

The Gospel Witness

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

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

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"Thou Mayest Add Thereto"

It is common for most of us, when in certain dull and undetermining moods, to allow ourselves to suppose that we have arrived on the scene of the stress and struggle of life at a time which affords no further opportunity for distinction. So much has already been done, we say: the seas have been explored to the poles; the continents have all been crossed; the roads are all made; the wild beasts have all been exterminated; the forests are all cleared; the fields cultivated; the battles have all been fought; and the temples have all been built. Yes; David has done everything—there are no Goliaths left to serve ambition as stepping-stones to fame.

In reality, no view of life could possibly be more untrue. It has never been true of any age, nor of any generation. We came into a world ready furnished for our habitation, but there was in the beginning, and there now is, ample occupation for us all if we would keep it in order.

The pregnant speech of the record of the genesis of things says: "And the Lord God planted a garden eastward in Eden. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." That is not only history: it is a parable and prophecy of the principles of relativity and reciprocity in human progress. Although a man finds himself put in a garden already planted for his comfort, it is nevertheless given to him "to dress it and to keep it." Though the garden be planted by Paul, Apollos shall have opportunity to water it—"And thou mayest add thereto."

Two weeks ago we wrote of the obligation of experience, of a rich maturity, to contribute to human progress, especially in relation to Christian service. David felt that he was able to make such preparation for the building of the temple as was quite beyond the ability of Solomon, who was "young and tender". But, having "prepared abundantly", he called his son and told him

of all the preparation he had made, and said, "And thou mayest add thereto."

That is the message of this article, that in this world nothing is ever finished. Much has been done. The materials for many a temple have been gathered. But no temple is completed,—"And thou mayest add thereto."

"For life must on and upward go,
The eternal step of progress beats
To that great anthem, calm and slow,
Which God repeats."

I.

To begin on an ascending scale, it may be said that it is true of all earthly temples. Solomon is the complement of David in every department of human progress. Why will men persist in comparing and contrasting them, and in trying to estimate their comparative worth to the world? The farmer from some remote district may feel somewhat abashed in the elaborately equipped office of the man of business, albeit the whole concern exists to traffic in the product of the farmer's plow. We must not compare the naval architect, and the expert navigator: they are the complement of each other. All honour to the men who have gone before us in all walks of life. Let us never forget the "other men" into whose labour we have entered, the fruit of whose sowing we are sent to reap. Our chief concern should rather be that we "add thereto".

The temple of science, tall, and stately, and wonderful, as it is, is not complete; and "thou mayest add thereto". Some young man in college dreams of becoming famous and wishes he could have lived in Newton's time, or that he might have been permitted to make the discoveries of Kelvin, or Simpson, or Roentgen, or Marconi, or Currie. But he is not wise to wish any such thing. These were, or are, pioneers. They have gathered much, but he may "add thereto".

The same is true of every branch of science. We talk much of Magna Charta, and habeas corpus; and across the line they boast of their constitution known as the Declaration of Independence. But the last word about man's "inalienable rights", and of the science of government generally, has not yet been spoken. We have left the bondage of Egypt, and even passed through the wilderness into Canaan politically, but there are still a few formidable giants' strongholds to be taken, and there remaineth much land to be possessed. Many astute statesmen have endeavoured to make some contribution to the solution of the India question, but even in this advanced, incomparable, impeccable, twentieth century, "thou mayest add thereto".

Indeed for Britons generally the present presents an unexampled opportunity for service. The constituent parts of the Empire have gradually developed, and now we have a Commonwealth of Nations such as the world has never seen before. But is the Empire a completed house? Far from it. The greatest British statesman of all time may be in the making and as yet unknown. A flexible, universal-jointed association of free nations have come together and are called an Empire: "And thou mayest add thereto".

In fact in any and all branches of science, the most that has been done is for David to have gathered a few foundation stones of great principles. And though there is much that will serve for the furnishing, the temple itself is yet to be built. It is waiting for its Solomon—"And thou mayest add thereto."

Let the student go back to his work with that before him. In every field of human knowledge there are a few excavations, and some heaps of stones, but you may "add thereto". We cannot discover radium, but we may find more of it, and learn more perfectly in what part of the temple it was designed to hang as a lamp. Let the claims of all these avenues of service be duly weighed and estimated; but let no one say of any one of them that they afford no place for distinction, for the fact is, in every one, "thou mayest add thereto".

The same may be said of the temple of industrial and commercial effort. Young men find their place in great establishments, some huge manufacturing concern, or a great mercantile house, or, perhaps, some great railway system; and they hear wonderful stories of the exploits of the pioneers by whose achievement the great business was reared. One man stumbled on a great invention; another began business on the eve of some great trade revival; still another was a great organizer and found new ways of doing old things. But all were men of extraordinary genius, whose like is not to be expected again. Now the house is built, and that young man thinks he is nothing more than a piece of furniture. No day of opportunity dawns for him.

Whoever thinks so is entirely wrong. It matters not in what business one may be engaged, or at what stage of progress he or it may have arrived, "thou mayest add thereto". He may be a greater, because a more useful, man than any who have gone before—indeed, he ought to be, for they have laid foundations to which he may add.

We may carry that principle into school life. We went, on one of our visits to England, to a school where the names of prize scholars were written on the walls. We recognized the names of many men distinguished in all walks of life. Each school boasts of its record in having some part in the training of men of genius; but to every scholar of to-day it could be said, "Thou mayest add thereto." So may it be said to any student, "Others have done nobly, but thou mayest add thereto."

The principle may be applied to the making of home. Father and mother have built the house and furnished it, but how much every member of the family can add to the comfort and joy of home! At home, peace and joy and comfort may have been prepared abundantly, but "thou mayest add thereto".

II.

All this, however, is fragmentary and temporal. There is a fuller and more comprehensive view of this principle, namely, there is no spiritual or heavenly temple so complete that we cannot add thereto.

Look at the principle as it affects our individual salvation. Can anything be added to that? Did not Christ cry, "It is finished"? Yes; but what was then finished? Not redemption in its fullest sense. Surely it was atonement that was finished. The temple of His glory is not finished yet. The foundation only is laid: "Other foundation can no man lay than that is laid, which is Jesus Christ." But "thou mayest add thereto". Jesus Christ prepared abundantly, not before His death, but in His death. Yet we are to take heed how we build thereupon. What shall we add thereto? Shall it be wood, hay, stubble, which the fire must destroy in the time of testing? Or shall it be gold, silver, and precious stones? What sort of house shall we build upon this foundation?

What a mighty argument grace supplies for good works! There be some who fear that the preaching of grace does not encourage good works, but rather teaches men to presume. They say, "If you tell men they will find salvation by character, they will cultivate all the virtues, and strive to attain to righteousness." Nay; but the truth lies in the opposite direction. We may choose what materials we like, if we lay our own foundation, and it will not be difficult for us to rear an appropriate superstructure. But the foundation is laid already, which is Jesus Christ. Here is the Rock of Ages, here is the Chief Corner Stone, elect, precious; behold, it is ruby red!

At what pains has the Stone been prepared by the divine Architect, but behold, it is laid—laid in blood. The shape and character of the house is pre-determined, but we are permitted to add thereto.

But what shall we add? "Ye are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Because we were "young and tender", our David, the Ancient of days, did what we could not do. He laid the foundations. Like David at the threshing floor of Ornan, He procured a site, and He scorned to provide one that should cost Him nothing. He has prepared the materials, blessing us with all spiritual blessings in heavenly places in Christ. We have but to build that which is fit and seeming to such a foundation.

Let no one say that grace puts a premium upon religious indolence. It rather stimulates to holy activity. It lays the foundation, and calls us to work, saying, "Thou mayest add thereto."

But someone will say, "Is not salvation in all its aspects a divine gift? How then can we add thereto?" Yes, it is. But David said in this very connection, "All things come of thee, and of thine own have we given thee." "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God"; and yet it is written, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness charity: for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The principle is beautifully expressed in one of our favourite hymns,—

"Ho! ye needy, come and welcome,
God's free bounty glorify;
True belief, and true repentance,
Every grace that brings us nigh,
Without money,
Come to Jesus Christ and buy."

We add to the Foundation only what grace supplies, and yet we ourselves add thereto, and grow thereby.

We might also turn this principle toward the work of God in all the world, for nothing is finished; and of every mission in the world it may be said, "Thou mayest add thereto."

But we have space only to think of this principle as it admits of local and particular application. What has it to do with us as church members, as ministers, as workers of all ranks in the service of the Lord? We read some time ago an article entitled, "The Curse of History". Yes; it may be a curse. It is hard to get away from an evil record. On the other hand, it is not easy to live up to a noble record. If we read carefully the record of any really Christian church we shall find that we have much to live up to, if we are privileged to be included in its membership. But whatever has been done in the past, has been but foundation-laying, and we have come upon the scene that we may "add thereto". No matter how widely extended has been the influence of your church, you may add thereto. The situation in every religious community is becoming more difficult, but if that be so, we have but to succeed to add to its influence.

But, best of all, we may apply this to the heavenly city, New Jerusalem; to that we have contributed something. Who of us cannot look upon empty seats and sing with moist eyes,—

"Give me the wings of faith to rise
Within the veil, and see
The saints above how great their joys,
How bright their glories be.

"Once they were mourning here below,
And wet their couch with tears.

They wrestled hard, as we do now,
With sins, and doubts, and fears.

"I ask them whence their victory came:
They with united breath
Ascribe their victory to the Lamb,
Their triumph to His death.

"They marked the footsteps that He trod,
His zeal inspired their breast;
And, following their incarnate God,
Possess the promised rest."

Yes; of that city it is said, "The kings of the earth do bring their glory and their honour into it"—"And thou mayest add thereto".

But above and beyond all is the King of Zion. Surely we can add nothing to Him or to His glory! Ah, but we can! That is the wonder of wonders!

"Saints and angels, joined in concert,
Sing the praises of the Lamb;
While the blissful seats of heaven
Sweetly echo with His name:
Hallelujah!
Sinners here may sing the same."

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing"—"And thou—and thou mayest add thereto."

We can exhort our readers to no worthier aim, we can invite them to no nobler service, we can commend to them no loftier ambition, we can direct them to no vision more potent in all holy inspirations, than to remind them of the revelation of the opened heavens, and the triumphant armies of the skies following the King of kings on Whose head are many crowns; and urge them to resolve, "And I will add thereto."

RADIO ECHOES.

We have been informed by a good number of our radio hearers that last Sunday's broadcast came in without interference, although in a few districts some interference was reported. We received a letter from a group of friends in Capreol, Ontario, north of Sudbury, saying they heard the service well, and took up a collection amounting to \$2.00, which was received to-day. Thank you, Capreol.

We are especially pleased to receive this word from Capreol because that is up in the mining district of Sudbury where it was feared Toronto could not be heard.

