

COURT JUDGMENT IN HUGHSON ST. CASE

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

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MODERNISM'S APPEAL TO THE LAW

On page two of this issue we print the full text of the judgment of Mr. Justice Kelly in the case of the Hughson Street Church, Hamilton. The judgment may be summarized under two headings: the first, the principles involved in the point of law at issue; and, secondly, the interpretation and application of those principles to this particular case. We believe this judgment will prove of great value in time to come.

First as to the principle of law at issue: Mr. Justice Kelly, rightly, as we believe all will admit, makes the Articles of Faith set out in the Trust Deed of the Hughson Street property the basis of his judgment, and insists that there resides in the church no authority to depart from the articles of faith set out in the Trust Deed. In proof of this he quotes "Halsbury's Laws of England" as follows:

"In the event of a schism among the members of one such body (referring to certain churches) the fact that the seceding party constitutes a majority either of the trustees or of the congregations, does not, of itself, entitle the majority to claim possession of the premises. The nature of the original constitution must alone be looked to as the guide in such a case, and the ratio decidendi must be the inclusion in or the exclusion from such constitution of an inherent power of alteration. The claims of those who adhere to the original constitution will be enforced unless such an inherent power is proved to exist and to have been exercised by the body authorized in the original constitution to exercise it within such limits as may have been prescribed."

Precedents are then quoted to establish this point of law.

A deliverance of this sort is of great value in respect to the issues involved in the present controversy. Officials of McMaster University are reported to have openly scorned the idea that the University was to be held by the doctrinal statement set out in the Trust Deed. Objection has been raised in many quarters to the principle that any institution should be ruled "by a dead hand". But Mr. Justice Kelly insists that unless power is reserved "to control, alter, or modify

the tenets or principles at one time professed by the association", the religious body has no authority to change "the tenets or principles" embodied in the Trust Deed. In the event of such authority to alter or modify being alleged "the existence of such a power must be proved".

Let us now apply this principle to McMaster University in particular, and to the Convention in general. Let us take the Article in the McMaster Trust Deed respecting the Scriptures:

"The Divine Inspiration of the Scriptures of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice."

Surely nothing could be easier than to prove that Professor Marshall and others whose teaching is approved by the University and endorsed by the Convention believe nothing of the kind. We are not going to argue the point here, but merely state the case.

Again: "The total and universal depravity of mankind."

Practically every address which Professor Marshall has delivered since coming to Canada involves a repudiation of that doctrine; and it would be impossible for Professor Marshall to support that doctrine on the witness stand under oath.

"The election and effectual calling of all God's people" is another statement which runs absolutely contrary to McMaster's present teaching; as does also this clause, "The atoning efficacy of the death of Christ", with its corollary, "The free justification of believers in Him by His imputed righteousness".

We may take this also: "Immersion in the name of the Father, Son and Holy Ghost, the only gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's Table."

The three churches in which the majority of the Board of Governors, members of the Senate, and of the Faculty, hold membership violate these principles every time the Communion Service is held. Nor could

Dr. John MacNeill or Rev. W. A. Cameron or Chancellor Whidden swear that they believe and practise these "tenets or principles" written into the Trust Deed. Notwithstanding the Act of Parliament, when the foundations upon which Baptist work in these two provinces rest are considered, having in mind the foundation of the various funds such as those of the Standard Publishing Company, the Superannuated Ministers' Fund, possibly the Church Edifice Fund, and the whole McMaster Estate, and the Trusts by which these funds are held, it seems very likely that it has been shown that it is now within the power of all Baptists adhering to these original trusts successfully to lay claim to the property concerned. The Modernists who have subscribed to McMaster University, and who are supporting the new regime in the Convention, with its anti-Baptist, unscriptural, policies, had better beware lest they lose all that they put into McMaster University; for unless a separate corporation is created, separately controlled, no new trust can be imposed upon that already existing; and all monies contributed to McMaster University would be subject to the limitations of its original trusts.

If we wait long enough we may therefore have a magnificent, thoroughly-equipped, Regular Baptist—which, being interpreted, means a Fundamentalist Baptist—University in Hamilton. For his interpretation of the point of law at issue Regular Baptists of Ontario and Quebec owe Mr. Justice Kelly a debt of gratitude.

The Interpretation and Application of this Principle to the Hughson Street Case.

Into this we need not go in detail. It is sufficient to quote what Justice Kelly says:

"Without discussing the various views expressed, the conclusion from a consideration of all that class of evidence is that it supports the opinion which one may, on other grounds, reach, namely, that the new Articles depart substantially from those in respect of which the Trustees held under the Trust Deed."

The one defect in the Hughson Street Church's case consisted in the fact that the figure two was omitted in the letter that was sent to the church members; for it should have been said that the members were required to subscribe to the Articles of Faith printed on page two and on pages five to eight.

This would have included the statement of faith in the Trust Deed of the Church. That its omission was an inadvertance ought to be evident to anyone, for

what have been called the "New" articles of faith in the document to which members were asked to subscribe, were expressly said to be "in elaboration of and in agreement with" the doctrinal statement of the Trust Deed.

It never was intended certainly by the Union of Regular Baptist Churches in any way to alter or modify the Doctrinal Statement contained in the Trust Deed of the majority of churches or in the Trust Deed of McMaster University. The Articles of Faith which were added were expressly declared to be in elaboration thereof and in agreement therewith.

We propose to submit this matter to the judgment of expert theologians of undoubted standing, and ask them wherein the new Articles of Faith "alter or modify" the Statement of Trusts in the Deed of conveyance of the Hughson Street Church. We believe the learned judge has utterly failed to reach a fair and just interpretation on these matters. Expert in the law, he has signally failed as an interpreter of the gospel.

We would call attention furthermore to certain other important considerations. Before the present Hughson Street Church was built, the church adopted the New Hampshire Confession of Faith which formed the basis of the Articles of Faith under discussion, and at some points they are word for word the same. We do not know what Trusts were embodied in the original Deed of the Hughson Street Church property, nor how those Trusts, nor to what extent, they were continued in the present property. We do know that at least one of the plaintiffs repudiates some of the doctrines of the Trust Deed, and we are absolutely certain that McMaster University and the Convention with whom the plaintiffs are in alliance have trampled all these doctrines under their feet.

We believe this matter will be of interest to Baptists the world over. *The Canadian Baptist* of this week is silent on the subject. Evidently they are not very happy over it, and perhaps see that it is a sword with two edges. So that everything germane to this matter may be examined together, we reprint in this number the doctrinal statements at issue in this case for purposes of comparison.

The present membership of the Hughson St. Church is one hundred and fifty-two, while "the plaintiffs" in the case represent, we understand, about twenty.

Court Judgment in Hughson Street Case

S.C.O.) Copy of Judgment of Kelly J., delivered 15th
) April, 1929.
 WODELL) G. GRANT, K.C., and SCHWENGER, for
) plaintiffs.
 v.) BELL, K.C., and YEATES, for defendants.
 POTTER,) Non-Jury Trial at Hamilton.

Plaintiffs are five of the seven trustees of the lands described in a deed of conveyance (hereinafter referred to as the Trust Deed) bearing date 18th March, 1909, and regis-

tered in the Registry Office for the County of Wentworth, on 17th January, 1910, as number 110660, under which the lands were to be held in trust for the use, for the purposes therein set out, of the members of a regular Baptist Church in the manner therein set forth. Defendants Friend and Potter are co-trustees with plaintiffs under the Trust Deed. Defendants Bower and Potter are respectively the Pastor and Clerk of the said Church. The conveyance is unto the use of the grantees, their successors and assigns forever upon trust that the same shall be held for the use, for the purposes aforesaid, of the members of a Regular Baptist

Church, which Church shall be exclusively composed of persons who have been baptised by immersion, on a personal profession of their faith in Christ, and who hold the following doctrines (the doctrines being then set out).

These lands were held, and used and occupied, in accordance with the terms of the Trust Deed.

On 26th October and on 16th November, 1927, resolutions were passed by defendants and others, but not consented to by or on behalf of plaintiffs and the members of the Church in agreement with them and whom they now represent, which, plaintiffs say, were intended to require the members of Hughson Street Baptist Church to join a new organization then recently formed, and to exclude from membership those members who refused or failed to sign, not later than December 16th, 1927, an acceptance of Articles of Faith referred to in the minutes of the meeting of November 16th as New Articles of Faith; those so failing were without further action to cease to be members of Hughson Street Baptist Church. As the resolution of November 16th is an important factor in the evidence, I quote it at length, as follows:

"WHEREAS, the Hughson Street Regular Baptist Church by Resolution decided to become a member of the Union of Regular Baptist Churches of Ontario and Quebec; AND WHEREAS, the best interests of this Church require that the entire membership should be united on a common basis of faith; AND WHEREAS, as an organization it has accepted the Articles of Faith embodied in the Constitution of the said Union of Regular Baptist Churches of Ontario and Quebec as a true interpretation of the Faith once for all delivered to the Saints through the Holy Scriptures; THEREFORE, be it resolved, that this Church require that every individual member of the Church in order to continue membership in the church shall personally subscribe to the said Articles of Faith, and that the clerk of this church be hereby instructed to place in the hands of every member of this church a copy of the Constitution of the Union of Regular Baptist Churches of Ontario and Quebec on page 5 to 8 of which are printed the said Articles of Faith, together with a copy of this resolution which hereby informs every member of the Hughson Street Regular Baptist of the church's decision; AND that every member of this Hughson Street Regular Baptist Church be and is hereby to sign a statement of their acceptance of the said Articles of Faith which statement of acceptance shall be hereinafter set out; AND that the clerk of the church is hereby instructed to deliver the said Constitution and Articles of Faith with a copy of this Resolution to each member of the church in such a way as will enable the said clerk to certify that every member of the said Church has received the same; AND that every member be and is hereby requested to return the signed acceptance of the said Articles of Faith to the Clerk of this church, Mr. W. G. Potter, 156 Burlington Street, East, Hamilton, Ontario, not later than December 16th, 1927; AND that any member who fails to return his or her subscription to the said Articles of Faith to the church clerk by Dec. 16, shall then be considered to be out of harmony with the Doctrinal position of this Church and shall then, on the said date, December 16th, 1927, without further action by this church, cease to be a member of Hughson Street Regular Baptist Church."

The proposed Certificate of Acceptance was appended to the resolution in this form:

"As a member in good standing of the Hughson Street Regular Baptist Church, I hereby certify that I have read the Articles of Faith of the Union of Regular Baptist Churches of Ontario and Quebec, and that I heartily and without reservation subscribe to the said Articles of Faith as representing my own personal views of the Bible truth. And that my signature below indicates my desire and readiness (sic) to heartily (sic) co-operate in all the work of the Hughson Street Regular Baptist Church on the basis of the aforesaid Articles of Faith."

