

Annual Meeting of New Convention Nov. 27-30

# The Gospel Witness

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

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

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## President of Baptist Convention Makes Startling Confession

By W. L. Pettingill.

It is my high privilege just now to be occupying the pulpit of Jarvis Street Church while Dr. Shields is taking his first vacation in seven or eight years.

And it so happens that during my stay in Canada the Annual Meeting of the Baptist Convention of Ontario and Quebec took place in Hamilton. Having business in Hamilton on one of the days during the session of the Convention, I took a look into the afternoon meeting. The Convention looked rather lonely in the large auditorium; there were approximately a hundred persons present at about three o'clock in the afternoon. The business of the moment was rather dull, and I thought of the sharp contrast there must be between that meeting and the stirring meetings of the last few years when the contest was on for the truth's sake. The Convention of 1928 was peaceful enough, but the peace seemed like the peace of a cemetery.

Among the acts of the Convention was the expulsion of thirteen of the protesting churches from its fellowship. But on the next evening there was a meeting of Regular Baptists in Stanley Avenue Church, Hamilton, to ask why the Convention had picked upon these thirteen churches when there were fifty-five protesting churches instead of thirteen. To an outsider it looks as if the thirteen churches were singled out in order to minify in the public eye the widespread storm of protest which is sweeping over the entire Convention territory. As a matter of fact there are at this writing seventy-four churches already in the new Union of Regular Baptists of Ontario and Quebec, without counting those "independent" churches which are in neither Convention; and "still there's more to follow". The new Union is to have its own meeting, also at Hamilton, November 27-30, and unless all signs fail it will have far more of the savor of life than the Convention just past.

Dr. Shields, learning in England of the expulsion of the thirteen churches, cabled to express his delight.

"It is no hardship," he wired, "for those having good eyes and ears to be excluded from an asylum for the blind and deaf"!

The Convention address of President Langton, delivered on October 17, was on the subject, "Our Forward March". In the first division of his address the speaker declared that "we must march forward theologically. For instance, we need a new and bigger vision of the Almighty God." With this proposition, of course, we shall all be in agreement. But the language immediately following is most significant. We quote at length from the report of the address as it appeared in *The Canadian Baptist* for October 18:

"Twenty-five years ago, it was my privilege in company with a number of other young men, to sit in a theological class to study John S. Banks' 'Manual of Christian Doctrine.' The very first thing that I learned was, that theology was discourse about God. I sometimes wonder whether I really know as much about God as I knew twenty-five years ago. I am sure of this, that in those earlier days I possessed a simple, childlike faith in and conception of God which was positively real. Yes, I wonder whether I believe in a real, living, personal, all-wise, all-holy and all-loving God, to the same extent to-day, as I believed a quarter of a century ago. I fear sometimes that I have to say with Thomas Hood, the English poet,

I remember, I remember,  
The house where I was born,  
The little window where the sun,  
Came peeping in at morn.  
He never came a wink too soon,  
Or brought too long a day,  
But now I often wish the night  
Had borne my breath away.

I remember, I remember,  
The fir-trees dark and high;  
I used to think their slender tops,  
Were close against the sky.  
It was a childish ignorance,  
But now 'tis little joy,  
To know I'm farther off from heaven  
Than when I was a boy.'

Now perhaps quite a number of us, if we are honest, will have to express ourselves in some such words as these. In any case, it is sadly to be feared, that as Christian men and women, and as Christian organizations, we have to a very serious extent lost our grip of God. In these days we have even religious leaders who speak of God in such terms as 'God, the flying goal;' or 'God, the religious principle;' or 'God, the great over soul!' or 'God, the creative evolution;' and unfortunately, these things have, consciously or unconsciously, made their impress upon the minds and hearts of altogether too many good Christian people. It is, as a British statesman said, not very long ago, 'In religious life to-day there is something lacking. We have, somehow or other, lost our grip on the Almighty.'

To those who are familiar with the trend of things in these apostate days this language has a familiar sound. The man who is headed towards Modernism is usually very apt to talk in this strain; he remembers, he remembers, his faith of former years, and regrets that it has become necessary, owing to growing wisdom, to abandon that faith; but along with the process there is all the time going on, subtly and surely, the loosening of the "grip on the Almighty." The President confesses that "it is sadly to be feared, that as Christian men and women, and as Christian organizations, we have to a very serious extent, lost our grip of God". Truly, "there is a way that seemeth right unto a man, but the end thereof are the ways of death."

The President's address is replete with words of laudation of the Bible as God's Word, and of McMaster University as "one of our great and God-given assets," which "has set a splendid example as far as our forward march is concerned," and which "is pledged to carry on her noble work under the leadership of the Holy Spirit and under the Lordship of Him in whom and by whom all things consist." Here is the marvel hitherto deemed impossible—a fountain which sends forth "at the same place sweet water and bitter".

On the last day of the Hamilton Convention a notice was given by Mr. Carl V. Farmer, son of the late Dean Farmer, looking to a change of by-laws, which, according to the printed reports, amounts to a revision of the Constitution, or the rescinding of it and the substitution of a new one. This is to be acted upon in 1929, and was said by Mr. Farmer to open the door into the Convention for the return to its fold of those churches now separated from its fellowship. As it now looks to this visitor, that door will open in vain. It is likely, rather, that before the Convention of 1929 meets in another annual session, the number of protesting and seceding churches will be greatly augmented!

*The Canadian Baptist* for October 25 carries, prominently placed, the full text of the Convention Sermon delivered by Professor Marshall of McMaster University at the Hamilton Convention last week. His theme was "Christ's Challenge to the Church". Speaking of the essential nature of the church, the professor says:

The New Testament idea is that the church is not democratic, but Christocratic; not under the rule of its members, but under the rule of the Spirit of the living Christ. In other words, we are entitled to rule the church only in so far as we ourselves are under the rule of Christ.

But who is this Christ to whom the Professor refers? An American writer speaks of Christ as "the Man whom nobody knows". We are devoutly thankful that we know "the Christ of God" as revealed in the Holy Scriptures of truth. But Professor Marshall denies

the authority and truthfulness of the Book. How, then, can he know anything about "the rule of Christ" or "the rule of the Spirit of the living Christ"? Having thrown chart and compass overboard, how can the learned navigator steer his vessel to any certain goal?

Reading the Professor's remarks on the subject of the Trinity, one is left in a fog of uncertainty. He says that the prevailing misunderstanding on the subject

"has arisen from the fact that when the doctrine of the Trinity was formulated in the fourth century, it was stated in Greek terms which have no true equivalent in the English language. What then was the vital truth which the Fathers were seeking to conserve? Stated in the simplest terms it was this, viz., that God does, as a matter of fact and experience, approach us in three ways. He approaches us in the world in which we live, as the Creator and Sustainer of all things—in the amazing panorama of nature, which bears witness to the fact that there is a creative Power behind all things, a directing Mind presiding over all things, and an ultimate Purpose running through all things. He approaches us again in Jesus Christ—

'Who in a human life, a human heart  
Did show the world, and showeth still the world,  
The very heart and life of God Himself.'

But He approaches us in yet another way, directly in our own hearts, as an Inner Voice, an Inner Light, an Inner Spiritual Urge, an in-rushing and upwelling of Divine Life and Power within the soul. To have this experience—in however feeble a form—is to know the Spirit, the Spirit of God or the Spirit of Christ, (the terms are interchangeable), for as has been truly pointed out, when Christ said, 'He that hath seen Me hath seen the Father,' He might have said with equal truth, 'He that hath seen Me hath seen the Spirit.'

All of which, of course, would be perfectly satisfactory to any Unitarian or Modernist, but will hardly stand the test of "the washing of water by the Word".

And,—praise God!—THE WORD is still with us. It lives and abides for ever. Our God hath spoken in His WORD, and "blessed are all they that put their trust in Him".

## NO SURRENDER

According to *The Toronto Globe* of October 18th, Rev. W. H. Langton, Th.D., President of the Baptist Convention of Ontario and Quebec, delivered an address at the opening session of that Convention in Hamilton, October 17th, wherein he deplored the division in the ranks of Baptists, and held it was incumbent upon the Fundamentalists "to yield, make peace and not imperil the progress of the church". And according to the same report he also stated that "the great issue confronting the church was the Pauline task of winning souls for Christ, and not individual opinions of doctrine." The church and its true purpose on earth, he felt, "surely transcended the issues raised by some of the Fundamentalists". These statements are in line with the message of the same brother contained in *The Canadian Baptist* of October 4th, pleading for peace, prayer, and progress, and constitute an appeal to Fundamentalists to surrender their position, cease their protest, and return to the fold.

Such an appeal shows a lamentable misconception of the nature of the situation. Dr. Langton evidently looks upon Fundamentalists as persons who are concerned about things which are not essential to the peace and progress of the work, and these he desires them to ignore that they may go on with the work. It seems rather strange that thousands of Baptists

should so mistake the situation as to be taken up with non-essentials. The fact of so many being concerned in the matter should convince the dullest mind that more than non-essentials are involved; that, indeed, some vital principle is at stake. It is with sincere conviction that so many people have protested against the modernism of McMaster University, and the domination of the Convention by the same authority, and rather than surrender to such false teaching they are willing to suffer the loss of all things, yea of life itself.

It is of interest here to note that there is no record of an appeal being made to Modernists to yield, make peace, and not imperil the progress of the church; and it is the Modernist with his unscriptural and accursed doctrine who is imperilling the church in its progress. The Fundamentalist believes in the inerrancy of the Bible, accepts its teaching for life and doctrine, and exalts his Saviour as Lord of lords, and very God; accepting His authority as final in every realm. The Modernist denies the inerrancy of the Word of God, as did Professor Marshall at the 1927 Convention, accepts not its authority on all matters whereof it speaks, questions our Lord's knowledge and authority, rejects the expiatory character of His atonement, and refuses to believe in His bodily resurrection.

The Modernist position is the attitude of unbelief so often condemned in Scripture. For it the Israelites were prohibited from entering the promised land; because of it the Lord could not do many mighty works in Nazareth; and on account of it sinners are condemned in this age. Mr. Langton is therefore wrong in inferring that the Fundamentalists are hindering progress. It is Professor Marshall and his ilk who are the stumbling blocks. Let our brother ask the Professor to yield his unscriptural views, cease his unbelief, and return to the faith. This would be more in accord with Scriptural teaching, and would help in restoring confidence and in effecting real progress.

