

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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Grande-Ligne Mission Adopts the Persecuting Methods of Rome

The Grande-Ligne Mission of the Province of Quebec, whose headquarters is in Montreal, has recently evicted from its building the Pastor and members of St. Pauls Bilingual Baptist Church, Montreal; and this for the one and only reason that St. Pauls Church and its Pastor refused to acquiesce in McMaster's denial of the authority of the Bible, and the approval of that denial by the Baptist Convention of Ontario and Quebec. The discussion of that eviction, its causes, its implications, and its results, is the purpose of this article.

The Grande-Ligne Mission is an independent Baptist Mission founded by Madame Feller, carrying on educational work in the Feller Institute; Grande-Ligne, and missionary work in various stations throughout the province of Quebec. The work of the Mission is under the direction of a self-perpetuating Board which has never been subject to any Baptist Convention. The French-speaking and bilingual Baptist churches, cared for by the Grande-Ligne Mission Board, constitute the Grande-Ligne Association of Baptists churches. These churches send delegates to the Convention of Ontario and Quebec, and they vote in the affairs of the Convention, as do the delegates from other Baptist churches.

Because the bulk of financial support of Grande-Ligne Mission comes from the territory of Ontario and Quebec, the Grande-Ligne Mission has always asked and received a place with the other missionary and educational interests of the Ontario and Quebec Convention. Such report as the Grande-Ligne Board gives to the Convention, it gives by courtesy; for, as we have said, the Board is self-perpetuating and independent of all outside control. Notwithstanding, because we believed in the Mission itself, and the principles it was established to propagate, we have for many years been an ardent supporter of the Mission. We venture the assertion that Grande-Ligne has nowhere found more generous support than from Jarvis Street Church

and its Pastor. Therefore in what we have to say about this Mission, we are not taking the position of an enemy, but rather we have become the reluctant critic of a life-long friend.

We have had letters of inquiry from New York and Massachusetts and several other parts of the United States respecting the relation of Grande-Ligne Mission to the controversy which has rent the Convention of Ontario and Québec in twain.

Some time before the war we suggested that inasmuch as Grande-Ligne Mission derived its support from the churches of Ontario and Quebec, its Board ought to be elected by the Ontario and Quebec Convention, in the same way as other Boards were elected. The outbreak of the war prevented the further discussion of that principle; and after this controversy opened, and one after another of our denominational interests became affected, we wrote the Secretary, Rev. E. Bosworth, expressing our gratification that our proposal of some years before had not been carried out; and our hope that Grande-Ligne might remain true to the faith.

What are the facts? According to the Year Book of 1927, the Grande-Ligne Board is composed of the following persons: Mr. A. A. Ayer, Rev. M. F. McCutcheon, Prof. C. M. McKergow, Rev. E. Bosworth, Mr. E. A. Therrien, Rev. G. N. Masse, Mr. A. F. Dechaux, Rev. G. R. MacFaul, Mr. Sidney Comber, Dr. A. J. Gordon, Rev. J. R. Webb, Mr. H. G. Foreman, Mr. A. E. White, Mr. L. P. Lortie, Rev. Leonard A. Therrien, and Rev. Chas. Geo. Smith. Rev. M. F. McCutcheon, Pastor of First Baptist Church, Montreal, is President of the Board.

At the Convention held in the Temple Baptist Church, Toronto, October 12th to 18th, 1927, after the notorious amending Bill had been adopted, a resolution was proposed by Dr. Bowley Green in the following terms:

"WHEREAS an organized campaign that creates division and discord and seriously interferes with the

work for which this Convention exists, has been carried on for some time among the churches of the Convention,

"AND WHEREAS such misrepresentations are made in this campaign as tend to destroy the confidence of our people in the Boards regularly appointed by the Convention and in our denominational leaders,

"AND WHEREAS an organization calling itself the Regular Baptist Missionary and Educational Society of Canada has been formed, which carries on work in opposition to or in rivalry with the work of certain Boards of the Convention, and thus diverts the support of our churches from our Convention Boards, while at the same time full status in this Convention is claimed for churches supporting that organization,

"BE IT RESOLVED that, in the opinion of this Convention, such churches as have, by resolution or otherwise, identified themselves with such campaign or support the aforesaid organization, should therefore be considered as being not in harmony and co-operation with the work and objects of this Convention."

It will be observed that special objection is taken to a Missionary and Educational Society which is not subject to the Convention, and is carrying on work "in opposition to or in rivalry with the work of certain Boards of the Convention". One might suppose that it was the purpose of the Convention to limit its membership to such churches as exclusively support the work of the Convention Boards. Strangely enough, this resolution was seconded by Dr. McCutcheon, who is the President of a Board that carries on both educational and missionary work within the Convention territory, and derives its support from the churches which compose the Convention, and yet absolutely refuses to allow the Convention to direct its affairs! On the principle of the third clause of the resolution seconded by Dr. McCutcheon, every church in the Convention that supports the Grande-Ligne Mission ought to be declared as being "not in harmony and co-operation with the work and objects of this Convention".

We now come to quote from Dr. McCutcheon's speech. We have before us the stenographic report (for the information of our readers we may say that we have an absolutely accurate report of the proceedings of the Educational Sessions of the Convention for several years back). Among other things Dr. McCutcheon said:

"I need not refer—it has already been done to-day by previous speakers—to the grievous manner in which the principle of democracy has been flagrantly violated, not only during the sessions of this Convention, but in the previous history of our body."

Dr. McCutcheon complains that those who protested against McMaster's apostasy were violating the principles of Baptist democracy. We always supposed that it was a cardinal principle of Baptist democracy that every member of it was perfectly free to express the conviction of his soul.

In another paragraph Dr. McCutcheon inadvertently defines "our Baptist democracy". We say inadvertently, because we have a suspicion that Dr. McCutcheon did not intend to say quite as much as he said:

"In our Baptist democracy and our united endeavour as a Convention the question of leadership is a strategic one, as it is in every association, whether voluntary or otherwise, of individuals for any purpose whatever. We

have witnessed over an extended period of time a campaign to undermine the confidence of the people of our churches in the leaders elected by this Convention, composed of their representatives, from year to year to the various Boards through which, as a Convention, we function in relation to the various aspects of our common task.

"By that campaign—directed against our leaders, men, many of them, who have enjoyed for decades the fullest measure of confidence and have merited that by their manifest integrity and their faithfulness to that which is truest and highest—by that campaign there has been laid at the heart of our Denomination the canker worm of distrust that has been working all sorts of damage. I do not care where it is, if you undermine confidence the result is fatal. Undermine the confidence of an army in its leaders, and you have palsied its work and shorn it of its effectiveness. Undermine the confidence of a body of Baptists or any other denomination in the integrity and the good will and the character of their leaders, and you have gone far to weaken their work, and bring chaos into their ranks. There has been that with regard to our leaders, regardless of the factors that have been indicated by the previous speaker—age, integrity, length of service, and so forth."

Baptist Democracy then, according to Dr. McCutcheon, is a game of "follow your leader"; and the great crime against Baptist democracy is to question the infallibility of denominational "leaders"! This, it is true, is the new doctrine that has adopted the Baptist name. But how and why have any of us called the so-called "leaders" in question? Apparently it is no offence to undermine public confidence in the Bible as the word of God. We agree with Dr. McCutcheon that "the canker worm of distrust" is a deadly grub—and our whole campaign has been directed against that same canker worm of distrust. But our complaint has been that that distrust has been not of our "leaders" but of the Word of God. Dr. McCutcheon and men of his sort raise no objection to Professor Marshall's campaign to undermine the confidence of all his students in the Bible as God's word; in the efficacy of the Atoning Sacrifice; in the books of the Bible as integral parts of the canon of Scripture; and, worst of all, in the infallible and sovereign authority of Jesus Christ. A man may do all that, and still be adjudged in perfect harmony with the Convention of Ontario and Quebec! But if he stands for the integrity of the Scriptures, the infallibility of Christ, the expiatory value of the precious blood, and refuses to acquiesce in the denial of these verities, he is said to be "not in harmony and cooperation with the work and objects of this Convention"! While the Convention supports Professor L. H. Marshall's infidelity, endorses such blasphemies as those of Professor George Cross and Professor T. R. Glover, we frankly confess that we are "not in harmony".

But once again Dr. McCutcheon in his speech said:

"Now I maintain that in the spirit and method of this campaign there has been a violation of one of our fundamental Baptist principles, that of personal liberty. I am ready to grant, brethren, without any question whatever, that the faith that we call Christianity, that is expressed and exemplified in the spirit and gospel of the Lord Jesus Christ, was once for all delivered to the saints, to be propagated to the ends of the earth, until through it the world was redeemed and brought to the feet of God. But I maintain, brethren, that that is a different thing from claiming that it was once for all delimited and defined by word at the time when that was uttered. What we have witnessed is a group of people taking upon themselves the authority to define

orthodoxy, and then demanding that we shall accept that formulation of it or be anathema.

"I contend that you have in that action a denial of our fundamental Baptist principle of the liberty of the individual. It has not been proved that we are not agreed as a body upon the fundamentals of the faith. And this has pertained largely to things in which that principle of Baptist liberty has its application. It is not only unchristian in the nature of it, but it is unbaptistic as well." (The emphasis in the foregoing paragraph is ours.)

What the "faith once for all delivered to the saints" was, Dr. McCutcheon does not tell us; but he does object to the principle "that it was once for all delimited and defined by word at the time when that was uttered". What else is involved in that statement but a rejection of the finality and infallibility of the Scripture, and the assumption that the words of Scripture may be supplemented through the speech or writings of men of a later time? Everybody who knows Dr. McCutcheon's position knows that he is a rank Modernist, that he does not accept the Bible as the infallible word of God—and he is the President of Grande-Ligne Mission.

But we would call attention to the fact that in the paragraphs just above quoted, he speaks of "personal liberty"—liberty for himself, apparently, but not for Rev. A. St. James, Pastor of St. Pauls Baptist Church, Montreal. That is an entirely different matter!

Once more, Dr. McCutcheon said:

"There has been an utter disregard of the revealed and expressed will of the majority, and time and again when by overwhelming majorities the Convention has made its pronouncement there has been the carrying on of this campaign as if nothing had happened."