In pursuance of this resolution there were sent to the members of the Church copies of the Constitution, of the resolution, and of the form of acceptance, which latter, how-

ever, plaintiff and other members refused to sign. Under the resolution those who refused to sign were regarded by the defendants and those whom they represented as having ceased to be members of the Church on 16th December, 1927. What was called the annual business meeting of the Church was held on January 4th, 1928, at which a resolution was passed that no person be allowed to discuss any business thereat except members in good standing in the Hughson Street Regular Baptist Church. Those who had declined to sign were thus refused the right to take part in the meeting. Further light is thrown upon the attitude assumed by the defendants and in respect of the grounds on which they were proceeding by reference to another resolution passed at the same meeting, as follows:

"WHEREAS, this Hughson Street Regular Baptist Church, at a meeting held October 26th, 1927, declared itself to be out of fellowship with the Baptist Convention of Ontario and Quebec on the ground of its endorsement of the teachings of Prof. S. N. Marshall as being to the Doctrinal standing of this church as requested in the Doctrinal statement contained in the trust deed of this property.

AND WHEREAS, this Hughson Street Baptist Church by the same resolution expressed its agreement with the union of Regular Baptist Churches of Ontario and Quebec. And authorized the Clerk of this church on its behalf to make application for membership in the said union of Regular Baptist Churches, and to sign on behalf of the church the Articles of Faith on constitution of said union.

"AND WHEREAS, at a meeting held November 16th, 1927, this Hughson Street Baptist Church passed a Resolution declaring that any and every member of this church who did not signify his agreement with this church's action in respect to these matters by December 16th should, from that date, be considered to be out of harmony with the Doctrinal position of this church and should cease to be a member of this church.

"THEREFORE, this church, as an independent self-governing sovereign body, resolves that the resolution passed November 16th, 1927, is hereby confirmed, and that the deacons be and are hereby instructed to visit all members who have not replied to the communication of the church containing the resolution passed November 16th.

"And that every member refusing to comply with the church's decision as of that date be given a certificate of membership certifying that he or she was a member of the Hughson Street Baptist Church up to December 16th, 1927.

"And that all members to whom such certificates are given shall be declared to be no longer members of Hughson Street Regular Baptist Church."

(Certificates of that character were accordingly issued to members who refused to sign the Acceptance).

At that meeting a further resolution was passed "that all officers with the exception of that of Pastor and Trustee in this church be declared vacant as from this hour, in order that every office shall be filled by one who is in harmony with the aims and objects of this church; and that the various treasurers and church clerk be and are hereby instructed to deliver their books into the custody of the Pastor until their successors are appointed." This is manifestly the foundation for the counterclaim in which defendants claim from plaintiffs Wodell and Davidson an accounting and payment to defendant Bower of moneys alleged to belong to the Church or to certain "Funds" of the Church.

Plaintiffs claim is to determine the legality and effect of these various resolutions in so far as they and the action taken thereon by defendants and those whom they represent affect the position of plaintiffs and their co-trustees as trustees of the said lands, and the membership status of plaintiffs and those whom they represent or who adhere to the Articles of Faith set out in the said Trust Deed. Plaintiffs (five trustees) ask (1) a declaration that they and defendants Potter and Friend hold these lands in trust for a congregation of those members of Hughson Street Regular Baptist Church who have not signed the certificate of accept-

ance of the declaration of faith as contained in the Tentative Constitution of the new organization above referred to; (2) a declaration that the above referred to resolutions passed respectively on October 26th, and November 16th, 1927, are, each, null and void; (3) a declaration that the said annual meeting held on January 4th, 1928, was irregular and void, and (4) an injunction restraining defendants from interfering in the administration of the affairs of the Hughson Street Regular Baptist Church and from parting with or otherwise dealing with its property.

Amongst the defences set up are that every Baptist Church is self-governing and absolutely entitled to the control and disposal of its own affairs; and a denial that any Articles of Faith adopted or subscribed to, the original declaration of faith contained in the said Trust Deed, or that the new Articles are in any way a modification of or variation from the said original declaration of Faith. They also deny that they have signed an acceptance of Articles of Faith, and they allege that plaintiffs and others on whose behalf plaintiffs claim to be entitled to act have departed from the doctrinal standards written into the said Trust Deed, and that plaintiffs no longer subscribe to or endorse these standards. They claim also that plaintiffs and those associated with them are out of harmony with the doctrines subscribed to by this church as a Regular Baptist Church; and contend that any pledges given to defendants, or any of them or to anyone on their behalf were given only as pledges of adherence to the true Doctrines of the said church with which the said church has always been identified.

A highly important question, therefore, is whether the declaration of Articles of Faith set forth and declared in the Tentative Constitution of the Union of Regular Baptist Churches of Ontario and Quebec (Exhibit 8) is a variation of or departure from the essential parts of the doctrines laid down in the said Trust Deed, in respect of which doctrines the trustees held the property in trust. If the new Articles of Faith embody variations of or departures from the doctrines declared in the Trust Deed, the trustees by adopting them would be recreant to their trust and chargeable with committing a breach thereof. If the defendants appreciated this situation, it is not surprising that they should, as they did at the trial, emphasize their contention that the new Articles of Faith do not embody such variations or departures. In the defence evidence great stress was laid upon the statement appearing in paragraph 2 of the Tentative Constitution (Exhibit 8) that the design and object of The Union of Regular Baptist Churches of Ontario and Quebec shall be . . . to co-operate with all Regular Baptists in the dissemination of the principles and doctrines held by Regular Baptist Churches, which said principles and doctrines are set out in the Trust Deeds of the Churches usually in the following form (then follows the Declaration of Faith embodied in the Trust Deed quoted above) "or in words similar thereto"; . . . "and further in elaboration thereof and any agreement therewith and as meeting the exigencies of the time, the principles and doctrines of the said society are further explained and more fully set out in the Articles of Faith set out in Schedule "A" attached thereto." It was urged both in the evidence and in the argument, that the above reference in the Tentative Constitution to the Declaration of Faith set out in the Trust Deed indicates an adherence thereto, and that what followed was, as the text of the Constitution says, merely an elaboration thereof and as meeting the exigencies of the time. If the new Articles of Faith were, in all essential respects, the same as the articles set forth in the Trust Deed, what reasonable purpose could there be in requiring the members who adhere to the latter to sign an acceptance of the new articles under pain of being deprived of membership in the Church. . . . This illogical situation does not seem to have occurred to defendants, or if it did occur to them, did not impress them.

But the Articles referred to in the "acceptance" which the members were asked to sign under penalty of forfeiting their membership, are not the Articles set out in the Trust Deed, nor do they embrace all that is set out in the Tentative Constitution (Exhibit 8), but only that part of the latter which was designated as Schedule "A". Referring to the resolution above quoted, of November 16th, 1927, what was therein required was that every member in order to continue membership should personally subscribe to the New

Articles of Faith, and the resolution goes on to say, that the Articles of Faith to which the members are so required to subscribe, are the Articles of Faith which are printed at pages 5 to 8 of the Constitution of the Union of Regular Baptist Churches of Ontario and Quebec, and not everything that is contained in this Constitution. In a document which must have been prepared with care, excluding from the acceptance which the members were required to sign, the Articles of Faith as and in the form in which they appear in the Trust Deed, cannot be regarded as accidental; it bears the marks of a deliberate and ingenious design of committing the signers of the acceptance to the Articles of Faith set out in Schedule "A", to the exclusion of other parts of the Tentative Constitution.

In the trial, evidence of much importance was attached to whether these new Articles of Faith essentially depart from or are a variation of the Articles set out in the Trust Deed, and several persons of prominence in the Baptist Church (Theologians, Professors, Teachers, etc.), were called to give their theological and professional opinion thereon. Without discussing the various views expressed, the conclusion from a consideration of all that class of evidence is that it supports the opinion which one may on other grounds reach, namely, that the new Articles depart substantially from those in respect of which the Trustees held under the Trust Deed.

But the defendants have taken the position that they and those whom they represent, being a majority of the members, have a right to impose upon the minority acceptance of their views and decisions, as they have attempted in this case. Authority, however, is not wanting to define the rights of the parties in circumstances such as have here arisen. Halsbury's Laws of England, volume 11, page 820, section 1586, states:

"In the event of a schism among the members of one such body (referring to certain churches) the fact that the seceding party constitutes a majority either of the trustees or of the congregations does not of itself entitle the majority to claim possession of the premises. The nature of the original constitution must alone be looked to as the guide in such a case, and the ratio decidendi must be the inclusion in or exclusion from such constitution of an inherent power of alteration. The claims of those who adhere to the original constitution will be enforced unless such an inherent power is proved to exist and to have been exercised by the body authorized in the original constitution to exercise it within such limits as may have been prescribed."

In *Craigdallie vs. Aikman* (1813) 1 Dow (H.L.) 1, (a report of a judgment of Lord Eldon) this appears at page 16:

"With respect to the doctrine of the English law on this subject, if property were given in trust for A.B.C. etc., forming a congregation for religious worship; if the instrument provided for the case of a schism, then the Court would act upon it; but if there were no such provision in the instrument and the congregation happened to divide, he did not find that the Law of England would execute the trust for a religious society at the expense of a forfeiture of their property by the casti que trust for adhering to the opinions and principles in which the congregation had originally united. He found no case which authorized him to say that the Court would enforce such a trust, not for those who adhere to the original principles of the Society, but merely with a reference to the majority . . . He had met with no case that would enable him to say, that the adherents to the original opinions should, under such circumstances, for that adherence, forfeit their rights. If it were distinctly intended that the Synod should direct the use of the property, that ought to have been a matter of contract, and then the Court might act upon it."

See also *Attorney-General v. Pearson* (1817), 3 Merivale, 353.

In General Assembly of Free Church of Scotland (appellants) and Lord Overtoun and others (respondents) 1904, A.C. 515, the question of the right of a minority group (appellants) to hold the property concerned arose. The respondents contended that the Free Church had full power to change its doctrines so long as its identity was preserved.

The appellants, a very small minority of the Free Church, objected to the Union (which had been proposed and urged) maintaining that the Free Church had no power to change its original doctrines or to unite with a body which did not confess those doctrines, and they complained of a breach of trust, inasmuch as the property of the Free Church was no longer being used for behoof of that church; and they brought the action in the name of the General Assembly of the Free Church asking for a declaration that they, as representing the Free Church, were entitled to the property, and it was held that the Free Church had no power, where property was concerned, to alter or vary the doctrine of the Church and that the appellants were entitled to hold for behoof of the Free Church the property held by the Free Church before the Union in 1900. The report is very lengthy and I omit much that is necessary to a full understanding of the case. Lord Halsbury, at page 612, cited the Craigdellie case with approval and stated that the identity of a religious community described as a church consists in the unity of its doctrines. Its creeds, confessions, formularies, tests and so forth are apparently intended to insure the unity of the faith which its adherents profess. It was also further laid down that the bond of union of a Christian association may contain a power in some recognized body to control, alter or modify the tenets or principles at one time professed by the association; but the existence of such a power must be proved.