But the appeal raises certain questions which are worthy of consideration. The first, relating to the reason for the surrender: If it is incumbent upon Fundamentalists to yield, why should they do so? The answer is, that peace might prevail and the progress of the church be not imperilled. This would mean yielding principle to gain peace. Did our Lord act thus when He was upon this earth? The Pharisees and Sadducees wished Him to leave them alone, but did He do so? It is well known that instead of yielding, He fearlessly denounced their sin, and warned the people against them; and His faithful followers have emulated His example. Paul preached with much contention. Luther protested, despite the anger of the Roman Catholic hierarchy. John Knox fearlessly carried on his work in the face of much opposition. And in Old Testament times, Elijah the prophet of God ceased not to condemn sin though hated and persecuted by Ahab and Jezebel. Indeed there is a striking parallel between Elijah's controversy with Ahab and the present Baptist controversy. One leading Fundamentalist is blamed as the "troubler of Israel", others sharing his guilt, just as Ahab blamed Elijah. And the reply of the prophet is equally applicable at the present time; "I have not troubled Israel, but thou and thy father's house in that ye have forsaken the

commandments of the Lord, and thou hast followed Baalim." Elijah pointed out the sin, but Ahab was the sinner. So the Fundamentalist points out the sin, but the Modernist is the sinner—encouraged all too often in his sin by those who profess to be fundamentalists, but who are lacking in conviction.

Ahab wanted peace in order to go on with his deadly work, but Elijah desired righteousness. So we would counteously remind our brother that the supreme aim of the Christian is not simply peace, but righteousness, without which there can be no real peace. To seek peace at any price is to act contrary to Scripture. Our Lord said He came not to send peace on the earth, but a sword; meaning that the receiving of Him as Saviour would divide households and communities. But notwithstanding this, He commanded His disciples to bear witness, and entreated sinners to come to Him.

The second question relates to the nature of the surrender. The Fundamentalists are called upon to yield. We ask, what are they to yield? Are they to surrender their belief in the inerrancy of Scripture? The Modernist would desire them to do so, but does Mr. Langton or the Baptist Convention of Ontario and Quebec wish them to do this? To make such a surrender would change them from Fundamentalists into Modernists. It would also bring dishonour upon the Word of God, reducing it to the level of other books. No, they cannot surrender this vital truth. They must retain their Spirit-born conviction concerning this wonderful book.

Again, are they to yield their belief in the expiatory nature of our Lord's atonement? If they do, how much atonement is left for them to believe in? If they believe in the inerrancy of Scripture, then they must accept its teaching that Christ as our substitute bore the punishment of our sins, and that salvation comes alone through His expiation. To believe otherwise means the rejection of God's truth. Surely Fundamentalists cannot be expected to yield this and become unbelievers.

Is it the teaching concerning the bodily resurrection of Christ they are called upon to surrender, that Christ actually rose from the grave in bodily form? To reject this means that they are most miserable beings, for Scripture says that if Christ be not risen then our faith is vain, and we are yet in our sins. This is the condition of the Modernists. But surely it is not desired of the Fundamentalists that they shall deliberately deprive themselves of the joy of real blessed faith in their Lord's resurrection, to assume the misery of such a belief?

Perhaps it is the acceptance of their Lord's authority they are expected to yield, that He is not an authority on such matters as Jonah for instance, or on any matter of which He speaks? But they simply cannot yield on this for although the Modernists are very wise individuals (in their own conceit), yet the Fundamentalists believe that this wisdom is not quite as great as that of their Lord; and they prefer to retain their trust in Him.

It may be some other belief which they would be called upon to surrender in addition to those mentioned, but be it known that they find it impossible to yield any. It is a case of all or none with them. Perhaps they would be expected also to yield their

antagonism to false teaching, to sit still and be good children! But they could not do this as their consciences are not pliable, and they must take the attitude of their Lord in all things.

The third question concerns the persons to whom the Fundamentalists are to surrender. To whom are they to yield? The controversy is with the Modernists, therefore they are called upon to yield to them. Such yielding would be an admission that error was truth, and truth, error. It would be a surrender of truth to error. To state such a thing is to show its impossibility. The Fundamentalist who would do such a thing would be disloyal to his Lord, and a traitor to the cause of truth. The faithful followers of the Saviour can never surrender to the Marshall position with its unbelief and error. They must remain forever opposed to it. Scripture is most severe against all false teaching. Through Paul our Lord pronounces anathema against it: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Through John He warns against giving it fellowship, and speaking through Peter He says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." All through the Word it is condemned unsparingly. False teaching is part of the Devil's lie first promulgated in the garden of Eden. The first Adam fell through it, the second Adam gained the victory over it. Adam yielded: our Lord conquered. And by His help we shall never yield.

In conclusion, one might profitably consider some of the consequences of yielding in such a conflict. It would mean a surrender of principle, not simply a matter of individual belief concerning doctrine. It would result in a loss of conviction. This evidently has already occurred in the Convention when it can applaud unscriptural teaching and exalt the one who is giving it. It would definitely encourage error, and seat it upon the throne. It would result in a loss of spiritual discernment concerning truth, of testimony on its behalf, and would bring darkness in place of light, definitely hindering the work of the Lord.—A. T.

### **"LEAVE US ALONE"**

The presidential address by Rev. W. H. Langton, delivered at James St. Baptist Church, Hamilton, on Wednesday, October 17th, under the title "Our Forward March", forms interesting reading in the light of the circumstances obtaining in the Convention. Briefly, those circumstances are these. Because a certain element in the Convention has been seeking consistently and persistently to lead our people into an official recognition of rationalistic unbelief, a certain other element has steadily resisted their evil encroachments. As reward for their efforts the soundly orthodox group witnessed the expulsion from the Convention of their leader, Dr. T. T. Shields, with the historic church of which for many years he has been pastor. Those who have stood with him have been stigmatized by almost all the opprobrious epithets

of which the carnal mind is capable. To enable them, however, to carry on missionary and educational work, they have formed their Union of Regular Baptist Churches of Ontario and Quebec. During the past year the presidency of the old Convention has been held by a man who once posed as a fundamentalist, and who has defended the fake degree which he wears. During that year also every effort has been bent to the furthering of a campaign to raise a very large sum of money, with which to erect new buildings for McMaster University, in spite of the fact that the Chancellor urged some who are working for that campaign, to forget their creeds and all work together. Throughout this time the Convention officials have done all in their power to further the hold of Professor Marshall and his modernistic theology upon our churches.

With these and other similar circumstances surrounding him, the President of the Baptist Convention of Ontario and Quebec, in his official address, dared to say: "If there are those who cannot work with us, well, may the Lord bless them all the same, only they will surely be sane enough and to say the least of it, Christian enough to leave us alone and to allow us to go on unhindered in the name of the Lord in the prosecution of our Christ-appointed task."

This statement rests on the presumption that the old Convention is going on "in the name of the Lord". The mere attachment of the name of Christ to any movement does not guarantee that it should be "in the name of the Lord". The name of the Lord represents His character. Therefore no movement is "in the name of the Lord" which is not according to the character of the Lord. It has been proved again and again that the Baptist Convention of Ontario and Quebec has endorsed anti-Christian teaching, and therefore its fostering of the McMaster campaign is but a nourishment of that which is against Christ. Such work cannot truly be "in the name of the Lord".

The President also speaks of "our Christ-appointed task". From the context it is quite clear that he considers the work of the Home Mission Board, with its muzzling resolution; the work of the Foreign Mission Board, with such a modernist as Rev. Roy Benson in its employ; the work of the Board of Religious Education, which we understand to be affiliated with the ecclesiastical trash which is usually purveyed under that name; the work of the Western Board, which is in alliance with the college that employs the ultra-modernist, Dr. Harry MacNeill; the work of McMaster University, which is now well down the toboggan slide of modernism,—that he considers, we repeat, the work of all these boards to be throughout a Christ-appointed task. We admit that the work which they ought to be doing is a Christ-appointed task, but that their present ministry is that is beyond the powers of logical conclusion.

By "those who cannot work with us", we presume that the President refers to the group known as the Fundamentalists. We thank him for his blessing upon us. But to agree that it would "be sane enough and to say the least of it, Christian enough to leave us alone and to allow us to go on unhindered", is beyond Scriptural warrant. We have read in the Bible of certain who said, "Leave us alone"! Leave them

alone, when the Word of God is blasphemed? Leave them alone, when the Christ of God is dishonoured? Never, no, never! Jeremiah was told to bear his witness whether men heard or whether they forbore, and his mission to tear down as well as to build up is ours to-day.

We are for peace, but not peace at any price. War is sometimes the truest way to permanent peace. Therefore we shall do all in our power to hinder the progress of any work which has any other basis than the infallible Word of God.—W. Gordon Brown.

## A VIGOROUS PROTEST

The protest appearing below was officially presented to The Baptist Convention of Ontario and Quebec, recently convened in Hamilton, Ontario, by the separate and individual action of 55 churches in connection with the Union of Regular Baptist Churches of Ontario and Quebec. Of these, 37 were formerly associated with the old Convention, while 18 are new causes recently established. In addition, two churches, Calvary, Ottawa, and Fairbank, Toronto, presented individual protests, with the same intent, though differently worded. So far as is known to the writer, no action was taken at the Hamilton Convention regarding these protests, nor has any communication relative thereto been received by any of the churches concerned.

### THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC.

The ..... Regular Baptist Church ..... submits to the Baptist Convention of Ontario and Quebec, as follows:—

1. That it is a Regular Baptist Church entitled to send delegates to the Annual Convention and claims its right to do so.

2. That as such church it has a well-defined and legal interest in all the trust funds held by various boards respecting Education, Missions, Superannuated Ministers' Funds, etc., which have been incorporated either by Dominion or Provincial Legislation to carry out the objects of the Convention.

3. That the Convention has, by its acts and resolutions at its annual meetings, during the years 1925, 1926 and 1927, violated its constitution and made it clear to all the churches that the Convention and the various Boards thereof are dominated by the Board of Governors and Senate of McMaster University, which Board and Senate among other things:—

(a) Have appointed a professor who is an open communionist and was a member of an open communion and open membership Baptist Church, notwithstanding the statute incorporating the University declared that no person shall be eligible for the position of principal, professor, tutor or master in the faculty of Theology who is not a member in good standing in a Regular Baptist Church.

(b) Have endorsed this same professor's theological views which are entirely out of harmony with the principles and articles of faith of Regular Baptist Churches, and particularly so in relation to the important doctrine of the atoning death of our Lord and Saviour Jesus Christ.

(c) Have appointed and endorsed the view of other professors as well as the professor in question who are modernists and who refuse to accept the absolute authority of the Bible, the Word of God, some of whom teach the Theistic Evolutionary Hypotheses of Creation, thus discrediting and denying the Genesis account of Creation.

