

Radio Sermon, Sunday, April 2nd—See Page 19

The Gospel Witness

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

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

Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON.

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

Vol. 9. No. 47.

TORONTO, APRIL 9th, 1931.

Whole No. 464.

Pastor William Fetler

An Amazing Religio-Psychological Phenomenon

An X-Ray Examination by the Editor

The sublimest exercise in which mortal man can engage is to celebrate the praise of the glory of God's grace. No nobler offering can be presented to God than the sacrifice of praise, which is the fruit of lips giving thanks to His name.

Next to praising God, it is most delightful to speak well of such as have been redeemed by blood. There are many within the circle of any Christian man's acquaintance for whom, upon every remembrance of them, he must give thanks to God. In nothing does *The Gospel Witness* find greater pleasure than in making mention of those "whose praise is in the gospel throughout all the churches".

Moreover: we are admonished to "speak evil of no man". By which, however, we are certainly not to understand that evil is to be condoned, and never rebuked nor exposed. The watchman who sees the sword coming is especially enjoined to warn men of their peril. Our Lord intimated that it is not the shepherd, but only the hireling, who fleeth when he seeth the wolf coming. It was charged against Sapphira that she was "privy to" her husband's deception; that is, she knew of it, and even by her silence aided and abetted him in it.

There is a principle in law germane to the matter before us. One is said to be *particeps criminis* who is an accessory either before or after the fact. An "accessory before the fact" is one who, before the act, instigates, aids, or encourages, another to commit a felony, but is not present at its perpetration. An "accessory after the fact" is a person who, knowing a felony to have been committed, receives, relieves, comforts, conceals, or assists the wrong-doer. And it seems to us that one who knows that a wrong has been committed, a public confidence betrayed, a solemn trust violated, and yet holds his peace, is guilty of covering up, or at least assisting to conceal the wrong. Thus, an *accessory after the fact*

is in danger of becoming an *accessory before the fact* by assisting the wrong-doer to repeat his offence.

Some years ago, when we were pastor in a certain Ontario city, a neighbouring pastor informed us of a visit he had had from a well-dressed woman soliciting financial aid, and he warned us to be on the lookout, because he thought she was a professional preying upon ministers. A few days afterward a woman called, who exactly answered the description he had given. She told us she was a regular member of our congregation, that she was a seamstress and had been sick and out of work, and had got behind with her board. She wanted a small loan, and promised to repay it in instalments of fifty cents a week.

A few questions were sufficient to prove that she had never been inside our church building—although we did not let her know of the discovery, but, rather, suggested she should accompany us to the house of the minister to whom we have before referred, promising her that if she could prove she was not the woman of whom we had been warned she should have the relief she asked. She accompanied us to within a block of this minister's house, and there she stopped, refusing to go further, until we gave her the choice of going to his house or to the police station, telling her that we would ask the first policeman we met to arrest her; and saying that we would take the responsibility of laying a charge against her.

She went to the minister's house, and his wife answered the door. When she saw our companion she called her by the name she had given when calling at their house, and expressed the hope that she had found the relief needed. To which this woman replied that she was at a loss to understand her, as she had never been at the house before. She did not want to go in, but we insisted upon her entering, and when the minister saw her, both he and his wife testified that she was the wo-

man. This, however, she stoutly denied, saying she had attended the church of which Mr. Shields was Pastor, and had never made any claim upon anybody else.

While this minister detained her in the house, we went out and called on one or two ministers in the neighbourhood, and found she had been to them. On returning, we asked the minister's permission to send for the police. He was reluctant to have a woman taken from his house in a police-wagon, so we permitted her to go, saying to her that her escape was due to our friend's grace, and not to ours. A few days afterwards, however, we learned she had victimized a large number of ministers, so that by having mercy upon that dishonest woman we inflicted a grave injury upon a number of honest men.

We think therefore that it is a sound principle to "speak evil of no man", unless by withholding the truth, others are likely to be injured. We would gladly refrain from writing what we are about to write, were it not for the fact that thousands of people are being victimized by the one of whom we write. We hold it therefore to be a public duty to inform as many people as we are able to reach of the facts which will be recited in this article.

"It Will Injure The Cause"

It is sometimes argued that to give publicity to the untruthfulness and dishonesty of religious professors is likely to injure the cause of Christianity. To which we answer, Christianity is never injured by anyone's telling the truth. We regret profoundly the necessity which is laid upon us; but we believe the cause of Christ would be far more seriously injured by having the confidence of thousands of people destroyed by permitting them to continue to give, in many cases sacrificially, to one who has proved himself unworthy of their trust.

The "Gospel Witness" Challenges Mr. Fetler

The Gospel Witness circulates in nearly sixty different countries. If what is contained in this issue be not true, if it cannot be proved to be true up to the hilt, if it cannot be sworn to in any court of law, the Editor of *The Gospel Witness* will be exposed to the libel laws of many countries; and if what he publishes in this issue were not true Pastor Fetler could have recourse to the law of the land in Canada, in the United States, in Great Britain, in Australia, in New Zealand, and in other countries, and once and for ever put both *The Gospel Witness* and its Editor out of business. We say this in order that our readers may know that we are absolutely sure of our facts, that we have the documents—proof piled upon proof that can be submitted to any court under oath, to establish the accuracy of our allegations.

We Were Ourselves Deceived

We anticipate the objection which will be raised by some. Has not the Editor of *The Gospel Witness* joined hands with Mr. Fetler in various forms of Christian service? Has he not given him his confidence, and recommended him to the confidence of others? To all of which questions we return an affirmative answer. Nor are we ashamed of having trusted Mr. Fetler. We have long since learned the impossibility of reading any man's heart. The more experience of men we have, the less inclined we are to trust our own judgment.

Paul and Others Were Deceived

But we are not alone in this. The Apostle Paul once spoke of Demas in terms of affection and confidence.

Later he wrote, "Demas hath forsaken me, having loved this present world." Alexander was once numbered with the supporters of Paul, and endeavoured to speak in defense of the gospel before the Ephesian mob, until they knew he was a Jew, when they cried for about the space of two hours, "Great is Diana of the Ephesians." Yet of this valiant defender of the faith Paul later wrote to Timothy, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he has greatly withstood our words."

Mr. Fetler is not the only man in whom we have been deceived. We have trusted many, and in moments of weakness have vowed we would trust no one again. But we confess we have broken our resolution, and trusted a hundred times, only to be betrayed again and again. Not always, thank God! But *we would rather be deceived a hundred times than be guilty of misjudging one worthy man.*

"The Friend of Missions" Not the Friend of Truth

In *The Friend of Missions* for January, 1931, Mr. Fetler devotes about eleven pages to an attack upon the American Trustees of the Russian Missionary Society, and about two pages in all to an attack upon the Editor of *The Gospel Witness*. On the front page of his paper he has a short article in bold type, headed, "Finished with Shields", referring particularly to the Home Director of the R.M.S. We cannot answer in this paper that we are "finished with Fetler"; that will all depend; but we are at least beginning with him, and are determined to bring the whole matter of the inside working of the R.M.S. into the light of truth for the information particularly of American and Canadian readers.

The Most Amazing Falsehoods

Readers of this paper know that we have been forced to engage in controversy again and again. We have dealt with Modernists of all sorts; but among them all we have never met with one who would more boldly and yet artfully falsify the facts than Pastor Wm. Fetler has done in his so-called *Friend of Missions* for January. Surely the truth of the gospel needs no such advocacy! If preachers of God's Word cannot tell the truth, where shall we expect to find it? It is easy to call names, and to indulge in emphatic denunciations; but we propose in this paper to submit the proof.

A Superlative Fetler Falsehood

On page 13 of *The Friend of Missions* Mr. Fetler writes of the "awful waste" by the American Home Director "of Missionary Funds", in which he asserts that the *expose* of Mr. Fetler published by the American Trustees of the Russian Missionary Society must have cost "scarcely less than \$20,000".

Our readers will be staggered by the brasen audacity of Mr. Fetler when they see, as we are about to show them, how he arrived at this figure. He says:

"His own brother, Dr. T. T. Shields, has greatly come to our help. In *The Gospel Witness* of October 9, 1930, T. T. Shields says in an editorial as follows:

"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. . . . Get the postal order for a dollar and say 'Please send me a copy of the Trustees' reply to Mr. Fetler's pamphlet.' Enclosed find one dollar to cover expenses."

By the above paragraph the Editor of *The Gospel Witness* is ingeniously made to say that the Trustees' reply to Mr. Fetler cost a dollar a copy to publish. Such ingenuity as this paragraph displays brings to one's mind the antithesis of the Preachers' observation in Ecclesiastes: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

In a later paragraph Mr. Fetler says:

"As stated above, Dr. T. T. Shields, who should be an expert on the cost of printing and postage, suggests to the readers of *The Gospel Witness* to send to his brother \$1.00 each to cover expenses for the last publication of Mr. E. E. Shields. Thus this \$1.00 takes care only of the printing and postage of that last production of 80 pages."

Yes; we have been forced to become somewhat "expert on the cost of printing", by a fairly long experience. So expert, indeed, that when we read it we knew Mr. Fetler's statement was utterly untrue, although we had not had the slightest intimation from Chicago as to the cost of the Trustees' statement. Nor at this writing have we received any information on the subject beyond that which is included in the Trustees' statement as printed elsewhere in this issue. We were certain the Trustees' reply did not cost \$1.00 a copy,—and certainly *The Gospel Witness* never said it did. A little later we shall show how Mr. Fetler fashioned this fabrication.

Nor is that all, for Mr. Fetler further says:

"Our American and Canadian list covers approximately 12,000 names, to which must be added the list of *The Gospel Witness* and Baptist Bible Union, placed at Mr. Shields' disposal by Dr. T. T. Shields. Then in addition there is the list of Baptist ministers and others in Great Britain as well as names of Societies and persons, which altogether would be scarcely less than 20,000 names at a dollar a piece. That will amount to \$20,000 or £4,000 just 'to cover expenses'."

For Mr. Fetler's information, we may say that, had *The Gospel Witness* and Baptist Bible Union lists been placed at the disposal of the Chicago Trustees, they would have far exceeded twenty thousand, without his twelve thousand names, or the names of the Baptist ministers of Great Britain. As a matter of fact, however, the Chicago Trustees did not receive a single name from *The Gospel Witness*, nor from the Baptist Bible Union. Some of the names included in the R.M.S. list may have been duplicates of some in our lists, but no names were supplied by us.

Made Out of Whole Cloth

Mr. Fetler invents the cost of the Trustees' Reply per copy, and then out of his own head tells his readers the number of copies that were issued, and thus makes out that it cost \$20,000.00. In the Trustees' statement contained in this issue, while they wisely withhold exact figures from Mr. Fetler for the present, they tell us that the total cost of their reply to Mr. Fetler was less than the cost of the salaries of his deputation workers per month while engaged in the million-dollar campaign, namely, \$1,190.00. Taking \$1,190.00 as the outside figure, *the Trustees' Reply cost only six per cent. of Mr. Fetler's estimate; or, putting it another way, Mr. Fetler's estimate was seventeen times the actual cost.* If Mr. Fetler goes on he will soon qualify to enter the lists with the Evolutionist in his staggering figures respecting the probable age of the earth!

The Misrepresentation Deliberate

Nor is this the most serious aspect of it. The mere exaggerator usually discloses his true character in a short time, with the result that his word is held in amused contempt by those who know him. Mr. Fetler's offence cannot, however, thus lightly be dismissed. *His misrepresentation was studied; it was devised with the utmost cunning. Only a mind that is morally warped in its constitution could ever devise so cunning a method of deception.* We fear it is Mr. Fetler's cleverness wrapped in a garb of ultra-piety that has deceived so many.

MR. FETLER'S TYPOGRAPHICAL MANIPULATION.

We print below four reproductions of type, three from the January issue of *The Friend of Missions*, and one from *The Gospel Witness* of October 9th last, which Mr. Fetler misquotes. The first cut is

A Reproduction from "The Friend of Missions" and is as follows:

In an earlier issue we referred to this matter, but feel it necessary to show a little further what it means. In this, his own Brother, Dr. T. T. Shields, has greatly come to our help. In the "Gospel Witness" of October 9th, 1930, T. T. Shields says in an editorial as follows:—

"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. . . . Get the postal order for a dollar and say "Please send me a copy of the Trustees reply to Mr. Fetler's pamphlet. Enclosed find one dollar to cover expenses."

Let the reader carefully study the quotation above, and he will notice after the word "reply", there are three dots indicating some omitted matter. He will notice also the words "Get the postal order", etc. Let him read that carefully, and he will get the impression that the Editor of *The Gospel Witness* implied that the Trustees' Reply cost a dollar a copy to produce, and that \$1.00 will cover the expense of only one copy. That Mr. Fetler intended to convey that idea there cannot be the shadow of a doubt, for here we have the basis upon which his whole argument rests.

Now let the reader carefully examine a photostatic reproduction of the type of *The Gospel Witness* which Mr. Fetler professes to quote.

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.

ONE OF MR. FETLER'S MORE RECENT MISREPRESENTATIONS

The words Mr. Fetler omitted are underlined in our reproduction. Here they are: "And if possible, send a little more." Observe, first, we have suggested that they send postage stamps, sufficient at least to pay for the postage and printing of the reply; then we offered the suggestion that they should send a little more; and further, we suggested, in order to be generous, "Get a postal order for a dollar", etc.

The reader will observe that Mr. Fetler deliberately omitted seven words,—not a long paragraph for the sake of brevity, but seven words, designed deliberately to misrepresent. Then, instead of saying, "Get a postal order", he writes, "Get the postal order." Surely one does not need to say much more on this point. The mind that is capable of that deliberate deception is capable of anything.

The third photostatic reproduction is from the same paper, *The Friend of Missions*, January, 1931. Here it is:

As stated above, Dr. T. T. Shields, who should be an expert on the cost of printing and postage, suggests to the Readers of "The Gospel Witness" to send to his Brother \$1.00 each to cover expenses for the last publication of Mr. E. E. Shields. Thus this \$1.00 takes care only of the printing and postage of that last production of 80 pages. there must be calculated the expenses

In the above quotation the reader will see that Mr. Fetler refers to this Editor as an expert on the cost of printing, and then tells his readers that we suggested to the readers of *The Gospel Witness* to send "\$1.00 each to cover expenses for the last publication of Mr. E. E. Shields. Thus this \$1.00 takes care only of the printing and postage of that last production of 80 pages."

Can any candid reader come to any other conclusion than that Pastor Wm. Fetler in that paragraph did actually write what he knew to be an unmitigated falsehood? We charge him with it. Mr. Fetler is not dull, he is not stupid; he is as cunning as any human fox that ever breathed, as the foregoing quotations prove to a demonstration.

We come now to another reproduction from the same paper, *The Friend of Missions*, January, 1931, which we have already quoted. We print the photostatic reproduction here in order that it may be perfectly evident to our readers that there is no misquotation on our part.

Our American and Canadian list covers approximately 12000 names, to which must be added the list of the Gospel Witness and Baptist Bible Union, placed at Mr. Shields disposal by Dr. T. T. Shields. Then in addition there is the list of Baptist ministers and others in Great Britain as well as names of Societies and persons, which altogether would be scarcely less than 20,000 names at a Dollar a piece. That will amount to \$20,000 or £4,000 just "to cover expenses". he added the two previous letters

We have seen already that Mr. Fetler changes a quotation so as to convey the idea that we have said the Trustees' Reply cost a dollar each. Then he refers to us as an "expert", and says that we suggest the sending of a dollar, which would "take care only of the printing and postage of that last production of 80 pages". Then he estimates the number of copies produced—we do not know how many copies were printed. We have never asked, and

have never been informed. But we have already said that no lists were supplied by us to the American Trustees. Our readers will thus see that Mr. Fetler builds his argument on a tissue of falsehoods, arguing that the Trustees' Reply cost \$20,000 or £4,000; whereas it cost less than \$1,190—how much less we do not know—or a little more than £244. We suppose Mr. Fetler was proceeding on the principle that one might as well be hanged for a sheep as a lamb. Baron Manchausen could scarcely excel Pastor Wm. Fetler as a writer of fiction.

If we said nothing more, we have surely established our contention that the man capable of such gross distortion of fact as the foregoing quotations exemplify has proved himself to be a man whose word is utterly worthless.

"The Unrighteousness of Dr. T. T. Shields"

This is the title of page twelve of *The Friend of Missions*, January, 1931. Most of what appears on page twelve is utterly beneath contempt, and is as far from the truth as the quotations from *The Friend of Missions* to which we have already referred.

First, let it be said Mr. Fetler suggested that the Editor of this paper should serve on a Committee of Enquiry to investigate the matters in dispute between the General Director and the Home Director. This, we declined to do, on these grounds: we said in effect to Mr. Fetler: If our investigation should show that the Home Director in Chicago was at fault, it would be unfair to ask us to pronounce a judgment on the matter. We venture the assertion that neither in a civil nor criminal court in the United States, Great Britain, or Canada, would any judge consent to sit on the bench if one of the party to the dispute was his own brother. We also said to Mr. Fetler, that if, on the other hand, the investigation should prove the General Director to be at fault, and a decision were rendered to that effect, it would be utterly discounted by the General Director himself on the ground of the relationship of one of the members of the Committee to the Home Director. We have since spoken in this paper because Mr. Fetler's outrageous statements have made silence impossible.

But on general grounds we shared the objection we understand was registered by the American Trustees, to any enquiry by a committee so constituted as to make it impossible for them to give the time necessary to an examination of the facts. The matters in dispute between the Chicago Trustees and Mr. Fetler could be justly settled only after an exhaustive examination of the books of the headquarters at Riga, and the offices at London, Chicago, and elsewhere. If such a case as we are now considering were brought into a court of law, the court would order a thorough examination of the books, and a sworn statement of all the financial facts of the case, as part of the basis for judgment.

Hurried Conferences Cannot Ascertain Facts.

It has been Mr. Fetler's practice to call a few ministers together, usually busy men who have but an hour or two to spare, perhaps of a morning or an afternoon. Not one of them is competent to form a judgment without the facts, and not one of them is in a position to obtain the facts. This, Mr. Fetler knows very well. Unfortunately, ministers sometimes allow themselves to be led into such a trap. They lend their names to be printed on letterheads as members of an "advisory council", and in nine cases

out of ten their advice is never given—because it is never asked. Whatever prestige attaches to their names is thus used to give standing to the organization that has invoked the influence of their names.

The American Trustees had nothing to gain, and everything to lose, on personal grounds, by engaging in controversy with Mr. Fetler. The simplest, easiest, thing would have been for them to do what other Boards have done in like circumstances, resign and go about their business, and leave Mr. Fetler to start a new Board. The splinters of Mr. Fetler's Boards are strewn all over Great Britain and America. Mr. Fetler needs no Board, wants no Board, will have no Board, that will exercise either its judgment or its conscience. What he wants is a company of men to lend him their names as rubber stamps, to give the sanction of their names to whatever he does.