We ask our readers overseas to make an effort to pick us up on the short wave VE9GW—6095 kilocycles, or 49.22 metres; and to let us know if you hear us.

Of course, month by month, a heavy radio bill comes in; hence we solicit the co-operation of those who are especially benefited by it.

THE WEEK END IN JARVIS STREET.

There were large congregations at both services, practically filling the house. The attendance at Sunday School was 1,415. At the evening service the Pastor preached the sermon appearing in this issue. Following the broadcast service which concluded at nine o'clock, the Monthly Communion Service was held, the attendance numbering seven hundred and ninety-seven. Sixteen new members received the hand of fellowship.

REV. WM. FETLER AND THE RUSSIAN MISSIONARY SOCIETY.

We have received page proofs of the reply of the American Trustees of the Russian Missionary Society to a pamphlet issued by Rev. William Fetler.

An article appeared in *The Friend of Missions* for September, 1930, and which is now said to be published in the interests of "The Russian Faith Mission", entitled, "A Brief Answer to Dr. T. T. Shields". The whole article evades the point at issue, and rings the changes on our observation that we had read Pastor Fetler's reply "with care". For the information of the signatories to this article, we repeat what we wrote before: we read Pastor Fetler's article "with care".

But we were speaking out of our personal experience. We were very careful to say that we refrained from expressing any opinion whatever about Pastor Fetler's conduct of affairs in Europe. We were speaking particularly of that which had come under our own personal observation. We saw Mr. Fetler at work in California. We advised him that the greater number of the retinue he had about him were useless. We express no opinion as to their personal qualities, but several of them were doing nothing but running up a bill of expense. We did not blame them. They were there by Mr. Fetler's will.

Judge Urban, now in charge of work in Paris under another society, was one of them. We never heard him utter a word. He is a very excellent gentleman, but merely accompanied Mr. Fetler.

We were ourselves called to straighten out a tangle respecting Madame Karmiskia. In that case, we had to defend Mr. Fetler against her allegations. The only explanation we could make of this woman's strange behaviour was that she was out of her mind. But Pastor Fetler had advertised her everywhere as a Russian prima donna, and then later complained that she was not sufficiently humble. But in Madam Karmiskia he reaped what he sowed. He brought her to America against the advice of his American Trustees.

We have not space here to discuss the matter except to call attention to the fact that on the title page of *The Friend of Missions* are these words:

All correspondence and gifts from U.S.A. and Canada should be sent to Mrs. A. Billester, Treas., 476 Lauder Avenue, Toronto, Ontario, Canada."

Pastor Fetler's operations on this Continent have been given chiefly to the United States, although he has visited Toronto and other Canadian cities repeatedly. But the Russian Missionary Society has drawn its support on this Continent from the United States. Pastor Fetler travelled up and down the Pacific Coast for months. He wrought in Chicago, Philadelphia, New York, and other centres. Is it not an extraordinary thing that in the entire United States, of more than one hundred and ten millions of people, Pastor Fetler could not get a single person to represent him? His only agent is in Canada.

We reply to the writer, or writers, of the article in *The Friend of Missions*, "A Brief Answer to Dr. T. T. Shields", by saying it is evident they are talking about matters of which they have absolutely no knowledge. The extravagances of Pastor Fetler which were forced upon our attention, and came under our own personal observation, occurred six thousand miles away from where these gentlemen live, and they know absolutely nothing about

it. When we went into the house which Mr. Fetler had rented at \$175 a month, and where he housed his retinue, he showed us a number of oak desks which he had bought downtown, and for which he had paid what he considered bargain prices. We reminded him that Marshall Foch won the World War with a deal table for his desk.

It was a small matter, and we mention it only as an illustration of Mr. Fetler's general methods. He seems to have no conscience whatever in the expenditure of money.

We publish below one chapter in the reply of the American Trustees to Mr. Fetler's pamphlet, entitled, "Some of Mr. Fetler's More Recent Misrepresentations." We suggest to all our readers who would like to have a copy of the American Trustees' reply, that they send name and address to: The Russian Missionary Society, 1844 West Monroe Street, Chicago, Ill. Though not requested to do so, we offer another suggestion: send postage stamps sufficient at least to pay for the postage and printing of the reply; and, if possible, send a little more. Get a postal order for a dollar and say, "Please send me a copy of the Trustees' Reply to Mr. Fetler's pamphlet. Enclosed find \$1.00 to cover expenses." And when you have read the reply, if you think the American Trustees have performed a public duty in clearing up this matter, send a special contribution to aid them in the expense involved.

SOME OF MR. FETLER'S MORE RECENT MISREPRESENTATIONS.

We, the American Section of The Russian Missionary Society, confess that we are ASHAMED FOR MR. FETLER'S SAKE that as true men we are bound to enter emphatic denials of so many of Mr. Fetler's statements.

The Russian Faith Mission.

For full light upon the Russian Faith Mission, we urge our readers to turn to Chapter XX. of this statement. It will be seen that the Russian Faith Mission is a misnomer; that it is simply a name for Mr. Fetler's unfaithfulness to his covenant promises.

Those Alleged "Dismissals."

On page 12 of the January-May, "The Friend of Missions", as well as in his booklet, Mr. Fetler makes the announcement that Mr. Shields has been dismissed. We have already replied to this allegation of Mr. Fetler's—just about the time his statement was first made—in the first paragraph of the second page of our letter of April 26th. Our statement read as follows:

"WE INTEND TO KEEP THE AMERICAN SECTION OF THE RUSSIAN MISSIONARY SOCIETY IN BEING. Since our protest against his wrongs, Mr. Fetler has attempted to dislodge us, but, notwithstanding, we hold our position by law and shall so continue. Quite recently Mr. Fetler sent each of the signatories to this statement a letter dismissing him as Trustee of the Society, in spite of the opinion of his own lawyer that he had no such power! But we are Trustees under the law, and as such have power to carry on, as stated in the last paragraph of page 3 of our letter of December 23rd. Apart from the Trusteeship, however, Mr. Fetler has attempted the "bluff" of "dismissing" Mr. Shields as Home Director and Treasurer, though he well knows that the position of Treasurer is not even partially in the appointment of the General Director to begin with, page 27 of the Constitution clearly stating that the Treasurer of the Society shall be elected by the Trustees! Further, the appointment to the Home Directorship, which is an office distinct from the Treasurership, lies in the General Director only "with the advice of the majority of the Trustees." Clearly, then, he has not power to dismiss one whom he has not full power to appoint! But, if Mr. Fetler had indeed power to dismiss Mr. Shields as Home Director, the situation would not be changed, for under the circumstances outlined in our former statement, and in this one, the Trustees have

been compelled to hold to their Trust in protest against Mr. Fetler's wild extravagance, and they themselves would appoint Mr. Shields, if necessary, as the Executive to fulfill all the functions of the Home Director. But as a matter of fact it is clear that Mr. Fetler has not power to dismiss Mr. Shields as Home Director."

Mr. Fetler knows that he has not the LEGAL power which he arrogates to himself in this attempt to dismiss us. And the entire story as unfolded in this statement declares that even though he were legally correct, he would certainly have no MORAL right. But by the time the reader has read our statement, he will see that it is impossible to measure Mr. Fetler by any ordinary standards, and will understand that Mr. Fetler is able to say that we are "dismissed" merely because he has served us with such notice, even though he himself knows that he has neither legal nor moral right in the premises. We announce, therefore, that we are in precisely the same positions as those which we occupied before Mr. Fetler's attempts at dismissal.

The Building in Chicago.

The building at 1844 Monroe Street, Chicago, is Society property. The Trustees of the American Section hold the property by law in trust for the Society. Mr. Fetler has made a number of wild statements with regard to that which is simply the proper discharge of our duty. On page 34 of his booklet, he charges Mr. Shields in the following words: "He has taken possession of the Society's building in Chicago." Nothing of the kind is true. No one of the Trustees has power to take possession of the Society's building, but the Trustees as a body hold the building in precisely the same way that it was held before the difficulties with Mr. Fetler arose. It is not in any sense our personal property; as Trustees of the Society, we hold it in trust. We hold it by legal and moral right; and the present situation as between ourselves and Mr. Fetler is based in the conditions which Mr. Fetler's extravagances and breaches of faith have brought about during the past two years.

Notice to Legators and Testators.

On page 37 of "The Friend of Missions" for July-August, Mr. Fetler has a notice under the above heading, in which he repeats the usual false statement about Mr. Shields having been dismissed, and requests friends who have mentioned The Russian Missionary Society in their wills to change the designation in favor of the Russian Faith Mission. All such friends should have regard to our entire statement. Please remember that "The Russian Faith Mission" is a public announcement of the fact that Mr. Fetler has broken faith with his former colleagues in Chicago. Please remember also that "The Russian Faith Mission" is, apparently, just a name, with one person acting as treasurer. There is no responsible Board, nor anyone to exercise any kind of supervision over Mr. Fetler's actions. We earnestly warn all friends of missions in America and in Europe against giving or leaving any funds whatsoever to the Russian Faith Mission or to Mr. Fetler. Friends who have mentioned The Russian Missionary Society in their wills may be quite assured that the Society in this country will continue to carry on mission work amongst the Russian people in the various countries of Europe. In the first paragraph of the second page of our letter of April 26th we announced that we intended to keep the American Section of The Russian Missionary Society in being. There is therefore no necessity whatever for any friends to change their wills in any way.

If, however, there should be those who have any uneasiness about the matter, it may be well to remember that while we are retaining the American Section of The Russian Missionary Society in being, we have organized an entirely new Society under the name, "The Russian Missionary Society, Inc." It will be seen that the latter is different in name, and it is also different in organization in that it is a corporation. If there are friends who wish to feel doubly secure in the matter, they may change their wills by merely changing the designation to "The Russian Missionary Society, Inc., a benevolent Corporation holding a charter issued by the State of Illinois, U.S.A."

The Property of the Society on the Field.

There is a large property in Riga, Latvia, including the Salvation Temple, which cost ninety thousand dollars, or

eighteen thousand five hundred eighteen pounds, to build. There is an orphanage in Poland. Also there are seven or eight chapels in Poland. The money with which these buildings were purchased was contributed by donors in America and in England—chiefly in America. When enquiry is made of Headquarters as to how the property in Riga is held, we are informed that it is held in the name of the Society. The property in Poland cannot be held in any sense in the name of the Society, but is held chiefly in the name of Pastor Goetze, the superintendent for Poland. The experiences of the American Section with Mr. Fetler during recent years—both as to the former Board and ourselves—demonstrates the fact that when there are any stirrings in the Society looking towards some government other than an absolute autocracy, Mr. Fetler will accept the resignations of an entire Board, or, in another case will attempt to dismiss an entire Board. Seemingly, in his conception, he himself is the Society by reason of the fact that he was the founder. It is evident, therefore, that no matter what professions may be made, all the property on the field virtually is held at the word of Mr. Fetler. There is at the moment no means by which any representatives of the donors of America could successfully lay claim to or acquire for the purposes of the Society any of the property overseas. In short, as matters have stood in the past, the representatives of the Society in this country—donors and Trustees—have had the privilege of helping the work, but have had no say whatever as to how it should be conducted.

