

The Gospel Witness

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

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON, W. GORDON BROWN.

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto.

Vol. 8. No. 28.

TORONTO, NOVEMBER 28th, 1929.

Whole No. 393.

A COMET, A METEOR, or ONLY A SQUIB?

A NEW LIGHT IN THE BAPTIST SKY.

There is perhaps no subject of study more interesting than the biographies of great men. When a man succeeds in his chosen vocation, and takes front rank with others in the same calling, or takes a few steps farther and reaches first place in his profession, people are naturally interested in any true description of the steps by which his great success has been achieved.

There has burst upon the Baptist denominational firmament of recent years a new star of the first magnitude, and of unusual brilliance. Astronomical laws apart, it must be admitted that this star, but a few years ago, was so remote from the standing place of the average Ontario-and-Quebec Baptist as to be unseen to the naked eye—and, indeed, was scarcely discoverable by the most powerful denominational telescope. But this new star—whether now "fixed" or otherwise, we will not presume to say:—indeed, its sudden appearance is suggestive of a blazing meteor or a vagrant comet, but whatever it is, it now shines so brightly that its brilliance is scarcely excelled by the conventional Presidential sun.

But we are now faced with the problem of what astronomical aids we shall invoke to insure the proper employment of our luminous metaphor. "Mixed metaphors" are the proper subjects of criticism, and even of ridicule. It will therefore be most appropriate that our metaphor should be "mixed"; for, truth to tell, we cannot be sure whether the light we see is some kind of light in the sky, a wreckers' bon-fire, a fire-fly in a swamp, or a glow-worm on a log!

Superstitious people, from time immemorial, have always been particularly fearful of heavenly portents. And no wonder! for if the Heavens be unfavourable, where shall mortal man find refuge? When Deborah, divinely inspired, celebrated the destruction of Sisera, captain of Jabin's host, in her immortal song, she cried, "The stars in their courses fought against Sisera." Our chief fear at this hour is that some people may mistake the light to which we have referred for a real star! and because it is in opposition to them, borrow Deborah's word still further and cry, "They fought from heaven." We beg to assure all such timorous

souls who are filled with fear by the blazing of this new luminary, that it is not a star at all; and that any fighting it may do will not be directed from heaven, unless it be by principalities and powers and the rulers of the darkness of this world.

When one is far at sea, a light is always an object of great interest to the observer. We recall that this was especially true in time of war, when we did not know whether the light on the horizon was shining from the masthead of a friendly or an enemy ship. The light to which we refer need not inspire fear in any one's breast, for it is just about as deadly as a boy's illuminated pumpkin of Hallowe'en; and is about as much to be feared as an imitation man set up as a scare-crow in a farmer's field.

And now, at this stage of our meditation, having sufficiently mixed our metaphors to produce a literary medley—but stop; we must consult the dictionary to find out what a *medley* is. Here it is:

"A mingled and confused mass of ingredients, usually incongruous; a heterogeneous group; hodgepodge; jumble; mixture; mixed company; commonly used contemptuously; as, a medley of noises; a medley of ideas."

That is capital! That is the very word we wanted, for that is our subject: a human character that is a medley. What a great book the dictionary is!—but as one who was in the habit of losing the thread of his discourse was wont to say, "To continue and go on", we may now proceed in our attempt to unscramble the egg. Ah, that is a happy idea; for we have been informed that it is a common culinary practice to scramble eggs that will not poach!

A little while ago we were at a place where sandwiches were served, and someone beside us said, "Sorry, but I will not take any." Turning to us he said, "The butter spoils them for me"; whereupon he explained that twenty years ago he had been served some very bad butter, and that he had never eaten butter since. We venture even now to express the hope that no one will rise from the reading of this article to resolve that he will never consult a lawyer; because we beg to assure him that, in the legal pro-

profession, he will find many of the ablest and most conscientious gentlemen in the world.

Last week we made some slight allusions to the activities of a new denominational enthusiast, Mr. Gideon Grant, K.C.; and when we had reached the stage at which we then concluded our article we were tempted to quote a passage from the epistle to the Hebrews, "And what shall I more say? for the time would fail me to tell of Gideon." But we left it out because we felt that Mr. Gideon Grant's well-known passion for frankness and sincerity would compel him to acknowledge that he would be entirely out of his element if associated with the Gideon to whom that passage refers.

Of course we do not suggest that this is in any sense applicable, but we recall once being at a luncheon in Los Angeles at which Rev. John MacNeill, the Presbyterian (we believe, now of Liverpool), was present. We got to know Dr. MacNeill very intimately when he was Pastor of Cooke's Presbyterian Church, Toronto, some years ago. On the occasion of our meeting in Los Angeles he came forward, and, gripping our hand, said in a fine Scotch accent which we shall not attempt to imitate, "Hello, Shields, this is John MacNeill; 'Judas—not Iscariot'!"

It is a simple matter of fact, however, that we were unable to complete our story of Mr. Gideon Grant's denominational activities. We therefore take up our parable again.

Another Amusing Letter.

As a further example of Mr. Grant's legal acumen and denominational accuracy we are happy to share with our readers our own amusement in reading the following letter:

JOHNSTON, GRANT, DODS & MACDONALD.

Toronto 2, Canada,
November 18th, 1929.

_____, Esq.,
Fenelon Falls,
Ont.

"Dear Sir:

"We are instructed to commence action for a declaration that the faction of the Fenelon Falls Baptist Church, who are at present occupying that property have forfeited the property and to have it declared that the people who are practically excluded by the Resolutions which were passed by the Church are rightly entitled to the possession of the property. This is the form of action which we brought in the case of the Hughson Street Baptist Church, Hamilton, and in the Judgment in that action the possession of the property was awarded to the faction which had been excluded and costs were given against those who were standing with the Shields faction.

We think that really if the present Pastor were to retire that the difficulty could be readily mended in your case. If you think there is any hope of a settlement along that line, you might let us know and we will see if negotiations can be opened up looking toward a healing of the breach.

Yours very truly,

JOHNSTON, GRANT, DODS & MACDONALD,
By (signed) Gideon Grant."

Mr. Grant's letter, among other things, is an interesting study in English. But before we analyze its quality as a literary production, we call attention, again to its anonymous character. Mr. Grant is "instructed to commence action"; but he does not say by whom. That is always a cowardly method of at-

tack. No one knows better than Mr. Grant that, when a witness is put on the stand in court, the first question asked him has to do with his name. The evidence of a man who is ashamed of his name, or who, for any reason, refuses to tell it, would not be listened to in any court. But we have always found that the Book of books provides the best answer to every question; and if one should ask the name of an anonymous assailant one can invariably find an answer. As for example, when they had blindfolded Christ they smote Him in the face saying, "Prophecy unto us, thou Christ, Who is he that smote thee?" When anyone receives an anonymous slap in the face, it requires but a little discernment to recognize that the unnamed assailant is very closely related to the "accuser of the brethren", who always does his deadliest business under some sort of disguise.

But the distinguished legal adviser of this anonymous assailant—or are we in danger of confusing the objective and the subjective at this point?—be that as it may, the adviser or the advised, which ever you like, speaks of the "faction of the Fenelon Falls Baptist Church who are at present occupying that property". On reading that it occurred to us to make a further study of the English language by seeking an exact definition for the term "faction". Here it is:

"A number of persons combined for a common purpose; especially, a party within a party, or one that seeks by unscrupulous and subversive methods to gain its own ends in a state or commonwealth, or in some association of persons; as, the citizens were divided into two nearly equal factions."

"Irregular or extreme opposition to the officers, laws, or policies of a government; disturbance; dissemination; insubordination; as, the spirit of faction."

Mr. Grant is right in his use of the word only he has mistaken the identity of the "faction".

A Baptist church is a self-governing, sovereign, body. It determines the terms of admission to its membership; and governs its own affairs generally by the decision of the majority of its members. The Fenelon Falls Baptist Church is the body of people at present worshipping in their own property. They are by no means a "faction"; for, without exception, all the Deacons and Trustees are of one mind in carrying on the work of the Lord in that place.

There is a "faction" well described in the foregoing definition, "Irregular or extreme opposition to the officers, laws, or policies of a government". That "faction", somewhat small in number, of their own volition, withdrew from the Fenelon Falls Church—they were not "excluded"—and organized a new church. This "faction" published a circular advertising their determination to withdraw, and their growing contentment with their separate position. They advertise themselves as "The Immanuel Baptist Church", and Professor M. L. Orchard, of McMaster University, is advertised as "Pastor in charge."

No Chance of Success.

Mr. Grant knows that he has not the shadow of a shade of a ghost of a chance of succeeding in any such action as he threatens. The letter we have printed above was addressed to a certain member of the Fenelon Falls Church with the obvious hope that it would

frighten him into some sort of agitation for the Pastor's removal.

But once more: Mr. Grant proposes "the form of action which we brought in the case of the Hughson Street Baptist Church, Hamilton", and he says, "The possession of the property was awarded to the faction which had been excluded", etc. Mr. Grant knows that his statement in this case is utterly contrary to fact. Mr. Grant has himself said elsewhere that the judgment means nothing at all. The judgment means exactly what we said it meant,—“as you were”. It is abundantly evident, and the judgment specifically states, that that body of people which signed the resolutions passed, and which represents the overwhelming majority in Hughson Street Church are not, by this judgment, deprived of their rights in the property. The Hughson Street Church remains a sovereign body, and will, we are confident, so order its affairs that it will continue to carry on the splendid spiritual work it is now doing. But Mr. Grant thinks to frighten a lot of people by his statement that possession of the property was awarded to the faction which had been excluded. At this point we shall see what we shall see.

But the second paragraph of Mr. Grant's letter is a gem:

“We think that really if the present Pastor were to retire that the difficulty could be readily mended in your case.”

No doubt! After the great decision in Jarvis Street Church in 1921, Mr. Grant proposed a meeting with the late Mr. R. S. Hudson, expressing the view that he was sure an amicable settlement could be effected. Mr. Hudson asked Mr. Grant his terms; and he said, “The retirement of the Pastor”; whereupon Mr. Hudson replied that such a meeting would be utterly useless.

Of course if Mr. Carew were to retire the enemy would try, by every sort of trickery, to persuade the Fenelon Falls people to call some very orthodox man!—who was, indeed, an out-and-out Fundamentalist. They would hope thus to be able to manipulate affairs in the membership of the Fenelon Falls Church so as to persuade them ultimately to endorse the infidelity of McMaster University in general, and of Professor L. H. Marshall in particular.