American Trustees Compelled in Honour to Act.

We submit that the American Trustees who were obtaining the money, and forwarding it to Riga, or to London, as the cases may have been, and who were conversant with the last detail of the working of the Russian Missionary Society, were the most competent to judge of these matters.

More Fetler Distortions of Truth.

When Mr. Fetler says that this Editor has "expressed himself at some time in most scornful terms about his brother", he states what is absolutely untrue. We did say in Mr. Fetler's presence, that the Home Director was a combination of typewriter, adding-machine, and other mechanical contrivances which never make a mistake; and that it was an extremely dangerous thing for anyone at any time to challenge the accuracy of any statement of his respecting figures or other matters of fact. And Mr. Fetler admitted the truth of what we said. Mr. Fetler's use of our remark in that connection is parallel to his use of the quotation from *The Gospel Witness* to which we have already referred.

Rev. Michael Billester.

Mr. Fetler refers to statements made in *The Gospel Witness* about Mr. Billester, which, he says, were immediately contradicted on behalf of Mr. Billester, by his wife. The reason we have made no retraction on that point is that we were quoting what Mr. Billester said to us personally in Los Angeles, and of which Mrs. Billester could know nothing, inasmuch as she was not present. We have met with many critics of Mr. Fetler: we have met with no one who criticized Mr. Fetler's methods and his extravagances more sharply than Rev. Michael Billester. Mr. Billester knows that Pastor Fetler's million-dollar campaign in California, long before one word had been published by the American Trustees, had alienated the support and sympathy of great multitudes of his former supporters. Mr. Billester's present course must be explained by Mr. Billester himself—it is utterly beyond our understanding.

Again: Mr. Fetler refers to the decision of an "International Board". The reply of the Trustees shows that there is no such Board.

It is true that we did expose a divine healing humbug in a Toronto "Tabernacle", and proved on the authority of Dr. Mark Matthews, of the First Presbyterian Church, Seattle, that a man called J. C. Kellogg was a religious charlatan, a thorough-paced humbug, and fraud. And

surely it is part of the duty of any public man who loves the truth, to tear the mask from these conscienceless hypocrites who prey upon weak-minded people.

So far as we are concerned Pastor Fetler is welcome to come to Toronto at any time if he dares.

Mr. Fetler's Tons of Literature.

We can personally certify to the accuracy of the Trustees' statement respecting the four tons of literature, for we personally inspected "it in one of the storehouses connected with the Russian Missionary Headquarters in Chicago. We did not, at the time, know the advertising value of the material which had been produced in Riga; we judged it only as so much printed matter, and estimated the cost; and we are positive the whole thing could be produced in Canada, in the office where *The Gospel Witness* is printed, and forwarded to Chicago, with a heavy duty to pay on it, for a cost far, far, below that charged the Russian Missionary Society by the Revival Press of Riga. The example of extravagance supplied by this one incident stamps Mr. Fetler as a man who ought never to be trusted to spend other people's money.

Even assuming that his action as General Director of the R.M.S., in giving the Society's printing to a press of which he was the private owner, and at his own price—supposing that to have been a perfectly honorable procedure, even then the whole matter would stand out as a monument to Pastor Fetler's folly. Assuming every piece of printing were true to fact, it affords a sweeping condemnation of Mr. Fetler's administrative economy. A careful examination of the whole transaction would drive any man of sense to one of two conclusions: that it is a stupendous exhibition of somebody's folly, or of somebody's knavery, or both. And in this matter we speak that we do know, and testify that we have seen. Dr. McCaig and Mr. Philips did not see. We know! We have seen it. We have handled it. And we know what printing costs.

Tons of Misrepresentation.

But in the light of the revelations which have since been made respecting the printing of Bibles in the Russian language, and the talk about Mr. Fetler's influence among war prisoners, and his being, indirectly, the human instrument of a revival in Russia, bringing millions of souls to Christ, we charge that the literature itself was a tissue of misrepresentation, some of which ought never to have been printed on any press in the world, and least of all upon any "revival" press.

Why "The Gospel Witness" Spoke.

Mr. Fetler complains that *The Gospel Witness* ought not to have interfered. *The Gospel Witness* published in good faith Mr. Fetler's appeal for Russian Bibles, and we know of at least one reader who sent \$1,000.00 to the R.M.S. for that purpose. No doubt others sent other sums, and *The Gospel Witness* must keep faith with its constituency, and if, inadvertently, it has recommended something that is unworthy, it will be in haste to apologize, and to do its utmost to correct its mistake.

Interview With Brethren from Soviet Russia.

We come now to a brief discussion of another matter. When the Baptist World Alliance met in

Toronto, in 1928, we visited the grounds one day, when we were approached by a representative of the Russian Delegation, and were informed that the whole delegation wanted to meet the Pastor of Jarvis Street. They came in a body. They could not speak our language. But we have never felt more honoured than when this band of splendid men, martyrs to the truth, many of them, came in a body—we know not how many of them—and bowed; indeed, we might almost use the somewhat archaic term and say they "made obeisance". How gladly and heartily we clasped their hands! That delegation included the President of nearly every Baptist Union in Soviet Russia, and of the General Baptist Union.

Later they waited upon us and complained of Mr. Fetler's work. The result was, we despatched a telegram to Mr. Fetler in Los Angeles, urging him to come to Toronto immediately to hold a conference with these brethren. That conference was held in this Editor's study. We will not name the men who were present, except to say they were officials of the various Baptist Unions of Soviet Russia; and, lest a copy of this paper should fall into the hands of any officers of the Union of Socialistic Soviet Republics of Russia, we bear these men witness that they could not have spoken more carefully had they been in the hands of the Russian police. Whatever their personal opinion of the Soviet rule in Russia may have been, they neither expressed approval nor condemnation. They said nothing of it.

These conversations were held July 2nd, 1928, and were jointly interpreted by Professor Neprash and Mr. Fetler, agreeing between themselves on any disputed point as to the English equivalent for any particular word or phrase used by one of the Russian brethren, so that our transcription is an exact report of the joint interpretation of the conversations by Professor Neprash and Mr. Fetler. One copy was supplied the Russian brethren, one copy was given to Mr. Fetler, one copy was given the American Trustees, and another copy is preserved in our safe, and is before us as we write. There are sixty-six typewritten pages. The conversations lasted from ten in the morning until six in the evening, with a short adjournment for lunch. Let those who read this article remember that this Editor knows what he is talking about, and can substantiate every word that is here printed.

In December, 1928—on the eleventh, to be exact—Mr. Fetler came into our office on a busy day—and came, as is his wont, like a whirlwind. He complained that the typewritten copy was being used politically against him by the Russian brethren, and urging me to give him a letter. I have only regretted once—and that is ever since—that that letter was written. It was dictated hurriedly while Mr. Fetler waited. He took it, put it in his pocket, and was gone. That is the Fetler method very often. However, the letter we wrote was an expression of our best judgment at the time. We were reluctant to believe evil of one whom we had trusted. We confess to have been prejudiced in his favour. But the revelations which were afterwards made, threw into bold relief many of the criticisms which the Russian brethren had passed upon Mr. Fetler, criticisms which, at the time, seemed to have but little weight, but in the light of

later developments appear to be serious enough. At some points, it is true, Mr. Fetler had been misunderstood, and at least one of the brethren had an entirely erroneous view of certain matters; but in the light of later developments we were compelled to withdraw the expression of confidence made in that letter.

Russian Bibles.

We did not see the full import of the matter then. We were chiefly troubled by the alleged attack upon the Russian Soviets the introduction was said to contain, as it was said to endanger the liberty or life of anyone possessing such a Bible. With the false statement printed in the fly-leaf of the Bible, as to the Russian Bible Society in many cities in Europe and America, the Trustees have dealt elsewhere. But we have heard Mr. Fetler tell about his work among the war prisoners, and how many of them went back to Russia as flaming evangelists; and we heard him tell of the number of converts in Russia, running into millions, something over four millions. These brethren from inside Soviet Russia declared that the total number of evangelical believers known as Baptists in Russia would not exceed two hundred and fifty thousand—two hundred thousand in the Baptist Union of Russia, and about fifty thousand of the Evangelical Union under the leadership of Mr. Prokanoff.

Furthermore, they said there had been no such revival in Russia as Mr. Fetler proclaimed. The Secretary of the Union read from one of Mr. Fetler's French publications one of these exaggerated statements. They declared that the Baptist Union in Russia had not profited by the preaching of Mr. Fetler's war prisoners, so far as they were aware, but that the Union had grown out of the great work done by Lord Radstock, if we remember rightly, back in the fifties, and that it had been a gradual and steady growth. Mr. Fetler apologized for having made these statements, and said that he had made them on the basis of some official government publication; and promised to correct these statements at the earliest convenient opportunity. We have read of no such corrections anywhere.

We may yet publish the report of these conversations if we are driven to it, and let the public judge. If we did so, it would be necessary to delete the names of the participants lest the publication of it should identify them and bring them into trouble in Russia. But in the light of later developments we can now understand the indignation of these Russian brethren. In substance they said this: If Mr. Fetler will come and live in Soviet Russia, he may say what he likes about the Soviet Government, and take the consequences; but while he remains in safety beyond their reach he has no right to take a course of action which involves innocent men in great difficulty, and puts many people unjustly under suspicion.

The Fetler Touch.

We have spoken of Mr. Fetler as a religio-psychological puzzle. In this connection we commend to our readers the January issue of *The Friend of Missions*. We have long dissented from some of Mr. Fetler's courses, which seem to us to tend toward fanaticism. He parades his piety, and borders on perfectionism in his teaching, but we have made allowance, attributing these things to his Slavic emotionalism; but we have long felt that Mr.

Fetler made a studied effort to impress people with his own peculiar sanctity. Men of his type usually command a large following, but they are soon forsaken by people who think for themselves.

The letters Mr. Fetler publishes in *The Friend of Missions* for January are most illuminating. They record a few substantial gifts of \$300 or \$500, but most of them are for very small sums, and do not account for the \$90,-

has, and if they are, his mail-bag must be in a very bad way.

Thus we submit this case to our *Gospel Witness* public. Surely nothing more is needed than that contained in this issue of *The Witness* to show that stewards of the Lord's money cannot longer trust Pastor William Fetler to spend it for them; or at least not unless and until he repents and brings forth fruit meet for repentance.

The Russian Missionary Society Carries On

While continuing their legal status as Trustees of the Russian Missionary Society in control of the Society's physical assets in Chicago, and endeavouring to conserve and consolidate the good will and spiritual interest of all who have supported the Society's work, to avoid all possible misunderstanding or complications, the American Trustees have formed a new organization known as "The Russian Missionary Society, Inc."

They are supporting two missionaries in Finland; five missionaries and six colporteurs in Poland; one missionary (really his family) in Soviet Russia; and two missionaries in Czecho-Slovakia.

.... "The Gospel Witness" begs the earnest prayers and liberal financial support of its readers for "The Russian Missionary Society, Inc." Nobody in the world needs the gospel more than the Slavic people. Do not allow the deplorable circumstances exposed in this paper to diminish your zeal for Russian missions. We earnestly commend The Russian Missionary Society, Inc. to our readers.

Write for full information, and send contributions to

THE RUSSIAN MISSIONARY SOCIETY, INC.,

1844 West Monroe Street,

Chicago, Illinois.

000 Mr. Fetler says he received. But we call attention to the psychology of these letters; many of them refer to the receipt of the *exposé* of Mr. Fetler's methods issued by the American Trustees. Here are a few extracts: "I did not take the trouble to read it"; "I threw it in the fire without even taking off the wrappings"; "Did not read it; sent in right back to Chicago"; "I read but very little of it, and then put it in the waste-basket"; "I returned it without even opening it."

These are a few extracts. Nothing can be done with people who refuse to receive information. We may be sure that the letters Mr. Fetler publishes are the best he

Support the American Trustees in Russian Missionary Work.

Here we rest our case, when we have made an appeal to our readers not to permit the great mass of Slavic people who so need the gospel, and who undoubtedly are so responsive to it, to be deprived of the good news of salvation because they have been so cruelly exploited by one who began, apparently, as a real evangelist, and who once was used of God, but who seems now to have substituted every sort of political chicanery for the power and presence of the Holy Ghost upon which we all once believed he depended.

Pastor Wm. Fetler's Misrepresentations

Contained in the American Edition of the January, 1931, Issue of
"The Friend of Missions"

REV. WM. FETLER, who, through his privately owned "Revival Press", overcharged The Russian Missionary Society \$2,000.00, or, roughly, £400, in 1927, for the printing of magazines, at least \$1,000.00, or, roughly, £200, of which he has not since restored to the Society;—

MR. FETLER, who, in 1928, turned more than \$5,000.00, or, roughly, £1,000, of mission money into his private enterprise, "Revival Press", against an exorbitant bill of \$7,000.00, or, roughly, £1,400, with which his "Revival Press" had charged the American Section of the Society for four tons of literature which Mr. Fetler himself had ordered of his own printing press, for use in America, without the advice or consent of the American Trustees;—

MR. FETLER, who, in response to his "Urgent Call for Russian Bibles", gathered many, many thousands of dollars for the binding of badly blurred Bibles on his "Revival Press" in 1927 and 1928, when he had about ten thousand copies of bound Bibles on hand and when no special urgency existed, except that of "Revival Press" for the work of binding the Bibles;—

MR. FETLER, who in 1928, gathered in America, in the name of The Russian Missionary Society, a sum of \$5,000.00, or, roughly, £1,000, or more, of which he has given no account whatever to the American Section Trustees;—

MR. FETLER, who in his "Million Dollar Campaign" in America, beginning in 1928, had a staff of special Campaign workers whose salaries alone, without other expenses, totalled \$1,190.00, or £244 per month;—

MR. FETLER, whose "Million Dollar Campaign" in 1928 (and reckoning over into 1929, in order to be perfectly fair to Mr. Fetler) paid out exclusively in the expenses and salaries of the Campaign, \$17,984.17, or £3,700.8.11, in the process of gathering \$28,232.82, or £5,809.4.5;—

THIS SAME MR. FETLER, in a bold and frantic effort to distract public attention and to cover up his very grave abuses, engages in his usual gross misrepresentations and names a sum as having been spent by the American Section Trustees in producing the Statement which revealed his very questionable dealings,—he names a sum which is much more than ten times the actual cost of the said Statement, thus illustrating once more the unreliability of Mr. Fetler's word pertaining to any matters in which he conceives his interests to be at stake.

Why Was Mr. Fetler's Fabrication Omitted From His English Edition of "The Friend of Missions"?

Mr. Fetler's references in *The Friend of Missions* to the American Section of the Society have appeared only in those copies of his paper which have been sent to the United States and Canada. No reference to these matters has been made in the copies which Mr. Fetler has sent to England.

Through the courtesy of *The Gospel Witness*, this reply is being published without cost either to the American Section of The Russian Missionary Society, or to our new Society.

Some Still Deceived.

Some of our friends have expressed the idea that Mr. Fetler was already so fully revealed that all could see through his effort to cover himself by making

false countercharges, and that therefore no further word from us was at all necessary. Indeed, we ourselves have but recently intimated our purpose to refrain from further reply to Mr. Fetler. But we are sure our friends will learn from *The Friend of Missions* that some of the donors to the Society in America are still greatly deceived, and they will see that if we should make no answer, for example, to Mr. Fetler's irresponsible and wild charges as to the cost of our Statement of last October, some who are not yet undeceived might even think Mr. Fetler's words were true.

Mr. Fetler Author of "Friend of Missions" Editorials.

It should be known by our friends that Mr. Fetler is the author of all editorial matter in *The Friend of Missions*. Dr. McCaig's name is used just as a means of carrying Mr. Fetler along, but he resides in London and evidently has nothing to do with the editorial work of the paper. Mr. Fetler tries to conceal his own identity as the writer, by referring to himself in the third person, as "Pastor Fetler", but it is Mr. Fetler himself who writes throughout the entire paper—with the exception, of course, of articles which are written over or under some name.

Rev. Wm. Fetler's Stupendous Falsehood.

On page 13 of the issue of *The Friend of Missions* referred to above, Mr. Fetler charges the American Section (though for his own purposes he mentions Mr. Shields especially) with having expended twenty thousand dollars for expenses of our Statement of October, 1930. With reference to this falsehood Mr. Fetler says, "We will be quite glad to stand corrected." But no man who gives himself to such language stands to be corrected—he stands, rather, to be convinced of wilful and deliberate misrepresentation.

Mr. Fetler's Wild Imaginings.

The twenty thousand which Mr. Fetler gives as the total number of Statements issued is largely the result of his own wild imaginings. The total of twenty thousand dollars, even if the number of copies had been twenty thousand, would be away out of all reason, and would be approaching prices which Mr. Fetler's "Revival Press" charges for its work, as Mr. Fetler well knows.

If our Statement had cost twenty thousand dollars, as Mr. Fetler alleges, we should think we were beginning to approach Mr. Fetler's own class in expenditures, and he would hear no more from us.

If the total cost of our Statement had been one-half Mr. Fetler's figures, or ten thousand dollars, we should have felt very, very guilty, even though our Statement dealt with specific cases of the misuse of funds by Mr. Fetler totalling several times the ten thousand dollars.

If the total cost of the Statement had been five thousand dollars, or one-fourth of the amount which Mr. Fetler states, we should consider we were getting into the class of Mr. Fetler's "Revival Press", which overcharged The Russian Missionary Society two thousand dollars for the printing of magazines in one year (one thousand dollars of which has not yet been restored), and which billed the Chicago office seven thousand dollars for four tons of literature which was

produced at a cost of two thousand five hundred, or two thousand eight hundred dollars at the outside; and we should have thought we were wildly extravagant.

If the total cost of our Statement for all countries had been two thousand five hundred dollars, or one-eighth of the amount which Mr. Fetler charges, we should still have considered ourselves to have been extravagant, and to have been guilty of extreme laxity in connection with the output—even though the Statement revealed questionable dealings on the part of Mr. Fetler running into a total of some tens of thousands of dollars.

But in order to get at the cost of our Statement, it will be necessary for the reader to put down Mr. Fetler's twenty thousand dollars, **DIVIDE THAT BY TEN, AND THEN ENGAGE IN VERY MUCH SUBTRACTING.**

In connection with Mr. Fetler's campaign in America in 1928, the salaries of his deputation workers alone amounted to one thousand one hundred ninety dollars (\$1,190.00) per month.

Total Cost of Statement Less Than One Month's Salary Fetler's Campaign Helpers.

