

# The Gospel Witness

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

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

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## Authority in Religion

The first of God's human children got into trouble through their failure properly to apprehend their Father's instructions. And from then until now the woes of the world have been attributable to the same cause. The very idea of God as infinite involves the truth that "the law of the Lord is perfect"; and the joy of life consists in our ability to see that "the statutes of the Lord are right, rejoicing the heart". Though it be admitted that we have an infallible book in the Bible, and an infallible Teacher and Interpreter in the Holy Spirit of truth, it is essential also that there be a heart responsive to the Spirit's interpretation.

In the fifth chapter of John's gospel, the tenth and eleventh verses, are these words: "The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk." In these verses we have the age-long method of truth's obscuring, and of truth's unveiling clearly set forth. On the one hand there is a proud, historical, intellectual, formal religion, utterly blind to the spiritual import of the divine law; and yet, in its blindness, presuming to impose its slavish, mechanical view of life upon others. On the other hand, there is a spirit of discerning, affectionate gratitude, welling up in the heart of experimental religion, and opening the door into the very council-chamber of Infinite Wisdom. "You must not do that", says formal religion, "this is the Sabbath, and the Sabbath law forbids a man's carrying his bed." And, like a flash, experimental religion replies, "I don't know anything about the Sabbath law on such matters. All I know is that the Person Who made me whole, and enabled me to walk after thirty-eight years of impotence, said unto me, Take up thy bed and walk." All the theological schools of the world, and of all ages, could not, by the efforts of their combined wisdom, have taught this man to make a more profoundly wise and unanswerable rejoinder than that which,

unbidden, and instinctively, leaped to the lips of the man whom Christ had made whole.

### I.

Formal religion never apprehends the spiritual character of life and its laws. It grows enthusiastic about manufactured flowers; it lives, so far as it lives at all, in externals. It is concerned about form and certain standard colours. It is more at home in the midst of millinery than among the growing lilies. It knows more about botany than floriculture. Its spectrum is made up of certain elemental colours fixed and invariable. To its eyes, men are red or yellow, black or white. It has no eyes for the peculiar glow of health which proclaims an exuberant life. It cannot understand the holy rioting of that exuberance. If a man has been carried by others for thirty-eight years, he must not walk home to his dinner on the Sabbath! Let him begin on another day.

Many instances may be recalled of the manifestation of that spirit during our Lord's earthly ministry.

It is a striking proof of our depravity, that we regard a fence as a prison wall, and invert the laws of order to our own injury. No one supposes that the laws of heat, and light, and sound, and gravitation, are framed with a view to diminishing human enjoyment of life, and of all the good things of God. We would not have these laws other than they are. Every physical enjoyment depends upon their observance, and no one conceives that their abrogation would make a physical paradise.

But the truth which is so patent to all observers, in the physical world, is obscured to the eye of the formalist in the moral and religious realm. Men will not see that the divine prohibitions are the divine Scientist's poison labels on the vials of His laboratory; they will not see that the positive requirements of the divine law are the Heavenly Father's calls to dinner, or summonses to play, or invitations to share

the rapture of the orchestral harmonies of the skies. God is not a policeman, and His law is not a policeman's baton. The law of God is our Father's voice telling us how to find the fairest flowers in His world, while missing the poison blossoms; how to gather honey, and miss the sting.

And yet we persist in this folly: "It is not lawful to carry thy bed." In the application of this very law we have not advanced far beyond them, if we fail to see that the Sabbath was made for man because he needs it. Its law was framed in his interests, and not to serve some arbitrary religious purpose. "Robert, come and get ready for school"—mother calls. Robert feels it somewhat of a hardship. But at another time she calls, "Come and get ready for the picnic"—and now his feet can scarcely carry him fast enough. And yet when the child grows older he will learn that there was quite as much love in the command to go to school, as in the permission to go to the picnic.

But the formalist will not learn that principle religiously. He thinks the searching requirements, the precepts and prohibitions of the gospel, are straight-laced, and unduly and unhappily restrictive, or unnecessarily imperative. He will not learn that the school is as necessary as the picnic; and may, in the end, minister a not unequal joy.

On the other hand, there is an evangelical and ultra-orthodox formalism which is just as objectionable and erroneous as pharisaism. There is no virtue in being uncomfortable or unhappy. There is no merit in adding another day to the many days of impotence, because that day happens to be the Sabbath. We shall do well to be on our guard against the human tendency to make the very instruments of liberty into shackles for the soul.

The truth is, there is no possibility of understanding the law apart from the Law-giver. Little did they know how vocal with love divine is all the universe, and that in no case does God speak His love more clearly than in the laws which He has made. His laws are Love's articulations. "The sabbath was made for man", and every law was made for man as well as for God. Human interests are not antagonistic to the divine. If it be to a man's interest to carry his bed on the Sabbath, it is to God's interest too. Man is never so much blessed as when God's laws are obeyed, and God is glorified; and God is never more glorified than when man enters into the fullest possible enjoyment of life. That is the profound truth which summarizes all divine revelation, that the first and second commandments, the two tables of the law, the requirement to love the Lord our God, and the requirement to love our neighbour as ourselves, are mutually complementary. Man's good consists primarily in God's glory, but equally and essentially, God's glory consists in our good. But that was the truth to which our first parents were blinded, and to which, apart from grace, men are blinded still.

## II.

Observe in contrast to this, the spiritual instinct of experimental religion.

What a world of sound theology, and philosophy too, is wrapped up in that old phrase, unfortunately now so little used—such an one "experienced religion"!

The truth is, we have no religion worthy the name until we have "experienced" it.

What did this man know of the law—the Sabbath or any other law? He was not qualified to debate the questions with the learned doctors of the law.

Experimental religion shocked the formalists from the beginning: it did the opposite of that which was formally decreed. It always does. Life cannot be confined in fixed molds. Life is, in the nature of things, progressive. It grows and expands, and requires new avenues of expression every day. That principle can be seen in a child. The child is unconventional; it does the unusual. One cannot put new wine into old bottles—or at least, it cannot be confined there. A man cannot be kept in bed on the Sabbath if he is made whole—he will be found walking, and carrying his bed. Many will be shocked. We are not surprised that "Billy" Sunday should be so attacked. We do not defend his methods or his style of speech: but it is distinctly complimentary to him that the formalists are shocked by him. So Christ, and all who were touched by Him. So every vital preacher in the church's history: Wesley and Whitfield, Spurgeon and Moody. The legalists stood amazed at life's new manifestations. Nothing is more fatal to the development of life than this self-complacent, Pharisaic spirit.

Experimental religion conceives itself to have been delivered from prolonged impotency for a purpose. Orthodox formalism, or formal orthodoxy, waits for an angel—experimental religion takes up its bed and walks, and witnesses to the cure effected. Experimental religion regards the Sabbath as having been designed for some other purpose than for lying in bed. It is a time for walking, for doing. Instinctively it feels that the Sabbath was made to help man to walk, and even to provide him an opportunity to carry his bed to prove his ability.

Experimental religion feels instinctively that the power which makes a man whole should exercise authority over his life. This man knew nothing of Jesus—appears not even to have known His name. But he said, "Whoever he was, he made me whole; he did for me what you and all others have failed to do; and whoever has power to make me whole, has the right to command me to carry my bed. I cannot tell you his name; but somebody at last has saved me; and whoever he be, the one who is my Saviour has the right to command me as my Lord."

We repeat, that truth is instinctive. It was perfectly clear to us in the beginning. The Saviour must be Lord. But the instincts of the new life have been suppressed. Some of us have lain down by the pool of Bethesda again! "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

His only defense was that he was walking—his manner of life conformed to the word of the Power that made him whole. That power vindicated itself by enabling the man to do the impossible. How many of us can say the same concerning all those features of life which men may call in question? "He that made me whole, the same said unto me, Take up thy bed and walk"?

## THE ILLNESS OF REV. W. GORDON BROWN, B.A.

We report with deep regret the serious illness of Mr. Gordon Brown, who is Pastor of the Orangeville Church, teacher of Greek and Hebrew in the Seminary, and Editor of *The Union Baptist Witness*. Mr. Brown was indisposed for a couple of weeks, but edited *The Union Baptist Witness* for this week while in bed. His illness was at last diagnosed as peritonitis. An operation was performed Monday morning, when it was discovered that the appendix had burst, and peritonitis had set in. But the infection had, by some means, been localized; and at this writing, eleven o'clock Wednesday evening, while Mr. Brown's condition is still serious, he is making satisfactory progress. Much prayer was offered, and we believe his preservation is God's answer. We are sure that our readers will daily bear him up in prayer.

Mr. Brown is one of the most promising of all our young men. It was he, who, with Mr. McGinlay, was so mightily used of God in the Alton revival; and in his own church in Orangeville, where he has been pastor for, we believe, nearly four years, with the blessing of God, he has been able to accomplish what was never done before in Orangeville's history. Conversions are frequent, congregations are good, and many have been added to the membership; while the church, which under the old order had been a Home Mission church

for many, many years, has been, under Mr. Brown's ministry, for some years self-supporting.

Mr. Brown, we believe, is not yet twenty-five years of age. He was a brilliant student in college; and if genius be an infinite capacity for taking pains, he is a real genius. He is an indefatigable worker; and we believe bids fair to become, in time, a scholar of the very first rank. He is a fine preacher, an effective debater, and *Witness* readers will be able themselves to judge the quality of his pen. But over and above and through all this, Mr. Brown is first of all an intensely spiritually-minded young man who has a passion for the Word of God, for the souls of men, and for the glory of Jesus Christ.

Under the most favourable conditions it is likely that Mr. Brown will be laid aside for at least two months. During that time *The Union Baptist Witness* will be edited in *The Gospel Witness* office, and churches and pastors are requested to send their communication for those two pages, until further notice, to: *The Gospel Witness*, 130 Gerrard St. East, Toronto.

During Mr. Brown's illness, his work in the Seminary will be taken by Rev. John F. Holliday, B.A., Pastor of Fairbank Baptist Church, Toronto.

## FIRST ANNUAL CONVENTION OF THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC

In the history of the church there have been many crises, some of great and far-reaching importance, and some apparently of lesser moment. Such a crisis occasioned the first council in Jerusalem, of which it is said: "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." In pre-Reformation days again and again great problems emerged, and decisions were taken, some of which ultimately produced the condition which necessitated the Reformation. The revival movement under the Wesleys and Whitfield was another epoch-making event, the influence of which is still potent in the world.

The Oxford, or Tractarian Movement, which has produced in the Established Church of England the Anglo-Catholic party, and which now threatens to divide the Church of England, and possibly to effect its disestablishment, was and is another stream of influence which has forced evangelical believers to face another crisis.

The philosophy of Modernism, affecting as it does, practically every religious body, will ultimately force Bible believers to momentous decisions in every Christian denomination.

We have no desire to magnify out of its proper proportions the conflict on this issue that for some years has raged in the Baptist Convention of Ontario and Quebec. We are, however, certain that the great war in which we have been engaged was absolutely unavoidable if we would maintain a clear testimony to the "faith once for all delivered to the saints". When viewed in the perspective of history it will be seen that we have fought to maintain a witness to the principle of the supernaturalism of Christianity. By which we do not mean that all, or even the majority, or perhaps we may say, even many, of our opponents were deniers of the supernatural; but we are positive that they have aided and abetted a movement which has nothing less than that for its end. A man may be esteemed a nervous and excitable person who manifests concern for the occupants of a canoe drifting comfortably on the surface of the upper waters of Niagara River, but those who know that all the water of the river at last helps to swell the thunder of the great cataract below, will share the supposed frenzied fanatic's anxiety.