We have had the happy privilege of knowing Rev. C. M. Carew for twenty-five years. He is a quiet man, gentle and gracious always in speech and manner. But he has Irish blood in his veins; and when Irishmen run, invariably it is forward, not backward! We have no doubt whatever that Mr. Carew will resign—himself to his fate, namely, to fight the machinations of Mr. Gideon Grant to the end.

When Such Advocacy is Needed.

But any cause which needs such advocacy as this, such utter misrepresentation of fact, and such contemptibly underhand methods, as to write to a private member of a church and try to stir up trouble in a church, proposing that the Pastor be induced to resign, and offering peace on these terms, may readily be identified as having been inspired by that “spirit which now worketh in the children of disobedience”.

Still Another Grant Letter.

But there is a further letter which we must share with our readers for their delectation. Here is a letter received by Mr. Carew himself in reply to his letter to Mr. Grant which appeared in last week's *Gospel Witness*:

JOHNSTON, GRANT, DODS & MACDONALD.

Toronto 2, Canada,
Nov. 22nd, 1929.

“Rev. C. M. Carew,
Fenelon Falls,
Ont.

“Dear Sir:

We have your letter of the 18th inst.

We should have thought that when a Church was split in two that there was something to discuss. However, since you do not appear to view the matter in the same light which we do, perhaps the best thing to do is to commence an action, and we can then meet to discuss it when a meeting cannot be otherwise procured. We, therefore, intend commencing an action, and would like to know who will accept service of a writ on your behalf.

Yours truly,

JOHNSTON, GRANT, DODS & MACDONALD,
By (signed) Gideon Grant.”

We do not know what reply Mr. Carew will make to this letter, but pending the receipt of it we would suggest that Mr. Grant treat Mr. Carew as he treated the Editor of this paper, when he served us with a threat of a writ for libel which appears elsewhere in this issue. “Whom the gods would destroy they first make mad.” Who knows, but Mr. Grant will actually be foolish enough to commence action in the Fenelon Falls case? We are not a lawyer; but if Mr. Grant should bring action and win in the Fenelon Falls case, we hereby in advance give Mr. Grant an invitation to address a public meeting from the platform of Jarvis Street Church on the subject; “How I won the Fenelon Falls Case.” We will promise to advertise the meeting at our own expense, and we will take a collection to assist Mr. Carew and his defeated people in paying Mr. Grant's fee!

The Bold Mr. Grant.

But this predatory ecclesiastic becomes bolder and bolder. We heard of a wolf being shot in somebody's backyard in Toronto. We wonder if anybody is trying to persuade Mr. Grant that he is a sheep-dog? If that be so, we would recommend Mr. Grant's backers to learn to distinguish between *canis familiaris*, *canis lupus*, *canis occidentalis*, and other canine types.

Mr. Grant Shakes His Fist at London.

But now this great legal authority, if we may be excused for a further mixture of metaphors, shakes his fist at London. The following letter was received by Rev. T. J. Mitchell, Pastor of the Wortley Road Regular Baptist Church, London:

Nov. 22, 1929.

“Rev. T. J. Mitchell,
186 Tecumseh Avenue,
London, Ont.

Dear Sir:

Re Wortley Road Baptist Church.

We are instructed by a number of members of the Church to commence action to have rescinded several Resolutions which have been passed by the Church, and particularly one transferring the Church from the Bap-

tist Convention of Ontario and Quebec to the new Baptist Union.

It has been suggested to us that if you would resign from the Pastorate the members of both factions might get together and avoid litigation. Will you please let us know what your attitude is in this matter? In view of the Judgment in the Hamilton Church case, that might be the wisest course to follow.

Yours truly,

JOHNSTON, GRANT, DODS & MACDONALD,
By (signed) Gideon Grant."

The Same Anonymity.

It will be observed that this letter has the same anonymous character: "a number of members of the church" are Mr. Grant's clients. Such anonymity will be readily recognized as coming from below.

But Mr. Grant is very careful in this case. He is not going to sue for possession of the property, but is going to commence action to have certain resolutions rescinded. Dear me! We supposed we lived under the British flag! We really thought this was a free country! Of all the useless appendages to a deliberative body, we have long regarded the Resolutions Committee as one of the most innocuous. But Mr. Grant would appeal to Caesar to have "certain resolutions rescinded". On the face of it, his proposal is silly. No law can make the majority of people in any body "rescind" a resolution they have passed. The law may declare it null and void, but they cannot compel anyone to rescind it.

Mr. Grant's Encyclopaedic Knowledge.

But again Mr. Grant displays his encyclopaedic knowledge of Baptist polity when he speaks of a resolution "transferring the church from the Baptist Convention of Ontario and Quebec to the new Baptist Union." Will someone please lend us a good-sized auger, and someone else administer an anaesthetic, so that we may try to put into Mr. Grant's oaken cranium a little bit, just a modicum, of Baptist sense? Or, if that be too much to hope for, will someone lend us a glass medicine dropper, so that we may get a tiny drop of religious intelligence from the stream of Baptist history, and by this means to inject an infinitesimal fraction, as it were a spray, of Baptist knowledge into his Baptistically utterly vacuous mentality.

Does Not Mr. Grant Know?

Does not Mr. Grant know that no Baptist church in the world belongs to any Convention, and that a Baptist church cannot be "transferred" from one Convention to another, in the sense of its being possessed by either? And does he not know that a sovereign Baptist church can affiliate itself with any Convention? What if somebody were to start a suit against Walmer Road Church, or Yorkminster, or even the church of which Mr. Grant is one of the "Moderators", Park Road Baptist Church, in an attempt to alter its status, on the ground of its affiliation with the Baptist "Wordly" Alliance?

Furthermore: we know of no "new" Baptist Union. There is a Union of Regular Baptist Churches of Ontario and Quebec, and its title was especially framed for the enlightenment of such Baptist stupidity as Mr. Gideon Grant so strikingly exemplifies.

Wortley Road's Resolutions.

As to the resolutions passed by the Wortley Road Baptist Church: we sincerely hope Mr. Grant will go on with his action. There are some men who are "ever learning, but never coming to a knowledge of the truth". And it seems as though the only way to get a little religious intelligence into their heads is to permit them to dig a pit and to fall into it themselves.

Mr. Grant's Delicate Suggestion.

But now we come to another beautiful passage:

"It has been suggested to us that if you would resign from the Pastorate the members of both factions might get together and avoid litigation."

How considerate of Mr. Grant! What a generous dispenser of original ideas he has become! He sits in his legal office in Toronto, and writes to a Baptist minister in London, over whom he has no authority, with whom he has no connection, to whose confidence he has absolutely no title, and informs him that someone even more original than Mr. Grant himself would dare to claim to be, has actually suggested that Mr. Mitchell resign! It is amazing that anyone conceiving such a brilliant idea as that would be content to remain in the background without claiming credit for his originality!

And Mr. Grant adds:

"Will you please let us know what your attitude is in this matter?"

How we wish Mr. Grant would do us the honour of making a similar suggestion to us! What a delightful task it would be to answer Mr. Grant's letter and define to him our attitude toward such a suggestion! But as he has not, as yet, honoured us with such an enquiry, we venture to tell him what we should answer were we in Mr. Mitchell's place.

But before we attempt it, we crave our readers' indulgence once more while we relieve our feelings by the expression of the wish that Mr. Grant would not tax our linguistic capacity so severely. Why does he not deal in matters which, more nearly at least, approximate the ordinary and the commonplace, so that one's ordinary everyday vocabulary would be adequate to express our feelings? As the case stands, we must resort to the dictionary, to a thesaurus, and to volumes of synonyms and antonyms, and we know not what other books, in order that we may adequately express our view of Mr. Grant's extraordinary proposal.

In every sentence, we were taught, there must be a subject and a predicate. We have no difficulty in defining the subject. Were we to make Mr. Grant the subject, of course his name would suffice—but Mr. Grant is not the subject of this sentence we are about to compose. The subject is Mr. Grant's particular attitude, the quality he displays in making the proposal. Therefore we shall have to find a substantive that will adequately express that quality; and, having done so, we shall have to search through our list of adjectives in order properly to appraise the degree to which that feature of Mr. Grant's character belongs.

With these preliminary observations, in order to let our readers into our workshop and to let them know how things are done, we proceed to answer Mr. Grant's question.

Mr. Grant's Action Defined.

How then shall we define Mr. Grant's action in proposing to a Baptist minister with whom he has no connection, and for whose actions he is in no sense responsible, that he resign? Let us look up a few words; for in the formation of this sentence we are something like an engineer who has to bring his expert knowledge of physics into play, in order that he may know the carrying strength of steel beams, and steel wire, and other materials that enter into the making of a bridge. We want to build a verbal bridge that will be strong enough to carry across our idea of Mr. Grant's action into his mind—and it is no easy task. The strength of ordinary language is utterly inadequate to bear the load.

As we turn the pages of our *thesaurus* we come, first of all, upon the word "Insolence", and we find under that classification a number of very useful words and phrases as follows:

"Undue assumption of superiority; insolence; haughtiness; arrogance, airs; overbearance; domineering; tyranny; impertinence; sauciness; flippancy, dicacity, petulance, procacity, bluster; swagger; bounce; terrorism; assumption, presumption; beggar on horseback; usurpation; impudence, assurance, audacity, hardihood, front, face, brass; shamelessness; effrontery, hardened front, face of brass; assumption of infallibility; be insolent; vapor, swagger, swell, give oneself airs, snap one's fingers, kick up a dust; roister; arrogate; make bold, make free; take a liberty, give an inch and take an ell; domineer, bully, dictate, hector; lord it over; *traiter de haut en bas, regarder de haut en bas*; exact; snub, huff, beard, fly in the face of; put to the blush; bear down, beat down; browbeat, intimidate; trample down, tread down, trample under foot; dragoon, ride roughshod over; outface, outlook, outstare, outbrazen, outbrave; stare out of countenance; brazen out; lay down the law; teach one's grandmother to suck eggs; assume a lofty bearing; talk big, look big; put on big looks, act the *grand seigneur*; mount the high horse, ride the high horse; toss the head, carry with a high hand; tempt Providence, want snuffing; imperious, magisterial, arbitrary; high-handed, high and mighty; contumelious, supercilious, overbearing, intolerant, over-weening, high-flown; pert, fresh, cavalier, saucy, forward, impertinent, malapert; bold-faced, barefaced, brazen-faced; dead to shame, lost to shame; audacious, precocious, would be, bumptious; bluff; shameless, aweless, unblushing, unabashed; devil-may-care; hectoring, thrasonic; fire-eating; "full of sound and fury"; fanfaron; braggart; terrorist, rough; bulldozer, hoodlum, hooligan, larrikin, roarer; Mohock, Mohawk; drawcansir, swashbuckler, Captain Bobadil, Sir Lucius O'Trigger, Thraso, Pistol, Parolles, Bombastes Furioso, Hector, Chrononhotonthologos; jingo; desperado; rowdy; slang-whanger; puppy; prig; Sir Oracle, dogmatist, doctrinaire, jack-in-office; saucebox, jack-anapes, minx; bantam-cock."

