was present when her husband returned, and before the welcome meeting concluded his wife asked the chairman to be granted the privilege of saying a few words. She stepped upon the platform, and in a most ladylike, beautiful, way, delivered an entrancing address, describing the story of her spiritual experience during her husband's absence. Having now the filling of the Spirit, her lips were opened, and her testimony was a great blessing to all who heard it. Later the minister himself said to me he had a new home!

The filling of the Spirit also changes the *outlook*. In our church in Croyden, London, we had a very important gathering one evening, when we said farewell to several friends who were going forth from us into the mission field. Amongst them was a young lady, the daughter of one of our late deacons, who had been trained at the London University, and then at the London Hospital as a doctor. She was strongly intellectual, clever, able,—I had the privilege of baptizing her, and receiving her into the church. Now she was going forth to India to engage in missionary work. She was all that could be desired on the intellectual side, and was truly sincere as she gave up her life to God's work on the mission field. When she arrived in India she soon discovered that things were not as she had hoped. In the London hospital every appointment and equipment was up-to-date, the nurses were well trained; but in India she found the exact opposite. The hospital had been closed for two years; everything was a scene of confusion; those whom she was supposed to regard as nurses, did not even understand her commands and directions. She struggled on for some weeks, losing heart and hope all the time. At length she became almost hopeless, and felt it was useless to remain. But before she arrived at any definite decision, happily, she had a conversation with a senior lady missionary nearby. The lady missionary was one of much experience, and a very gracious person. She listened to this young lady's story one Sunday evening, gave her a few words of gracious counsel, and then let her retire to rest. During the night she rose from her bed and got upon her knees. She opened her whole soul to God and poured out her heart before Him. The Holy Spirit came into her life in mighty fulness, in nothing less than overwhelming mastery and enrichment, and when she came out of her bedroom on Monday morning she was a new woman: in the power of the Holy Spirit she was enabled to look upon things with entirely new eyes, and to speak of things with an entirely new tone. She went at once to those to whom she had spoken rudely and unkindly, and implored their forgive-

ness, and so far as it was possible put every matter right that had been wrong. She started out on her work with courage and joy, and in a spirit of holy triumph, and she has continued as a most efficient and spiritual missionary, whom God had been able to use greatly. And so the filling of the Spirit changes the outlook.

Further, *it gives courage*. In the fourth chapter of the Acts we read of Peter and John standing before the council. They had been filled with the Spirit of God, and the Sanhedrin was impressed with the boldness of these two men: "They took knowledge of them, that they had been with Jesus." The fulness of the Spirit means courage. The late Bishop of Durham tells of a young minister who once came to him and told him of the change that had come into his life after he experienced the filling of the Spirit of God. Previous to that experience the fear of man had been his snare, "But now", he said, "that fear is gone. The Lord Who dwells within me has no fear, and why should I?"

Another illustration of courage comes from Jamaica. Away back in the slave days, in one district martial law was proclaimed for a while, and during the time of martial law some very terrible things were done. There was a district on the south side of the Island where a warm, well-attended negro prayer meeting was held, and the slave-owners and sugar-planters resolved to stamp out that prayer meeting. They hated praying slaves, and were determined to get rid of them as quickly as possible. So they went one day, armed, to this prayer meeting, intending to arrest Moses Hall, the leader of the meeting, but Moses was not present that day. A younger man called David was leading the meeting. They drew him out of the meeting, tried him by martial law, condemned him, hanged him, cut off his head, and put his head on a great pole, and set that pole up in the midst of the village where the prayer meeting was held. The friends who usually attended that meeting gathered round that ghastly scene, and while they were there Moses Hall himself came into the company. As soon as the slave-owners saw him they thrust him up against the pole and pointing to the head at the top of the pole they angrily asked, "Whose head is that?" "Dat be David's head, Massa." "Why is that head there?" said the planters. "Because David prayed, Massa." "Yes, and that is what we intend to do with all you fellows who pray. Now stop your praying or else your head will be on a pole like that. We are determined to have no more of your praying." Then the company of Christians wondered what Moses would do. But they were not allowed to wait long for Moses' decision. He put his hands together, and knelt down and said, "Now, let us pray", and the whole company of Christians knelt with him, and Moses audibly poured out his soul in prayer for "de Massa Bukra" (white masters), that they might know the Lord for themselves as their own personal Saviour. The slave-owners listened with profound astonishment: they never dreamed that a negro slave, one who had been warned that he would be slain if he prayed, would dare to kneel down in their very presence and pray, and pray for them that they might know the Lord as their personal Saviour! Their consciences were smitten, and they stole quietly away, never again to attempt to stop a prayer meeting in that district. So Moses, by his splendid courage, won a great victory for God that day. This is another illustration of what the

Holy Ghost can do when He is allowed to take full possession of the soul.

Further, *joy is another great result*. The context tells us this: "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." This joy which the Spirit gives is a delightful contrast to the miserable exhilaration of the drunkard. It is the calm excess of the Holy Spirit, the deep joy that He sheds abroad in the heart. It is the pure and radiant gladness akin to the joy of heaven.

These, and many other glorious results, follow from the filling of the Spirit of God. Let us therefore, open the whole of our nature to Him that He may take full possession and enrich our lives with His holiest and His best.

#### CONGRATULATIONS—EDITOR KIPP!

It is not often we find ourselves in the happy position of being able to congratulate the Editor of *The Canadian Baptist*, and therefore when the occasion arises we do so the more heartily. In *The Canadian Baptist* of May 10th there appears an address by Miss R. Marie Barham, entitled, "The Cross our Glory", which has an entirely different doctrinal flavour from the Marshallism *The Baptist* has been sponsoring for some time. Miss Barham is a member of Jarvis Street Church, and if Editor Kipp will publish them, we hereby promise to supply him with other manuscripts of the same tone, not only by Miss Barham, but from the pens of many more of the Jarvis Street young people!

#### PRAYER BOOK REVISION.

As It Affects the Christian Church, the British Empire, and The Throne of England.

A Lecture Delivered in Winnipeg, Thursday, April 26th, 1928.

By Rev. Charles Fisher, M.A., until recently Vicar of St. John, Harborne, Birmingham, England; now of Winnipeg, Canada.