(d) Have supported and tolerated the teachings and doctrines of Modernism which are destroying the faith of the

rising generation and bringing disaster and ruin upon the spiritual life of the Churches.

(e) That by way of interlocking members the Board of Governors and Senate of the University are in control of the important Boards of the Convention.

4. That the Convention itself, by its act in obtaining by misrepresentation of the facts an Act of the Parliament of Canada giving authority to the Convention to declare, by a three-fifths majority, any church out of harmony with the work and objects of the Convention and then, by a like vote, to exclude the delegates of such church, was guilty of a proceeding which was absolutely at variance with the foundation principles of the Convention and of Regular Baptist Churches and which was secured solely because of the implacable hatred of the University authorities of one man who had the temerity to oppose their plans, denounce their policies and call attention to the heresies that were being taught in the classrooms of the University and who, at the "London Convention" in 1924, secured from the Convention, by a great majority a disapproval of the act of the University in connection with the granting of an honorary degree to Dr. W. H. P. Faunce.

5. That the Resolution at the 1927 Convention, excluding delegates of the Jarvis Street Regular Baptist Church, was proceeded with immediately after the "Out of Harmony" Resolution was passed without any notice having been served on the Church and without any time being given to prepare a defence and without any representative of the Church having the opportunity of being heard except the Pastor, and he only for a limited period, which Pastor the leaders and those in control of the Convention hated with such an implacable hatred that nothing he could say would receive any attention from those who were in control of the Convention and who were determined to exclude the delegates of the strongest and leading Baptist Church in Canada because of their hatred of the man who had stood foursquare for the infallible Word of Truth and who had so often foiled these leaders in their modernistic advances and destructive teachings.

6. That the exclusion of the delegates of the leading and strongest Baptist Church in the Dominion from the Convention was a gross violation of the principles upon which the Convention was founded and a violation of the foundation principles of every Baptist Church, for the following, among other reasons:—

(a) In bringing about the exclusion they had to appeal to the power of the State and obtain State aid by way of an Act of Parliament, which was obtained, as already stated, by misrepresentation of the facts.

(b) That the Church, whose delegates were excluded, was not out of harmony with the true objects of the Convention but had been, down to the date of the 1927 Convention, a regular contributor to funds of the Convention.

(c) That the question before the Convention was not a question of rules and orders, but was purely a religious question and had reference to the very fundamental principles of truth which had always been adhered to by Bible-loving Regular Baptist Churches.

(d) That from this Church and its members had come fully three-quarters of all the trust funds held by the Boards appointed by the Convention.

(e) That the Pastor of Jarvis Street Church, true to his high calling as a minister of the Gospel, called attention on the platform and through the press to the management of the affairs of McMaster University, and properly criticized the teachings of certain professors, particularly Professors Cross, Matthews and Marshall, who instead of establishing the faith of the students had been teaching heresies in the classes of the University, thus corrupting the spiritual life of the students and sending out young men and women who laughed at the faith of their fathers and did not recognize the Bible as God's infallible message to men. In so criticizing the teachings of the Professors, the Pastor of Jarvis Street Church has earned the approval and gratitude of every true Baptist and every true believer in the Bible as the infallible Word of God, but these criticisms aroused the anger of the modernistic leaders, and those prepared to tolerate modernism, who were officially in control of the Convention, and who, with the official whip, were able to secure a substantial majority in the Convention.



(f) We believe that the rank and file of the churches are true to the great fundamentals of the faith, but the delegates to the Convention followed leaders whom they trusted, but who, to serve their own purpose, led the delegates to vote for the exclusion of the delegates of the Jarvis Street Regular Baptist Church, and which exclusion, we know, is now deeply regretted by some, if not by many, of those who attended the Convention, and which will go down into history as the blackest act in the records of the Convention.

7. To show that God has singularly blessed Jarvis Street Regular Baptist Church in its testimony to the truth, it is only necessary to state that since the division of the church in 1921, leaving a membership of 902 in Jarvis Street Regular Baptist Church, this church has received into the church 1,329 members by baptism, 445 by letter, and 348 by experience, a total of 2,122, or an average of 303 per year, and the total membership of the church now stands at 2,241 and the magnificent sum of \$81,071.00 was raised for all purposes during the last Church year; the largest in the history of the Church.

8. That the following statement made by Chancellor Whidden in connection with the removal of the University to Hamilton, viz.: "I hope no one is worrying about the religious side of our university. Forget your creeds and work together to make this campaign a success", is further evidence of the claim that instead of maintaining its standing as a university founded for Regular Baptists, McMaster University is becoming an entirely secular institution and it is the conviction of many who formerly supported the University that unless stopped in its downward course, it will pass entirely out of the hands of the Regular Baptists in whose interests the Honourable William McMaster (a Member of Jarvis Street Regular Baptist Church) made his gift.

9. That this ..... Church hereby enters its protest against the leadership of the Convention which has supported and tolerated the teachings of doctrines directly in opposition to the fundamental principles of Regular Baptist Churches and hereby claims that this Church and the other Churches of a like faith and practice, which have been organized into the Union of Regular Baptist Churches of Ontario and Quebec are the Regular Baptist Churches of Ontario and Quebec, and as such churches are entitled to the various trust funds held by Boards appointed by the Baptist Convention of Ontario and Quebec, and that at the proper time and in the proper way steps will be taken to demand our rights to the trust funds held by the various Boards which have been appointed by the Convention.

10. This ..... Church further claims that it has been absolutely proved that the Board of Governors, Senate and Professors of McMaster University have violated the trusts which were imposed upon the University in the will of the Honourable William McMaster and in the Charter incorporating the University.

Dated this ..... day of October, 1928.

.....  
Pastor.

.....  
Church Clerk.

The protest appearing above was individually presented by the following REGULAR Baptist Churches: Alton; Bayview; Shenstone Memorial, Brantford; Bobcaygeon; Brownsville; Buckingham; Belleville; Burtch; Cannington; Chatham; Dalesville; Essex; Filamboro East; Fingal; Fort William; Fenelon Falls; Guelph; Hughson St., Hamilton; Immanuel, Hamilton; Stanley Ave., Hamilton; Hespeler; Westminster; Wortley Rd., London; Central, London; Lachute; First Markham; Mitchell Square; Emanuel, Verdun; Beneficient, Montreal; Orangeville; Bethel, Orillia; Otterville; West Oro; Rosanna; South End, Owen Sound; Memorial, Stratford; Scotch Line; St. Amedee; Union, St. Thomas; Shedden; Scotland; Trenton; Watford; Ford City; Wheatley; Wingham; Oxford St., Woodstock; Baker Hill; Second Markham; Christie St., Toronto; Mount Pleasant, Toronto; Oakwood, Toronto; Willowdale; Immanuel, Mimico; and Westboro.

## ABOLISH SUNDAY SCHOOLS?

*The Daily Mail and Empire*, Toronto, of October 11th, reported that, at a provincial church gathering in a northern Ontario town, a leading clergyman urged the abolition of Sunday Schools, on the ground that motor cars and other diversions had so cut into Sunday afternoon attendance that we might better give up the fight. Instead of religious school on Sunday the press stated, week night classes for religious education were suggested. It was further reported that another clergyman, in discussing the problem of making church services interesting to youth, advocated allowing children to "escape while we preach". We would not credential these reports, for at a later date, in another Toronto daily, there appeared a statement, by one of the clergymen referred to above, denying that he had made the remarks attributed to him.

Certainly, this is not a day in which to advocate the abolition of Sunday Schools.

We have another way of meeting the difficulty in Jarvis Street. Do not admit yourself beaten by the motor car or any other kind of diversion. Press the motor car into service and insist that the driver bring young and old to the Sunday School. Make the service so spiritually attractive that no one will want to escape while you preach. What should be more attractive to the children and young people than the simple preaching of the Gospel? They crowded around Jesus in the days of His flesh, and they will crowd around you if you lovingly and consistently proclaim His message. Hold your Sunday School an hour and a quarter in advance of the Sunday morning service. Adopt as your slogan: "Every member of the church and congregation a member of the Sunday School, and every member of the Sunday School an attendant at the Sunday morning service". Work that slogan incessantly. You cannot win all to accept it, but you can win many of them. Organize all the spiritually minded individuals you can lay hold of, to help you to that end, by repeated personal visitation of prospective attendants. Above all, saturate the whole movement with prayer. Try that plan, and see what happens. We have tried it in Jarvis Street and last Sunday we had 1,092 in attendance at our Sunday School.—B.

## JARVIS STREET NEWS.

At the Bible School Sunday morning there was an attendance of 1,092—293 of whom were in the Pastor's class. Dr. Pettingill spoke to capacity congregations at both services; there were two conversions at the morning service, while ten responded to the invitation at night. One of the converts as a result of the morning service, when the sermon was based on the sixth chapter of Numbers, was a Jew who joyfully confessed Christ as his Messiah.

### Monday Evening.

A rally of the F.B.Y.P.A. was held in Jarvis Street Church Monday evening, October 22nd, when Dr. Wayman, President of Des Moines University, gave a stirring address to the young people assembled, on the sovereignty of God, the infallibility of the Bible, and the Saviourhood of Jesus Christ. It was a great privilege to have Dr. Wayman with us, and Des Moines University will in future have a still larger place in the hearts and prayers of the Regular Baptist young people of Toronto.

# The Jarvis Street Pulpit

## The Only Way Out

A Sermon by Dr. W. L. Pettingill.

Preached in Jarvis Street Church, Toronto, Sunday Evening, October 14th, 1928.

(Stenographically Reported).

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

"And by him all that believe are justified from all things from which ye could not be justified by the law of Moses.

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

"For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

Acts 13: 38, 39, 46, 47.

This sermon from which I have quoted was preached at Antioch in Pisida; the preacher was the Apostle Paul; the place was the Jewish synagogue in Antioch; the theme was justification by faith apart from the works of the law.

What an inspiration it must have been for Paul and Barnabas to take this glorious message to people who had never heard it! I wonder how anyone hesitates to become a foreign missionary, especially if the opportunity is presented to take the gospel where it has never been preached. I have some missionaries in my congregation to-night. I met some this morning. I thank God for them. I envy them the privilege of going with this gospel where it has never been known. It is a joy to preach it in Toronto, it is a joy to preach it in Jarvis Street Church; but one is conscious all the time that he is saying what has often been said before in this place, and far better than he can possibly say it; one's only reason for preaching in this place is that in the mouths of two or more witnesses every word may be established.

What a glorious gospel is ours! Let us examine this scripture for a moment.