A Synthetic Word Needed.

With that before us, will some charitably-disposed philologist and etymologist please put all these words together in a linguistic mortar, and, braying them with a pestle, produce a word which will be a synthesis of all, and which will express the meaning of each word in its separate significance and the meanings of all combined. We will then use that word for the subject of our sentence, as the substantive descriptive of Mr. Grant's action in so far forgetting the qualities of a gentleman as to write letters asking ministers to resign. But until the etymologist's synthetic word is produced, we will use the word *insolence*, and ask our readers to put into that word all the meanings of the long list of words we have quoted.

Another Composite Needed.

It now remains for us to find an adjective to qualify our substantive, *insolence*, or *impudence*, with its accumulated significance. Who will combine these words?—

Herculean, Cyclopean, ample, abundant, signal, extensive, wholesale, mighty, arrant, uttermost, crass, gross, arch, profound, intense, consummate, rank, unmitigated, red-hot, desperate, glaring, flagrant, stark, thorough-paced, roaring, thumping, extraordinary, unsurpassed, unexampled, vast, immense, enormous, extreme, inordinate, excessive, extravagant, exorbitant, outrageous, preposterous, unconscionable, monstrous, towering, stupendous, prodigious, astounding, incredible, marvellous, unlimited, unapproachable, unutterable, indescribable, unspeakable, inexpressible, fabulous, ultra, incalculable, incomparable, superlative, pre-eminent.

And now if someone will be good enough to produce for us a composite of all these words also, we will let that word qualify the other; and until it is produced, if our readers will read into the words, *incalculable*, *incomparable*, and *pre-eminent*, all the meanings of the list we have given, we may describe the letter under review, thus: **Mr. Grant's incalculable, incomparable, pre-eminent, insolence.** That is descriptive of our estimate of his letters to Mr. Mitchell and Mr. Carew.

Drags In Hughson St.

Mr. Grant again attempts to drag in the Hughson Street Church, saying, "In view of the judgment in the Hamilton Church case, that might be the wisest course to follow." But Mr. Bowers has not resigned; has no intention of resigning; cannot be asked to resign—and if God spares his life, will, we are confident, carry on his fine spiritual ministry at the same stand with unabated vigour for many years to come. And so we sincerely believe will Rev. T. J. Mitchell.

Calling Mr. Grant's Bluff.

Mr. Grant's "bluff" is called. Let him issue as many writs as he likes. We have scriptural warrant for standing for our legal rights. If Paul pleaded his Roman citizenship, and insisted on the rights which that citizenship conferred, we also have a right to claim the privileges of our British citizenship, and to refuse to be robbed of property which is legitimately our own. The Modernists whom Mr. Grant represents have appropriated enough of other people's belongings already: they have appropriated the investments of the Superannuated Ministers' Fund, of the Standard Publishing Company, of the Church Edifice Board, of the Home Mission Board, and of McMaster University; and are now prostituting them to uses which are entirely alien to the purposes to which they were dedicated by their donors.

We are of the opinion that this issue may yet have to be taken to the Privy Council. The fact is, the Hughson Street case gives absolutely nothing to our opponents; but insofar as it touches the question of the inviolability of a deed of trust, it supplies, it seems to us, a good foundation upon which to challenge the title of any of the apostate Boards of an apostate Convention now administering Baptist funds, to their legal right to the funds they administer.

Treat Their Threatening With Contempt.

Meanwhile we would recommend our churches not to waste a postage stamp in replying to Mr. Gideon Grant's impotent threats. If it suits him to write

letters, and relieves him somewhat of the nervous depression occasioned by his pent-up anger, let him lift the safety-valve as often as it may please him.

We have written this article as a feeble attempt to express the supreme contempt in which we hold the whole threatening practice. If any of the other churches receive similar letters from our distinguished legal luminary, we hope they will send them on to us, that they may provide a little further diversion for our readers; for, after, all,

"A little nonsense now and then
Is relished by the best of men."

Sweet dreams, Brother Grant! We bear you no ill-will; we hope you will wake up in a better temper in the morning.

ANOTHER EXAMPLE.

As a further example of the "threatening" habit we publish herewith a series of communications received from Mr. Gideon Grant's firm in the early part of 1926. The letters speak for themselves, and no comment is necessary—except to say that we received no reply to our letter of February 8th, 1926, published below, so that it would appear that letter was also a "dud", a double-barrelled gun with no shot in either barrel, a lacrimosal bomb designed to produce tears for having, we fear, told the truth. The offer contained in our letters of September 3rd and September 8th, 1926, of course still stands good, and may be taken advantage of by the gentleman concerned, at his pleasure.

A Letter from Mr. Grant's Firm.

JOHNSTON, GRANT, DODS & MACDONALD.
GRANT, ADAMS, SMILY, GRANT & AULD.

Bank of Hamilton Building,
Toronto 2, Canada,
Feb. 1st, 1926.

"Rev. Thomas T. Shields,
Cor. Gerrard and Jarvis Sts.,
Toronto.

"Dear Sir:—

Re Reverend O. D. Priddle and Yourself.

"At the request of the Reverend O. D. Priddle we are serving you herewith with a notice of action against you for libel in respect of statements appearing in *The Gospel Witness*, issue of September 24th, 1925.

"It may be that the Reverend Mr. Priddle will be satisfied with an apology and a public retraction of the false statements. We shall delay taking action until Wednesday. If you will by that day offer your undertaking that a retraction and an apology, acceptable in form to the Reverend Mr. Priddle, will appear in an issue of *The Gospel Witness* to be specified by him, we shall submit it to the Reverend Mr. Priddle and, if he is satisfied that the matter should end there, nothing further will be done. Otherwise we shall find it necessary to take proceedings on his behalf.

Yours truly,

JOHNSTON, GRANT, DODS & MACDONALD,
(Signed) W. Fraser Grant."

Rev. O. D. Priddle's Complaint.

"Rev. Thomas T. Shields,
Cor. Gerrard and Jarvis Sts.,
Toronto 2.

"Sir:—

"I complain that you falsely and maliciously published of and concerning me in the issue of *The Gospel Witness*,

a periodical edited and circulated by you, of the issue of September 24th, 1925, the following words, namely:

"Is There Any Modernism In The West?"

"We are in receipt of a letter from Edmonton, Alberta, dated September 18th, in which the writer says:

"Rev. O. D. Priddle has just vacated Strathcona First pulpit and gone to U.S. to teach and learn. The last Sunday but one his text was, "Behold the Lamb of God which taketh away the sin of the world." Mr. Priddle said sacrifices were of heathen origin and were not appointed by God—John the Baptist alludes to Jewish custom, not appointed by or acceptable to God. Jesus was brought up in the country and was not accustomed to sacrifices. When at twelve he visits the temple and sees them, He enters a protest to the doctors. His teaching excludes them, and God did not require any offering." (Dr. T. R. Glover, who preached in a Baptist church in Toronto last Sunday, teaches practically the same thing).

"This is a fair account of the gist of his sermon given me by my daughter who knows and loves Scripture teaching."

"Surely there is need of a new Missionary Council in Alberta as well as in British Columbia, if such teaching as we have quoted can pass without any official protest."

meaning thereby that I am a Modernist and a teacher of Modernism and of doctrines not in accordance with the Scriptures and that I am not a fit and proper person to be Pastor of a Baptist Church and that I preach doctrine which is unsound and not in accordance with the beliefs commonly held by members of the Baptist Church. The said words were published of and concerning me in relation to my profession and calling, being that of an ordained Minister of a Baptist Church.

I complain that the said words were published with malice, because on the 12th day of November, 1925, I wrote to you calling attention to the said publication and denying the truth thereof and asked you to publish a retraction in the same manner in which you had published the libel. Not hearing from you, I wrote again on the 8th of December, 1925, stating that I had written you previously and had received no reply and that you had not published any retraction. This last letter of December 8th I sent by registered post. Further, on the 23rd of January, 1926, I sent a telegram to you asking for a third time that you retract the statements made in the said publication, and you have neither acknowledged my letters nor published the said retraction.

"This is, therefore, to notify you that an action will be brought against you for libel, in which I will claim damages on account of the false and malicious publication above referred to.

"Dated at Toronto this 30th day of January, A.D. 1926."

Yours, etc.,

O. D. Priddle,
By his Solicitors,

JOHNSTON, GRANT, DODS & MACDONALD."

Our Reply to Mr. Priddle Through Mr. Grant.

The Gospel Witness Office,
February 3rd, 1926.

"Johnston, Grant, Dods & MacDonald,
Bank of Hamilton Bldg.,
Toronto 2, Canada.

"Dear Sirs:

"I am in receipt of your letter of the 1st inst., in which you complain in behalf of your client, Rev. O. D. Priddle, of certain statements appearing in *The Gospel Witness* of September 24th.

"*The Gospel Witness* has no desire to misrepresent anyone; and we should be glad to be assured that our informant from the West was not accurately informed respecting Mr. Priddle's statement from his pulpit some time in September last. We have communicated to our Western informant a statement of Mr. Priddle's objec-

tion, and on hearing from him we shall be glad to make any correction which the facts in the case may require. Meantime, we should be glad if you would inform your client that it would be a great pleasure to publish any statement Mr. Priddle may desire to make of his own views on the subject at issue. If, indeed, he cares to send us a copy of his manuscript used on that occasion, we should be glad to publish it. If a clear statement by Mr. Priddle of his own views, or the manuscript of his address, should show that he was misrepresented in the item published in *The Gospel Witness* of September 24th last, of which he complains, we shall be only too pleased to make such amends as the circumstances may require.

Sincerely yours,
(Signed) T. T. SHIELDS."

JOHNSTON, GRANT, DODS & MACDONALD.
Bank of Hamilton Building,
Toronto 2, Canada,
February 5th, 1926.

"Rev. T. T. Shields,
Cor. Gerrard and Jarvis Sts.,
Toronto.

"Dear Sir:—
Re Rev. O. D. Priddle and Yourself.

"Your letter of 3rd instant is received. You request that our client send you a copy of his manuscript of the sermon in question or that he make a clear statement of his views on the controversial question in respect of which the libel was published, apparently with a view of making yourself judge upon the matter in issue.

"You have evidently overlooked Mr. Priddle's several denials of the truth of what you published. He will not

make of you a judge in your own quarrel. When you received his denial you were at no pains to make amends until notice was received from us. If, before its publication, you had taken a fraction of the trouble to ascertain the truth or untruth of the matter published as you seem willing to do to escape its consequences, you would have saved this trouble.