The first Annual Meeting of the Union of Regular Baptist

Churches of Ontario and Quebec was held in the Stanley Avenue Baptist Church, Hamilton, Tuesday to Friday, November 27th to 30th, 1928. The Union was organized in Jarvis Street Church, October 19th, 1927, six days after the Convention of Ontario and Quebec had approved an Amendment to its Constitution which made free speech and Baptist soul-liberty an impossibility.

This Union has carried on during the year nearly every department of work carried on by the old Convention. A year before the Union was formed, the women of our churches opposed to McMaster University's Marshallism separated themselves from the Women's Society, and organized the Women's Missionary Society of Regular Baptists of Canada. Within the year also the young people of the churches separated from the Provincial Baptist Young People's Union, and formed a Fundamentalist Baptist Young People's Association. It was our privilege to speak at the spring rally of this young people's organization in the Masonic Temple, London, when approximately thirteen hundred persons were registered as attending. The women's organization established a monthly paper, *The Regular Baptist Call*, which had, at the time of its Convention in Jarvis Street two weeks ago, a subscription list of over twenty-six hundred. *The Gospel Witness* has endeavored to serve the work of our new Union, and for the last two or three months two pages have been officially set apart as the official organ of the Union.

The Union has given most of its attention during the year to Home Mission work, but decided some months ago to undertake foreign mission work in Liberia, on the west coast of Africa. Five missionaries were appointed, and two of them, Rev. Horace L. Davey and Rev. A. J. Lewis, are already in Africa, and will be followed, as soon as they deem it wise, by their wives and a fifth missionary who is a trained nurse. We are praying that God will give us at an early date a medical missionary, because in that climate a doctor is urgently needed.

The Toronto Baptist Seminary, of which we shall give more particulars later, has been serving the Union educationally.

It is of the meeting having to do with all these interests we are now endeavouring to write.

We suppose every delegate in attendance at the Union meeting in Hamilton must have recalled the Convention of Ontario and Quebec held in the same church in October, 1925, when Professor L. H. Marshall made his first appearance.

Memories of that Educational Session, while filling every delegate's mind with sorrow, must, at the same time, have occasioned great gratitude when the contrast between 1925 and 1928 was observed. A delightful spirit of harmony and good-will characterized every session of the Convention. The Spirit of the Lord was manifestly present; and when two days of the Convention had passed, one pastor, who had attended many meetings of the old Convention, said, "We have heard more of the Word of God in the two days of this Convention than one would hear in several years' meetings of the old. And this was true:

The addresses of Dr. W. L. Pettingill on Tuesday and Wednesday were full of spiritual power and inspiration; and every heart was filled with ardent desire for a closer walk with God.

The book tables in the basement of the church were well patronized between sessions, but we were informed that while the sessions of the Convention were in progress the lower room was absolutely deserted. This was very unlike the old Convention, which many delegates attend apparently more for the pleasure of meeting each other than to give attention to the work in hand.

On Thursday night, after the regular collection had been taken, a special offering was given at the suggestion of some of the delegates for the purpose of paying for the transportation from Toronto to Hamilton of the students of the Toronto Baptist Seminary. Friday afternoon fifty of them, with members of the Faculty, arrived early, having left Toronto at 12.30. We publish elsewhere in this issue a cut made from a flashlight photograph taken at the Convention. Dr. T. I. Stockley, Dean of the Seminary, gave an inspiring report of what the Seminary is standing for, and the work it is doing. He reported fifty-eight students taking the full course in day classes, and forty-six students attending the evening classes, a total of one hundred and four. The majority of the students come, of course, from Ontario; but in the student body British Columbia, the Maritime Provinces, Jamaica, the United States, Great Britain and Ireland, are represented.

One of the most interesting features of the Friday afternoon session was the singing, by the student body, of the Seminary hymn, the words and music of which were written by one of the students, Mr. Thos. McClure, Pastor of the Regular Baptist Church, Guelph, and a second-year student at the Seminary. We publish herewith the words of the song, and we are sure our readers will recognize that it has real merit. We hope at an early date to publish also the music composed by Mr. McClure, after which we will publish it in leaflet form, so that it can be supplied to the young people of all our churches; and we suggest that it would be a good plan for the young people's societies and young people's classes in our Bible Schools to learn to sing this song, committing both the words and music to memory, so that we can sing it at our Conventions and elsewhere without a book.

Hear ye to-day the T.B.S.

The School of your trust and love,  
Wide to the world would we confess  
Fidelity to Christ above.  
From many a far-flung shore we meet  
Within its halls as one,  
And still shall we blood brothers be,  
When earth and schools are done.

We hold the truth, we seek the right,  
And love the Saviour's cross;  
For these we'd live or die, despite  
The foes, the scars, the loss;  
We care not for the traitor's sneer,  
Nor yet for Satan's rage,  
To us more dear a conscience clear,  
Than tainted bribe or wage.

We battle now. But men shall bow  
Beneath our Captain's sway;  
The tyrant's might shall yield to right,  
And darkness to the day.  
Then men from 'neath the Orient sky,  
And from the wild sea-coasts,  
Conquered shall meet, around the feet  
Of Christ the Lord of hosts.

#### Chorus

Hear us, O Lord, we pray,  
Teach us to own Thy sway  
Before that glorious day,  
When Thou shalt reign.

#### SECRETARY'S REPORT.

We cannot give the Secretary's report in full, but we are sure our readers will find a digest of it interesting:

#### New Causes.

During the year twenty-three new causes have been established as follows: Collier Street, Barrie; Belleville; Burtch Regular Baptist Church; West Fort, Fort William; Calvary, Ford City; Guelph R.B.C.; Central, London; Union R.B.C., Lindsay; Bethel R.B.C., Orillia; South End, Owen Sound; French Beneficent, Montreal; Scotland R.B.C.; Union R.B.C., St. Thomas; First R.B.C., Trenton; Emanuel R.B.C., Verdun, Que.; Immanuel R.B.C., Wheatley; Faith R.B.C., Walsh; Wingham R.B.C.; Westboro R.B.C.; Immanuel R.B.C., Mimico; Moffatt R.B.C.; Chatham R.B.C.; and Melrose Park R.B.C., Toronto.

#### Churches Recognized.

The following twelve churches have been recognized during the year: South End, Owen Sound; Collier Street, Barrie; Belleville; Trenton; Burtch; Scotland; Union, Guelph; Lindsay; French Beneficent; Union, St. Thomas; Emmanuel, Verdun, and Westboro, Ottawa.

#### Home Mission Causes.

Nineteen churches have received help from the Union funds during the year; also two French causes, St. Pauls and Beneficent, Montreal.

#### Student Summer Fields.

Students were supported on ten different fields during the summer, and in addition the Union kept a Gospel Car, in charge of two students, on the road throughout the summer months.

#### Ministers Ordained.

Nine ministers have been ordained during the year, as follows: Revs. H. E. Buchner, Donald Fraser, Horace L. Davey, A. E. Dallimore, R. D. Campbell, A. J. Milligan, John F. Holliday, Fred Kendall, and W. G. Smith.

#### Ministers Listed.

The ministers' list of the Union to date contains the names of fifty-four ordained ministers, and fifteen unordained pastors in charge of churches.

#### Churches Members of the Union.

The total number of churches who have, by resolution, joined the Union is seventy-seven. Of the seventy-seven, seventy-three reported a total membership of exactly eight thousand five hundred. The membership of the other four would be slightly less than two hundred.

#### Baptisms Reported for the Year.

The number of baptisms reported from seventy-three churches for the Convention Year was six hundred and sixty-seven. Other additions to the seventy-three churches total six hundred and seventy-nine; or a total of thirteen hundred and forty-six addition for the year.

#### Churches Represented at the Convention.

Sixty-eight of the seventy-seven churches were represented at the Convention by one hundred and fifty-seven delegates; while those registering as visitors numbered one hundred and ninety-one, a total of three hundred and forty-eight. In addition to the churches named as having joined the Union, three other churches had representatives at the Union meetings, including the newly organized Regular Baptist Church of Winnipeg. In addition to these, groups of Baptists either

not organized as churches or not yet recognized, Windsor, Waterford, and Stratford, were represented by their delegates.

#### Union Finances

The Treasurer reported total receipts of \$26,214.47, exclusive of a bank balance as of November 1st, 1927, of \$2,575.09. The disbursements included: \$223.79 for the Baptist Bible Union of North America; Toronto Baptist Seminary, \$1,611.36; British Columbia Baptists, \$912.54; China Inland Mission, \$527.25; Des Moines University, \$113.42; French Missions, (France), \$20.00; French Evangelization (Quebec), \$293.45; Gospel Witness, \$73.46; other missions exclusive of the Union's own missionary work, \$192.15; Mission work of the Union (Home, Foreign, Student Summer Fields), \$10,190.26; Superannuated Ministers, \$32.00; Jewish Work, \$190.57; Willowdale Baptist Church, \$1,039.61; Women's Missionary Society, \$79.36.

The Treasurer reported a cash balance of \$4,835.87. Thus our new Convention closed its first year out of debt, with a balance on hand. Of the seventy-seven churches comprising the Union, some of which have joined but recently, the Treasurer's report showed contributions received from sixty-six, or about eighty-five per cent.

#### The Union Baptist Witness.

This is the name given to the two pages contained in *The Gospel Witness*, edited by Mr. W. Gordon Brown, and which is the recognized official organ of the body. In this connection, the Editor of *The Gospel Witness* may be permitted to say, that the Union of Regular Baptists pay nothing at all for these two pages: it is the contribution of *The Gospel Witness* to the work of the Union. We trust the members of the churches of the Union will recognize that if these two pages are to serve the cause of the Union, they must find circulation among the churches, and the only way to do that is by increasing the circulation of *The Gospel Witness* in the churches. We do not think we are selfish in asking the co-operation of all the churches in this work, because *The Gospel Witness* has been the snow-plow which has had to go ahead and clear the roads.