And here the high crime and misdemeanour with which we are charged is that we have disregarded the "expressed will of the majority". What if we have? Are votes in individual churches always absolutely unanimous? May there not be cases when great principles are at stake, when loyalty to conviction may require a minority to disregard the will of the majority? Did not every reformer and every martyr whose testimony has blessed the world "disregard the will of the majority"? Is it not at once their glory and their power that they had grace to stand for the truth against the will of the majority?

But for the sake of argument, let us accept Dr. McCutcheon's complaint as having some justification in fact—what then? When the Convention at Ottawa in 1919, by an overwhelming vote, expressed itself as standing for the great verities of the faith, did the then "minority", the Modernist group at McMaster, accept that decision as final? Did they not let loose at once the canker worm of distrust, and seek to spread their poison throughout the Denomination? In 1924 the Convention at London expressed itself unmistakably on a much lesser matter than the retention of a Modernist teacher like Professor Marshall. The question was the granting of a degree to a Modernist leader in another educational institution: he was not imported into the Convention to teach. McMaster recognized him simply as an outstanding Baptist educator. What was the verdict of the Convention? For the first time in the thirty-six years of its history, the Convention refused to pass a vote of confidence in the University; and at eleven

o'clock at night, by a unanimous vote, the Convention passed the following resolution:

"WHEREAS, discussions have arisen from time to time within this Convention regarding the action of the Senate of McMaster University in granting certain honorary degrees, therefore, be it resolved,

"That, without implying any reflection upon the Senate, this Convention relies upon the Senate to exercise care that honorary degrees be not conferred upon religious leaders whose theological views are known to be out of harmony with the cardinal principles of Evangelical Christianity."

The writer of this article had been then, for four years, a Governor of the University, and his term expired that year. Notwithstanding the terrible reputation which McMaster had given him, he was, by that Convention, re-elected to the Board. Surely the vote could not be interpreted as other than an overwhelming endorsement of his protest. What then happened? McMaster University set itself immediately to retrieve her lost fortune, and she deliberately imported Professor Marshall, with his soul-destroying heresies, to reopen the controversy—and she did this in opposition to a vote that was absolutely unanimous so far as the records of the Convention show.

Such majorities as the Convention obtained were obtained by methods that would bring the blushes of shame to Tammany Hall either under Croker or Al Smith. There is nothing in the political annals of the United States or of Canada more worthy of the bottomless pit than the shameless, diabolical, political machinations of McMaster University and its associates in the manipulation of the Convention vote. Even at the Temple Church Convention, unblushingly, they reappointed as a scrutineer, and supported him to the last, a man who, had he been guilty of the same thing in political life, would have been put behind prison bars. If we have failed adequately to express our utter abhorrence of the incomparable perfidy of McMaster University, our readers will excuse us on the ground that we are rather in a hurry, and are unable to command a supply of stronger adjectives just at the moment. Let it be sufficient to say that just as hell itself committed its worst, its deadliest, crime in the person of Judas Iscariot, so we believe that no greater iniquity has been perpetrated on the American continent of recent years than that for which McMaster University has been responsible. Truth, justice, and every moral quality, have been overridden by the determination of a group of men resolved to put an end to the evangelical testimony of the Baptist denomination of Ontario and Quebec. Hundreds of those who voted with them, pastors and others, will yet awake, and like that poor tool of the devil, Judas himself, when it is for ever too late, will want to bring back their silver and acknowledge their sin.

And now what about St. Pauls Church, Montreal? Under the leadership of Rev. Arthur St. James, that church openly opposed McMaster's Modernism. Mr. St. James was called to account before a committee of the Grande-Ligne Board, and at length the St. Pauls Church applied to the Board of the Union of Regular Baptist Churches of Ontario and Quebec for help, for the support of the ministry in that church. Following is a copy of the letter which was sent to the Grande-Ligne Board:

"Montreal, Que.
August 3rd, 1928.

"The Grande-Ligne Mission Board,
c/o Mr. Eug. Therrien,
911 New Birks Bldg., City.

"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 Pauls congregation, and for which we have as a church subscribed \$1,000 and our pastor solicited in Ottawa and elsewhere upwards of \$2,000, 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 the 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.

(Signed)

Pastor A. St. James,
B. Jamieson (clerk)."

To that letter which was to relieve the Grande-Ligne Board from the obligation to give further aid to the St. Pauls Church, Mr. St. James received the following reply:

"911 New Birks Building,
Montreal,

"Rev. A. St. James,
Montreal, Que.

"Dear Mr. St. James:

"After careful consideration of the communication of the St. Pauls Baptist Church, dated August 3rd, 1928, and signed by yourself and the Clerk, Mr. Jamieson, the following decision was reached:

"In accordance with the communication of August 3rd, 1928, delivered personally by Rev. Arthur St. James at the office of the Grande-Ligne Mission, 911 New Birks Building, Montreal, Que., stating that from October 1st, 1928, Mr. St. James' financial support will be derived from the Union of Regular Baptist Churches of Ontario and Quebec, it is unanimously resolved that this Board accept the resignation of the Rev. Arthur St. James as from said date, i.e., October 1st, 1928.

"We would take this opportunity to express our sincere appreciation of the many years of service you have rendered to the cause of French Evangelization, as a Missionary to The Grande-Ligne Mission."

Yours very sincerely,
The Grande-Ligne Mission,
Per Eugene A. Therrien, Secretary."

Still later, as *Gospel Witness* readers have already been informed, the St. Pauls Church was notified that it must vacate its building, title of which was with the Grande-Ligne Mission; and find quarters elsewhere.

And here we publish a photograph of Mr. St. James and his company on moving day.

Now let us look at this "leader", Dr. McCutcheon, this man who leads the Grande-Ligne Board in evicting a Grande-Ligne church. What is his record? According to the Year Book, Dr. M. F. McCutcheon became pastor of the First Baptist Church, Montreal, in 1914. At that time the church had a membership of three hundred and eighty-eight, and the Olivet Church, four hundred and ninety-seven. In the 1925 Year Book the Olivet Church had disappeared from the list, that and the First Church having amalgamated, worshipping in the building of the Olivet Church. In ten years, from 1914 to 1924, the membership of the First Baptist Church had increased from three hundred and ninety-eight to four hundred and thirty, an average of slightly over three members per year. The combined membership of First Church and Olivet Church, in 1924, is shown as eight hundred and twenty-nine. In 1925 the united churches, known

as the First Church, have a total membership of six hundred and ninety-eight, apparently one hundred and forty-one members having gone to other churches, or having been dropped from the roll. The total number of baptisms in the First Church, from the beginning of Dr. McCutcheon's pastorate in 1914, up to 1924, ten years, were one hundred and seventy-eight, a fraction less than eighteen per year; and for the whole period of his incumbency, including the years 1925-27, in which First and Olivet were united, the total number of baptisms was two hundred and two. The proportion of baptisms to the membership with which Dr. McCutcheon started in 1914 was about fifty-two per cent.



Pastor St. James and his People leaving St. Pauls.

In the year 1924 the two churches had a combined membership of eight hundred and thirty-nine; the next year, when the two churches became one, a combined membership of six hundred and ninety-eight; and in the Year Book for 1927, Mr. McCutcheon's church is reported with a membership of five hundred and ninety-four. Thus for the first ten years of Mr. McCutcheon's ministry in Montreal his church grew by thirty-two members; and for the succeeding three years, it declined in its total membership, one hundred and four.

Let us set against this the record of the evicted pastor, Mr. St. James.. He began his pastorate in St. Pauls Church, according to the Year Book of 1910, with a membership of thirty-nine. From then until

1927, he has had one hundred and eighty-five baptisms; the church has grown from thirty-nine to one hundred and thirty-three. Thus the baptisms amount to four hundred and seventy-five per cent. of the original membership with which he started; and the total membership of the church increased three hundred and thirty-three per cent. over the membership with which he started.

Dr. McCutcheon's complaint is that we have undermined confidence in the "leaders". We will not borrow Professor Marshall's vulgar saying, that any man who believed in the historicity of Jonah would in England be regarded as "an uneducated fool", but we do say that anybody who would continue to have confidence in such leadership as Dr. McCutcheon affords, a leadership that makes his church smaller and smaller as the years go by, needs to have his head examined.

The Baptist work in Montreal, taken as a whole, is anything but encouraging. According to the 1927 Year Book, the churches show a total membership, the English-speaking and the two French-speaking churches, of twenty-three hundred and fifty-eight. The total Baptist membership in Montreal churches in 1914 was two thousand and fifteen. There has thus been an increase of Baptist membership in Montreal of three hundred and forty-three in thirteen years, or an average of less than twenty-seven per year, for ten churches; an average increase of less than three members per year per church; and to produce this great result there are not less, we suppose, than ten pastors. These figures prove conclusively that new "leadership" is needed in Montreal—and new leadership is needed in the Grande-Ligne Mission.

We remember a certain parsonage garden in which there was a very tall cherry tree. The parsonage was two and a half stories high, and the tree towered far above the peak of the roof. It produced fine yellow cherries. A few of them grew on the topmost branches, but the most fruitful branches were the branches nearer the ground. The pastor therefore sent for someone to prune the tree, and told him to cut off the branches at the top, so that the tree

would spread, and that the accessible branches might bear more fruit. The pastor went on about his business, and the man came with his saw to prune the tree. He began at the bottom, and cut off every branch as high as he could reach from the step-ladder, leaving only the branches at the top that bore only a few cherries that were accessible to nobody but the squirrels.

Grande-Ligne Mission has been guilty of the same folly: they have cut off one of our most fruitful branches, and left the rest. We have nothing to say about the other Grande-Ligne churches. We hope every pastor is true in his personal ministry; but if he has any sense of justice at all, any trust in God, any confidence in the Bible as the word of God, he ought, even at the risk of his position, to protest against the present course of Grande-Ligne Mission.

It is quite evident that Grande-Ligne Mission is being controlled by a Board which is directed by a man whose heart is full of hatred for all who stand against McMaster's Modernism, who is ready to go to any length to have vengeance upon those who protest against his course. With great sorrow we have to admit that the Grande-Ligne Board has gone over completely into the camp of the enemy; and while a man like Dr. McCutcheon is the President of the Board, we believe no man or woman who believes the Bible to be the word of God should ever give another cent to Grande-Ligne Mission.