### I.

THIS WONDERFUL SALVATION IS THROUGH A MAN: "Through this man is preached unto you the forgiveness of sins." True, it is from God, and it is through a Saviour Who is divine; but that Saviour was also human. I want you to think to-night of Jesus the Man through Whom salvation comes. He was always God—He became a man. And when he went up to heaven, as we saw Him this morning—you will not misunderstand me?—He never had been there before. The man who took His seat at the right hand of the Majesty on high had never sat there before. Oh, the Christ had been there, but Jesus had never been there.

That sounds just like a "Christian Science" utterance, does it not? Do not mistake me: I am not teaching that Jesus and the Christ are two separate persons. Jesus is Christ, and Christ is Jesus. But Jesus is His human name that He never bore until He became a Man; and when He went up into heaven and took His seat there, He took His seat by divine right it is true; but it was by divine right as a human that He thus took His seat. As a man He had earned the right to sit down at the right hand of God. As God, it was His right from eternity, of course,

but as a man He had earned the right to sit down beside His Father. And His Father said to Him, "Sit on my right hand, until I make thine enemies thy footstool". And to-night I rejoice that there is a Man in the heavens, a Man in the glory, representing me, sitting there in my room and stead as precisely as He hung on the cross of Calvary in my room and stead. He died for me, He lives for me, and He is able to save me to the end, "seeing he ever liveth to make intercession for me."

I have in my possession a New Testament translation by Dr. Gilbert A. Wakefield, an old work by an old theologian, who translates that twenty-fifth verse of the seventh of Hebrews thus: "Therefore he is able to save completely (to the end) all who come unto God by him, seeing he ever liveth to manage their concerns for them." When I first read that I said, "That is paraphrasing; that is not translation." But that was because I did not know my Greek as well as Wakefield knew his, and over in the back of the book he gives good reason for that translation. I am not a linguist, and I cannot vouch for its correctness, but it is good doctrine if not good translation. It is a good thing to have a Manager like that—the Man. The doctrine of the Deity of Christ is very important, but equally important is the doctrine of the humanity of Christ. God, as such, alone, could never have saved us. Man, as such, alone, could never have saved us. There must be in the one the union of God and man that there might be a Daysman betwixt us. So we have a Mediator between God and man, Christ Jesus, and through this Man this wonderful message of salvation is preached.

### II.

THIS MESSAGE PROCLAIMS FORGIVENESS OF SINS: "Through this man is preached unto you the forgiveness of sins." There is a very real difference between human forgiveness and divine forgiveness; there is a very real difference between the way we forgive each other and the way God forgives us. You say, "I know that. I realize that. God is able to do it somehow, and I am not. I try to, but I make a bad mess of it." Someone else says, "Oh yes, I forgive him, but I cannot forget!" Or another, "I forgive him, but let him keep out of my way!" "You go your way, and I will go mine." We will wipe off the slate, but we cannot forget the past. What a time we have trying to forgive anyone! I want to show you

the difference between God's forgiveness toward us, and ours toward one another.

I remember we are exhorted to forgive one another even as God for Christ's sake hath forgiven us. Mark that little phrase, "For Christ's sake". In the case of human forgiveness there is no thought of a penalty for the offence. We say, "Let bygones be bygones. I will forgive you." And we try to do it. But somehow it seems so difficult!

The vast difference between human forgiveness and the forgiveness that God has given us is this: in the first place, in our relation to God there is a real grievance; we are guilty of offending Him. And in the second place, God does not forgive until the penalty, the righteous penalty, for the offence has been exacted. God does not remit a penalty. God forgives sin, but only after the penalty for sin is paid. "The wages of sin" is what? "Is death." "The gift of God" is what? "The gift of God is eternal life through Jesus Christ our Lord", Who paid the penalty, laid down His life, suffered death in our room and stead, and we sing,—

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

And God having exacted the penalty, the just penalty, forgives; and having laid a righteous basis for the forgiveness, the forgiveness is eternal and can never, never, come into question again.

I know that raises a difficulty in some minds. I can hear someone say, "I can see the righteousness of that, but I cannot see any grace in it. I can see the justice of that, but I cannot see any mercy in it." Here is the answer to that: it was by grace that God provided the Ransom by Whom the penalty was paid. God did not owe it to you: it was by His wondrous grace He gave His Son to the death of Calvary. Then someone says, "That increases my difficulty, because it seems to me unfair to exact a penalty from one person which is due from another." That might be true, were it not for the fact that the Lord Jesus Christ Himself, Who paid the penalty, did so voluntarily; because of the great love wherewith He loved us, He willingly laid down His life for us.

Do you not see that the gospel involves a righteous transaction? The gospel of our salvation is not only gracious, but also righteous; and it is not only righteous, but is also gracious; and because it is righteous it must be eternal, it must be everlasting. It is the lack of apprehension of this great doctrine that leads so many of God's people to suppose that the salvation God gives is a temporary thing that may be withdrawn at any moment. They cannot see the truth of the eternal security of the believer because they do not see the truth of the eternal righteousness upon which our salvation is based. "Through this man," Who shed His blood on Calvary, "is preached unto you the forgiveness of sins." This follows naturally.

### III.

THIS WONDERFUL GOSPEL BRINGS TO THE BELIEVER JUSTIFICATION FROM ALL THINGS. "Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things." There is a difference between forgiveness and justification: forgiveness blots out the guilt; forgiveness pardons. But the

believer is far more than a pardoned sinner: the believer is a justified man, and that puts him in the same position as if the sin had never existed at all; as if he had never in all his life failed for a moment to please God; as if all his life, from the beginning of things to the end of things, he had lived as the Lord Jesus has lived. He is "accepted in the Beloved". There is nothing against him, the record is not there. Even the cancelled record is not there; it is blotted out. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."

A man in Pennsylvania committed a crime and ran away before he could be apprehended. The criminal went to California, and took a new name, went into business, made much money—but he was not happy. He was afraid of every policeman he saw. If he received a telegram it made him nervous. He always thought of that record back in Pennsylvania which was against him. After many years he could bear it no longer; he wound up his affairs, and went back home. His home was in the county seat, and the court sessions were on when he arrived. At a lull in the proceedings he rose and addressed the court and asked the privilege of speaking. The judge looked at him and said, "Who are you, and what do you want?" He replied by giving his name; and said: "I have come here to plead guilty of a crime which I committed in this county many years ago." The old lawyers in the court pricked up their ears, for they remembered the case. The judge ordered the clerk to examine the archives. The clerk retired and brought back a folded paper, on the outside of which was this man's name, the name of the crime, and the date. The judge said, "Open the paper and read the indictment." The criminal was asked to stand while the indictment was being read. The clerk opened the paper but was silent. The judge said, "Why do you not read?" He handed it up to the judge and said, "Your honour, there is nothing to read. The paper is blank inside." The judge took the paper, and saw nothing. If anything had ever been written there it must have been written in invisible ink. There was nothing there. He looked at the prisoner and said, "There is nothing against you. You are a free man." That young man—or old man as he now was—walked out with his head up instead of down, and thereafter enjoyed a different life, a life of freedom and comfort, because in the record of the court there was nothing against him.

There is a court on high where records are kept, but the record of the man who has taken refuge under the blood of the Son of God is not there. God has blotted it out, and the believing sinner is justified from all things. There may be some old lawyers about who know things, but the Judge settles all things up there. There is indeed one "old lawyer" who in the presence of God accuses the brethren day and night; but he has not the decision; our fate is not in his hands. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who maketh intercession for us." Do you expect the Father or the Son to lay a charge against us? Never. Then what shall we be afraid of,—death? life? angels? principalities? powers? things present? things to come? height? depth? and other creatures? There is nothing in all creation able to separate us from the love of God, which is in Christ Jesus our Lord. We are justified from all things—glory to God!



## IV.

THIS WONDERFUL GOSPEL ALSO BRINGS EVERLASTING LIFE. "It was necessary that the word of God should first have been spoken to you (Jews), but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles"—I am interested in that, for I was one of those Gentiles—"for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." This salvation of ours includes everlasting life.

Now salvation is not the same thing as religion. You may have religion and be dead—most people who have religion are dead. Getting saved is not a matter of getting religion. Every man has some religion. Man is naturally a religious animal! He has got to have something to worship. If he knows nothing about the true God, he makes one of his own and worships it. And if he lives in a civilized city like Toronto, he calls himself a self-made man, and worships his maker! Nor is salvation a matter of joining something. You may join all the churches in the world and still be lost. Neither is salvation a matter of being good. Salvation is life from the dead, and it comes only through birth like any other life. All life comes from a living seed, and this eternal life comes from the seed of the Word of God "which liveth and abideth for ever." All life comes from birth. You and I were born of the flesh, and if we are saved at all, we have also been born of the Spirit, born again, born from above, begotten of God. This is life.

Mind, this life is everlasting life. It is not life you get at revival meetings, and then get it again the next year! I said to a man who let me get into his buggy to ride with him, "Are you saved?" "Not now," he replied. "What do you mean by 'not now'?" "I used to be saved, but I am not any more." "When did you get saved?" "Last January." "Did you really get saved?" "Yes, I did." "Were you baptized?" "Yes." "Did you join the church?" "Yes." "Did you get salvation?" "Yes." "Did you get eternal life?" "Yes." "Everlasting life?" "Yes." "Let me get that clearly in my mind: you say that last January you got everlasting life; this is June, and it did not last until June?" "It does sound funny when put that way," said he, "does it not?" He had a wrong notion about it. He had turned over a new leaf, and was doing the best he could, and he thought that was salvation. He had joined a church, and thought that was salvation. He had been baptized, and thought that was salvation. You might baptize a dead man a dozen times, but he would still be dead! "The gift of God is eternal life through Jesus Christ our Lord."

## V.

THIS SALVATION IS FOR ALL, JEW AND GENTILE ALIKE. No one is outside the pale. I know that some of you sovereignists would not agree with that. I do not know what you believe about election, predestination, divine sovereignty, but I should like to know what you believe about the free will of man. I believe in election, I believe in divine sovereignty, I believe in foreordination and predestination as much as any Presbyterian does. In that theological sense I wear blue stockings, and they stand water too. But I also believe that "whosoever will may come"; that God is "not willing that any should perish, but that all should come to repentance"; that God would "have all men to be saved, and to come unto the knowledge of the truth"; that Christ "is the propitiation

for our sins: and not for ours only, but also for the sins of the whole world".—No matter who you are, I say to you to-night that this salvation is for you if you will have it. You may have religion, you may even be a member of Jarvis Street Church, and yet not be saved. If that be the case you can get saved to-night. Would not that be fine? The hardest people to get saved are the unsaved members of churches.