Our Statement of last October revealed this fact, together with very many other abuses. But the printing of our Statement, for the United States and Canada and all other countries, cost less than was expended EVERY MONTH for the salaries of Mr. Fetler's campaign workers alone (quite apart from his campaign expenses), in his "Million Dollar Campaign" in America in 1928.

Effort to Distract Attention.

It is in Mr. Fetler's frantic effort to distract attention from the very grave wrongs which our Statement reveals, that he has indulged in the falsehood with which we are now dealing, evidently deliberately calculating that a lie will get around the world while truth is getting its boots on, and that it will be a little time before a correction of his false statement can reach those who have received it—and in some cases the correction can never follow.

Mr. Fetler Misrepresents the Number Published.

About the only true statement Mr. Fetler made on page 13 of his paper was that "our American and Canadian list covers approximately twelve thousand names"; but in stating this fact, he acknowledges the untruth which he told in London on July 8th and 9th, 1929, when he charged that under Mr. Shields' administration the Chicago list had been reduced to about four or five thousand. (See second column of page 56 of our Statement of last October.)

Mr. Fetler says that apart from America we "had sent thousands of copies to England, Australia, South America, France, Germany, and other countries." He also charges us with having "sent these publications practically to every missionary and charitable organization in Great Britain." He imagines our having sent the copies to *The Gospel Witness* list, and to the Baptist Bible Union list. Not one of these charges is true. Certainly we sent many copies to people in Great Britain and some to the other countries named; but not "thousands" in the total. We made no effort

to send to missionary and charitable organizations. Some were on our regular list, and others of whom we had never heard wrote for copies of the Statement. Individuals who had had unpleasant experiences, as we have had, with Mr. Fetler, wrote us for copies. One from Southbourne, England, in making request for one of our letters, a copy of which he had seen, said, "Unfortunately I have come up against the party referred to therein."

We do not propose to give Mr. Fetler exact information. But for the benefit of the public, we may say that the total number of our Statement which we printed was many thousands less than the number Mr. Fetler imagines we actually circulated.

WHAT WAS THE COST OF MR. FETLER'S BOOKLET AND PAGES OF ABUSE IN HIS MAGAZINE?

But why did Mr. Fetler mention twenty thousand? We make no assertion, because we do not know, but it would not surprise us to learn that he had printed twenty or thirty thousand of his booklet. If we knew the facts we might learn that Mr. Fetler's booklet actually cost more than did our Statement of last October. And we must also have regard to the total of seventeen and one-half pages of *The Friend of Missions* which he has used in various issues in mere abuse and misrepresentation and in an effort to distract attention from his own wrong-doing. It seems more than probable that between his booklet and the pages which he has used in "The Friend of Missions", the cost of Mr. Fetler's misrepresentation has been quite equal to that of our conservative and true Statement of last October; and it is quite possible that his cost has exceeded ours.

Mr. Fetler Wilfully Misrepresents the Cost Per Copy.

Before passing on, we may refer to Mr. Fetler's charge as to the cost of our two circular letters. But those two letters, as a matter of fact, brought in much money for Russian Missions, and therefore can be said to be a charge only in the same sense as is every copy of a missionary magazine.

But we refer now to Mr. Fetler's wilful misrepresentation in his quotation from "The Gospel Witness". A comparison of the original with Mr. Fetler's quotation shows that Mr. Fetler deliberately changed the text. He dropped out the words, "and, if possible, send a little more." Let the reader insert those words in the place in the quotation where Mr. Fetler has the little dotted line. Then in the following sentence, where Mr. Fetler says, "Get the postal order", the original says, "Get a postal order".

Having thus laid his foundation, Mr. Fetler makes the following statement at the bottom of the column: "Thus this \$1.00 takes care only of the printing and postage of that last production of 80 pages".

The reader will be greatly shocked at this further revelation of Mr. Fetler's propensity to twist the truth for his own purposes. The American Section, however, as well as the members of the former Chicago Board, and great numbers of other people, can no longer be shocked by misrepresentations of this kind from Mr. Fetler. They have seen quite too much of it from the same quarter.

A reading of the quotation from *The Gospel Witness*

shows that the Editor had not been requested to make the suggestion, and in another part of the article in *The Gospel Witness* of October 9th, it appears that the Editor of that paper had received only page proofs of the Statement at the time he made the suggestion. As a matter of fact, up to the present time he does not know what the Statement cost.

Of course it is evident that the Editor of the paper suggested one dollar with the idea of covering the cost of the copy requested and helping towards the general expense of issuing the Statement. Mr. Fetler himself could not think otherwise; he has simply taken hold of this quotation and deliberately changed it in order to pass out this falsehood.

We regret to use such strong language, but the reader will agree with us that such misrepresentation must be corrected and reproved. What can we do other than show it up in its true light, as we have been compelled to do with many other similar misrepresentations of Mr. Fetler's?

But did not Mr. Fetler know? Did he really believe that "this \$1.00 takes care only of the printing and postage of that last production of 80 pages"?

The evidence is all against Mr. Fetler. There is no possibility of anybody's imagining that he did not know perfectly well that his statement was untrue. Even dismissing his wild claims as to numbers, and coming down to the number actually circulated, his wilful misrepresentation as to the price per copy is away out of all reason—like the prices of his "Revival Press"—and is absurd beyond expression.

Why did Mr. Fetler engage in these falsehoods? Simply in order to distract attention from the charges of our Statement which he cannot possibly answer.

The spiritual and psychological mystery as to how it is possible for Mr. Fetler to be guilty of such wilful misrepresentation and at the same time to make the profession which he does, interlarding even his misrepresentations with quotations from the Scriptures, is one which amazes us but which we no longer try to solve.

But the misrepresentation just before us is typical and is matched by many, many others in the issue of "The Friend of Missions" which we are considering, in past issues of the same paper, in Mr. Fetler's booklet of last summer and in our dealings with him over a course of years.

ANALYSIS OF PASTOR WILLIAM FETLER'S ADMINISTRATION.

A Private Enterprise.

(Note.—The references in parentheses in the following section of this article are to the Statement of the Trustees respecting Mr. Fetler's mal-administration. If any reader is without a copy—write 1844 West Monroe St., Chicago, for a copy—and send enough in stamps or bills to pay for your copy and help in the general expense of publication.—Ed. G.W.)

1—Rev. Wm. Fetler, General Director of The Russian Missionary Society, towards the end of 1925 or early in 1926, purchased, as his own private enterprise, a printing establishment which he called "Revival Press". The initial instalment on the printing plant was paid from money which had been acquired.

by Mr. Fetler in Poland in a way that was at least questionable and at a time when missionaries whom he had led to the Field were receiving but a scant living. (See Chapter VI, beginning page 22 of the American Statement of October, 1930.)

Gives Himself Work.

2—Rev. Wm. Fetler, as General Director of The Russian Missionary Society, gave to himself as proprietor of "Revival Press", the work of printing the Society's literature, including four or five of the Society's monthly magazines.

Charges His Own Price.

3—Rev. Wm. Fetler's "Revival Press" overcharged The Russian Missionary Society for the printing of magazines in the year 1927 (see pages 24 and 25 of our Statement of October, 1930), the sum of Two thousand Dollars (\$2,000.00). At latest reports there was still due to The Russian Missionary Society from "Revival Press", on account of this overcharge, at least One thousand Dollars (\$1,000.00).

Lets Jobs to Himself—Charges Trustees.

4—In 1927, Rev. Wm. Fetler, wholly without the knowledge of the responsible Trustees of the American Section of The Russian Missionary Society, ordered printed on his "Revival Press", in Riga, Latvia (see Chapter VIII of the American Section's Statement, beginning page 27), four tons of literature, which he shipped to America for use in his projected "Million Dollar Campaign". "Revival Press" billed the American Section office of The Russian Missionary Society in Chicago for this literature a sum in excess of Seven thousand Dollars (\$7,000.00), which price was away out of all reason, even if the enterprise had been otherwise justified. When criticized about this bill in London in 1929, Mr. Fetler declared that the adjustment as to this bill would be made between "Revival Press" and Headquarters at Riga, and not with the Chicago office.

"Revival Press" Owes Trustees.

5—Towards this Seven thousand Dollars (\$7,000.00) charged by "Revival Press" for the four tons of literature, Rev. Wm. Fetler himself received from the American Section Three thousand Dollars (\$3,000.00) from mission funds, in February, 1928 (see page 23 of the American Section's Statement), which he turned into his "Revival Press", the American Section at the time having no knowledge whatever of the existence of the literature, nor that the money was to be paid into Mr. Fetler's "Revival Press". Later in the same year Mr. Fetler induced the American Section office to send to "Revival Press" another sum of Two Thousand and Fifty Dollars (\$2,050.00) as a loan to "Revival Press" (see page 24 of the American Section Statement), which sum has never been repaid to the knowledge of the American Section. In addition to these sums, Mr. Fetler has admitted to the American Section Trustees that some further amount out of moneys collected by him in America in 1928 for Russian Missions, was turned into his "Revival Press". It thus appears that a sum of something over Five thousand Dollars (\$5,000.00) was turned into Mr. Fetler's "Revival Press" against the exorbitant bill of Seven thousand Dollars (\$7,000.00) for the four tons of literature which "Revival Press" shipped to the Chicago office,

this sum of Five thousand Dollars (\$5,000.00) odd being itself probably Two thousand Dollars (\$2,000.00) more than a reasonable price for the four tons of literature.

Mission Funds Go To "Revival Press".

6—As Rev. Wm. Fetler declared to Rev. E. E. Shields in London, in 1929 (see first column of page 30 of our Statement of October, 1930), that adjustment as to this literature would be made between "Revival Press" and his Headquarters, and not with the Chicago office, the American Section has no assurance but that still more money may have been paid into "Revival Press" from mission funds in Riga on this bill of Seven thousand Dollars (\$7,000.00) for the four tons of literature. We have the best of reasons to believe that though "Revival Press" has changed its name, Mr. Fetler continues to have a very vital relationship to the business.

Prints Superfluous Bibles Badly.

7—In 1923 Mr. Fetler printed in Leipzig, Germany, a Russian Bible (the Bibles were not printed on Mr. Fetler's private press. He had no printing press of his own at that time), when there was already in existence a Russian Bible published by the British and Foreign Bible Society. (See pages 26 and 27 of our Statement of October, 1930.) Mr. Fetler's Bible was printed from photostatic plates, and many parts of many of these Bibles were so blurred as to be illegible. On the title page of the "Bible Helps" which are bound up with this Bible, Mr. Fetler printed a statement as follows: "Russian Bible Society—London, Chicago, Petrograd, Warsaw, Berlin, Moscow, Kiev." Neither at the time this Bible was printed, nor since, has there been any Russian Bible Society in either of the places named, or elsewhere.

Calls For Money To Bind Bibles With 10,000 On Hand Unused.

8—In December, 1927, Rev. Wm. Fetler issued what he called an "Urgent Call for Russian Bibles", the purpose of which was to secure money with which to bind in Mr. Fetler's own private establishment in Riga, Latvia, "Revival Press", sixty-five thousand (65,000) which remained unbound of the original eighty-one thousand Russian Bibles which had been printed in Germany. In response to this appeal many thousands of dollars were gathered for the binding of Bibles and were sent to Mr. Fetler in Riga. At the time the appeal was issued, we have since learned, there were on hand at least ten thousand (10,000) bound copies of Mr. Fetler's Russian Bible. Neither at the time the "Urgent Call for Russian Bibles" was issued, nor since, has such urgency in the matter existed—except the urgency for work for Mr. Fetler's "Revival Press".

The Cost of His Invariable Retinue.

9—In the year 1928, in spite of the protests of the American Section of the Society, Rev. Wm. Fetler brought to America a company of deputation workers (See Chapter IX, beginning page 30 of the American Section Statement), to engage in his "Million Dollar Campaign". While the American Section gave a measure of assent to Mr. Fetler's movement—so as not to hinder him after he was once on the ground, and also because Mr. Fetler declared he was assuming entire

responsibility for all the work in America—Mr. Fetler carried on his campaign in a way and with an extravagance never contemplated by any measure of assent which the American Section gave to his project. Mr. Fetler's "Million Dollar Campaign" in America, beginning in 1928 (and reckoning over into 1929, in order to be perfectly fair to Mr. Fetler), paid out exclusively in the expenses of the campaign, Seventeen thousand Nine hundred and Eighty-four Dollars and Seventeen Cents (\$17,984.17), in the process of gathering Twenty-eight thousand Two hundred and Thirty-two Dollars and Eighty-two Cents (\$28,232.82). The salaries of Mr. Fetler's special campaign workers alone amounted to One thousand One hundred and Ninety Dollars (\$1,190.00) per month. But of this twenty-eight thousand dollars, twelve thousand eight hundred and ninety-two dollars and one cent (\$12,892.01) came from our regular donors, and thus funds were diverted from regular income into the campaign. Also, Rev. M. Billester was occupied with the campaign during this period, and so the effect of his work was lost to the regular income of the American Section. In this way, the "Million Dollar Campaign" not only did not help the Mission Field, but it resulted in the Mission Field receiving less money than when no campaign was in progress.

American Trustees Saved Society From Disaster Threatened by So-Called "Million Dollar Campaign".

10—After the "Million Dollar Campaign" had wrought great damage, including suffering to the missionaries and great distress in the Headquarters' office in Riga, salaries being many weeks in arrears in some cases, the situation was saved only by the American Section Trustees, independently of Mr. Fetler and without his knowledge, raising the sum of Twelve thousand Four hundred Dollars (\$12,400.00).

Mr. Fetler Betrays His Trustees.

11—During the progress of Mr. Fetler's campaign, he dealt treacherously with the American Section by attempting to set up in California, without consultation with the American Section Board (Chapter XIII, beginning page 41, and also in Chapter IX, on page 31), what would have been virtually an entirely separate Section of the Society created out of a constituency which the American Section Board had cultivated through a course of years. Mr. Fetler even went so far as to insert (wholly without the knowledge or consent of the American Section) in a certain religious magazine, an advertisement the effect of which would have been to divide the constituency of the Chicago office. We cannot possibly accept Mr. Fetler's denials in connection with this matter, in the face of all the facts which stare us in the face, including his own admissions.

\$5,000 Unaccounted For.

12—In the course of the year 1928, Mr. Fetler, in connection with his "Million Dollar Campaign", collected a considerable sum of money (probably in excess of five thousand dollars) of which he has given no account whatever to the Chicago office, except to admit that some of it was turned into his "Revival Press". (See page 39 of our Statement of October, 1930.)

Fetler's Contracts Scraps of Paper.

13—The situation with regard to Mr. Fetler was so serious in the autumn of 1928, that the American Section was compelled to take very drastic action, this action resulting (see Chapter XVI, beginning page 58) in the signing of certain covenants between Mr. Fetler and the American Section by which Mr. Fetler agreed to certain conditions which, had they been adhered to, would have worked towards a democratization of the Society and might at that time have formed some basis upon which cooperation with Mr. Fetler might have been possible. Within a few days after signing these agreements, Mr. Fetler informed another party that the agreements had been forced from him and therefore were not binding. He has since shamelessly broken these agreements (see photostatic copy of the broken pledge, with the full story, in Chapter XVI, beginning page 58), notwithstanding our protests and the advice of a majority of the British Section.

14—Mr. Fetler similarly broke a solemn pledge with our predecessors in office, a signed copy of which pledge is in our Chicago office at the present time (see the story on page 59 of our Statement). It was on this account the former American Section Board resigned. Mr. Fetler accepted the resignations of that entire Board in his determination to push on with the project which he had on foot, the decision to begin which was taken wholly independently of the American Section of that time and was, therefore, a violation of his signed agreement.

"His "Boards" Reduced to Matchwood.

15—Mr. Fetler had difficulties of a similar character with his Board in Philadelphia in the first years of The Russian Missionary Society (Chapter XXIII, page 74), as testified in the past and in the present by members of the Philadelphia Board of that time.

Falsehood Condemned Of Her Children.

16—Before any of the present Chicago Board had any knowledge of Mr. Fetler or his ways, one, Mr. J. C. Williams (see Chapter XXIV, beginning page 75), had experiences with Mr. Fetler, closely paralleling those which the Philadelphia Board, the former Chicago Board, and we ourselves had with him. Mr. Williams boldly challenged Mr. Fetler with regard to many matters in question. By some manipulation, including the printing of a certain report, the case was entirely misrepresented and the onus was unjustly placed upon Mr. Williams.

Fetler the Exploiter.

17—Mr. Fetler's exploiting the services of other men dates back even to his days in St. Petersburg (Leningrad), when Mr. Fetler induced a printer in Moscow—an educated Christian brother—to move his printing plant from Moscow to St. Petersburg and to throw in his lot with Mr. Fetler (Chapter VI, page 22). The enterprise failed, and this good brother, disillusioned and broken (our informant says, "in despair"), went to Turkestan to engage in farming. The name of this brother is in possession of the Chicago office.

Resignations Galore.

18—Three of Mr. Fetler's former associates in London resigned because of the same conditions as those of which we ourselves complained, leaving only two

with Mr. Fetler. Two of the three who resigned are associated in a new Russian society in London, known as the "Russia and Border States Mission".

Publicity Last Resort.

19—We sought in every possible way to compose matters with Mr. Fetler within the Society; and it was only after Mr. Fetler had shamelessly broken his pledged word, and had even gone to the public by appointing another representative in America (who soon resigned and left Mr. Fetler), that we published our first letter of December 23rd, 1929.

PHANTOM "COMMITTEES", "COUNCILS" AND "BOARDS".

On page 7 of the January issue of Mr. Fetler's paper, is a note purporting to have been written by "The Executive Committee" of "The International Council". In his December paper, is another letter purporting to have emanated from "The Financial Board". These letters would convey the impression that there is a real Society in existence, with appointed Boards which are responsible to some elective body. Readers may be surprised to know that no such things exist. Neither Australia nor North America is represented on any so-called International Council. Any work which Mr. Fetler has on "the Continent" of Europe, is simply made up of people who are virtually his employees. In Britain, three of the Board have left Mr. Fetler, and only Dr. McCaig and Mr. Charles Phillips remain. Rev. F. J. Miles, the new Secretary, knows nothing of the issues, except as misrepresented to him by Mr. Fetler with the concurrence of Dr. McCaig and Mr. Charles Phillips. Whether, therefore, you hear from "Council," "Committee," or "Board," you are simply hearing from Mr. Fetler, with the support of Dr. McCaig and Mr. Charles Phillips, both of whom endorse Mr. Fetler, right or wrong, as we have already shown.

Even if the article on page 7 of the January *Friend of Missions* were signed, that fact would guarantee nothing, as Mr. Fetler printed on page 10 of his booklet, the names of E. A. Carter and D. H. Moore, attached to a statement dated March 25th, 1930, although both of these gentlemen had broken with Mr. Fetler and had resigned three months previously.