It was our conception that in view of the very grave situation which has developed with regard to Mr. Fetler—within the past two years especially—the American donors, as represented by the American Section Trustees, properly should have, for the purposes of the Society, some control over at least part of the property on the field.

With this end in view, the American Section, through a representative in London, approached the British Section with the proposal that the property on the field should be divided. The American Section Trustees proposed that they should waive all claims to any control of the Tabernacle or other property in Riga, and that the British Section should relinquish, in favor of the American Section, all claim to the property in Poland. This was a proposal by which the American Section, as representing the donors, would have had control over very much less than half the property on the field.

This proposal was curtly refused by what then remained of the British Section (Revs. Morrison, Moore and Carter had resigned in December; and as far as we know the British Section at the time they refused our proposal was made up of Dr. A. McCaig and Mr. Charles Phillips only).

It will be noted that when Mr. Fetler, on page 12 of "The Friend of Missions" of January-May, 1930, referred to our efforts to obtain control of part of the Society's property, he made no reference whatever to this approach which we made to the British Section.

As the British Section had turned down what we considered to be a very reasonable and right proposal, we next approached Pastor Goetze, asking that he should exercise what we conceived to be his right and should make over to the American Section the property of the Society which was held by him in Poland. Mr. Goetze was, of course, in a very difficult position. It was not quite a question with him of what he considered to be the just thing in view of all that had transpired, but rather he was in the position of one who was under orders. In this way it came about that he signed a letter which was evidently dictated by Mr. Fetler, in which it was stated that he had not the authority to accede to our request. We may say that this was signed on representations of Mr. Fetler, and we remind you that on page 12 of the January-May "The Friend of Missions", Mr. Fetler says that Mr. Goetze "holds the property in trust on behalf of the Headquarters of The Russian Missionary Society." By all that is made known in the pages which follow, the reader will come to understand that "the Headquarters" is Mr. Fetler.

We had felt that it would have been but equitable under all the circumstances had it been possible for the American Section Trustees, as representatives of the American donors, to have secured control of some part of the property on the field.

Mr. Fetler characterizes this endeavor of ours—which we believe the donors under all the circumstances will consider to have been but just and right—as “unjust”, “unlawful” and “atrocious.” By the time the reader has finished our statement, he will know that every word or effort which even questions the absolute lordship of Mr. Fetler in respect to anything with which he has to do is “atrocious” in his view.

Sending Money to Our Missionaries in Poland.

We have been giving our lives to the spread of the Gospel. We were given up to this ministry long before we heard of Mr. Fetler. We have been co-operating with him and with others in keeping missionaries in the field telling the glad tidings. Our interest in this great ministry has by no means ceased because of our differences with Mr. Fetler—indeed, it is because of our interest that we have been constrained to take strong ground against his extravagances and breaches of faith.

When we could no longer conscientiously send money to the keeping of Mr. Fetler, we naturally desired, as far as possible, to support the work in which we had been interested during the past years. Since last December we have supported Rev. J. A. and Mrs. Gilbrook in Finland. These two friends have been missionaries of the Society for years. Mr. Gilbrook told Mr. Fetler last year that he approved of the stand of the American Section. Mr. Gilbrook was promptly dropped and received no support from Mr. Fetler's treasury. The American Section immediately undertook to support Mr. and Mrs. Gilbrook. Also we have on our list, two missionaries in Czechoslovakia, Rev. E. K. and Mrs. Friedemann, who were formerly missionaries under the direction of Mr. Fetler, but who broke with him a year or so ago—for very good reasons, of course.

We were deeply interested in the work in Poland. We found that the salaries of some of the missionaries were somewhat in arrears. We sent money to make up that arrearage. We sent funds towards the support of the orphans and for other purposes. We also forwarded money during January, February and March towards the support of Missionaries in Poland, but we sent it direct to Pastor Goetze in Warsaw. Mr. Goetze had a certain number of Russian Missionary Society missionaries under his direction, and for these he was receiving money also from the British Section. Consequently, instead of immediately spending the money which we sent him in January, February and March, he held it until the British Section withheld from the field an equivalent sum. Thus, instead of the regular sum which we sent being actually used in January, February and March, it was all used for the missionaries in March. But what is the difference!

From May 1st, however, we have had our own special workers under the direction of Pastor Goetze—six missionaries and six colporteurs. This was, of course, intended only as a beginning. We hope to increase the number in the future. We have sent the money regularly to Pastor Goetze for the support of these missionaries. Pastor Goetze has been charged by us that under no circumstances was any money which we sent to him to be placed in any sense at the disposal of Mr. Fetler. All the money sent by us to Mr. Goetze has been used by him for the purposes designated, AND NOT ONE DOLLAR OF THE AMOUNT HAS BEEN FORWARDED TO MR. FETLER, NOR TO ANY TREASURER OF MR. FETLER'S, EITHER IN RIGA OR IN LONDON.

The foregoing is the truth of the matter. Mr. Fetler's statement—again we say that for his sake we are almost ashamed to repeat it—is as follows: “Mr. Shields has, moreover, tried to take possession of the Polish mission field, by sending small sums of money to the superintendent, thus endeavoring to incline him to turn over some of the workers to Mr. Shields; but our superintendent has refused to do this, and has forwarded such funds to the Treasurer-in-Chief of Headquarters.” (Jan.-May, '30, F.O.M., page 12.)

Now the above is a statement from the pen of Rev. Wm. Fetler. We declare that it contains hardly a word of truth. The American Section made no request to Pastor Goetze to turn over any workers to us and Mr. Goetze therefore did not refuse! And whereas Mr. Fetler says that Mr. Goetze had “forwarded such funds to the Treasurer-in-Chief of Headquarters”, the FACT is that Mr. Goetze did not send

one dollar to the Treasurer-in-Chief of Headquarters of the money which we sent to him, but used every cent of it in paying our workers in Poland.

Paying Mr. Fetler's Debts.

On page 42 of “The Friend of Missions” for July-August, 1930, Mr. Fetler prints a financial summary in which he shows that the income of the Chicago office for the period January 1st to April 30th, 1929, was seventeen thousand eighty-one dollars and ninety-four cents (\$17,081.94). For the same period, Mr. Fetler has placed under the heading, “Retained for Home Expenses”, an amount for the Chicago office of six thousand five hundred sixty dollars and forty-seven cents (\$6,560.47). It will interest the public to know that out of this sum which Mr. Fetler represents as having been retained for home expenses, the Chicago office paid four thousand two hundred ninety-three dollars and ninety-three cents (\$4,293.93) on account of Mr. Fetler's debts which came over from the year 1928. The amounts were as follows: Repayment on account of a \$4,000.00 loan which Mr. Fetler secured in California for his industrial project, which came to be called “Good Cheer Center”, \$2,000.00; repayment on account of a \$3,000.00 loan which the American Section secured for Mr. Fetler, thinking it was to make some payment on the Tabernacle, but which amount was turned into his “Revival Press”, \$1,000.00; amount which the American Section was compelled to pay on account of Mr. Fetler's industrial project, “Good Cheer Center”, for the same period, \$600.00; Million Dollar Campaign expenses, continuing from 1928—having nothing to do with the work of the Chicago office—\$693.93. This makes a total of four thousand two hundred ninety-three dollars and ninety-three cents (\$4,293.93), or eight hundred eighty-three pounds. We think the public will learn to look behind all Mr. Fetler's statements in order to get at the FACTS.

Multiplying by Subtraction!

In the issues of his paper for June and July (1930), respectively, Rev. Gerald B. Winrod makes the statement, evidently on the authority of Mr. Fetler; that Mr. Fetler “has 110 missionaries, entirely apart from those supported by the Couriers.” In “The Friend of Missions” for January-May, Mr. Fetler says on page 13, “We have now over 100 Missionaries and Mission Workers.” In the same paper for the month of June, Mr. Fetler says, “We have at present on the Mission Field over 100 Missionaries and Missionary Workers who are supported by us, including several who are in training.”

Now let us look at these statements. When the difficulties arose between Mr. Fetler and the American Section, the Society had a total of about eighty missionaries. Since that time, ten of this number have been turned over to the World-Wide Christian Couriers; two are in Chicago supported by the American Section office; two are in Finland, also supported by the American Section office; and at least one missionary has left the field. This is a total of fifteen, which reduces the number of missionaries under Mr. Fetler's direction to sixty-five. But Mr. Fetler announces that he has over one hundred, and Mr. Winrod says the number is one hundred and ten! How does the increase come about? First, it should be noted that Mr. Fetler's expression is, “missionaries and missionary workers.” These “missionary workers” are office workers in Riga who have been reckoned in to swell the number! But these could not bring the number up to one hundred ten! How, then, has the number so increased in Mr. Fetler's report?

Thereby hangs a little story! There was a certain gentleman in Switzerland who was interested in Russian work, but who, because of certain experiences, would not send any money to Mr. Fetler's keeping. This gentleman therefore sent money to Pastor Goetze in Poland for the employment of missionaries under Mr. Goetze's supervision. This brother widened the interest in the work by means of a little paper and gathered money from different countries, passing it on to Mr. Goetze, until the number of missionaries so employed, under the direction of Mr. Goetze, came to number twenty-nine. This gentleman was promoted to glory quite recently, but as the new day brightened he turned the entire work over to Pastor Goetze. This work has become a distinct society, having nothing to do with The Russian Missionary Society. It came into being because a certain gentleman

who had had experience would not send money to Mr. Fetler's treasury. Mr. Fetler has been able to make a total of over one hundred missionaries by reckoning in these missionaries who do not belong to the Society at all! In "The Friend of Missions" for June, he says, "We hope to publish soon pictures of our workers." Well, Mr. Fetler may publish the pictures of other workers, but he will not publish either the names or the photos of the workers of this other society; and without reckoning the workers of the other society, he had not in May and June when these announcements were made, a number even approaching the one hundred ten which he advertised.

A LETTER FROM DR. MARK A. MATTHEWS TO REV. J. C. KELLOGG.

On Saturday, October 4th, we received from Dr. Mark A. Matthews, Seattle, a copy of a letter he had sent to Rev. J. C. Kellogg in reply to a letter from Mr. Kellogg to him. We had a copy of the letter made, and sent to Mr. Smith Saturday evening. Our letter to Mr. Smith and Dr. Matthews' letter to Mr. Kellogg follow:

"Rev. Oswald J. Smith, Toronto, Canada,
22 Kendal Ave., October 4th, 1930.
Toronto, Ont.

"Dear Mr. Smith:

"I have received to-day, from Dr. Mark A. Matthews, a copy of a letter he has sent to Mr. Kellogg.