A friend of mine, a Pole from Southern Europe, who speaks five or six languages, was distributing tracts from house to house for a gospel meeting down at the seashore. As he was leaving a lady at the door of her house she said, "Do not go to the next house." "But why not?" my friend asked. "Because a Roman Catholic priest lives there." "Oh", said my friend who had himself formerly been a Roman Catholic, "he can be saved too if he will believe." Salvation is for Roman Catholic priests or any other kind of priest, anybody, anywhere.

These Jews did not consider themselves "worthy of everlasting life". What is worthiness of everlasting life? The only worthiness in the world is that of the Lord Jesus Christ, and when you stand beside Him, His worthiness becomes yours. "The gift of God is eternal life through Jesus Christ our Lord."

## VI.

THE LAW OF MOSES IS HELPLESS TO BRING SALVATION. "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." The law of Moses is a system of works—do—do—do. "He that doeth these things shall live by them"; "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"; "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin".

So there is just one way out of our difficulty, and it is by Him Who said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me"; and Who also said, "Him that cometh to me I will in no wise cast out."

Beloved, let me give you this heart-to-heart word: is it not foolish, to say the least of it, to refuse such a boon as this. Here it is for the taking. How foolish for you to go on and on without receiving this gift, without turning in with the offer of mercy!

I have a friend in Philadelphia, Mr. Frederick M. Smith, who is seventy-eight years old. A few weeks ago he appeared before the students of the Philadelphia School of the Bible at my request to tell his wonderful life story. He said, "I was born in eighteen hundred and fifty in a New England village on the seashore. My father was a ship-builder, in a small way as one would speak of it now, but in those days rather an important ship-builder, a man of large means for that period. He was an honest man; he put good material into his ships. He worked on them with his own hands along with the men he employed, and was very proud of his work and of his ships. He often took me down to see the material he was putting into his ships. I would go down when the keel was laid, and he would call my attention to the timber and other material and the workmanship which afterward would be covered up, but which must be right before being covered. Then he would exhort me to live honestly and uprightly before men, always doing an honest piece of work, and so on. There was a church in our town, but we never went to it. There were no doubt Bibles in our town, but I never saw one. We were not permitted to go to church.

"I remember the last ship my father built before I left home. He was exceedingly proud of that ship, and I went down to the wharf very frequently to watch the progress of that ship. The day came when the ship was to be launched and taken to New London where my father's ships were fitted out. It was a gala day in our little town; everybody was there to see my father's ship. Everything seemed to be all ready. My father was happy. The ship was about to go around to New London to be fitted out.

"My father's father, my grandfather, was there. He came to my father and said, 'Son, there is one thing you have left out of the ship which should be put in before she starts out. There is no anchor on the ship.' 'Oh', said my father, 'she does not need one. It is only going around to New London; it is only a few miles.' 'But you know that sometimes there are sudden storms in these waters, and I think you should put in an anchor. She might go on the rocks and be destroyed.' 'I think you are a little nervous about it, father; she will go fine without it.' So the ship went out without the anchor, and, sure enough, before she had gone out of sight a sudden squall came up and drove that ship out onto the rocks. She was utterly wrecked, and never sailed a mile. I can see my father yet walking up and down the house weeping and wringing his hands, saying, 'Why did I not take my father's advice and put an anchor on my ship?'

"That was the great mistake my father made with the ship.

"Another great mistake he made was with me. He sent me off without an anchor. It was the custom for boys to choose a trade, and their fathers made arrangements for them. I went off to New York with the best advice in the world. Everything looked like fair sailing for me when I went to New York, but I had not been there long before I came upon sudden storms, and because I had no anchor I was soon upon the rocks, and found myself in prison on Blackwells Island. I went from prison to prison over this land until I was forty-seven years of age. Finally I landed in Cook County Jail in Chicago. I had been there frequently before.

"While awaiting my trial, one Sunday afternoon we were let out, as we were always at that time of day, that we might have exercise on the balcony in front of our cells. I heard a noise coming up from 'the bull pit', and looking down I saw a group of workers from the Moody Bible Institute. I sneered at them, and when the signal was given for us to return to our cells I was glad of it, that I might get rid of their noise. But presently a young man came and talked to me between the bars of my cell. I told him to go on about his business. I thought he did not look very clever, and I told him to go on. But he handed me a Bible between the bars of the cell, saying, 'This is my mother's Bible, and I am going to leave it with you.' I had never seen a Bible before in my life. 'Take it away', I said. 'No, I am not going to take it away. I will leave it here a week. I want you to find John three, sixteen.' I did not know any such animal as John three, sixteen! I did not know where to look for it. But he left the book and I threw it down in the corner of my cell. I did not intend to look at it at all.

"That afternoon a woman came, dear Mother Clark of Pacific Garden Mission fame. She put her face against the bars of my cell and wept over me and prayed for me. She told me where to find John three, sixteen. Think of it! I had a mother's Bible and a mother's prayers on the same day.

"I was restless all the week with that Bible in my cell,

and was glad when the week-end came when the young man would come again. 'Take that away from here', I said as soon as he came. 'No', he said, 'I wrote my mother about it. That Bible is the most precious thing to me in the world, but my mother said that I was to give it to you.' He left the Bible despite my protests, and one day—one glad day—I found John three, sixteen. I found some other things too, and down I went on my face on the floor of my cell, and was born again.

"The next day my lawyer came. He was a shyster lawyer. 'Well, Smith', he said, 'everything is all fixed. We have the alibi all ready; Bill and Bob and Harry will all be here. The judge understands about it, and you will be released after your hearing on Wednesday morning.' I said to him, 'I do not desire release.' 'What! You do not want to be released? What do you mean?' 'I am going to plead guilty.' 'Whatever has happened to you, Smith?' 'I have been born again; I am a child of God; I am guilty of this charge, and I am going to plead guilty when I am called up for hearing.' 'Why, man, they will send you to Joliet.' 'All right, I shall go to Joliet.' 'But listen, Smith. Do not get nutty. Wait until you get out of here and then take all that stuff you want.' 'No, I will not.'

"They sent Bill and Harry and all the rest to try to dissuade me, but to no avail. When I came up for hearing the judge said, 'How do you plead, guilty or not guilty?' 'Guilty!' 'Guilty! What did you say, Smith? Why, you tie my hands that way. I must send you to Joliet. What has happened to you?' 'Judge, I have been a criminal. I am guilty of this charge. I have become a Christian. I ought to take my punishment, and I am ready to do so.'

Smith was sent to Joliet. The next morning at Joliet when they lined up the newcomers Smith was among them, and he stepped out of line to indicate that he wanted to speak to the keeper. He said, 'Will you please give me the Bible that was sent from Cook County Jail? They took it from me there.' 'Yes', he replied, 'I will give it to you. I suppose you will be wanting a bouquet next!' He gave him the Bible, and for the years of his term Frederick Smith studied the Bible in that prison. One day he was released.

Now let us give credit to Moody Bible Institute: it had a man at the gate when he came out. The man who led him to Christ, who gave him the Bible, had graduated and was gone, but he left word, 'Meet Fred Smith.' They took him up to see Mr. Moody himself, who asked him what he wanted to do. 'Can I be an evangelist, Mr. Moody?' 'I do not think you can, Smith. Why not go into business?' 'Go into business? Mr. Moody, I have not a dollar in the world.' 'Go and get a job, and serve the Lord.' I got a job, but as soon as they heard I was a jailbird I was let out. Then Dr. Torrey said, 'You go to a certain place. Tell the man you are an ex-prisoner, just out of jail, and he will give you something to do.' That was the beginning of business life for Fred Smith. He is the owner of the 'Old Church Furniture Company' of Philadelphia. God has made him a rich man. He hunted until he found the man who had led him to Christ, and found him a poor man preaching the Word of God in a western state, and he has been ministering to him of his substance.

Fred Smith has an Anchor now. Was it not foolish to send out that boat without an anchor? Was it not foolish to send out that boy without an anchor? Is it not foolish for you to try to sail without an anchor? Do accept Him as such to-night.

# The Union Baptist Witness

These two pages (11-12) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Address all communications for these two pages to Rev. W. Gordon Brown, B.A., Orangeville, Ont.

## Has Grande Ligne Gone Over to the Enemy?

Grande Ligne Mission has been doing a good and great work among our French Canadians for many years. At the present time, when Roman Catholicism is putting forth every effort to make North America dominantly Catholic, the importance of a work among those who profess allegiance to that false Church can scarcely be overestimated. What is our grief, then, to find our Grande Ligne Mission showing signs of allegiance to modernism!

Grande Ligne board is not under the direct control of the Baptist Convention of Ontario and Quebec; but a link between the two is formed by the Convention representatives, the one who last year reported to the Convention, being Rev. M. T. McCutcheon, D.D., S.T.M. Those who attended the Convention at Temple Church, Toronto, will not soon forget the way in which he dipped his hands, as it were, in the blood of those who stood for the faith.

Some time after the Convention we remember reading a



Pastor and members leaving St. Paul's Church following the action of the Grande Ligne Mission Board.

letter sent out by the Grand Ligne Mission, professing whole-hearted loyalty to the Word of God, and urging whole-hearted support of its work. But we have come to a day when such professions of loyalty to Scripture often means very little in practice. Grande Ligne Mission has now shown its true sympathies by expelling from their building St. Paul's Bilingual Church. Grande Ligne representatives have maintained, as they visited churches associated with the Fundamentalist movement, that theirs was an attitude of neutrality as far as the present controversy was concerned. Nevertheless we have here another example of how impossible it is to be neutral when the honour of the Word of God is at stake. The Grande Ligne Mission now has come to the place where neutrality for them means allegiance with

Marshallism. Witness the following self-explanatory letters:

St. Paul's Baptist Bilingual Church,  
Montreal, Que.,  
Aug. 3, 1928.

"The Grande Ligne Mission Board.  
c-o Mr. Eug. Therrien.

Dear Brethren:—

"We have applied to the "Union of Regular Baptists of Ontario and Quebec" for help for the support of the ministry in our midst, and we have all reason to believe that our request will be honoured. The transfer will occur, D.V., Oct. 1, 1928.

"We therefore wish to remain in the building that was erected for St. Paul's congregation, and for which we have as a church subscribed \$1,000.00 and our pastor solicited in Ottawa and elsewhere upwards of \$2,000.00, and we wish thereby to retain our fellowship with the "Grande Ligne Association" and pledge our interests, sympathies and missionary contributions to the work of the Grande Ligne Mission, for we owe our existence as a church to the loyalty, interest and support of the G.L.M. Board.