The Christian church is the body of Christ, and comprises "the blessed company of all faithful people", of whom it can be said that they have been "born again" of the Holy Spirit, and "have become children of God by faith in Christ Jesus". The mystical body of Christ includes those who have fallen asleep in Jesus, as well as all living saints,—

"Part of the host has crossed the flood,  
And part is crossing now."

Christ is the Head of the Church.

He was its founder: "On this rock I will build my church, and the gates of hell shall not prevail against it"; "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"; "Other foundation can no man lay than that is laid, which is Jesus Christ". But after His resurrection Jesus Christ ascended to the right hand of the Father, and the question at once arises, Did He make any arrangements for the oversight and administration of His church? Most certainly He did! He promised to send the Holy Ghost to abide with His church for ever; and in the New Testament we see that the Holy Spirit did take up that office of administration: "It seemed good to the Holy Ghost and to us"; "The Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them." The reality of the Lord's presence by the Spirit was what made it possible for the church to function, and the Apostle Paul was able to say, "The Lord is the Spirit", which is in close fulfilment of His promise, "I will not leave you orphans; I will come to you." So long as this blessed experience was maintained, the church had power, and preserved its doctrinal purity, for He it was that should guide into all truth. "It was not until the church lost this certainty of the Lord's presence by His Spirit, that it began to locate

Him in the consecrated Host . . . The danger is there—the real danger—that when external objects are used for adoration, the presence of God is circumscribed in popular belief to the places where those objects are to be found.” (Bishop Knox).

After the death of all the apostles, and after periods of bitter persecution by the Roman emperors, a time came when the Emperor Constantine adopted Christianity as the official religion of the Roman Empire. It was easy under those circumstances for the bishop of Rome, who had already begun to claim a primacy over the other bishops, to claim to be the spiritual head of the Empire and to be Christ's Vice-gerent, the office which belongs only to the Holy Ghost. He set out to secure for himself the honours and powers and privileges of the Kingdom, such as should fittingly be accorded to the King's vice-gerent. It was this earthly kingship and the attempt to wield political power that caused such irreparable loss to the spiritual work of the church. During the Dark Ages, when the Bible was almost unknown, the Roman church busied itself with trying to control the policies of kings, and in reaping in all the revenues it could from countries where it had power. This led to constant friction with the kings of those countries, and was one of the chief factors in bringing about the political side of the Reformation in England, as we shall see later.

But “God does not leave himself without witness”, and when the Turkish hordes flocked into Europe and attacked Constantinople, the scholars fled westward carrying their Greek manuscripts of the New Testament with them, and introduced not only these writings but also the knowledge of the Greek language into western Europe. Wycliffe, the “Morning Star of the Reformation”, determined that every plow-boy should have a copy of the Scriptures in his own tongue. On the continent of Europe, Luther and the other Reformers also came to their position of opposing the claims of Rome through reading the Scriptures, and finding out thereby that its false system was alien to the Bible. “The driving force of the Reformation was the fact that men like Luther appealed to the Bible as the source of religious authority” (Gilbert). In their book, “Christianity in History”, Dr. Bartlet and Dr. Carlyle say: “The great movement of the sixteenth century was not a revolt against the religious principles of historical Christianity, or even against the mediaeval conception of it as a whole, but rather against the organized system of authority which had for so long controlled man's relations with God.” The Thirty-nine Articles of the Church of England, including Article Six dealing with the Holy Scriptures, were the carefully formulated doctrinal statement of the Reformed Church on these controversial matters, and were drawn up “*pari passu*” with the decrees of the Council of Trent. Well might Froude say, “The Reformation is the hinge on which all modern history turns”, for it was the coming of the sunlight of the Word of God into the minds and hearts of men after all the gloom of the Dark Ages, so called because they were dark! Martin Luther's discovery of the great Scriptural doctrine of Justification by Faith, what he himself termed, “The article of a standing or a falling church”, was the great landmark that divided the new from the old, the land of freedom for the individual soul and also for the peoples and nations that embraced it, from the despotism of Rome's liberty-destroying system.

#### Two Aspects of the Reformation.

We need to see the two aspects of the Reformation: the religious (primary), and the political (incidental), if we are to understand the present controversy over Prayer Book Revision. This is a new land, with fresh conditions of life, and the great prospects and problems of development of its huge resources necessarily focus attention on the future rather than on the past. There is wisdom, however, in “remembering the rock whence we were hewn, and the hole of the pit whence we were digged”. The principles of government; the spirit of religious independence, the qualities of character that lie behind the building of the British Empire, all spring out of the past, and most of them began to take definite shape in the epoch-making period of the Reformation.

#### The Political Aspect.

In 1535 Henry the Eighth broke the Papal supremacy over England, and thus ended the struggle for supremacy which had been going on for five centuries! He sacked the monasteries and plundered their resources, but he himself was a

Romanist to the day of his death. He had reasons for cutting off from Rome which few would care to try to defend in these days, but certain it is that England's power and influence began to grow immediately that alien supremacy was broken.

In 1549 Edward VI issued his *first* Reformed Prayer Book. The young king was a Protestant, and had Cranmer, the great Archbishop of Canterbury, as his chief advisor. That Prayer Book “abolished the Mass, which was the chief source of Papal Revenue”. It was, however, only a half-way house, and in 1552 his second Prayer Book was issued.

In 1553 Mary (Edward's step-sister) came to the throne, and the Mass was restored. Protestants who refused to recant were burned, and every effort was made to stamp out the Reformed Faith. Cranmer, Ridley, Latimer, and Hooper (all bishops) and two hundred and fifty other martyrs perished at the stake.

In 1553 Queen Elizabeth ascended the throne, and there was a complete reversal of Mary's policy. England's material power developed by leaps and bounds. “Westward Ho!” gives a good picture of the spirit and daring of the men who sailed the seas, and began to lay the foundations of the British Empire. Someone has said, in speaking of her reign, “England throve morally, intellectually, and materially to such a degree that we look back to her times as the later Romans looked back to the era of Julius and Augustus”.

In 1603 James I, who united the thrones of Scotland and England became king. He was well-meaning, but weak and unprincipled. Before his accession he had intrigued with Rome to secure the crown of England, but when he had obtained it he failed to keep his promises to her! The Gunpowder Plot was the result, when an attempt was made by Rome's agents to blow up, not only the king, but the Lords and Commons of England as well.