"It occurred to me you would be glad to have the opportunity of reading this. I respectfully suggest that you read this to your congregations to-morrow.

"I am sending copies of this letter to the press, and shall print it in *The Gospel Witness* next week.

"I am,

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

Dr. Matthews' letter:

Seattle, Wash.
September 29, 1930.
"Rev. J. C. Kellogg,
Crown Hotel, 335 Jarvis Street,
Toronto, Ontario, Canada.

"My Dear Brother:

"Yours received and contents carefully noted. These are the facts:

"1. I received a wire stating that you had said in a sermon that the First Presbyterian Church and its pastor, myself, had endorsed divine healing by you. That, of course, you know is absolutely impossible. We never did such a thing.

"2. You also know that you spoke to me about having been ordained by some kind of an outside organization, and I told you we did not recognize it and that you would join this church as a layman. This church never recognized you otherwise. You were a lay evangelist.

"3. You will remember when you began talking at the tent meeting about divine healing that I called you into my office and told you that must not be done, that we were not vested with any power to do divine healing, neither is anybody, neither is any department of the church vested with such power.

"4. As a Christian layman and a Christian evangelist we had nothing to say of criticism. The bulletins carried the notices of the tent meeting, and, as long as you worked as a lay evangelist, doing good, sane, sound work we had no criticism. The only point at issue was that the telegram said you had said we endorsed your divine healing methods. That is the only question I was answering. You know such methods are fakes. Price is a fake and all the rest of them are fakes.

"5. You know that I pray for the sick, you pray for them, and every other Christian prays for them. That is perfectly legitimate. If God heals them, all right; that is His business, not ours.

"6. I never heard of any deaf mute being healed. Never heard of even such a name. The first time I heard of her name was in the telegram which stated that I endorsed it.

"7. Now, my brother, go on and do your work as a lay evangelist. Preach the Gospel, pray for the sick, pray for the sinner and stay within the boundaries of an orthodox, evangelical program. Don't go off after these vagaries. The world is so restless to-day and largely so because of heretics on the one side and Christian people obsessed with vagaries on the other side.

"Don't claim to do divine healing. You are not doing it, you have never done it, and you can't do it.

"We have no criticism of you or of your character. You are a spotless Christian gentleman so far as I know, but we have never endorsed, nor never will endorse, such unorthodox foolishness as divine healing by you or anybody else. You may read this letter to your congregation.

With best regards, I am,

(Signed) M. A. MATTHEWS."

Every candid reader will recognize that Mr. Kellogg has been proved beyond all possibility of doubt to have been guilty of gross misrepresentation of fact.

Moreover, Rev. Oswald J. Smith was fully apprised of this misrepresentation. He knew from Dr. Matthews' telegrams, and Dr. Matthews' letter to Mr. Kellogg only confirms the fact, that Mr. Kellogg used the great name of Dr. Matthews to support his divine healing teaching. Mr. Smith also knew from Mr. Kellogg's own acknowledgment, as we showed by quotations from Mr. Kellogg's speech in our issue of last week, that Mr. Kellogg referred to Dr. Mark Matthews as approving of his divine healing teaching, while knowing that Dr. Mark Matthews was utterly opposed to it. It is thus made abundantly evident that *Mr. Smith's conscience is not troubled by misrepresentation of fact*. Knowing that Mr. Kellogg was a fraud in respect to the matter of divine healing, or, as Dr. Mark Matthews calls it, a "fake", he invited him to extend his stay by another week.

Moreover, Mr. Smith made no reference at his services on Sunday to the letter received from Dr. Mark Matthews. He thus refused Dr. Mark Matthews the right to be heard before a congregation to whom he had been grossly misrepresented.

On Sunday night Mr. Smith explained to his congregation that they had had only one divine healing meeting in Mr. Kellogg's campaign. But for our exposure, however, perhaps Toronto would have been treated to another orgy of divine healingism. If Mr. Kellogg's pretensions could be substantiated, if healing is in the Atonement in the sense that it is every Christian's right to have a perfect body, and if sickness in the Christian be an evidence of some sort of disobedience or unbelief, surely both Mr. Smith and Mr. Kellogg were sadly remiss in their duty when giving only one night throughout Mr. Kellogg's stay to this matter.

Of course, Mr. Smith knew it was a fraud. He knew the people were being humbugged, and he was undoubtedly wise in having only one night of it. But he cannot be excused for not frankly acknowledging that Mr. Kellogg's statements respecting divine healing in Seattle had been proved to be untrue. In view of these facts, there is no alternative but to class Mr. Smith with Mr. Kellogg until Mr. Smith shall frankly repent of going into partnership with a deceiver, and refusing to acknowledge the deception.

The Jarvis Street Pulpit

HOW TO GET READY FOR THE LORD'S RETURN.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 5th, 1930.

Broadcast from Station CKGW, 690 k.c. 434-8 metres.

(Stenographically reported.)

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."
I. Corin. 11:26.

At the close of this public service we shall gather about the Table of the Lord in obedience to His command; and in the memorial feast of His own institution we shall together remember His death. It is our practice usually in preparation for this service to give our thought to its spiritual significance.

I have spoken to you scores of times upon some aspect of the Lord's Supper. I do not promise that I shall have anything new to say this evening, but it is well for our own spiritual refreshment to recall to our minds truths with which we are familiar, that we may appropriate them afresh to ourselves and apply their principles to our daily life and conduct.

This text which I have read refers to the coming of the Lord, and implicitly states the promise that Jesus will come again. To many of us that doctrine is a commonplace. I do not suppose there are many who regularly attend here who do not believe with all their hearts that the Lord is coming again. But it is well for us to turn our thought to this great doctrine, and to view it in relation to other truths of the Scripture. It is quite possible for any one of us to become lop-sided in our view of things, to emphasize one aspect of truth at the expense of another; and by over-emphasis sometimes to misrepresent the truth itself.

I.

First of all, then, let us rejoice that THE LORD IS COMING AGAIN.

He is coming *in person*. This hope of the Lord's return is not a vague theory of sentimentalists, it is not an extravagant expectation of fanatics: it is the plain, simple, unmistakable, teaching of Scripture, that He Who came once will come a second time "without sin (or, apart from sin) unto salvation." When He comes, He will come personally. He will not send a messenger merely: He will come Himself.

The Scripture teaches us that His coming will be a *visible coming*. I fear I shall not agree with some of you—or some of you will not agree with me—when I say that after years of diligent search I have been unable to discover any scriptural warrant for the view that Jesus will come secretly. He will come visibly: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." His coming is likened to the lightning that "cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." He is to be revealed from heaven with His holy angels in flaming fire. His coming will be open and public, and "every eye" shall see Him.

There will be no doubt then as to the reality of Christ. Men will not spend their time discussing the historic Jesus. He will be here, and everyone shall see Him for himself.

His coming, moreover, *will be audible*. We shall not only see Him: we shall hear Him. In the word Dr. Stockley read this evening we are told: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." I humbly submit that if you can make a secret coming of that, language has ceased to have any significance at all. He cometh with the trump of God, with the voice of the archangel, and with a shout. We shall be changed, we are told in Corinthians, "in a moment, in the twinkling of an eye"—when?—"at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The resurrection of the just at the personal coming of the Lord is directly associated with the trump of God. If you say that it is but a figure, then it is a figure of a loud call: "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

He will come to *receive His own*. What a glorious day that will be! "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." When He shall come, He will come to His own as a bridegroom for his bride. And I affirm that it will not be a secret wedding.

It will be *an occasion when all the enemies of the truth will be put to shame and confusion*, for He will come also to be a judge: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." I offer you, my dear unsaved hearers, no hope whatever that there will be opportunity for anybody to be saved after Jesus Christ comes down from the sky. "Now is the accepted time; behold, now is the day of salvation." I cannot find in all God's Word any promise whatever that the period of grace will be extended to the ungodly, to any of the ungodly, anywhere, beyond the personal return of our Lord Jesus Christ. His coming will mark the conclusion of the dispensation of grace, and usher in the day of Jesus Christ. As we sang just now, everyone will be summoned,—

"Come to judgment,
Come to judgment! Come away!"

The coming of Christ will be *the complement of His redemptive work*. As yet we have but "the earnest of our inheritance", but when He shall come He will come for "the redemption of the purchased possession." He will take to Himself His great power and reign. I shall not quarrel with anyone as to the details connected with the coming of the Lord. I believe there is much of mystery here, which we shall understand perfectly only in the light of the actual events themselves. But on this one point there must be agreement, surely, *that as He came once, so must He come again*. I believe the second, personal coming of Christ is just as much a fundamental of the faith as His first coming. I have never known anyone to deny the great truth that Jesus is coming again, who had not a warped view, to say the least, of the whole revelation of God in Christ. It is indispensable to the completion of His work that Jesus should come and take possession of the inheritance which He has purchased with His blood. He is coming again! Hallelujah!

II

What shall we do, then, till He come? WHAT IS THE MAIN TASK OF THE CHRISTIAN CHURCH IN THIS DISPENSATION? What are we here for? What is our principal business? I believe it is to "shew the Lord's death till he come".

In the ordinance which we are to observe to-night there is symbolized that which obviously was *the main purpose of the Lord's coming*. There are many people who preach Christ—and who preach Christ crucified, for that is an historic fact, who yet fail to proclaim, or to apprehend, the real purpose of His incarnation. Why did Jesus come into the world? What did He come to do? Did He come to be a reformer? Did He come to overturn and reorganize society? Did He intend, at His first coming, to establish an earthly kingdom? Did He fail at any point to fulfil His mission? I do not think He did. It is utterly unthinkable to me that the Incarnate God should have failed anywhere, in anything. He carried out His pre-determined plan to the letter, and when on Calvary He cried, "It is finished", He meant what He said. And when in His high priestly prayer He said, "I have finished the work which thou gavest me to do", He had fulfilled His purpose. He was born to die. His death was no mistake; it was no accident. Let us believe in His sovereign Saviourhood.

He did not give us an ordinance in order that we might hold in perpetual remembrance something which occurred because He was not immediately received. His death was no afterthought. The Lamb was slain from the foundation of the world, and in this ordinance we are required to keep in everlasting remembrance the great fact that Jesus Christ died: "Ye do shew the Lord's death till he come."

And still, my brethren, *the death of Christ is the central truth of the gospel*. I have had people say to me sometimes, "Why is it you preach so much about the death of Christ? Why is it you never speak without mentioning the blood of Christ? Why do you not tell us more about the life of Christ?" The life of Christ was indispensable to His death. I believe His death would have had no value but for His life. He wrought out, by His perfect obedience to the law, a flawless righteousness for us. He fulfilled life's day in our behalf, and rendered to the law of God, in our behalf, such a perfect obedience as that

law required, and without which the holy law of God could not be satisfied. But He "died the just for the unjust, that he might bring us to God".