In time past Grande-Ligne representatives were wont to tell of the persecution their converts suffered at the hands of the church of Rome. They must never again complain of such persecution, for the converts of Grande-Ligne Mission never received much worse treatment at the hands of Roman Catholics than the Bible-believing Baptists of St. Paul's Bilingual Church, Montreal, and especially its veteran and yet vigorous pastor, Rev. Arthur St. James, have received at the hands of Grande-Ligne Mission. We congratulate St. Paul's Church on having been chosen to suffer affliction for Christ's sake, and the gospel's.

Dr. J. Frank Norris and the United States Political Election

It is not often *The Gospel Witness* comments upon political matters, but the gospel of Jesus Christ is related to human life in all its activities; and a genuine Christian ought to be a better citizen because he is a Christian; just as he ought to be a better husband, or neighbour, or employer, or employee.

The recent Presidential election in the United States was of an unusual character because certain great moral issues were pushed to the fore. One of those issues was prohibition. If one were to listen to the conversation of people one meets on railway trains, in hotels, and in restaurants, it might be supposed that prohibition in the United States was in danger of converting the whole nation into a nation of drunkards! We have heard it repeatedly declared that more liquor was being consumed in the United States under prohibition than under license. Of course, no one of intelligence ever believed such nonsense, because, if that had been true, the brewers and distillers would have worked together for prohibition. The fact that

they were willing to spend millions of dollars to destroy it proves that prohibition does prohibit. Not absolutely, of course. No law, whether it be against theft or murder, or any other crime, absolutely prevents its commission.

But Mr. Al Smith openly thrust the prohibition issue into the Presidential campaign. His doing so had a very vital interest for the people of Ontario; because in his speech of acceptance, Mr. Smith singled out Ontario as the one spot of earth that had solved the liquor problem. Ontario for some years enjoyed a measure of prohibition. The fact that our prohibition law was Provincial, and not Dominion wide, made it all the more difficult of enforcement. But any man accustomed to deal with people in trouble knows that the late much-abused Ontario Temperance Act did much for the sobriety of this province. This Editor gives it as his opinion—and by his contact with many thousands of people in the course of a year, and his knowledge of very many hundreds of homes, he is in

a position to speak with the authority of some acquaintance with the facts—this Editor gives it as his opinion that when Government Control was substituted for the O.T.A., Ontario moved back a quarter of a century in liquor legislation. We should have been exceedingly sorry to see anybody else follow Ontario's foolish and retrograde example.

In the United States it was contended, in some quarters, that prohibition was unpopular with the multitude, and that if ever the nation, as a whole, were given an opportunity to pronounce upon it, it would be abolished. Mr. Al Smith rendered great service to the cause of Temperance throughout the world by affording the entire nation an opportunity to express itself clearly on the prohibition issue. The manager of his campaign, Mr. Rascob, said to be worth one hundred millions of dollars, turned aside from his business in order to deliver the United States from what he described as a "damnable" law. It is earnestly hoped that both Mr. Smith and Mr. Rascob are now wiser, if sadder men.

In addition to the prohibition question, a religious issue was introduced into the Presidential campaign, by virtue of the fact that Mr. Smith is a Roman Catholic. In an address published in this issue we have referred to this matter, but we repeat here, that while we do not believe that a candidate for public office should be discriminated against, in the United States or elsewhere, purely on religious grounds, yet the fact that the Roman Catholic Church is first of all a political institution makes it impossible to keep religion out of politics when a Roman Catholic is under consideration. It is indisputable that the truly loyal Roman Catholic owes his first allegiance to the Roman Pontiff as God's representative on earth, from whose hand all lawful rulers must receive their crowns or commissions. That being so, it was just as unreasonable to ask American citizens to vote to put in the Presidential chair of the United States a man who would receive orders from Rome, as it would have been to ask them to vote for someone who would obey the mandates of Mussolini. In these circumstances, it seems to us, it was impossible that men having the moral and spiritual welfare of the nation at heart, could keep out of politics, even though they were ministers of the gospel. We frankly confess that if such an issue were to emerge in this country, the Editor of this paper would be into it up to the ears.

No one who knows him, then, will be surprised to learn that Dr. J. Frank Norris, of Fort Worth, Texas, accepted the gage of battle, and went into the war. This paper will be read by large numbers of people in England and other countries who are unfamiliar with conditions in the United States. For their benefit therefore we call attention to the fact that the Southern states of the Union have, for many years, been described as "the solid South"; because they always voted solidly for the Democratic ticket. The state of Texas, we understand, has always been a solidly Democratic state. In some states of the South leading politicians put principle before party, and openly opposed the election of Mr. Smith; but in Texas, we understand, there was no Democrat, prominent in the political life of the State, who "bolted" the Democratic ticket.

For three months Dr. Norris threw himself into the Presidential campaign, and it was generally conceded that he, more than any other man, was responsible for Texas' voting for Mr. Hoover. Dr. Norris has many critics and detractors, both in his own state and throughout the country, but we have always had a large place in our heart for Dr. Norris since our first acquaintance with him, because of the standing he has at home. We have known many men who were great men away from home. They had made for themselves a reputation as men who could command the interest of great audiences. They had a few great orations which could be turned out as records from a gramophone for special occasions. But when one saw them at home, in their own workshops, in the churches to which they regularly ministered week by week, it was discovered that they were men of very little influence.

We have seen Dr. Norris' work; his incomparable Sunday School; his great church; the great company of people, many of whom were one time his sworn enemies, and some of whom, had they been able to do it, would have destroyed him, converted under his ministry, and now ready to follow him to the death, or, if need be, we think it would not be an exaggeration to say, are ready to lay down their lives for him. A great work of that sort does not grow up about a bad man. We are aware that such a showing has been made in some instances for a little while, but if the man who is at the heart of it is not really a man of God, inevitably at last it declines. The fact that under Dr. Norris' influence a great state like Texas, an empire in itself, having in it, we suppose, about half a million Baptists, thousands of whom have been taught by denominational leaders to hate Dr. Norris as they never were taught to hate the devil—with all this tide against him, the fact that Dr. Norris could break through the political prejudices, and lead a state like Texas in a great moral and religious issue, to do that which was right, is one of the greatest tributes that could possibly be paid to any public man.

The tragedy which cast its shadow over Dr. Norris' life a couple of years ago has been little understood outside of Texas. But if all the circumstances were known, and if the situation as it really was could thus be properly appraised, it would be seen that Dr. Norris, even in that tragedy, was a victim of the inevitable.

At about the same time at which the Texas affair took place, less than one hundred miles from Toronto, a man in his own home, not for his life primarily but for six hundred dollars, fought with his assailant and took his life. The man who thus defended his home was hailed by the papers of Toronto and of the whole province as a great hero; and under Canadian law he was never even brought to trial; because it was recognized that a man has an inalienable right to defend his own home.

Missionaries in China gave thanks to God in recent years for the protection of British guns, and we read the statement of one American missionary to China in which he said that but for British foresight it was doubtful if any foreigner would have come alive out of China during the troubles of recent years.

Be that as it may, we should like the whole world to understand that in the city where he is most inti-

mately known, and in the state in which he has been most bitterly assailed, Dr. J. Frank Norris commands a pre-eminent position of influence and power. Had we been near enough to be present we should have counted it a great honour to be able to share with the friends of Fort Worth and Texas in the great rejoicing over the victory which was generally conceded to be due to the influence of Dr. Norris more than to any other one man.

But there is something we should like all our readers to understand. Although Dr. Norris delivered one hundred and nineteen political speeches in three months, he turned every single political meeting into an evangelistic meeting at the end, preached the gospel, and called sinners to repentance; and in these meetings great numbers were genuinely converted. Was ever such a campaign conducted by any other man? In spite of all that his detractors may say, we should like our readers clearly to understand that we believe in Dr. Norris as a mighty man of God, and count it an honour to stand at his side.

The following account of a meeting held in the First Baptist Church, Fort Worth, under the auspices of Hoover Democrats, is written by John R. Rice:

A WORTHY TRIBUTE TO DR. NORRIS.

Wednesday night, Nov. 7th, Hoover Democrats had a great victory rally at the First Baptist Church. Rev. Sam Morris of Weatherford presided, and the speakers included Hon. Cato Sells, Dr. Henry Bowden, Judge D. B. Sartin, Julian C. Hyer, Chas. T. Rowland, and Dr. J. Frank Norris.

It was a time for jubilation, and not one tried to conceal his joy.

The most impressive part of the program occurred when Judge Sartin, after a burning, fiery speech, presented Dr. Norris with an engraved wrist watch as a token of appreciation from the Anti-Smith Democratic headquarters of Texas as being the one who "did more than any other man in Texas to carry the State for Hoover." The tribute was made with deep feeling and the thousands of people in the auditorium leaped to their feet with a roar of cheers and hand clapping. Judge Sartin said that it had only to be announced that Dr. Norris would be at a certain place to speak in this campaign and immediately any building secured was overflowed.

The unanimous conclusion of Democratic Anti-Smith leaders that Dr. Norris was the most useful man in this campaign is certainly borne out by the facts. When you remember that Texas has never one time since the Civil War gone Republican, nor even been doubtful, you can see the quality of the victory.

When the popular Governor, Dan Moody, with no serious competition and running for re-election, runs 200,

000 votes behind the Republican nominee for the presidency, Herbert Hoover, you can see that something cataclysmic has happened in Texas. When you remember that not one prominent state official, governor, senator or congressman, came out for Hoover, but all against him, you can see what influence somebody must have had to turn Texas into the Hoover column. It was such a miracle that the most ardent Hoover men could scarcely credit it. Hoover and the Republican headquarters did not expect it. Dan Moody prophesied a Smith victory in Texas of 200,000 majority.

Dr. J. Frank Norris in his paper *The Fundamentalist*, in his radio addresses every week, and in a whirlwind campaign which carried him to practically every centre in Texas, is responsible for that miracle as is no other living man. No man in Texas, save alone the national candidates, could have drawn such crowds. No one had such influence on the crowds who heard them.

Dr. Norris' addresses showed a mastery of the subject and a vigour in denunciation that kept his audience enthralled. He spoke usually two hours, occasionally three, and never failed to deal with every phase of the campaign. He was the terror of hecklers and time-serving politicians. He never ended without a religious appeal. He never spoke without bringing tears, laughter and thunderous applause. No wonder he was feared and no marvel at the results. He gave himself without stint, went without sufficient food and sleep and drove hundreds of miles and spoke two and sometimes three times daily. The tribute of Judge Sartin and the plaudits of the crowd were well deserved.