To set at rest any doubt as to the manner in which the Court has to approach a question such as has been raised, I quote the language of Lord Halsbury, at page 613 of the report just referred to, that in the controversy which has arisen, it is to be remembered that a Court of Law has nothing to do with the soundness or unsoundness of a particular doctrine, assuming there is nothing unlawful in the views held . . . a Court has simply to ascertain what was the original purpose of the trust. I do not think we have any right to speculate as to what is or is not important in the views held. The question is, what were, in fact, the views held and what the founders of the trust thought important, and on page 617, after a lengthy quotation from *Dill v. Watson* (1836) 2 Jones Rep. (Ir. Ex.) 48:

"It would seem that it may be laid down that no question of the majority of persons can affect the question, but the original purposes of the trust must be the guide."

In the same case, Lord Davey, at page 645, said that the function of the Civil Court is to determine whether the trusts imposed upon property by the founders of the trust are being duly observed; and he added:

"The question in each case is, what were the religious tenets and principles which formed the bond of union of the association for whose benefit the trust was created. I do not think that the Court has any test or touchstone by which it can pronounce that any tenet forming part of the body of doctrine, professed by the association, is not vital, essential, or fundamental, unless the parties have themselves declared it not to be so. The bond of union, however, may contain within itself a power in some recognized body to control, alter, or modify the tenets and principles at one time professed by the association. But the existence of such power would have to be proved like any other tenet or principle of the association."

This case was cited and followed in *Forler v. Brenner* (1922) 21 O.W.N. 489, an action by Forler and three others, on behalf of themselves and all other members of St. Jacob's Evangelical Lutheran Church at Baden, Ontario, who were adherents of the Evangelical Lutheran Synod of Canada, for a declaration that the plaintiffs and those whom they represented composed the congregation of the church and were entitled to all the church property, etc. The trial Judge stated that even if those who desired to secede, at a meeting duly called, of which proper notice was given, the plaintiffs, as adherents of the body by which the Church was governed, were entitled to the use of the property without reference to whether they constituted a majority, and judgment was given accordingly that plaintiffs with such other members of the congregation as might desire to remain affiliated with the original body were entitled to all the church property,

as against the defendants who it was held, were, when the action was instituted, wrongfully in possession of the church property.

The Overtoun case was also followed by the Manitoba Court of Appeal in *Anderson v. Gislason*, 53 D.L.R. 491, the headnote of which is:—

"Where a church organization is formed for the purpose of promoting certain defined doctrines of religious faith which are set forth in its corporate articles or constitution, the church property which it acquires is impressed with a trust to carry out that purpose and a majority of the congregation cannot divert the property to inconsistent uses, against the protest of a minority, however small."

An earlier case to the same effect is *Stein v. Hauser* (1913) 15 D.L.R. 223 (Saskatchewan Supreme Court).

In a case in the Province of Alberta, *Hennig v. Trautman* (1926) 2 D.L.R. 280, the subject is fully discussed. The headnote is:—

"Where property is placed in trust for a religious congregation, in the case of religious differences in the congregation, the beneficiaries of that trust are to be determined as those members of the congregation who adhere to the religious principles of the original creators of the trust, and a majority not adhering to those principles cannot take the property away from the adherent minority."

This seems to be in accordance with the general trend of the earlier decisions and may well be followed here.

A case decided by the Ontario Court of Appeal, *Vick v. Toivonen* (1913) 4 O.W.N. 1542, though not a church case, is useful as laying down the principles which may be applied here. The action was on behalf of certain members of a society, to restrain the society from joining the Socialist Party of Canada and from diverting its assets to the purposes of that party. In the reasons for judgment it is stated that it is a well established principle of law that the property of a voluntary society cannot be diverted by a majority of its members from the purposes for which it was given by those who contributed to it, or devoted to purposes that are alien to or in conflict with the fundamental rules laid down by the society, and the dissenting minority who adhere to these rules are entitled to have them restrained from so doing. The Court, without expressing any opinion as to the merits or the principles of the party to which the majority in that case had decided to affiliate the society, was of opinion that their compulsory and restricted methods were at variance with the fundamental principles of freedom of opinion on which the society was founded; and that those who contributed to the property and funds of the society for the propagation of these ideas had a right to complain when it was sought to divert these funds into another channel and to prevent them from enjoying the advantages of the society and its property unless they submit to restrictions inconsistent with the principles on which the society was founded. The result was that the defendants were restrained from diverting the property or the moneys of the society in question to the Socialist party or depriving the members of the society of any rights or privileges unless they joined or contributed to that party.

This was followed, in 1924, in *Brylinski v. Inkel*, 55 O.L.R. 369, where it was held that the plaintiffs representing the trustees of a society's property and those who adhered to the original tenets of the society, though a minority of the members, were entitled to a declaration that the defendants and majority whom they represented, had acted illegally; and an injunction was granted restraining the latter from using the property and assets of the society for other than its original purposes.

There is here no inherent or other power in the defendants enabling them to change the statement of doctrine, and there is no authority in the trustees to hold the property on any other trusts than those declared by the Trust Deed; and even though, as alleged by defendants, every Baptist Church is self-governing and entitled to the control and disposal of its own affairs that, under the authorities already cited and others, would not entitle the defendants to adopt

the course they followed as set out in the resolutions to which plaintiffs have taken exception.

Defendants have also failed to prove that plaintiffs and those on whose behalf they act, have departed from the doctrinal standards written into the Trust Deed, or that they no longer subscribe to or endorse these standards, or that they are out of harmony with those doctrines. They have failed

to establish any of the grounds of defence on which they rely. On the other hand, plaintiffs have shown sufficient ground for the relief they ask, and judgment should go in their favour with costs.

The counterclaim arises out of and is dependent upon the fate of the plaintiffs' claim. Upon it also defendants have failed, and it will, therefore, be dismissed with costs.

Statements at Issue in Hughson Street Case

(The paragraph below with the black rule down the side is the doctrinal statement in the Hughson St. Church deed. The "Articles of Faith" headed "Schedule A", are what the Court calls "new articles" and which were adopted by the church. Justice Kelly held that the "new articles" in "Schedule A" "depart substantially" from those in the paragraph within the black line. Let our readers compare them and write us as to whether the Judge's interpretation in this matter is correct.—Ed. G.W.)

2. The design and object of the Union shall be: To promote the preaching of the Gospel, the prosecution of Missionary, Evangelistic, and Educational work, and to co-operate with all Regular Baptists in the dissemination of the principles and doctrines held by Regular Baptist churches, which said principles and doctrines are set out in the Trust Deeds of the Churches usually in the following form:

"The being and unity of God; the existence of three equal persons in the Godhead; the inspiration of the Old and New Testaments; the total depravity of man; election according to the foreknowledge of God; the Divinity of Christ and the all-sufficiency of His atonement; Justification by faith alone in the righteousness of Christ; the work of the Holy Spirit in regeneration; perseverance of the saints; the resurrection of the dead; the final judgment; the punishment of the wicked, and the blessedness of the righteous, both eternal; the immersion of believers in water in the name of the Father, Son, and Holy Spirit, the only baptism; the Lord's Supper, a privilege peculiar to baptized believers; a Church, a company of baptized believers, voluntarily associated and meeting in one place on the first day of the week for mutual edification and the maintenance and propagation of these doctrines; the Word of God a complete and infallible rule of faith and practice; the religious observance of the first day of the week; and the obligation of every intelligent creature to believe the record which God has given of His Son;"

or in words similar thereto; and which said principles and doctrines are also set out in the Trust deed of McMaster University as follows:

"The Divine Inspiration of the Scriptures of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice, the existence of one living and true God, sustaining the personal relation of Father, Son and Holy Spirit, the same in essence and equal in attributes, the total depravity of mankind, the election and effectual calling of all God's people, the atoning efficacy of the death of Christ, the free justification of believers in Him by His imputed righteousness, the preservation unto eternal life of the Saints, the necessity and efficacy of the influence of the Spirit in regeneration and sanctification, the resurrection of the dead, both just and unjust, the general judgment, the everlasting happiness of the righteous and the everlasting misery of the wicked, immersion in the name of the Father, Son, and Holy Spirit, the only gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's Table and that a Gospel Church is a body of baptized believers voluntarily associated together for the service of God;"

and further in elaboration thereof and in agreement therewith and as meeting the exigencies of the time, the principles and doctrines of the said Union are further explained and more fully set out in the articles of faith set forth in Schedule "A" attached hereto.

Schedule "A" is as follows:

SCHEDULE "A"

ARTICLES OF FAITH

I. OF THE SCRIPTURES.

We believe that the Holy Bible was (a) written by men supernaturally inspired; (b) that it has truth without any admixture of error for its matter; and (c) therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to men; the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

(Explanatory)

1. By "THE HOLY BIBLE" we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written, does not only contain and convey the Word of God, but IS the very Word of God.

2. By "INSPIRATION" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally inspired and free from error, as no other writings have ever been or ever will be inspired.

II. OF THE TRINITY.

(1) We believe that there is (a) one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; (b) inexpressibly glorious in holiness, and worthy of all possible honour, confidence and love; (c) that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the work of redemption.

(2) We believe (a) that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; (b) born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and (c) and that He is both the Son of God and God the Son.

(3) That the Holy Spirit is a divine person; (a) equal with God the Father and (b) God the Son and (c) of the same nature; (d) that He was active in the creation; (e) that in His relation to the unbelieving world He restrains the Evil one until God's purpose is fulfilled; (f) that He convicts of sin, of righteousness, and of judgment; (g) that He bears witness to the truth of the gospel in preaching and testimony; (h) that He is the Agent in the New Birth; (i) that He sanctifies, and assures to us all the benefits of salvation.

III. OF THE DEVIL OR SATAN.

We believe that Satan is a person and was once (a) holy, and enjoyed heavenly honours; but through pride and ambition to be as the Almighty, fell and (b) drew after him a host of angels; that he is now (c) the malignant prince of the power of the air, and the unholy god of this world. (d) We hold him to be man's great tempter, (e) the enemy of God and His Christ, (f) the accuser of the saints, (g) the author of all false religions, and the inspirer of all apostasy; (h) the chief of all the powers of darkness—destined however (i) to final de-

feat at the hands of God's Son, and (j) to suffer eternal punishment in a place prepared for him and his angels.

IV. OF THE CREATION.

We believe in the Genesis account of creation, and (a) that it is to be accepted literally, and not allegorically or figuratively; (b) that man was created directly in God's own image and after his own likeness; (c) that man's creation was not by evolution or evolutionary change of species or development through interminable periods of time from lower to higher forms; (d) that all animal and vegetable life was effected by special creation, and God's established law was they should bring forth only "after their kind."

V. OF THE FALL OF MAN.

We believe (a) that man was created in innocence under the law of his Maker, but (b) by voluntary transgression fell from his sinless and happy state, (c) in consequence of which all mankind are now sinful and are sinners not by constraint but of choice; and (d) therefore under just condemnation without defense or excuse; and (e) that man in his natural state is in a condition of total depravity, by which we mean his natural utter incapacity to receive the things of the Spirit of God apart from the quickening grace of the Holy Spirit.