It seems quite possible, therefore, that the article on page 7 of the January, 1931, issue of *The Friend of Missions* purporting to have been written by an alleged "Executive Committee" of an alleged "International Council", was written by Mr. Fetler himself in Riga.

If, however, Dr. McCaig, with Mr. Charles Phillips and Rev. F. J. Miles, assented to the article, they have thereby perjured themselves. Let them ask their own consciences which one of the statements of the foregoing summary of our Statement of October, 1930, they dare contradict. Let them ask their own consciences what one statement of our Statement of October, 1930, they can finally contradict and disprove. Cheap and easy general denials will not do. The words of our Statement were carefully chosen; the Statement is conservative in the extreme, and we stand by every word of it.

Flagrant Impropriety If Not Dishonesty

As showing how very conservative we have been in our Statement, we refer the reader to Chapter VI, beginning on page 22 of our Statement of last October. Let him read the entire story. Coming to page 23, he will read about a transaction in Poland, by which Mr. Fetler received for his personal pocket a certain sum of twelve hundred pounds (or \$5,832 00). The statement, as copied from the report printed in England, sets forth that the "two persons who privately decided to accept financial responsibility", "preferred that it [the unexpected income of twelve hundred pounds] should remain with Pastor Fetler." There was another piece of information in connection with this, however, which the American Section decided to withhold because it was so shocking. But in view of Mr. Fetler's attempts to justify himself, we deem it but right that a further statement should be made. That further statement is as follows:

Let Mr. Charles Phillips Explain.

There was a certain occasion when Mr. Shields sought from Mr. Charles Phillips a written declaration to the effect that the two persons (Mr. Charles Phillips himself and another party) who had accepted financial responsibility in connection with the transaction referred to above, had told Mr. Fetler that he might keep the twelve hundred pounds for his own personal pocket. Mr. Phillips made a very guarded statement, which he signed, which did not include the categorical declaration which Mr. Shields desired. Upon being questioned by Mr. Shields, Mr. Phillips said that he could not make the statement requested, because as a matter of fact, the two who had accepted the financial responsibility had told Mr. Fetler that he might retain one-half of the twelve hundred pounds for his own personal pocket and put the other half in the mission funds, but that Mr. Fetler had kept the entire twelve hundred pounds for his own personal pocket.

THE AMERICAN TRUSTEES JUSTIFIED.

We think the fair-minded reader will carefully study the facts and will conclude that the American Section, having sought to compose matters privately, could have taken no other course than that which we have pursued. We were at last faced with the alternatives of making these unpleasant things public or of resigning and allowing Mr. Fetler to get another Board in America in whom our experiences with Mr. Fetler, the experiences of our predecessors in Chicago, and of the first Board of The Russian Missionary Society—in Philadelphia—would have been repeated.

A Solemn Duty to the Public and Especially to Contributors.

We have had no delight in controversy, but have, in fact, deplored it. We have taken our course as in the fear of God, and because we could do none other.

We are sinners saved by the precious Blood and by the exceeding grace of God and who have been called into the gospel ministry. We have sought to do our duty.

American Trustees Not "Dismissed."

Mr. Fetler's false statement as to some of us having been "dismissed", should be answered. Mr. Fet-

ler has no power to dismiss us as Trustees. He has no power to dismiss Mr. Shields as Treasurer, because that appointment rests with the Trustees and not with Mr. Fetler. He has no power to dismiss Mr. Shields as Home Director, because that may be done only with the consent of a majority of the Trustees—and the Trustees do not consent. Mr. Shields, therefore, is not "dismissed", no matter what Mr. Fetler may say. The American Section of the Society is still in being.

A NEW RUSSIAN MISSIONARY SOCIETY MINUS FETLER AND FETLERISM

But we announce again that we are mainly operating as an entirely new Society, with which Mr. Fetler never has had anything to do. We have a new organization, known as "The Russian Missionary Society, Inc." We are supporting two missionaries in Finland, five missionaries and six colporteurs in Poland, and one missionary (really his family) in Soviet Russia. Also we have two missionaries in Czecho-Slovakia. These things Mr. Fetler knows full well, but, notwithstanding, he would represent that our entire time has been taken up with controversy. As in the case of his false declaration as to the cost of our Statement and many other untrue statements in the paper, so with this: Mr. Fetler knows that he is speaking falsely.

LET NOT FETLERISM DEPRIVE NEEDY SLAVS OF GOSPEL

We invite our friends to send contributions for the new work to 1844 Monroe Street, Chicago, Illinois. The reports from the missionaries on the Field are most thrilling, and we hope soon to place these in your hands.

While "The Russian Missionary Society, Inc." is now our main work, this statement is subscribed as in relation to the American Section of the old Society.

E. E. SHIELDS,
Home Director and Treasurer.

"THE FRIEND OF MISSIONS" NO FRIEND OF TRUTH.

Analysis of January 1931 Issue.
Quotations Inexact.

1—On page 2, Mr. Fetler puts some words in quotation marks which are not exact quotations from our letter. Mr. Fetler's quoting the word "prophecies" might convey the idea that we had made some prophecy; but such is not the case. We did, and we do, advise against sending even one cent to the keeping of Mr. Fetler; and we think very many of the donors in America have heeded our word. Unfortunately, we were not able so to warn the donors in Britain. And the money which Mr. Fetler says he received last year was not raised in America, but largely in England.

Why Mortgage Property in Addition to Ninety Thousand Income?

But is it not passing strange that with an income of ninety thousand dollars odd for 1930, Mr. Fetler should have mortgaged some of the Society's property in Riga in December? We refer to that transaction by which Mr. Fetler gave to Jahn Bitte "obligations" (really, mortgages) on the Society's property, to the value of thirty-one thousand lats, or six thousand two hundred dollars (\$6,200.00); and one "Wechsel" to the value of ten thousand lats, or two thousand dollars (\$2,000.00). For these papers with a total valuation of eight thousand two hundred dollars (\$8,200.00); Mr. Fetler received only ten thousand lats, or two thousand dollars (\$2,000.00), from Jahn Bitte. According to reports, Bitte negotiated the papers and absconded. It seems evident that Mr. Fetler will not be able to repudiate his signature on these papers in the fashion in which he broke his pledged word to us, and that the Society will have to make up a large part of the loss—indeed, possibly the entire loss. The loss appears to have been six thousand two hundred dollars (\$6,200.00), of which some small part may or may not be Mr. Fetler's personal loss. The donors in Britain who contributed so largely to the total raised last year may not be well pleased to know that apparently approximately six thousand two hundred dollars of money contributed for missions must go to make up a loss which was incurred by Mr. Fetler in the course of a transaction which revealed that he needs a "Finance Committee", an "Executive Committee", a "Board", an "International Council", and several other organizations to exercise some control over him; but it demonstrates once more that these organizations do not exist except in name and that Mr. Fetler carries on wholly without control.

The Cost of His Campaigns.

But why, with an income of ninety thousand dollars odd, was Mr. Fetler in such need? It must be remembered—and we now call the attention of the donors in Great Britain to this fact—that money raised by Mr. Fetler must suffer enormous deductions for expenses of his campaigns. He so managed his "Million Dollar Campaign" in America, that the sum of \$17,984.17 (or £3,700.8.11), was expended in the process of gathering \$28,232.82 (or £5,809.4.5). Did the same proportion obtain in Great Britain in 1930? Wherever Mr. Fetler operates, he has so many employees that they nearly tread on each others' toes. He had thirty-three workers in his office in Berlin years ago. In Riga he is generally surrounded by a small army of workers. He must ever have a large retinue. He most certainly had a very large staff in Britain in 1930, and his advertising bills, and other expenses in connection with his campaign, must have been very, very heavy. Thus, the total raised does not give any approximate idea as to the amount available for the Field.

Much Money Reaching Riga Does Not Reach Field.

And, further, British donors should know that after heavy expenses of the campaign have been paid in Britain, the money which goes to Riga does not necessarily go to the Field. It was largely in protest against Mr. Fetler's expenditures in Riga, which rob-

bed the Mission Field, that Mr. Paul B. Peterson resigned from the Society in 1926. Donors everywhere should remember that sending money to Mr. Fetler in Riga is by no means sending money to the Field.

Mr. Fetler Overestimates Himself.

2—In the fourth paragraph of page 4 of the paper under review, Mr. Fetler gives a place to himself in the evangelization of Russia which is by no means warranted by the facts. The leaders in Russia do not agree with Mr. Fetler's claims.

Not the New York Modernist Board.

3—In the first paragraph of page 6 is a statement from a good lady which reveals that she has been confused by the fact that Mr. Fetler had to do with Russian work in New York as well as in Philadelphia. The Philadelphia Board, to which we referred in paragraph 4 of our letter of December 23rd, 1929, was not the Board from which Mr. Fetler separated on account of Modernism.

An Apocryphal Postscript.

4—The last paragraph of page 6 is a quotation from a letter addressed to Mr. Shields in Chicago, under date of August 14th, 1930. We have the letter before us in the lady's handwriting. The original does not even mention Mr. Fetler's name, whereas Mr. Fetler's version of the letter carries the words, "I have every confidence in Pastor Fetler." We wonder how these words crept into the printed copy in *The Friend of Missions*—we wonder!

- Four Tons of Riga Printing Sent to Chicago.

5—The last paragraph of page 7 is a copy of a letter from someone who refers to the "ton" of literature of which he had heard so much. Mr. Fetler prints this letter, knowing that the good brother is mistaken, and that the literature about which we had and have something to say, was a little matter of four tons in weight and seven thousand dollars in price.

Mr. Fetler's "Policy"—Keep Out of Debt—Practice—Constantly Plunging Into Debt.

6—Under the word, "Policy", in the fourth paragraph of page 10, Mr. Fetler says, "Going into debt is considered inconsistent with the principles of the Society." Who so considers it? Not Mr. Fetler! Well, he may "consider" it, but the principle has never been honored by Mr. Fetler except in the breach. Mr. Fetler plunged the American Section into debt in 1924, 1925 and 1928. In 1928 he had us borrow three thousand dollars (\$3,000.00) for him. When he arrived in America, he tried to borrow another two thousand dollars (\$2,000.00) from the bank. A little later he borrowed two thousand and fifty dollars (\$2,050.00) more. Still later—in California—he borrowed four thousand dollars (\$4,000.00). In England he has sought in every direction to get money for his "Revival Press". We have already cited the transaction of last December, with Jahn Bitte. So in December Mr. Fetler borrows freely, and in the January paper he says, "Going into debt is considered inconsistent with the principles of the Society." We

cite this case as an illustration of the fact that Mr. Fetler's principles and his practices are as wide apart as the poles.

Fetler the Prevaricator.

7—Mr. Fetler's article on page 12 is interesting as a revelation of Mr. Fetler. We must remember that this and all other articles in the paper are written by the Mr. Fetler who charges the American Section with having spent twenty thousand dollars for its Statement of last October and who says, "Going into debt is considered inconsistent with the principles of the Society." Mr. Fetler represents the Editor of *The Gospel Witness* as having spoken against Mr. Shields and also as "one-sidedly taking sides" with him; he charges the Editor of the *Witness* with taking no action with reference to the matters in dispute and also with having mixed in the controversy.

Lest by any chance anyone should have gained any "wrong" impression from Mr. Fetler's words, Mr. Shields desires to acknowledge before all and sundry that he has been wrong very often; and, specifically, Mr. Shields acknowledges:

(1) That he was wrong when, just after first meeting Mr. Fetler, he refused to believe the testimony of those who had had experience with Mr. Fetler, the testimony being that it was not safe to accept Mr. Fetler's word, that he was not trustworthy in handling money, and that his history in America was one of broken fellowships.

(2) That he was wrong when he assumed that Dr. A. McCaig's endorsement of Mr. Fetler was any kind of a guarantee.

(3) That he was wrong when years ago he used Dr. A. McCaig's name in an honest effort to overcome the criticism against Mr. Fetler—criticism which he has since found was thoroughly justified.

(4) That he was wrong—entirely wrong—when he wrote Mr. Fetler from time to time, carefully and gently, and even lovingly, calling attention to various irregularities, hoping that Mr. Fetler might change his ways.

(5) That he was wrong when, at the time Mr. Peterson said that his experience had led him to quite give up hope of Mr. Fetler, he (Mr. Shields) still entertained the hope that Mr. Fetler might be led to change his ways.

(6) That he was wrong in entertaining the hope, with the other Trustees, that the agreements which Mr. Fetler solemnly signed with the American Section, on the 10th day of December, 1928, would be kept by Mr. Fetler. Within one week prior to that date, we had seen Mr. Fetler go back on his word, and it should have been sufficient warning.

Everybody Out of Step But Mr. Fetler.

8—Mr. Fetler's charge that he engaged Mr. Shields on the recommendation of his brother, has already been fully answered in Chapter III of our Statement of October last. Please find the Chapter on page 13 of that Statement. The fact is that at the time Mr.

Shields accepted Mr. Fetler's offer, his brother had advised him against it. But please read the passage in full.

9—What Mr. Fetler says in the same paragraph of page 12 of his paper, as to Mr. Shields' fitness, is just about what he has said about all who in past days have differed from him. But please read Chapter III referred to.

After Mr. Shields had been working with Mr. Fetler for something over eighteen months, he was surprised to receive from Mr. Fetler an appointment as Home Director of the American Section. This appointment was accompanied by the following letter:

"Riga, Latvia, November 28, 1925.

"Rev. E. E. Shields,
"Chicago.

"My Dear Brother Shields:

"I am enclosing official appointment of yourself as Home Director of the American Section. We here at Headquarters, have felt that you are the natural person to occupy this position after the Lord has so signally blessed your efforts along many lines. May His richest blessings rest upon you in your further and enlarged duties.

"Yours very sincerely,
(Signed) W. FETLER,
General Director."

The Society's Best Years.

The two years (1926 and 1927) before Mr. Fetler engaged in his "Million Dollar Campaign" in America (both years being under Mr. Shields' administration), were about the best years in the Society's history in this country, in point of the amount of money sent to Europe, and the amount sent in the second of those two years (1927) was in excess of any amount sent to Europe in any year since the American Section was established in Chicago. The amount sent to and paid on behalf of Headquarters in 1926, was forty-eight thousand eight hundred and five dollars and forty-seven cents (\$48,805.47), or ten thousand and forty-two pounds. In 1927, we sent fifty-nine thousand one hundred and five dollars and eighty-two cents (\$59,105.82), or twelve thousand one hundred and sixty-one pounds. In these two years we sent to and paid on behalf of Headquarters, one hundred and seven thousand nine hundred and eleven dollars and twenty-nine cents (\$107,911.29), or twenty-two thousand two hundred and three pounds. We submit that that is not a very bad failure.

10—The sixth paragraph of page 12 of Mr. Fetler's paper may be worthy of one or two remarks. Mr. Fetler's word "demanded" is not in accord with the facts. The amount is by no means large for the United States, and Chicago in particular. An article in a Chicago paper of March 24th, 1931, states that the average wage of Chicago janitors is two thousand one hundred dollars per year. But Mr. Fetler knows that Mr. Shields has by no means received the amount stated. When funds have been low in past years, he has from time to time received very much less.

11—In the fourth paragraph of page 13 of Mr. Fetler's paper, he speaks of donations for the Riga Tabernacle. We assure the public that all moneys especially designated as for the Riga Tabernacle have been

sent to Riga—rather, the last money was sent through Mr. Charles Phillips in London, for Riga.

Who is This "Certain Mr. Thorn"?

12—In paragraph 6 of page 13, Mr. Fetler declares that we have employed "a certain Mr. Thorn in England," and he declares that he "is not doing Russian Missionary work." It is true, of course, that Mr. Thorn has circulated some of our letters and Statements. But Mr. Thorn is doing Russian Missionary work. But who is this "certain Mr. Thorn"? He is one amongst dozens of Mr. Fetler's former colleagues who have lost all confidence in him. Mr. Thorn was Mr. Fetler's Treasurer at Headquarters in Riga for about two years. He knows, and Mr. Fetler knows that he knows.

Calling Names.

13—In Mr. Fetler's various publications, the American Section and its actions have been characterized by him as "unjust", "unlawful", "atrocious". Mr. Fetler has called Mr. Shields a "Shylock", who would have his "pound of flesh". In the January paper, Mr. Fetler applies the words, "cowardly, egotistic and faithless" to Mr. Shields, and compares him to Diotrephes. He characterizes Messrs. Fields and Fredman as being "weak-minded and vacillating preachers"; and he speaks of the Board as "usurpers" and "Bolsheviks". We have heard much about the Bolsheviki, but who would think of calling them weak-minded or vacillating?

We call attention to the foregoing as a warning to Rev. F. J. Miles, the new General Secretary in Britain. It is but a few years since the American Section Board succeeded another American Section Board in Chicago, as Rev. F. J. Miles has now succeeded three members of the British Board who resigned a year ago. Until Mr. Fetler was revealed to the present American Section Board, and we were compelled to take action, Mr. Fetler always spoke of Rev. E. E. Shields as being "loyal" to the last degree, of Rev. C. F. Fields as being "God's gentleman", and of Rev. Chas. F. Fredman also as being thoroughly loyal. When Rev. F. J. Miles has learned what we have learned, and is compelled to join the Philadelphia Board, the former Chicago Board, the present Board, the majority of the British Board who have left Mr. Fetler, Mr. J. C. Williams, Mr. Paul B. Peterson, Rev. W. E. Craighead, Rev. W. A. Phillips, Rev. B. Goetze (who has recently left Mr. Fetler), and dozens of others who also have had our experiences—when that time comes, Mr. Miles will find that Mr. Fetler will apply these various epithets to him as he has applied them to us. *Mr. Miles has an advantage, however, which was never ours, i. e., that of having before him the full and explicit testimony of others who have had experience. This he has in our Statement of last October, together with this additional statement.*

We hope Mr. Miles will take warning in time to save himself from years of distress. We are very glad to report that a certain gentleman in the Channel Islands who had linked up with Mr. Fetler, even going the length of giving him his photograph for publication, upon reading our Statement cancelled the entire arrangement. The Gideons of America were on the point of linking up with Mr. Fetler in 1928, but were warned by one of the former Philadelphia Board of the Russian Missionary Society, who is a Gideon; and thus this body was saved very much embarrassment.

QUOTATIONS FROM LETTERS.

We could, of course, print dozens of extracts as Mr. Fetler has done. Some of the letters received use stronger language than any we ourselves have adopted, and although we believe them to be perfectly true, we refrain from printing such letters.

We print a few letters and a few extracts from the very large number of those received:

Well Balanced.

"Chicago, March 30, 1931.