That was the central truth of the gospel—it is still the central truth of the gospel—and I dare to say that *when it is omitted, the gospel, the evangel, the good news to sinful men, has not been proclaimed*. Whatever else he teaches, if a man leaves out the blood of Christ, he has not preached the gospel at all. Somebody says, "I heard a man preach the other day, and he spoke of the Cross. He held it up as an inspiring example. He told us we must be devoted to the cause of truth, and if need be, to die as martyrs for righteousness". That is not the gospel. Jesus Christ did not die after that fashion. He came in order that He might satisfy the utmost requirement of the law of God, and present to that law satisfaction for the sins we have committed. He came to pay the penalty of that violated law which our sins had incurred, and unless the penal aspect of the death of Christ is preached—not His suffering only, not His bleeding and dying, but that He died in our room and stead, and that His blood is the only means of washing our sins away—I say, unless that great truth is preached, the gospel is not presented.

That truth is wrapped up in the symbolism of the Supper, and we are required as oft as we do it, to show the Lord's death "till he come", in order to teach us that everything else is subordinate to that great matter, that "God was in Christ reconciling the world unto himself".

I have spoken of the coming of the Lord as a "blessed hope". And it is a blessed hope—but for whom and to whom? I should dread nothing so much as the personal return of the Lord if I were not able to sing, as we sang at the opening of this service,—

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

What confidence could we have in any robe which we had woven by our own moral dexterity, by our own following after some noble ideal? Had we to prepare our own wedding garment, how could we dare to hope to be well-pleasing to the divine Bridegroom? My brethren, hold fast to this: There is no gospel, I care not how learned the preacher may be, or what reputation for scholarship he may have, or to what position of distinction he may have risen in the estimation of his fellows—I say, if he fails to offer the blood of Jesus Christ as the only way of getting rid of sin, he is not a preacher of the gospel at all. There is no gospel apart from the blood: "Ye do shew the Lord's death till he come".

Is it not significant that both the New Testament ordinances should enshrine this great doctrine? There are only two ordinances. They are not, strictly speaking, sacraments. They confer no grace. They have no value whatever apart from the spiritual fitness of the participant. They are not ceremonies by the observance of which grace may be obtained. They are ordinances to be obeyed because they are divinely enjoined, ordinances to which believers are to submit because they are believers.

Let me therefore bring those two ordinances together a moment, and see what emphasis the Holy Ghost has laid upon this central truth of the gospel.

What is the meaning of the ordinance of baptism? We see it here again and again, and we hear the words of the Book: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together"—how? listen!—"in the likeness of his death, we shall be also in the likeness of his resurrection". Baptism is simply God's way for the believer to confess his union with Christ, in His death, in His burial, and in His resurrection. If you make baptism anything other than immersion, then the symbolism of the ordinance is destroyed. Or if you apply it, whether by immersion or in some other way, and call it baptism, to one who does not believe, and who has not himself or herself appropriated the death of Christ, again baptism is without spiritual significance.

We are to believe in Him, and, believing, appropriate His death and resurrection in our behalf; and then in confession of our identification with Him, on the cross, in the grave, in resurrection, and in the glory, we are to be buried with Him and rise again to walk in newness of life. But I say, is it not significant that in the ordinance of baptism also the great central fact of the death of Christ should be symbolized, as though that were the all-important matter. That is the essential truth. That is the truth which everybody must understand, and which everybody must believe, if they are to be saved.

Then, consider the ordinance of the Supper. The bread and the wine are not the actual body and the veritable blood of the Lord Jesus. It is still bread, and it is still wine. They are but symbols of spiritual realities. Every time we take this bread and drink this cup, what do we? We "proclaim the Lord's death". We witness that our hope is built on nothing less than Jesus' blood and righteousness.

That is why we come together, to remind ourselves, to remind each other, of Christ's death in our behalf, to live in obedience to the divine injunction, to show our gratitude to a crucified and risen Redeemer by doing this frequently in remembrance of Him.

And *always we remember Him in His character as a Lamb*, as One Who suffered in our behalf. Sometimes we are called to book because it is said Baptists make much of these ordinances. Yes, we do make much of them,—but we do not make as much of them as some other people do. We believe that no one ought to be baptized until he or she is saved. We believe that faith in Christ, an experience of the regenerating power of the Holy Ghost, is really prerequisite to baptism. If you have that, then you ought to obey Him.

And so of the Supper. You hear much about Baptists and the Communion. Baptists do not believe they are any better than other people. We do not set ourselves up as being at any point superior. But the one cardinal thing for which we stand is this, that the Bible is God's word, that it is supremely authoritative, that it is given us that we may obey its precepts. We believe that we have no right to change what is written. We believe that both ordinances, baptism and the Lord's Supper, are divinely-enjoined, that they are equally binding upon every believer, and that every believer ought to obey both. No one has any right to select the one, and say that he will be baptized but that he will neglect the ordinance of the

Lord's Supper. Or, on the other hand, to say, "I refuse to obey the ordinance of baptism, but I will observe the ordinance of the Lord's Supper." Who authorized you to pick and choose between the Lord's commandments? Our testimony is to the supreme authority of the Word of God and the absolute Lordship of Jesus Christ. We insist that it is every believer's duty to do just as he is told. That is all. We teach that your further conduct respecting the ordinances is your responsibility, not ours.

But if, on the other hand, we should invite somebody to come to the Lord's Table who, according to our conviction, has not as yet been baptized—if we invite that person to reverse the scriptural order and to come to the Lord's Table while disobedient to the other ordinance, we are doing one of two things: we are either declaring our belief in the validity of some other form of baptism than that taught in Scripture; or else we take a position that no other religious body that I know anything about will take.

How wonderful it is that this great central truth of the gospel should be wrapped up in these two ordinances! If we keep them in their primitive simplicity, in their primitive order—for baptism was first in the order of its institution, it was first in the order of its doctrinal significance, and first in the order of practice. And we ought to keep it first, and observe the other when we have obeyed the first—we shall thus, if we observe both in their New Testament order, give our testimony that we have no right to change the ordinances given to us by the great Head of the church. That is as far as we go. We do not believe in policing the Table of the Lord. Our testimony is to the truth of Scripture, and, having given our testimony, we can only leave it to the consciences of such as profess to believe, to govern their own actions.

III.

That is really by the way this evening: what I especially wanted to show you is this, that according to the teaching of this ordinance, **THE GOSPEL IS TO CONTINUE WITHOUT AMENDMENT TILL JESUS COMES**. How much we hear to-day about the necessity for a "restatement" of the gospel! Last night when I went home from prayer-meeting I read an article on, "A Contrast in Theology", by a distinguished English scholar. He contrasted the English view—or, rather, the Anglo-American view—with the German view. He said at the opening of the article that the phrase, *Justification by faith alone*, was seldom heard in an English-speaking pulpit, but that it is still the watchword in Germany. How wonderful it is that the land from which the higher criticism came, seems to be turning back again to the old faith! I said to myself, I know one pulpit that still preaches the doctrine of justification by faith alone, and I hope, as long as God spares me, to preach that doctrine, and nothing else. I know of no other way of salvation than that.

You say, "Times have changed, and the world nowadays needs a different emphasis." Had that been so, my dear friends, the Head of the church would have permitted us to remember this aspect of our Redeemer's ministry up to a certain time, and then to have abandoned it, or changed it. But He gave us two ordinances, and, anticipating all that has later come to pass, He said,

"Keep on doing that, and proclaiming that truth, and that truth alone"—how long, Lord?—"till I come back again"—"Ye do shew the Lord's death till He come."

I rejoice in the profound conviction that *we shall never need another gospel than the gospel we have*. We shall never outgrow the necessity for proclaiming the death of Christ. Human nature, so far as I am able to see it, is just the same; it is just as sinful to-day as it ever was. Surely the adversaries of humankind, those invisible enemies, the principalities and powers and rulers of the darkness of this world, against which we all do battle, have not been kind to us; they are still our enemies; the devil is still our adversary. And God is the same. He has not laid His holiness by. The sin that was the "abominable thing" which He hated when Jesus died on the cross is as hateful to a holy God as it ever was. And in all the universe there is only one thing that can cover our sins. There is only one thing through which the omnivident gaze of God cannot penetrate, and that is the blood that flowed from the heart of Incarnate Deity. "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

We shall not change the gospel in this place. We have no intention of going to a university to take a course in order to learn how to restate the gospel. Some preachers spend most of life taking post-graduate courses in order to learn how to "restate" the gospel—and the more post-graduate courses they take, the more postlike they become! The gospel is the "faith which was once for all delivered to the saints." We need no other: we need no change. We will go on, please God, preaching the same story of redeeming love. "Ye do shew the Lord's death till He come."

"Ere since by faith I saw the stream
The flowing wounds supply—
Redeeming love has been my theme
And shall be till I die."

I wonder if I may venture upon a *very gentle and delicate admonition*? I believe, as I have tried to tell you this evening, with all my heart, in the "blessed hope". I have no hope for this world apart from the promise of the Lord's return. I believe He will come, and that when He comes He will put all wrongs right, and will bring in both peace and righteousness—a peace that is founded upon righteousness. When He Himself shall take the throne, and wield the sceptre, "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ." That is my hope; I trust it is yours.

And yet, we may sometimes view even that truth out of proportion. I would not have you think less of the coming of Christ than you do. I would not have you speak less frequently of it. Oh, set it before you as the great desideratum. Let us dwell upon it, and delight to speak about it to each other. And yet I think there was a world of wisdom in a saying of Mr. Spurgeon's when he remarked, as I recall, to this effect, "There is probably only one truth of the gospel which needs more frequent emphasis than the truth of the Lord's second coming, and that is the truth of His first coming."

You will not prepare people for the Lord's return by your vain speculations and imaginative predictions respecting Mussolini or anybody else. That kind of thing will not make for holy living, for you have only to wait

for a few months to discover that the preacher's predictions have fallen to the ground, and his prognostications were all fudge.

Let our text tell us what to do to prepare for the Lord's coming. Believe in it, rejoice in it, teach it in due proportion, by all means; but whatever else you do, see that you proclaim the Lord's death "till He come". If only men and women are led to trust in the precious blood, if their sins are washed away by the Fountain filled with blood, drawn from Immanuel's veins, even though their knowledge of eschatology is limited, though they confess that some of the details of the programme of the future are beyond them, I am sure the Lord will forgive them, if they are washed in the blood of the Lamb. But remember, He will come to "take vengeance on them that know not God, and obey not the gospel." And the heart of the gospel is that Jesus died for sinners.

How many of us here this evening have received Christ? How many of you here this evening can rejoice with a joy unspeakable and full of glory because you know that all your sins were laid on Him? Are you able to say, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Are you able to say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"? Are you sure of that? If you are, and you have on the robe of righteousness, and you have no confidence for time or for eternity save in the righteousness and cleansing blood of the Lord Jesus Christ, I have no fear but that you will be among those who will love His appearing.