"Will you now say frankly whether you will publish such retraction as will be satisfactory to our client?"

Yours truly,
JOHNSTON, GRANT, DODS & MACDONALD,
(Signed) W. F. Grant."

The Gospel Witness,
February 3rd, 1926.

"Johnston, Grant, Dods & MacDonald,
Bank of Hamilton Building,
Toronto 2, Canada.

"Dear Sirs:

"I am in receipt of your letter of February 5th; and in reply beg to say that I have nothing to add to my letter of the 3rd inst.

"Mr. Priddle is surely able to state his own case better than anyone can state it for him; and my readers will then be the judges of the accuracy, or inaccuracy, of that which has already been published.

"I am,

Yours truly,
(Signed) T. T. SHIELDS."

To this last letter of forty-six months ago we have received no answer, notwithstanding Mr. Grant's threat in the letter preceding.

THE CHRISTIAN WORKER'S NEED

By Dr. T. I. Stockley, Dean of The Toronto Baptist Seminary.

It is not sufficient that we should state the fact of our need of the power of the Spirit of God; that need must be felt. As Christian workers we cannot but feel our need of divine power. First, when we see the nature of the work which is to be done. We are not sent forth by the great Master merely to reform the manners of men, or to bring about better social conditions, or to instruct the intellect, or to teach morals, or to expound politics. All these things are important in their place, and most of them included in the results of our great work. But our task is vastly harder than all these. It goes down to the deepest root of all these things. Our work has to do with the regeneration, the conversion, the sanctification, of men. It is a task profoundly spiritual. It touches the secret springs of men's thoughts, and feelings, and motives. It goes to the root of man's being, there to cleanse him from sin, and to implant within him an entirely new life, the very life of Christ; and then to train that life and lead it on to perfection, or, to use the language of another, "The standard under which we fight is a more sacred sign than that of Caesar. The territory we invade is more difficult of conquest than any which kept the conquerors of the world at bay. We see rising before us the lofty fortresses of human error; they must be reduced, or razed. Every fastness to which the great enemy of light and love can retreat must be scaled and destroyed; and every thought of the human soul which is hostile to the authority of divine truth incarnate in Jesus Christ must be led away as a prisoner of war into the camp of Christ." For such a task what power have we? The power of mere reason,

or logic, or eloquence will not suffice. The work is not carnal but spiritual, and the results aimed at are spiritual; therefore "the weapons of our warfare are not carnal". The power by which the work is done is spiritual: the power of the Almighty Spirit of God. We may just as well talk to men about engineering or astronomy and expect them to be born again as to talk to them about Christ and His gospel unless we are clothed with the power of the Holy Spirit. Could we only realize in a very small degree the nature and magnitude of our work we must feel how utterly incapable we are for such a gigantic task.

Second, the need is felt also when we come into actual contact with men, when we see their spiritual dulness, their indifference, their deadness, their dislike for the things of God, when we stand face to face with devil-tormented people, and we feel that we have no power to cast out the demon—then our need of God must surely press upon us. How helpless we are in the presence of sin, and ignorance, and prejudice, and hatred of God! Dare we speak to dead souls without the presence with us of Him Who says, "I am the resurrection and the life"? What can we do to work the greatest of miracles, the miracle of a holy life? Let us acknowledge our need, and fall flat upon our faces before the Lord, and never stand up in His service again except it be in the utter dependence upon the mighty Spirit of God.

Third, we shall surely feel our need of the power of God when we think a little of what this service means. This service requires for motive in us nothing less than the glory of God in the salvation of men, and

that motive to be constantly present in all our work. It requires that we do our best in every word we speak for Christ, and in every atom of work entrusted to our hands. It requires that, like Richard Baxter, we always labour with all our might, to speak things *necessary*, and not to waste our time, and energy, and opportunity on those things which do not touch the conscience, the heart, the will, and the life of the people. It requires of us that we explore the mighty continent of truth laid open to us in the Word of God, and that we return on every occasion to the people from the freshly discovered lands, from new visions of the glory of Christ, from new experiences of His presence, new victories over self, and sin, from fresh tears shed in the agony of prayer, and therefore with an ever new intensity of emotion in life. It requires that we endeavour to know those among whom we labour, to know their sorrows and their sins, their joys, their difficulties, their heart questions, their falls and victories; the burdens of the man of business, the cares and tears of the mother in the home, the doubts of the unbeliever, the difficulties of the anxious inquirer, the aching heart of one, and the bounding gladness of another. Our ministry requires that we get to know all this with intelligence, and sympathy, and prayer. It requires that the precious gift, or loan of time, be always and only used for the highest purposes. Cecil used to say of ministers that "Satan did not care one straw how they were employed if only they were not at their proper work". It requires that we have purpose, determination, method, conscience, heart, in regard to our time so that it may always be used for the highest ends. These are a few of the things that the service of Christ requires of us. And we may be positive that no man can do these things without the presence of the power Divine.

Fourth, our need is felt when we see the lofty privileges and almost boundless possibilities which await us both in character and service. It is possible to live a life of constant triumph; possible to cast every care daily on the Lord, and to be kept in perfect peace; possible to see the will of God in everything, and to find that will no longer a sigh but a song; possible to put away all bitterness and wrath, and evil-speaking once and for ever, and to become strongest in our weakest point; possible "daily to enjoy the sweetness of belonging nevermore to ourselves, but only to Him, our Lord"; possible to be always on the alert to catch the least whisper of His voice, the slightest token of His will; possible each day to find out what good works have been prepared by Him for us to walk in; possible for all that happens to us to bring some sweet letter of His love to our trusting souls; possible to have definite fellowship with Him in all things, to abide in Him every day and hour; possible to live a life in which the "flesh" is never allowed, and its voice never heeded; possible to go through the hunger and temptation of the lonely, wild wilderness, and to come out of all victorious; possible to have strong independent insight into the Word of God; possible to have the tongue of fire to speak the Living Word; possible to have the heart of burning love and bounding joy; to have the vision of the divine glory in the presence of a persecuting

throng; possible to have "the boldness of Peter and John", and the self-sacrifice of Paul; possible to be charged so fully with the Spirit's power that there shall go forth from us a virtue that will make the commonest words powerful and healing, like the garment-hem of Jesus. In view of these things, let our sense of need lead us away from all human supports to lean evermore upon the might of God.

TWO GREAT CONVENTIONS.

As we go to press (Wednesday night) the third Annual Convention of the Women's Missionary Society of Regular Baptists of Canada has just concluded its sessions. We hope to give a fuller report of this Convention next week. The total receipts from all sources for the year just ended amounted to \$19,705.74, as against \$8,776.78 last year. The Society's paper, *The Regular Baptist Call*, reported the number of subscribers now on the mailing list as 3,206, as against 2,484 at the beginning of the year.

The Registration Committee reported a total of 593 registrations, made up of: 30 Board members, 123 delegates, and 440 visitors. Ten Toronto churches in the Union of Regular Baptist Churches and forty churches of the Union outside Toronto, were represented; the delegates coming from thirty-six villages, towns, or cities. Five churches not yet in the Union were represented, making a total of fifty-five churches represented, covering a territory from Buckingham, Que., to Calgary, Alta. Surely this is a fine record for so young a Society.

SECOND CONVENTION OF THE UNION IN BRANTFORD.

The Second Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec was held in the Shenstone Memorial Church, Brantford, Ont., November 19th to 22nd, inclusive. The Convention was made up of 168 delegates, representing 70 churches; and 286 registered visitors. The report of the Executive Board, a pamphlet of twenty-eight pages, is a most informing and inspiring document. It gives an account of the work done by the Union during the year, together with the Treasurer's report. We refer to it here in order to suggest to our readers all over the United States and Canada, as well as in England, and elsewhere, who desire to see what can be accomplished by the power of God through a company of Baptists determined
(Continued on page 13.)

Books by Dr. Shields

"THE ADVENTURES OF A MODERN YOUNG MAN."

A series of sermons on the parable of the prodigal and his brother.

"CHRIST IN THE OLD TESTAMENT."

A series of Thursday evening Bible Lectures, from Genesis to II. Samuel.

"THE MOST FAMOUS TRIAL OF HISTORY."

A series of sermons recently preached in Jarvis St. Church on "The Trial of Jesus."
Price Fifty cents a volume postpaid.

Order from The Gospel Witness, 130 Gerrard St. East, Toronto, Canada.

The Jarvis Street Pulpit

CAN ANYONE BE SAVED AFTER THE COMING OF THE LORD?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 24th, 1929.

(Stenographically Reported)

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."
—Romans 2:16.

Prayer before the Sermon.

We beseech Thee, O Lord, to solemnize our hearts as we come to the hearing of Thy word. What grace Thou hast manifested toward us in the person of Thy Son! What full provision Thou hast made for our redemption through His death and resurrection! We bless Thee for the love that will not let us go. We thank Thee for Thy holy Word which is a revelation of things to come. We remember that Thou hast not left Thyself without witness. We pray that, in this evening hour, the Spirit of Truth may exercise His special ministry of convicting men of sin, of righteousness, and of judgment. We pray Thee to help every child of Thine to rejoice afresh in Thy salvation; to revel in the luxuries of divine grace; and to anticipate, with a gladness that is unspeakable, the glory that is yet to be revealed.

We pray that every man and woman, every boy and girl, within these walls this evening whose sins have not been washed away by the blood of Christ, who have not trusted in Him as Saviour, may in this service, by Thy gracious Spirit's ministry, be brought to repentance toward God and faith in our Lord Jesus Christ. Make this an occasion of salvation to every unconverted person within this building, we beseech Thee. Discover every one of them; may no man or woman escape! May Thine arrows be sharp in the hearts of the King's enemies whereby the people shall fall under Thee. Make this an hour of grace abounding to the chief of sinners, for Jesus Christ's sake, Amen.

Any error is likely to have an indirect as well as a direct effect upon the thinking of those who come within the reach of its influence. There are many errors abroad which, while they may not be believed by Evangelical Christians, affect somewhat their attitude toward certain doctrines of the gospel. I do not know of anything that has been more damaging to Christian faith of recent years than the anti-Christian system which is sometimes known as Russellism. Its cardinal principle, that there is to be no judgment by which men shall be made to give an account of their doings and made to suffer for their sin, has permeated the thought even of many evangelicals. It is unusual to hear to-day a message from the pulpit warning people against the day of reckoning. Even many supposedly orthodox people have become so accustomed to lay emphasis upon the truth of the love of God—and how glorious a truth it is!—that they fail to recognize, and properly to emphasize, the importance of its inevitable corollary, its dark background, namely, the severity of God. We have fallen into the idea that men may lightly play with God; that they may, with impunity, treat the Word of God flippantly; that they may reject His counsel and despise all His reproofs, and that if at any time it should please them to change their minds they may, of their own volition and in their own way and time, determine to set their faces heavenward.