VI. OF THE ATONEMENT FOR SIN.

We believe (a) that the salvation of sinners is wholly of grace; (b) through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honoured the divine law by His personal obedience, and by His death made a full and expiatory atonement for our sins; (c) that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, bearing the penalty of God's Holy Law, the Just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree; (d) that having risen from the dead, He is now enthroned in heaven and uniting in His person the tenderest sympathies with divine perfection, He is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

VII. OF GRACE IN THE NEW CREATION.

We believe (a) that in order to be saved, sinners must be born again, (b) that the new birth is a new creation in Christ Jesus; (c) that it is instantaneous and not a process; (d) that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life as the gift of God; (e) that such are kept by the power of God through faith unto eternal salvation and shall never perish; (f) that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; (g) that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

VIII. OF JUSTIFICATION.

We believe that the great gospel blessing which Christ secures to such as believe in Him is Justification; (a) that Justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; (b) that it is bestowed not in consideration of any works of righteousness which we have done; but it is the imputation of the righteousness of Christ on the ground of His perfect life and expiatory death.

IX. OF THE CHURCH.

We believe that a local New Testament Church is a congregation of immersed believers (a) associated by a covenant of faith and fellowship of the gospel; (b) observing the ordinances of Christ; (c) governed by His laws; and (d) exercising the gifts, rights and privileges invested in them by His word; (e) that its officers are pastors (or elders or bishops) and deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures; (f) we believe the true mission of the church

is found in our Lord's commission: First, to teach, or disciple, all nations, i.e., to preach the gospel in all the world, to make individual disciples; second, to baptize; third, to teach and instruct as He has commanded, and thus to build up the church. (We do not believe in the reversal of this order); (g) we hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit; (h) that it is scriptural for true churches to co-operate with each other in the furtherance of the gospel and in contending for the faith, and that every church is the sole and only judge of the measure and method of its co-operation; (i) on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final.

X. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian baptism is (a) the immersion in water of a believer; (b) into the name of the Father, the Son and the Holy Ghost; (c) to show forth our union with the crucified, buried, and risen Christ, and our death to sin and resurrection to a new life, (d) that it is a condition of church membership and of the observance of the Lord's Supper (e) in which the members of the church by the sacred use of bread and wine are to commemorate together the love of Christ, preceded always by a solemn self-examination.

(Explanatory)

By the statement that baptism is a condition of church membership and of the observance of the Lord's Supper, we take the same position as all evangelical believers, differing only from our brethren in our insistence that scriptural baptism consists only in the *immersion* of the believer in water in the name of the Father, Son, and Holy Ghost; and since the Scripture requires that baptism shall follow immediately upon faith in Christ, and that this was the invariable practice of the apostolic church, we conceive it to be an obligation involved in our Lord's Commission to teach men to observe all things whatsoever He has commanded them, to maintain a testimony to the authority of New Testament precept and practice; and we further believe that to take any other than the position stated in this article would be to reverse the scriptural order of the ordinances, and to magnify the importance of the Supper above that of Baptism; and would involve the taking of a position at variance with that taken by all other bodies of evangelical believers in respect to the order of the ordinances. This statement is intended to ensure a clear testimony to the supreme authority of Christ as His will is revealed in the Scriptures. I Cor. xi:26.

XI. OF THE RIGHTEOUS AND THE WICKED.

We believe that (a) there is a radical and essential difference between the righteous and the wicked; (b) that such only as through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God, are truly righteous in His esteem; (c) while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; (d) and this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting penal suffering of the lost.

XII. OF CIVIL GOVERNMENT.

We believe that civil government is (a) of divine appointment, for the interests and good order of human society; (b) that magistrates are to be prayed for, conscientiously honoured and obeyed; (c) except only in things opposed to the will of our Lord Jesus Christ; (d) who is the only Lord of the conscience, and the coming Prince of the kings of the earth.

XIII. OF THE RESURRECTION, RETURN OF CHRIST, AND RELATED EVENTS.

We believe in the literal bodily resurrection of Christ, that He arose again the third day according to the Scriptures, that after manifesting Himself for forty days to His disciples, He ascended to His Father's right hand, where, as our Great High Priest, He ever liveth to make

(Continued on page 12.)

The Jarvis Street Pulpit

MINISTERS WHO SHOULD BE QUARANTINED.

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, April 21st, 1929.

(Stenographically Reported)

"Ephraim is joined to idols: let him alone."—Hosea 4:17.

Our text this evening is one of many verses of Scripture which are almost invariably misinterpreted and misapplied. I do not know how many solemn admonitions I have heard based upon this text to the effect that if God should let a man alone he would be lost for time and for eternity. And that is true. Salvation is by grace. Sheep do not come home of themselves; and sinners would never turn again to God if the Son of man had not come "to seek and to save that which was lost". It is true that if God should withdraw His Spirit from any one of us we should be lost for ever. But that is not what this text means; for the whole prophecy of Hosea is written to make it clear that God has no intention of letting Ephraim alone. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." Thus Jehovah speaks respecting His rebellious people. Moreover, because in sovereign grace He is determined at last to bring them to an acknowledgment of Himself, it is written in this same prophecy, "Ephraim shall say, What have I to do any more with idols?"

What then does the text mean? It is always dangerous to wrest a text from its context. We must therefore study the history that lies behind this verse.

You will recall that centuries before when Jacob crossed his hands, and put his right hand on the head of Joseph's second son, Ephraim, he thus put Ephraim before Manasseh. At a later date, after the reign of Solomon, when he was succeeded by Rehoboam his son, the people came to the new king and besought him to lighten the burden which his father had put upon them, to lessen the burden of taxation, and to institute reforms in general, Rehoboam counselled with the young men who were with him, and rejected the wisdom of the older men who had been the counsellors of his father, and he returned them this insolent, this foolish answer, "My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions." When the people heard that they said, "To your tents: now see to thine own house, David"; and ten tribes broke away from the dominion of Rehoboam. They selected Jeroboam the son of Nebat to be their king; and they set up a new kingdom in Samaria (Samaria was the capital), and two tribes, Judah and Benjamin, alone remained with the house of David.

Dr. Stockley read to you this evening how Rehoboam proposed to his men of war to go to war against

the ten tribes to compel submission to his rule, but a prophet came to him and said it would be useless. "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me", said the Lord. Rehoboam then demobilized his army, and allowed the new kingdom to go its way.

Then Jeroboam counselled with himself and said, "According to the law the tribes must go up to Jerusalem to worship, and if periodically they find themselves in the Holy City, with all its holy and happy memories, their hearts will be weaned away from me, and they will turn back again to David. By some means or another I must prevent their going to Jerusalem." So he made two calves of gold, setting one up in Dan and the other in Bethel. He preached a convenient gospel to his people! He said, "It is too much for you to go up to Jerusalem: the distance is too great, the burdens would be too heavy. These be thy gods, O Israel, which brought thee up out of the land of Egypt." Then he instituted a priesthood which was not of the tribe of Levi. He established certain feasts which he devised, the Scripture says, "of his own heart", in imitation of that which God had prescribed. And so the people, instead of going to Jerusalem, went to worship before the golden calves at Dan and Bethel. Thus Jeroboam introduced idolatry into Israel; and if you read the record of Israel's kings from that date down to the division of the kingdom, you will find, that without one exception, every one of Jeroboam's successors is described as having "walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin". When at last their idolatry had brought them to utter national ruin, when their land was laid waste and their people were carried captive,—or rather, in prophetic vision of that day, over the ruins of that once great kingdom the voice of God in prophecy exclaimed, "Thy calf, O Samaria, hath cast thee off." It brought them to ruin, a ruin from which they have never recovered, nationally, until this day.

In this chapter Ephraim is described as one who is suffering from a plague. "Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear. The Lord liveth. For Israel slideth back as a backsliding heifer." Israel had become so corrupt, so abandoned to her idolatrous practices, that she was incurable; and this text is the Great Physician's quarantine order. It is the red card on the door,—**"DIPHThERIA HERE"**, or **"SMALLPOX HERE"**. The Lord is saying, "Let her alone. Get as far away

from her as you possibly can, lest you catch the germs of the malady."

We hear much to-day about the importance of mixing with the world, of winning people by mixing with them. I read last night an account of a certain lodge meeting. I will not tell you what it was except to say that the report stated that every man officiating at this meeting—I do not know whether it was an initiatory ceremony, or what it was—that every one of them was a minister; and that at last—at last they had found a basis of union! In a lodge meeting! God pity the church when it is subject to such pastors as that. No, my friends, it is not mixing that we need: we need to give attention to the scriptural doctrine of separation, of insulation. The individual Christian or the church will have power over the world just in the measure in which it keeps itself clean from the things of the world, and maintains a position in which it can consistently, in the name of the Lord, rebuke sin. But we shall never win sinners by the popular method. "Ephraim is joined to idols: let him alone."

Let us make some applications of the principle of this moral and religious quarantine order. There are some people who ought to be quarantined. There are some preachers who ought to be quarantined until they repent and turn to God and get back to His gospel and His holy Word.

I.

But what principles have we here? First of all, beware of and separate yourself from THE MAN WHO SUBSTITUTES HUMAN WISDOM FOR DIVINE REVELATION. When any man sets up his judgment against the judgment of God, and presumes to set the conclusions of his reason against the principles of divine revelation, you may put it down as an indisputable fact that the man is afflicted with a communicable disease. He has a plague. Put a card on his house! Let him alone if you value your own soul's interest.

What was the worship at Jerusalem? The temple was the successor of the tabernacle, and the tabernacle to the last detail was made after the pattern which God had shown to Moses in the mount, and the pattern which God showed to Moses in the mount was a pattern of heavenly things. It illustrated and exemplified the only possible way by which a poor sinner can come with safety into the presence of a Holy God. Jerusalem was the place where God had chosen to set His name: there was the holy place, and the holy of holies; there was the altar of sacrifice; there was the place where the blood was shed; there was the veil, and behind it the mercy-seat in which, unbroken, were the tables of stone in the ark of the covenant where God had promised—the God Who cannot lie—that He would meet with any poor sinner in the place of the blood. But Jeroboam said, "You do not need to go up to Jerusalem, it is too much for you. I will build you places of worship. We will have two of them, one at Dan and one at Bethel. These are thy gods, O Israel, which brought thee up out of the land of Egypt."