#### The Toronto Baptist Seminary.

We believe nothing in connection with the Convention thrilled the delegates more than the report given by Dean Stockley, backed by the members of his Faculty, and the student body of the Seminary. The cut we publish in this

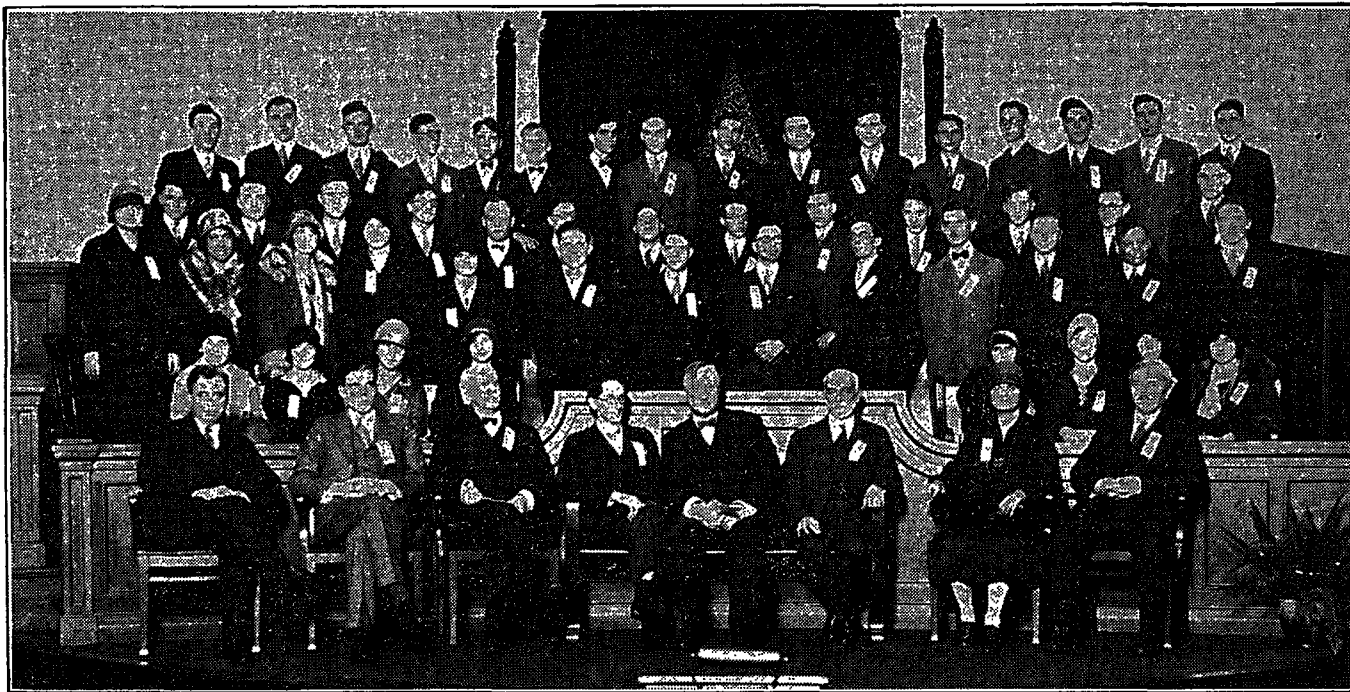
issue shows only fifty students present of the fifty-eight day students. But when it is remembered that the Seminary is only in its second year, and we are blessed with this magnificent company of young people, the potentialities of this department of our work will be readily recognized.

The first class of students in the three-year course should be graduated in May, 1930. Supposing we had no increase in attendance over the registration of this year, and supposing we make a liberal allowance for those who may not finish the course, by the most conservative estimate, we ought to graduate, from 1930 forward, twenty-five a year. By 1933 we should have trained and graduated one hundred students. We do not think it would be too optimistic an estimate to double that number.

No wonder McMaster University took steps to exclude us from the Convention! She saw the handwriting on the wall. She saw that young men graduated from a school where they had been taught to believe the Bible, where they had received a real drilling in English, in Latin, Greek, and Hebrew, in Systematic Theology and kindred subjects, and who would go out on fire for the Lord, would be more in demand by the churches than students graduated from a Modernist refrigerator. She saw therefore that it would be necessary to take some measures which would enable her to exclude this new theological school from the Convention; and we have no doubt that it was the Toronto Baptist Seminary which forced the issue.

But let us look a moment into the future. In two or three years McMaster University will be established in Hamilton, and, so far as Baptists are concerned, the Toronto Baptist Seminary will have the city to itself. Meanwhile, if the blessing of God rests upon our churches increasingly, and souls are saved, other churches in ever-increasing numbers will see that God is with us, and will join the Union. In due course we shall be able to develop an educational institution that will make it possible for students to get their degrees either by affiliation with Toronto University or with Des Moines University.

It is still our hope that a revival may come to the old Convention. If it does, it will either convert the Modernists or expel them. But while Professor Marshall and other professors continue to disseminate their poison, it is impossible that we should desire for them any measure of success. As an example of the kind of work being done in McMaster we may relate the following. A student came to see us quite



Those seated in the front row from left to right are: Rev. W. E. Atkinson; Rev. W. S. Whitcombe, B.A.; Rev. T. I. Stockley, D.D.; Rev. C. J. Loney; the Editor of "The Gospel Witness"; Mr. Thos. Urquhart; Miss Olive Clark, M.A.; Rev. Alex. Thomson, B.D.

recently, and spoke to this effect: It is not the direct assaults upon one's faith in McMaster University that are most to be feared: it is the atmosphere which one is compelled to breathe. For instance, a certain Toronto pastor announced a series of sermons, cards were issued containing the list of subjects. One of the students obtained one of these cards, and put it into the hands of Dr. A. L. McCrimmon. Dr. McCrimmon took it into his class, and read it before his class with a sneer. The class rocked with laughter, and applauded the professor's mockery.

On another occasion Professor Parker was dealing with Ezekiel's prophecy. We do not know what chapter was under consideration, but students of Ezekiel know that all that is there recorded, came to him "in the vision of God". But Professor Parker said that he himself had had visions, that he had one a few nights ago, and dreamed he was on a Church Street car. The particulars of his vision were not related to us, but he told the students that the explanation of his vision was that he had eaten too many pork sausages the night before! The students are trained to mock and sneer at holy things. There is no depth of vulgarity to which these unbelievers will not descend.

But the churches will not be slow to recognize the difference between the spirit of McMaster University and the spirit of the Toronto Baptist Seminary. And if the Lord should tarry, it is exceedingly likely that five or ten years from now the Union of Regular Baptist Churches of Ontario and Quebec will be far larger than the Baptist Convention of Ontario and Quebec. Mere size, however, is unimportant. The main thing is that we should all keep close to God.

As to the support of the Seminary: it costs us for all purposes, in round figures, about \$12,000.00 a year. No charge is made for tuition: the students pay only a registration fee of \$8.00. The receipts from the churches in support of the Seminary through the Union treasury, as we have stated, last year amounted to \$1,611.36. The responsibility for supplying the balance therefore rests at present with Jarvis Street Church. We have no doubt the Lord will raise up friends for the work, and the money will be forthcoming. We ask our readers to remember us in prayer.

Rev. W. Gordon Brown, B.A., was absent from the Convention on account of illness.

Mr. W. S. Whitcombe is Professor of English Language and Literature. Dr. Stockley is Dean of the Seminary, and Professor of Systematic Theology, Homiletics, and Pastoral Theology; Miss Olive Clark is Professor of Latin and Greek, and Church History. Rev. Alex. Thomson, Professor of Biblical Introduction. Mr. Gordon Brown is Professor of Greek and Hebrew. The Editor of this paper, when he is at home, gives a lecture each Friday from twelve o'clock to one, on "Preachers and Preaching", or some kindred theme. During Mr. Brown's illness, to which we refer at length elsewhere, his subjects will be taught by Rev. John F. Holliday, B.A., Pastor of Fairbank Baptist Church.

In addition to the members of the Faculty referred to above, Rev. E. A. Brownlee, B.A., B.Th., lectures weekly on "Non-Christian Religions"; and Dr. W. K. Fenton and Dr. Eugene Montgomery give medical instruction alternate weeks. For the evening classes, the Seminary has two additional teachers in the Department of English in the persons of Miss Elizabeth Fuller and Mrs. John Coghill; so that the total number of instructors on the Faculty is eleven.

#### "A UNIVERSITY ON ITS KNEES".

The article on Des Moines University, appearing in *The Gospel Witness* a couple of weeks ago, telling of the blessing that had come to that institution, we believe, is being used of God in many directions. Even *Varsity*, the undergraduate publication of Toronto University, had a little notice of it, perhaps about four inches. And one of our readers, having read the account of the blessing received, sent a cheque for \$1,000.00 for Des Moines University.

We remind our readers of the great financial need of that institution. We have been so occupied since returning from England: one week at Des Moines University; the next week the Women's Convention in Jarvis Street; last week the

Union Convention, meeting in Hamilton, that we have had no time to "take to the road" to solicit funds. We are glad to know that some others are hard at work, but with what success we have not yet heard. If you are able to send a contribution to Des Moines University, do not wait another week: do it now. You may send it direct to Des Moines, or send it to the Editor of this paper and he will be glad to transmit the amount. And again: we beg our readers to pray.

#### WHERE DO YOU LIVE?

I knew a man, and his name was Horner,  
Who used to live at Grumble Corner;  
Grumble Corner in Cross-Patch Town,  
And he never was seen without a frown.  
He grumbled at this: he grumbled at that;  
He growled at the dog; he growled at the cat;  
He grumbled at morning; he grumbled at night;  
And to grumble and growl were his chief delight.

He grumbled so much at his wife that she  
Began to grumble as well as he;  
And all the children, wherever they went,  
Reflected their parents' discontent.  
If the sky was dark and betokened rain,  
Then Mr. Horner was sure to complain;  
And if there was not a cloud about,  
He'd grumble because of a threatened drought.

His meals were never to suit his taste;  
He grumbled at having to eat in haste;  
The bread was poor, or the meat was tough,  
Or else he hadn't had half enough.  
No matter how hard his wife might try  
To please her husband, with scornful eye  
He'd look around, and then, with a scowl  
At something or other, begin to growl.

One day, as I loitered along the street,  
My old acquaintance I chanced to meet,  
Whose face was without the look of care,  
And the ugly frown that he used to wear.  
"I may be mistaken, perhaps", I said,  
As, after saluting, I turned my head,  
"But it is, and it isn't, Mr. Horner,  
Who lived for so long at Grumble Corner!"

I met him next day; and I met him again,  
In melting weather, in pouring rain,  
When stocks were up, and when stocks were down,  
But a smile somehow had replaced the frown.  
It puzzled me much; and so, one day,  
I seized his hand in a friendly way,  
And said, "Mr. Horner, I'd like to know  
What can have happened to change you so?"

He laughed a laugh that was good to hear,  
For it told of a conscience calm and clear,  
And he said, with none of the old-time drawl:  
"Why, I changed my residence, that is all!"  
"Changed your residence?" "Yes", said Horner,  
"It wasn't healthy at Grumble Corner,  
And so I moved; 'twas a change complete;  
And you'll find me now on THANKSGIVING STREET."

Now, every day as I move along  
The streets so filled with the busy throng,  
I watch each face and can always tell  
Where men and women and children dwell;  
And many a discontented mourner  
Is spending his days at Grumble Corner,  
Sour and sad, whom I long to entreat  
To take a house on Thanksgiving Street.

By the late Rev. T. T. Shields, Sr.  
(Father of the Editor)

# The Jarvis Street Pulpit

## PRESIDENTIAL ADDRESS

Delivered at the First Annual Meeting of the Union of Regular Baptist Churches of Ontario and Quebec.

By DR. T. T. SHIELDS.

Friday Evening, November 30th, 1928.

(Stenographically reported.)

Mr. Chairman and Christian friends: When there is so much to say that ought to be said on an occasion like this, one wonders where to begin, and where to end. We have been meeting for these days as a new Baptist organization. I have a good deal of sympathy with people who think there are religious organizations enough. When one reads the Saturday paper in almost any city, and views the Sunday announcements, one cannot help feeling that he must be rather an unusual type who cannot find in that variety of religions something to suit him, for there is a bit of everything advertised in the Saturday paper in almost any Canadian or American city.

Yet we are here this evening as representatives of Baptist churches that have separated themselves—or have been separated—from another Baptist organization in order to undertake work on our own account. Surely we need not be surprised if people generally should ask for some explanation of this new enterprise, and should demand of us on what ground we presume to justify our separate existence.