But the Bible has not changed. The revelation of God in Christ is the same as it has been from the beginning. These solemn aspects of truth, though obscured by the errors of the day, are still authoritative, and demand our attention. I confess it is much more pleasant to proclaim the gentler aspects of the gospel, and to preach the great principles of grace; yet grace means nothing at all, the love of God is but an exhibition of weakness, unless there be behind both grace and love, all the great principles of justice and of truth and of righteousness.

I call your attention this evening to this sterner side of the Christian revelation in order that you may be without excuse at the day of judgment, and that I too may not fail in declaring the whole counsel of God. Our text tells us that there is a day appointed, which is described as a day of judgment—there is a day of reckoning coming when God will take account of His servants, and when He will bring to judgment those who have rejected His Son.

Before I discuss that terrible principle, let me remind you—and I do it with gladness—that as yet we live in a day of grace. This is the day of grace abounding, grace that abounds to the chief of sinners. If I had before me this evening the greatest sinner in Canada, the worst criminal in all the earth, who had broken every law of man and violated every principle of the decalogue, I would still dare to tell him that the blood of Jesus Christ, God's Son, can cleanse even the vilest from all sin. Whitfield used to delight to say, and he repeated it often, that the Lord Jesus would warmly and graciously receive even the devil's castaways; that when a man has become so bad, so evil, that he becomes an advertisement for the devil, a warning for men; when even the devil is ashamed of him, and can use him no more because he is so like unto hell itself—even then, the grace of God can save him, the blood of Christ can cleanse him, the power of the Holy Ghost can regenerate him, and God's sovereign mercy can make him at last like unto Jesus Christ Himself.

I desire to sound that note before I speak of the other aspect of truth, and to say to every man and woman here that no matter what your record may be, no matter what the measure of your sin, or the depth of your iniquity, no matter how completely bankrupt and impotent you may be, the grace of God is offered to you, and this great Saviour Whom we delight to honour, is able to save not only to the uttermost, but from the uttermost; from the depths of the pit to the holy height of heaven itself, if only you will trust Him.

I.

But I remind you that our text tells us that **SOME DAY THIS DISPENSATION OF GRACE WILL BE TERMINATED.** Some day the last opportunity to receive Jesus Christ will have passed. Some day the last sermon will have been preached, the last offer of mercy will have been extended, the last hour—and the last minute of divine grace will have spent itself and passed for ever, and the day of judgment will be ushered in. Not always will the Spirit of God plead with men. Not for ever will the messengers of the gospel be sent forth as ambassadors to beseech men to be reconciled to God. The day must come, the hour must strike, when this period of grace shall be for ever ended, and the final doom of men shall then irrevocably be fixed.

When will that take place? I venture to affirm that for those who die in their sins, who die without repentance and faith, who pass from this life into the other without being washed in the blood of Christ—I say, the Word of God is perfectly explicit on the point that *beyond the grave there is no possibility of repentance*, there is no chance of cleansing, no opportunity for salvation. If there is some man here this evening, who sits in this place of worship with his sins upon him, and the record of his iniquity unpurged, to whom God shall say, "This night shall thy soul be required of thee", and the heart shall cease to beat and the pulse to bound, and the spirit shall depart.—in the hour when that shall be, that soul's doom shall be for ever sealed. There is no chance beyond the grave if God's Word be true, and nobody but God knows anything about it.

A million Pastor Russells may deny the Word of "God Who cannot lie"—but that could make no difference. That terrible picture in the sixteenth chapter of Luke is a pre-resurrection scene. While still the brothers of Dives were alive upon the earth, his spirit had departed into a place of torment, and by the gracious lips of Jesus Himself we are told that when that man prayed and called to Heaven for a cup of cold water to cool his tongue, saying, "I am tormented in this flame"—whatever that flame is I do not know—but when thus he prayed, our Lord Jesus, Who has a monopoly of the truth of both worlds, and Who is the only authority on the subject, declared that between heaven and hell, between the saved and the damned, there was a great gulf that could not be bridged. Nothing is clearer than that our Lord intended to teach that the eternal doom of men is fixed here in this life, and that there is no chance of recovery beyond.

I venture the further affirmation that should our Lord Jesus come while still we are alive upon the earth *His coming will mark the termination of the dispensation of grace.* I cannot find in the Book any promise that any man shall ever be saved after that hour when He shall rend the heavens and come down, for He shall come in that hour "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ". It is a terrible reflection, my dear friends, that the eternal destiny of some soul present in this building may be settled by that soul's decision to-night; that such an one may at this hour have come to the Great Divide. If he receives Christ he will go to heaven, but if he

rejects Him, he will go to hell. That is the teaching of God's Word beyond all peradventure.

"There is a line by us unseen
That crosses every path;
The hidden boundary between
God's patience and His wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye
Nor pale the glow of health.

How long may we go on to sin?
How long will God forbear?
Where does hope end, and where
Begin the confines of despair?

An answer from the sky is sent,
'Ye that from God depart
While it is called, To-day, repent,
And harden not your heart'."

That is the gospel message, and as I shall answer before the Judge of all the earth at last, I warn you that you have been told by one of God's ministers on the authority of His Word, that you must repent and turn to God here or you will be damned for ever. If you incur the risk, and dare to face the future without Christ, then your blood shall be upon your own head and not upon mine.

II.

When He comes, when that judgment day is set, **HE SHALL JUDGE THE "SECRETS OF MEN"**; when we come to stand at last before Him He will see us as we really are. There will be no hiding our true character from Him. As I told you this morning, there will be no possibility of devising any kind of disguise which will obscure the view of the omnivident gaze of Him to Whose eyes all things are naked and open. "The secrets of men"! "As a man thinketh in his heart so is he." There is to be a time when our secret thoughts will be open to inspection, and every secret thing, whether it be good or bad.

Would you like to have your whole life advertised before the world? Would you dare to think your thoughts aloud? Some day—some day—if we meet that judgment unforgiven, God will bring every secret thing to judgment; and He will even make manifest the secret counsels of the heart. There will be no hiding from the face of Him Who sitteth upon the throne. You had better get ready. Our Lord Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." That word of blasphemy, that habitual profanity of yours, that habit of taking the name of God in vain, are all written down.

Once during the Inquisition a man was brought before certain ecclesiastics for examination, and was told to speak freely whatever was in his mind. As he was speaking he heard a faint noise. He paused a moment, and detected the sound of a pen writing behind the curtain at his side, and he knew that everything he said was being written down. We know now that a man may speak or sing, and that his voice, passing through certain instruments, will make an impression upon a wax cylinder which will reproduce the very tone of voice in which the word was

uttered. God knew all about that long before the phonograph was invented. God has a way of preserving a record of your life and mine. Every thought that has ever found hospitality in our minds, without a solitary exception, is preserved; and when the day of judgment comes men will be judged—not by their outward conduct only. A man may have been perfectly circumspect in character and life, he may have appeared humble while being as proud as Lucifer; he may have appeared to be unselfish while living only for himself; the inner man may have been the opposite of what appeared to men; but when that day is come we shall, everyone of us, unless the blood of Christ shall cleanse us first, stand naked before Him to give an account of the deeds done in the body.

I do not know when that day will come, but the day is already appointed, for we read that God hath appointed a day, in the which He will "judge the secrets of men by Jesus Christ according to my gospel", that a day is appointed "in the which he will judge the world in righteousness by that man whom he hath ordained". Just as surely as the day of assize is fixed, and the judge, following his circuit, comes at the appointed hour, and the crier rises and calls for order in the court as the presiding judge takes his seat upon the bench, so surely in the plan of God that day of judgment is already assigned, it is appointed, and all the powers of earth cannot delay its coming. The day will come when grace will end and judgment will begin; when, as I said to you a few Sundays ago, Jesus shall open the book where He closed it, for in Nazareth they handed Him the roll of the prophet Isaiah and He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord"—"and he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." As they listened, it is recorded, that they wondered at the gracious words that proceeded out of his mouth. He closed with these words, "To preach the acceptable year of the Lord." The Apostle Paul said, "Behold, now is the accepted time; behold, now is the day of salvation." This is the "acceptable year of the Lord", but some day He will come again, and will open the book where He closed it, and will begin reading where He left off, He will take up the sentence again, "And the day of vengeance of our God." Right in the middle of a sentence, between the first part and the last part, there is the whole dispensation of grace. As the first part has been fulfilled, so will the last; and when He comes He will judge the secrets of men.

III.

Let me call your attention to the fact that in that great day THE JUDGE WILL BE NO OTHER THAN JESUS CHRIST HIMSELF. I wish I had power to picture the horror that comes upon my own spirit as I contemplate that terrible fact, the idea of Jesus' becoming a Judge! I can imagine the impenitent crying, "Any-

body, Lord, but Jesus Christ. Let all the angels, and all the archangels, let all heaven sit in judgment upon me; but do not let Jesus be my judge." If He is to be the Judge, the judgment will be indescribably terrible.

My friends, when the Advocate vacates His position and ceases to plead, it will be a terrible day. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." If, in this day of grace, you and I sin, we have a Representative before the throne Who will take up our case and plead our cause before God, and for His sake, by the imputation of His matchless merit, all our sins will be forgiven. How wonderful that is, that we have an Advocate with the Father!

He is an advocate Who never lost a case. Never yet did He plead the cause of a sinner before the bar of God that He did not secure His absolute acquittal. Saved for ever is he for whom Jesus intercedes. But when He shall put aside the robes of the Advocate; when He shall cease to plead for men; and when He, the only Advocate, shall mount the throne of judgment and sit in judgment upon a world under the condemnation of His holy law, what then shall become of sinful men? Is there a priest who can plead before that throne of judgment? Is there bishop or archbishop, pope or potentate, is there angel or archangel, that can take the place of Jesus Christ? No! No! when the place of the Advocate is vacated there will be no one in the universe to fill it. The sinner stands alone in his sin, exposed to the view of God and of angels without excuse, to be judged by Him Who faint for long years would have been his Saviour. I cannot conceive of anything more terrible than to have Jesus Christ for a judge.