Telegrams and letters of congratulations are pouring in to Dr. Norris from many states, as well as from all over Texas. Mothers are thanking God for a man like him. I take the opportunity to express personally my deep gratitude to God and His God-given leader in this campaign.

In Dr. Norris' response he praised Judge Sartin and Hon. Cato Sells and others, but laid the fairest wreath on the heads of the mothers of Texas—well deserved words to be sure, but they cannot detract from the praise due him. Let me add that Mrs. Norris paid much of the price in this campaign. Who knows what fears she had when every threat was made against her husband; when people planned to "rotten-egg" him or worse? Who can tell her anxiety when she must call him from needed rest to meet engagements; when she saw him go without food, neglect other duties, and who can tell her loneliness with him away practically every weekday of the three months' campaign? Thank God for good wives of good preachers.

In closing we remember the words of Rev. Sam Morris of Weatherford, who said, in the Hoover rally, "Many people differ with Dr. Norris but no one could ever say he didn't know where Dr. Norris stood on any great issue."

No one could fail to understand where Dr. Norris stands on the liquor question, the domination of pork-barrel politicians, the corruption of Tammany Hall or the threat of Catholic control.

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The Jarvis Street Pulpit

Is Protestantism in England and Elsewhere Dying?

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, November 18th, 1928

(Stenographically Reported).

"The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."
I Peter 1: 25.

Prayer Before the Sermon.

We come into Thy presence this evening, O Lord, with gladness and rejoicing. We thank Thee that the Lord has come, and that ever it was said, "Thou shalt call his name JESUS: for he shall have his people from their sins." We bless Thee for every man and woman in Thy presence this evening who has passed from death unto life, whose sins have been forgiven him, who has been washed in the blood of the Lord Jesus Christ. All unworthy we are of Thy benefits. We have no standing place before Thee when we consider our own works or such righteousness as we have of our own. But we thank Thee that where sin abounds, grace doth much more abound, and it has pleased Thee to forgive us all our iniquities. Thou hast called us from strangerhood and alienation, from poverty, yea, from the far country, to all the felicity and fulness of the Father's house.

We thank Thee for all the joy we have had in the service of the Lord. We come rejoicing in the Lord. We thank Thee that we are Christians, we thank Thee that we are saved. We pray for every man and woman in this house who can say, "I know whom I have believed." We all need Thee. Not one in this house is sufficient unto himself. The temptations of life are too much for us; the hills are too steep; the burdens are too heavy; the enemy is too strong. We need Thy guardian care, we need the continuous presence of the Lord Himself. O grant, we beseech Thee, that some this evening may get a glimpse of life, may see the futility of endeavouring by works of righteousness which men may do to find acceptance with a holy God. We thank Thee for the perfect work of our glorious Redeemer; we thank Thee for the salvation that awaits the reception of faith; and we pray that Thou wilt be pleased to include this congregation this evening in the ministration of Thy grace; grant that no one may leave this building without being touched by Thy Spirit, without hearing the voice of God.

Command Thy blessing upon the whole household of faith by whatsoever name its members may be called. O that every man and woman who knows Jesus Christ as Saviour may be a genuine witness to the truth of the gospel the world around. Visit Thy people; visit us, O Lord, with showers of blessing. Send to Thy churches throughout the world a great revival; turn the people back again to God; and do Thou keep by Thy grace those who are numbered among the blessed people who know the joyful sound. Save us from departing from the faith, help us to walk humbly before Thee, ever grateful that it has pleased Thee to reveal unto babes the things that are hidden from the wise and prudent. Bless our meditation this evening, brood over this congregation, let the whisper of the Spirit be heard in every heart that the name of our Lord Jesus may be glorified. We ask it in Jesus Christ's name. Amen.

"The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." The main business of every Christian church, and of every true believer in the Lord Jesus, is to bear witness to Jesus Christ. Primarily, our task is not the salvation of souls: that is the work of the Spirit of God. Our business is to be witnesses to Jesus Christ. "Ye shall

receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." That is the divine purpose in the life of every true Christian, that in every relationship of life, everywhere and at all times, we may bear a clear testimony to the power of Jesus Christ to save. The results are with Him. It is for Him to quicken into new life souls that are dead in trespasses and sin; it is for Him to effect a new creation. Our duty is solely to witness for Christ.

There is a possibility sometimes of our confining our interest to matters that are local and personal. It is a very praiseworthy thing for a wife to desire the salvation of her husband if he is not saved, or for the husband earnestly to pray for the conversion of his wife if she is not a Christian; or for parents to be interested in their children's salvation. That, of course, is of supreme importance to us, that those about us should hear our witness. But it is quite possible to be very selfish even in a religious sense, and to be concerned about the things that are especially related to our own comfort, albeit our religious comfort if you like, and of our own immediate welfare. When Mark Twain was crossing the sea on one occasion he said he heard a great many good people praying for favourable winds, that they might have a tranquil voyage, and that their ship might be speeded on its way without let or hindrance. He said it struck him that they were the most selfish people in the world, because a moment's reflection would have taught them that the majority of people at that time of the year were travelling in the opposite direction, and if God gave them favourable winds others would have to face winds that were contrary.

There are people who are very selfish in their prayers. We are all selfish unless God teaches us by His Spirit what to pray for. Even in our religious life we may be concerned in the interests of a particular church, or a particular denomination, concerned about the religious welfare of our own country to the exclusion of the interests of those who live in the regions beyond. It would do the believer good sometimes to take a wider survey, and to think of other things than those which are immediately under his own observation, and which directly relate themselves to his personal and particular interest.

It is possible to give too much attention to the weather: "The sluggard will not plow by reason of the cold." On the other hand, it is possible to be careless of things which seem to be not especially related to our affairs. And even the much discussed weather is an important element, say, in the cultivation of the ground; nor can it be ignored by those who go down to the sea in ships and do business in great waters.

Sometimes it is necessary for those who would work the works of God to think a little of the weather. Sometimes it is necessary to take into account not only the immediate task, but the atmospheric conditions which react upon the work done. I desire therefore to talk to you for a little while this evening about the weather, the weather theologically if you like—if you are not afraid of that great word. Ecclesiastically considered, what conditions now obtain? The subject announced for this evening is a question: "Is Protestantism in England and Elsewhere Dying?" That is a very important question. Somebody may say to me, "I would rather hear you preach an evangelistic sermon than discuss that." I shall preach an evangelistic sermon before I finish. I think I always do. But there are matters which are vitally related to the spiritual interests of the churches of Christ throughout the world, which we ought to consider.

What is Protestantism? What do we mean by it? The term was applied originally to Luther and those who were associated with him in his protest against the dogmas and practices of Rome, and later it was applied to all Western Christians who were not Roman Catholics. So we have all been accustomed to think of Western Christians, so-called, as divided into two classes, Protestants and Roman Catholics. What are the vital principles of Protestantism? What is involved in it?

The original Protestants, *protestants*, stood first of all for the supreme authority of the Bible. This was their cardinal doctrine; out of that growing the doctrine which had long been forgotten, but which under Luther's preaching came again into prominence, the doctrine that salvation is by grace; justification by faith with all the implications of that position; and third, growing out of that also came the doctrine of personal, individual, responsibility, the responsibility of the individual to God; and as the logical outgrowth of that, the freedom of the individual, the right of every man to worship God according to the direction and dictates of his own conscience.

Somebody will ask why at this late day we should even discuss Roman Catholicism, or even indirectly allude to it. I read an article in a Toronto paper condemning the alleged intolerance, religious intolerance of the people who live in the Republic to the south of us because they made that question an issue in the recent election. I would fight, personally, for the liberty of a Unitarian just as much as I would for the freedom of a Baptist, because I believe all men ought to be free. If a man wants to be a Roman Catholic he has a perfect right to be such. His responsibility in that matter is to God, not to me; and I have no right to interfere with his religious beliefs save as I may witness to the truth, and let God bring it to his heart. Certainly I have no right to impose upon him any disabilities because of his beliefs so far as Roman Catholicism is a religion. But Roman Catholicism is first of all a political system, and every truly devout Roman Catholic owes his first allegiance to the Church of Rome, and it is a doctrine of the church, which has never been abandoned, that every earthly prince receives his crown from God's representative, and that every man who sits upon a throne and rules over a country without the permission and authority of the Pope is an usurper. The Roman Catholic Church still claims supreme temporal power; and because that is true—and I intend no offence to my Roman Catholic friends—because that is true, the truly devout Roman Catholic cannot be a loyal citizen

of any country because his first allegiance is to a foreign prince.

Had I been an American I would have voted against Mr. Smith for that reason, for exactly the same reason as I would have voted against Mussolini if he had been nominated for the Presidency of the United States. American citizens were perfectly right in insisting that they have a man at the head of their nation who would put their nation first, and who would not be subject to the control or dictates of an alien power. We ought always to try in our thinking clearly to differentiate between the political and religious aspects of Roman Catholicism. As a Christian it is my privilege to speak to my Roman Catholic friend, endeavouring to convert him to Christ, to show him that I am right and he is wrong. But I have no right to discriminate against him solely on the ground of his religion. But if I believe he is subject to a political power that is going to influence him; a power that is independent of the government under which he lives, then I say to him, "Until you break with yonder foreign power I am going to work against your getting any position in my country."

I believe we should be subject to the powers that be, and honour the government under which we live. There are some papers in Toronto—there is one particularly that one might almost suppose was owned by the Roman Catholic Church. It continually pleads the cause of Roman Catholicism, and condemns every man who dares to lift his voice in protest. Here in Toronto, in certain journalistic quarters at least, Protestantism is not only dead, but it is dead and buried; there is no Protestantism left. I need not mention the paper: it is not *The Evening Telegram*—and it is not a morning paper.

What is Protestantism? Belief in the supreme authority of the Bible as the word of God. Luther would never have set his doctrine—or the biblical doctrine—of justification by faith, against the indulgences of Rome and all its iniquitous practices, if he had not believed that the authority of the Bible was superior to the authority of the church. It was because he put the Word of God first that Luther became a Protestant. That is one of the distinguishing marks of Protestantism. If we have an authoritative Bible, if we have a spiritual standard in this Book, then we may surely protest against those things which are out of harmony with that which God has revealed. But, of course, if we have no authoritative Bible then there is no ground of protest. Your opinion is as good as mine: mine is as good as some other man's—and neither of them is worth anything at all. We do not know. But having an authoritative Bible, we have a standard by which our religious beliefs are regulated, and by the authority of that standard we protest against that which involves a repudiation of the principles therein set forth.