Charles I, 1625, had married, according to James I's definite planning, a bigoted Roman Catholic, and she at once set about to establish the Papal religion in the English court. She surrounded herself with a strong Papal party, carried on active proselytism among the English nobility, and maintained an ambassador at the Vatican. She kept up constant intrigues to secure Roman ascendancy, especially in Ireland. All this led to trouble between king and Parliament; it was religious primarily, and political only in a secondary way; out of this trouble arose the great Civil War, and the great Papal Rebellion in Ireland. The Protestants, under Oliver Cromwell, won, and Charles I was executed. (It shows the changed attitude of to-day, when under Prayer Book Revision Charles I has been canonized as a Black Letter saint!) Richard Cromwell succeeded his father, much as the Prince of Wales succeeds to the throne on the death of the sovereign, but he had no real strength of character or capacity to meet the situation, and Charles II was restored.

Charles II, who had spent much of his life in France, arranged for King Louis XIV to bring an army to England, to reduce England again to Papal power! The king and courtiers were mere vassals of Louis, but the people were still Protestants!

Charles II was succeeded by James II, who had an army in Ireland to help the French army which was to land there to overthrow British power, and establish that of the Papacy. The people of England revolted against James, who fled to France; and invited William of Orange, who had done so much to withstand the Papal power in the Netherlands, to come and accept the crown of England. History records that on his arrival in England he said, “Before entering upon this campaign we entered into a covenant with Almighty God.” In 1689, the first year of William and Mary, the Act of Rights and Settlement was passed by the English Parliament, which laid it down that “every person that shall hold communion with the see or church of Rome shall be excluded and for ever incapable to possess the Crown and Government of this Realm and the Dominions thereunto belonging, and in every such case the people of these Realms shall be and are absolved of their allegiance”. It was passed to disqualify three classes of persons from being sovereign of the realm: (1) “every person that shall be reconciled to, or hold communion with, the see or church of Rome”; or (2) “shall profess the Papal religion”; or (3) “shall marry a Papist”. Who will dare to deny that the experiences of the past one hundred and thirty-nine years had made such a stand not only wise, but necessary? Rome boasts that she does not change, and Roman priests have still to take the following

oath: "I declare that I will help assist and advise all or any of his Holiness' agents, in any place wherever I shall be, and to do my utmost to extirpate the Protestant Doctrine and to destroy all their pretended power or otherwise".

Rome has always been hostile to England, for Protestant England has been the great barrier against the development of her schemes. As recently as 1920, Archbishop Mannix, of Australia, who was on his way to, a Roman Catholic gathering in Ireland, said at a public meeting in U.S.A., "England has never been a friend of the United States. When your fathers fought, it was against England. I hope Ireland will make a fight equally successful. England was your enemy; she is your enemy; she will be your enemy for all time. She pretended to be your friend in the war. Now that the war is over, she tells you to mind your own business." Yet he was a British subject, a Roman Catholic bishop in Australia! Mr. Hughes, the Australian Premier, protested against his being allowed to speak thus, and he was arrested in his ship at Land's End, forcibly landed in England, and forbidden to go to Ireland. "Semper eadem" is Rome's motto: it is well that we should know our history!

#### The Religious Aspect of the Reformation.

In 1549 Edward I's First Prayer Book was issued. It was compiled by Cranmer, who was only just emerging from Rome's darkness. He thought he had got right out into the daylight, and his book was indeed a wonderful step forward, but as we look back we see that it was only a halfway house. Bishop Gardiner, who was still a Romanist, said of it, "I find everything in your new Book that is necessary for a valid celebration of the Mass." Cranmer therefore determined "to make it more fully perfect" (his own words), and Edward's Second Prayer Book, of 1552, was issued. Cranmer stated that "the very body of the tree, or rather the roots of the weeds, is the Popish doctrine of Transubstantiation, and of the Real Presence of Christ's flesh and blood in the sacrament of the altar (as they call it)".

#### What Did the Prayer Book of 1552 Secure?

1. *The discarding of the Mass Vestment*, which the Roman priest only wears when he is celebrating Mass. It was never worn from that time in a parish church in England for three hundred years, until the rise of the Romanising Oxford Movement!
2. *The word "Altar" was deleted*, and the word "Table" put in its place and every stone altar in the parish churches of England was ordered to be replaced with "a table of wood".
3. *The Epiclesis was omitted from the Prayer of Consecration*; that is, the calling down of the Holy Spirit upon the Consecrated Elements.
4. *The Anamnesis was also omitted*, which signified offering the Consecrated Elements as a memorial before God, which is the central act of the Mass.
5. *Reservation of the Consecrated Elements was completely forbidden*, and instruction was given that any parts remaining over after the Communion was finished, should be reverently consumed.
6. *The Canon was completely broken up*, so as to make impossible any idea of the Mass, by putting the reception of the elements before the thanksgiving.
7. The words "*militant here in earth*" were added to the title of the Prayer for the whole state of Christ's Church, to show that the practice of praying for the dead had been completely set aside, and that there was now no offering of masses for the souls of the departed.

There were other minor changes which all helped to make one thing absolutely certain, viz., *that the mass had gone*, and that in its place there was *the Lord's Supper*, or *Holy Communion*, which is the hallmark of the Reformers' protest against the false teachings of Rome!

And now, forsooth, under the plea of Prayer Book Revision, every one of those items enumerated above have been re-introduced in the alternative communion service, and if the Prayer Book Measure which is to come before Parliament again this month is passed into law, the Mass will again become legal in the Church of England! Father Woodlock, a Jesuit apologist, stated in a lecture on, "Catholic Doctrines in the Deposited Book", that "the new Alternative Order of Communion included elements, previously lacking, which

quite definitely brought it in line with the Mass. The new prayers would seem to be patent of a sacrificial and propitiatory interpretation, which the office of 1662 could not reasonably bear."