When the Lamb, the Lamb of sacrifice, becomes the Executor of divine wrath, when He Who was the very incarnation of the matchless grace of God, becomes the embodiment and the revelation of the awful justice of God, who shall hide from that? There is a sentence in the Book—one of the most terrible things written anywhere—and it is this: "The wrath of the Lamb"! I can understand the wrath of men; I can understand the ferocity of the wild beasts of the jungle, the roar of the lion as he roars after his prey,—but the wrath of the Lamb! The lamb is the symbol of meekness, patience, gentleness, of all that is sweet and lovely; and when sin has converted the very attributes of Deity that are engaged for our salvation, into instruments of wrath, I do not wonder that there is a scripture which describes men as calling upon the rocks to "fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." That will be the most terrible kind of wrath, will it not, when Jesus must turn against us, when He Who so delights to open the storehouses of grace and show the "exceeding riches of his grace in his kindness toward us through Christ Jesus", when He must open another bank account because "after thy hardness and impenitent heart thou treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

When you get your salary from your employer, you go to the bank to cash your cheque. You take a portion for your current needs, and if you are fortunate enough to be able to live within your present in-

come you say, "I am going to put five dollars in the bank this week, and five or ten dollars each week." What are you doing? You say, "Some day I shall be unable to work, and I shall need a little for the rainy day, to keep me in my old age. I expect then to be able to draw out of the bank what I now put in."

Do you know that every sinner has a bank account, that every day he is treasuring up wrath "against the day of wrath and revelation of the righteous judgment of God"? In that day Jesus Christ, instead of dispensing grace, shall open that bank, shall unlock that storehouse, and pour out the vials of His wrath upon men. Language is impotent to describe the terror of it all. I wish we could bow in the Divine Presence and contemplate the awful possibility of any one of us having to face Him with no one to stand between us and the wrath of an offended God, with the long record of a life of sin behind us. When He Who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"; when He who said, "Neither do I condemn thee: go, and sin no more"; when He Who said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; when He Who, in the days of His flesh and through this written word, through all the dispensation of grace, has been speaking words of grace, and only words of grace to us all—when the last word of mercy shall have dropped from His lips, and the last sentence of acquittal shall have been pronounced, and when He the Judge shall rise up as Master of the house and shut to the door—as He says He will—and when He shall say to those who pray, "Depart from me, all ye workers of iniquity", when those words shall fall from the lips of Jesus Christ, there will be no antidote, no neutralizing power, no help or remedy in all the universe, to mitigate the sting, the deadly fatal power, of that word of everlasting condemnation.

When Jesus shall become the Judge, all sermons will be over, all church services will be ended, all ecclesiastical bodies shall be dissolved, all edicts will be nullified, all human efforts and human pleadings will be at an end, and there will be no possibility of anyone's arising from earth or hell, or even from heaven itself, to plead the cause of the condemned sinner. And mark you, when He, the murderers' Victim, shall become the murderers' Judge, who shall plead for their acquittal? They smote Him in the face when they had blindfolded Him, and said, "Prophecy unto us, thou Christ, Who is he that smote thee? Give us the names of the men who drove the nails and who platted the thorne". The man who came with the spear, as he thrust it into His side, perhaps said, "He will never know who did it". Will He not? When He the Victim of men's sin, when He Who was murdered by men's iniquity, shall sit upon the throne, He will charge it all to your account, and become to you instead of a savor of life unto life, a savor of death unto death. I repeat, how indescribably terrible will be that day!

IV.

Then as though that were not enough, the text adds a further horror to the scene. How will God

judge the secrets of men? HE SHALL JUDGE THEM BY JESUS CHRIST "ACCORDING TO MY GOSPEL". We shall not be judged after the law: we shall be judged by the gospel. I wish you would read this chapter at your leisure, and you will find that it explicitly says that God is no respecter of persons; and that when He comes, when this day that is set shall break upon us, He will judge all men alike both Jew and Gentile. Some people seem to have the idea that the Jews, ultimately, all of them, as a race, are to be saved. The teaching of the Word of God is that no soul of Adam born will ever be saved but through the blood of our Lord Jesus Christ, through repentance and faith. Here is what our context says: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God". Mark that! No Jew will ever be saved but through the blood of our Lord Jesus Christ, any more than a Gentile. There is no respect of persons with God, and we shall be judged according to the gospel. The blood of Jesus Christ will effect either our cleansing or our condemnation. The very mercy of God, the truth of God, the righteousness of God, will be directed against the impenitent in that day.

I know I am saved. I give it as my testimony that I am sure I have been washed in the blood of Christ, and that I have no fear of that judgment day. I can sing,—

"Jesus, Thy blood and righteousness
By beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head".

The blood of Jesus Christ saves, and I delight to remember this. Were you to ask me what is the ground of my hope, I should say that the ground of my hope is the justice of God; the ground of my hope is the faithfulness of God. You say, "How can you have any hope in the justice of God? You are a sinner, are you not?" Yes, I am a sinner; and so far as I am concerned, everything short of hell is mercy. And yet I am standing upon the justice of God. I know that because God is just, I am saved. You say, "How do you make that out?" Because Jesus Christ endured the punishment my sins deserved; because my debt has been paid; and the fact that my debt has been paid has brought not only the mercy and grace of God, but the justice of God, the faithfulness of God, the holiness of God—if I may venture to say so, the divine integrity, on my side.

God would have to cease to be God before He could break His promise to me. And His promise to me is in Christ; because Christ died for me, and was buried and rose again for me, I know I am saved; and I have no fear of the justice of God. It is my refuge, it is my stay. "If we confess our sins, he is"—merciful to forgive us our sins? That is true, but that is not what it says. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness". He is bound

to do it. He cannot deny my plea when I come in the name of Jesus Christ.

But, on the other hand, let a man turn his back upon that boundless grace of God—and grace is only another name for the mercy of God, the righteousness of God, the truth of God, the equity of God, the faithfulness of God, the holiness of God, the love of God, — it is one great all-comprehending word which embodies all the qualities of Deity, and represents them as being in harmonious exercise for the salvation of this poor hell-deserving sinner. But if a man will reject it, then he turns not only the justice and faithfulness of God, but he turns the love of God against him.

There is a man who has several sons, and one of them is a wayward boy. He plunges into every kind of iniquity, and is given to every excess of riot, until he becomes a menace to the moral health of the home. His father loves him, he pleads with him again and again; but the boy goes on in his sin and will not repent. The father at last says, "I must think of my other boys and of my girls. I cannot have my home corrupted by this awful plague". I can conceive of the man at last taking the boy to the door, and saying to him, "I have done the best I can for you, my boy, but in justice to the rest of the family, in order to preserve their moral health, I must turn you out. Now go!" He locks the door, and the very love that would have been the son's salvation becomes his judge, in order that within there may be purity and peace,—*"Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie"*. Without! What about that heavenly home at last? *"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie"*. The very justice of God stands guard over His redeemed children, and consigns to everlasting darkness those who have rebelled against the Lord Jesus Christ.

You say, "That is a severe message". It is not half as severe as it ought to be. It is not anything like as terrible as I would have made it had I the power; because I would use any means at all to persuade men to turn from sin to righteousness, and from the power of Satan unto God. And yet you will bear me witness that throughout my message I have told you of the blood. I have told you that mercy still pleads, and that grace abounds. I call you to the cross of Christ once more, and remind you of the death of Him Who was your Substitute, and Who would be your Saviour. I remind you also that,—

"There lies beneath its shadow,
But on the farther side,
The darkness of an awful grave
That gapes both deep and wide;
And there between us stands the cross,
Two arms outstretched to save,
Like a watchman set to guard the way
From that eternal grave".

Pass by that cross, and there is no power on earth or in heaven to save you from that eternal grave. May the Lord lead us who are Christians humbly to bow in His presence and thank Him once again for His redemption. If any of you are not Christians, as

you and I shall answer together before the judgment-seat of Christ, I plead with you, I conjure you in His name—perhaps the last human voice that will ever invite you—to yield to Jesus Christ and be saved.

Let us pray: O Lord, if we never repented before, we would repent now. If we never confessed our sins before, we would confess now. If we never rested upon Thy promise of forgiveness, we would claim that promise now. Bless Thy dear people. Thanks be unto God for His unspeakable gift. How we adore Thee, O God, for Thy matchless grace revealed to us in the face of Jesus Christ. Blessed be Thy name for ever! We thank Thee for the prospect of an unending eternity to be spent in Thy holy presence, in which we shall have space to praise the name of the Lord.

Now, Lord, we plead with Thee for unconverted men and women. If may be Thou hast called someone the last time. Nothing but the power of the Holy Ghost can break the stubborn heart or subdue the rebellious will. Bring many to repentance, O Lord our God. Save many with Thy great salvation, for the glory of Thy great name, Amen.

(Continued from page 8.)

to stand for the faith, send a 2c. stamp to Rev. W. E. Atkinson, 337 Jarvis Street, Toronto 2, Ont., with a request that he mail one of these reports. We know of nothing like it on the American continent except the British Columbia Regular Baptist Convention, (whose report is included with this report). In these two instances, where old-fashioned evangelical Baptists have broken away from a modernized Convention, a large number of churches have been saved for the faith once for all delivered unto the saints.

We believe that if Baptists everywhere would read this report they would be inspired to attempt a similar undertaking. We rejoice that similar organizations have been effected in Michigan, and in the State of Ohio; but we believe the Union of Regular Baptists of Ontario and Quebec is the largest of these bodies. It is still but at the beginning of its course, yet it has twenty-three regular Home Mission stations; and including summer students, 39 missionaries; three missionaries in Liberia doing pioneer work in that land; two missions among the French-Canadian Roman Catholics of Quebec; the Seminary, with eighty-two full-course students in attendance (while the Seminary is not directly, as yet, controlled by the Union, it is really serving the Union's interest); there were over seven hundred baptisms; and the receipts from all sources for the year amounted to \$35,819.18; with cash on hand October 31st, 1928, the total income was reported as \$40,655.05. The year closed with a bank balance of \$7,881.87.

We have not been supplied with a list of the officers of the women's Convention, but following is the list of officers elected for the ensuing year by the Union of Regular Baptist Churches: PRESIDENT: Dr. T. T. Shields, Toronto; VICE-PRESIDENTS: Rev. C. J. Loney, Hamilton, Ont., and Mr. Thomas Urquhart, Toronto; EXECUTIVE BOARD: Revs. Morley Hall, Timmins, Ont.; T. J. Mitchell, London, Ont.; James Hall, Ottawa, Ont.; James McGinlay, London, Ont.; A. Penman, Buckingham, Que.; Fred Dyson, Essex, Ont.; A. J. Loveday, Boston, Ont.; H. W. Bower, Hamilton, Ont.; H. S. Bennett, Springford, Ont.; F. A. McNulty, Brantford, Ont.; P. B. Loney, Toronto; David Alexander, Toronto; W. J. H. Brown, Toronto; and C. M. Carew, Fenelon Falls; and Messrs. W. C. Boadway, Toronto, and Stanley Goldsworthy, Lachute, Que.