Any new movement is likely to be misunderstood, and at the same time, to be greatly misrepresented. In apostolic times, the apostles were spoken of as those who seemed to be the "setters forth of strange gods". The gospel at that time was not the old, old, story, but something really new; and the people came together demanding that the apostles explain why they were preaching this new doctrine. We have no new doctrine to preach, but we are a new organization; and I think it may not be amiss on this occasion to explain a little why we are here, and what we propose to do.

I think I speak for my brethren when I say that it has been painful for us to separate ourselves from fellowships which have lasted a lifetime. We have no right to do it unless we can, from the Word of God, justify our course. As far as I am aware, personally, I preach no different doctrine from that which I preached at the beginning of my ministry. I believe a minister ought to grow, he ought to have somewhat greater and more comprehensive views of the great gospel he is sent to declare as years and experience are multiplied; but if he is a sinner saved by grace, if he has really been converted to God by the power of the Holy Spirit, he has, in that experience, the germ of everything he will ever be called upon to preach. And while his ministry may be fuller and richer in the coming years, yet it will never be in contradiction of the great principles with which he began. So far as I know, I have not departed from the faith which I held from the beginning, nor is my preaching different from what it was in the beginning of my ministry so far as its doctrinal content is concerned.

I am sorry to have to make what I say this evening in any sense personal, but I suppose, because it has been my lot in a somewhat conspicuous way to protest against certain things within the Denomination, my name has been associated with this movement. Those who are engaged in this enterprise are not infrequently described—I should hope to their great chagrin—as "Shieldsites". It is for that reason I give my personal testimony in respect to this movement this evening. After this year it will not be necessary for us to dig into history so much. It will be better for us to look forward than backward.

I am not alone in this, that for years, in committees and on Boards and in the quietest way possible, I have protested against the modernistic tendencies in the Denomination which were so evident to any discerning mind. I have sometimes been represented as a man who passed by all the Boards and all the officials of every organization, in order that I might

get into the public press. I have been represented as one who was "seeking notoriety". If indeed I sought it, then for once in my life I think I have met with some fair degree of success! But the truth is, I sought for years to avoid it. I was Pastor of the premier church—with all due respect to my brethren who would dissent from that estimate—the premier church of the Denomination. We had in it those who were frequently described as our "principal givers". We had in it the Chairman of the Board of Governors of McMaster University; the Chairman of the Home Mission Board; the ex-Chairman of the Foreign Mission Board; the Chairman of the Publication Board; the Secretary of the Foreign Mission Board; the Secretary of the Sunday School Board; several members of the Church Edifice Board; for many years the Secretary of the Superannuated Ministers' Board; the President of the Women's Foreign Mission Board, and half of her Board; the President of the Women's Home Mission Board, and two-thirds of her Board. Surely that indicates that we were a denominational centre. According to the by-laws of the city, in the construction of the building we complied with their requirements; but though the building was made of stone, we had plenty of wood inside! We were full of "Boards"!

For years we contributed to the funds of the Denomination every year an amount equal to the combined giving of the next two largest Baptist churches in the Convention. Year by year our givings to missions and denominational objects were equal to the combined giving of those two churches. In those days the pastors of those churches were so busy looking after their own interests that they had no time for denominational work at all. They did not touch it with the end of a little finger. They were too busy. Jarvis Street Church received, and had to be satisfied with, the crumbs that fell from the Denomination's table. The children had first to be fed—and the children were the denominational objects.

During that time I was not a stranger to the councils of the Denomination. I was on the Home Mission Board, and served on many committees; and was, I think my friend Mr. Urquhart will testify, looked upon as the champion conciliator of the Denomination. If there was any church trouble, anywhere, I was generally despatched to settle the trouble. Over how many church councils I have presided, I can not tell. That is an old story to many of you, perhaps to most of you; but it may not be such an old story to some who hear our message this evening over the air. Surely if any man in the world might have been excused from the duty of taking up the cudgels in this matter, I might have been that man.

When this first was dealt with publicly it was only after years of patient endeavour behind closed doors. We sought first of all quietly to purge out the old leaven. We endeavoured to cleanse the house from within.

I have sometimes been represented as having maligned the Denomination. Yet I think, if anything, I have been too complimentary. I said repeatedly that I believed the rank and file of our Baptist people were doctrinally sound; and that, though we all needed a spiritual revival, yet in our views of truth we were standing where our fathers stood. I went so far as to say I believed that ninety-five per cent. of our people would be found to be believers in the Bible, and ninety per cent. of our ministers. The late Dean in Theology of McMaster University said I was wrong in my estimate; that the more educated, the better informed, among our people had really turned away in some measure from

the old faith, and that there was nothing like ninety-five per cent. of our Baptist people standing where they formerly stood. He may have been right in this, but I would rather err on the side of an excessively charitable judgment than to underestimate the loyalty of our Baptist people. I still believe that if, and when, the facts of the case are known, it will be found that my estimate was not very far wrong. I believe that great numbers of the people who are still in the old Convention are, in heart, just as loyal to the Bible as the Word of God as we are. But they do not know, they have been misled, they have been deceived. I lay the responsibility for the whole defection, not upon the people, but upon those who have been leaders of the people.

We may compromise on the matter of our methods of doing things. I do not know that we have found the best way of doing anything; we can improve our methods. But we cannot compromise on the principles of the "faith that was once for all delivered unto the saints." If it be true, that we have in the Book the summary of the great principles of God's redeeming work, then on that we must stand. We have endeavoured for years to improve matters. We tried it in this Stanley Avenue Church once upon a time! Some of you may remember it. And I say to our listening friends that I think I have sufficient justification for the assumption of the general loyalty of Baptist people to the Word of God. Only four years ago this fall the Baptist Convention at London, for the first time in the thirty-six years of its history, refused a vote of confidence to McMaster University. That same night, after a debate lasting from two in the afternoon until half-past ten at night, the Convention carried by unanimous vote, a resolution which deplored the action of the University in respect to Dr. Faunce, and instructed it never to repeat the blunder. And even this outlaw, this ecclesiastical Bolshevik, or whatever you please to call him, only four years ago last October, was, by the Convention, on that issue, re-elected as a Governor of McMaster University. The Convention in London in 1924 was an overwhelming defeat for McMaster. It was an expression of the heart of the great multitude of our people.

Why then so soon after has it become necessary for us to separate? They imported the next year, 1925, Professor L. H. Marshall. They did it deliberately to reopen the issue; they did it in order that they might compel us to centre this controversy in a man instead of on a principle. We had begged them to appoint the right man when the Chair was vacant, in order that no discussion of personalities might be necessary. They went out of their way to find an out-and-out Modernist in direct violation of the principles of the statement of faith in the Trust Deed, and in defiance of the action of the Convention but a year before.

I am not going to weary you by rehearsing what has taken place since, except to say that if Professor Marshall is not a Modernist, then there are no Modernists. I was in England recently. I spoke three or four weeks ago to-night in Liverpool, the very city where Professor Marshall ministered. The majority of the ministers present were Anglican clergymen, there was a good company of them. But there were some Baptists, and some of them told me they were astonished when McMaster University selected Professor Marshall, for they said he was not only a Modernist, but was looked upon in England as one of the most pronounced Modernists. One minister said—I give you his report—he heard Professor Marshall preach on the twelve gates into the city through which all sorts of people would come to heaven, and one of the gates he defined as the Unitarian gate! Unitarianism denies the deity of Christ, and of course, every principle of Evangelical Christianity. Professor Marshall was imported, and was supported and defended, not only by McMaster University, but ultimately the Home Mission Board was commandeered, the Foreign Mission Board was pressed into service, the Publication Board became the instrument of McMaster University, and every single element of our denominational organization was brought under the domination of that group which was determined to cram Modernism down the throats of Canadian Baptists.

Still we did not run away! Then they obtained power from Parliament to declare any church not co-operating with the Denomination "out of harmony with the Convention, and no longer entitled to send delegates." They passed the Bill and the general resolution, and then made application of it to Jarvis Street Church. Jarvis Street Church has been the centre of the Denomination. Out of it McMaster University

grew; and the nucleus of the Superannuated Ministers' Fund, and the foundation of the Standard Publishing Company, were contributed by Senator McMaster, a member of Jarvis Street Baptist Church. The University and all denominational interests had been mothered by that church. Yet they passed the resolution adopting the Amending Bill, and the resolution declaring non-co-operating churches out of harmony one day, and the next morning, without one hour's notice to the church as a church, Jarvis Street was summarily tried, found guilty, sentenced,—and shot, not at daybreak, but at high noon! We are not feeling badly about that. When I heard in England that thirteen churches had been honoured by being sent to keep us company, I sent a cable. I was sorry after I had sent it. In that cable I said that a man with good eyes and good ears need not be greatly disturbed if a regulation were passed forbidding his entrance into an asylum for the deaf and blind. The reason I was sorry was this: I thought as I walked out of the telegraph office there on Northumberland Street at Trafalgar Square, that I had sent it too hastily. What I ought to have said was that no healthy man need mourn because he is refused admission to a home for incurables!

There is a text in the Scriptures which is very frequently misused, that is more frequently misinterpreted and misapplied than it is interpreted correctly. The verse is this: "Ephraim is joined to idols: let him alone." I have heard preachers on more than one occasion solemnly declare that when God lets a man alone he is lost for ever. So he would be, but that is a million miles from what that text means. It never did mean that, because the whole prophecy of Hosea is written to show that God is determined not to let Ephraim alone; and the promise is made that the day is coming when "Ephraim shall say, What have I to do any more with idols?" What is it? Just this: back there in the days of Jeroboam the son of Nebat, when the kingdom was divided and Jeroboam feared that if the tribe went—to Jarvis Street? (laughter) no, to Jerusalem, they might be weaned away from their new loyalty, he made two images of gold—and very appropriately they were calves. He set up one in Dan and one in Bethel, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Thus idolatry was introduced into Israel, and the apostasy began.

If you read the story of Israel's kings from the division of the kingdom, from the day that Jeroboam wore the crown, on down through their history, you will find that without one single exception every king that sat upon Jeroboam's throne did what Jeroboam had done, and it becomes painfully monotonous at last: "And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin." He did sin, and he made Israel to sin; and the plague of idolatry waxed worse and worse as the years went on. There was no turning back to God. There was a real apostasy. Then at last the prophet spoke to Judah and said, "Ephraim is joined to idols: let him alone." It is the Divine Physician's quarantine order, it is the red placard on Israel's door, "Keep away; a deadly plague is here; keep out of bad company; let him alone." The Physician meanwhile said, "I will deal with him; you cannot."

The day came when Jerusalem was reduced to ruins. The holy and beautiful house in which their fathers had praised Jehovah was burned with fire, the people had become a by-word and a hissing, and all the splendour of Israel's national life was gone. She was carried away captive into Assyria, never to return until God shall some day call her back. Over the ruin wrought by that apostasy the voice of God through the prophet was heard at last to cry, "Thy calf, O Samaria, hath cast thee off." Modernism is a calf. It is a golden calf. It is something that is put in the place of God; it is a substitution of policy for principle, of human reason for divine revelation, of human effort for divine grace; it is a substitution of things from below for the things which God hath sent us from above. In the end of the day the calf will cast off its votaries; and Modernism itself will bring every institution, church, college—yes, and country—if it goes on, down to wreck and reeking ruin at last.