Some years ago I was out calling one afternoon, and as I had a good many calls to make, I started early. A little after one o'clock I knocked at the door of a certain house. Almost immediately the door was opened, and a woman stood there with an apron on, holding a dish in one hand and a towel in the other. She was drying the dishes in her kitchen when the bell rang. When she saw me she said, "Oh, Pastor, I thought it was the rag-man! Had I known who was standing outside the door I fear you would have had to wait a while." I said, "Yes; I should probably have had to wait until you had had time to put on your best bib and tucker, and come down arrayed in your best to meet a guest. I am glad that you mistook me for the rag-man." She had heard him going up the street calling, "Rags, bones, bottles." She was not afraid to show herself to him—but the Pastor!

Why is it that some people are filled with consternation at the very thought of the coming of Christ? Why is the doctrine of the "blessed hope" so cordially hated by some people? It is because they are not ready to meet Him. It is because they know that should He come suddenly down the skies they would not be able to meet Him with joy. Let us be ready. Let us receive Him, that we may be robed in His righteousness. Then it will not matter when He shall come. If He should come to-night, we could praise Him for His coming; gladly going out to meet Him; and rejoicing at the end of all our trouble. If He should tarry a while, we may still go about His business, proclaiming the Lord's death till He come.

It has been my joy to preach that old-fashioned gospel now for a good many years, and I expect to preach it to the end. There is a verse I love very much, which runs like this:

"Happy if with my latest breath
I may but gasp His name;
Preach Him to all, and cry in death,
'Behold, behold the Lamb!'"

He is the only one worth looking at. The sight of the Crucified engages the admiration and worship of angels who know its meaning. And how ought we to prostrate ourselves before Him, and beg of Him mercy, that we may be washed and made whiter than snow!

As those of us who are called by the Head of the house, the Lord Himself, come to the Table this evening, shall we come with hearts full of gratitude to Him Who died for us? Shall we repose our faith implicitly in Him, and confess we have no other confidence? So will this blessed feast be a benediction to us all; and He may be known to us in some new form, with some new glory, in the breaking of bread.

Let us bow in prayer before Him and bare our hearts as we seek His mercy:

Lord, we thank Thee that there is hope for the vilest sinner. We thank Thee that for men whose lives are spent, whose record is stained so that they dare not turn even one page of their history, there is hope. We thank Thee that Thou hast stooped in infinite condescension and by grace as boundless and infinite as Thyself Thou hast made it possible for all our sins to be washed away, and all our debts to be paid.

Some of us have seen the Cross, some of us have beheld the Lamb of God; and never, even through the long reaches of eternity, do we hope to see anything that will ravish our souls more than the sight of Him Who wore the crown of thorns for us. Forgive us, oh forgive us all our unfaithfulness! Forgive us our unfaithfulness and unworthiness. We would come again to Thy banqueting house in the consciousness that Love's banner is waving over us.

Bless this message to those who hear over the air—the prodigal for whom many prayers have ascended to God, the husband whose broken-hearted wife has spread her petitions before Thee again and again for his salvation; some parents, perhaps across the sea, have been praying much that Thou wouldst find some wayward boy or girl. Thou good Shepherd, find Thy lost sheep to-night, and lay them upon Thy shoulders, rejoicing. Let this be an hour of abounding grace and salvation to multitudes. We should like to hear of it here, but if we do not hear of it in this life, let it please Thee that the angels may rejoice to-night over sinners repenting, and that some day when we get to the glory we shall find that through this service many a man and woman has been brought to the feet of the Crucified. O gracious Saviour, hear us, oh hear us, not for our sakes, for we have no worthiness to plead,—but hear us, O Father, Son, and Holy Ghost, for the sake of Him Who died for sinners, Amen.

Mary's Hope

Below we publish a story entitled, "Mary's Hope". This came to our hand in the form of a little booklet written and published in England. We knew "Mary" well. She was Mrs. George Greenway, the wife of our beloved deacon, George Greenway, who, for now over nine years, has opened nearly all Jarvis Street prayer-meetings, conducting them until the Pastor comes in, and frequently—always in the Pastor's absence—through to the end.

Mrs. Greenway was not much heard in public. At her funeral service, which was very largely attended, we spoke from the text, "The ornament of a meek and quiet spirit, which, in the sight of God is of great price", as being especially exemplified in the character of Mrs. Greenway. She stood by her husband, and made it possible for him to render the public service which has been of such inestimable blessing to Jarvis Street Church. We believe she did much to make this ministry possible. Occasionally her voice was heard in testimony, but in the public services of the church she was quiet and reserved. But no woman in all the life of Jarvis Street was more greatly beloved.

Mrs. Greenway bore the hall-mark of genuineness; and all who knew her believed in her to the utmost, and loved her for her own worth. Like other pastors, we have seen much of sickness and suffering through the years, but we never have met a more patient sufferer than "Mary". So far as we could judge, she was not only resigned to God's will, but evidenced the greater grace which enables one to rejoice in it. Mrs. Greenway, by her beautiful life, exercised a great influence for good in Jarvis Street Church, which will be an abiding benediction to those who knew her, all of whom agree with the writer of the booklet that she was well named, "Mary".

Her lonely husband is still with us in health and strength, and we trust will continue to exercise his unusual gift for many years to come. If Mrs. Greenway was well called, "Mary", her husband is well named, "George", for all Jarvis Street agrees to "let George do it". We are happy to write an appreciative word of this splendid deacon while he is still with us. No pastor ever had a truer friend and helper, no church ever had a more devoted and useful deacon. A deacon is one who serves: such an one is Deacon George Greenway.

"MARY'S HOPE."

"My Hope is built on nothing less,
Than Jesus' blood and righteousness."

Her name was Mary.

Those who gave her that name, chose it well; how well, they little knew, since it is the one name that, among women, is honoured and revered above all others. Was not one, Mary, chosen to be an example to the world of all that is holiest and best in womanhood? While yet another Mary, choosing the better part, was found sitting at the Master's feet, not only to enjoy the preciousness of His words for herself, but doubtless afterwards, to pass them on to others who had heard them not.

This Mary was a Kentish maid. Her home was in no crowded city of crush and roar and sordid struggle for life, but in one of the fairest spots in the Garden County, with its wooded hills, green pastures and still waters.

But as she grew up to girlhood, there were, for a time, no "still waters" in Mary's soul. For God had spoken and troubled her heart to its depths. She, turning a willing ear to listen to His voice, heard that voice speaking many things that disturbed her peace of mind.

"All have sinned." That is God's message to the soul, and since no sin can enter His Holy presence, this question must be faced: Is my sin going to be punished—or pardoned—which? Punished, because of necessity excluded from His Holy presence—or Pardoned, at the only place where the seeking Saviour and the seeking sinner can meet together—the Cross of Calvary.

There, because He gave Himself for us, His shed blood can put all sin away.

But Mary's life had been busy, and useful—spotless in the eyes of those who knew her. Did she need to face the question of sin forgiven? Conscience, awakened by God's Holy Spirit, gave the answer, since "there is none righteous, no not one." She passed through hours and days of darkness, and soul distress, until she, too, crept to that one meeting place—the Cross.

One night, alone with God in her own room, upon her knees, she came face to face not only with sin, but with the sinner's Saviour. There, as she knelt before Him, came his message of invitation—promise—pardon—peace. "Come now, and let us reason together," saith the Lord; "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool..." Mary came to Him then and there. The darkness passed away. He had said "Come." Just as simply and as beautifully she accepted that greatest of all invitations, and found His promise true: "Him that cometh to Me, I will in no wise cast out." She came—and knew He had kept His word. What she had given He had taken; her sins were put away because of His shed blood. Henceforth she was her Lord's and He was hers, as long as life should last.

It was no half-and-half decision for Christ that Mary made; no desire for part of the world and its pleasures, and part for her Lord. She made an unconditional surrender to the One Who Himself had loved her first of all. Darkness gave place to light, and God's own Light was shining in her eyes—beautiful dark eyes, suffused with the joy and love of a soul fully consecrated unto Him, as she rose from her knees.

From that day, Mary's ministry for Him began—by the quiet witness of her own life first of all, for His sake, doing service for others round... until Mary's life was linked for time—and for Eternity—with that of another... who served Him, too... in full and glad surrender to Him.

It was a beautiful beginning, that of the Love-story that was to be her Life-story.

The shores of Time are strewn with the wreckage of many a woman's love—the blighted hopes of many a man.

But the love which came to Mary had its beginning and its end in God—God is love. There was none of the careless and casual freedom of modern days in that sweet idyll among the Kentish hills; no headlong plunging into acquaintance with some perfect stranger or other, of whom a trusting, impulsive girl or youth knows nothing at all. Love is a sacred gift, and those who play with it and treat it lightly, do so to their cost.

Mary's love-story began at the door of the House of God, where one who had noticed her, longed to see more of her, and learn to know her better... one of God's own servants, himself a worker for Him, and just beginning a wonderful life of soul-winning. Yet he waited, until a mutual friend could introduce them to each other in straightforward fashion that told Mary here was one whom the heart of a Christian girl could go out to meet—and find a love that was to crown her life with joy.

It was the surrender of their two young hearts to Christ that brought them to know each other better. There were talks in quiet lanes, under the trees where the nightingales sang and sheets of bluebells carpeted the woods, "A bit of Heaven up-springing through the earth."

Earlier in springtime there had been violets—scented, shy, hiding their sweetness even as Mary herself hid the soft light in her eyes one evening, when she went home with a bunch of violets in her hand—a treasured offering, tenderly kept through the years that came after—from the one who, for over fifty golden years, was to crown her life with joy.

So, by and by, two lives became one, wholly consecrated to the One Who had loved them first of all, and Whom they loved. Surely it is given to few women to say what Mary said in after years, to one much older than herself—one whose womanhood had meant drinking the cup of suffering to the very dregs?

"You say you often regret having married?" said Mary in her sweet low voice, full of sympathy.

"Aye," said the one whose hair was white with years of suffering nobly borne, "I regretted it—many a time! Haven't you?"

One who was standing by and heard the words, will never forget the lovelight of happiness that shone in Mary's eyes.

"No, never! Never once in all the years—never once!"

Such consecrated love, when two lives are wholly given to God, is wholly rare, and theirs became in God's good time His gift to others—a blessing and a benediction to thousands who had hitherto known loveless lives.

But first their service for Him was in their home, and Mary was the best and truest of "Home-makers." It was a home where God was always first; His Word loved; His day honoured, spent in holy happy service for Him after a busy week of work, since the one with whom Mary's life was linked, and who knew her best of all, is one whom God has singularly blessed—called—chosen—faithful unto Him.