THE WEEK END IN JARVIS ST.

The attendance at Bible School by departments was as follows: General Officers, 3; Adult, 298; Young People's, 255; Intermediate, 190; Junior, 301; Primary, 195; Beginners, 89; Cradle Roll, 16; total, 1,347. The church auditorium was filled at both services, and a large number came forward in response to the invitation at each service. One was baptized at the morning service, and five in the evening.

The Union Baptist Witness

These pages (14 and 15) are the Official Organ of the Union of Regular Baptist Churches in Ontario and Quebec.

337 Jarvis St., Toronto, Canada.

W. GORDON BROWN, Editor.

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

OUR CONVENTION GROWS.

Newspaper reports of membership and finance of our Convention have led us to do a little figuring. Our total membership is now 9,295, and during the past year there were 711 baptisms, or one for each 12 members. Surely this is a sign of the blessing of the Lord. And yet,—and yet, we must recognize the fact that it took 12 members of one of our churches, working (?) 365 days to get one candidate for baptism!

Regarding our finances, we note that 9,295 members gave to the missionary work which our Union carries on, \$35,819.18.

The Budget for 1929-30, adopted at the Convention of the Union at Brantford, is as follows: Missions (Home and Foreign combined), 60 per cent.; Christian Education (Seminary), 12 per cent.; French Evangelization, 7 per cent.; Jewish, 7 per cent.; British Columbia, 5 per cent.; Ministerial Superannuation, 4 per cent.; Union Baptist Witness, 3 per cent.; Bible School, 2 per cent.

BOBCAYGEON.

An old-time, Mount-Carmel, Book-of-Acts revival has been going on for five weeks in Bobcaygeon. Special meetings were conducted by Revs. C. J. Loney, J. H. Peer, R. Hisey and Dr. Clappison, assisting Pastor M. B. Gillion. When the last-mentioned took over the work in this church last spring, he found it in a most run-down condition. Fervent prayer and spirit-led efforts have been owned of God to the salvation of many. During the revival meetings some 43 adults and a number of children professed acceptance of Christ.

One Friday evening, after Mr. Loney had given a heart-searching message, a scene which beggars description followed. Wives plead with their husbands, mothers with their daughters, children with their parents, and as a result, fourteen went to the front and the meeting closed with such joy that its echoes are still ringing. In the middle of a Saturday night meeting a husband called for his wife, but after much persuasion she got him to come into the service and he was converted. Many of the converts were already members of churches but, like hosts of others, strangers to God's grace. The last Sunday night of the campaign, the neighbouring Scotch Line Church withdrew its service, and its pastor, Rev. Roy Hisey, preached in the Bobcaygeon Church. Pastor Gillion bap-

tized seven young people. Four other baptismal services had already been held. On one of these occasions Pastor Hisey administered the ordinance, two of the three candidates being from his community. In all, twenty-eight were immersed, which brings the total number of baptisms in this church since May up to forty-three. Altogether thirty-two members joined the membership of the church, and a number of others are considering baptism and membership.

"As a result of these meetings we feel led to hold a mid-week prayer meeting in a community seven miles away, where thirteen have accepted Christ", the pastor writes. "We believe that these conversions were due largely to the persevering efforts of Miss Wilma Adams, a cheerful child of God, who has been teaching school in that community. In her spare time she visited many homes, creating a deep interest in eternal things, and persuaded many to attend these meetings. . . . Many of the people in this district feel the lack of spiritual teaching and have opened up their homes, in which to hold meetings.

Surely such a revival as this is cause for profound thanksgiving to the God of revivals. May such blessing continue and increase and spread far and wide.

ORANGEVILLE.

The Toronto Baptist Seminary Quartette assisted Student G. W. Searle, who is supplying in Orangeville, at the morning service on November 17th.

ALTON.

"There was a large attendance at our anniversary services held in Alton on Sunday, November 17th. Rev. A. C. Whitcombe, B.A., of Barrie, delivered a most inspiring message to all. Many responded to the appeal for consecration, for which we do heartily thank God. We also enjoyed three selections by the Seminary Quartette. An after-meeting was held in which many testified to the saving and keeping power of the Lord Jesus Christ. Pray much for another revival in Alton."—W. H. Turner, pastor.

WESTFORT.

Another evidence of God's blessing upon the ministry of Rev. R. J. Campbell is the fact that two were baptized on November 10th from Slate River, his country appointment, and four from the Westfort work itself.

FORT WILLIAM.

The Tabernacle Baptist Church has at last moved into a building of its own. The first Sunday there, November 17th,

the attendance at Sunday School reached the high water mark of 91, while 97 were present in the evening. An orchestra to help with the music of the Sunday School and evening service has been organized. The F.B.Y.P.A., yet an infant organization, had 44 at the last reported meeting. The splendid spirit among the people of the church is an indication of much future blessing.

NORTH BAY.

The Regular Baptist Mission at North Bay is holding services in a theatre on Sunday nights. The first one on November 17th, was a marvel to those interested in the work there. The attendance reached almost three hundred. The preaching of Pastor James Forrester, though under physical disability, was of his best. His helper, Mr. L. Douglas Brown, supplied special music. At the Gospel invitation some thirty hands were raised, ten of which indicated a desire to receive Christ. After the service the pastor and helper had a talk with a Roman Catholic, who promised to return the next Sunday night. Surely this work is of God, and who can hinder it?

Our readers will be interested in the advertisement put out for this meeting. A hand-bill read as follows: "War Declared in the Royal Theatre every Sunday evening, commencing Sunday, November 17th, at 7:45 p.m. A campaign will be launched against sin and anemic Christianity in North Bay. Christians of every denomination, you can help to bring about the revival by co-operating in prayer and by your presence. The services will be conducted by James Forrester, famous British rugby player, and L. Douglas Brown of Toronto, choir leader and instrumentalist. Subject for Sunday: 'The Twentieth Century Church! What It Is! What It Can Be!' Seats free."

CALLED HOME.

Our sincere Christian sympathy is extended to the family of the late Mr. Twiss, of Courtland, one of whom is a student in our Seminary. Even while rejoicing, after the last Convention session, in the good time he had had, heart-failure took him to glory. The funeral was held on Tuesday last, when the service was conducted by the pastor, Rev. Robt. Guthrie, assisted by several other pastors. The service was concluded in the Courtland Baptist Church, where Dr. T. I. Stockley of the Toronto Baptist Seminary, read the Scripture, and, after an address by Mr. Guthrie, Dr. Shields preached. Other ministers present were: Rev. Donald Fraser, St. Thomas; Rev. A. J. Loveday, Boston; Rev. R. Jones, Woodstock; Rev. F. A. McNulty, Brantford; Rev. H. S. Bennett, Otterville; Rev. W. E. Atkinson, Toronto. The church was crowded to capacity, indicating the respect in which the late Mr. Twiss was held.

THANKSGIVING RALLIES.

A great Thanksgiving Young People's Conference was held in Emmanuel Church, Verdun, which was packed to the doors at both services. There were 39 delegates from outside Montreal, and eight Young People's Societies, and churches were represented, while there were also a number of visitors from other churches. The largest visiting group was from Dalesville. Rev. James Hall and Dr. T. T. Shields delivered rousing messages, the keynote of which was evangelism. Seven Regular Baptist ministers were present to assist with the programme. Other points of interest were the fine singing, the liberal offering and the telegram received from a kindred rally, which read, "Glorious meeting at Afton. Crowded church sends greeting. F.B.Y.P.A. Rally."

It was decided that there should be two representatives from this Association on the general council of the F.B.Y.P.A., one from Eastern Ontario, one from Quebec. These gatherings are of untold value in cementing the fellowship of the groups of Young People scattered over this territory.

Another glorious time of fellowship was held with the Boston Regular Baptist Church, for the F.B.Y.P.A.'s of Hamilton, Brantford and District. After devotional exercises, led by Rev. T. L. White, of Scotland, the Boston pastor, Rev. A. J. Loveday, outlined the study course proposed by our F.B.Y.P.A. Convention. That afternoon also, Rev. Sidney Lawrence, of Christie Street, Toronto, gave a fine address on the essentials of victory in the Christian life,— fervent prayer, a burdened heart and a consecrated life. Mr. Sharett, of Hamilton, then led a season of prayer, praise and testimony.

At supper time nearly two hundred gathered in the Sunday School room, and at the evening service the church and auditorium was filled. After prayer and Bible reading, conducted by Rev. H. S. Bennett, of Otterville, the folks gathered enjoyed special music. Mr. Lawrence brought another message, this time dealing with the Christian's duty to witness for Christ before the world. To the Gospel invitation, one young man responded, taking Christ as his Saviour and Lord; to the appeal for consecration, many also responded. The whole day was one of spiritual upbuilding, which is not of wood, hay and stubble, but of gold, silver and precious stones.

ON THE AIR.

Are you listening-in Sunday noons from 12:45 to 1:15 to the service broadcasted over CFRB (352 meters, 960 kilocycles) by the pastor of Annette Street, Rev. W. J. H. Brown? The Gospel Quintette (Coloured) is singing for three Sundays in this service as a special feature. Letters are coming from far and near reporting blessing received over the air.

Several students from our Seminary gave fine addresses before a full house at Annette Street, last Sunday evening.

INDIANA, PENNSYLVANIA.

Dr. M. E. Hawkins, of Mishawaka, Indiana, says in his church paper, of No-

vember 24th: "The pastor has been called as a witness on Baptist principles at the trial of the First Baptist Church of Indiana, Pennsylvania. They confiscated the property of the early Church and we can expect no better in these days." Pray for this important trial.

AUSTIN, MINNESOTA.

Two weeks of splendid Gospel meetings have been conducted by Pastor E. G. Griffith, of Toledo, Ohio, in the First Baptist Church of Austin, H. G. Hamilton, pastor. The blessing of God was felt in a very marked manner. Not in many years have such large crowds attended Gospel services night after night, as they did during the days of Mr. Griffith's ministry here. One family travelled 36 miles every night during the last week and expressed their appreciation of the meetings in the manner in which only true saints of God can do so. Never will Austin Baptists forget the closing message of the series on Sunday night, entitled, "The Merchant Prince." The truth was based on the Pearl Parable of Matthew 13. Those pastors who are desirous of treating their congregations to something unusually good, should invite this young preacher to warm their hearts and encourage their faith. The Superintendent of Education was heard to remark on Monday afternoon, that it was the most interesting arrangement of Christianity he ever listened to. Mr. Griffith is possibly the youngest of Ohio Baptist preachers, and, we are sure, they are few in any denomination of that great State that excel him as a preacher of the Word of God.—H. G. H.