#### The Anglo-Catholic Position.

The real doctrinal position of the Anglo-Catholics has been made perfectly clear in the Prayer Book controversy, which is perhaps the only good thing that has emerged! The English Church Union has removed any shadow of doubt that might have existed on the matter of adoration of the Reserved Elements, and we are plainly told that Reservation will be followed by Adoration, which is perfectly natural if they believe the doctrine of Transubstantiation, *as they do!* Mr. Athelstan Riley wrote recently, "We must make it evident to all men that we will not accept Reservation of the Sacrament on false terms; nobody so far as we are concerned should be deceived. Our Lord is to be adored in His Sacrament, wherever it is, in the Eucharistic service, or reserved for Communion in the pyx". Lord Shaftesbury, Chairman of the English Church Union, said: "What it does, however, is to assert in the plainest terms the Objective Reality of the Divine Presence, and that our Blessed Lord is adorable and to be adored as present in His Holy Sacrament." The late librarian of Pusey House, now Bishop of Colombo, said at the Anglo-Catholic Congress, 1923: "Where the Blessed Sacrament is, there is Christ Himself. . . Here is the trysting place of all who desire and love Jesus." Rev. L. Thornton said at their 1927 Congress, "Where the Blessed Sacrament is reserved, there our Divine Redeemer is manifested in the activity of His age-long mission to feed and renew the souls of His people with the gift of His crucified and glorified human life. The piety which recognizes this fact and which hastens to greet the Lord in this His adorable self-giving, is a piety which is essentially one with the spirit and temper of the New Testament." And, finally, Lord Halifax, one of the most noted Anglo-Catholic leaders, speaking of the Mass, said, "I defy any one to see any difference between the mass as it is said in the parish church at Hickleton (with the express authority of the Anglican Archbishop of York!), and the mass as one might hear it in any village in France."

In 1923 some three thousand Anglican clergy signed a declaration of faith which was presented to the Orthodox Patriarch of Alexandria, in which it was stated: "That the signatories affirm that they have received apostolic orders through their bishops with the purpose they should offer the unbloody sacrifice of the Eucharist, both for the living and the dead. We hold that by consecration the bread and wine are changed and become the true body and blood of Christ, and we hold that Christ present is to be adored." Bishop Gore, who was one of the signatories of the above declaration, was also a delegate to the famous Malines Conferences, where an attempt was made to find a bridge to unite the Church of England and the Church of Rome. In their Malines "findings" it was agreed "that by consecration the Bread and Wine become the Body and Blood of Christ", and "that the Sacrifice of the Eucharist is the same as that of the Cross, but offered in a mystical and sacramental manner". If these statements are read in the light of a further declaration, presented to the Eastern Patriarch, to the effect that "we account the Thirty-nine Articles of Religion of the Church of England as a document of secondary importance, concerned with local controversies and to be interpreted with the faith of the universal church", (that is, including Rome), we can readily see the actual position of those for whom all these surrenders of our Protestant faith in the Prayer Book Revision proposals are being made! Bishop Knox once stated that the bishops of the Anglican communion "had been dragged at the tail of the Anglo-Catholic chariot for the past twenty years"; it seems that that experience has terrorized them; perhaps that is why it was done; at any rate, that seems to be the only reasonable explanation of their otherwise unintelligible policy at the present time.

But the bishops have to try to save their face in some way, for they know that England as a whole does not want Romanism. Therefore along with all these surrenders, and particularly that of Reservation, concerning which Cardinal Bourne said it was meaningless unless the doctrine of Transubstantiation was accepted!—they have tried to stiffen the rules and regulations governing the use of the Reserved Elements. It is explicitly stated that Reservation is only per-

mitted for Communion of the sick, and is to be used "for no other purpose whatsoever". But even so, they are allowing them to be reserved *in the open church*, and not in the vestry or some separate building and are even allowing a lighted lamp to be used to denote the position of the aumbry, where it is reserved! Could anything be more futile, in view of the facts that have been set forth previously, and the determination of the Anglo-Catholics, so frankly expressed, that they will use the Reserved Elements for purposes of adoration? Well may Dr. Simpson, the leading spokesman of the Free Churches of England, say in respect to this unsatisfactory business: "Every tolerant mind can respect a man, who, wanting Reservation for the purpose of Adoration, demands it for that end. But a man—and still more a bishop—who, really wanting this as the other does, gets it by saying, 'it is only for the sick', does not command respect. And I shall add this—the episcopate of the Church of England owes it to its own character before the nation, not only that it is not even indirectly a party to that want of candour, but, further, that it prevents it from being successful. The issue is not merely rubrical, nor even doctrinal; *it is ethical*". To anyone who knows the relative standings of the Established Church in England and that of the Free Churches, such a statement as that of Dr. Simpson makes one shudder for the bishops who have been inveigled into such a position.

#### How Has This Condition of Affairs Come About?

Side by side with the growth of Anglo-Catholicism, the fully developed fruit of the Oxford Movement, there has been another sinister force at work, viz., Higher Criticism of the Bible. The effect of this Destructive Criticism of the Word of God has been to rob men of definiteness of conviction in religious matters. If men are not sure of the trustworthiness of the Scriptures, how can they have strong convictions in doctrinal issues? After all, Rome may be right, they can say: at any rate, who knows who is right? And honest-minded men, having lost their own strong beliefs are not likely to be very dogmatic about the errors of other people! But at the Reformation things were different. There was a frank appeal to the absolute and final authority of the Bible, so that, "Whatsoever was not read therein, nor could be proved thereby, was not to be required of any man to be believed as an article of the Faith." It was on the basis of that appeal to Holy Scriptures that the Mass was cast out of the Prayer Book, that Prayers for the departed were set aside, that a sacrificing priesthood was dethroned, and that tables of wood replaced the stone altars in the Parish churches of England.

But such is the sad state of things to-day, that these unscriptural errors are being re-introduced in the Prayer Book Revision Proposals, and those who have tried to combat them as contrary to the Scripture have scarcely been given a hearing, and their contentions about the authority of the Bible have been treated with contempt! It would not be a fair statement of the case if attention were not called to the fact that Modernism has scored twenty-two distinct gains in these Proposals, showing that the setting aside of the authority of the Bible and the losing of strong convictions about true Protestantism go hand in hand. When the Archbishop of Canterbury first introduced the new Proposals in February, 1927, and commended them to the church, he did not once mention the Scriptures in a speech lasting over an hour and a half!