On that ground, I fear Protestantism is everywhere more or less declining, for the authority of the Bible, in many quarters, is a thing of the past. It is a very useful book to which a preacher may turn to find a text! He may very piously on Sundays open it to find the text that pleases him, while he repudiates that which does not meet with his views. But that is not Protestantism whether it be Baptist, or Methodist, or United Church, or what it is.

I met with Professor Curr, formerly Professor of Hebrew in McMaster University. I had a delightful visit with him a few weeks ago in All Nations College,

Beulah Hill, London. I do not think he would object to my quoting him. He said, in effect, when discussing some of these things, "The only substitute for an infallible Bible is an infallible church, and you must have one or the other, for people will have authority." The very best friends of the Roman Catholic Church to-day are the Modernists. Those who destroy faith in the infallibility of the Bible leave men utterly without a guide or leader, and they turn to the church that offers them an authoritative message.

That is, in some measure, the explanation of the rapid increase of Anglo-Catholicism in England; and Anglo-Catholicism is only another name for Roman Catholicism. It is Romanism within the English Church. They turn aside from an infallible Bible, and would set up instead the dogmas of Rome. I am speaking of the church officially. I shall have a word to say presently about the rank and file. God always, or almost invariably at least, finds His reformers among the people, and seldom in the official class.

I was in London the other day when I read an account of a great meeting in St. Martins-in-the-Fields when the Bishop of London assembled what is called the Synod of the Diocese. The London papers said it was something new, that there had not been such a meeting in London since the Reformation. Editorially they said the meeting was illegal, contrary to the laws of the land, and yet in spite of that the Bishop of London assembled his priests, his clergy. One great man—there was one out of the fourteen hundred. I began to feel that I was not so badly off myself—there was one man who drew from his pocket a paper and solemnly read his protest at the opening of the meeting. He informed his Bishop that he was ready to yield obedience according to his vows, but that the calling of the meeting was illegal, and that he desired to utter his protest. Because of its illegality, he said, he could have nothing to do with it, and must beg leave to withdraw; and when he had read his protest he walked out of the building. Out of fourteen hundred assembled there was just one man to stand up and protest against the Bishop's action. Others did by their ballot vote, but not openly. Yet in direct opposition to Parliament, the Bishop authorized things provided in the Revised Prayer Book, and among other things, the Reservation of the Sacrament. Notwithstanding Parliament had twice rejected the book, twice protested against these practices, the second time with a larger majority than the first, yet in defiance of law the Bishop of London insisted upon issuing instructions to his clergy that the provisions of the Prayer Book were permissible and might be carried out. I do not blame him for standing by his convictions, but as practically all the London papers said, "You cannot have the privileges of the Establishment without its responsibilities, and if the church is to profit by the fact that it is the Established Church of the land, then it must obey the law; but if it will not obey the law, there is nothing before it but disestablishment."

Baptist churches are not very much better. All too generally in England the Bible is no longer regarded as the infallible word of God, and in that sense many of the people called Baptists have ceased to be Protestants. How is it here? How is it in Canada? Let me tell you—I say it openly—the Baptists of Ontario and Quebec ought no longer to be reckoned as part of the Protestant host. Multitudes of them believe the Bible as thoroughly as they ever did, and some day

they will wake up; but by a strange conspiracy they have established in the Baptist denomination one of the rankest Modernists that England has produced. A man told me that he heard Professor Marshall preach on, "The Twelve Gates into the City", and that one of the gates was the Unitarian gate—openly, blatantly, proclaimed that one of the twelve gates through which people were to get to heaven was Unitarianism. Unitarianism denies the Deity and the Saviourhood of Jesus Christ, and that which denies the Saviourhood of Christ opens no door for bankrupt sinners to enter heaven. Some day the Baptists of Canada are going to find out what they welcomed to their bosoms when they received and endorsed Professor L. H. Marshall. Men told me in England—where Modernist preachers among the Baptists are by no means scarce—that Professor Marshall was looked upon as one of the most advanced and pronounced Modernists. Whatever our people were thinking of to import him to Canada, I do not know. However, they have made their choice, and we have separated ourselves from them. God give them wisdom to see the error of their course, and come back in repentance to Him, separating themselves from the damnable heresies that come from that man's lips.

We shall stand for an authoritative Bible, justification by faith, salvation through faith alone, the appropriation of the righteousness of Christ, salvation an act of God, something God does for us, not something we do for God, salvation through the precious blood. Did not Professor Marshall repudiate Luther, Luther on the atonement, openly and blatantly? Did he not say he would have none of it? He cuts at the very root of the cardinal doctrine of Evangelical Christianity, sometimes called Protestantism. It is scarce in some parts of England.

Individual responsibility? That is logically a corollary of justification by faith, that every man is responsible to God. Individualism versus collectivism. Roman Catholicism teaches no such doctrine as individualism. That is peculiarly a Protestant tenet, that you and I must each give an account of himself to God; and that we cannot be excused by any priest's indulgences, by any sort of absolution pronounced by a man. It means that every one of us must give an account of himself to God.

These big ecclesiastical machines that undertake to do men's thinking for them are not Protestant. They are not of the Protestant genius at all. The folks that are called in Canada, "Regular Baptists," are supposed to be men who have surrendered their own wills, who do not do their own thinking, and who have fallen under the mesmeric influence of some strange man called Shields, and they are all "Shieldites"! Thus the enemy tries to heap insults upon the head of every man and woman who does his own thinking. Let me tell you that I have yet to ask one man or one woman in Canada, or anywhere else, to stand by my side. I have given my testimony, and if it be—and bless God it is so—that a very large number of people have said, "We believe with you. We believe the same things you believe, and we will join heart and hand and will push forward the work of the Lord", then let us praise God. But every one of them has said it because he is a thinking man, because he does his own thinking, and has reached his own conclusions, because he is an

individualist, because he refuses to be beaten into submission by any kind of ecclesiastical machine. Protestantism ought to protest against that collectivism which manifests itself in ecclesiasticism which claims the right to direct men's consciences and tell them what they ought to do.

I have often said it to you Jarvis Street people, and I say it again: I do not want you to believe anything because I say it. I want you to believe what you believe because you find it in the Book. That is your only safe ground. Let us do our own thinking, reach our own conclusions, and answer to God as individuals. Surely on that basis we can respect one another, even though we differ from one another, but not like sheep allow ourselves to be driven in flocks. Freedom to worship God is a glorious thing. Our Anglican friends are having a hard time of it in England. What can a man do when his Bishop is against him? What can a man do when under orders? I spoke to a Fundamentalist Fellowship in Liverpool. It was a large gathering of ministers; and most of them were Anglican clergymen, evangelicals who would not bow the knee to Baal.

Baptists used to boast of their freedom; Baptists used to boast that, though they had often been persecuted, they had never been persecutors. I said in Des Moines last week, and I think I can say the same thing here, that there is not a greater organization of persecutors on the American continent to-day than the Northern Baptist Convention. It is under the control of men who are without conscience or scruples, who stop at nothing to gain their end. The people called Baptists in the United States, officially, have become the worst persecutors in America.

The same is true of the Baptists of Ontario and Quebec. Did you see that picture of our friend, Brother St. James, being driven out of his church? Jarvis Street Church has always been a friend of Grande-Ligne Mission. Before ever I became pastor of this church it was the one mission that was nearest to my heart. I have always done all I possibly could to support it. What is it now? Mr. St. James is a man of sixty-five or sixty-seven years of age, all on fire for the Lord—I have been in his church. I know what it is like. It is at white heat for God. I have met the young people there. There is not a more spiritual church in Montreal, not one. They are having conversions and baptisms continually, and are out on the street corners preaching the Word. But what have you? The Grande-Ligne Mission is under the Presidency of Dr. McCutcheon, who was once pastor of the First Church, Montreal. The First Church was amalgamated with Olivet Church, and through all the years has been getting smaller and smaller. I make no apology for saying that that gentleman has mistaken his calling: he ought to have been an undertaker. I defy anybody to show me anything in his record to show that he is God's man, preaching the gospel, and bringing souls to Christ. Yet under his leadership Grande-Ligne Mission took the very building from these brethren, and told them to get out on the street, or where they would. They went, taking cheerfully, gladly, the spoiling of their goods, to go and preach the gospel. Grande Ligne Mission—and if there is a reporter here, you may say it so that it can be published in Quebec—the mouth of Grande-Ligne Mission

is for ever closed for protesting against the persecutions of Rome, for Grande-Ligne Mission has borrowed the very instruments of Rome to persecute those who have done nothing but stand by the Bible. That is the one offence of that great man in Montreal, that he still believes the Bible to be the word of God.

I am going to have something to say about Grande-Ligne Mission. Now that I am home I have a great deal to overtake. We must part company with these things, and I intend to advise our thousands of readers from this day never to give another dollar to the Mission that has abandoned its Protestant position, and lost its testimony for the gospel of Jesus Christ.

Ah, we need not despair. Salvation is coming through the—we Baptists usually do not speak of laity and clergy, for we are all clergymen, we are all priests unto God—but God's instruments will be found among those who are sometimes called the laymen. It has always been so. God has had to step aside from the priests to find men and women who believe in Him. And I believe in England to-day there is a strong undercurrent that will manifest itself. I believe that notwithstanding all the machinations of Modernism, dear old England is still Protestant at heart. When the House of Commons went dead against the Bishops, the second time with a larger majority than the first, and refused to approve that which the ecclesiastics had asked, it expressed the conscience of Protestant England. I read the leading papers when in England to see what they had to say editorially on the subject, and I could not find a single paper in London that had a word to say for the Bishops; they were for the people. Day after day I read those English editorials, championing the cause of Evangelical Christianity.

I believe the vote in the United States, while it is a political matter, was not without significance; and if the Lord should tarry I believe we are going to have a revival. The fruit of Modernism is becoming apparent, and when the ecclesiastics have done, when the pulpit has finished its utterances of infidelity, the pew is going to answer back and say, "We will have no more of it." The churches are going to ring again with the old gospel of the grace of God. I believe, unless the Lord should come first, that we shall have a great revival. There are signs of it. I was talking with Dr. Riley only Friday night and he said, "So far as the United States is concerned we are one hundred times better off than we were three years ago." The people—oh, the people—are waking up!