The wonderful story of the fifty-one golden years they spent together, is a story written in usefulness for others, and blessing to countless lives. It is a story that can never be fully told until that day when He makes up His jewels. Their passionate devotion to the cause and care of thousands of little children with bruised and broken hearts, and all the tragedies of life behind their tender years—orphans, and worse than orphans—to whom Mary took the sacred place of Mother.

It was she who taught them what home meant. They were, some of them, loveless, unloved, and unlovable, until her love had touched them. By the grace of God they were rescued, transformed, taught of Christ's redeeming love, passing at length from the care of the two who lived for such as they, to take places of honour and usefulness in later life.

Perhaps a telegram would come; a request that a certain express should be met; that there and then, three or four newcomers—little boys who were part of the flotsam and jetsam on the troubled waters of the sea of life—should be received into the happy, overflowing household of orphan boys. Timid, half fearful, maybe, with terrible memories of a past of tears, that only God's own tenderness in the person of His servants, could wipe away.

So they arrived, often in sadness, and found Love waiting to welcome them, in the person of these two—who were to stand to them in the place of those they had left behind—those, perhaps, unworthy of the sacred name of mother or father.

So they were received in the name of Christ, who said, "Suffer little children to come unto me." So tenderly and wisely were these little ones loved and trained that their faces were soon transfigured into laughing, happy, healthy, joyousness that is the rightful heritage of childhood.

Those who had the privilege of seeing the transformation so soon made by love in those little unloved waifs, will never forget the lesson learned. "God so loved the world that He gave." And it was in His name that Mary and her husband gave themselves, and taught the loveless and lovelorn of childhood, that greatest of all truths "God so loved...; God gave...; and why? That 'whosoever believeth in Him might not perish, but have Everlasting Life.'"

The story of that work of winning those boys for Him is written in letters of gold in many hearts, never to be told until Eternity unveils the whole Great Story of God's Love, and man's Redemption at the cost of Calvary.

One Sunday evening, Mary—as was her usual custom—gathered round her those forty or more boys to whom she took the sacred place of Mother. They sang the Old Sweet story of Jesus and His love; she prayed with them, pleaded with them, to yield their young hearts and lives to her own dear Saviour.

"Just as I am, young, strong and free,

To be the best that I can be;

For Truth and Righteousness, and Thee,

Lord of my life, I come."

That night, upstairs in a big dormitory in the silence of the night, one boy could not sleep. Mary's message, her words, her tender pleading for those young hearts to yield NOW to Christ, came home to him too vividly for sleep. By-and-by he crept out of bed, knelt down, and asked the Lord Jesus to forgive his sins, to take him just as he was, then and there.

That little boy, confessing his new-found faith in Christ soon afterwards said a wonderful thing. "Yes, I came to Jesus and found Him an *immediate* Saviour."

At even ere the sun was set, those who touched Him were *immediately* made whole; so the sin-sick soul of that orphan boy whom Mary loved and won for Him, found Him "an *immediate* Saviour."

Prepared by much prayer and loving service to receive the message given, another of those boys was taken later to a great mission service which God richly blessed. There, on his knees, in a crowded enquiry room, this boy yielded himself to Christ without a word of personal dealing, since there were—thank God!—more seeking souls than busy workers. There and then he found pardon and peace in believing. Afterwards "Decision" cards were handed out, so that no name might be missed in the needful "after-care" of souls.

The little fellow filled one up. The eyes of those who read what he had written grew dim. His name, his address at the Home for orphan boys, and underneath, after the words "Dealt with by," he had written "*The Holy Spirit*."

Dealt with by the Holy Spirit Himself! Surely, the most glorious of all "personal dealing" was the experience of that little London waif—transformed by Mary's love—and brought to know the love of God.

Those boys—and others like them—were taught that confession of Christ should be made, and prayer offered to Him Who had bought them by His blood. So, the whole family of boys were sometimes left alone to hold—if they chose—a little prayer meeting.

Those boys lived together, played together, went to school together. To pray aloud together was not easy. Older folks who know so much about each other find that out. A children's prayer-meeting—think of it! Surely the dear old Schoolroom was the most sacred spot of all on earth that night!

But things hung fire. There were painful pauses. The bigger boy, who had been appointed "leader," suddenly stood up.

"Let's sing 'Blessed assurance. . . Jesus is mine.'" Then he went to the door of the schoolroom, threw it wide open, left it open for a moment, then closed it forcibly. "There, you old Devil, you! We've opened the door and sent you out, *Now you stay outside!*" The meeting went well after that!

A children's prayer-meeting—the boys that Mary was winning for her Lord. Would that older folks, who think themselves wise and prudent could learn that lesson revealed unto babes—learn by God's grace forcibly to shut the Devil outside—outside thoughts, and actions and words.

What wonder that, after service such as this, God honoured Mary and the one with whom her life was linked still more?

God called those two to greater usefulness, and wider service still—Overseas. A service there so wide, indeed, that one can think of their lives best as pebbles of His great love, dropped from the Hand of God Himself; into the dark pool of a lost world—the ever-widening circle of their influence reaching at length the very shores of Eternity itself.

So Mary's happy, useful life went on until half-a century of "golden wedding" joy came and passed.

Soon after there came for Mary—the Sunsetting.

For her, suffering which meant at length she could not speak—the even greater agony of the one to whom she was all in all, who had to stand by in helplessness.

It was he who wrote afterwards.

"For many weeks she was unable to speak a word. For a time she was able to hold a pencil and write on a tablet what she could not say, but at last she became so weak she was not able to do even this.

"One day she made signs asking for her pencil and paper, and again tried to write. She managed to scrawl '*If only I could speak,*' and then underneath:

'MY HOPE.'

and the pencil dropped from her hands. She could write no more.

"I said, 'I know what you want to say', and I quoted:

"My hope is built on nothing less
Than Jesus' Blood and Righteousness.
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the Solid Rock, I stand,
All other ground is sinking sand!"

"Her face lit up with a heavenly smile, and she bowed her head, indicating, 'Yes, that is it!'

"It was the last message she was able to give us, and we could not have had a better.

"At her funeral service, which was attended by 700 people, we sang this, which was her last testimony."

One Sunday evening, just at the hour when the great church where she had loved to worship was thronged with those gathered to sing His praise and hear His Word—she passed away in her sleep, as someone said, "Just in time for evening service in Heaven."

Mary is with the Lord she loved, in Heaven, the Home where there is no more crying, nor pain, and God Himself shall wipe away all tears.

This story is true—utterly true, down to the last detail, written by one who knew her and loved her—one to whom she showed much kindness in sad and lonely days.

This story of Mary's life has been written in England, her homeland, written in the great out-of-doors, upon a cliff above the shore, in a flower-filled "Garden of Rest," while the sun sinks slowly towards the sea in a splendour of crimson and gold that seems to open a vision of the very gates of Heaven.

Far beyond that shining, golden pathway across the still, crimson-tinted sea—far off in the land of the West beyond the Sun-setting, a thousand leagues of ocean away from her Kentish home, Mary has been laid to Rest.

"Until the Day break, and the shadows flee away."

But the fragrance of that beautiful life remains. Her message from beyond Life's Sunsetting is still the same. The message of her Lord—His invitation she accepted as a girl. "Come! Though your sins be red like crimson, they shall be as white as snow!"

She accepted His invitation; she spent her long life in seeking the lost ones in His Name! Will you?

She, being dead, yet speaketh. . . From beyond the Sun-setting, her life and testimony ask you, too, to yield yourself to God. And then:

"How sweet 'twill be at evening
If you and I can say,
Good Shepherd, we've been seeking
The sheep that went astray.
Out in the lone, deep darkness,
We heard them making moan,
And lo! We come at Sunset,
Bringing Thy lost ones—HOME!"

THE SEMINARY WORK WELL BEGUN.

The Seminary enrolment for this year, to date, is eighty-six. A large congregation assembled Thursday evening last for the autumn Convocation. The Trustees and members of the Faculty publicly subscribed to the Seminary Articles of Faith, after which three of the students, Messrs. Dempster, Abriel, and Garbig, gave brief addresses. Dr. Olive Clark and Rev. Alex. Thomson spoke for the Faculty; the principal address being given by the Dean, Dr. T. I. Stockley. The Seminary President, Dr. Shields, presided.

Friday evening the Trustees and Faculty were at home to the students, members of the Executive Committee of the new Convention, and the new Convention ministers of the city. A few short addresses were given. Jarvis Street orchestra provided several special selections, and refreshments of a substantial order were served. Everybody was happy, and the work of the Seminary is well launched for another year.

Remember our need: an average of \$1,000.00 a month for twelve months, or roughly about \$1,500.00 a month for the eight months of the Seminary year.

REMEMBER
THE RADIO FUND
THE GOSPEL WITNESS FUND
THE SEMINARY FUND
Three thirsty children
Who always want a "djink".

The Union Baptist Witness

This page is the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

CONFERENCE AT HESPELER.

The Pastors' and People's Conference of Hamilton, Brantford and district is to hold their October meeting in the Baptist Church, Hespeler, Tuesday, Oct. 14. At the 10:30 a.m. prayer session, the address on "Spiritual Unity" will be given by Rev. R. K. Gonder, of Freelon. Following the regular business at 2 p.m., Rev. A. J. Loveday of Boston, will discuss the question, "What Will Happen When Christ Returns?" At 7:30 p.m., Rev. W. J. H. Brown, of Toronto, will give an evangelistic message on "The Cross", and this evening service will be broadcast over CKPC, beginning at 8 p.m. This will enable many besides the delegates to join in the service. Delegates are informed that the Grand River Railroad connects with all C.P.R. trains at Galt, and that they should, if coming by train, buy through tickets to Hespeler. The electric train from Port Dover, with its two-hour service, connects with the Hespeler Flyer at Preston. We trust that this Conference will be largely attended and richly blessed of the Lord.

TIMMINS.

Last Sunday evening eight received the right hand of church fellowship to the First Baptist Church of Timmins, Mr. H. C. Slade, pastor. Five of these were recently baptized.

MOUNT ALBERT.

The special meetings conducted by Pastor W. S. Whitcombe and others at Mount Albert were well attended and brought good results. A number have professed faith in Christ, and there is a real interest in the gospel. Pastor Whitcombe is continuing a service here each Friday night.

DALESVILLE, QUEBEC.

Steady progress is being made in Dalesville where Rev. A. Penman is pastor. There has been a good deal of interest shown by large congregations in a recent series of eight sermons on the second coming. Recently the men of the church built a new baptistry, and on the following Sunday evening the pastor baptized six teen age girls, three of whom professed conversion in the special meetings conducted by Rev. H. Hunter and Mr. T. McClure, at Mabel.

TRENTON.

Three more baptisms are reported from Sunday, the 14th, in Trenton, where Rev. H. E. Buchner is pastor. During the three years lifetime of this church, in spite of heavy losses through death and removal, the membership has doubled. The Sunday School continues to do splendid work with the Lord's blessing upon it.