#### To Draw Another Parallel.

Let us go back to the Political aspect for a moment. Queen Victoria had strong conviction about these things, and writing to Dean Stanley in 1873, she said: "She thinks a *Complete Reformation is what we want*. But if that is impossible the Archbishop should have the power given him, by Parliament, to stop all these ritualistic practices, dressings, bowings, etc., and everything of that kind, and, above all, all attempts at confession." In a subsequent letter the Queen said: "The Reformation in this country was never fully completed, and had we applied the pruning knife more severely, we should never have been exposed to the dangers to which the Church of England is now exposed and for which the Queen thinks it will be absolutely necessary to take some measures."

When Edward VII came to the throne, an attempt was made to alter the Accession Oath by cutting out of it the definite condemnation of Roman errors; but the attempt

failed, and he was crowned after taking the full oath. In 1903 he paid a formal visit to the Pope, Leo XIII, and had a secret interview with him. This was an epoch-making event, and was a decisive victory for Papal policy. To do this, King Edward had not merely to set aside established usage, but to defy the fundamental law of Great Britain, which forbids its Sovereign to have communion with the See of Rome!

In 1910, on the accession of King George V, when a peculiar situation in the House of Commons gave the Irish Nationalists an overwhelming power, Mr. Redmond demanded that the Accession Oath should be altered, and expression of disbelief in the key doctrine of the Papal religion was deleted from the oath, so that now the new Sovereign merely says that he is "a faithful Protestant." But what is the significance of this, when the Bishops of the church, having re-introduced all the necessary parts of the Roman system into the alternative Order of Communion, so that the Mass will become a legal service in the Church of England, if the Proposals pass Parliament in May? The signatories of the Malines "findings" have agreed that the doctrines of the Church of England and the Church of Rome are identical, or can be reconciled, in that Central Act of Communion; if they are right, then the Reformation and the consequent separation of the Anglican Communion from Rome was one of the biggest blunders in Christian history, and is indeed (as the Anglo-Catholics say), "Something to be repented of in sack-cloth and ashes!"

When the Great War broke out in 1914 an ambassador was appointed to the Papacy, *without Parliamentary Sanction!* It was only to be a temporary appointment, to safeguard our interests at the Vatican (to think of a church which claims to be the Church of Christ, indulging in political affairs like that!), during the War. But though the war has been over nearly ten years, the ambassador is still there, and all efforts to secure his withdrawal have been in vain!

In 1923 King George V also paid a visit to the Pope. When Mr. Bonar Law was pressed about the constitutional position involved therein, he replied in the House of Commons, "It is obviously the duty of His Majesty to follow the example set by King Edward VII, and pay a visit of courtesy to the Pope." Thus in the political world, by the appointment of an ambassador to the Vatican, and also by courtesy visits paid to the Pope by two succeeding Sovereigns of England, the old position of complete separation has been broken down, and it is diplomatic to forget that there ever was a good reason for the existence of the breach!

Again, as we look at the religious aspect of the situation, Prayer Book Revision has been definitely before the Church during this same period from 1904 onwards. The Royal Commission appointed in 1904 to report upon the best way of checking the gross ritual abuses which were already becoming intolerable in the Church, issued its Report in 1906, and its first recommendation was as follows: "We recommend that these practices (many of which are now included in the Prayer Book Revision Proposals!), being plainly significant of teaching repugnant to the doctrine of the Church of England, and certainly illegal, *should be promptly made to cease*, by the exercise of the authority belonging to the bishops, and if necessary, by the proceedings in the Ecclesiastical Courts!"

What have the bishops done? Absolutely nothing, beyond encouraging the lawbreakers by giving them preferment! The late President Roosevelt once said, "The law-breaker is the foe of the American Civilization, and the worst of all public servants is the official who connives at law-breaking." What, then, is the responsibility of the bishops, who are the official administrators of the law of the Church of England, and who promised at their consecration "to banish and drive away all erroneous and strange doctrines"? Bishop Knox, in a personal letter written to the lecturer on the day the bishops were meeting for their final revision, says, "Their great difficulty is the past—the permission already given to Reservation in defiance of the law. This step has committed them to false interpretation of rubrics and articles and the Anglo-Catholics have pressed the advantage thereby attained. So it is very hard for them to go back."

They have not gone back, and they have recommended to the National Assembly, and that body has accepted their recommendation, that the Re-revised Prayer Book should be sent forward again to the Ecclesiastical Committee, with a

view to its submission to Parliament at the end of this month.

#### What Will the Outcome Be?

England as a whole is Protestant and doesn't want it, and won't HAVE IT! The Primate of Ireland has completely repudiated it. The Archbishop of Wales has declared against it. Four eminent Anglican bishops have continually opposed it, and now they have been joined by two others, but, in the case of the Bishop of Truro, because it doesn't go far enough!

Missionary Societies will be perplexed and divided by it, if it passes, and it will cause division and in the end will result in disruption! A number of Liberal Evangelical Churchmen in U.S.A. wrote recently to the Bishops of Norwich and Birmingham, "The Church of England must remain Protestant, if she is to retain the confidence of the Anglo-Saxon Race."

But it is not the Established Church alone that is involved in this matter. At the Reformation there was only one Church, which was identified with the whole nation. When the Act of Uniformity was passed, Nonconformity came into existence, but those who left the Church of England at that time were more zealous Protestants than those who remained in! Their very readiness to act as they did shows that. And into however many sects Nonconformity has divided itself, they all have the Protestant heritage, and except insofar as Modernism has robbed them of their religious convictions, they will bitterly oppose the Establishment, if that Establishment becomes in any way identified with Rome or Romish doctrines! It seems that the passing of the Prayer Book Measure would be the beginning of chaos and confusion ending in disruption; what a prospect for twenty-two years' work!

But God had a purpose in raising up England, and giving her her widespread Empire. She has been the land of the Book, and her Empire has been built up on the Sacred Principles of that Book. It may be, to the writer it seems that it will be, that the break-down of the Protestant position in the Established Church of England, will be the signal for the disintegration of the Empire. "The nation and kingdom that will not serve shall perish."