I will tell you how they are going to wake up in Ontario and Quebec. They are not going to be able to send some of the missionaries back to the field. They will be compelled to keep them home through lack of money. You can manipulate the Convention, you can manipulate the voting at a Convention session, but you cannot always cudgel the consciences of the people.

I do not believe that Protestantism is dead. The night has been dark, but I believe the morning is coming; and the ecclesiastics, before very long, will be running, if not for their lives, at least for their reputations. And God will bring back His own. Oh, let us be true to His Word. Let us hold fast these eternal verities. It is the only thing that works. Modernism is the greatest thing in the world to empty churches and to produce bankrupt treasuries. I told you last

Monday night that while many churches were sparsely attended, the biggest congregation in London is ministered to by a man who preaches the old gospel with delightful simplicity—but just the gospel. To this larger company I should like to repeat what I said Monday night: I would not give much for the man who cannot in five minutes let everybody know where he stands. I heard Dr. Dinsdale T. Young preach to a congregation of more than three thousand, and in a delightfully familiar way he proclaimed the doctrine of divine grace. In the midst of his sermon he took his big Bible, and, holding it with both hands he said, "My friends, I avail myself gladly of every opportunity to confess my unwavering confidence in the complete and full inspiration of this Book as the infallible word of God." There is no doubt where Dr. Young stands. Give any man who knows Christ and His Word, one minute, and he can dispel doubt from every reasonable mind as to where he stands.

Very humbly I should like to say the same thing myself: I welcome every opportunity to declare that to me the Bible, from Genesis to Revelation, is the word of God. Let us cheer up, let us be glad and rejoice in the Lord. Let us pray for a revival, let us work for it, let us believe for it.

Mr. Brownlee told you of what we saw in Des Moines University Friday night. I have been in great meetings, but have never been in a greater meeting in my life. I have heard Dr. Riley many times, but never when he seemed to be more under the absolute mastery of the Holy Ghost than that night. And when our new President gave an invitation in the university chapel, filled mainly with students, when he gave an invitation to every young man and woman there to give himself or herself without reserve, in complete abandonment to Jesus Christ for service anywhere, we sang a hymn through and nobody moved, and then one young lady walked down the aisle, and presently other students began to come. They kept coming until more than one hundred had walked to the front of that chapel. Then the President said—think of it in a university chapel—"Let us get down on our knees before God." First he invited the Faculty, then he said, "We will pray," and one after another, man after man prayed, students and professors, seeking the blessing of the Lord. I always loved Dr. Riley, but I never loved him so much as Friday night. His great father-heart overflowed. His face was wet with tears of joy as he saw that great company of university students dedicate themselves to God.

It was a great night, but I believe we are going to see that all over this continent yet. I believe that of those who have gone astray, many will come back again. I am going to utter a prophecy: some of those who do not like the Pastor of Jarvis Street, and who have said a good many things that were not exactly complimentary, will come back again. There are several men I have in mind, and for whom I pray, whom I am going to introduce to you some day from this pulpit. They are going to tell you that they rejoice in the mercy of God that bore with them, and brought them back into His paths. I want you to pray for the conversion of Professor Marshall. Would it not be glorious to have him come here some day and preach the gospel—as I know he could preach it if God would only touch

his heart? Remember what Professor Kanamori said from this platform. He acknowledged full responsibility for having introduced to Japan the blighting curse of Modernism, but he came right back to the Saviour's feet, not through the reading of great books, but through the instrumentality of two Christian women who never gave him up. For twenty years they prayed daily to God that He would break his heart and bring him back again. Nothing but the Holy Ghost will save us from this curse of Modernism. We do well to defend the faith, to contend for the faith; we do well to reinforce our young people with every kind of teaching that will confirm them in their faith in the gospel; but after all is said and done, only the Spirit of God can break men's hearts and save them, and only the Spirit of God can reclaim the backslider. Oh, that God would send us such a revival to the Methodists and Presbyterians, the United Church and the Anglicans, and the Baptists—Regular and irregular, all sorts of Baptists! What a glorious thing it would be!

I have done when I have spoken to any man or woman here who is unsaved. Are you a Christian, my friend? I mean, have you had a personal experience of God's forgiving grace? Have you heard Him speak to you through His Word saying, "Thy sins which were many are all forgiven thee. Go, sin no more"? Can you say that you have been born again, that the word of God is in you? If you can, have you said it? If you have not said it, will you say it? Among those who came up this morning there was one young lady who said, "I received Christ some time ago, but I have never acknowledged Him publicly as Saviour, and I wanted to do so this morning." Oh, let us be out and out on His side. There are fathers and mothers here who ought to be openly on the side of Christ. How do you expect your children to walk with God if you do not? There is a wife here who has been praying for her husband, and yet has not confessed Christ herself, or a husband praying for a wife. Let us acknowledge Him to-night.

JARVIS STREET CHURCH AND SCHOOL.

The day began in Jarvis Street last Sunday with an attendance of 1,097 in the Bible School. There were full congregations morning and evening; eight candidates were baptized during the evening service.

TORONTO BAPTIST SEMINARY

Appeals For

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

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

Write the Dean.

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

The Union Baptist Witness

These two pages (13 and 14) 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.

WHERE DID THE BAPTISTS COME FROM?

Rev. C. E. Tulga, editor of *The North Platte Baptist*, says in the issue of November 16th, "The crying need among Baptists is reindoctrination. So many are Baptists for every reason under the sun other than a Scriptural reason." These sound to us like words of wisdom.

We as Baptists maintain that we stand upon Scriptural grounds. While we do that, we justify our existence; but should we cease to bear witness to the truths of the Word of God, we should thereby forfeit our right to be Baptists, as indeed many have already done.

We are not Baptists because there is anything particularly attractive about the name we bear. It is a nickname anyway. The coloured brother said that he was a Baptist because he read in the Bible about John the Baptist, but "Yo' done neber read about John de Mefodist, do yo'?" We fear that his zeal was misguided, for we are not followers of John the Baptist, though our nickname is the same as his, and may have been given us for the same reason that it was given him, namely, that he baptized.

I hope that none of us claim to be Baptists because of family connections. There are parts of the world where it is popular to be Baptists, because Baptists are so numerous, but this will hardly hold true for many other parts of the country. Baptists have ever resisted the false principle of proxy religion, no matter what form that proxy practice may take. Many of those who have proved to be of the greatest blessing to our denomination, have come to us from paedo-Baptist stock.

We are clinging tenaciously to Baptist principles because we believe they are the very principles laid down for the individual and for the churches in the Word of God. We look to no other founder than Jesus Christ Himself. Though we have our confessions of faith, and they seem to be increasingly necessary in these days,—they are but a succinct expression of the teaching of the Scriptures. We must acknowledge no pope, council, or convention as having the right to dictate to anyone of our churches, for we look to Christ as our only Head.

As a matter of interest, as well as of information, we are appending a summary of the origin of denominations from *The Baptist Temple News*, for November 3rd, of which Rev. Dr. Van Osdel, of Grand Rapids, Michigan, is the able editor.

Origin of Denominations.

Alexander Campbell was the founder of the Campbellites, commonly known as Disciples and Church of Christ—A.D. 1827.

John Wesley was the founder of the Methodists—A.D. 1740.

John Calvin was the founder of the Presbyterians—A.D. 1535.

Martin Luther was the founder of the Lutherans, A.D. 1520.

King Henry VIII was the founder of the Church of England or the Episcopalians—A.D. 1534.

Robert Brown was the founder of Congregationalism—A.D. 1580.

Benjamin Randall was the founder of the Free Will Baptists—A.D. 1780.

Joseph Smith was the founder of the Mormons—A.D. 1830.

Daniel Parker was the founder of the Hardshell Baptists. They are hyper-Calvinistic, opposed to all missionary undertaking, and confident that when God wants people converted either at home or abroad, He will attend to it Himself—A.D. 1832.

Boniface was the first pope of Roman Catholicism. The first universal bishop or pope was enthroned in A.D. 606. He was made pope by Roman Emperor Phocas.

S. F. Breese was the founder of the Nazarenes, out of which has come seventeen or more different sects believing in a second conversion and profession of holiness by which there is entire eradication of sin. Nevertheless most of these people find it possible to fall from grace—A.D. 1835.

Chas. T. Russell was the founder of the sect known as Russellites, Millennium Dawn, or more recently International Bible Students—A.D. 1884.

The Greek Catholics and the Roman or Latin Catholics separated A.D. 1050.

The Society of Quakers was founded in England, A.D. 1648, by George Fox.

Pentecostalism is of recent origin, and proclaims a second experience, in which, contrary to the teaching of the Scriptures, they have a baptism of the Holy Ghost, enabling them to speak with tongues.

* * * *

NORTH PLATTE, NEBRASKA.

"The First Baptist Church of North Platte, Nebraska, under the pastorate of Rev. Chester E. Tulga, continues to enjoy the favor and the blessing of the Lord. In the seven months of the present pastorate seventy have been added to the church, and almost every Sunday someone decides for Christ or applies for membership in the church.

"A recent revival under the direction of Rev. Bascom Ray Lakin, of Fort Gay, West Virginia, gave the church and its program new impetus. The revival began in the church with definite doctrinal preaching and dependence upon the work of the Holy Spirit. No attempt was made to generate human enthusiasm. Mr. Lakin holds no union meetings that he might be free to preach the distinctive doctrines of the Baptist faith. It is refreshing to hear an evangelist who isn't afraid to preach Baptist doctrines. The North Platte saints are permanently enriched by the strong messages heard in this campaign.

Recently a special offering was taken in our Groups for Des Moines University and \$35 was given in addition to the regular contribution of the church. With this offering and the tuition of two ministerial students paid by the church, the North Platte church is putting almost \$700 into Des Moines University. We rejoice that we have the opportunity to invest in real Christian education.

* * * *

A GREAT WOMEN'S CONVENTION.

(By *Gospel Witness* Editor)

The Women's Missionary Society of Regular Baptists of Canada held its second Annual Convention in Jarvis Street Church, Toronto, November 22nd and 23rd. The total number of delegates and visitors registered exceeded six hundred. The attendance at all the sessions of the Convention was large.