That was the sin of Jeroboam. That is the sin of this day, as it has been the sin of all ages, when men have presumed to set their own wisdom against the wisdom of God. And I say to every man and woman

here this evening, Keep out of the company, and from beneath the influence of any man who will dare to substitute anything for the Word of God. Why is it that to-day the man who denounces God's Word, who destroys people's confidence in the Bible, who leaves men and women, boys and girls, without any guide whatever to the other life, why is it that he is given freedom to propagate his heresies, to disseminate his poison? I do not care who the preacher is, be he Baptist, Methodist, Presbyterian, Anglican or, what not, whenever you find a man who is so foolish, and I will add, so wicked and rebellious, so utterly hard of heart, that he will dare to set anything against the Bible, look upon him as a man who is a carrier of the plague! "Let him alone". I would not go to hear him the second time, and if I had this house full of preachers, if they were here to answer for themselves, I would name some of the men who in this city of Toronto are doing the devil's business more than all the bootleggers in Canada, by destroying men's faith in the only possible Guide we have from earth to heaven. Whenever you find such an one, who puts human wisdom in place of divine revelation, I beg of you regard this principle, "let him alone".

Are you parents going to have your children brought up in a church whose pastor is sowing the seeds of unbelief in their hearts? Sometime, when that young man has been brought almost to wreck and ruin, and you go to him with your Bible, and say, "Son, I want you to come back to God," he will turn to you and say, "Father, you were an officer in the church, you supported it by your money and by your influence, you encouraged me to go to church, and in the church which you sponsored and supported I learned to believe that the Bible is not true; and I do not believe a word of it." God pity you when at last you find your children going to the very edge of the precipice, with nobody to save them; and you shall be compelled to remember that you did your best to put them under the influence of men who were sowing the seeds of idolatry in their hearts. "Let him alone"—"let him alone". Write that Modernist preacher a letter tomorrow and tell him, "I have done with you, for I will never go where the word of the Lord is called in question."

Whenever you find a man who substitutes *another altar for the altar of Calvary*, let him alone. That is what Jeroboam did: he built another altar; he ordained priests of his own. He manufactured, indeed, a religion to suit himself and the exigencies of the time, and kept people away from the one place of sacrifice which typified the great sacrifice of Him who was Incarnate God, and Who died the Just for the unjust to bring us to God.

The subject I announced was, "Toronto Preachers who should be quarantined". How shall we identify them? Many a man preaches that which is in itself true. They preach an "ethical" gospel! It is correct enough to tell people to be honest, to be truthful, to be chaste, to be unselfish, to be good citizens, to be good husbands and fathers, to play their part in the world of affairs. That is right as far as it goes—but you could hear that in a Unitarian church. I will tell you how you may identify the plague: Whenever a preacher makes no mention of the blood of Christ, and

offers men salvation by some other means than through the perfect and infinitely efficacious sacrifice of Him Who was God manifest in the flesh—remember that that man, whoever he may be, has the plague! I tell you the man who offers men a way of life apart from the blood of Christ is not God's prophet; he is a servant of the pit, however learned and eloquent he may be. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

That is as dangerous as veritable infidelity, which substitutes man's way of salvation for the only salvation which is through the blood of our Lord Jesus Christ. Whenever you find anyone who omits the blood from his preaching, let him alone.

There never is a day in my life—and I think it is true of every believer—there never is a day in my life when I do not need to be reminded of the precious blood of Christ. Never! There never has been a day; and I do not believe there ever will be a day. Indeed, when we have put off this tabernacle; or when, if the Lord should come before, we are brought into His presence, we shall be kept in perpetual remembrance of the blood of Christ. We shall spend the rest of eternity praising the Lamb Who was slain.

I would not make you suspicious. I have no sympathy with contentiousness at all. I have no sympathy with men who go to church only to find fault. There are people you cannot please no matter what you do. There are some very orthodox people like that, who go round with a little religious thermometer in their pocket. They go into a meeting and take out their thermometer and test the temperature and if it is not quite up to their standard they shake their heads, and they go away. If anyone comes here like that, you may go away—and you may stay away. I would not ask you to come back again until you have more sense, until you repent. Oh no, I am not pleading for that critical fault-finding habit. But the central thing in a believer's faith is his confidence in the Atoning Sacrifice of Calvary. That is the essential thing, and if you do not hear about that, if your minister is not teaching you that, if every time he preaches he does not in some way or another, directly or indirectly, remind you of your need of the blood, you had better find other pastures; you had better let him alone. I will go further than that: whenever you hear a preacher tell people that they can save themselves, that salvation is of works and not of grace, even though he professes to believe the Bible, if he encourages a bankrupt sinner to believe that by works of righteousness which he can do, he can make himself presentable to God, you had better find some other teacher,—let him alone. Jeroboam said in effect, "That religion of Jerusalem is good, but I will make one of my own. The Levitical priesthood will do for Jerusalem, but we will have another one. The feasts are all very well for Jerusalem, but I will devise another one out of my own heart. The symbolism of the tabernacle with its slain beasts is of value. They have many slain beasts yonder in the tabernacle, but instead of having calves to offer on the altar of sacrifice, we will have calves of gold, we will have a religion without any blood in it, and a religion made out of our own hearts will do for us, and that will save us."

But it did not save them: it brought them to ruin. Hold fast, my brethren and sisters, by that which God has revealed; hold fast by the gospel of His sovereign grace; and when people depart from that you depart from them, "let them alone."

II.

Then in a very practical way I desire to apply this to some of you young people, I think it has application to all of us, but perhaps in this day especially to young men and women. Give a wide berth to THOSE WHO SUBSTITUTE POLICY FOR PRINCIPLE. If you had talked with Jeroboam he would have said, "I am perfectly orthodox. I do not for a moment question the divine origin and character of the religion of Judah. I have no doubt that the law was given by Moses, that he received it directly from God. I have no doubt about it. I am perfectly orthodox; I believe it just as much as you do; but I do not see any necessity for the tribes going up to Jerusalem. I cannot see why they cannot worship God just as well in Bethel and at Dan, and so we will have two other places of worship, half-way houses, where the people can gather—and incidentally it will keep them away from the influence of Jerusalem, and will tend to the unification of this new kingdom of mine. And incidentally it will ensure my holding my job! Don't you see? "Why," said Jeroboam, "if they turn back again to David, they will kill me. They will not let me wear the crown any more! I shall lose both my crown and my kingdom! And I must keep that even if the tribes do not go to Jerusalem." Thus he put his position before principle, and because he did so he brought ruin and extinction to the nation over which he ruled.

That practice is very common to-day. I have met it in all denominations from the Atlantic to the Pacific. This is what the preacher says, "I am as orthodox as you are. I believe the Bible as much as you do, but I do not believe in making a fuss about it." A certain professor in a certain institution, whom I had met twenty years ago, said to me not long since, "You do not regard me as a heretic, do you." I said, "No, I never heard that of you. I always supposed you were sound in your faith." "Why, certainly, you knew me twenty years ago in such an institution." I said, "Yes." "Well," he said, "I stand for the same things now. I believe just what I believed then. Is that not all right?" I said, "Yes, but my brother if Modernism had to depend for its defence, its maintenance and propagation, upon avowed Modernists, upon those who have themselves avowedly ceased to believe in the divine revelation, if it had to depend upon out-and-out Modernists, it would be outvoted in every denomination on the American continent at their next annual meeting." I believe it would be outvoted in the United Church—and that is going a long way. I believe it would be outvoted in the Presbyterian Church. I feel certain it would be outvoted in the Anglican Church. I am positive it would be outvoted in the Baptist Convention, even in the Baptist Convention of Ontario and Quebec. The same would be true south of the line. In all denominations, if the establishment of such doctrines as are held by Dr. Harry Emerson Fosdick had to depend for their defence upon those who profess to believe them, Modernism would be overwhelmed and blotted out in six months.

How then does Modernism live? How does it thrive? The present-day Jeroboams perpetuate it! "We will make calves of gold". Some of them do literally make calves of gold. In the Baptist denomination when they do not make them of gold they make them of oil! The Northern Baptist Convention is simply the Religious Department of the Standard Oil Company. It is owned body and soul by John D. Rockefeller, Jr. Men have sold out. Everywhere there is the substitution of policy for principle, the practice of seeking always a means of compromise rather than being guided and directed by conviction. That is the peril of the hour.

If you work in a place where you must play fast and loose with your conscience, compromising with evil, no matter what salary you are getting, you are selling your soul, young man. Stand for righteousness; and when you find Ephraim joined to his idols, putting something else in the place of truth and righteousness, let him alone; treat him as he deserves to be treated: let him alone. If I had people here who were busy in the stock market, I should expect them to put on their coats and go out. They could not stand that, could they? may be some of you wish you were out now, but it would hardly be prudent to go, for fear somebody might think you had been hit! You will have to stay now until I get through!

Carry the principle of the text away with you, and it will do you more good if you think it through and make application of it for yourself than if I were to go into details. Carry that principle into every relationship of life, and where Ephraim is joined to his idols, where God is supplanted, where righteousness and truth are put on one side, where men are living as though there were no fear of God before their eyes, when they have a convenient religion that suits the carnal mind, that requires no repentance, no right-about-face, no self denial—when you find that kind of thing, take the other side of the street: When you hear a man preaching the doctrine of self-expression—which is now so very popular, let him alone. Self-expression! There never was a little boy of three or four years old who did not believe in the doctrine of self-expression! He believes in having his own majestic way, and turning the house upside down. I heard one little fellow say when his mother was correcting him—stamping his foot, and with clenched fist saying, "See here, Ma, I don't have to do nuthin', 'cept what folks don't tell me I ain't got to do." That is Bolshevism! That is anarchy! That is—listen—that is Modernism! No authority! No objective rule, a law unto himself, a religion made to suit one's self, "joined to idols"! When you find a man like that, let him alone.

I was just about to start, but I expect I had better stop. The ramifications of a principle like this are so many. But if you want to read the most interesting book in the world, take this Bible and start with the chapter Dr. Stockley read to you to-night, the twelfth chapter of first Kings, and see Jeroboam setting up his calves of gold, and then say, "I am going to read right through". Take time to think about it. While you are reading, read it right through, and see what happens as a result of the sowing of the seed of idolatry in the hearts of the people.

I call you back, dear friends, to the only remedy for the ills of earth, to the only salvation that ever has been provided, that ever has been found to work; I call you

back to Him Who is the Saviour, the Jesus of the New Testament, the Jehovah of the Old; God manifest in the flesh, born of the Virgin, living our life, "made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Oh, how gloriously satisfactory this Book is! It has weathered all the storms—and it will weather this storm. And when all the storms of earth are passed, we shall find every precept, every principle, of this Book fulfilled, and in glorious operation in the Celestial City to which at last we shall go.

There is salvation in Jesus Christ. If anyone came in here this evening without hope, without God in the world, without any power to overcome evil, I offer you a complete, a triumphant salvation in Christ Jesus the Lord. Let these other things alone. Cut yourself off from everything that is not of Christ. Come to Him. Shut yourself up to Him for the rest of time, and for all eternity; and He will save you now. He will save you for ever more.

Let us pray:

"I tried the broken cisterns, Lord,
But ah! the waters failed!
E'en as I stooped to drink they'd fled,
And mocked me as I wailed.