What were we to do? Could we have fellowship with those who deny the Word? who deny the efficacy of the precious blood, and all the verities of our faith? We had to let Ephraim alone!

I came upon a passage the other day that I saw in a new light. I have often said that the best report of Baptist



affairs will be found in the Book itself. I said this afternoon that if some of our newspaper men were to come to me and say, "Will you give me an advance copy of what you are going to say?", I should have to say, "I cannot", because I do not know what I am going to say. But if they ask me for an advance report of what is going to take place at a Baptist Convention, I can find it written in the Bible more accurately than anybody can report it.

There is a wonderful story of how, when Jeroboam had set up his altar and was offering his sacrifice on this man-made altar, a prophet came, sent of the Lord, who cried out and testified against the altar. The king commanded that they should lay hold of the prophet—that was the proper thing to do! When a man at midnight shouts, "Fire", do not send for the firemen—send for the policemen to put the man in jail for disturbing the peace! That is the proper thing to do! That is what Jeroboam tried to do. He said, "Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him"—and he had no hand. Then he said to the prophet, "Intreat now the face of the Lord thy God, and pray for me, that my hand be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place." He pressed him, but the prophet said in effect, "No; I will have no fellowship with your apostasy. I have been commanded to let you alone. I will not go home with you."

The prophet went on his way; but there was an old preacher, an old prophet, that had not been heard of for a long time, met him. (My brethren, if ever you get old enough as a minister to retire, pray God to give you a little sense. I hope He will not let me live long enough to outlive my active ministry. If I had my way, I should like to go Home some Sunday evening after finishing the day's work.) But retired ministers sometimes do great harm. This old minister went after the young man who was doing God's will and said, "Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." This young preacher was overwhelmed by the influence of his older brother, and he went home with him; and the record says this—I did not say it: it is in the Book that this retired preacher "lied to him"—and so he did.

After he had had dinner the old man sent him on his way, and a lion met the prophet and slew him, and left the carcass in the way: "The lion had not eaten the carcass, nor torn the ass." "And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass, and they came and told it in the city where the old prophet dwelt." That lion had some intelligence! The old prophet said, "It is the man of God, who was disobedient unto the word of the Lord, the man who testified against the altar; and he has been slain because he obeyed not the voice of the Lord." When at last the evening shadows were deepening the retired minister said, "When I die, bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall come to pass." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

We need to be inoculated with what Spurgeon used to call "bibline" if we walk in Ephraim's company, or we shall catch the plague. He is joined to idols—let him alone. We had to leave.

What are we here for as a new organization? I said the other night that we are standing for the Bible as God's word, and for Jesus Christ as the sinner's Saviour, with all the

implications of that position. But this evening I have to say a few things of a very practical character.

We ought to stand for a pure church, for a church that is really made up of people who are separated unto the gospel of Christ, subject to the supreme authority of Jesus Christ, whatever that may mean—and I am going to go further to-night and tell you what I think it means. It means that you and I, as Christian men, have no right to belong to any company, to any organization, to any society, to any church, to anything, in which, by virtue of our relationship to such, it becomes impossible for us to yield our first obedience to Jesus Christ. I do not know anything about fraternal organizations, but I am going to say a daring thing to-night: if you find your connection with any such organization militates against your witness for Jesus Christ, or makes it impossible or difficult for you to give a clear testimony for Christ, as a Christian man, your first duty is to your Lord, and you ought to withdraw from any association in which membership is incompatible with loyalty to Christ. Do not say that I said it was a sin to belong to a fraternal society. It would be a sin for me to join anything without first knowing what I was joining, for "whatsoever is not of faith is sin". If I take a doubtful course, at any time, I incur the risk of taking the wrong course, and show myself willing to take the wrong course by my willingness to incur the risk of doing so. From worldly associations and from every kind of evil, as God gives us grace, we ought to be separate.

If the church is to have power, it must not be like the world. I remember Dr. Norris' saying that the measure of a church's power does not lie in its conformity to the world, but in its nonconformity. The problem of the transmission of power is always a problem of insulation. If the insulation could be sufficiently complete, I suppose there is no reason why the power of Niagara Falls should not be transmitted around the world; but the difficulty is that so much of it would leak out in transit. If a church is to be the medium of blessing to the world, and if the power of the Holy Ghost is to flow through that church, then that church must be insulated, separated, so that God can have right-of-way without interference.

While that applies to the organization, it also applies to the individual; and for that reason we ought to be careful to maintain discipline in our churches. When you have irregularity in the life of your church, do you know what you are doing? You are cutting the insulation, you are providing an outlet through which the power of God will leak out. Every contact with sin and with the world is a breaking of that separation, and it must result in a diminution of spiritual power. No, we need not aim at large numbers. God seldom uses big things. He usually employs things that are small. Seldom does He initiate great matters by the many: but generally by the few. When He wanted to build a nation, to produce a race who should be peculiarly fitted to receive and transmit the divine oracles, He chose one man, and this is what the Bible says: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." God is not dependent upon a big church, nor a great company; He chooses one man. Dr. Stockley told me of hearing Mr. Spurgeon preach a great sermon once on this text, "He called Abraham alone". Despise the day of small things? No, the smallest church in any community that has God at the head of it, and at the heart of it, is bound to be a fruitful and a conquering church.

We are not faddists, I hope, who strive about words to no profit. We stand for the Bible because, when it is transmuted into character and life, it makes real men of God who will be witnesses to the truth as it is in Christ Jesus.

Good buildings are important, but I would rather preach in a barn and have God present, than in the greatest cathedral without Him. It must be a dreary business trying to be a preacher without the help of God. I would rather be a galley-slave than a pastor from whom the Spirit of God is departed, and who is left without a message. I can conceive of no more irksome task in the world than that of trying to preach without an infallible Book and without a Holy Spirit to energize what I say.

I wonder if I may pass on this word to the smaller churches? Do not be unduly concerned about organizations within the church. They have their place, and as a church grows larger, it will naturally multiply its organizations, but observe this principle: life always organizes itself accord-

ing to the law of its own nature. That plant is an organization, beautifully proportioned. It was all wrapped up in the germ of life from which it sprang, and all it asks is air, water, soil, and an opportunity to express itself; and behold it becomes a fern. If the Spirit of God is within the church, a church made up of regenerated, separated, people, the church will spread out, a branch here and a branch there. Men and women will spring up here and there especially gifted of the Lord, doing that which needs to be done; and some day a pastor will look around and see all that he has at hand, the organization, the system, and will say, "How could it come out of this poor head? The man who could build that, could be manager of a departmental store." He did not build it: it simply grew in the garden of the Lord, as one of the plants of the Lord's planting.

I think it would be fitting in this new organization to say a word about the officers of the church, to find out where we are. What is a minister—what is he? "A hired man"? I have heard people talk of "hiring" a preacher. What is the preacher,—everybody's manservant to do what anybody and everybody wants done? I think Baptist churches have sinned grievously in their estimate of the ministry. Our friends who are sometimes described as "Brethren" especially object to what they call "a one-man ministry". They believe a minister is just a man selected out of the congregation. I, at least, do not believe any such thing. If he is that, and nothing more than that, then you had better leave him in the congregation, however gifted he may be.

I was asked at my ordination this question—I was only a youngster, but I think I gave them a good answer. I have occasionally hit on one! And by the way, it was in the church to which Brother Urquhart referred. Perhaps it was the soil of that district that gave me the answer! They had asked me which was the principal office in the church. I said, "That of pastor." "What are the officers of the church?" "Pastor and deacons." "If a church had no pastor, would it still be a church?" I said, "Yes." They inquired, "Would it be a church without a head?" I said, "No, it would be a church without an overseer." That is what a pastor is, an overseer—not an undertaker! I have known not a few preachers who seem to have mistaken their calling! "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers." My brethren, if Jesus Christ is really the Head of the church, if the Holy Ghost is the Administrator, the Executive of the Godhead, administering the affairs of the church, setting ministers over the churches as overseers, do you not think we ought to let Him do His work?

Nobody has proposed that we should have a "settlement committee" in this new Union. I never have believed that was necessary. My brethren—and I say this to you students too; it will save my saying it some Friday—where are you going to get your "job"? From whom? From some settlement committee? It will just as often be an unsettling committee! You deacons, whence are you to get your pastor? "We are going to appoint him." Are you? God has given you judgment, and He will lead you; but I do believe that we need to look in a very special and direct way to God for our pastors. These are simple observations; but it would revolutionize the life of many a church if we followed these principles. We have not very many pastors in this Convention, and we need more. Where shall we get them? From the Seminary? No, not one. That is a fact. From the United States? No, we ought not to look there. From England? No! From McMaster University? Not yet! Where shall we get them? Somebody comes around to Brother Atkinson and says, "Mr. Atkinson, will you get us a pastor?" Brother Atkinson is a good man, but if he gets you a pastor, he will be a poor one. Do not ask me. I have tried it a few times, and have always signally failed, and I shall try no more. Listen: "When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"—what for?—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

If you would have pastors who will be God's instruments in making men and women into the image of God, you must get your pastor from Heaven. I do not mean they have to

go to heaven first, but I mean that the employment office is up there, and you had better apply there. And Heaven will answer, and the Holy Ghost will make a man overseer of the church. When we are placed by the Lord, we can stay where He puts us until He releases us. You cannot unsettle a man whom the Holy Ghost makes overseer of a church. If we depart from that principle we shall have much trouble. I believe if we are to have peace in our own hearts, we must receive our commission from Heaven. When a church gets a God-sent pastor, it will not make much difference what sort of building it has. A pastor appointed by the Holy Spirit is the church's greatest asset.

We preachers, because we are preachers, do not magnify the office of the pastor as we ought. We are so humble—no, so cowardly—that we fail to speak of it as we should. I never did receive orders from the deacons yet (Brother Hyde here knows that.) I never did, I never will. Who made deacons the overseers of the pastor, I should like to know? The conception entertained by Baptist churches, that the deacons are a kind of Board of Directors to see that the pastor does his work, is as opposed to Scripture as anything could be.

When the deacons are full of the Holy Ghost, they are gifts to the church too. Let me tell you how we elect deacons in Jarvis Street. I heard of a church in New York—I will not tell you the name of it—where the pastor said, "Brethren, we need seven deacons in this church. We are competent to elect them now. This is a democratic body, and we elect our own deacons. Brother Jones over there would make a good deacon; Brother Baker down there would make a fine deacon; Brother So-and-So at our right would make a good deacon." So he singled them out until he had named seven, then he said, "Now, brethren, whom will you have? It is moved, seconded, and carried. All right, these are our new deacons"! It may be that these were the men whom the Holy Spirit would have, but the method of selection seems rather doubtful.

We read the Book, and read it to the people, and said, "Here is what the Bible says about deacons." It was agreed the people should nominate as many as they pleased of men in the church whom they considered approximated that scriptural ideal. "I nominate Mr. So-and-So", came from all parts of the room until we had a blackboard full of deacons—no, not full of deacons, but with the names of men nominated for the diaconate. Everybody was given a ballot, a piece of blank paper and a pencil. We instructed them to copy every name that was on the board on to their ballots. I am not sure of the number, but I believe it was about twenty. We then spent some minutes in prayer asking the Lord to help us select out of that number the men who, in our judgment, most nearly approximated the scriptural standard. No suggestions were offered, anybody could be nominated. We prayed; and then I said, "Before the Lord, take your pencils and cross off the name of every man for whom you cannot conscientiously vote as a man measuring up to that scriptural standard." Very carefully they did it, and the ballots were collected. It took the scrutineers until twelve o'clock midnight to count the ballots, but they came in at last, and out of a membership of over two thousand, there were only seven men in the entire church who got a two-thirds vote. How did they get it? They had lived their lives before the people, in the prayer meeting and elsewhere, and when those people took their Bible and said, "Lord, show me the men who are like that", I believe the Holy Ghost gave us seven men. I believe the Holy Spirit really will guide the church if we will let Him.