"We trust, D.V., that we, as a church, will be a sort of connecting link between the G.L.M. and Regular Baptist Board.

"We are glad to apprise you of the action and hopes of our church, and when everything is settled we will further communicate.

"Approved by church on above date, none dissenting.  
(Signed) Pastor A. St. James,  
B. Jamieson, (Clerk)."

Montreal, September 14th, 1928.

"The St. Paul's Baptist Bilingual Church,  
c-o Mr. Brodie Jamieson.

Brethren:—

"Your communication of August 3rd, 1928, making application for the free use of our church premises on Ontario Street was given careful consideration by our Directors. In reply we would say that we do not see our way clear to grant your request.

"We therefore beg to notify you that the premises, our Church property, No. 2346 Ontario Street East, Montreal, which you have been occupying as a church free of rent and other charges, has now become necessary for the purposes of this Corporate Body, and we must therefore request that you vacate said premises on or by the first of October next; and if you will kindly advise us, we will have our representatives present to receive the keys of these premises and such furnishings therein which belong to the Grande Ligne Mission at such time prior to said date as will be convenient to both parties.

Yours truly,  
The Grande Ligne Mission,  
(Signed) Eugene A. Therrien, Secretary."

September 19th, 1928.

The St. Paul's Baptist Bilingual Church,  
c-o Mr. Brodie Jamieson.

Brethren:—

"Since mailing our communication to you of September 14th, 1928; we have received, from your pastor, Rev. A. St. James, a copy of the printed notification of a special meeting proposed to be held on Thursday, October 4th next, in the building now occupied by you.

"We do not desire to interfere with these plans you have thus projected and consequently do hereby postpone the time at which we will expect you to surrender the keys to our premises at No. 2346 Ontario Street E., as requested in our notification of the 14th inst., from Monday, October 1st, 1928, to Saturday, October 6th, 1928. With the sole exception of this change of date we will expect you to fulfil the requirements of the said notification, a copy of which we enclose herewith.

Yours sincerely,

The Grande Ligne Mission,  
Per (Signed) Eugene A. Therrien, Secretary."

The accompanying "cut" of the church moving, shows the faithful pastor and loyal members leaving the building which had been theirs for years and going to a rented hall. Words fail us to describe such a dastardly action as that taken by the Grand Ligne Mission. For one thing they have put a company of Christian people out of their church home and on the street. For another they have by their action cast an evil aspersion on the veteran pastor, Rev. A. St. James. Remember that this action has been taken by a mission which professed neutrality! What they have done is a direct insult to those thousands of Christian people who belong to Regular Baptist Churches, and others who have given money to this mission. It is more; indeed, we cannot escape the logical conclusion that this evil is a reflection upon the written Word of God and upon the in-

caruate Son of God. How can Christian people contribute further to this work?

The other "cut" shows the group present at the organization of the Montreal, Ottawa and District Association of Regular Baptists, held at St. Paul's Church. From left, 1st row—The Union's first missionaries to Liberia: (1) Revs. Davy and (2) Lewis, (3) Dea. J. W. Jamieson of St. Paul's, (4) Rev. A. St. James, (5) Rev. A. Turkington, (6) Rev. C. J. Loney, (7) Rev. Mr. Penman, (8) Rev. W. E. Atkinson, secretary of the Union; back of (8) Rev. Mr. Hall of Ottawa; back of Rev. Mr. Hall, Rev. Mr. Milligan of Westboro; in door right side centre, Rev. Jules Danthony, of the Beneficent Church (French), Montreal; to his left, Missionary L. Emard (French), of Brownsburg. The rest are delegates to the councils and association.

In the first nine years of Pastor St. James' ministry he baptized 218 adults from the Church of Rome into the fellowship of our Baptist denomination. He still preaches the same effectual Gospel, and blessing still attends the preached Word.

(A copy of these pictures in half tones, together with another personal one of Rev. A. St. James, and also an account of the unjust way in which this church has been treated by Grande Ligne Mission, may be had from St. Paul's Church, by addressing the clerk, Mr. Brodie Jamieson, 3670 Ontario St. E., Montreal, Que., at one dollar each, the money thereby realized to go for this work. Why not get a copy of these historic pictures?)



Gathering at the organization of the Montreal-Ottawa Association of Regular Baptist Churches.

## AN UNIQUE DEBATE.

An audience of well over two thousand was roused to intense feeling, with rounds of applause, by the debate last Friday night in Massey Hall between Dr. W. B. Riley, President of the Christian Fundamentals Association, and Professor Joseph McCabe, England's leading exponent of evolution. Dr. Riley has often met these rationalists in open debate, and his overwhelming victory last Friday night was but another evidence of the weakness of this false philosophy, which is fastening itself upon the world like some infernal octopus. The Fundamentalist champion was in the fettle, with plenty of subtle humour, keen thrusts and piercing logic, with which to back home the many facts he presented. Although many present had doubtless listened to debates on various subjects, we doubt whether they ever attended one where the attention was more concentrated or the feeling higher. After the popular vote had given a very large majority in favour of Dr. Riley, Professor McCabe walked from the platform in apparent disgust, while Dr. Riley graciously bowed to cheering throngs.

## WATFORD.

The Watford Regular Baptist Church is the only Fundamentalist Baptist Church in the whole county of Lambton. Rev. Jas. Gibson, of London, is pastor. Throughout the summer open-air meetings have been held Saturday nights with an attendance of usually over two hundred. Two members have been added to the church through this work, coming to every service, though their home is eleven miles away.

## AN INTERESTING LETTER FROM HAMILTON.

To the Editor of *The Gospel Witness*,  
Toronto, Ont.

The Octopus of Modernism Continues Its Deadly Work  
Within the Convention of Ontario and Quebec.

Among the thirteen churches excluded without warning or notification much less an opportunity of presenting its case as is afforded under British justice, the Stanley Avenue Regular Baptist Church, for so many years one of the strongest supporters of the convention's activities, particularly the foreign mission work, has been stricken from the membership. This unprecedented procedure is a gross violation of all of the principles which Baptists have ever boasted and stood for. No charge has ever been made or can be made against this church for any violation of Baptist principles or the great eternal verities for which Baptists have ever stood, such as the infallibility of the Bible as the inspired revelation from God, the deity of Christ, the Virgin Birth, the Miracles of the Old and New Testaments, the all-sufficiency of Christ's substitutionary atonement, the physical resurrection, the glorious hope of Christ's return, etc. This church's challenge to the last convention to deal with it as it had done with Jarvis St. was to the intent that the convention should show its hand in endorsing and supporting teachings that were contrary to that for which this church as a regular Baptist church has ever loyally stood. The convention now in session by its action in excluding this church from its fellowship has proven its unqualified endorsement of all that which is contrary to those teachings.

It is not to be wondered at that some of the leaders smarted at my referring to them as pirates aboard the Baptist ship, who had destroyed our charter, stolen our denominational property including Grande Ligne Mission, and killed the denomination's evangelical testimony. Payne, Ingersoll and Voltaire are not to be compared with these so-called religious leaders. The former laid no claim to Christianity and were acknowledged infidels. The latter, while denying the cardinal doctrines of Christianity, dare to call themselves Christians and at the same time exclude from the Baptist ship those who faithfully stood by the faith of their fathers.

Finally we protest against such un-British, unbaptistic, and unchristian tactics as demonstrated by the Baptist convention of Ontario and Quebec and we still challenge it to show its right or authority, legally or otherwise, for taking this action. In the meantime we consider ourselves the custodians of all that belongs to regular Baptists.

(Signed) Clifford J. Loney.

## PRAYER REQUEST.

Pray for Rev. A. St. James, pastor of St. Paul's Regular Baptist Church, Montreal, who is holding a ten-day campaign in Hanover, N.H.

PROGRAMME OF BIBLE CONFERENCE TO BE HELD  
IN DES MOINES UNIVERSITY ASSEMBLY HALL,  
DES MOINES, IOWA, NOVEMBER 13-16, 1928.

Tuesday.

Chapel: Dr. James M. Gray, President, Moody Bible Institute, Chicago, Ill.

2.30—Prayer.

3.30—Dr. James M. Gray.

4.15—Dr. Wm. L. Pettingill, Philadelphia, Pennsylvania.

"The Relation of Education to the Christian Ministry."

7.30—The Inauguration of Dr. H. C. Wayman as President of Des Moines University.

Wednesday.

Chapel: Rev. E. A. Anderson, Eagle Grove, Iowa.

11.00—Dr. O. W. Van Osdel, Grand Rapids, Michigan.

"The New Testament Teaching of Prayer."

2.30—Prayer.

3.00—Dr. Wm. L. Pettingill.

"Our Divinely Appointed Programme."

3.45—Dr. H. C. Wayman.

"The Integrity and Trustworthiness of the Scriptures."

6.00—Young People's Banquet.

7.30—Praise Service.

8.00—Dr. Wm. L. Pettingill.

"The Challenge of the Cross."

Thursday.

Chapel: Rev. H. G. Hamilton, Austin, Minnesota.

11.00—Dr. Wm. L. Pettingill.

"Building a School by Faith."

2.30—Prayer.

3.00—Conference on D. M. U. (Round Table Discussion).

7.30—Praise Service.

8.00—Dr. T. T. Shields.

"The Challenge of Des Moines University."

Friday.

Chapel: Dr. W. B. Riley, Minneapolis, Minnesota.

11.00—Rev. R. T. Ketcham, Elyria, Ohio.

"A New Testament Church."

2.30—Prayer.

3.00—Dr. W. B. Riley.

"New Testament Evangelism."

3.45—Dr. T. T. Shields.

"Salvation by Grace."

7.30—Praise Service.

8.00—Dr. W. B. Riley.

"The Atonement."

## WALSH.

Back in September some ten members withdrew from the Walsh Baptist Church after it had decided to remain with the Baptist Convention of Ontario and Quebec. Since that time services have been held regularly, the Sunday evening one being in the village hall, and the others in homes. Mr. Oscar Boomer, a former McMaster student, is in charge. Special meetings were held September 23rd to October 7th, the first week with Messrs. T. Jeffery and W. McArthur, of the Toronto Baptist Seminary, and the second week with Reverends Loveday, White, Bennett, Bower and Campbell. It is planned to organize a church in the near future.

## MORE BAPTISMS AT WILLOWDALE.

On Sunday, October 14th, Rev. H. Peer immersed three more candidates in the waters of baptism.