#### Rome Looking On.

Last year a very interesting anniversary was celebrated at York. It was the thirteen-hundredth anniversary of the reception of Edwin King of Mercia into the Christian Church at York. The Archbishop of York preached a special sermon in Yorkminster, to prove that the Anglican Church was the rightful successor of the Church into which Edwin was received. But within a stone's throw of the Minister, Cardinal Bourne was repudiating that claim, and saying that the Roman Church alone was the true successor! A day or two later, a Roman Catholic Apologist from Stoneyhurst College gave a controversial lecture at York in which he stated that it was their strong expectation that before the next centenary celebration of that historic event, someone wearing a Cardinal's hat would have knocked for admission on the door of Yorkminster, and have celebrated Mass on a reconsecrated altar within its walls! Rome isn't blind to the way things are going. It is only Protestants, inside and outside the Anglican Communion, who are blind to the real situation, and that because they have let slip the faith of their fathers! It is said that once when Bismarck was visiting London he remarked, "What a splendid place to sack!" Let me remind you of the instructions given by Cardinal Manning to a synod of Roman priests in Westminster Cathedral in 1870. "It is good for us to be here in England. This nineteenth century will mark a great epoch in the history of the Church. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an Imperial Race, the will of which, as the will of Rome of old, rules over nations and peoples invincible and inflexible. Surely a soldier's life and a soldier's heart would choose by intention this field of England for the warfare of faith. It is the Head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here all is but war in detail. All the roads of the whole world meet in one point, and this point reached the whole world lies open to the Church's will."

The *Record*, the oldest newspaper of the Church of England, said in a leading article on February 2, 1928: "We

have not the least hesitation in saying that if Perpetual Reservation and an Alternative Communion Service of the character of that in the Deposited Book be adopted by the Church of England, the Anglican Communion will be faced by disruption of a very serious kind."

Those who know the *Record* know that those are strong words—but are they too strong? The trouble is that the chaos in the Church of England is only symptomatic of the chaos in all the organized churches, and has come about from the same cause, the dishonouring and setting aside of the Word of God. There are many individual souls, quite a number still of faithful ministers of the Gospel, in all the denominations who are standing true to the Bible, and it may be that God will call them together into a Bible-honouring Church and use them to maintain His truth. Certain it is that God will not leave Himself without witness, and His promise is, "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him."

May God stir up every reader of this address "to come to the help of the Lord against the mighty." Rome is strong, and is getting more confident because of her rapid progress in certain directions. But God is still Sovereign, and "the Word of our God shall stand for ever."

"Let us be up and doing,  
His honour is at stake,  
And give ourselves to service  
For Christ our Saviour's sake!"

### BAPTIST BIBLE UNION LESSON LEAF

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Lesson 24.	Second Quarter.	June 10th, 1928.

#### SELF INVESTMENT AND SEPARATION.

Lesson Text: II Corinthians, Chapter 6.

Golden Text: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—II Corinthians 6:14.

#### I. THE PATH OF FAITHFULNESS IN THE MINISTRY (Vs. 1-10.)

1. The relationship of the faithful servant to his master is depicted in Paul's designation of himself as a "worker together with God". He is not simply a worker for God, or in the name of God, but one who works with Him in loyal, devoted, partnership, conscious of His presence, and subject to His guidance. 2. Many there be who are working in the name of God who are His enemies. One must be fully surrendered to Him, possessed by Him; and give Him whole-hearted obedience in order faithfully to aid Him in the accomplishment of His great purpose. 3. Paul, the faithful servant, entreats the Corinthians that "they receive not the grace of God in vain", basing his exhortation on the prophetic statement concerning the "day of salvation". There were agencies then, as now, seeking to hinder the work of God, and they had to bestir themselves lest their Christian experience be marred by association with the same. 4. There is a warning in the statement concerning the "day of salvation" which saint and sinner ought to recognize, for therein the emphasis is laid upon the importance of the present time: "Behold, now is the accepted time; behold, now is the day of salvation". Press home upon the minds and hearts of the scholars the claims of Christ. The present is the time to obey God. Let not procrastination do its deadly work. 5. There follows a description of the experience of this faithful servant (vs. 3-10): the guiding principle of his life is given, first negatively (v. 3): "giving no offence in anything that the ministry be not blamed", showing his extreme carefulness in conduct; then positively, "in all things approving ourselves as the ministers of God" (v.4), so living that every action will witness the truth of the gospel. So ought we to do. Well would it be for the Christian church if all the children of God were as careful of their conduct. 6. He then describes his experience which enforces his previous exhortation, and vividly portrays a life which commended the ministry of God: in its patience under trial, purity of life, spiritual power and faithfulness to the will of God. As one studies the details of the experience, one is impressed with the thought of the cost and blessing of a faithful

(Continued on page 16.)

# Coals for the Altar Fire

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

Sunday, May 20th.

*Christ Ascended.*—

*Ephesians iv:1-16.*

"Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." As when Roman heroes returned from blood-red fields, and the senate awarded them a triumph, they rode in their chariot drawn by milkwhite steeds through the thronging streets of the capitol, so did Jesus when He led captivity captive receive a triumph at his Father's hands. The triumphal chariot bore Him through the streets of glory, while all the inhabitants thereof with loud acclaim saluted Him as Conqueror.

"Crown Him! Crown Him!  
Crowns become the victor's brow!"

C. H. Spurgeon.

Monday, May 21st.

*Christ the Great High Priest.*—

*Hebrews iv:14-16.*

*Hebrews v:1-10.*

'When Aaron entered the Most Holy Place, he was bound to carry the names of the tribes of Israel upon his shoulders and upon his breast,—on his shoulders, in token that he bore the burden of their wickedness and their infirmities; upon his breast, in token of his love and care for them as next his heart. Such a High Priest is our Advocate. "We have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." He died to make satisfaction. He lives to make intercession. We are on his shoulders, to have our burdens borne for us. We are near his heart, that he may both die and live for us. . . . It is a glorious thought: we have in heaven one we can think of, know, believe, love, delight in; bone of our bone, flesh of our flesh; one whom no accident can disable, no quarrel can estrange, no death remove: for he ever liveth to make intercession for us.

Rev. R. B. Nichol.

Tuesday, May 22nd.