"Dear Mr. Shields:

"Having received the January issue of *The Friend of Missions*, I see Mr. Fetler continues to keep you in the limelight. As I have not sent him any money since your letter of December, 1929, I thought the magazine would be discontinued, but since it has not been and *this last number is so extreme and ridiculous in its charges and comparisons of you and your associates as leagued with Satan*, I concluded it was time to write Mrs. Billester asking her to discontinue same, and informing her of my decision to stand by you; and that as the views held by you and Fetler were mutually exclusive, I could no longer support him. But I assured her of my purpose to continue in prayer that he might see the error of his ways, and for the independent efforts of workers still associated with him, in soul winning.

"The letters published by him seem to reveal that the writers either did not read, or read with prejudice, your side and therefore could not arrive at a fair and impartial decision. My only reason to desire to see another copy of Mr. Fetler's magazine would be to learn whether he had been able to keep his promise not to refer to you any more. You need not feel compelled to dictate an answer to this as it is only an expression of the desire to encourage you as an offset to those who misunderstand your spirit in this trouble.

"May the Lord bless and sustain you as only He can, and all your associates, will be my frequent prayer.

From Mr. Fetler's Own City.

"Riga, Feb. 10, 1931.

"Dear Mr. Shields,

"Quite accidentally I got to read the 'Announcement of The Russian Missionary Society' in the matter of Mr. Wm. Fetler. It interested me much, because Mr. Fetler's misrepresentations here in Latvia have prepared already much shame not only to him and to his church, but also to the name of Baptists in general. I should be much indebted to you if you could send me three copies of the 'Announcement' (with the 'Facts about Rev. Wm. Fetler, etc.')

From a Member of the Former Philadelphia Board of the Russian Missionary Society. Under Date of February 27, 1931.

"Those who know Rev. Mr. Fetler as intimately as we do, will not be disturbed by any statements he makes."

From a Gentleman in Philadelphia.

"October 24, 1930.

"Dear Friends:

"I wish to thank you for the half dozen copies of your report re Fetler. I have 'spot read' it and it is very interesting.

"Mr. Fetler is running true to form as we understood him here in Philadelphia."

Convinced.

"Boston, Mass., Jan. 12, 1931

"Dear Brother Shields:

"Many thanks for your *Announcement*, recently received. I have not had time to read it all but went carefully through one-third and was glad to find it full, fair and convincing, and that you have completely severed relations with Mr.

Fetler. I trust he will be unable to cause you further trouble or expense. *Your understatement and restraint in setting forth your case make a favorable impression.*"

Level Headed.

"California, Dec. 21, 1930

"Christian Gentlemen:

"*After a most careful perusal of your publication of all facts in regard to Rev. Wm. Fetler, and also of his flamboyant charges against you in his paper, you have my vote.*"

A Wise Enquiry.

"Ireland, Oct. 25, 1930.

"Dear Sirs:

"Will you be kind enough to send me a copy of the Trustees' reply to W. Fetler, and oblige."

Another Careful Enquirer—From London, England.

"I shall therefore be grateful if you could keep me in touch with what goes on with respect to the matter of Pastor Fetler. I have met him and several of his colleagues, and have had one or two interesting experiences."

Remarks on Undated Reports From Soviet Russia.

"When one is on guard his trickery shows itself in his paper. The undated items quoted from Soviet papers in order to arouse sympathy."

From London, England.

"13th February, 1930?"

"Dear Sir:

"Can you let me have 12 copies of the printed letter of December 23rd, 1929, concerning Mr. Fetler, and any later information you may have on the subject."

Has Proper Appreciation.

"Massachusetts, Feb. 18, 1931.

"Your first explanation of the trouble was needed and bore the marks of truth on its face . . . I received Fetler's defense and dropped it in the waste basket."

Has Met Mr. Fetler—"Unfortunately."

"Southbourne, England, March 26, 1930.

"Dear Sir:

"I was much interested in having been shown a letter over your signature dated 20 Dec. last, concerning the affairs of the R.M.S. Unfortunately I have come up against the party referred to therein. Would it be possible for you to let me have a copy of the letter that I might show to some interested friends I know. It is a sad business and I trust the Lord will some day open his eyes to see the folly of it."

JARVIS STREET OVER THE WEEK-END.

Good Friday evening the church choir, augmented by two junior choirs from our great Bible School, gave a service of praise entitled, "The Place Called Calvary", arranged by Mr. W. J. Hutchinson. The choir sang some parts alone, but the greater part of the service was participated in by the congregation which crowded every part of the church. The service was broadcast by CKGW from 9 to 9.30.

The Saturday evening prayer-meeting was as crowded as usual, and a time of real blessing was experienced.

Sunday the congregations were large at both services. The attendance at the School in the morning was 1,381. Two were baptized, and several responded to the invitation at the evening service.

"MY FATHER'S HOUSE".

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

In the gospel according to John, chapter fourteen, we have recorded some gracious words of comfort which our Lord spoke to His saddened and troubled disciples. He had told them that He must leave them, and the prospect bewildered them, and filled their hearts with distress. Our Lord saw their danger, the danger of the heart troubled, which might lead to sinful fear and to unbelief; and so He spoke to them words of great encouragement and inspiration. In the opening words of the chapter He sought to strengthen their faith. The one grand preventive word for fear was faith; so He said, "Ye believe in God, believe also in me"—"Believe ye into God, into Me also believe; cast your anchor thus into solid anchorage, that in the midst of the storms of your experience you may be kept calm and restful. Believe in God—be incorporated into God and into Me, so that thus bound to God you may be kept, your hearts fixed, and your whole life calm and triumphant in the presence of life's difficulties and storms."

In the second verse of this chapter, the Master turns the attention of His disciples to the world above. He says, "In my Father's house are many mansions"; and He speaks to them with wonderful simplicity. The words of this second verse we have heard from our earliest days: they have become beautifully familiar to us; and they seem like a tender mother speaking to her little child in trouble. And yet with the simplicity of the words we have truth most profound. And this is the Master's way. He knows right well that when hearts are really troubled they want simplicity of speech; and so He combines thoughts the most profound with language the most beautifully simple. He directs our thoughts FIRST TO THE FATHER'S HOUSE. Here notice *there is similarity*; for there is one other occasion when this phrase, "My Father's house", is used in the gospel of John, and that is in the second chapter. Our Lord was in the temple,—it was in His early ministry. And as He looked round the temple He saw merchandise, tables of money changers, beasts there to be sold for sacrifice. And we are told that He made a whip of small cords, and drove out the animals, and with a sweep of His hand overturned the tables and said to the people, "Take these things hence; make not my Father's house an house of merchandise." There we have the phrase used by our Lord on the only occasion recorded in the New Testament beside the one in this text.

That being so, we naturally turn to where the phrase was first used, to see if we can obtain some light. It is always extremely helpful in the study of Scripture to see where else a phrase is used, and especially the first occasion. So here we turn to the temple, the majestic temple built by Herod; and the Lord speaks of it as "My Father's house". Just think of its ample courts, and its many chambers, its crowd of worshippers, and its gorgeous worship. Think of it all; and then listen to the Saviour when He says, "In my Father's house are many mansions" The Spirit of the Son, which was in the Lord Jesus Christ drew Him to the temple even in His boyhood, so that when His parents took Him up to the Passover, and in returning found Him not in the company, they retraced their steps, to discover Him at last in the temple. And He said, "Wist ye not that I

must be about my Father's business?" In the things of His Father He was occupied; and the Father's house provided a congenial atmosphere for Him. Now here heaven is spoken of as "My Father's house"; and though what we are able to gather from the temple is but a dim shadow, yet in our contemplation of heaven it suggests much to us. So there is similarity.

Secondly, there is locality. The Saviour says, "I go to prepare a place for you." Of course, the essence of heaven is condition and character, but we must not exclude the idea of locality. Our Lord to-day has a glorified Body: He is the manifested God. And there must be some place where God is manifest in the Lord Jesus Christ. He carried with Him a Body, which His apostles beheld as He ascended, bearing the marks of the wounds which He received at Calvary. And there must be some locality in God's great universe where the glory of the Person of Christ shines out. The heavenly life is not simply a matter of spirit. God has something more manifest than that. And the Saviour uses the word "place"; and He says, "Where I am, there ye may be also"—not "*what*" I am, but "*where*" I am; just as if He said, "In some glorious spot in the universe of God, where my glory is manifested ye shall be with Me." So in our study of heaven, let us think of it, not merely as a state and character, but also as some boundless and blissful locality where the glory of God is manifested to the vision of the perfected children of God.

Then there is familiarity. He says, "My Father's house". When we think about the future, generally there is something awe-inspiring as we meditate upon it. We think of the Great Unknown, and of the gateway to it—Death! And as we dwell upon the silence of our departed friends who have passed from us, feelings of great solemnity and awe fill our hearts. But when we hear the phrase from the lips of our Lord, "My Father's house", the awe and solemnity are delightfully softened and modified. Many of us have removed from our earthly father's house. But as we turn back, and think upon it, perhaps we have beautiful thoughts concerning it, as a place where we had no responsibility—our father took it all; a place where our father provided for our needs, and did everything he could to give us joy, and to fill our hearts with love, and to satisfy the yearnings of our child nature. As we thus look back, and think of what our father's house was to us, let us also think of what our Heavenly Father's house is to be in the days that lie before. Let the early memories of a beautiful earthly home become a help to us in the thought of the Heavenly home, suggesting this thought of delightful familiarity. The Father's house above surely means for us all that the heart yearns for—the life we feel we have been made for realized and enjoyed to the full; the deep yearnings inspired by the Lord Himself in our hearts gratified to the uttermost. It is to be at home with God. That is the beautiful thought suggested to us by the phrase, "My Father's house". Naturally we shrink back from many manifestations of God. There is a spirit of "afraidness" of God in our nature. But the Saviour's words that the world that lies before for the believer is "My Father's house", suggests to us this beautiful thought that we shall be at home with God; all sense of "afraidness" being entirely removed, and a feeling of ease and delight and enjoyment in the manifestation and presence of God. "My Father's house" therefore means familiarity.

The Jarvis Street Pulpit

TWO SIDES OF THE TRUTH OF THE RESURRECTION.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 5th, 1931.

Broadcast from Station CKGW, 690 k.c.—434.8 metres.

Short Wave: VE9GW 6095 k.c.—49.22 metres.

(Stenographically Reported.)

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead."—Acts 4:1, 2.

This is a summary of the apostolic ministry: "They taught the people, and preached through Jesus the resurrection from the dead." Stripped of all technicalities, the resurrection story is simply the record of One Who died, Who had been known to a great multitude of people, Whose death took place publicly, and Who was wounded in His death, Who was buried, and was raised again from the dead, and was seen for forty days by those who knew and loved Him, "shewing himself alive after his passion by many infallible proofs". It is no wonder that such a story has held the attention of the world for nearly two thousand years.

At this Easter season men are accustomed to speak of the truth of the resurrection as though it were a message of gladness and cheer only—and I should be the last to desire to add to anyone's sorrow, or to lessen his joy. Yet I would remind you that when the news of the resurrection was spread abroad in Jerusalem it was not good news to everybody. The good tidings of the gospel was not welcomed by certain people. Pilate found no occasion for rejoicing in it. Neither did Caiaphas, nor Annas, nor any of the kindred of the high priest. The great fact of the resurrection filled the enemies of Christ with alarm; and the early church was persecuted for teaching the people, and preaching through Jesus the resurrection from the dead. It may be profitable for us, therefore, to think a little while this evening of some of the implications of this great truth.

I shall not labour to establish the truth of the resurrection. We dealt with that, in some measure, this morning. But what are the implications of this truth that a Man lived, and died, and rose again? What does it mean to us this evening?

I.

First of all it is a proof of THE CONTINUITY OF LIFE BEYOND THE GRAVE. It is surely a very solemn reflection that the grave is not the terminus of life. It does not end matters for any one of us, though there are many who seem to assume that it does. I have attended many funerals, and when turning away from the graveside have heard people say, "Well, and his course is ended". Oh no; it is not ended by any means. The grave does not mark the end of anybody's life. Life continues beyond that. Down in the city the man's place will be filled. If he was somewhere em-

ployed, another will be engaged to take his position. If he was an employer, someone else will carry on his business. His place on the Board in official life is now vacant, and someone else will assume his responsibilities—hence men seem practically to assume that we are done with that man, that his life is ended.

No, my dear friends, the revelation of this Book is to the effect that life is continued beyond the grave; and it ought to be a matter of interest to us to know something of the conditions of life beyond.

The grave does not terminate our physical existence. I know that the doctrine of the resurrection of Christ is fraught with great comfort to the believer—and of that I shall speak in a few moments—but I would remind you that the teaching of Scripture is that so far as our physical existence is concerned, "as in Adam all die, even so in Christ shall all be made alive". There is a resurrection not only of the just but of the unjust, hence the bodies of all men shall rise again.

I shall not argue the possibility of it, nor take time to speak of the exact identity of the body of the resurrection with the body in which we now live. It is a mere commonplace to remind you that your present body, though the same in identity, is not precisely what you had when you were a child. The marks which you carried upon your body when you were younger are still there, but the constituent elements of your physical nature have entirely changed. So we are told. And yet we are the same. Notwithstanding that change, the man grows old, though the particular elements of the body in which his spirit is tabernacled are not as old as he is. It is a mystery, but it is true. And so beyond the grave some time all men and women are to have another body. There is to be a resurrection of the just and of the unjust.

Nor does the grave terminate our human relationships. I think that is plainly disclosed to us in the story of the resurrection of Jesus Christ. I know that He taught us that in the resurrection they neither marry nor are given in marriage, and yet life consists largely in our relation to our fellows—not to things, but to men and women; and the law of God was given in part to regulate these human relationships.

You must not suppose that you have done with a man when you have followed his body to the cemetery. You may have to meet him again by and by. Remember, there is another chapter to be written in the future, there is another record to be read some-

where beyond the grave. The truth of the resurrection is not all gladness and light. It is a very serious reflection that we shall all have to take up life again somehow beyond the grave, and the relationships begun here, the obligations assumed here, will in some way have to be met and accounted for in the life that is to come.

Nor does the grave terminate a man's relationship to God. It is only a junction-point, whence we enter upon other conditions of life; but we are still responsible to Him Who made us. The Bible is full of the great truth that God will call all men, in His own good time, to give an account. There were certain men in Jerusalem who thought to put Jesus out of the way. They brought Him to the cross, and then to the grave, and sealed the sepulchre, and supposed they had done with Him, but it was not very long before they said to His disciples, "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

I have no idea how many people I address this evening. I have not the remotest knowledge of the character of the people who listen. I only know that there are many who never cross the threshold of a place of worship, who are utterly ungodly, who do, out of curiosity, occasionally listen to a religious address. I remind some of you possibly of something you would like to forget. There is a proverb to the effect that "dead men tell no tales". But nothing is farther from the truth than that. Dead men will some time tell tales.

I have heard of a missionary preaching to a cannibal tribe, and when he preached the doctrine of the resurrection the chief of the tribe said, "Do you mean to tell me, sir, that everybody will rise again?" The missionary said, "Yes; that is what God's Word says, that everybody will rise again." "But", said the chief, "this arm has slain its thousands, and do you tell me that they will rise again?" "Yes", replied the missionary, "everyone of them". "And I shall have to meet them?" asked the chief. "Yes, everyone of them." "Ah", said the chief, "they must not rise. They shall not rise." But said the missionary, "They will rise, whether you like it or not."

There will be a great day of revelation in the future when all that are in the grave shall come forth at the call of the Son of God,—some to a resurrection of life, some to a resurrection unto condemnation. I remind you of that which is so plainly taught in the Bible, and about which there can be no dispute whatever, and if we believe the Easter story at all, if this be true that the dead are raised up, then it follows that we shall have to take up life again beyond the grave and find its issues in another life that is yet to come.

II.

Very well, then, LIFE WILL BE CONTINUED IN THE FUTURE AS IT HAS BEEN HERE BEGUN. That is taught in the Scripture.

The grave does not purge away moral corruption. The man who dies in his sins will not rise purged from his sins. I know of nothing sadder in the world than to see an old man, grown old in sin. I saw a man not long since—I had some occasion to deal with him—a man past seventy-five years of age, who had wallowed in corruption, who was a reprobate morally, a leper through and through. What a terrible thing

for a man thus to carry his sins with him into the grave! Someone will say, "But we can bury them there, we shall leave them there." No; you will not! To die in unbelief is to rise as one has died.. To die in one's sins is to rise again with sin unpurged and unforgiven. What a terrible reflection that is, for a man to carry all the wickedness of his life with him into the grave, and to face it again when God shall call him to give an account!

Our moral obligations are not discharged by death. There are certain forms of debt which may be outlawed; the passage of time relieves a man from the obligation to pay that which he justly owed—certain forms of debt, I say; but that is not so in respect to the soul's obligations to God. What we owe Him, we owe for ever. The debt we have incurred as creatures living under His law must be met. It is of no profit for an unjust steward to say to one who owes a hundred talents, "Take thy bill, and sit down quickly, and write fifty." God will allow no discount on His bill, of twenty per cent., or fifty per cent. Heaven and earth shall pass away, but His laws shall not pass away. That which we owe to our Lord will have to be paid either by ourselves or by another, for the law knows no mercy, and makes no provision whatever for forgiveness.

If a man goes to the grave in debt to the law of God, under obligation to Him on account of his sin, both against God and his neighbour, the life that is hidden from human view, as his body is buried, will be brought under review again at the great resurrection, and he will have to give an account of the deeds done in the body. That, too, is a solemn reflection.

Nor, on the other hand, is the progress of moral purity interrupted by the grave. If we have been born again by the word of God which liveth and abideth for ever, and if thus the life of God has been implanted within us, and we who were dead in sins have been quickened together with Christ, and are made new creatures in Him, the grave does not interrupt the progress of that life, for whosoever liveth and believeth in Him shall never die. You will find at the close of the Book the divine sentence, "He that is unjust, let him be unjust still (or, unjust yet more); and he which is filthy, let him be filthy still (or, filthy yet more); and he that is righteous, let him be righteous yet more: and he that is holy, let him be holy yet more." The everlasting ascent or descent of the soul is not interrupted by the grave. What men are at death, they are in the resurrection, and they continue their descent, or continue to grow in resemblance to Him Who is the express image of the Father's person.

We have scripture for this, moreover, that *the continuity of our mental life is not interrupted by the grave.* Some of us cannot claim this country as our birthplace: we were born across the sea, and we carry the memory of the old life in the Old Land with us, and are able even now to reconstruct the scenes of our childhood. That marvellous chapter, the sixteenth chapter of Luke, gives us a glance into the future life. It is sometimes carelessly spoken of as the "parable of the rich man and Lazarus". But there is nothing to indicate that it is a parable,—there *was* a rich man, and there *was* a beggar. "The beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried." It is our Lord's dis-

closure of conditions of life hereafter, and in that other world the man who had died in his sins was bidden, "Remember". The life he then lived, being in torment, was directly related to the life he had lived on earth; and it was no small part of his punishment that he was able to remember how he had wasted the opportunities afforded him in time.