BAYVIEW.

Their new pastor, Rev. J. Dodds, conducted the thirty-eighth anniversary services of the Bayview Baptist Church. Attendance was good and hearts were touched.

ANNETTE, TORONTO.

"The Gospel Truck has been doing good work for the Lord. During this season twenty-seven open-air street meetings have been held. As a result of these ten have been converted and two back-liders restored. Eighteen thousand tracts and about two hundred Gospels were distributed. Besides the work in the open-air, sixty church services were held and at these services fifteen professed to accept Christ as Saviour. Truly this is obeying literally the command to 'Go into the highways . . . and compel them to come in'."

HERE AND THERE.

Rev. J. H. Peer expects to begin his pastorate at Oxford Street, Woodstock, next Sunday.

Rev. E. Hancox has accepted a call to Willowdale, and we trust that, with Mrs. Hancox, he may there be richly blessed of the Lord until the way is clear for the voyage to Liberia.

Dr. Olive Clark was the special speaker at the Rally Day service at the Orangeville Baptist Sunday School last Sunday. She also preached at the evening service, and that very acceptably.

WORTLEY ROAD, LONDON.

Pastor T. J. Mitchell has recently returned from an extended trip to the Old Country. Besides a delightful time with his parents, to visit whom was the primary object of his visit to Scotland, he had the great joy of preaching the gospel in various centres. To begin with, he spoke at a gospel service on the S.S. Letitia, during the voyage over. At Berwick-upon-Tweed, he enjoyed a great reception in his old church, with many former friends attending his ministry. In London he found at Highgate tabernacle some of the salt of the earth, a people of strong evangelical testimony and warm missionary interest, led by Rev. J. Cooper. Visiting Switzerland, Pastor Mitchell took part in a Bible conference in L'Ecole Biblique de Geneve (Geneva Bible School). Principal Alexandria, head of this school and fellow-student of Pastor Mitchell, is seeking to enter the door of gospel opportunity in prosperous France by sending out young men with a burning message. All through, Pastor Mitchell's trip proved a spiritual tonic, as well as a manifestation

of God's protecting care and His power to save souls.

Last Sunday five were baptized in Wortley Road at the evening service, thus obeying our Lord's command.

WESTPORT.

Student-pastor J. H. Garbig rejoiced to have Rev. D. A. Hackett, of the Pape Avenue Baptist Church, Toronto, as the special preacher in Westport Baptist Church on September 21st. There were good congregations at the morning and evening services. After the latter, the congregation adjourned to the nearby lake for the ordinance of baptism. "The solemnity of the ordinance was augmented by the singularity of the scene. Quite a crowd assembled on the sandy beach at the lake shore. The water was calm and the star light above moderated the darkness. Two or three cars drove close to the water, and their headlights sent a stream of light over the dark lake. The two believers walked out into the water by the light from the motor cars, and were baptized in the name of the Father and of the Son and of the Holy Ghost, while those on the shore sang, 'O Happy Day'."

HARTFORD.

Numerically and spiritually the anniversary services of the Hartford Church, where W. T. Farr is pastor, were a success. The nearby Boston Church withdrew their evening service to unite with their Hartford brethren; the choir was augmented by friends from Brantford, and added much to the programme; Rev. R. Guthrie, of Courtland, made a strong gospel appeal, and one responded to the invitation. Monday evening a sacred concert was given, with addresses by Revs. A. J. Loveday and T. L. White. The whole time was the erection of another Ebenezer, for "hitherto hath the Lord helped us".

EAST WINDSOR.

"Calvary Baptist Church, East Windsor, was privileged on Sunday, September 21st, to hear Rev. John Hall, M.A., missionary for fourteen years in Northern Nigeria, West Africa. Mr. Hall spoke at the Sunday School Rally (with a record attendance), at the morning church service and at the evening Gospel service. It was a day of rich blessing. Mr. Hall made a strong appeal for consecration and there was an encouraging response. This devoted servant of the Lord imparted of his own deep conviction, as he put his whole soul into emphasizing, 'This Gospel must be preached.'"

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Lesson 43.

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Fourth Quarter.

ABRAHAM THE FRIEND OF GOD.

Lesson Text: Genesis, chapter 18.

Golden Text: "And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Genesis 18: 17, 18.

I. THE APPEARANCE OF THE LORD, (vs. 1-3).

In this lesson another appearance of the Lord is recorded, and this time the circumstances attendant upon it are stated. First the place is mentioned, "the Lord appeared unto him in the plains of Mamre", (v. 1). This was Abraham's dwelling place after his separation from Lot, (13:18), the name signifying "strength". Lot choosing the wrong course at that time dwelt in weakness, the patriarch taking the right course went on unto strength, and received further blessing from God. It is in following righteousness that we are privileged to have special intimacy with God.

The time of the Lord's appearance is given as "in the heat of the day", as Abraham "sat in the tent door", the time when travellers would be seeking a resting place and shelter from the sun's rays. The number of persons seen by Abraham was three, one of whom was the Lord, the others being angelic beings. Their identity was unknown to the patriarch at first, (Heb. 13:2) although his attitude would seem to show that he recognized in them visitors of superior rank; "he ran to meet them and bowed himself toward the ground", (v. 2). This action is followed by an invitation to rest in the tent and partake of the provision provided, which is accepted. A description is then given of Abraham's entertainment of his guests, the provision being that which was required for rest and refreshment after the toils of a journey. In this we have a picture of eastern hospitality, characterized by deference, graciousness, and liberality. From it as an example, we are taught to be hospitable even unto strangers. The spirit of hospitality should be encouraged. It is just as necessary these days, although it may not always be manifested in the same manner; and it still produces blessed and lasting results. Note the nature of hospitality, and the ways in which it may be shown in the home, in the social sphere, and in business.

II. THE PROMISE OF THE LORD, (vs. 9-15).

During the repast a friendly interview takes place, the Lord making enquiry concerning the intimate family affairs of Abraham. None but a friend would dare speak about such private matters, but the Lord is such a friend, and He treats Abraham as His friend. The blessed privilege of such intimacy should be explained and emphasized. An enquiry is

made concerning Sarah, and the promise is repeated in relation to the seed which should be born of her, (vs. 9, 10). The time was drawing nigh for the fulfilment of God's word. In previous promises a general statement had been made concerning the seed, but now reference is made to the time in the words, "I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son". We are apt to think at times that God is slow to fulfil His word, but let us remember that He is never late in doing so, and that His promises are always kept; the seeming delay in their fulfilment serving to strengthen our faith if we are rightly exercised thereby. Remember also the abounding joy when the fulfilment comes.

Sarah situated near at hand heard the Lord's remarkable statement concerning herself, and laughed at the nature of it. Humanly speaking, it was impossible of fulfilment, for "Abraham and Sarah were old, and well stricken in age; and it ceased to be with Sarah after the manner of women", (v. 11). Unbelief therefore influenced her attitude, at least temporarily. The Lord, manifesting His omniscience, refers to Sarah's laughter (v. 13) and she, afraid of the consequences, and doubtless alarmed that this One should know her inmost thoughts, denied her action, and was rebuked for the same, (v. 15). It is contrary to human nature to walk by faith, and it is only as we keep near to God that we can do so. The child of God must learn that there is nothing too hard for the Lord, (v. 14), and that what seems impossible to us is quite possible unto Him. Emphasis should be laid upon the necessity for complete trust in God at all times, even though the evidence of our senses should be against such an attitude.

III THE REVELATION OF THE LORD, (vs. 16-22).

After the interview "the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way", (v. 16). Abraham continues to manifest the characteristics of the courteous and gracious host by accompanying his guests part way on their journey, and is not without reward for doing so. Consideration for others never fails of its reward, if not at the time, then on some later occasion. As they journey toward the cities of the plain the Lord grants unto Abraham the privilege of knowing His purpose in making the journey, and he is commended for his faithfulness. "Shall I hide from Abraham that thing which I do?" (v. 17). The patriarch was indeed privileged as the friend of God. The Lord might have gone to Sodom without notifying Abraham concerning it, but He chose to call upon him on the way thither, knowing He would find fellowship in his home. It is a blessed thing to be on God's visiting list. It is also blessed to have a home where God may enter any time, and not embarrass us. It is only too probable that if He should visit us and find the card table in use, or the dance in progress, or the trashy novel lying around, we would feel greatly embarrassed; therefore the wisest course is to keep the home clean. Perhaps the reason the Lord's presence is not realized

in some homes is due to the fact that He knows He would not be welcome, and too much embarrassment would be caused the inmates. If we desire fellowship with God, we must cease having fellowship with the works of darkness.

It is of interest to note in relation to the subject of fellowship, that while three persons visited Abraham and partook of His provisions, only two visited Lot, and they manifested unwillingness to enter his home, (19:2). Lot was a backslider, living in the midst of sin without rebuking it, and therefore not privileged to have fellowship with the Lord. Two angels appear unto Him not to have gracious fellowship with him, but to constrain him to leave a place of wickedness. A sad commentary surely upon Lot's spiritual state. Note the conditions for fellowship with God.

The revelation made known by God to Abraham concerned his future action in relation to Sodom and Gomorrah. Their sin was grievous; and, using human terms, the Lord stated He was going down to "see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know", (vs. 20, 21). The wickedness of the people of these cities is well known, and the time for judgment had arrived. The wicked knew not their danger, but the righteous understood. And we find Abraham appealing to God on their behalf. The angels proceeded on their journey, "but Abraham stood yet before the Lord", (v. 22). Note God's attitude toward wickedness, and to His faithful servants.

IV. THE INTERCESSION OF ABRAHAM, (vs. 23-33).

After the revelation of God's purpose concerning Sodom and Gomorrah and the departure of the angels upon their mission, we are informed that "Abraham drew near", (v. 23) unto the Lord. In this action we have an example of what we ought to do under similar circumstances, and we are assured of a like reception. We are invited to come boldly before the throne of grace, there to obtain mercy and find grace to help in time of need, (Heb. 4:16). All through this intercession Abraham shows deference, humility, and real freedom. He realizes he is talking with the Lord; he remembers his own position as a mere creature, but he is conscious of the Lord's righteous and gracious attitude toward His creatures. While using freedom in presenting his petition, he does not presume upon his privilege. He acts with becoming reverence. Such an attitude should be manifest in our prayers, for in approaching the throne of grace we are appearing before the Lord God Almighty, the Holy One of Heaven.

It may further be noted that this was an intercession on behalf of others. Abraham was not asking anything for himself. It is also an example of reverent reasoning with God; it manifests Abraham's knowledge of the influence of the righteous on the community. Our Lord said later in reference to His own that they were the salt of the earth, (Matt. 5:13). The prayer was answered for God delights to be reasoned with in faith; the extreme wickedness of Sodom, however, preventing its salvation, for there were not ten righteous people in it.