"Now none but Christ can satisfy,
None other name for me;
There's love, and life, and lasting joy,
Lord Jesus, found in Thee."

May we all find it so to-night. May those of Thy people who are here rejoice more than ever in their salvation, with a joy that is unspeakable and full of glory. Give us all, we pray Thee, grace and courage in these evil days, not only to believe, but to stand for the faith once for all delivered to the saints. Bless the testimony of Thy word this evening. It will be valueless unless the Holy Spirit shall make it effectual to the salvation of souls. May the dead hear the voice of the Son of God and live! We ask it in the name of our Lord Jesus Christ, Amen.

THE LATE DEACON B. F. BENNETT

Jarvis Street Church has just suffered another sore bereavement in the home-going of Deacon B. F. Bennett. Mr. Bennett was like many a brave civilian during the Great War who left comfortable situations at home to volunteer for the front. Mr. Bennett came into the fellowship of Jarvis Street Church when the battle was raging. He came because he believed. He very soon established himself in the affections and confidence of the people. They recognized in him a man who was full of faith and of the Holy Ghost, and when two years ago deacons were elected, Mr. Bennett was one of seven men who received a two-thirds vote of the people.

Just a week ago ("Witness night" as we call Wednesday night) we heard that he had been taken seriously ill that day. We spent some hours between that and daybreak at his bedside, but he was unconscious, knowing no one. Then we went away for an hour to the printers', and when we returned about five in the morning we discovered that Deacon Bennett had been about five minutes in heaven. The funeral service was held Saturday afternoon in Jarvis Street Church, the place he loved so well, and to which his whole life had been devoted now for some years. The service was conducted by the Pastor, assisted by Rev. W. J. H. Brown and David Hackett. Jarvis Street will cherish Mr. Bennett's memory, and rejoices in the assurance that he has gone to be with Christ "which is far better".

THE HUGHSON STREET CASE.

(Continued from page 7.)

intercession for His own. We believe that according to His promise He will come again without sin unto salvation, that this coming will be personal, visible and glorious, as it is written in Titus 2:13-14:

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

THE WEEK END IN JARVIS STREET

Last Saturday night to Monday night was a period of fifty hours freighted with good things. The Saturday night prayer meeting had its usual quality. Sunday morning we worked out a new plan in the School. For some time it has been a problem to know how to close the School at 10.45, and in a few minutes get a great crowd of people, twelve or thirteen hundred of them, moved from different places into one building, and that without confusion. We had observed that many thousands of men could be moved in a short time when they marched past in an orderly way; whereas a mob becomes merely a slow-moving surging mass of humanity. We therefore conceived the idea of having the different departments of the School march into the church to music. The problem then was to carry the tune and time of the organ and orchestra back through all the buildings so that all might sing the same tune and march to the same time.

There was no opportunity to rehearse with the School before Sunday, but a little organization prepared the way, and in spite of the lack of mechanical aids we managed to move the entire School into the church to the tune of, "Onward Christian Soldiers", from all their departments in ten minutes. By this means, without haste at any point, and with ample time for all exercises, we were able to close the service at about 12.10. It was therefore determined that more than ever before everything in the morning service should be arranged to meet the requirements of the great company of young people who attend. There were twelve hundred and eighty-six present Sunday morning in the School.

Sunday evening not an inch of space in any part of the building was vacant. Every seat in the remotest corner of the gallery was filled, and for a while numbers were standing; we do not know whether any were turned away or not. The evening sermon was that appearing in this issue; a good number responded to the invitation.

By Monday night amplifiers or "loud-speakers" were temporarily installed throughout the buildings, all of which were linked up with the organ. An invitation was given on Sunday to the School and others to meet Monday night at 7.30 when the conferences would be suspended and the evening would be spent in rehearsing the departmental marching to the organ. We need not recount details more than to say that when the organ played, the same tune was heard in the B. D. Thomas Hall, in the Lecture Hall in the main building, in the Primary and Beginners' departments, in the Seminary Building, and through all the connecting halls. A total of about five hundred came to rehearse Monday night, and were assigned to their several departments. By the aid of the amplifiers it was found the march from the departments to the auditorium was considerably accelerated. There was great enthusiasm among the workers, and this plan will be followed in the future each Sunday morning. The amplifiers will be installed permanently throughout the building, and can be used not only for the morning march, but to take care of the overflow congregation which is frequently necessary. By this means we shall be able to accommodate another five or six hundred in the Lecture Hall.

Altogether the marching plan was considered a great success. We shall have more to say about it at a later date. Meanwhile we refer to it here thinking the suggestion may be useful to other Schools.

DR. CHARLES G. TRUMBULL.

The famous Editor of *The Sunday School Times*, Dr. Charles G. Trumbull, will teach the Pastor's Class and preach

both morning and evening in Jarvis Street Church next Sunday, April 29th. Dr. Trumbull is known the world around as a stalwart and uncompromising defender of the faith, and he is especially well known and beloved in Toronto through his weekly contribution to *The Toronto Globe*. Jarvis Street Church feels itself to be highly honoured by Dr. Trumbull's visit. It is our earnest hope that he may be able to remain with Jarvis Street for several days; in which event, we have asked him to contribute to *The Gospel Witness* next week.

DR. FRENCH E. OLIVER

We are happy to be able to announce that the preacher for Jarvis Street for May 5th and 12th will be the world-famed evangelist, Dr. French E. Oliver, whose great evangelistic campaigns have been manifestly blessed in Australia, New Zealand, on the Pacific Coast, and elsewhere. Dr. Oliver is recognized as one of the great preachers of America. Any who are unaccustomed to straight shooting and hard hitting and to a merciless warfare in general against all evil are advised not to come to hear Dr. Oliver.

The outstanding characteristic of Dr. Oliver's preaching is that everybody can understand his preaching. He argues with every sort of Philistian giant as David argued with Goliath; and like David's, his sling-and-smooth-stone logic is absolutely convincing. Dr. Oliver will teach the Pastor's Bible Class the two Sundays named; and preach at both services; and will speak at all the week-evening meetings between the fifth and the twelfth.

ANNOUNCEMENTS.

The Closing Exercises of the Toronto Baptist Seminary will be held on the 13th of May, particulars of which will be given later.

The Baptist Bible Union Annual Meeting will be held in the First Baptist Church, Buffalo, May 14th to 17th.

The Annual Meeting of Jarvis Street Baptist Church will be held Tuesday evening, May 21st.

The World's Christian Fundamentals Convention will be held in Indianapolis May 26th to June 2nd.

Des Moines University Commencement will be June 2nd and 3rd.

The Editor is announced to be in Vancouver and Victoria, B.C., June 16th to 23rd. In the next seventy days the Editor of this paper must travel an average of about one hundred and eighty miles a day.

THE PASTOR GOES TO CALIFORNIA AGAIN.

Dr. Shields leaves for Los Angeles Thursday, April 25th. This time he goes at the invitation of the Board of Directors of the Bible Institute of Los Angeles to assist in the re-organization of that institution. *The Gospel Witness* refrains from further comment on this matter for the present, but expects to have much to say on the subject within a week or so.

Des Moines University

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The Union Baptist Witness

These pages (13 and 14) are the Authorized Official Organ of the Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ontario.

OUR MISSIONARIES PROGRESSING

The *Baptist Temple News*, published by Wealthy Street Baptist Church, Grand Rapids, Michigan, of which Rev. Dr. Van Osdel is pastor, in its issue of April 13th, contains the following quotation from Bishop Foster:

"Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry sad-faced men and sorrow-driven women and children. It is the heathen world—the people seen in vision by the prophet—who sit in the region of the shadow of death, to whom no light has come; sitting there still, through the long, long night, waiting and watching for the morning."

Rev. Mr. Lewis and Rev. Mr. Davey have gone to Liberia because they saw such a vision of the appalling need of the heathen there.

Word has been recently received from them, stating that they have finished building their mud-and-stick houses, which, our readers will recall, were to be erected on top of a high hill, at the centre of a circle of some 219 heathen towns and villages, about twenty-five miles from the coast-line. Mr. Davey asks that Mrs. Davey, who has been stirring up great interest by addressing various gatherings in our churches, should be sent on to the field at once, and it is her desire also to go forth as soon as possible. The plan had been to send her and Mrs. Lewis and Miss Kirby in the Autumn, but this further word from the missionaries will probably change matters.

Do not forget that our Board is constantly under heavy expense for this work as well as for its home work. We need gifts and large gifts. There is no use in talking about missions and praying for missions, if we do not give to missions, and if our giving be not of the sacrificial kind.

The missionary was to address a gathering in a certain country church where many of the members are well endowed with this world's goods. She sat beside a Christian woman, who was well dressed, and whose beautiful car stood out on the road. For the encouragement of the missionary the woman said, "I am glad to help with this work"; and having so said, she put her contribution on the collection plate. It was not a hundred dollars, as we ought to have

expected; nor was it ten dollars. Surely it would be five dollars at least! Five dollars for the Lord from a woman whose husband drove a beautiful car and who herself had all comforts? Surely it would be five dollars! No, it was not even one dollar! There was the slightest noise as the gift dropped on the plate, a whole dime!! Go thou and do otherwise.

ANNETTE

Last week we reported a celebration of the 20th anniversary of Rev. W. J. H. Brown as pastor of Annette Street Baptist Church, Toronto. We are sure that a few figures would be of interest to our readers in this connection.

When Mr. Brown became the pastor in the year 1909, there were 180 members on the roll. During the twenty years intervening there have been received by letter 420, by baptism 458, by experience 131, a total of 991. During that time there have been dismissed by letter 388, dropped 335, excluded 3, removed by death 41, a total of 767. At the end of last year the roll stood at 404. During the twenty years' time there has been raised from all sources \$110,404.27, of which \$26,569.57 was for missions. Eleven or more of the men of the church are to-day in the Gospel ministry, including the following: Revs. Harry Peer, H. Bower, H. Sproule, A. Eikenaar, A. Fieldus, W. S. Whitcombe, J. Boyd, J. Proctor, (missionary to South Africa), R. Powell (missionary to South America), and A. J. Lewis (our Union missionary to Liberia), and the writer. It is interesting to note that of the 180 who were members when Pastor Brown came, only seventeen remain.

The Lord is blessing the work, as is evidenced by the splendid congregations on Sundays, and by the interest in the messages given each Sunday noon-hour over radio station CFRB (wave length 312 meters), and also by frequent conversions and baptisms.

BARRIE

Rev. A. C. Whitcombe, pastor of the Collier Street Baptist Church had the great joy of baptizing a mother and her two boys on Sunday, April 14th. He reports the work in Barrie to be very encouraging as a result of the prayers of God's people and especially of the campaign recently held there.