So, dear friends, it seems to me that faithfulness requires the preacher to remind people of that dark and sombre side of this great truth of the resurrection. It is not all Easter lilies, you know. It is not all sunshine. There is much sin in the world. There is much wickedness in the world. There is a great deal of injustice in the world. There are wrongs that need to be righted. There are sins that need to be judged. They ought to be judged: they must be judged here or hereafter. The revelation of this holy Book is that a man can never get away from his record. He takes it into the grave, and meets it beyond, whatever that record is.

III.

Then, I remind you of this also that TO BE WITHOUT CHRIST IN TIME, ACCORDING TO THE REVELATION OF THE BOOK, IS TO BE WITHOUT HIM IN ETERNITY. There is nothing in the Bible to suggest that they who have been the enemies of Christ on this side of the grave will become His friends on the other. "If ye believe not that I am he", said He, "ye shall die in your sins." And the faithful apostle, writing to the Thessalonian Christians, in order that they might not be ignorant concerning them that are asleep—and He said his teaching had the authority of the word of the Lord, "For this we say unto you by the word of the Lord"—spoke of some whom he described as "others which have no hope."

It is a most painful thing to have to conduct a funeral service when one knows that the person whose spirit has departed has lived an utterly godless life, and has died as he lived. How dare any minister say that such an one has passed on to a larger and fuller life beyond? The Bible does not say so.

Of course, our thoughts are not God's thoughts; nor our ways, His ways. Death, to Him, is only a station on the road; and if a man dies in his sin, with all his corruption about him, he passes into the presence of God to give an account of the deeds done in the body. I cannot find any promise in the Word of God of a larger hope, of a future probation, of a chance for a man to make his peace with God beyond the grave. Now is the time, dear friends. You cannot bury the mistakes, the sins of a lifetime, in your grave. There is only one place in the world where a man can bury his sins, in the confidence that they will have no resurrection.

John Bunyan says: "So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more." ("Hallelujah!")

There is a grave in which the vilest sinner may bury his past. There is a place where we can get rid of our sins, and be sure that we shall never meet them again. Oh, the folly of carrying them with us into the life beyond! "Behold, now is the accepted time; behold, now is the day of salvation." Bear me witness, will you, you who are in this building, and you who hear this simple,

personal, message over the radio,—bear me witness when we together shall stand before the judgment-seat of God that I have not shunned to declare unto you all the counsel of God. If others promise you hope beyond, then they must bear their own responsibility; I cannot do so; for as this Bible is true, there is no hope here or hereafter apart from Christ. But in Him there is hope both here and hereafter, if only we trust in Him. Therefore I preach, as did the apostles, "through Jesus the resurrection from the dead".

IV.

WHAT IS THAT MESSAGE? Oh, what is that message? If you will but come to Him, if you will but trust Him, what is that message? It is this: that He has lived your life for you, that He has died your death for you, that He has entered the grave as your Representative and Substitute, that He has, as we sang together this evening, burst the bars of death and has come forth into newness of life ("Hallelujah!")

Why? Because the last farthing of the world's indebtedness was paid. *The resurrection of Jesus Christ, my dear friends, is the pledge that God is satisfied*; for when He died, He took upon Him our sins. He went to the cross in our stead. He was made a curse for us. He died under the curse. But, having discharged our utmost obligation to the holy law of God, as a Conqueror, as one upon whom even the law of God had no further hold, when an angel, divinely commissioned, had rolled the stone away, He came forth into newness of life.

And that is the position of every one who trusts Jesus Christ. That was the significance of the ordinance which you have witnessed here this evening: buried in the likeness of His death, raised in the likeness of His resurrection. For such as are in Christ, the condemnation is past: "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath"—not, "shall have"—"hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Do you believe that? Why do you not say, Hallelujah? (Chorus of Hallelujahs). If that be true, that the great assize is over, then my debt is discharged, I am a free man for time and for eternity. If that is the message of Easter, then let us be glad and rejoice, for there is no other way but by way of the blood, the precious blood, whereby our sins can be cleansed.

But, my friends, that does not exhaust the Easter story by any means. It means that all the defects of life have been rectified, all the mistakes have now been corrected; we are brought, by divine grace, into right relationship to God through Christ Jesus His Son, and we face the future. We are forward-looking men. We are not growing old: we are growing young. We are only at the beginning of life. In fact, we have learned only the alphabet of life with God in Christ Jesus. And as for the grave, that is but an experience through which we must pass in order that we may be delivered into a larger and fuller life beyond. Even now, the Grave has been robbed of its victory, and Death of its sting; and they who die, depart to be with Christ "which is far better".

But there is a resurrection of the just. There will be a reunion of body and soul for the believer, and we shall take up life again beyond the grave under different conditions.

With some people, it is supposed to be quite orthodox to disparage the body, to make light of it. I remember a ministerial friend of mine who used to say, "I do not

care where I am buried, or how. You may put this poor body in a box, nail it up, and bury it out of sight. I do not care anything about the body." That is not Christian. I know we are to "keep under" the body, but God made our bodies; and in the beginning, before sin had done its work, the human creature who came from the Creator's hand filled even God Himself with pleasure. He said, "It is very good". Man was the crown of God's creation. "Thou madest him to have dominion over the works of thy hand." Do not make light of your body. Your whole spirit, soul, and body, are to be preserved entire unto the coming of Christ; and when He comes He will "change our vile body (bodies that have become vile, the bodies of our humiliation), that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

I am glad of the prospect of having a sound body. I heard a man say once, "I do not like the idea of life in the flesh beyond the grave. I could wish that our immortal spirits would not there be cumbered with the flesh." They will not be cumbered! I do not know what change will be wrought in our resurrection bodies. I do not know what their qualities will be. They will be physical in a certain sense, of course; and they may be ethereal, too. We may be able to outstrip this radio message, and flit from planet to planet. I was at a funeral last week, the funeral of one of the oldest members of this church, who had been in membership sixty-four years. Her daughter told me that her mother was always dreaming of things that were going to be. She had said the aeroplane would be old-fashioned and out of date by and by, and that men would learn to fly without any machine at all. She was right. I have no doubt about that.

I remember a passage in one of Spurgeon's addresses, delivered to a company of ministers, in which he said something like this: "Brethren, shall we have a pulpit somewhere amidst the spheres? Shall we have voices so strengthened as to reach attentive constellations? Shall we be the witnesses of the God of grace to un-fallen worlds, who will be wonder-struck when they hear the mystery of redeeming love?" Then he said, "I think so, for there are some suggestions in Scripture to that effect", and he quoted the passage, "That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." We shall have bodies that will serve our perfected spirits, and they will then be no encumbrance to us. We shall be rid of all our isms then—yes, religious and physical isms, modernism and rheumatism! We shall be free creatures ready to do the will of God.

And I believe there is scriptural warrant for saying that we shall resume certain human relations beyond the grave. I can think back over the years as a minister and cherish the memory of my fellowship with some of the saints of God. We have all met a few people for whom we pray much, and hope that they will get rid of the "old man" when they get older, and that they will be a little more like the Master. You have heard of the man who rose in prayer-meeting and said, "Before I was converted I was like a great big grizzly bear", and someone who knew him said, "You are not much better now"! We all know some who, beyond doubt, have the root of

the matter in them, but whose lives are characterized by little of the fruit of the Spirit.

On the other hand, what saints we have met! How many of whom we can say, "We thank God for your fellowship in the gospel from the first day until now"! How rich is life in the memory of these happy fellowships that we have had with the people of God! I have been here now nearly twenty-one years, and as I look over these pews I recall with the deepest gratitude some who once occupied them. I think of dear Mrs. Lillie over here to my right, and of Dr. Thomas, who used to sit in the centre of the church, with the tears rolling down his face at the story of the Cross so well known to him. I think of a host of others whom you would not remember. I know they have gone into the great beyond, and that we shall renew our fellowship.

I am glad Dr. Stockley read that passage to-night. He asked me in my study what he should read, and I said, "Anything you like on the resurrection." But he read the very passage that serves my purpose. You remember the woman, who, womanlike, tarried at the grave. She was not satisfied with a glance as were Peter and John. Although she knew the grave was empty, she came back, and turning around she saw the gardener. When he asked why she wept, she said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Then He uttered just one word, "Mary!" And she said, "Rabboni."

Observe, the body of our Lord was the same. The marks of the nails and of the spear were there, and yet it was different in some respects. He did appear to His disciples in another form. The eyes of those who talked with Him on the Emmaus road were holden that they should not know Him, and not until He blessed the bread at their table did they recognize Him—and He vanished out of their sight. There was some change wrought even in the body of Jesus, and yet it was the same body, the same in identity; but the personality uttered itself in the voice, "Mary!" She remembered all the music that had fallen upon her ears on the other side of the grave, and she picked it up again. It was the same Lord Jesus,—

"The stately ships go on
To their haven under the hill;
But oh, for the touch of a vanished hand,
And the sound of a voice that is still!"

But you will feel that touch and hear that voice, my friends, if you are Christians, some day. "Do you mean that?" someone asks. Yes. Did not our Lord tell Thomas to come and touch Him? He did not do it, but He gave him the opportunity. Did not Mary, did not Peter, did not they all hear the voice of Jesus and recognize it as such? He is the Pattern-man, He is the Type and Representative of the race. He is the Firstfruits of them that sleep, and we shall hear the voice of our loved ones once again.

I do believe that we shall carry into the other life, those of us who are Christ's, all that is of real worth in this: the memory of happy fellowships, the memory of great deliverances, and, above all, the memory of the happy day when Jesus washed our sins away. And when we have

been ten million years in heaven we shall still be praising Him for that, and we shall remember it as though it were an experience of yesterday. We shall leave a great many things upon which we spend our strength for naught in this life, but all that is indispensable to life itself we shall carry with us in Christ, and it will be intensified and enlarged; life will be richer and fuller in the life that is to be.

In short, life will find its complement in Christ for we are "complete in him, which is the head of all principality and power". We shall have perfectly cleansed spirits, minds that are illuminated, disciplined, and enlarged, capable at last of entertaining the thoughts of the Infinite, the holding of commerce and intimate fellowship with God Himself. What a delight that will be!

Is it not a happy occupation to sit down with someone who understands you and whom you understand, and talk things over together, even here? I love to think of Moses and Elias and Jesus Christ on the mount. Peter, James, and John were silent. They were but children, they were in the kindergarten class; but Moses and Elias had graduated, they had taken a post-graduate course. He who was the human author of the first five books of the Bible spoke with Christ of the "exodus" which He should accomplish at Jerusalem. Moses knew the meaning of the exodus: the Paschal Lamb, the passage through the sea, the entrance of Joshua into the promised land, as he had never known them on earth. And he and Elias together talked with Jesus Christ.

Would you not like to be able to talk with the Lord like that? Peter could not; James could not; John could not. They did not understand. They stood wonderingly by, and at last, not knowing what else to say, Peter said, "It is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." That must have been a foretaste of heaven, when those men heard Jesus Christ and Moses and Elias talking together. I do not wonder Peter afterward said, "We were eye-witnesses of his majesty."

But some day that poor woman who never went to school, who never had a university degree, who was not blessed with unusual mental vigour, but who had a heart for Christ and who opened it to receive Jesus—I think that by and by she will outstrip many of the university professors, and I think some of us may have to be many thousands of years in heaven to catch up with some obscure saints who have walked with God and learned His lessons. Life here is only the beginning, it is only the alphabet of the literature we are going to read by and by.

And Jesus Christ will come. Oh yes, He will come again, and at His coming those who sleep in Christ shall rise, and those who are alive and remain at the coming of the Lord "shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

"Ever!" Yes! There is a place where congregations ne'er break up, and Sabbaths have no end. Sometimes I wish I were there! No, not now. We must not go before the Lord sends for us. He would have us remain that we may take a few more with us before we go. But at last, when His hour shall come, we shall sweep through the gates into the city, and all that we have had to endure in this life will be as nothing,—all the shame, and scoffing, and all the reproach that may have been heaped upon us

for His dear sake. What can it matter when we see Him face to face, and stand with Him without fault before the throne of God, with all the loved ones who have gone before? We shall meet them yonder, and then—and not till then—shall we really begin to live. "I am come that ye might have life"—life here? Yes; and that we might have it "more abundantly" here, and especially, in the life beyond the grave.

Are you on the way? Are you in Christ? Are you washed in the blood? Are you ready to answer His call? May God grant that every one of us here in this building, and perhaps thousands who have listened to this message over the air, may surrender to Christ. I bid you all in the Saviour's name to come and put your trust in Him.

Let us pray: Bless Thy word, O Lord, we pray Thee. We thank Thee for what we know of Jesus Christ here, and for the prospect of what we are to know hereafter. Make this service a means of grace to a multitude of people, for Thy dear name's sake, Amen.

THIS ISSUE OF THE GOSPEL WITNESS.

The regular issue of *The Gospel Witness* contains only sixteen pages. It contains a verbatim report of a sermon from the Jarvis Street pulpit, frequently a second address, as for ten or twelve weeks now it has contained the Bible Lecture of Thursday evening, an article by Dr. T. I. Stockley, the Sunday School Lesson by Rev. Alex. Thomson, two pages of news from the churches of the Union of Regular Baptist Churches of Ontario and Québec, and some pages of editorial matter.

We regret the necessity of having to give so much space to the discussion of Mr. Fetler. We hope, however, that thousands of readers of this paper will be attracted by the matter herein which forms a part of our regular issue, and will become subscribers. We hope we shall not have to devote further space to Mr. Fetler. We prefer to be done with him. The subscription price of the paper is \$2.00 per year, which really does not cover its cost, as we carry no advertisements. The paper is maintained by the generous help of its subscribers. In fact, *The Gospel Witness* family is a kind of co-operative society, in which every subscriber has a share in the company.

The paper is blessed to the conversion of souls almost weekly, and to the edification of God's saints the world around. It circulates in between fifty and sixty different countries, and we have, we suppose, two or three thousand ministers among our readers.

A subscription blank will be found on the back page. Fill in your name and send it along with \$2.00, and join the family. A copy of Dr. Shields' book of sermons, "The Most Famous Trial of History", will be sent free to all new subscribers.

TO ALL GOSPEL WITNESS HELPERS.

The Editor and staff of the paper gratefully acknowledge the help of the great number of people who helped us to close our fiscal year, March 31st. Our balance was very small—but it was on the right side. We hope to make *The Gospel Witness* this year better than ever, and ask all our readers to pray that the blessing of God may be upon it.

THE INTERCESSION OF CHRIST

A Bible Lecture by Dr. T. T. Shields.

Eleventh in a Series of Week-Evening Lectures on the Doctrines of Grace.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, April 2nd, 1931.

(Stenographically Reported)

Lesson Read: Hebrews 2:5-18; 4:14-16; 6:16-20; 10:12.

There are many other passages, of course, than those we have just read, relating to the high priestly intercession of our Lord in the heavens. That is the subject I want to discuss with you for a little while this evening, that Christ is a Priest for ever; and that while the atonement, as a fact, was completed when Jesus bowed His head and gave up the ghost, saying, "It is finished", yet the application of that atonement endures for ever; and Jesus Christ lives for ever that He may plead the merits of His own blood, and the imputation of His righteousness to such as believe. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

I.

I remind you, first of all, that THE INCARNATION IS A PERPETUAL FACT, an abiding reality. Jesus Christ did take on Him our nature. Before the worlds were made He dwelt with the Father, and in His high priestly prayer He prayed that He might be glorified "with the glory which I had with thee before the world was". He is the eternal Word, the eternal Logos. Then He appeared among men, clothed with human flesh, for "he took not on him the nature of angels", as we have read, "but he took on him the seed of Abraham." So, as we observed last week, by His union with our humanity He rendered Himself a fit and suitable Substitute for sinful men, for he "was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

I fear that sometimes believers think of the Incarnation as a mere parenthesis in the life of our Lord, as something which began at Jerusalem, and which terminated at the ascension. Russellism denies the real resurrection of Christ. It admits the emptiness of His grave, but is not quite sure whether the body of Christ was dissolved into gases, or whether it was surreptitiously taken away and concealed, and perhaps miraculously preserved for some future exhibition; but it insists that the body of Jesus Christ did not rise. If you would know the anti-Christian character of that cult you have only to touch it at a few points, and you will find that every fundamental of the Christian religion is explicitly repudiated, the resurrection of Christ among them.

Jesus Christ took on Him our nature. There can be no question whatever as to the reality of His humanity, for He was "made of a woman, made under the law". He was bone of our bone, and flesh of our flesh, and during the days of His flesh He ate and drank with His disciples. He was wearied with His journey. He slept on a hard bench in a fisherman's boat. He gave every evidence of the genuineness of His human nature. He was one of

us, and only because He was one of us could He die in our room and stead.

Thus He went to the cross, and thus He was laid in the grave. Then He came out of the grave. It is important that we should be sure of the doctrine of the resurrection. We shall have more to say about that on Sunday, but I am calling your attention to that incidentally this evening to show you how indispensable that fact is to the whole course of redemption, that Jesus Christ became part of us for ever. He went into the grave for us, and was raised again.

You will remember the proofs of the resurrection recorded in the gospels, particularly His challenge to Thomas, the testimony that His disciples saw the wounds, the marks of the nails in His hands, His feet, and His side, showing that it was the same crucified body which had been nailed to the cross that rose again. That it was changed in some way is quite probable. He was able to come through the shut door, whether because of the peculiar nature of His resurrection body, or by some other miracle, I do not know. The point I am insisting upon is that His resurrection body was identical with the body that was crucified. Even after His resurrection we read of His eating a piece of a broiled fish, and of an honey-comb, surely designed to establish the fact of the physical nature of His post-resurrection body.

He consorted with His disciples, and appeared to them again and again. Luke, in his second record—the first being his gospel, and the second the Acts of the Apostles, for you remember he was the human writer of the Acts—said, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

In that same chapter we read of His being with His disciples at the mount called Olivet, and there, when He had given them His great commission, He was taken up from them into heaven; and whatever its nature, that body of His was carried up into the presence of God for us. He is described as the "forerunner". "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." I say, the Incarnation is a perpetual fact. Jesus Christ, in His own person, has united Deity and humanity, and He has carried a redeemed, a glorified body with Him to the throne of heaven, and there He appears in the divine Presence for us.

It is well for us to keep that always clearly in mind, because He came to be the Head of a new race. "As in Adam all died, so in Christ shall all be made alive." We

were all in Adam, and sinned in him, and have inherited the taint and tendency of original sin. But the second Adam came to be the Head of a new creation, and that redeemed human nature is already in the presence of God in the person of our Federal Head: "He gave him to be the head over all things to the church, which is his body."