*Christ the Exalted Son.*—

*Psalms ii:1-12.*

"Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee." So full of joy was his Father's heart that he had His Son in heaven with Him, whom He had begotten from everlasting, and ordained to this glory, who was lately dead, and in a manner lost, and therefore now (as it were) new begotten. God's heart was so full that he could not hold from expressing it in the largest favours and grants. And whereas, kings upon their own birthdays used to grant such favours to their favourites, so Herod on his birthday, to the daughter of Herodias, promised with an oath, to give her whatsoever she would ask, (Matthew xiv:7.) God himself having no birthday, not being of Himself capable of it, yet having a Son who had, he honours Him with that grace upon that day.

Thomas Goodwin, D.D.

Wednesday, May 23rd.

*Christ ever liveth to intercede.*—

*Hebrews vii:1-16.*

The Lord Jesus Christ in his perpetual priesthood lives on purpose to be the advocate, defender, patron, mediator, and interposer for his people. You that come to God by him will highly esteem this constant service rendered to you by your Lord. Whereas Christ by his death provided all that was necessary for your salvation, he, by his life, applies that provision which he made in his death. He lives on purpose to see brought home to you, and enjoyed by you, all those blessed boons and privileges which he purchased upon the tree, when he died in your room and stead. Had he not lived for you, his death for you would have miscarried. He would then have begun the work, and provided all the materials for its completion, but there would have been none to render those materials available, and to complete the building whose foundation had been laid in so costly a manner. We are pardoned by the death of Christ, but we are justified by his resurrection. We are saved because he died; but that sal-

vation is brought home and secured to us because he sitteth at the right hand of God, and continually maketh intercession for us.

C. H. Spurgeon.

Thursday, May 24th.

*Christ Saves to the Uttermost.*—

*Hebrews vii:17-28.*

The immediate direct end of Christ's intercession is the actual salvation of believers elect, and persons whom He died for. The end of his death is purchasing a right unto salvation; but of intercession, the very saving us actually, and putting us in possession of heaven. To this purpose, observe how the Scripture speaks concerning Christ's death, Hebrews ix:12, "He entered into heaven, having obtained redemption", or found redemption, that is, by way of right, by procuring full title to it. But of his intercession it says, Hebrews vii:25, that by it "Christ is able to save to the utmost them that come unto God by him", that is, actually to save, and put them in possession of happiness: that is made the end and scope of intercession there; and that phrase, to the utmost, notes out a saving indeed, a doing it not by halves, but wholly, and thoroughly, and completely; unto the uttermost, is to save altogether, to give our salvation its last act and complement, that is the true force of the phrase, even to effect it, to the last of it, all that is to be done about it. Thus also Romans v:9,10, "We are justified by his death, but saved (namely, completely) by his life"; that is, his living to intercede. So that the very salvation of believers is it that is the work, of Christ's intercession.

Thomas Goodwin, D.D.

Friday, May 25th.

*Christ sees us from the Throne.*—

*Hebrews xi:32-40*

*Hebrews xii:1-3.*

There is a touching fact related in a history of a Highland chief, of the noble house of McGregor, who fell wounded by two balls at the battle of Prestonpans. Seeing their chief fall, the clan wavered, and gave the enemy an advantage. The old chieftain, beholding the effect of his disaster, raised himself up on his elbow, while the blood gushed in streams from his wounds, and cried aloud, "I am not dead, my children; I am looking at you to see you do your duty." These words revived the sinking courage of his brave Highlanders. There was a charm in the fact that they still fought under the eye of their chief. It roused them to put forth their mightiest energies, and they did all that human strength could do to turn and stem the dreadful tide of battle. And is there not a charm to you, O believer, in the fact that you contend in the battlefield of life under the eye of your Saviour? Wherever you are, however you are oppressed by foes, however exhausted by the stern strife with evil, the eye of Christ is fixed most lovingly upon you.

D. Wise.

Saturday, May 26th.

*Christ in the place of Majesty.*—

*Hebrews viii:1-6.*

Oh, brethren! if we carried with us day by day into all our difficulties and struggles, and amidst the glittering fascinations and temptations of this earthly life that great thought, and if we kept the heavens open—for we can do so—and keep before our eyes that vision, how small the difficulties, what molehills the mountains, and how void of charm the seducing temptations would then be! Christseen—like the popular idea of the sunshine streaming down upon a coal fire—puts out the fuliginous flame of earth's temptations, and dims the kindled brightness of earth's light. And if we really, and not as a mere dogma, had incorporated this faith into our lives, how different that last moment, and what lies beyond it, would look. If we people the future with the one figure of the living Christ exalted for us, it all becomes like the sunrise on snowy summits, it flashes up into the rosy beauty that draws men's desires. "I go to prepare a place for you"; and He prepares it by being there Himself, for then, then it becomes Home. "And if I go to prepare a place for you I will come again, and receive you to Myself, that where I am there ye may be also"—"sitting on My throne, as I overcame, and am sat down with My Father on His throne."

Alexander Maclaren, D.D.

### BAPTIST BIBLE UNION LESSON LEAF.

(Continued from page 14.)

ministry. Paul carried his cross. Have we taken up ours? This principle applies not only to the ministry but to every witness, even boys and girls.

#### II. AN APPEAL FOR ENLARGEMENT OF HEART (vs. 11-13).

1. Paul's heart was expanded toward the Corinthians. As an unloving person is narrow in heart, so the apostle's heart is enlarged by love, and takes in the Corinthians with their graces and defects of character. He looks affectionately upon them, and in affection has opened his lips unreservedly to them. So teachers ought to carry their scholars in their hearts. 2. He assures them of this love, and states if there is anything lacking it is on their part, not on his. 3. He makes a personal appeal to them for a return of his affection. There ought to be a bond of affection between pastor and people, between teacher and scholar.