The same is true of the deacons as of the pastor. When you get them from God like that, you love them, respect them, trust them, and leave things in their hands.

Every church ought to be an evangelistic church. Do not tack an evangelistic effort on to a dead church, but let the church be a fruitful branch. The work of soul-saving ought to go on all the time. I am more than ever convinced that the local church is God's instrument for the doing of His work; and the longer I live, the less interest I have in institutions that are less than the best. The church is God's institution; so let us build churches, and expect that God will, through the churches, accomplish His work.

That means there is a place for Baptist churches in the world. What do you preachers teach people when they are converted under your ministry? Do you say anything about baptism? I know a great many pastors who do not. But it

is in the Book, and I believe every time we preach the gospel we ought to preach the duty of baptism—every time—until people, as a matter of course, come to believe that baptism naturally follows conversion, so that when they are saved they will say, "We are saved; now for the next step." I do not mean we should preach sermons on baptism, but that we should give the ordinances their proper place. Do not emphasize either ordinance to the neglect of the other, but give your hearers the teaching of the Word of God on these matters.

Then you will have no difficulty on the question of restricted Communion. I have been thirty years a pastor, and have had no difficulty about it. Preach the authority of God's Word, that baptism is an imperative duty binding upon every believer, and that next to that we ought to come to the Lord's Table. Take the ordinances in their scriptural order, magnify the Word, and you will have no difficulty. Of course, if you take the ordinance of the Lord's Supper out of its place and emphasize that to the exclusion of matters of equal importance you may meet objection; but if we give due and proportionate emphasis to these doctrines, we shall have a well-balanced testimony—and the world needs Baptist testimony today.

I think we ought to have a Regular Baptist church in every community in Ontario and Quebec. There are some little places to-day—and I do not care whether it is reported or not—of which it is true, that if we do not give them the gospel, they will be almost as destitute of the gospel as the wilds of Africa. We have a mission at home and abroad, even to the uttermost parts of the earth.

In our educational work we thank God for the men He has given us. I believe He will give us more. We must be prepared to set aside worldly standards. These young men will not get any degrees from the Toronto Baptist Seminary. Some men are being killed by degrees! Some men have purchased to themselves a good degree without being first a deacon! You say, "We must maintain the standards." Yes, but in so far only as we can maintain the standards consistently with this Book. We will not be slaves to the standards set up by men of the world. Young men who know the Book, and know how to preach it, and are full of power and of the Holy Ghost, will have no difficulty in finding open doors; the churches care nothing about your degrees. Years ago, in the beginning of my ministry, I knew a man who set before himself a great aim: he was going to get all the degrees he could. And he got them. He had enough to paper his study walls—and he might as well have done it, for he had nothing else to do. He had so many degrees that he amounted to nothing at all.

This has not been much of a message, but I am allowed little time for thinking except as I think on my feet. I have given you an impromptu message out of a somewhat extended experience. If we go on in this simple way, God will take care of us. He will give us plenty of money. That is an important matter, is it not? Yet I do not believe that ever in the world's history God's work ever stood still primarily for lack of money. There has been a lack of money but that was not the primary lack.

For your encouragement I am going to tell you this, and I have done. Some months ago I was out in Los Angeles looking for money. Many people go to Los Angeles for that purpose—and others go to spend it. I was not looking for money for this Seminary, or for any Ontario work, but for Des Moines University. I had spoken in Pasadena, and a man came up and said, "Have you seen Mrs. \_\_\_\_\_?" (I shall call her Mrs. Blank) "No, I have not." "Well, I will give you her address, for you must go to see her. She will give you some money for your university." I looked at the address and said, "But this is a downtown address, this is in the business section of the city. Does she live there?" "No, she has an office there."

I went in one day and went up to the tenth or eleventh story, and found a row of offices. In order not to betray confidence, I will call it, "The Richard Blank Estate". I went in and said, "Is Mrs. Blank in?" One of the secretaries—there was a staff of them—said, "No; she is out for a little while, but will be back in the course of fifteen or twenty minutes if you care to wait." After a while a woman came in, apparently a young woman. It is dangerous to estimate, but I should judge something over thirty years of age. One of the secretaries told her I was waiting, and she came over and received me graciously. I told her the story of this

Christian university. Instantly she said, "I must have a part in that. I shall be delighted to give you something for that. That is what I am here for. I love to find opportunities of giving something to the Lord's work. That is how my late husband built up his business." I said, "Will you not tell me about it?"

"My husband", she said, "was a tither. He was a glass manufacturer, and took the Lord into partnership with him. He pledged solemnly a tithe of everything to the Lord. The business grew until it became a great concern. His main factory was in San Francisco. The day after the earthquake my husband met a man downtown who said, 'Mr. Blank, you have my sympathy. I was thinking of you to-day.' 'Why?' 'You must be a ruined man through the earthquake.' 'Oh, no, I am not ruined.' 'But I know where your factory is: it is in the very heart of the earthquake zone where the fire has been.' My husband said, 'I have had no news, but I know everything is all right.' 'What in the world do you mean?' 'My God has never failed me yet, and I am positive that He has not failed me now. The business is just as much His as mine.' He got on the train and went to San Francisco, and found truly enough that roundabout his factory the earthquake had done its deadliest damage, but there was a spot of ground upon which his factory stood that had not a crack in it, nor was there a crack in one wall of the factory. That factory was the most inflammable thing in San Francisco. The vats of molten glass were always heated to"—I forget how many hundred degrees she said. It was a frame structure, and Mrs. Blank drew a little diagram on her desk. "Here", she said, "is the factory around which was a fence, and the fire came up to that fence and scorched and charred the fence, came thus far, went along that side of the fence and on; along this side of the fence, and then on. My husband did not lose one dollar."

Do not say, "Do you ask me to believe that in these days of science", or, "If that story is true, it is just a coincidence." Well, it was a strange coincidence that there was one piece of land in the centre of that shaken city without a crack in it, one building standing through it all without the smell of fire in it. That lady believed the University was God's business, and she took up her bank book and pen, and wrote me a very comfortable cheque. I sent that money to Des Moines, saying, "This money came from the God of earthquakes, the God Who can control the fire, the God Who is above all the forces of nature."

We, too, have had an earthquake and a fire. The crier on one of the city buses was heard to say last summer when passing Jarvis Street Church, "On your left is Jarvis Street Baptist Church. They had an explosion there some time ago, but the church still stands!" And that is true of many of our churches. And the God Whom we worship will see us through to victory in our churches, in our Educational work, in our Home Mission work, in our Foreign Mission work, in all our work; and He will be glorified in it all. Let us put our hand to the plough afresh, our hand to the sword again, and let us not forget the trowel, too. May God bless us!

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## TORONTO BAPTIST SEMINARY

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# The Union Baptist Witness

These two pages (12 and 13) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

## "QUIT FIGHTING!"

We have a lingering fear that there are still a number of Baptist Fundamentalists who think and say, "Let us have less fighting and more Gospel." They feel that we should now cease firing, at least in any effective way, "and get down to business". Such a notion is based upon a false conception of the Gospel and its method. Paul said of a certain evangelistic campaign of his, "We were bold in our God to speak unto you the gospel of God with much contention", (I Thess. 2:2).

The cure for the malady we have mentioned is boldness, holy boldness, boldness in God. When we have that, we must preach the Gospel of God. In like manner consecrated boldness will cause us to engage in much contention. Let no one say again that one cannot preach the Gospel and contend for the faith at the same time. All the history of the prophets and the whole experience of the apostles, not to mention many evangelical movements of church history, are to the contrary. Study carefully this Scripture, I Thessalonians 2:2.

\* \* \* \*

## FLAMBORO CENTER.

Two happy believers, father and daughter, put on Christ in baptism at the Flamboro Center Church on Sunday, November 18th.

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## BARRIE.

Rev. A. C. Whitcombe has begun a children's meeting in Collier Street Baptist Church, Barrie. At one of the first meetings there were ninety-four children in attendance by count. Some six new members were recently received.

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## WINGHAM.

The Wingham Gospel Mission is renovating its building. The downstairs is being enlarged so as to use the entire floor for the auditorium. The Mission members are doing the work themselves; one might find them busy at two o'clock in the morning.

\* \* \* \*

## RALLY AT SHENSTONE.

The F.B.Y.P.A. Thanksgiving Rally held in the Shenstone Memorial Baptist Church, Brantford, was well attended, with representatives from Brantford, Hamilton, Boston, Scotland, Burtch, Woodstock, Preston, Otterville, Walsh, Courtland and Brownsville. The afternoon message was on "Rewards for Service", by Rev. Mr. Bennett, and the evening message was on "Jeremiah", by Rev. Mr. Loveday. There were also fruitful seasons of prayer, praise and testimony.

\* \* \* \*

## ST. PAULS.

The facts regarding the unjust expulsion of St. Pauls Baptist Church, Montreal, from its building, by the Grande-Ligne Mission Board, are now well-known; but, as Pastor St. James himself said, they left the bricks and mortar but the Lord went with them. During the campaign held by Rev. L. D. Vanclette there were several professions of faith. On Sunday, November 18th, the people of the church were again encouraged at the dedication of a baptistery in their hall, when three French people, who have just turned from Rome, were baptized. The cost of the baptistery was \$60. Perhaps there is one of the Lord's stewards who would settle that account for this needy people. St. Pauls must have a convenient building soon, for their hall is already too small. By the way, did you get one of the folders containing the historic pictures of the expulsion, and giving the whole story? If not, write Rev. A. St. James, 3670 Ontario Street, Montreal, P.Q., enclosing \$1.

## WINDSOR.

Rev. Mr. Dyson, of Essex, baptized six candidates for Windsor recently. These additions were received into the Essex Church until such time as it is thought wise to organize in Windsor.

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## B.C. BAPTISTS.

The Fall Rally of Regular Baptists of British Columbia, was held in Mount Pleasant Baptist Church, Vancouver, on November 6th. The fitting theme was "Revival". There was much time given to prayer, and Rev. Mr. Fisher delivered the evening address.

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## THE REGULARS IN OHIO.

On Tuesday, October 31st, a group of Bible-believing and evangelical Baptists organized the Union of Regular Baptist Churches of Ohio. The President is Rev. R. T. Ketcham, Elyria. Says he of this Union: "It will be made up of churches which were expelled from the old convention, and also churches which were carrying on a nominal co-operation with the old convention, but which will withdraw entirely now that there is a fold for them to enter." These brethren are issuing a monthly paper, called *Ohio Regular Baptists*, of which the Editor is Rev. C. E. Garvin, LaGrange, Ohio. It promises to be a good one, and the subscription price is only 50c.

\* \* \* \*

## THE NEW TESTAMENT CHURCH.

(We are venturing to reprint an article by Rev. Chester E. Tulga, the Fundamentalist Pastor of the First Baptist Church of North Platte, Nebraska, taken from his splendid church paper. It will repay very careful study, and to gain-say it will be very hard.—W.G.B.)