## ORDINATION OF PASTOR J. F. HOLLIDAY.

Back on September 7th an ordination council of delegates from seventeen churches met at the call of the Fairbank Regular Baptist Church, and ordained to the Gospel ministry their pastor, John F. Holliday. The candidate's statement of doctrine was bright and clear, and the council was unanimous in its decision to fellowship him. The ordination service itself was a very happy one. Rev. W. F. Roadhouse, who had been the means in God's hand of leading Mr. Holliday to Christ, preached the ordination sermon; while Rev. G. Wardell, of Scarboro Church, offered the ordination prayer; Rev. D. Alexander, of Waverley Rd., welcoming Mr. Holliday into the ministry.

The Fairbank Church has been enjoying a period of blessing, with professions of faith every Sunday. Pastor Holliday has just completed two years' ministry there.



**TORONTO BAPTIST SEMINARY.**

As we prepare material for *The Gospel Witness* on a perfect October day, through the open window there reaches us a hymn of praise from the students of The Toronto Baptist Seminary in an adjoining building. It provokes our pen to write of the work being done by that institution, and to appeal to the members of our Regular Baptist churches—and to individual members of Baptist churches that, as churches, are not “regular”—to send in their gifts for the Seminary.

The 1928-29 semester is now in full progress with a greatly enlarged attendance in day and evening classes.

Two male quartettes have been organized, and are prepared to conduct whole services, or to render musical help in regular or special services. Churches desiring the services of a quartette are invited to communicate with Dean T. I. Stockley, 337 Jarvis St., Toronto, who will be glad to give all requests his personal attention.

With the increased attendance, we have had to enlarge our Faculty, which means increased expenditure, and we appeal to the churches in arranging their fall financial budgets to give the Seminary a large place. During these days of study the Seminary is preparing the future ministers and missionaries of our Regular Baptist work, and is worthy the gifts and prayers of our churches. There are individual Baptists also, who, because of the Modernistic element in the old Convention, have been withholding their gifts from its Boards. We believe you could support no work that would yield larger spiritual returns than that of the Seminary.

Send in your gifts at once to: The Secretary of the Toronto Baptist Seminary, 130 Gerrard St. East, Toronto; or to Dean T. I. Stockley, 337 Jarvis St., Toronto.

**NEXT WEEK'S ISSUE.**

A cable received from Dr. Shields to-day says articles for *The Witness* have been mailed for next week's issue. Next week we shall resume our serial, “The Lost Jewel”, omitted this week through lack of space, together with further news about the Palestinian trip. Dr. Riley was in *The Witness* office when in the city, and we have good news for those intending to go on the tour. Watch next week's issue.

**MOUNT PLEASANT RD., TORONTO.**

One of the gifts of the Holy Spirit to the church of Christ is that of the evangelist. It is usually a good sign when a church seeks the aid of some man of the evangelistic gift, to help with its regular work. The Mount Pleasant Rd. Baptist Church, of which Rev. A. Thomson is pastor, has invited for November 18th following, Rev. Neil McIntyre, “Scotland's Blind Evangelist.” Of him *The Christian Herald* said: “Scotland has furnished the world with some great preachers and their names will live for ever, but those of us who were privileged to hear Neil McIntyre last Sunday, agreed that he is one of the finest preachers that Bonnie Scotland ever produced.” Dr. Roach Straton, of New York City, has also said: “Though blind since the age of seven, Mr. McIntyre completed his secular and theological education and has been engaged in evangelistic work for twenty-three years. For eight years he labored in a mission on the south side of Glasgow, and for twelve years he has been associated with the ‘Albatross’ yacht mission work on the west coast of Scotland. He possesses a fine tenor voice, is an accomplished pianist, and is the author of many hymns, some of which have been published under the title ‘Broadcasting Chimes.’ He has a winning personality that endears him to all his hearers.” Pray for the Lord's blessing upon these meetings.

\* \* \*

**SEMINARY STUDENTS IN THE OPEN AIR.**

Paul told Timothy to make full proof of his ministry. A number of students from the Toronto Baptist Seminary are earnestly endeavoring to do this for themselves by their open-air work. Three men professed conversion at a meeting held on Saturday, October 13th, and immediately attended the Jarvis St. prayer meeting, where they said they were greatly helped by the address of Dr. Pettingill. Open-air meetings are held Mondays, Fridays, Saturdays.

**A BUILDING AT WINGHAM.**

The Regular Baptist Mission in Wingham find that they must vacate their place of meeting at the end of November, as arrangements have stood. They have accordingly decided in faith to purchase their place of meeting by November 1st. We understand that the building will provide a good auditorium and also living quarters for their pastor. They are praying for sufficient funds also for necessary alterations and furnishings. Let us join with them.

**“THE GOSPEL WITNESS.”**

We appreciate more than we can express the generous financial help our friends continue to give *The Gospel Witness*. But in the light of the admission of the President of the Baptist Convention of Ontario and Quebec in his Presidential address last week, that “it is certainly to be feared, that as Christian men and women, and as Christian organizations, we have to a very serious extent lost our grip on God”, we are impelled to appeal to our readers to send still larger gifts that *The Witness*, with its messages of salvation, its testimony from the churches of the new Union of the good hand of God upon them, its news of revival, of souls saved, its stories of God's grip upon men and churches that have taken their stand for Him—we are constrained to appeal to our *Witness* family to make it possible to send the paper not only to every Baptist church on the continent, but into every Baptist home.

We print below two letters received in this week's mail that tell something of the ministry *The Witness* is exercising among ministers. We believe no greater missionary enterprise is before Regular Baptists to-day than the broadcasting of *The Gospel Witness*. Send in your gift at once.

.....Va.,  
October 22nd, 1928

“Dear Dr. Shields:

I have been reading your sermons in *The Gospel Witness*, and they are more inspiring to me than any that I ever read. I am a young Baptist preacher, and need all the help along this line that I can possibly get. I write to ask if you have volumes of sermons that you can send me, and the cost, that I may order at once.

.....”

.....Ireland.

“Dear Sirs:

I am just reading at present “The Adventures of a Modern Young Man” by Dr. T. T. Shields, and I must say that these sermons on the prodigal son are about the best I have read or heard on that great passage of scripture; so much so, in fact, that I desire to have *The Gospel Witness* and a volume of sermons as per your offer. I enclose money order for same hoping it is enough. If not, send *The Witness* on and I will send the balance, for if those eight sermons are a sample it is great stuff in these days of Modernism.

“May God send us more ministers like Dr. Shields.

Yours in anticipation,

.....”

**DES MOINES UNIVERSITY.**

Once more—and more emphatically—we would remind our readers of the need of Des Moines University. That institution is standing four-square for the great fundamentals of the Christian faith, and we ask our Baptist people—and the Lord's own people of all denominations—prayerfully to consider whether some of their tithe money might not well be entrusted to this institution whose one purpose is to send out young men and women equipped educationally to take their place in the world, with their faith in God and His Word unshaken. We believe the Baptist Bible Union received Des Moines University from the Lord, and we ask His people everywhere to join in its maintenance. Send your gifts to: The Secretary-Treasurer, Des Moines University, Des Moines, Iowa.

**Change In Convention Dates**

We call the attention of our readers to the change of dates for the Annual Meeting of the Union of Regular Baptist Churches. The sessions will be held in Stanley Ave. Baptist Church, Hamilton, November 27 to 30, inclusive. Programme in full will be printed next week.



# Coals for the Altar Fire

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

Sunday, October 28th.

*Believing for Salvation*

*Acts xvi:19-40*

The first anxiety of every soul awakened to consider its relation to God concerns its own salvation. Its cry is, "What must I do to be saved?" That cry God has answered. He has said, and the words remain written for ever, "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED." Our faith may be feeble; our appreciation of sin weak; our knowledge of Christ poor. We may be little able to say, that we are humbled as we should be humbled; or that we reverence God as we should reverence Him; or that we value Christ as we should value Him; nevertheless, whosoever with the feeblest faith casts himself on God thus preaching peace through Jesus Christ "HATH everlasting life, and shall not come into judgment, but HATH PASSED from death unto life."—(John v:24). His own worthless name is set aside; it is, as it were, blotted out; and he stands accepted in the name of Another. He is "justified freely"—"has peace with God"—"has received reconciliation."

B. W. Newton.

Monday, October 29th.

*Believing is Receiving*

*John i:1-17*

It is important to understand what believing is—it is *receiving Him*. In every case where the word *believe* is used throughout this Gospel the word *receive* may be substituted without impairing the sense. Here is the starting point for any one who would exercise saving faith; he must *receive* Jesus as Saviour, Christ, Son of God; not simply the witness God gave concerning His son, but the Son of God Himself, as a child receives his father's word, "jump and I will catch you," by leaping into his arms. Such reception of faith, such receiving by believing in the initial act of faith. The penitent, believing sinner simply lets go all other dependence and drops into the Everlasting arms. To as many as thus receive Him, even to them that believe on His name, He gives authority to become sons of God by a new birth of the Spirit. Regeneration is necessary, but with that we have nothing to do. It is God's act—a gift to the believer. We cannot command the new creation any more than control our original birth; but we can believe on His name and so become new born sons. This is one of the primary truths of the whole Word of God: *This Reception of God's Witness concerning His Son, is the one and only condition of Salvation*; all beyond this has to do with Sanctification, Service and Satisfaction in God.

Tuesday, October 30th.

*Believing and Feeling*

*Romans iv:13-25*

How plain it is that faith is not to be confounded with, or measured by, *feeling*. No mistake is more common than to gauge faith by conscious emotion. Faith is confidence in facts and their statement in words. Feeling is a natural *consequence* of faith, but to get our eyes on feelings rather than keep them on the facts, is a fatal mistake; for the more we turn attention from facts to feelings the less feeling we have. Steam is of main importance, not for sounding the whistle but for moving the wheels; and if there is a lack of steam we shall not remedy it by attempting by our own effort to move the piston or blow the whistle, but by more water in the boiler and more fire under it. The remedy for little joy in God and His Salvation is a clearer knowledge and a firmer grasp of facts to turn attention away from our own frames to God's grace—not to ponder over our little joy, but over the great work of Christ which is the reason for joy. Rev. Evan Hopkins quaintly says that Fact, Faith and Feeling are to march in the procession in a regular order—Fact leads, Faith with the eye on Fact, following, and Feeling, with the eye on Faith, bringing up the rear. All goes well as long as this order is observed. But the moment Faith turns his back on Fact and looks at Feeling, the procession wobbles.

Wednesday, October 31st.