We recall many meetings of the Ontario and Quebec Convention when the day sessions of the Convention were attended by much less than half the number of persons who attended the day sessions of this Women's Convention. In fact, prior to 1919, when the war against Modernism was declared, and the first real battle was fought, the pleadings of the Secretary for the return of railway certificates, in order to make up the necessary three hundred to secure return fare, became the joke of the Convention. There were, of course, a few exceptions to this rule, as in the 1910 Convention, and the Convention in Ottawa back about 1904 or 1905, when the question of union was up.

But the attendance at the Women's Convention was certainly double that of many meetings of the Ontario and Quebec Convention prior to 1919. Indeed, we think we may, with immodesty, suggest that the Ontario and Quebec Convention ought to have passed a vote of thanks to this Editor for having secured so large an attendance at the Convention for so many years!

But important as numbers are, they are not the most important consideration in such matters. The spirit of such a meeting is the supremely vital matter. The sessions of the Women's Convention seemed to be charged with spiritual interest and power. And that is not to be wondered at, since whether formally adopted as a motto or not, the ruling principle of this women's organization is manifestly, "In everything by prayer."

We have not space to give all the particulars of the Convention. It will be fully reported in the official organ of the Society, *The Regular Baptist Call* (and by the way, our readers could not spend fifty cents a year more profitably than by subscribing to this splendid monthly magazine. We wish that many of our readers would subscribe for themselves and a few of their friends, in order that many other women might know what this noble band are accomplishing. If any are interested, send 50c. for a year's subscription to *The Regular Baptist Call* to: Mrs. I. S. Clubine, 195 Danforth Avenue, Toronto. Although the paper is scarcely two years old, its subscriptions have already passed the twenty-six hundred mark).

The total receipts of the Society from all sources for the year were \$8,776.78. With this amount the Society did Home Mission Work in Ontario to the extent of \$3,886.83; in Quebec, \$154.50; in the Canadian West, \$2,563.11; in Africa (Belgian Congo, the West Ivory Coast, and Liberia), \$1,629.00; in China, \$485.00; in Russia, \$175.00; for Education, including Des Moines University and Toronto Baptist Seminary, \$538.00; in the Literature Department, \$175.00; and for Administrative Work, \$206.90.

On reflection, we have decided to refrain from giving further particulars of this great Convention, in the hope that we have said enough to whet the appetites of many of our readers so as to induce them to subscribe for *The Regular Baptist Call* in which they will get full particulars.

* * *

A SERMON IN A HUNDRED WORDS

An American association recently offered prizes for a sermon which could be preached in one minute and which would not exceed one hundred and fifty words. Thousands of competitors sent such sermons. One of the winners was Carol Webb, rector of New Orange; following is his sermon:

"BE HONEST WITH GOD"

"He continued all night in prayer to God."—Luke 6: 12.

"As his custom was, he went into the synagogue on the Sabbath day."—Luke 4: 16.

How often do we neglect an important act of worship because we think that we have not time. Let us pause, and discover what is the very small part of our time claimed by God. There are 5,840 waking hours each day. The Lord's prayer repeated each day takes 4 hours a year. Six verses of the Bible, read each day, takes 9 hours. The shortest church service each week takes 52 hours a year. That leaves 5,775 hours for ourselves. When I stand before the throne on the day of judgment, will I be able honestly to say, I did not have time?

—Translated from *Le Lien Fraternel*, October, 1928.

* * *

LIBERIA

By Missionary A. J. Lewis

(Continued from a previous issue.)

OUR RESPONSIBILITY

The responsibility for this great undertaking rests upon every one in the new Convention. That individual responsibility may be summed up under three phrases, "Go ye," "Pray ye," "Give ye." There is no one who cannot have a share in the new work under at least one of these phrases.

"Go ye." This is the responsibility of those who have heard the call to leave all and go to the needy field of Liberia. To us it will mean to leave wives and families for the dark, unknown, perilous and disease-haunted forests of the dark continent. There will face us peril, loneliness, hardship; and yet we are glad to pay the price and count it but little in view of what He suffered for us. Cheering us will be His Promise, "Lo, I am with you always." We ask no more than that. His presence means provision, protection and progress for us in our part of the great work.

"Pray ye." This is the part for those who tarry at home. In some ways this is harder than going, for there is nothing so difficult in the Christian life as to pray. I refer to prayer where the Holy Spirit lays the burden upon the heart with crushing weight. Jesus saw the multitudes and was moved with compassion, and if the quiet religious villages of Galilee could move Him thus, what does He feel as He looks upon the multitudes sunk in horrible darkness in Africa! With that vision His heart was moved with compassion, agitated with deep feeling, and with a love-swept heart He turned to His disciples and said, "Pray ye." On every possible occasion, He slipped off Himself to the lonely mountain side to spend the night or early morning in prayer. Beloved, how few of us have the Master's vision, and hence how few have the compassion-filled heart and the consequent ministry of intercession! If any one conviction has gripped my soul with a grasp as solemn as eternity, it is the overwhelming need of intercessors—for the church and the doomed world, not so much of preachers, however great that need is, but men of the mountain solitude and midnight watch, who know how to stand between God and man in fasting and prayer, and who will not leave the throne of grace until from His presence will go forth times of refreshing and salvation. Then will the Church be given men with tongues of fire, workers mantled with power, missionaries bleeding to bless a dying world.

A very little while, and the door will be shut, and the doom of Christendom sealed. Only a brief season can remain to us all. But what may not be done in these quickly passing days! What season of prayer may we not have! What sacrifices may we not make! What power from the throne may we not receive! What scenes of blessing may we not witness in the gatherings out of the last members of the body of Christ from this doomed and darkened world, while upon it the nightshadows of coming judgment are falling fast!

Beyond this "little while" there will be the glory of His presence, the glad reunion with the loved ones, the thrilling "well done" of the Master at His judgment seat, the entering in to go out no more for ever. But there will be no more opportunity of praying lost souls to His feet, and winning them to His heart for ever.

"Perishing, perishing, thou wast not willing,
Master, forgive, and inspire us anew;
Banish our worldliness, help us for ever
To live with eternity's values in view."

"Give ye." One last word on the matter of our responsibility, and this may be summed up under the phrase, "Give ye." What a privilege for some who cannot lay their lives on His altar for Liberia, to be able to say, "Lord, thou hast given me a talent to make money; I will dedicate that talent to send Thy truth to the ends of the earth." Funds are urgently needed. A new work involves great expense. Nothing must be spared to send the truth to this needy people. The money you spend in luxury in one year would bring a score of souls to Christ in the regions beyond. Let our gifts have the touch of the blood of sacrifice upon them, "for with such sacrifices God is well pleased."

The late Dr. Wilbur Chapman, the evangelist, tells of a blacksmith who made a great gift to missions. The treasurer of the Church thought there were too many figures on the cheque, and that it was more than he could possibly afford. He went to see him the next day, and met him in the shop with the hot sparks merrily dancing from the anvil. "What are you doing to-day, Smithy?" was his question. "Preaching the Gospel in the regions beyond," was the answer. Needless to say, no word was said about the cheque. Have you a similar vision of service?

"One hundred thousand souls a day,
Are passing one by one away
In Christless guilt and gloom,
Without one ray of hope or light,
With conscience black as endless night,
They are passing to their doom.

"One hundred thousand souls a day
Are passing one by one away,
In Christless guilt and gloom;
O Church of Christ, what wilt thou say
When in that awful judgment day,
They charge thee with their doom?"

Coals for the Altar Fire

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

Sunday, December 2nd.

The Shadow of the Almighty.

Psalm xci:1-16

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." The shadow of God is not the occasional resort, but the constant abiding-place, of the saint. Here we find not only our consolation, but our habitation. We ought never to be out of the shadow of God. It is to dwellers, not to visitors, that the Lord promises His protection. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty;" and that shadow shall preserve him from nightly terror and ghostly ill, from the arrows of war and of pestilence, from death and from destruction. Guarded by Omnipotence, the chosen of the Lord are always safe; for as they dwell in the holy place, hard by the mercy-seat, where the blood was sprinkled of old, the pillar of fire by night, the pillar of cloud by day, which ever hangs over the sanctuary, covers them also. Is it not written, "In the time of trouble He shall hide me in His pavilion, in the secret places of His tabernacle shall He hide me"? What better security can we desire? As the people of God, we are always under the protection of the Most High. Wherever we go, whatever we suffer, whatever may be our difficulties, temptations, trials, or perplexities, we are always "under the shadow of the Almighty." Over all who maintain their fellowship with God the most tender guardian-care is extended.

Monday, December 3rd.

The Shadow of a Great Rock.

Isaiah xxxii:1-20

The Lord is to us a refuge in time of trouble. Weary was the way, and great was the heat; our lips were parched, and our souls were fainting; we sought for shelter, and we found none; for we were in the wilderness of sin and condemnation, and who could bring us deliverance, or even hope? Then we cried unto the Lord in our trouble, and He led us to the Rock of Ages, which of old was cleft for us. We saw our interposing Mediator coming between us and the fierce heat of justice, and we hailed the blessed screen. The Lord Jesus was unto us a covering for sin, and so a covert from wrath. The sense of divine displeasure, which had beaten upon our conscience, was removed by the removal of the sin itself, which we saw to be laid on Jesus, who in our place and stead endured its penalty. The shadow of a rock is remarkably cooling, and so was the Lord Jesus eminently comforting to us. The shadow of a rock is more dense, more complete and more cool than any other shade; and so the peace which Jesus gives passeth all understanding, there is none like it. As with sin, so with sorrow of every sort: the Lord is the Rock of our refuge. There is, however, something of awe about this great shadow. The idea of littleness hiding behind massive greatness is well set forth. Inexpressibly dear to my soul is the deep cool rock-shade of my blessed Lord; as I stand in Him a sinner saved; yet is there more.

Tuesday, December 4th.

Under His Shadow.

Song of Solomon ii:1-17

"As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste." Here we have not so much refuge from trouble as special rest in times of joy. The spouse is happily wandering through a wood, glancing at many trees, and rejoicing in the music of the birds. One tree specially charms her: the citron with its golden fruit wins her admiration, and she sits under its shadow with great delight; such was her Beloved to her, the best among the good, the fairest of the fair, the joy of her joy, the light of her delight. Such is Jesus to the believing soul. The sweet influences of Christ are intended to give us a happy rest, and we ought to avail ourselves of them: "I sat down under His shadow." This was Mary's better part, which Martha well-nigh missed by being cumbered. Under the gospel there is something finished, and that something is the sum and substance of our salvation, and therefore there is rest for us, and we ought to sing, "I sat down." Is Christ to each one of us a place of sitting down? I do not

mean a rest of idleness and self-content—God deliver us from that; but there is rest in a conscious grasp of Christ, a rest of contentment with Him as our all in all. God give us to know more of this! This shadow is also meant to yield perpetual solace, for the spouse did not merely come under it, but there she sat down as one who meant to stay. Continuance of repose and joy is purchased for us by our Lord's perfected work.