Strictly speaking there is no such thing as a "Baptist denomination", and Scripturally speaking there is no such thing in the Word of God. It is proper to speak of the Presbyterian denomination or the Methodist denomination but it is never correct to speak of a "Baptist denomination". The Methodist and Presbyterian are closely knit organizations, bound together by a common authoritative statement of faith or creed.

The Baptist churches have no relation to each other other than a co-operative relationship, which is voluntary. The Methodist and other denominations are governed by bishops, superintendents, and in the local church by official boards. The Baptist churches have no one in authority over them. They recognize no human authority outside of their own fellowship. A true Baptist church permits no centralized authority to dictate to it.

## What is The Church?

There is only one visible church mentioned in the New Testament and it is a local church. It is composed of believers immersed in water and assembling together for worship. There is no mention in the New Testament of any body of believers who have been sprinkled. There are no bodies of unbaptized believers. There were no churches in that day who offered to sprinkle, pour or immerse, as the candidate desired. The mode of baptism is not optional and could not be after Jesus Christ our Saviour and our Example was immersed in the Jordan River.

The churches were local, for the New Testament knows nothing of a denomination. It has nothing to say about a pope controlling thousands of churches, or a bishop controlling hundreds of churches, or a superintendent controlling scores of churches, or a Baptist convention speaking *ex cathedra* to independent churches. According to the New Testament Jesus Christ alone is the Head of the churches.

The assumption of authority by man is a left over from Catholicism.

The door into the church is the door of baptism: "Then they that gladly received His Word were baptized; and the same day there were added unto them about three thousand souls. (Acts 2:41). The New Testament knows nothing and says nothing about the modern practice of receiving unbaptized people into membership. There is not a line in the New Testament to show that the mode of baptism was optional.

#### The Church and Its Ministry.

1. A God-called ministry. (Eph. 4:11; Acts 13:2). It is the Lord who selects His ministers for His churches. No man has the right to appoint himself to the regular ministry of the Word. The old-fashioned idea that the minister should be called of God, is the New Testament teaching. Notice too, the Holy Spirit was the judge of the qualifications of the ministry. With our modern standards, Moody and many others used of God, could not have been ordained to the ministry. The warning in the Book of Revelation is, "Let him that hath an ear hear what the Spirit saith unto the churches". 2. An independent ministry. In the New Testament the local leader is the head of the New Testament church under the Lord Jesus Christ. No man possessed any power over the church. Paul wrote to the churches and admonished them but nowhere does he claim authority. God never intended that His church should be subject to human authority and neither did he intend that His ministry should be subject to man. The minister of the denominational churches is taking an authority the New Testament does not give him.

#### The Churches and Their Relations to Other Churches.

1. The local church is independent of all other churches. There is no authority for the church or a group of churches exercising authority over a local church. However, there should be a hearty cooperation between all New Testament churches, such cooperation being purely voluntary.

2. The local church can formulate its own program independent of all other churches if it so desires. However, this is seldom wise or practical, yet is preferable to cooperation with an unscriptural program.

3. The local church can ordain and send forth its own pastors by cooperating with other New Testament churches. However, no denomination nor ordination committee has a right to refuse ordination on unscriptural grounds. In that case the church has a right to proceed with the ordination with or without the consent of an ordination committee. We must obey God rather than man.

#### The Church and Its Officers.

1. Pastor. The pastor is the head of the local church under God. He does not possess his authority by virtue of an appointment by a higher officer or organization but only by free consent of the people.

2. Deacons. (I Tim. 3:8-12). There are no grounds in the Scriptures for deacons to be anything but officers in a local church. There is no authority in the Word of God for deacons or local church officers to organize themselves in an official board and rule over the church, but every matter must be decided by the vote of the church and not the will of the official board. The officers of the church are the servants of the church and not the lords of the church.

3. The church and its government. The New Testament church does not have a church manual or a discipline or any book of rules other than the New Testament. It is our ground of faith and practice and we need no other. The Lord Jesus Christ is the Head of the churches; the Bible is the rule of faith and practice for the churches; the officers elected by the churches are subject to their authority and have no authority over any local church. All cooperation is purely voluntary between churches, flowing not from compulsion, but from our common love for the Lord Jesus Christ and our common desire to advance His program in the world.

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#### FAIRBANK.

Since the Fairbank church first began to protest against Modernistic tendencies in the Convention of Ontario and Quebec, God has many times vindicated the loyalty of this church by saving souls and restoring backsliders. But seldom

have there been more evidences of God's favor than during the month of November, 1928. For two weeks Dr. W. Leon Tucker and his Musical Messengers carried on a bible-teaching campaign that has stirred the community from end to end. For ten days the building was packed with people. On Sunday evening the crowds were so large that it was found necessary to secure the basement of a nearby school. There the congregations numbered nearly seven hundred. Many who attended the meetings were non-church-goers, and two of these had not entered a religious meeting-place for over fifteen years. A student of an American University, who had drifted into atheism, heard Dr. Tucker's address on "The Virgin Birth," and by the Holy Spirit's application of that message, was rescued from infidelity and worldliness.

The flood gates of blessing which swung wide open during the meetings, are still unclosed. On Sunday, November 18th, five men came down the aisles seeking salvation, baptism and restoration. One, a member of a Modernistic church, determined to take his letter to Fairbank.

On Sunday, November 25th three more accepted the invitation. On Wednesday last while the pastor was away at convention a young woman accepted Christ at the prayer meeting. Fairbank Church is still drinking at the fountain that never shall run dry.

—Rev. F. Holliday.

#### MINER'S BAY

During the past summer services were carried on in Miner's Bay and vicinity by Student-pastor Gordon Mellish. The Baptists have had a church building, constructed of stone, in that little village since 1906, but until this last summer it has not been used for some years. Mr. Mellish had an attendance which ran as high as forty-four on a Sunday, but most of which was composed of tourists.

Buller is two and a half miles from Miner's Bay, in a rather backward farming settlement. Here services are held each Sunday morning in a schoolhouse, with Sunday School at 10 o'clock and preaching at 11.

Moore's Falls is three miles from Miner's Bay in a different direction. Here a service was held in the schoolhouse each Friday evening throughout the summer, and now is continuing each Sunday evening.

Three miles across the lake from Miner's Bay a service was held throughout the summer at Deep Bay. Here a little congregation gathered in a farmhouse.

Some fourteen miles from the central station another service was conducted each Sunday evening this summer at Head Lake. From the efforts put forth in these places some eight have professed conversion, and others have distinctly shown the influence of the Gospel in their lives.

Some time ago an appeal was made for organs, hymn books, a cutter and harness. The cutter is still needed, but the rest have been provided, and in addition to that a very useful fur coat. Besides this a number of used Bibles and some collection plates have been sent. Lantern slides have been used a number of times at the services. Student-pastor Mellish intends to carry on the work throughout the winter, but even at this time of year it is very difficult to do so because of the very bad condition of the roads in this backward part of the country. Pray for the Lord's blessing on the work.

#### LAST SUNDAY IN JARVIS STREET.

By *Gospel Witness* Editor.

We give this report of Sunday because if it is omitted we hear of the omission from many quarters. The attendance at School, for some unknown reason, was a little bit down, 1,075 being present. But the average attendance per Sunday for the month of November was 1,134. At the morning service the Pastor preached on first John 1:8, 9, and six responded to the invitation. At the evening service the Pastor preached on the words, "This do in remembrance of me", a text from which he has preached perhaps a score of times or more before. It was a Communion meditation, and will be published in due course. There is little time to press the invitation Communion nights; notwithstanding, four or five responded. We are not quite sure of the number because while eight or ten came forward, half of them perhaps were workers. Four were baptized, and at the great Communion service which followed, twenty-two received the hand of fellowship and welcome into the membership of the church.

# Goals for the Altar Fire

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

Sunday, December 9th.

*A Mother's Legacy.*— *I Samuel i:9-28.*

In a humble cottage in the little Saxon town of Pulsnitz, near Dresden, just about the close of the seventeenth century, a Christian mother had gathered her children about her death-bed to bid them farewell. The family was of the poorest, but the dying mother astonished her children by saying: "I have laid up great treasure for you—a very great treasure." Impatient to possess it, one of the little ones asked, "And where is it, mother?" "Seek it in the Bible, my children," she replied, "and you will find it; there is not a page which I have not wet with my tears." In that household group was a lad to whom that mother's tears and prayers were the beginning of a childhood pentecost. He passed through the profoundest spiritual exercises, till at last "the joy and comfortable light of the gospel shone upon his soul." We next meet him at Berlin and at Halle training under the powerful spiritual influence of Franke and Lange, till, with whatever other university honours he gained or lost, he went forth with the hated degree of "Pietist" attached to his name, with all the spiritual power and attainment for which that name stands. Bartholomew Ziegenbalg is the renowned name by which we know this young man. He was the first Protestant missionary to set foot on the shores of India; and from the day of his landing, on July 9th, 1706, to the day of his early death, on the 23rd of August, 1719, when he passed away singing, "Jesus is my confidence", he so wrought as to win from Dr. Duff the encomium that "as he was the first Indian missionary, so he was inferior to none, scarcely second to any that have followed him."

Monday, December 10th.

*A Mother's Dedication of a Son.*— *I Samuel ii:1-11.*

"A Christian woman lies dying at Sonnenberg in Germany, but before passing away she whispers to her weeping husband a secret: I have dedicated our youngest son to God, for such service as He shall appoint. Assure me that when he hears the Lord's call you will not discourage it." The lad referred to in this conversation was none other than Christian Friedrich Schwartz. Exactly as in the case of Ziegenbalg, this youth passed from the preparatory school of his mother's prayers and teaching to the university training of Franke at Halle. In the atmosphere of the Holy Spirit which this wonderful professor carried about with him the germs of the maternal consecration sprung up; and young Schwartz soon went home to tell his father that God had assuredly called him to a missionary life in India. The father retired to the chamber hallowed by the mother's saintly death; and after a three days' struggle with the yearnings of his widower-heart, he yielded his youngest-born upon the altar of God. At twenty-three years of age Schwartz embarked for India on his difficult career, and for forty and three years did as heroic and masterly a work as any soldier of Christ in any age has ever performed.

Tuesday, December 11th.

*A Child's Devotion.*— *I Samuel iii:1-21.*

Count Zinzendorf may be said to have had even his mother-training from the Pietists. His grandmother and aunt, who brought him up, were of the same school; and at the age of ten years he came under the immediate tuition of Franke at Halle. As a result of such nurture he became a saint from infancy, if we might say so. At four years of age he made the covenant with Christ: "Be Thou mine, dear Saviour, and I will be Thine." His famous saying, that which Tholuck adopted as his motto—"I have one passion, and that is He, He alone"—was the key-note of his whole life. With such a lofty consecration, what wonder that the missionary idea should soon take complete possession of him; that with his glowing confession, "Henceforth that place is my home where I can have the greatest opportunity of laboring for my Saviour," he should be honoured to become one of the most eminent

founders of any age! With these three names before us—Ziegenbalg, Schwartz, and Zinzendorf—we have ample illustration of what the Holy Ghost can do, operating through a few consecrated men, in inaugurating a new missionary movement. Franke and his fellow-believers nursed these master-missionaries in the life of the Spirit, and so trained them for their high calling that they were borne on to it by an irresistible impulse. And yet be it repeated, these men were not chiefly intent on missionary enterprise. They were moved with profound sorrow over the dead orthodoxy and barren formalism of the time, and sought eagerly to restore the life of the Holy Spirit in the Lutheran Church. But to restore is to revive; life begets activity, and there could not fail to be a missionary revival as the outcome of this evangelical revival.