You have in that a pledge of the redemption of the material world; a bit of this physical universe has actually been carried into the presence of God. I know we are a bad lot. I know that "in our flesh dwelleth no good thing", but some day Christ will come again, and these bodies of ours will be made like unto His glorious body, and our physical natures will be perfected. I do not know what they will be like. They will be "fashioned like unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself".

And further, it is said that "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." This whole earth in God's good time, and by the exercise of His sovereign power, is yet to be completely redeemed, so that "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off"; "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The whole material universe is to be purged of sin's corruption, and is waiting for the time when our bodies shall be transformed at the coming of Christ; and made like unto the body of His glory.

II.

WHAT RELATION HAS THIS FACT OF THE INCARNATION TO THE INTERCESSORY WORK OF OUR LORD? Well, *His presence itself in heaven constitutes a prayer for us.* That is what He is there for. Having taken upon Him the seed of Abraham, He is distinct and separate, as to His natural form, from all other denizens of that upper world. He is the Forerunner, the first Arrival of a new race; and He is there in the presence of God for us.

A case is called in court, and there are several parties to the dispute upon which the court is to adjudicate. A man arises and says, "I represent Mr. So-and-So." Another lawyer rises and says that he represents so-and-so. He resumes his seat, and says nothing further for the time being; but the mere fact that he is there is evidence that the interests of that person whom he represents are to be looked after. He is there to appear in behalf of his client. So, the very presence of Christ means a prayer in our behalf.

We are disposed to confine prayer to a particular time and act, as though believers pray only when they say so many words, when they formally assume an attitude of prayer. In my view, and I think there is abundant scriptural warrant for it, prayer is much less an act than an attitude. It is an attitude of soul, an attitude of abiding trust which a man assumes as he goes about his business, as he does a hundred things when the formal bowing of the knee, or the utterance of words, may be an impossibility; but he has taken up an attitude of trust toward God. He is counting upon Him. He is depending upon Him, and his whole attitude is one of prayer.

Of course, we ought to have our stated seasons for

prayer beside, as there are times when children come to father or mother with specific requests; but if you see a boy doing the best he can to wear out his shoes—and stockings too—and clothes generally, and apparently without any concern as to where or how he is to obtain new ones, his attitude is an expression of confidence that he will be provided for. If he were questioned he would say, "Oh, never mind that. Dad will get me some more." He knows that hitherto his needs have been supplied, and that they will be in the future. His attitude is one of trust that somebody who loves him will provide for him. So it is with the believer, and so is it, if I may without irreverence say so, with our Lord. The very fact of His being there in an attitude of prayer means that He is our Representative, and so long as He appears in the presence of God for us, God cannot forget us if He would. He is there appearing in our behalf.

There is another thing of which I would remind you: no promises are made in the Word of God directly to you or to me. The promise was made to Abraham and to his Seed: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Every promise that God made He made to Christ, and to us only as we are in Christ. The promises of grace abounding in the covenant of grace were made to Him Who is the Mediator of the new covenant, and "all the promises of God in him are yea, and in him Amen." God has pledged Himself to Christ, and so the very Person to Whom all the promises were made is actually now in the presence of God for us.

Is not that an inspiration? Because, I would point out further that the presence of Jesus Christ in heaven, *is itself a fulfilment of the promise that was made to Him.* Why? Because "he was made sin for us." He took our place, and He Who was made sin is now on the right hand of God. Every farthing of the world's indebtedness is paid. Every obligation to the holy law of God is fulfilled. Every requirement of the divine holiness itself is supplied in Him. He has entered into heaven itself, and has sat down on the right hand of the Majesty on high.

Are you troubled with doubts sometimes, my dear friends? Do you look to the cross and say, "Oh yes, He hung there as my Substitute. He died in my room and stead. I believe all that." That is but a partial view of things. He is not now on the cross. I hear some people sing about "The Old Rugged Cross". It is poor theology. We do not need an old rugged cross. A cross of wood is nothing to glory in. It was used as an instrument of death, and was significant of the curse; but that is not our hope. What is our hope? That He Who died on the cross as my Representative is on the cross no longer, but He is in the glory.

Do you not see that? He is actually in the presence of God, the One Who died as a sinner under the wrath of God, so completely satisfied all the requirements of divine justice that the gates were flung open, and He was welcomed into the divine Presence as one against Whom even the divine holiness could lay no charge. And just as we are to see ourselves in Christ on the cross, and as we have professed in baptism that we see ourselves in Him in His grave, and then in the resurrection, so we are to see ourselves in the person of Him Who is in session on the right hand of God; for Jesus Christ is just as much my Representative in heaven as He was

when He was upon the cross, so that the promise that was made to Abraham and his Seed has already been fulfilled in the person of Him to Whom the promise was made, and Who is even now in the presence of God, the Forerunner, the Firstfruits, the Promise and the Pledge that as God has done for the Head so will He do for the whole body of His elect people.

I do want you to see that the redemption that is in Christ Jesus is not an experiment, it is not something which we may question and say, "After all, it is a problem; and it is somewhat doubtful whether we shall get there." In the person of Jesus Christ, our Federal Head, we have already arrived: we are in the glory. He "gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." That is the climax of that masterly argument in the first of Ephesians where Paul argues that the power that was released at the resurrection of Jesus, and which was adequate to subdue all principalities and powers, and every name that is named not only in this world but in that which is to come, that that power is ours, and we may be partakers of it, and share in the complete and glorious victory of our Lord Jesus Christ, and "we are complete in him who is the head of all principality and power."

That is a great salvation, is it not? Are you glad of it? ("Amen!" "Hallelujah!"). It is not taking a book and learning something, and reciting it and saying, "I subscribe to this, and I think God will have compassion on me for that." What a paltry view of salvation that is! Salvation is the person of Jesus Christ, and wherever He is you are.

No matter how defective we are, no matter how inadequately we witness for Christ, no matter what poor samples of redeemed souls we may be, if we are actual believers, quickened by the Divine Spirit, and made partakers of His nature, wherever He is, we are. And He is on the right hand of the Majesty on high, and potentially we are there already.

And He is there to secure the fulfilment of the promise of God in all its completeness in respect to all His elect people. There are some people who apply rule and compass to the Bible. They read a verse, then look down at the bottom where there is a footnote, and say, "Now I know what it means." Do you? When you have been a million years in glory you will say, "On earth, after a lifetime of study I got a glimpse into that great promise, but I had no idea of the height, or length, or breadth, or depth of it."

There is more in the gospel than we have ever dreamed of yet. Salvation is a bigger thing, not only than we have ever experienced, but than we have ever imagined. When we speak of the glories of divine grace we enter a realm where exaggeration is impossible. You cannot touch the Infinite with all your finite reasonings or imaginings. "Exceeding abundantly above all that we can ask or think" is the measure of His grace, which He is able to do "according to His power that worketh in us." It is a great thing to be a Christian! Talk about your millionaires—poor men they are! Or multimillionaires! What have we?

And He is there to see that we get our inheritance. "I will go before; I will go and prepare a place for you." What does that mean? "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."

Would you like to own the whole earth? It did not take Him long to make it. He said, "Let there be light"—and there was light. It was the Logos, it was the Word, in His pre-incarnate state, it was through Jesus Christ that God uttered Himself when the Spirit of God brooded upon the face of the water; and the wisdom of men has been making microscopes and telescopes, and all the rest of it, ever since, trying to find out what God has done. But He says, "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. And while I am absent you may know that I am very busy, and that I am occupied in your interests." He ever liveth to make intercession for us.

What has He to do? Not only to prepare a place for us, but He has to prepare us for that place—and that is a still bigger task. I have said that Jesus Christ is an Intercessor, that His very presence before God is an intercession, a prayer, in our behalf; and that His intercessory ministry is, in a large measure, an attitude; but it is an act beside, for "if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." If you and I should stumble into sin, and need forgiveness, He is there to plead our cause.

Then let me remind you of those verses which I read, that tell us that He is touched with the feeling of our infirmities. We have been studying in the School recently the story of Joseph. You remember how Joseph said to the butler, "Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me and make mention of me unto Pharaoh and bring me out of this house." When the butler got out of prison and delivered again Pharaoh's cup into his hand, he forgot all about the prisoner in prison: "Yet did not the chief butler remember Joseph, but forgot him." It was a good while after that that Pharaoh dreamed a dream which the wise men and the magicians of Egypt could not interpret. Then the butler remembered the Hebrew he had met in prison.

At the place called Calvary there was one who saw in the Sufferer on the central cross the One Whom God had appointed to be heir of all things, and he said, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Nor has He forgotten anyone since. He is yonder in heaven now, and He never forgets us; He is "touched with the feeling of our infirmities."

Some years ago I knew in a western city a certain motherly soul whom I believe was God's gift to a great many weak Christians. She had, before her conversion, occupied a position of some prominence socially. She was a finely cultured and keenly intellectual woman, but a simple believer in the Lord Jesus Christ, a woman who was mature, perhaps about sixty years of age; and one of the most gracious souls I have ever met. There was a young man who was a member of the same church as she. This young man's mother and sisters were also members of the church, but they were only nominal Christians, very superficial in their religious life. They went to church on Sundays, they lived respectably, but

were manifestly of that order which Paul described as "carnal". Not having much to be proud of, except that they had a fair position in life—they were almost as proud as Lucifer.

This young man was very weak. He had a taste for alcohol, which he had inherited. Occasionally the poor fellow would get drunk, and when he "came to himself" he did as other people had learned to do when in trouble, he gravitated to this motherly soul,—and she would take him in. She told me the story, how he would get down on his knees, and sometimes actually with his face in the dust, weep and plead with God to have mercy upon him. She said, "That boy gave such evidence of being a Christian that I could not doubt that he was, notwithstanding this physical weakness of his."

For a while he would straighten up, and go on for six months or a year, and then stumble again. Then he would come back again to his spiritual mother. She would pray for him, and help him as best she could. Sometimes he would be washing dishes in a hotel kitchen. Of course, his mother and sisters were much ashamed of him, but he would find his comfort in this saintly woman. Her husband had occupied an important official position in political life. One day she said to me, "Mr. Shields, I sometimes think that God has some very weak children who, in this life, may always be weak; but I cannot doubt that that poor boy, is really one of the Lord's own."

I have referred to this only to say that that boy went to this dear motherly saint because he felt she understood and sympathized with him. He knew his mother did not, he knew his sisters did not, he knew if he went to them they would turn him out and shut the door; but he knew if he went to this other home the doors of that beautiful house would be thrown open, and that together they would bow at the mercy-seat and seek forgiveness for his sin.

Do you not wish you had a friend like that? Have you not, as a Christian, been ashamed of yourself? Have you not sometimes said, "I seem to be making no progress at all"? Have you not wished somebody could understand you? You have just such a Friend! He carried your human nature with Him to the throne: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." He is still touched with the feeling of our infirmities, though Himself without sin. As we pray, we pray into the sympathetic ear of our great Mediator, our Representative in heaven, Who is still truly human as well as truly divine.

Often people come to me and say, "I wish you would pray for So-and-So." And I try to do it. Sometimes they write me letters and say, "I wish you would pray for Mr. So-and-So." People send Brother Greenway, letters too, saying, "Please have the people pray at prayer-meeting for my boy", or "for my girl". All that is very good; united prayer is effectual. But I wish we could all realize more clearly than we do that there is Somebody Who is always ready to pray for us. I wish we could remember that no prayer sent heavenward in the name of Jesus Christ fails to reach the throne, nor does it ever fail of an answer. "He ever liveth to make intercession for us." Are you not glad we have a living Saviour, One who is alive for ever more?

When the multitude came together on the day of Pentecost, asking questions about that manifestation of supernaturalism, Peter explained it on this ground, that Jesus

had ascended to the right hand of God, "and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." He said that the presence of the Holy Ghost in the midst of His church on earth, in the midst of assembled believers, is itself a proof that Jesus Christ is on the right hand of God, for He has sent the Holy Ghost to convince men of sin, of righteousness, and of judgment, and to indict their petitions, to teach them how to pray. Just as Jesus Christ prays for us before the Father, so He has sent the Holy Ghost to pray in us to Him: "For the Spirit itself maketh intercession for us with groanings which cannot be uttered."

It comes, then, to this, that He Who knows what the atonement involved, and what it procured for us, the immeasurable inheritance which is ours, Himself being in heaven, sends the Holy Ghost to dwell in our hearts, and to teach us what to ask for, "for we know not what to pray for as we ought", but the Spirit helpeth our infirmities and maketh intercession for us according to the will of God. The Holy Spirit comes to dwell in us, and to teach us how to pray; and as we thus pray the prayer divinely inspired the Mediator takes that prayer and brings it to the Father in His own name, as though it were His own.

That is what praying in the name of Jesus Christ is: it means that I have no right in myself to pray, I have no place to stand for myself, I have forfeited it all; but I am in Christ. I was in Him at the cross, and in the grave, in resurrection, and ascension, and as I present my prayer He takes it and presents it to the Father as His own; and because the promises were made to Him they come through Him to me. We are not heard for our much speaking; we are not heard for long prayers—or for short ones: we are heard in the measure in which we feel our own nothingness, and depend on the fulness of grace that is in Christ. Then for His sake we shall be made rich: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

That is an inadequate treatment, but I trust it may help you to think about it, and study the scriptures which relate to the intercession of Christ, never forgetting that there is a perpetual prayer-meeting in heaven, where we have an High Priest for ever after the order of Melchizedek.

BOOKS BY DR. SHIELDS

"THE ADVENTURES OF A MODERN YOUNG MAN"

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

"CHRIST IN THE OLD TESTAMENT."

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

"THE MOST FAMOUS TRIAL OF HISTORY."

A series of sermons preached in Jarvis Street Church, on "The Trial of Jesus."

Price Fifty cents a volume postpaid.

To Our Radio Hearers

JARVIS STREET PULPIT is not fortunate enough to have a radio "hook-up," but it uses

CANADA'S MOST POWERFUL BROADCASTING STATION.

CKGW 690 kc, 434-8 metres.

We BROADCAST by long wave and short wave simultaneously. By short wave the station is known as

VE9GW 6095 kc, 49.22 metres.

WE BROADCAST EVERY SUNDAY EVENING FROM 7.00 to 9.00 (Eastern Standard Time.)

The approximate cost for each Sunday evening, two hours' service, is \$150.00.

It is estimated we reach with each BROADCAST SERVICE

Not less than five hundred thousand people—and the number may easily be many millions.

Doubtless hundreds of thousands of radio hearers never report having heard.

But we have heard from thousands spread over the following territory:
West of Toronto: California, British Columbia, Idaho, Minnesota, Manitoba, Wisconsin, Iowa, Oklahoma, Missouri, Illinois, Indiana, Michigan, Ohio;
South of Toronto: Alabama, Georgia, North Carolina, Virginia, West Virginia, Pennsylvania, Maryland;
Southeast from Toronto: New Jersey, New York, Connecticut, Rhode Island;
East from Toronto: Massachusetts, New Hampshire, Maine, Nova Scotia, New Brunswick, Prince Edward Island, Quebec; and in the far north and northwest of Ontario.

By short wave our service has been heard in the north of Ireland, in Somersetshire, England, and in Norway.

There have been many conversions reported; indeed such reports are coming to us now practically every week. We hear also of many brought under conviction, for whose conversion we are asked to pray. We have heard also of many backsliders who have been restored.

The message of JARVIS STREET PULPIT every Sunday evening is now heard in many hospitals, sanitariums, and by thousands of shut-ins, many of whom are aged and infirm.

One of the encouraging features is the large number of ministers who write us: some hearing an occasional service when shut in by sickness; others because their time of service is a little different from ours. But every week we receive letters from many ministers telling us that the JARVIS STREET message is a tonic for their faith, and affords them ground for thanksgiving to God.

In addition to this, the message is carried to thousands of people in remote country places who cannot get out to church.

Let our readers bear in mind that in thousands of communities nowadays it is difficult to find a clear gospel testimony. Many have told us that the old hymns, and the old emphasis on the Blood of Christ, and the necessity for the new birth, have revived memories of earlier days, and brought them back to the faith of their fathers.

Think of all this for not more than \$150.00 per Sunday.

If 500,000 people hear the gospel at a cost of \$150.00, it would mean we reach 30 people with the gospel at a cost of 1 cent. And at the cost of \$1.00, 30,000 people would hear the gospel. For \$5.00, 15,000 people would hear the gospel;

30,000 people would hear it for \$10.00; 60,000 people for \$20.00; 150,000 for \$50, and so on.

How many will you enable us thus to reach? Every dollar counts, but are there not some readers who will send us \$10.00, \$20.00, \$25.00, \$50.00? Or is there not indeed a number who will send us the cost of a complete service?

The Editor of this paper really has assumed personal responsibility for the cost of this publication, the maintenance of Toronto Baptist Seminary, and now the cost of the Radio Service beside. Hitherto the Lord has helped us. We ask our friends to give as generously as possible to these objects, and also to pray that God will lead others to give.

Make cheques payable to JARVIS STREET BAPTIST CHURCH, 130 Gerrard Street East, Toronto 2, Canada. DO IT NOW!

Toronto Baptist Seminary

Toronto Baptist Seminary opened its doors in the middle of the school year, January, 1927, with 17 students.

In the Seminary year 1927-28 the enrolment was 40 students.

For the year 1928-29, 62 students.

For the year 1929-30, 80 students.

For the current year, 91 students.

In the four years of its operation, the Seminary has graduated twenty. Of these, seven are preaching in Canada, one in Ireland, four in Jamaica, one in Central America, one in Palestine, one in China, and one in Liberia.

The Seminary began without a cent of capital, and has so continued to this day.

The Seminary teaches the supernaturalism of Christianity—the divine inspiration and authority of the Bible, salvation through the blood of Christ, regeneration by the Holy Spirit—in short, all the great doctrines of grace which evangelical Baptists (and historically all were such), have always believed.

Put Toronto Baptist Seminary in your budget.

Give Toronto Baptist Seminary a share of your tithe.

Remember Toronto Baptist Seminary in your will.

Address communications to

**TORONTO BAPTIST SEMINARY,
130 Gerrard Street East,
TORONTO 2, CANADA.**

Baptist Bible Union Lesson Leaf

Vol. 6

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 17

April 26th, 1931

Second Quarter

JACOB'S PROPHECY

Lesson Text: Genesis, chapter 49.

Golden Text: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (v. 10).