CENTRAL, LONDON

Some fourteen months ago a group of people withdrew from the Adelaide Street Baptist Church, London, in protest against the alliance of that church particularly, and of Canadian Baptists

generally, with the modernizing programme of McMaster University, and formed themselves into the Central Regular Baptist Church. For about a year they were without a pastor, but nevertheless the work grew steadily. At the opening of 1928 Rev. James McGinlay took charge, and with most blessed results. The annual meeting of the church was held recently, and reports show that in the last fourteen months or so, some \$6,000 has been raised, \$3,000 of which came in during the last three months. On Sunday, April 14th, twenty-three were received into the fellowship of the church, and twenty-five were to be received on the following Sunday. They are coming from all churches, Egerton Street, Talbot Street and Adelaide Street Baptist Churches; some of the new members were formerly attendants at United and Anglican churches, etc. The services of the church are well attended indeed. On the 14th the Merza Temple auditorium was filled to capacity in the morning, as was the Capitol Theatre at night. The Bible study class for Monday evenings is almost crowded out. At the last reported prayer meeting over one hundred were present and that in a home! It is the preaching of Christ as the message of the Bible, backed up by prayer, and sealed by the power of the Holy Spirit, that is doing this work.

COURTLAND

The evangelistic campaign being conducted in Courtland, where Pastor R. D. Guthrie is stationed, is being owned of God, under the ministry of Rev. Donald Fraser, of St. Thomas. The meetings opened on Sunday, the 14th, with a good attendance. The first "break" came the following Thursday evening, when the presence of the Lord was manifest in a special way, putting a spirit of prayer upon the people, and giving great liberty in the preaching of the Word. In response to the appeal seven came forward. The following evening, after a strong message on the Cross of Christ, eleven came forward, eight of them for salvation and the entire number for baptism. Continue to pray for these services, that revival blessing may continue to fall.

GUELPH, ONTARIO.

Rev. Robert Campbell, of Mountsberg, presided in the Union Baptist Church, Guelph, Sunday, April 14th.

HOPE, LONDON.

Hope Baptist Church is situated some two miles outside of the city of London, in a suburban district. Pastor McGinlay

preaches there each Sunday afternoon. Of those baptized on Sunday, April 7th, in the Capitol Theatre, eight adults were from the Hope Church. This church recently held its annual meeting, when all departments had good reports to render. The clerk says: "We feel that, in the past year, under the preaching of our Regular Baptist Pastors, who have supplied the pulpit, and now under Pastor McGinlay, we have learned more of the Scripture, and have grown in grace to the glory of God more than in any previous year."

* * *

PASTOR W. N. CHARLTON

Some twenty months ago a group of Fundamental Baptists withdrew from the then only Baptist Church in Chatham, because of its alliance with Marshallism. They meet in Patricia Hall, and since last July have had as their pastor, Mr. W. N. Charlton, formerly of the Jarvis Street Branch, on Parliament Street, Toronto. During the twenty months of their existence \$3,632.32 has been raised. In cash and pledges the church has some \$2,300.00 in its building fund. Their testimony is needed in this city of 16,000 souls.

When a council was called for the ordination of Brother Charlton on Friday, April 12th, eleven churches were represented, including Courtland; Essex; Ford City; Hespeler; Central, London; St. Thomas; Annette, Jarvis, Runnymede and Wilowdale, Toronto; and Immanuel, Wheatley. Rev. J. M. Dodds was elected moderator and Rev. T. Summers clerk. Brother Charlton's statement as to his conversion, call to the ministry and doctrine, was quite clear. He had already proved himself a true minister of Jesus Christ. At the evening service Rev. John Dodds, of Wheatley offered the ordination prayer, while the charge to the church was given by Rev. W. E. Atkinson, and that to the candidate by Rev. F. Dyson, of Essex. Rev. J. H. Peer gave the right hand of fellowship to the church, and Rev. James McGinlay preached the ordination sermon with great power.

* * *

WATERFORD.

A group of friends of our Union meet together weekly in the town of Waterford, Ontario. The attendance at this prayer gathering numbers as high as twenty-four. Mr. R. Goheen, a High School teacher, who is a graduate of McMaster University and a thorough-going Fundamentalist, is the capable leader.

* * *

SHENSTONE, BRANTFORD.

Out of the six Baptist Churches in the pretty and prosperous city of Brantford, only one is standing with those who are standing for the truth. It is the Shenstone Memorial Regular Baptist Church, of which Rev. F. A. McNulty has been pastor now for two years. As already reported in these columns, the work is growing, and it is bound to grow. A goodly number of Baptists have left other

churches, more conveniently located for their attendance, to join the Shenstone section of the Regulars. A splendid band of workers is to be found in the church. For instance, the Sunday School has some forty-two teachers and officers. They are working, and the result is that on anniversary Sunday, April 14th, the Bible School had 294 at its regular Sunday morning session.

At 11 o'clock Rev. Dr. T. T. Shields, the honoured President of our Union, and the recognized leader of Fundamentalist Baptists, preached gloriously, in exaltation of Christ, to a crowded house. (The church auditorium has been bettered by recent improvements, and by them its capacity is considerably increased). Visitors were present from Waterford, Brownville, Simcoe and other places. One man walked five miles to the service.

In the evening the writer was the preacher, and the Lord put His seal upon His own Word by some six responding to the invitation for baptism, together with a backslider returning to the Lord in tears. Pastor McNulty baptized one man, and at the communion service following, which had an attendance of over 160, he received him, together with his wife and another man and his wife, into the membership of the church.

On Saturday, April 13th, Shenstone Church began its season of open-air preaching in the Market Square of the city. Some seventy members of the church formed the "ring," while a good number of other people listened to the messages. Truly this church is setting an example of zeal in the work of the Lord, which many others of our churches could well imitate.

* * *

THE BELL BROTHERS.

"Owing to the renewed troubles in China, our friends Mr. and Mrs. George Bell and Mr. and Mrs. John Bell and their families, have been unable to proceed as they had hoped to do, to their stations 2,000 miles inland from Shanghai. They have found the customs' charges on many articles trebled since they were last in China, which makes it almost prohibitive for them to forward all of their baggage; and yet every article of it would prove of such value to them on their field, that it calls for real sacrifice to give up any of it. Let the home folks keep on praying for these and all the missionaries in that sorely troubled land."—*A Messenger of Grace*, Rev. G. W. Allen, Editor, April, 1929.

* * *

WAVERLY RD.

The church of which Rev. David Alexander is pastor is finding that the Lord is vindicating the stand which they have taken against modernism and with those who contend for the faith. Since the beginning of the year, including two or three adults awaiting baptism, there have been almost forty additions to the membership. The interest in every department of the church is fully sustained and increased. For the past two months the average attendance at the Sunday

School has been 350. There is also a market increase in the missionary activity in the church and its organizations. The Sunday School and Senior F.B.Y.P.A. each support their own missionary in Jamaica, while the church as such contributes through our Union to the work at home and abroad.

* * *

MRS. A. T. GREGORY.

On Sunday, March 24th, Mrs. A. T. Gregory, old and valued friend was taken home. For more than fifty years Mrs. Gregory resided in Parkdale, and in her home was organized the Church which is now known at the Parkdale Baptist Church. In her girlhood days, Mrs. Gregory attended Jarvis Street Baptist Church and has always been much interested in the work there. Her artist husband, the late Mr. Arthur T. Gregory, was wont to spend much time on pictures illustrating the Sunday School lesson; and many of these after being used in the Parkdale Sunday School where he was Superintendent for many years, were passed on to Jarvis Street and used again.

May the garment of such intercessors fall on the waiting shoulders of those whom God has called.

* * *

WEALTHY STREET, GRAND RAPIDS.

For the past month special meetings have been held in the Wealthy Street Baptist Church, of Grand Rapids, Michigan, of which Rev. Dr. Van Osdel is pastor, by Miss Stockton and Miss Gould. A large number have come forward and found Christ. In a similar campaign held a year ago a Life Service League was formed, and has continued to meet once a week for Bible study and prayer. Its number has now been increased to forty. "These young people are committing themselves to the Lord's leading to go anywhere or do anything that will be pleasing to Him."

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

Sunday, April 28th.

The Sinner's Saviour.— *Rev. vii:9-17.*

Alas! that we ever had to come to wash our robes in His most precious blood. Alas! that we need to come so often to wash them. It is a terrible thing to be a sinner! It does not seem so terrible, because this is a world of sinners, and we have never seen a sinless one. The child born in a leper colony cannot realize what leprosy is, nor what the child of noble and pure birth is like. But we know enough to repent in dust and ashes and cry "Unclean", as did Isaiah when he beheld the glory of the Lord. And yet! And yet! —we should never otherwise have known the love of Christ, the wonder of His forgiving grace, His patience, His tender forbearance, His fathomless humility in stooping to wash our feet. Yes, Augustine, we understand what you mean when you say, "*O beata culpa*". "*O blessed fault!*" Yet we dare not sin that grace may abound, lest we open again His wounds. But, in our hours of contrition we have glimpses into the heart of God in Christ, which unfallen natures cannot share. Therefore, out of the alphabet of His being, let us choose letters to spell "THE FRIEND OF SINNERS!"

Monday, April 29th.

The Known Presence.— *Rev. i:9-17*

"I fell at His feet as one dead," said John. Then Christ laid His hand upon him and lifted him up, and revealed to him the mystery of His own eternal life. The ancient mystics went to the deserts in order to obtain that vision; but in quiet lonely hours, as we walk beside the ocean, or climb the mountain, or sit in our own room, He will come and manifest Himself as He does not to the world. But you must let the silt fall to the bottom; you must allow time for the glare of the world to die out from your eyes. There must also be the spirit's steadfast attention turned toward the unseen; the unwearied and loving meditation and prayer, and the atmosphere of Christian love. The failure of any of these will make it impossible to see or feel Jesus nigh. Thomas a Kempis says; "Shut thy door upon thee and call unto Jesus, thy love. When Jesus is nigh all goodness is nigh and nothing seemeth hard; but when He is not nigh all things are hard. If Jesus speaks one word, there is great comfort. To be without Jesus is a grievous hell, and to with Jesus is a sweet Paradise. If Jesus be with thee, there may no enemy hurt thee. It is a great craft for a man to be conversant with Jesus; and to know how to hold Jesus is a great prudence."

Tuesday, April 30th.

The Wonderful Counsellor.—

Prov. iii:1-18.

From the experience of a long life I urge that the best confidant and adviser is Christ Himself. The wisest and safest course is to place the whole case in His hands, asking Him to advise and

control. "Roll thy way upon the Lord," says the Psalmist; "trust also in Him." He is the wonderful Counsellor, says the Prophet. "Trust in the Lord with all thine heart, and lean not to thine own understanding," says the Book of the wise: "in all thy ways acknowledge Him and He shall direct thy paths." He may suddenly put in your way a sagacious and experienced friend. You may, accidentally as it appears, overhear a conversation in a railway carriage, or come across a paragraph in a newspaper, or meet a friend in the street, and you will recognize that the clue to the maze has been placed in your hand. The extraordinary series of events, which Samuel predicted as way-marks to Saul, will have their counterpart in your experience (See 1 Sam. 10). But always, when these incidents arise, you must wait for their confirmation by the inner witness.