Wednesday, December 12th.

*Endued With Power.*— *Luke xxiv:36-53.*

As Moravianism was born out of Pietism, so Methodism was born out of Moravianism. It is a strange sight to see John Wesley, a fellow of Lincoln College, Oxford, sitting at the feet of Christian David, the Moravian carpenter preacher, at Herrnhut. But in this instance, as so often in the history of the Christian Church, the treasure of spiritual life and illumination was found hidden in an earthen vessel, that the excellency of the power might be of God and not of men. Through Peter Bohler, another preacher of the brotherhood, Wesley had been deeply convinced of his spiritual barrenness, and it has been customary to say that the great Methodist leader owned his *conversion* to the Moravian Brethren. Wesley was now evidently a sincere disciple of Christ, as he certainly was an instructed theologian. But he hungered for something deeper which he as yet knew not how to define. This illiterate Herrnhutter, strange to say, had the secret which was hidden from his wise and prudent brother. And as he drank in the discourses of Christian David he found his words so satisfying that he wrote: "I would gladly have spent my life here; but my Master calling me to labor in other parts of His vineyard, I was constrained to take leave of this happy place." Herrnhut seems to have been to Wesley another "upper room," from which he went forth with the power from on high resting upon him.

Thursday, December 13th.

*"Here Am I, Send Me."*— *Isaiah vi:1-13.*

David Brainerd prayed, "Here I am, Lord, send me; send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself; if it be but in Thy service, and to promote Thy kingdom." Within precisely the same period Jonathan Edwards was passing through those incomparable spiritual experiences in which, as he declares, the manifestations of the Spirit were so powerful that for hours he was kept "in a flood of tears, weeping aloud," while "God in the communications of His Holy Spirit appeared as an infinite fountain of divine glory and sweetness, being full and sufficient to fill and satisfy the soul; pouring itself forth in sweet communications, like the sun in its glory sweetly diffusing light and life." Looking at the Northampton group—Jonathan Edwards and Mrs. Edwards, David Brainerd and Jerusha Edwards, his affianced wife,—and reading the description of their extraordinary spiritual exercises at this time, one might conclude that some eventful epoch was about to dawn upon the church. In the case of Edwards and Brainerd it was the literal repetition of Isaiah's experience as portrayed in the sixth chapter of his prophecy—an overpowering vision of the glory of God; an awful sense of sin and ruin consequent thereon; then the touching of the lips with the fire of God, and then the cry, "Here am I, send me." As usual, seraphic piety aroused the hatred of a secularized church. Edwards, like Spener before him, was driven from his pulpit by the worldly spirit in his church and the great theologian became a missionary to the Stockbridge Indians.

Friday, December 14th.

*Persecuted, scattered, preaching.**Acts viii:1-25.*

John Newton of Olney was in the current of the great spiritual movement of the time and how richly he shared in the new baptism. Newton communicated the divine fire to Thomas Scott, up to this time, according to his own confession, a formalist clergyman, with no experience of the Spirit's grace in his heart. In the fervors of his new love Scott so preached the Word that a young man in his congregation was powerfully quickened. That young man was William Carey. Subsequently Carey read the journal of David Brainerd and received from it his most permanent impulse to missionary consecration. Again: John Newton nursed into the love of Christ and into the life of the Spirit a young Scotchman who strayed into his congregation in London. This young man came under the new evangelical movement and was strongly affected by it. He was none other than Claudius Buchanan, who, a few years later, went to India and became one of the most powerful promoters of missions and of Bible translation in that country. He published a tract entitled "The Star in the East", which, crossing the ocean, fell into the hands of Adoniram Judson, then a student in Andover, and determined him to give his life to the work of foreign missions. What kind of an ambassador of the cross the latter became, all the world knows; Theodore Parker declaring that "if the modern missionary movement had done no more than to produce one Adoniram Judson, it were worth all it cost."

Saturday, December 15th.

*Ringing the Bell of Prayer.**Acts iv:23-37.*

John Gossner, as pastor of the Bethlehem Church in Berlin, little anticipated the career that lay before him as a missionary founder; and when three or four artisans came to him for counsel, telling of their burning desire to preach the gospel to the heathen, he firmly refused them his approval. To their request that he would at least pray with them he gave heed, however, and before he knew it he had prayed himself into sympathy with them. Gossner believed in the Holy Ghost. As by a distinct anointing of the Spirit he was separated and sanctified for his work, so did that anointing abide on him till the end. He regarded the Holy Spirit as the Administrator of missions. Therefore he relied on prayer more than on organization. Having done all in his power, he would sit in his little room and commit the distant work to this Divine Executor, and "beg Him to direct it all and order it after His own will." Instead of an elaborate manual of instructions, this was the simple and stirring commission which he put into the hands of his missionaries: "Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one He will say, 'Where hast thou left the souls of these heathen? With the Devil?' Oh, swiftly seek these souls, and enter not without them into the presence of the Lord."

Readings by A. J. Gordon, D.D.

**BAPTIST BIBLE UNION LESSON LEAF**

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**ADORNING THE DOCTRINE.**

Lesson Text: Colossians 3:18-4:18.

Golden Text: "Walk in wisdom toward them that are without, redeeming the time." (Colossians 4:5).

**I. IN THE HOME (vs. 3:18-4:1.)**

1. We know not the specific reason for Paul's exhortation concerning home life. There may have been a special need for it in Colosse, but there is at least a general need for it at all times. God is a God of order and desires orderliness in all the relations of life. 2. In this section there is a picture of the ideal Christian home. First the relations of husbands and wives are set forth. Wives are to be in submission to their own husbands, (v. 18) the husband being the head of the wife, (Eph. 5:22-24). And husbands are to love their

wives, (v. 19). They are not to take advantage of their position and be tyrannical over them. Where love reigns there will be no difficulty about these relations. 3. In the second place the relations of parents and children are stated. Children are to give obedience in all things, (v. 20). They need the guidance and discipline of those who love them. And fathers are not to provoke or irritate their children to anger, (v. 21). Nagging parents do great harm to their children. 4. Third the relations of servants and masters are given. Servants are to give obedience in all things and their service is to be faithful, diligent, and hearty, as unto the Lord, (vs. 22, 23), in the knowledge of the certainty of the final accounting, (vs. 24, 25). And masters are exhorted to do justly by their servants in remembrance of the fact that they also have a Master in heaven, (4:1). The golden rule operated by the power of God would prevent most of the trouble in the relations of life. Note the orderliness of the Christian home, the Christian motive in service, and the influence of the future on the actions of the present.

**II. IN THE PRAYER LIFE, (vs. 4:2-4.)**

1. The prayer life of the Christian is of the utmost importance, and the one who fails here fails at the most important part of his whole life, every other part suffering as a consequence. Several things are mentioned concerning this. First there is to be continuance therein, (v. 2). Many pray only in fits and starts. They weary of it all too soon. There should be the constant spirit of prayerfulness throughout the life. 2. Second, watchfulness is enjoined. The Christian must always be alert and on his guard against indolence and other weaknesses of the flesh, also he must ever be watchful of the wiles of his great adversary, the devil, and seize opportunities for special seasons of prayer. 3. Third, the spirit of thanksgiving is to saturate his prayer life. There is an oft-recurring exhortation to this end given by the apostle in his various epistles. God is continually showering upon us blessings, temporal and spiritual, and there is much for which to thank Him. A thankful spirit is a blessing in itself. 4. Following the general statement concerning prayer, the apostle prefers a special request. He desires the Colossians to petition the Lord to open unto him a door of utterance, (vs. 3, 4). The apostle though in prison desired opportunities to serve his Lord. How much more should we enter the open doors before us. God answers the definite prayers of His children. Note the necessity and power of prayer.

**III: IN THE SOCIAL SPHERE, (vs. 5, 6.)**

1. Christians have a definite duty toward non-Christians. They have so to live before them as to bear true witness to the name which they bear and to the gospel which they profess, adorning the doctrine in word and deed. 2. Several things are stated in this connection. First in relation to the conduct. They are to walk in wisdom, (v. 5), to walk wisely, truly representing their Saviour, careful to avoid bringing reflection upon Him in any way. 3. Second in reference to time. They are to redeem the time, to buy up the opportunities presented and use each one in the Lord's service, never wasting any of the precious moments. 4. Third, regarding speech. It is to be always with grace, (v. 6). No unbecoming words are ever to be uttered, only those which will help others and bring glory to the Saviour. Two further characteristics are given, "seasoned with salt", having the proper flavour; and wisdom, knowing how to answer every man. The speech must be controlled and regulated if a true testimony is to be borne. Emphasize carefulness in conduct, in the use of time, and in speech.

**IV. WITH PAUL'S FRIENDS, (vs. 7-14.)**

1. Paul had many friends scattered throughout the territory encompassed by the churches which he founded. Some of these ministered unto him and brought cheer to his heart, and blessing to others. The names of several of those friends are mentioned in this closing part of the epistle. Tychicus comes first, (vs. 7, 8), of which the apostle gives a high commendation, and whom he purposed sending unto them to give information concerning his condition, and to cheer their hearts. Tychicus was a worker in a lowly sphere of Christian activity, a letter carrier; but he was a fellow-servant of Paul, honoured by his fellowship, and praised for his faithfulness; emphasizing the part that all service is important if done

for the Lord. 2. In company with Tychicus on the way to Colosse there travelled Onesimus also a faithful and beloved brother, (v. 9), probably the same as mentioned in the epistle to Philemon, a converted runaway slave now returning to his master, a wonderful trophy of the transforming power of the grace of God. 3. Following these, three names are linked together in salutation, all of them Jews. First there is Aristarchus, (v. 10), a fellow-prisoner of the apostle, and one who had accompanied him on his journeys. The second is one well known, Mark the cousin of Barnabas, and Paul enjoins the Colossians to give him a welcome should he visit them. This is interesting in the light of Mark's previous history, (Acts. 13:13, 15:38). The third is that of Jesus called Justus, of whom we know very little. His name has become immortal because he desired to send greetings to a church. 4. The name of Epaphras the Colossian follows, of whom Paul states that he wrestled in prayer, on behalf of his friends, desiring their spiritual enrichment, and that he

took a deep interest in them, (vs. 12, 13). Two names are thereafter linked together; Luke the faithful one and Demas the unfaithful, (2 Timothy 4:10). Note the characteristics of the persons mentioned, the dignity of all Christian service, and the transforming and unifying power of the gospel.

#### V. THE CLOSING SALUTATION, (vs. 15-18).

1. First, greetings are sent to the brethren in Laodicea, an important town, then to Nymphas and the church which met in his house, (v. 15). There were no church buildings in those early days. Contrast with the elaborate buildings and ritual of the present day. Then follows a direction concerning the reading of the letter, (v. 16). It would be a good thing to read a whole epistle these days in the church assembly. Instruction is thereafter given concerning Archippus, (v. 17). Perhaps he required some admonition. And the epistle closes with a final greeting from his own hand, and with a touch of pathos he says, "remember my bonds" perhaps reminded of them by the clanking of his chains.

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