I. REUBEN.

In this chapter, as in the previous one, there is described a scene which took place at the deathbed of Jacob. Such an occasion is always solemn and significant, but particularly so in this case; for the patriarch is speaking, not simply as the dying saint, but as the prophet of God. His utterances are historical in reference to the past, but prophetic in relation to the future. A study of particular interest would be the tracing of each prophecy to its fulfilment. Jacob, having pronounced his blessing upon the sons of Joseph, requested all his sons to enter his presence that he might inform them of that which should befall them in the last days, (vs. 1, 2); and beginning with his eldest son he declares in a few words the future of each one,—the fulfilment relating rather to the tribe however than to the individual. Disappointment is expressed in relation to Reuben, the first born. He had been the hope of his father, but he had proved himself "unstable as water", and had sinned lamentably, (35:22), on account of which he was destined to lose the birthright privileges, (vs. 3, 4; I Chron. 5:1, 2). Reuben might have excelled, but lack of self-control weakened his character, and lost him his leadership. Evidently the same spirit animated, in some measure, his descendants: they seek for immediate gratification of their desires in requesting permission to settle in the land east of the Jordan, (Num. 32:1-5); and they are so taken up with their own affairs that they lack the patriotic spirit in the days of Deborah, (Judges 5:15, 16).

II. SIMEON AND LEVI, (vs. 5-7).

The pronouncement upon Simeon and Levi is almost a curse. Jacob remembers their cruelty in slaying the Shechemites, (34:25), and expresses himself publicly in relation to it: (v. 7). Their action was unjust in slaying a whole tribe on account of the guilt of one, not even sparing the animals, and by this placing their whole company in danger, (34:30). For this manifestation of character they were destined to suffer. The pronouncement is, "I will divide them in Jacob, and scatter them in Israel", (v. 7). The tribe of Simeon had its place in the portion of Judah, (Josh. 19:9; Judges 1:3, 17). Their numbers were quite respectable at the time of the exodus, (Num. 1:23), but evidently they dwindled later. Levi was given "no part nor inheritance with his brethren", the Lord being his inheritance, (Deut. 10:9), and the members of this tribe were scattered throughout Israel, living in the cities allotted to them as the special servants of the tabernacle, and temple services of God, (Deut. 10:8; 18:1, 2; Num. 35:8). In the latter case, if not also in the former, judgment is tempered with mercy.

III. JUDAH, (vs. 8-12).

Judah is the royal tribe, the most prominent of all the tribes, the one from which our Lord came according to the flesh, (Heb. 7:14). The name signifies "praise", and the first part of the four-fold prediction in relation to this son, and tribe, refers to the praise to be given him by his brethren: "Judah thou art he whom thy brethren shall praise", (v. 8). Such conduct as that manifested concerning Benjamin, (44:18-34), would stimulate this spirit of praise, and no doubt his general character made him beloved by his brethren. But the fulfilment of the prediction is to be seen in greater measure in relation to the tribe. Throughout the years its praises have been heard, it gained the victory over its enemies, preeminence was given to it among the tribes, great men have arisen in its midst, and to this day we forget not to favour it because of our Lord's association with it. The second part of the prediction denotes strength and courage, both manifest in the history of the tribe. The third part is probably the best known because of its relation to our Lord. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be", (v. 10). There is an interpretation which relates this prophecy to the place called Shiloh, where the tribes met after their entrance into Canaan, (Josh. 18:1), but such does not meet the requirements of the case. There is no doubt the word Shiloh is meant to be taken in a personal sense, applying to one whose name is associated with peace, the Messiah, the Prince of Peace, (Is. 9:6). The sceptre is the symbol of royal command. In early days it was a long staff which, when he was engaged in public speaking, the king held in his hand, and when sitting on his throne rested between his feet. The significance of the prophecy would seem to be that to the tribe of Judah was granted regal power, till the coming of the Messiah, unto whom would be the gathering of the people. But it should be noted that in Him the tribe still retains its regal nature. This interpretation is in accordance with history, and harmonizes with prophecy.

The message of the Bible relates to our Lord and His redemptive work, and prophetic utterances concerning Him may be found throughout the Scriptures; and it is of interest to note their development. There is the general statement relating to the seed of the woman, (3:15), the choosing of Abraham as the head of the line through which our Lord should come, and the statement of the covenant blessing (12:1-3). As the son of Abraham, Isaac is the one through whom blessing descends, (26:2-5), then Jacob is the next in line. One person had been chosen in each case, but an expansion is to take place, and all the sons of Jacob are included in the blessing. But to one only can be granted the privilege of being the vehicle of the Messiah's advent. Naturally this would fall to the firstborn, but Reuben was set aside, and Simeon and Levi were also ineligible, due to their sin, and Judah was chosen. The further development may be followed in the history of the tribe, noting its preeminence in the camp and on the march, (Num. 2:3-9; 10:14) and in war, (Judges 1:1, 2; 20:18), its royal line from David

on, (I Chron. 5:2), and its subsequent history until the coming of our Lord; Judah remained nationally until that time in distinction from the northern tribes, which had not returned as entities from their captivity. A temporary loss of power may be referred to in Ezekiel's prophecy, (Ezek. 21:26, 27). Note the significance of Messianic prophecy, and encourage its study. The fourth part of this prediction relates to the prosperity of Judah, although some believe it may relate to the Messiah. Spiritual lessons may be gained therefrom in relation to our Lord; in fact the whole section may be related to Him, for He is the Lion of the tribe of Judah, (Rev. 5:5), the All-conquering One, before Whom all shall bow.

IV. ZEBULUN AND ISSACHAR, (vs. 13-15).

The prediction made in relation to Zebulun and Issachar depicts the blessing they would receive in their tribes in the position assigned them in the promised land, (Deut. 33:18, 19; Josh. 19:10-16). Of the latter it is also intimated that ease in a pleasant inheritance would be preferred to liberty. Such an attitude was unworthy of the children of Israel, the chosen of God. But prosperity sometimes incapacitates for real strenuous, righteous, endeavour.

V. DAN, GAD, ASHER, and NAPHTALI, (vs. 16-21).

Dan, the son of a secondary wife, was to take his place as one of the tribes of Israel, (v. 16). Political sagacity was to be manifested by the tribe, and its enemies overthrown, (v. 17; Judges 18); but this was to be done by God, (v. 18). Note the prophetic significance of this exclamation. Of Gad it is predicted the enemy would press him hard but final victory would be given him, (v. 19; I Chron. 5:18). Asher is promised a fruitful land as his portion. And concerning Naphtali there is a somewhat obscure prediction which would seem to give the impression of freedom and skill in a fertile lot.

VI. JOSEPH AND BENJAMIN, (vs. 22-27).

In his turn Joseph receives his father's blessing, uttered in real affection. The fruitfulness of this favourite son is first intimated. He was a "fruitful bough", a "fruitful bough by a well, whose branches run over the wall", (v. 22); (Num. 1:33-35; Josh. 17:17), implying possibly a vine. Reference is then made to the attack of enemies upon him, and his victory over them by the help of God, (vs. 23-24). Note the references to God in the latter verse as "Shepherd" and "Stone" of Israel, and their significance, (Ps. 80:1; Deut. 32:4). He then invokes blessings upon his son from the Almighty (v. 25). All the blessings he can call down upon him he gives unto him, (v. 26). Note the typical teaching as the one separate from his brethren.

VII. THE LAST WORDS OF JACOB, (vs. 28-33).

There is first an intimation as to the identity of the twelve tribes, signifying that the blessing of the sons had respect unto the tribes, (v. 28). After that there follows the charge concerning the burial. Jacob desires to be buried "in the cave that is in the field of Ephron the Hittite, in the cave that is the field of Machpelah; which is before Mamre in the land of Canaan", (vs. 29, 30).

The Union Baptist Witness

These pages are the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

THE EASTER MESSAGE

"The very God! Think, Abib; dost thou think?
So, the All-Great, were the All-loving too—
So, through the thunder comes a human voice
Saying, O heart I made, a heart beat here,
Face, my hands fashioned, see it in Myself,
Thou hast no power nor may'st conceive of mine,
But love I gave thee, with Myself to love,
And thou must love me who have died for thee."

So the poet puts into the mouth of one who has heard the Gospel story for the first time, his meditations; and although Sunday after Sunday and week in and week out, the Easter Message is proclaimed from every pulpit of our Union fellowship, it is a story ever new. What wonders we discover afresh at Easter time and how the words of our Lord grip our hearts—"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die". Comfort enough and to spare for every needy soul. Surely such a message will command the attention of men the world over and convince them of His deity and His power to save—"The very God" "the All-Great" "the All-loving too."

"All power is given unto me in heaven and in earth, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world", is still a command and a promise; and as Christians praise Him for their salvation, it behooves them to herald the story of His matchless love.

* * * *

Report of the Annual Meeting of the Canadian Regular Baptist Mission in Liberia

The annual Conference of the Canadian Regular Baptist Mission in Liberia was held on January 7th, 1931, at the home of Rev. and Mrs. H. L. Davey. The Conference was opened with the reading of Ephesians 4: 1-20, and prayer.

It was then moved by Mr. Davey and seconded by Mrs. Davey that Rev. G. D. Mellish act as chairman. Mr. Davey moved and Mrs. Davey seconded that Miss Lane act as secretary.

The minutes of the last meeting were read and discussed; and the new missionaries expressed their delight at what had been accomplished by Rev. and Mrs. Davey. The seed had been sown faithfully day by day, and it was evident that the missionaries had earnestly labored to win souls. Some have acknowledged

their need of Christ, as a result of this work, and the new missionaries and the pioneers rejoiced together. It was reported that during the year one had been baptized, and one had been received on confession of faith, having been previously baptized.

The building of a house for Miss Lane had been started and was steadily progressing.

The evangelistic work of the Mission has been carried on aggressively by the missionaries and villages have been visited on Sunday nights and on many week nights also. It is customary to take the school children along and by their singing of the hymns in the Bassa language, the Gospel message is spread. It certainly cheers our hearts to see the people gather together and listen to the Word. Most of the villages are some distance from the station, and can be reached only by narrow winding paths that have been cut by the school children.

In the school, the Word is faithfully given to the children every day, and as some of them come daily from the outside villages, they take back what they learn. The Bible School which Mrs. Davey teaches on Sunday mornings has grown considerably, and the children listen with great interest, as Mrs. Davey through her object talks makes the lesson very clear. At the same hour, Mr. Davey takes the Enquirers' Class. Then a fine group of women gather on Wednesday afternoons to sew, and listen to God's message. On Thursday evening, there is a Bible Class for the young people, and each Wednesday evening the missionaries gather for a time of prayer and fellowship. There is also a meeting for prayer held in the church each morning at 6.50.

Some twenty natives come for treatment at the dispensary each morning except Sunday. These have attention from 8 a.m. to 10 a.m., and the lepers come on Tuesday and Friday mornings. This work is now taken in charge by Mrs. Mellish.

New Business

The matter of new workers was discussed, and it was unanimously agreed that if, in any way, the multitudes were to be reached, more workers would be needed. In contemplating work further into the interior, it was felt that a survey of possible sites should be made during the dry season. The burden of the need is heavy upon the hearts of the missionaries, and it was agreed that they be presented to the people at home for earnest consideration.

It was suggested that with every married couple sent out, a young single worker, man or woman, should be sent forward and that with each of these reinforcements one interior station should be started.

Mr. Mellish and Miss Lane heartily agreed to assist in teaching the school.

The school children are kept busy during spare hours in cleaning the station, planting cassava farms for their food, and keeping the station gardens clear. The station is much improved in this way, as without this constant clearing the hill would present an untidy mess of weeds and grass which attract snakes and insects.

The Secretary was instructed to send hearty greetings to the members of the Board and to the new President, Rev. Clifford L. Loney, and express the appreciation of the missionaries for the loyal support of the work by the home folk.

* * * *

NORANDA REGULAR BAPTIST MISSION

From Mr. Stanley Wellington we receive the following encouraging news of the work in Noranda which he carries on so faithfully—"We are glad to report a real increase in our Sunday School in recent weeks. The average attendance has jumped from twenty-five to forty. Of course this is not large, but we rejoice to see the hand of God in our work. Scripture memorization plays an important part with the children, and several have learned whole chapters. Our chief concern, however, is that their souls may be saved. A number are just on the border-line, and we are praying that soon they may step right over for Christ. On a recent Sunday evening there was a decision for Christ on the part of a fine young man. We praise God for this. Please pray that he may stand and go forward with Christ."

Readers of *The Union Baptist Witness* are asked to continue in prayer that a mighty moving of the Spirit may be given in the district where much sin abounds. It is indeed a difficult field, and yet the little group there share liberally and regularly in the mission interests which the Lord has committed to the Union at home and abroad.

* * * *

LINDSAY

Continued blessing is reported at Lindsay. The two weekly prayer meetings are hours of real friendship, joy in the Lord, and liberty and power in prayer. The Easter services were marked by the Lord's presence, and souls were saved. At a happy children's service in the afternoon ten of the children responded to the appeal for decision. They came to Him sweetly and simply. The evening praise service was a splendid meeting, when four teen-age girls professed conversion. One whole family has recently come to the Lord. The Pastor, Rev. J. M. Fleming, closes his report with the following, "Let His Name be praised for this and for all the work of grace in all our churches".

* * * *

CENTRAL, LONDON

The Pastor of Central Regular Baptist Church, London, had the joy of baptiz-

ing eight believers last Sunday, and during the past few Sundays some fifteen have come to the Lord.

APPOINTMENTS

Rev. W. E. Atkinson, Secretary-Treasurer of the Union, supplied at the Long Branch Baptist Church on Easter Sunday after having presented the Liberian Lantern lecture to the Primary Department at the Jarvis Street Bible School. On Tuesday, April 7th, Mr. Atkinson was at Orangeville, and spoke again at Long Branch on Wednesday evening. On April 12th and 13th, he is to be with Victoria Street Baptist Church, Wingham, and on Sunday, April 19th, at Suffolk Street Church, Guelph. Churches wishing the Secretary to visit them should communicate with the office, giving suggestive dates.

FAITH, WALSH

The Bible School on Sunday numbered about thirty and the New Canadian Sunday School in the afternoon had nineteen in attendance. Mr. John Armstrong of the Toronto Baptist Seminary served the church on Sunday evening and the message was greatly appreciated. There were more than forty at the evening service. Continue to pray for Walsh that they may be guided in the choice of a Pastor and that it will be possible for them to have some one shortly.

MOUNT HAMILTON MISSION

Under the leadership of the Stanley Avenue Baptist Church, Hamilton, the Mission known as the Mount Hamilton Mission is growing. Rev Robert Dodds has been taking the preaching services and Mr. Victor Stewart is acting as Bible School superintendent. Both are greatly encouraged.

MICHIGAN NOTES

By C. R. Peterson From Rev. C. R. Peterson, who from time to time reports on Michigan news in these columns, comes the following story:—

Hazel Park, Mich.

A year ago last November, Brother Harvey Morrison came to this field from Buffalo, Kentucky. He found fifteen Baptists to begin with in this suburb of Detroit. With simplicity and faith in the power of God, and with indomitable courage, Brother Morrison and his wife accepted the call to this field. There have been baptisms each month and the church today numbers more than one

hundred members. Last October a tabernacle, seating two thousand, was erected and is practically filled at each service. The outlook is good for a great Baptist work. They have an orchestra of thirteen pieces and a choir of about forty members. Pastor Morrison is every inch a Baptist.

Orion

The industrial distress has been keenly felt in Orion, and for many months only one man in the Baptist church has been working. In spite of this, the services of the church have been maintained. This has been made possible largely by the sacrifices of Pastor and Mrs. Cutler. Last November, the pastor and his wife had the misfortune to be in an automobile wreck. Mrs. Cutler was quite badly cut about the head and legs. Bro. Cutler had four ribs broken, and was badly shaken up. They are both fully recovered from the accident, and are rejoicing in the blessings of the Lord. He has been a Christian for 60 years, having been converted at the age of 13. If the Lord tarries, they plan to celebrate their golden wedding anniversary in October.

Rochester

The Bible school here has made a good increase, and a good interest in the work of the church is manifested. A Bible conference is arranged for the week beginning Monday, April 6th, under the direction of Dr. Isaac Page, of the China Inland Mission.

Flint

Bible Conferences are being arranged for the Edwin Avenue and Berean churches, to be held during the month of April. The work at both of these churches is very encouraging. Bro. Loren M. Gough is pastor of the former, and the writer acting pastor of the latter.

WESTERN NEWS.

From the Convention of Regular Baptists of British Columbia we hear of new causes. One of these at Stave Falls reports thirty-nine present on a recent Lord's day. At Cloverdale a church has recently been organized. Rev. John Bennett is pastor and the current issue of "The B.C. Baptist" reports: "The work in Cloverdale is most encouraging, the Sunday afternoon services being well attended, some coming long distances.

One man in particular walks ten miles to and from the service, and considers it worth while. The Sunday School, under the able leadership of Mr. Stebbings, is increasing, thirty-three being present last Sunday. The prayer meeting held in the home of Mr. and Mrs. Wright is a live organization. The regular attendance is twenty. The time is spent in a short address by the pastor, and then praise, prayer and testimony, and not time spent in waiting for testimonies. Sunday, March 8th, was one of our great days. We had a splendid service in the afternoon, followed by the baptismal service in Ladner at 7.30. About thirty came from Cloverdale in the school bus, and five were baptized, while others have applied for baptism since. The Ladner church was filled to capacity, and there was an enthusiastic service. Rev. and Mrs. Bennett entertained the friends to coffee and cake in the parsonage before returning to Cloverdale and a very happy time was spent together.

"On Monday evening, about twenty who are interested in the organization of a church, met in the home of Mr. and Mrs. Wright. All accepted the cordial statement of the Regular Baptist Convention, and signified their willingness and desire to become the charter members of a Baptist church. Another meeting was arranged when the members would sign their names and when the church would be formed. Thus the work of the Lord goes on."

LINDSAY.

Lindsay Regular Baptist Church reports that numbers are increasing with better roads and weather. They have splendid services and prayer meetings and two have accepted Christ recently. The pastor, Rev. J. M. Fleming, is now located at 146 Lindsay Street South, Lindsay, and with moving and sickness in his family, he has had not a few trials and yet he writes: "I have not known in my experience a greater sense of the Lord's presence."

Pastor Fleming proposes to start a children's work in Lindsay and is looking forward to a visit from Mr. Charlton, but the work is hampered through the lack of a building to hold special services. The ground for the new church has been secured and plans have been prepared. A building fund has been started. Continue in prayer for this church with its splendid missionary spirit.

JOIN "THE GOSPEL WITNESS" FAMILY TO-DAY

To "The Gospel Witness," 130 Gerrard St. E. Toronto 2.

Please find enclosed the sum of two dollars, for which send me "The Gospel Witness" for one year and (cross out two of the following-named books by Dr. Shields, leaving the one of the three-preferred) "The Adventures of a Modern Young Man" (sermons on The Prodigal Son); "The Most Famous Trial of History" (sermons on the Trial of Christ); "Christ in the Old Testament" (Thursday evening Bible lectures from Genesis to Ruth).

NAME (Mr., Mrs., Miss, Rev.)

Address

Either of the above-mentioned books without the paper, fifty cents per volume.