Wednesday, December 5th.

Refreshment under His Shadow.

Psalm xxxvii:1-18

Some Christians cultivate reverence at the expense of childlike love; they kneel down, but they dare not sit down. Our Divine Friend and Lover wills not that it should be so; He would not have us stand on ceremony with Him, but come boldly unto Him.

Let us use His sacred name as a household word; and run to Him as to a dear familiar friend. Under His shadow we are to feel that we are at home, and then He will make Himself at home to us by becoming food unto our souls, and giving spiritual refreshment to us while we rest. The spouse does not here say that she reached up to the tree to gather its fruit, but she sat down on the ground in intense delight, and the fruit came to her where she sat. It is wonderful how Christ will come down to souls that sit beneath His shadow; if we can but be at home with Christ, He will sweetly commune with us. Has He not said, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart"?

Thursday, December 6th.

The Shadow of His Wings.

Psalm lxxiii:1-11

"Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Does not this set forth our Lord as our trust in hours of depression? In the Psalm now open before us, David was banished from the means of grace to a dry and thirsty land, where no water was. What is much worse, he was in a measure away from all conscious enjoyment of God. But we felt that God who had been near must be near us still, and therefore we were quieted. Our God cannot change, and therefore as He was our help He casts a shadow over us, for it must be the shadow of His own eternal wings. The metaphor is, of course, derived from the nestling of little birds under the shadow of their mother's wings, and the picture is singularly touching and comforting. The little bird is not yet able to take care of itself, so it cowers down under the mother, and is there happy and safe. Disturb a hen for a moment, and you will see all the little chickens huddling together, and by their chirp making a kind of song. Then they push their heads into her feathers, and seem happy beyond measure in their warm abode. When we are very sick and sore depressed, when we are worried with the care of pining children and the troubles of a needy household, and the temptations of Satan, how comforting it is to run to our God—like the little chicks run to the hen—and hide away near His heart, beneath His wings. Oh, tried ones, press closely to the loving heart of your Lord, hide yourselves entirely beneath His wings! Here awe has disappeared, and rest itself is enhanced by the idea of loving trust. The little birds are safe in their mother's love, and we, too, are beyond measure secure and happy in the loving favour of the Lord.

Friday, December 7th.

The Shadow of His Hand.

Isaiah xlix:1-13

"And he hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me." This undoubtedly refers to the Saviour. Our Lord Jesus Christ was hidden away in the hand of Jehovah, to be used by Him as a polished shaft for the overthrow of His enemies, and the victory of His people. Yet, inasmuch as it is Christ, it is also all Christ's servants, since as He is, so are we also in this world; and to make quite sure of it, we have the same expression in the sixteenth verse of the fifty-first chapter of Isaiah, where, speaking of His people, He says, "I have covered thee in the shadow of Mine hand." Is not this an excellent minister's

text? Every one of you who will speak a word for Jesus shall have a share in it. This is where those who are workers for Christ should long to be—"in the shadow of His hand," to achieve His eternal purpose. What are any of God's servants without their Lord but weapons out of the warrior's hand, having no power to do anything? We ought to be as the arrows of the Lord which he shoots at His enemies; and so great is His hand of power that He hides us away in the hollow of His hand, unseen until He darts us forth.

Saturday, December 8th.

Hidden in His Shadow.

Isaiah li:1-16

Our desire should be that Christ should be glorified, and that self should be concealed. Alas! there is a way of always showing self in what we do, and we are all too ready to fall into it. You can visit the poor in such a way that the tried child of God shall know that a brother beloved or a dear sister in Christ has shown a fellow-feeling for her, and has talked to her heart. There is a way of preaching, in which a great divine has evidently displayed his vast learning and talent; and there is another way of preaching, in which a faithful servant of Jesus Christ, depending upon his Lord, has spoken in his Master's name, and left a rich unction behind. Within the hand of God is the place of acceptance, and safety; and for service it is the place of power, as well as of concealment. God only works with those who are in His hand; and the more we lie hidden there, the more surely will He use us ere long. May the Lord do unto us according to His word, "I have put my words in thy mouth, and I have covered thee in the shadow of my hand." In this case we shall feel all the former emotions combined: awe that the Lord should condescend to take us into His hand, rest and delight that He should deign to use us, trust that out of weakness we shall now be made strong, and to this will be added an absolute assurance that the end of our being must be answered, for that which is urged onward by the Almighty hand cannot miss its mark.

—Readings by C. H. Spurgeon.

BAPTIST BIBLE UNION LESSON LEAF

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

Lesson 52. Fourth Quarter. December 23rd, 1928

HOW TO GROW IN GRACE.

Lesson Text: Colossians 3:1-17.

Golden Text: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Colossians 3:17.)

I. THE RESSURECTION LIFE, (vs. 1-4.)

1. The standing and the state of the Christian are set forth in this lesson, the standing referring to what the Christian is in Christ and the state to his actual condition in this life. As customary throughout the epistles the apostle first of all emphasizes the standing, then exhorts to a life corresponding to the same. These terms are used in this section in reference to the standing, namely, "risen", "dead", and "hid" all depicting the Christian's position in Christ. 2. In the first of these he is seen in new life, raised from the dead, (v. 1). (The "if" at the beginning does not denote a question but has the sense of "since" and connects with the previous chapter). He is a new creation in Christ Jesus, vitally united to his Lord and sharing His life and experience. As a resurrected person with the death of sin in the past, (Eph. 2:1), he is to seek the things which are above where Christ is now sitting, denoting the outward life on the spiritual plane; and to set his mind on things above, (v. 2) referring to the inner life, centred on His Lord, and holding the things of earth lightly. 3. Then follows the further statement concerning the standing of the Christian given as another reason for heavenly-mindedness. "For ye are dead and your life is hid with Christ in God", (v. 3), dead to the old sinful life, (Rom. 6:11), not simply dying to it, but each child of God has died to it in Christ, and the new life which he has received is hidden in Christ. Sustenance for it comes from above. The world understands it not. It is a mystery to it. That life is Christ, (v. 4), and Christ is in each child of God. We in Him, He in us. Blessed union. At His appearing we shall be manifested with Him. The

full revelation and glory shall then be disclosed. Note the character of the Christian life, the attitude of the Christian, the security of his salvation, and the glory which awaits him at the return of the Lord.

II. PUTTING OFF THE OLD LIFE (vs. 5-11.)

1. Having emphasized the Christian's position and privilege in Christ the apostle proceeds to exhort the Colossians to live in accordance therewith, using a strong expression in beginning his exhortation, "Mortify therefore your members", etc.; (v. 5) meaning "put to death" or slay your members which are upon the earth. Have no mercy upon those earthward inclinations. If temptation comes it is not to be harboured. The sins herein mentioned have in the past brought the wrath of God upon those who indulged in them, (v. 6), and the Colossians themselves formerly were addicted to them, (v. 7). Possibly this last was the reason for Paul so emphatically condemning them. The heathen world thought nothing of them, but God would have His people realise the heinousness of them. Illustrations of the manifestation of the wrath of God are to be found in the flood, the destruction of Sodom and Gomorrah, and the overthrow of the Canaanites by the Israelites. 2. The apostle then proceeds to enumerate other sins which should not be found in the Christian, (vs. 8, 9). He is to rid himself of all sin. In this his will is cooperating with God. Our Lord cannot fully sanctify the person who is unwilling to be done with sin, and it is the will which generally stands in the way of this blessing. The Christian is a new creation. At conversion he puts off the old life, (v. 9) and put on the new, (v. 10), therefore indulgence in sin is something contrary to his new nature. 3. In this new life there is constant growth; it is being renewed into full knowledge so as to become like Him who created it (v. 10.) Growing daily more like our Lord Jesus Christ. Such is the purpose of God. And in this new life there is no distinction of nationality or position but Christ is all and in all. Christ is everything and is in all of us. Note the Christian attitude toward sin, the progressive Christian life, and the preeminence of Christ.

III. PUTTING ON THE NEW LIFE (vs. 12-17.)

1. Having emphasized the necessity of the Christian un-clothing himself of the old man and his deeds, the apostle in this section gives exhortation concerning the putting on of the new man, clothing oneself with him. This does not imply salvation by works, the new life is already within, but those traits of character are to be sought, coming as they do as fruit of the Spirit, (Gal. 5:22, 23). Those things with which the Christian is to clothe himself are tenderheartedness, kindness, lowliness of mind, meekness and longsuffering, (v. 12). There is also to be the spirit of forbearance, (v. 13), relating to present offences; and of forgiveness, affecting past offences, and the standard by which we are to act in these matters is that set by Christ in His attitude toward us. We are to forgive because we are forgiven, and if He could forgive us with such sin in our hearts against Him, we can surely forgive even our greatest enemy. 2. Over the things specified the Christian is enjoined to put the girdle of love which hold the various parts in place, thus continuing the figure of clothing, (v. 14). Without love the graces mentioned are incomplete, (1 Cor. 13:13). 3. And they are further enjoined to let the peace of God rule in their hearts, (v. 15), or to be the umpire over all questionings in their hearts. Everything that would mar this peace is to be put away. All things are to be judged by it. There may be conflict without and peace within, if sin is abstained from. To such a life of peace are Christians called, being members of His body, and they are to be thankful. 4. Following this the apostle exhorts them to let the word of God dwell in them richly in all wisdom, (v. 16). The word of God gives wisdom and the more we possess of it the more wisdom do we have. It is also a sign of wisdom to allow the word of God to dwell within us, and to seek the knowledge which is derived from it. Let the word dwell in us richly, not in scanty measure. Read much of it, meditate on it, and live it, and it will dwell in us richly. We shall then be able to teach others in all wisdom and as directed here to do so in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord. The world has its own songs, but the children of God care not for them, they desire to sing the praises of their Lord, doing everything unto Him in the spirit of thanksgiving, (v. 17).