NORTH PLATTE.

The Lord continues to bless the ministry of Rev. C. E. Tugla in the First Baptist Church of North Platte, Nebraska. His stand is one of non-cooperation with the Northern Baptist Convention. Because of "fidelity to the Word and the Spirit" success attends the work. The church plant is being enlarged. Four young men from the church are studying for the ministry. Souls are being saved, and many are being baptized.

SEND ON THE NEWS.

A telephone now makes it possible for the editor of these pages to carry on "business as usual during alterations". Therefore send on news items as heretofore to the above Orangeville address.

CHARLOTTE.

The Gospel Tabernacle here is a Regular Baptist Church, having separated some years ago from the First Church because of Modernism in the latter. The congregations during the past year have shown a healthy increase, and the Bible school is in a good condition. Bro. M. F. Early has been pastor two years, and has done a splendid work. His preaching has been expository, and naturally the congregation is well instructed in the things of the Lord. Pastor Early has recently closed his ministry here, and the church has called Bro. D. L. Stotz, formerly pastor at Fowlerville.

GRAND LEDGE.

Bro. Carl A. Smith has been pastor here for the past three and a half years. On Sunday, July 14th, six were baptized as the fruits of the Daily Vacation Bible School. This school was held for four weeks, with Mrs. Smith as Director. The average attendance was 50, and the interest very good. This was the first D. V. B. S., not only in the church, but also in the city. One of the unusual features of the school was the Teacher Training class and the Bible study held three evenings each week. Methods of teaching were discussed, and the Epistles of Ephesians and 1 John were studied.

LANSING.

Seven years ago the Berean Association was formed as a protest against the Modernism prevailing in several of the old associations. The new Association was formed by the following churches: Albion, Jackson Memorial, Lansing South, Grande Ledge, St. Johns and Laingsburg. Later the church at Fowlerville joined the new association. Among the first work undertaken was some missionary work among the Russians and Poles at Albion, Jackson and Lansing. Bro. Paul Truss, who speaks Russian (his native tongue), Polish, and several other European languages, as well as English, was engaged as missionary, and he has labored faithfully among these peoples. Arrested at one time on false charges preferred by the Greek Orthodox Catholic priest, he and a companion were cast into prison at Battle Creek. Like the other Paul and his companion, they spent the night in jail in singing hymns and in prayer, and the prisoners heard them. Through the efforts of friends, they were released early the next morning. A chapel had been previously built at Albion, and now the Association undertook to build another at Lansing. This was completed in 1927, and was dedicated free of debt on December 11th, 1927. The dedication was a time of great rejoicing, many Russians coming from Albion, Detroit, and elsewhere for the occasion. A number of Russians and Poles have been converted, and have followed the Lord in believers' baptism. The work is necessarily slow and difficult, these people being Greek and Roman Catholic, and a great number of them are engaged in making "moonshine". Their religion does not interfere with this business! Bro. Truss was ordained to the Gospel ministry July 16, 1929. It is expected that a Regular Baptist Church will be organized soon. The Bible school has an average attendance of fifty, and consists of many nationalities. The Berean Association five years ago presented Bro. Truss with a second-hand Ford to help in the work of his field, which field is very extensive. He literally wore this car out, and has had to purchase a new one. He bought the new Ford on faith, believing that the Lord would provide. There is still \$200 due on this car, and any of the Lord's servants who desire to have a part in this splendid missionary work, are hereby invited to make a contribution. Bro. Truss' address is 1237 E. North St., Lansing, Mich.

Baptist Bible Union Lesson Leaf

Vol. IV.

No. 50.

REV. ALEX. THOMSON, EDITOR.

Lesson 50.

December 15th, 1929.

Fourth Quarter.

SIGNS OF THE NEW BIRTH.

Lesson Text: 1 John, chapter 3.

Golden Text: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John 3:14.

I. CHILDREN OF GOD, (vs. 1-3).

1. John directs our attention in these verses to the manner of God's love in calling us to be His children, (v. 1). By nature we are at enmity against Him, (Rom. 8:7), dead in trespasses and sins, (Eph. 2:1), and in the power of the devil, (v. 19), and with nothing in us to draw out His love or induce Him to do anything for us, He has wondrously manifested His love in granting us this great privilege. Such a relationship is entered into by faith, (John 1:12, 13), and is rich in blessing. God is now our Father, (Rom. 8:15), our citizenship is in heaven, (Phil. 3:20, R.V.) and our duty and privilege is to live in all things in accordance with such a high standing, (Eph. 1:3, 4). Living in this manner we shall please God, (1 Thess. 4:1-3), but we cannot expect the world to understand us "it knoweth us not, because it knew him not", (John 1:10). We must be content to suffer lack of appreciation or even to be misunderstood for our Lord's sake. 2. The present possession of sonship is then emphasized, "now are we the sons of God", (v. 2). We do not require to wait until the judgment morning to learn if we are saved. If by faith we have received the Lord as Saviour we now have eternal life, (John 3:16; 5:24). The manifestation of that sonship has not yet taken place, however; that is still future, and will occur at our Lord's return, when we shall see Him and be like Him. The glory of such an event cannot be described. It will mean change for us, and the disappearance of every hindrance of earth, that we might unhindered view our Lord in His glory, and be fitted for His eternal service. The thought of such an event increases our wonder at the depth of God's love. 3. Such a hope in possession of the human heart exerts a very practical effect, for "every man that hath this hope in him purifieth himself even as He is pure", (v. 3). This means becoming like our Saviour because of His possession of the heart, and is also due to the influence of the expectation of seeing Him. Note the fact of our Lord's second coming, (Heb. 9:28), the time, (Acts 1:7), the manner, (Acts 1:11), related events, (1 Thess. 4:13-18), and the practical exhortations based upon it, (Matt. 24:42-51). Emphasis may also be laid upon

the greatness of God's love, and the inestimable privilege of being His children.

II. RIGHTEOUS LIVING, (vs. 4-10).

1. The practical character of the Christian life is further emphasized in the following verses, and the true nature of sin is exposed. To commit sin means to transgress the law, "for sin is the transgression of the law", or lawlessness, (v. 4). All sin is lawlessness. We do not usually think of it in this light, but such is the scriptural view and we require to be possessed of the same conviction. Sin is an awful thing in God's sight, when it brought the Son of God to the cross of Calvary. The purpose of our Lord's death then was "to take away our sins", though in Him there was no sin, (v. 5). He was the absolutely perfect and Sinless One, dying for the guilty and sinful. His sacrifice was acceptable to the Father, and avails for the sin of the race, forgiveness being possible for all through faith in Him, (Acts 13:38, 39). 2. Vital union with Him means that we become like Him, and we do not practice sin. If sin is practised then it is a sign we do not know Him, (v. 6). There is quite a difference between committing an isolated sin in a rash or weak moment for which forgiveness is instantly sought, and practising sin. The Christian does not continue in sin. In respect to the sin question the children of God may be distinguished from the children of the devil. And here let it be realized that there are two such families, (v. 10), (John 8:44). John calls upon the saints not to be deceived, for "he that doeth righteousness is righteous, even as He is righteous", (v. 7). Such righteousness comes from the Lord, (Rom. 4:6), but is wrought out by the child of God, (Phil. 2:12, 13), and no other person can claim to be righteous. 3. The person who practises sin is of the devil. Our Lord was manifested to destroy the works of the devil, (v. 8), so that the children of God do not practise sin because of the life implanted within them, and this life cannot sin because it is of God, (v. 9). In this the two families are manifested, (v. 10). The test then in relation to the professed followers of God is not simply in connection with what he believes, but concerns his practical attitude toward sin and righteousness. It is the life which gives the true estimate of His character, and furnishes the evidence for the reality of his profession. Emphasis may be placed upon real consecration of life to God, and the necessity for righteous living.

III. LOVE FOR THE BRETHREN, (vs. 11, 13).

1. The person who loves not his brother is not of God, (v. 10). These are strong words and true, for God is love, (4:8), and those who are of Him cannot help loving others for they partake of the nature of their Father, and He loves the whole world, (John 3:16). We are therefore enjoined to love one another, (v. 11), and not to be like Cain who slew his brother, (v. 12). His own works were evil and his brother's righteous; therefore in anger he committed murder. And we are not to marvel if such a spirit is shown toward us by the

world, (v. 13). The world hated our Master, (John 15:18-21), and we can not expect any better treatment. 2. A different spirit should possess us, however, and a sign of our regeneration is the love which we have for the brethren. Such love comes from God, and is manifested by the new life, and if such love is not manifested then that person "abideth in death", (v. 14). He is acting according to the old nature, and gives no evidence of a change of life. "Whosoever hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him", (v. 15). God does not judge by the overt act alone, but also and primarily by the thought and spirit present in the individual, (Matt. 5:27, 28). Wrong feeling and even hatred is not uncommon among professed Christians, and this statement should make the guilty pause in the manifestation of such a spirit. It is a dreadful sin in the sight of God to hate another for thereby we become murderers. 3. The supreme example of true love is then stated, being manifest in the sacrifice of our Lord who laid down His life for us, and we are enjoined to show the same spirit in relation to the brethren, (v. 16), loving them in a practical manner, and not simply in word, etc., (vs. 17, 18). The love of God in us is not simply a pleasant feeling, but is a power to make us to do that which God desires even though it be contrary to human nature. Note the necessity for keeping close to the Saviour and manifesting His love to all men.

IV. A HEART FREE FROM CONDEMNATION, (vs. 19-24).

1. If we are living in touch with God our hearts will be free from condemnation, and we shall have confidence before Him, but if such confidence is lacking then something is wrong in the life, and God knows it, for no one can have confidence in His presence who is continuing in sin. The presence of God will bring condemnation to such an one, (vs. 19-21). The result of such confidence arising from a life free from condemnation in God's sight is that He grants our prayer requests. "Whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight," (v. 22). It is to be noted in reference to prayer that sin in the life hinders the answer coming from God, (Ps. 66:18; James 4:3). If we desire prayer to be answered we must fulfil God's conditions. Note may also be made of the wonderful privilege and possibilities of prayer. 2. The commandment of God is that "we should believe on the name of his Son Jesus Christ, and love one another", (v. 23). It is only through Christ that we are admitted into the Father's presence and in His name our petitions are offered, (John 14:13; Heb. 4:14-16), therefore if faith in Him is lacking there can be no answer, and disobedience is present. And we are likewise disobedient if our spirit is not right toward our brother. The blessing of obedience is then stated. Such obedient persons dwell in the closest fellowship with God, and are conscious of the Spirit's witness to their union with the Divine, (v. 24). Emphasize the necessity for living a life void of offence toward God and man.