#### III. A CALL TO SEPARATION UNTO GOD. (Vs. 14-18).

1. The image used (v. 14) is possibly taken from Deuteronomy 22:10, where the Israelite is forbidden to plow with an ox and an ass together. Such a union was, an unequal yoke. 2. In the human realm there are unions which correspond to this, and are equally to be condemned. The Israelite was forbidden to marry the Canaanite (Deut. 7:3), and the Christian is enjoined to marry "only in the Lord" (1 Cor. 7:39), and all through Scripture we read of the efforts of God to keep His people separated unto Himself. 3. This principle affects all the associations of life, business, social, and religious, etc. When it is obeyed, it means blessing: when disobeyed, it means lack of divine approval and consequent loss of blessing. 4. The reason for the command lies in the fundamental distinction between God and the world. There can be no fellowship between righteousness and unrighteousness, light has no communion with darkness, Christ has no concord with Belial, the believer has no part with the unbeliever, and there is no agreement between the temple of God and idols. The Lord's people are the temple of God, and He dwells with them. 5. There is a vital union between God and His people, and He desires them to escape the contamination of the world, and to live sanctified unto Him. 6. They are a new creation, and, as such, desire the things that be of God, and not those that be of men. 7. The command to separate unto Him is therefore quite in keeping with their life, and should be in accordance with their desires. 8. That the separation is to be a clean one may be judged by the nature of the words used, "Come out", "be ye separate", "touch not". 9. Our Lord desires us wholly for Himself, and when He does so possess us He enables us to live in deed and in truth as His sons and daughters.

#### THE PASTOR'S EIGHTEENTH ANNIVERSARY.

Rev. T. T. Shields, D.D., assumed the pastorate of Jarvis Street Baptist Church May 15th, 1910. He has therefore completed eighteen years of service with the church which counts itself fortunate to enjoy the privilege of his continued ministry. Never has he been held in higher regard by the members of his church and congregation, never has he been more firmly entrenched in the affection of his church, than at the present hour. Evidence of this fact was witnessed at the Sunday morning service May 13th, 1928, when a congregation which filled the auditorium, by standing *en masse* and singing the first verse of, "Blessed Be the Tie that Binds", sanctioned the despatch of a congratulatory telegram to Dr. Shields who was absent in Los Angeles in the interest of Des Moines University. The message, signed by a representative of the church, read as follows:

"The members of Jarvis Street Baptist Church and congregation, assembled Sunday morning, May thirteenth, wish to convey to their Pastor, Rev. T. T. Shields, D.D., their heartiest congratulations upon the completion of the eighteenth year of his pastorate in their midst. They place on record their deep appreciation of his able leadership, his faithful preaching of the gospel, and his unswerving devotion to the faith. By this message they reassure him of their unaltered regard and affection, and pledge to him their loyal support in the local and wider tasks into which the Lord is leading him."

In order that Mrs. Shields might share in the expression of good will on the part of the church on this auspicious occasion, a bouquet of flowers was sent to her by the authority of the church officials on Tuesday, May 15th, the exact

anniversary of the settlement of the Pastor and his wife with Jarvis Street Church.

Dr. Shields is away on his present trip for six weeks, and he has been sorely missed. We rejoice, however, that others are profiting by his able ministry. A warm welcome awaits his return.—E. A. B.

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

London, May 24th, 1928.

All delegates planning to attend the Second Annual Conference of the F.B.Y.P.A. of Ontario and Quebec are asked to note the following:

1. All sessions will be held in the Masonic Temple, Queens Ave., in the centre of the city.

2. We are pleased to announce an addition to the programme, and are looking forward to hearing Mr. Horace L. Davey, who has been accepted as one of the first foreign missionaries of the Union of Regular Baptist Churches of Ontario and Quebec. Mr. Davey is going to Liberia.

Dinner will be served at 12.15 noon, and supper at 5.15 p.m.

3. The Executive wish to emphasize the importance of all delegates registering and securing their badges at once, as it may be necessary to limit the attendance to those wearing badges, the capacity of the building being only 1,200. If you have not secured your badge, get it from your local representative, or write: Mr. S. L. White, 85 Murray St., Brantford, Ont.

The Executive wish to make it perfectly clear that all Fundamental Baptist will be made welcome, and will be supplied with badges upon request.

#### NEWS AND ANNOUNCEMENTS.

We reprint the following from *The Ottawa Citizen* of May 7th: "The opening service of the newly organized Regular Baptist Church, which has allied itself with the Fundamental Baptist cause, was conducted yesterday morning in Beatty's Hall, Westboro, by Rev. James Hall of Calvary Baptist Church, Ottawa East. A congregation of nearly fifty people was present. Regular morning and evening services will henceforth be held, and it is expected that arrangements will soon be completed to have a student from the Toronto Baptist Seminary conduct the work for the summer.

Meetings will be held every night this week. Rev. A. Penman of Buckingham will be the speaker this evening and on Tuesday, and on Wednesday evening there will be a special young people's service, conducted by Mr. A. Glass. Mr. Horace Davey, missionary-elect to Liberia, will speak on Thursday evening, and the closing meeting of Friday night will be addressed by Rev. James Hall.

The congregation of the new church in Westboro is the second in the vicinity of Ottawa to declare itself out of sympathy with the teaching of McMaster University, Calvary Baptist Church having also broken away from the Ontario-Quebec Baptist Convention. The new convention of Regular Baptist Churches, of which Dr. T. T. Shields of Jarvis Street Church, Toronto, is President, is said to comprise nearly 100 churches in Ontario and Quebec at the present time."

Jarvis Street Church: Last Sunday Jarvis Street enjoyed a great spiritual treat in the visit of Rev. Warren R. Cole, of Pontiac, Mich. Mr. Cole preached two powerful sermons, which resulted in conversions at both services. At the evening service Mr. Cole delighted the audience with a splendidly rendered solo. We hope it may be our privilege to have Mr. Cole with us again in the near future; his strong Fundamental position, the spiritual tone of his messages, and his genial personality won for him a large place in the hearts of Jarvis Street people.

Next Sunday, May 20th, Pastor James McGinlay, of Alton, will teach Dr. Shields' Bible Class, and preach morning and evening. No minister is more loved in Jarvis Street than Mr. McGinlay, and we anticipate a great day. We ask *Witness* readers to join us in prayer that showers of blessing may attend his ministry on Sunday. We would especially urge the young people of Toronto and vicinity to attend on Sunday to hear this young prophet whose ministry is being so marvellously blessed of the Lord.

Sunday, May 27th, Dr. Shields will be at home, and will teach his class at 9.45, and preach morning and evening, beginning the nineteenth year of his pastorate in Jarvis Street Church.