*Believing goes by Knowledge*

*Psalms ix:1-20*

In Psalm ix:10 we read, "They that know thy name will put their *trust* in thee." To the question, so often asked,

"How can faith be increased?" it gives the only answer: *by knowing God better*. His name is His nature—His character; and those that *know* God will put their trust in Him—not will feel that they *ought* to, for trust is not born to mere duty. Parents sometimes complain that their children do not trust them, without honestly asking whether they have shown themselves trustworthy. How many promises are made to a child which it is not meant to fulfil, and how many threats that it is not intended to carry out—both mere expedients to induce good behaviour, and no one detects a lie or insincerity so instinctively as a child. The only way for a parent to insure trust is to inspire it, and then it is involuntarily exercised. So, there is but one way to learn to trust God more, and that is to learn to know Him more. We must not look at our faith if we would have it grow; but look at the Object of faith; to know how infinitely worthy He is of trust: is to confide in Him, without even willing it.

Thursday, November 1st.

*Believing Seen in Life*

*Matthew xv:21-39*

The woman of Canaan was a marvellous example of faith. Our Lord went from near the Galilean lake to the borders of the Mediterranean, apparently to bless this woman; for the record of the journey to and fro takes note of nothing else. Yet her repeated appeals for mercy on her afflicted daughter met at first a stubborn silence, then formal refusal, and then apparent reproach, bordering on insult. Not only did the compassionate Jesus first "answer her not a word," and then remind her that His mission was "to the lost sheep of the House of Israel," not to those whom they regarded as accursed and devouring wolves; but He finally met her agonizing prayer, "Lord, help me!" by saying: "It is not meet to take the children's bread and to cast it to *dogs*!" the only time He ever even appeared to insult a humble supplicant. It is true the original is a milder term—"little dogs"—pups, such as were the children's pets and playmates. But we cannot account for this solitary instance of apparent harshness, unless it was to draw out and exhibit her unique faith. She triumphantly turned His argument about, and taking the place He gave her as a little dog, transformed His objection into a reason: "*Truth, Lord: yet the little dogs, under the table, eat of the children's crumbs that fall from their master's table!*" It was the logic and wit of importunity: the only case in which He was ever refuted out of His own mouth; and, of course, He had to give her what she sought. Our faith, in comparison to such as hers, is so small that it takes God's microscope of love to discover it!

Friday, November 2nd.

*Believing Dispels Fear*

*Psalms xci:1-16*

Faith so unites the believer with God as to make him, in his finite measure, a partaker of His nature, a sharer of His attributes, a wielder of His power. When the seer of old laid hold of God's omniscience, he saw through God's eyes, both into the Past and Future. When holy men laid hold of "God's omnipotence, they used His power, and wrought miracles. Our Lord tells us that faith carries the potency of the divine vitality, and makes the undoubting energy that moves masses of matter and withers fig trees: He has in Him the Almighty Spirit, who drives out demons; He has in Him the great Renewer of Disposition, that plucks up the deep rooted growths of evil and malicious temper and makes plants of godliness grow in their place. How little do we know of such faith: The power of faith may be due in part to the fact that it is the foe of all slavish *fear*. It is said of perfect love that it casts out fear which is tormenting or brings punishment (I John iv:18)—the fear that inflicts *torture*, creates unrest and disquietude. This is equally true of perfect faith, which is twin sister to perfect love and this truth may have a far wider bearing than we imagine.

Saturday, November 3rd.

*Believing is the Spirit*

*Hebrews xi:32-40*

In faith is found also the potent remedy for all the evils of: Materialism, Secularism, Rationalism, Ritualism—what-

ever hinders individual or church development. It keeps the soul in the attitude of waiting on, and receiving from, God. It bends the energies of the saved soul upon that higher salvation found in actual likeness to Christ; and hence whatever is unlike Him or hinders assimilation to Him will be detected and detested. No believer can be absorbed in Godliness and at the same time engrossed in worldliness. He will see that some things divide attention, divert attention, and make spiritual duties and delights distasteful; and he will naturally turn from them. Godly people are always conspicuous for faith—for simple faith. They begin by the simple receiving from Him of salvation; then they advance a stage further and learn the secret of reckoning on Him for all He promises and then they find it easy to advance to the point of risking everything for Him, whom they find can be reckoned on to keep His word. His truth is His troth. From first to last, then, faith is the secret. It makes salvation ours by appropriation; it makes sanctification ours by assimilation; it makes service ours by co-operation and identification.

### BAPTIST BIBLE UNION LESSON LEAF

Vol. III. REV. ALEX. THOMSON, Editor. No. 4.

Lesson 47. Fourth Quarter. November 18th, 1928.

#### THE BELIEVER'S EXPECTATION.

Lesson Text: Philippians, chapter 3.

Golden Text: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." (Philippians 3:20.)

#### I. WINNING CHRIST (vs. 1-11.)

1. There is joy in the heart of the apostle as he pens this epistle, and he gives expression to the thought on several occasions; and in this chapter, before warning the Philippians concerning the evil workers, he calls upon them to "rejoice in the Lord" (v. 1). Such rejoicing is independent of outward circumstances, for the apostle could experience it in jail with his feet fast in the stocks. It depends entirely upon a personal relationship and contact with the Lord, and is the privilege of every child of God. 2. The warning which follows concerns false teachers who were "dogs" in their uncleanness, "evil" or "deceitful workers" in the method and character of their teaching and of the "circision" or "flesh cutting" in having lost the significance of circumcision (vs. 2). He then asserts that the true circumcisions are those who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh (v. 3). 3. The false teachers were glorifying man, not God, having confidence in man's attainments instead of trusting in the power of God. This false confidence the apostle condemns, showing at the same time that if anyone had reason for such confidence he had more (v. 4). He was a thorough Israelite conforming to all the rites of the chosen people; "circumcised the eighth day" in strict conformity to the law; "of the stock of Israel"; "of the tribe of Benjamin"; "an Hebrew of the Hebrews", all emphasizing his pure Jewish blood, with Hebrew parentage on both sides and a clear genealogy through one of the tribes to the founder of the nation (v. 5). 4. Concerning the law he was a strict conformist; belonging to one of the strictest sects, that of the Pharisees, he was zealous on its behalf to the extent of persecuting the church, and blameless in obedience to it (v. 6). 5. In this record he had trusted, seeking to work out a righteousness of his own, until on the Damascus road by the light of God he saw his mistake, yielded himself wholly to his Saviour, and ceased to have confidence in his own works. And those things which he had counted gains were now counted loss for Christ (v. 7). And not only those things, but all things were counted loss. He set no value upon any of these things because he had gained something greater, even the excellency of the knowledge of Christ Jesus his Lord (v. 8). Such knowledge was worth more to him than all the paltry things of the flesh, and it would be well if all Christian people were so taken up with Christ as to lose sight of the things of the earth, putting the true value upon all earthly distinctions. 6. But not only did the apostle count all things but loss for Christ, but he had actually suffered the loss of all things for Him. Counting things loss was not a mere theory with Paul but was a very

practical matter. However, we do not find him lamenting his loss. He counts the things lost as but dung or refuse, something of no value, fit only to be thrown away, that he might win or gain Christ, and be found in Him and have righteousness through Him (v. 9). We cannot have Christ and the world at the same time. It is either the one or the other. Our gain is either Christ or the world. Paul exchanged the gains of the world for the gain of Christ, and received God's righteousness in the place of self-righteousness. 7. His further desire was to "know Him", something more than mere acquaintance, a real personal and experiential knowledge. And the "power of his resurrection"—"the power which is in his resurrection", omnipotent power enabling the child of God to live the resurrection life now, and which will later raise the dead. And "The fellowship of his sufferings", or "to share in His sufferings", "being made conformable unto his death" (v. 10), "to die even as he died". Suffering had no terrors for Paul. He esteemed it a high privilege to suffer for Christ's sake. And he ends this section with the expression of the hope that he might attain unto the resurrection from among the dead (v. 11), not that he is uncertain of the issue, but he is expressing his earnestness of purpose that he should share in the blessedness of the first resurrection when the believing dead shall be raised from among the unbelievers at the coming of the Lord.

#### II. PRESSING TOWARD THE MARK (vs. 12-14.)

1. In this section the apostle further gives expression to his great purpose. He had not yet attained or won the race, a different word from that used previously; nor was he already perfect: the course was not yet covered, the victor was not yet crowned. But he followed after that he might apprehend that for which he has been apprehended of Christ (v. 12), that he might lay hold of that for which Christ had laid hold of Him. He had not yet laid hold thereon, but one thing he did, forgetting the things which were behind, he reached forth unto the things before (v. 13). This depicts the attitude of the runner with his body stretched forward eager to win the race, and with the same eagerness the apostle pressed toward the mark for the prize of the high calling of God in Christ (v. 14). The Christian life is here depicted as a race in which not only the apostle but all Christians are competing, and certain things may profitably be kept in mind in relation thereto. First, the necessity of looking in the right direction: a runner cannot win a race if he is looking behind. Look straight forward and keep the world, the flesh, and the devil behind. Again, there is the necessity of keeping up a steady onward pace; there must be no loitering by the way. Also it is well to remember the necessity of removing all weights which might impede progress (Heb. 12:1)—such things as bad habits, as well as sins.

#### III. LOOKING FOR THE SAVIOUR (vs. 15-21.)

1. The apostle here exhorts to a consecrated life, appealing to those who were perfect, to the mature, ripe Christians, to be of the same mind, stating if any differed in this that God would reveal it unto him (v. 16). But they were to persevere in this course (v. 16). He further exhorts them to be imitators of him, and to mark those who walked according to his example. They were carefully to observe them (v. 17). Coupled with this exhortation there is the statement concerning the many who minded earthly things, apparently sensual and selfish, who were the enemies of the cross of Christ (vs. 18, 19). Christians must be very careful to live on the spiritual plane in contrast to the life of the world. Their citizenship is in heaven (v. 20). They are not simply going to heaven, but in Christ they are there now. They are a heavenly people, with a heavenly, holy, expectation—"looking for the Saviour, the Lord Jesus Christ". 2. On a former occasion our Lord came to this earth in humiliation to die for sin, and after accomplishing His work He returned to the right hand of the Father, there to be our Advocate. But He is coming a second time, not in humiliation but in glory. Then the dead in Christ shall arise and the living in Christ shall be caught up, and there shall be a glorious hallelujah meeting in the air (1 Thess 4:13-18). Then the bodies of our humiliation shall be changed, and they shall be fashioned like unto His glorious body by His all-subduing power (v. 21), and we shall be like Him (1 John 3:2), changed in a moment, in the twinkling of an eye, at the last trump (1 Cor. 15:51, 52). The child of God has a glorious hope.