Wednesday, May 1st.

The Martyr's Strength.— *Rev. iii:8-17.*

Hours of suffering give opportunities for Jesus to become known. Like the church at Smyrna, on which the first sparks of fiery trial were falling, the child of God is often called to take the way of the Cross. This is specially marked in the life of the Apostle Paul. Few men have come anywhere near him in the ordeal of anguish and pain. "We are made as the filth of the world, the off-scouring of all things." He was always bearing about the dying of Jesus. Poverty, persecution, ill-health, the hatred of the Jewish party; these were the deep waters he was called to cross and recross. But in it all he was more than conqueror through Him that loved him. Jesus was nearer him than the chill waters. True, he suffered for Christ, but Christ suffered with him. His Lord stood by him, then who could stand against him? His spirit seems to have become full of a divine optimism, as he challenges life and death, height and depth, to separate him from the love of God. Do not let us fear suffering or pain. Do not allow yourself to shrink back when Jesus leads you into the dark chamber. He walks the furnace kindled to seven times its ordinary heat. Martyrs have asked that they might not be taken from the rack, so ecstatic were the peace and joy poured into their hearts. Sufferers for long years on beds of pain have affirmed that they would not have chosen otherwise, since the Saviour has made that chamber of pain as the vestibule of heaven.

Thursday, May 2nd.

The Unfailing Friend.— *Psalms xxiii:1-6.*

Holy souls, invigorated and renewed by communion with Jesus, whilst they wait upon Him, receive direction and instruction as to the errands they are to undertake, and they go forth to minister as He may direct. The heavenly character, seated within them, wills their movements through His loving guidance given to their hearts. He nourishes them with food celestial and

enables them with grace sufficient for their day. When, therefore, you are lonely; when, like John on the Lord's Day in Patmos, you seem to hear the hymns and prayers which you can join only in spirit, turn to the Lord Himself and ask Him to bear you company. That loneliness constitutes a claim on Him. If you had not experienced it, you would not have learned what He can be and do when He draws near saying, "Fear not". He will not leave you orphaned, He will come to you. Though lover and friend forsake, and you are passing through a dark valley unattended, the Good Shepherd will accompany you, armed with a crook to help you out of pitfalls, and a club for the foes. Therefore out of the letters of the alphabet of His being let us choose those that spell "UNFAILING FRIEND".

Friday, May 3rd.

The Unerring Pilot.— *Ruth iii:10-18.*

Outward incidents combine with the inner lights as the gleam of the lighthouse tallies with the readings of the chart in the captain's room. Christ has definitely promised that they who follow Him shall not walk in darkness, but shall have the light of life. Our vision if often misled by wreckers' lights. Our judgment is apt to be unjust because we seek our own way and whim instead of the glory of Him who has sent us forth. We may lay too much stress on expediency and the possible immediate consequences instead of taking the far view. The fruit of our own wisdom is always bitter. Christ permits us to learn by hard experiences that we may be driven back to the guidance of His good Spirit. The future is not ours, but His! We may never have a future, or it may be quite different from what we think. The sea is very wide; the cross-currents very treacherous; our barque very frail. It is best to take the Pilot on board, then the captain may go down from the bridge and rest. Don't worry. Don't anticipate. Don't fear. Don't, like Saul, be precipitate and offer the sacrifice before Samuel arrives. "Sit still, my soul, sit still. Jesus, whom thou hast trusted, will not fail thee. He will not rest until He has finished that which thou hast committed to His care!"

Saturday, May 4th.

The Immortal Lover.— *Rev. xvii:8-21.*

Jesus says "All is over, I am Alpha and Omega, I will give to him that is athirst." Yes, even in that life there will be need for supplies from outside ourselves. Even there we shall not be independent of Him. As the circle of light grows, the circumference of darkness will grow. As we grow more, we, like Newton, shall feel we are but gathering shells on the shores of a boundless ocean. The flock will lie down in green pastures, and be led in paths of righteousness, but we shall never reach the last fountain nor be able to dispense with the presence of Christ.

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Lesson 20.

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Second Quarter.

MAINTAINING GOOD WORKS.

Lesson Text: Titus, chapter 3.

Golden Text: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus 3:8.

I. THE CHRISTIAN ATTITUDE TOWARD THE WORLD, (vs. 1-2).

1. In the previous chapter the apostle had emphasized the necessity for right conduct accompanying sound doctrines, with special reference to the social sphere; and in the text before us the same principle is inculcated concerning the world in general. Paul enjoins Titus to put the people in mind, to be in subjection to the temporal power, (v. 1). The Cretans had the reputation of being a somewhat turbulent people, heedless of the behests of the law, but the Christians among them were not to retain this spirit. They were to obey magistrates. A necessary qualification to this is that where God's law and man's law conflict, God's law must be obeyed, (Acts 5:29). Magistrates as a rule, however, are set for the vindication of righteousness, and should receive the support of the Lord's people. And there is a great need these days for the law-abiding spirit to manifest itself when lawlessness is so much in evidence. The law should be obeyed because God commands it, magistrates are appointed in accordance with His will, (Rom. 13:1), and our duty toward them is recognized, (Matt. 22:21); also man requires to do so for the carrying out of orderly beneficial government, for the protection of life and property, and for the preservation of society. All decent citizens should condemn and seek to bring to an end all forms of lawlessness for in whatever realm it is evident it is a distinct menace to the stability of the social structure. And it may also be noted that such a spirit is of the evil one, (2 Thess. 2:8, R.V.). 2. A further exhortation is then given relating to the general conduct of Christians towards others. They are enjoined "to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men", (v. 2). Carrying out such an injunction they would show forth the spirit of their Master who in His great love for souls prayed from the cross for the forgiveness of His enemies, (Luke 23:34). The human heart does not act thus naturally, it is only as God has full possession of the life that such Christian forbearance is manifested. May He have this possession of us.

II. THE REASON FOR THIS CHRISTIAN ATTITUDE, (vs. 3-7).

1. It makes it easier to obey the preceding exhortation when we remember our past condition. We were at one time in the position and condition of the unsaved and rebellious, "foolish, disobedient, deceived", (v. 3), and we would still be numbered with them but for the grace of God. This should keep us very humble, and increase our patience with those who are yet in their sins, for they are under the power of the evil one, (Eph. 2:2), blinded by him, (2 Cor. 4:4) and on the way to a dreadful eternity, (Rev. 20:15). We also note in this verse the awful consequences of sin in the human life. Only evil comes of sin, it never produces good and were it not for the goodness of God in making salvation possible, life on this earth would be a continuous misery, for the wages of sin is death, (Rom. 6:23), both here and hereafter. 2. The following verses give an explanation of the nature of the change which has taken place in the Christian, and emphasize the reason for the spirit of forbearance being shown toward the world. In the first place we note the change has come about through the action of God; it is due to His love and kindness, (v. 4). The work of salvation begins and ends with God, man by faith accepts what He has done. In further emphasis of this we are informed that it is "not by works of righteousness which we have done, but according to His mercy He saved us" (v. 5). Too many these days are endeavouring to save themselves through their own works, in attending to religious observances, and doing good to their fellows. These observances and good works while they may be all right in themselves cannot save a single soul, for let it be reiterated one cannot be saved by works no matter how good they may be; salvation is received only through faith in Christ, (Eph. 2:8). 3. This salvation has come through regeneration of which baptism is the outward testimony, buried and raised with Christ, (Rom. 6:4), implying a new birth, (John 3:3), and a new life, (2 Cor. 5:17), "and renewing of the Holy Ghost", at the beginning of the new life, and all through its duration, for He has been given to abide with us for ever, (John 16:16). We need Him for power, (Acts 1:8) for guidance, (John 16:13), for a comforter or advocate, (John 16:16), and we require to be filled with Him, (Eph. 5:18). Regeneration with its accompanying blessing has been made possible through Christ Jesus our Saviour, (v. 6). It is due to His work on Calvary. Apart from Him there is no salvation. Throughout the Old Testament period God was pointing forward in type, symbol and distinct statement to the work of Calvary, and since that great work has been accomplished He has been pointing back to it. The message of the Bible may be said to be the redemption of mankind by Jesus Christ through the work of the cross. All else is secondary and subsidiary to this great theme. 4. A result of faith in Christ is justification by His grace, (v. 7). Not only is the saint forgiven

of his sins, but he stands before God perfect in Christ with the guilt of sin removed. He could not justify himself but by virtue of faith in Christ's work, and because of that he is justified in the sight of God. Added to that he is made a member of God's family, (John 1:12), and therefore an heir. An inheritance is reserved for him, (1 Peter 1:4), he shall never perish, (John 10:28), and some day he shall be with his Saviour and be like Him, (1 John 3:2). Truly he has something to be grateful for, and cause sufficient to enable him to exercise forbearance with others. Note the condition of the unsaved, God's plan of salvation, its nature and blessings.

III. THE RESULT OF THIS CHRISTIAN ATTITUDE, (vs. 8-11).

If the attitude outlined in the previous verses is followed, the exhortation to maintain good works will be obeyed, (v. 8). It is necessary, however, to emphasize the importance of such a command. The Christian is enjoined to work out his own salvation, (Phil. 2:12, 13), and so to live that the fruit of the spirit will be seen in his life, (Gal. 5:22-23). He is called to bear witness to His Lord, (Acts 1:8), and it is certain if the new life given by God is not hindered in its manifestation by the old nature it will show itself in spiritual effort, and he is called upon to continue in such effort in spite of difficulties for in due season he shall reap if he faints not, (Gal. 6:9). He is saved to live for and serve his Lord. 2. A further exhortation pertains to the troubler in Israel with his peculiar views. His foolish questions and contentions are to be avoided as unprofitable and vain, (v. 9). He is to be admonished, (v. 10), but if he remains stubborn in his wrong views he is to be rejected because he is perverted, and continues wilfully to sin against knowledge, (v. 11). All action against such an individual must be performed carefully in the spirit of love, yet faithfully, remembering the great issues involved, for the church cannot permit anyone to disturb its harmony with wrong views or wrong conduct.

IV. PERSONAL DIRECTIONS, (vs. 12-25).

In these concluding verses the apostle gives several personal directions, first that Titus should come to him at Nicopolis for there he had determined to winter, but he was not to leave until either Artemas or Tychicus should arrive to take his place, (v. 12). Titus evidently was a temporary overseer in Crete representing the apostle. Artemas we know not but the service of Tychicus is used on several occasions by Paul, and he is referred to in other epistles, (Eph. 6:21, etc.). Titus is also counselled to help Zenas the lawyer, and Apollos on their journey, (v. 13). About Zenas we know nothing more, but Apollos was the eloquent Alexandrian mighty in the Scriptures, (Acts 18:24). The Cretans are then enjoined to engage in honest trades that they might be able to help in the Lord's work, (v. 14), a privilege accorded to all, which requires emphasis, and the salutation closes the epistle, (v. 15).