

The Gospel Witness

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

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DOCTRINAIRE ORTHODOXY

There is a very real difference between a mental state induced by an exercise of the will, and a spiritual state which is the normal result of a spiritual apprehension and appropriation of some aspects of truth revealed in the Word of God. There is an orthodoxy which affects an external tranquillity and a superficial joy which has a close kinship with the philosophy of Christian Science, with the root-principle of Cueism, and many other aspects of religious subjectivism.

It is possible to persuade one's self into a certain frame of mind; to resolve, for instance, that one will have peace of mind, and, by a principle of auto-suggestion at last banish from the mind all disturbing thoughts.

We once heard the late Dr. A. C. Dixon say that he could identify a Christian Scientist walking along the street. It is indispensable to their philosophy of life that all should be well. Ill is only imaginary. Therefore persuade yourself that life is like an unclouded day in June, and all will be sunshine. Dr. Dixon argued that the smile and the composure of countenance were studied and assumed; that they had their origin in an act of the will.

We read in the Word of a "voluntary humility". Not a humility that is the natural fruit of an inherently humble spirit, but a humility of the Uriah Heep order,—something wholly superficial and artificial. We read also of some who are "subject to ordinances . . . after the commandments and doctrines of men, which things", it is said, "have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Which means that with such there is no real outgoing of the heart in worshipful adoration of the Giver of every good and every perfect gift. Their worship is will-worship; that is, they worship by the act of the will, and render a homage that has no relation to the heart.

In this category must be included many religious counterfeiters. Their love and joy and peace and longsuffering and gentleness and faith and meekness and tenderness, are wax fruits, or glass-blown bubbles, much admired by those who love the theoretical and the abstract, but useful only for decorative pur-

poses, and destitute of any spiritual food value. They are will products, mechanical, artificial; and to all who desire "to taste and see", disappointing in the extreme.

This, we have sometimes feared, has been the effect of not a little of the teaching of Keswick and other similar conferences. They begin with the assumption of a sequestered view of life. As the Christian Scientist says there is no pain, there is no disease, there is no sin, so the Keswick saints come together for a brief period and build a wall of resolution about themselves really excluding the actualities of life, and creating conditions in which no mortal can normally live twelve months of the year.

All this has a tendency to develop in its votaries a religious pose that often passes for sanctity, but which in reality is not even skin deep, and is as readily dissolved as a little face-powder by a few drops of perspiration. The type of life we have described has but a remote relation to the genuine fruits of Evangelical Faith. The Scripture insists that "it is with the heart man believeth unto righteousness". Which means, surely, that when the mind is so enlightened as to appreciate the beauty of holiness, the affections are awakened to desire it, and the will is enfranchised to possess it.

But all this is brought about, not by a cold mechanical exercise of the human will, but by the vitalizing ministry of the Holy Spirit; not apart from the Word of God, but in conjunction with it. Thus the principles of the gospel become incorporated in one's spiritual fibre, and peace is a fruit of the tree of this spiritual knowledge. So also are joy, and gentleness, and all the other fruits of the Spirit. But they are a part of the man himself, so that amidst confusion and conflict and all manner of menacing circumstances, the soul is like Elisha in Dothan, or like Paul on the deck of the ship of Alexandria amid the storm, the peace of God abides because it is not the artificial product of the exercise of the human will, but the natural fruit of the indwelling and ever-abiding Spirit.

The same is true of all other divine qualities: they are elements in the solar ray. They belong to the nature of things. Therefore may we pray, "Awake,

(Continued on page 13)

The Jarvis Street Pulpit

CISTERNS AND THE FOUNTAIN

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 31st, 1931.

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(Stenographically Reported.)

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:13, 14.

Prayer before the Sermon.

By Rev. W. Gordon Brown.

O Saviour of the world, Thou divine and human Christ, Thou Who alone canst supply our needs, it is in Thy presence we bow at this quiet evening hour. Give us to drink, O Christ, of that water, that it may be in us a well of water springing up into everlasting life. Our souls are athirst for God, and Thou alone canst supply our need, for no man cometh unto the Father save through the Son.

We come that we may worship Thee. God is a spirit. Grant that by the Holy Spirit's working in our spirits we who are Thine own children may worship truly and spiritually. Enable us to offer sacrifices of praise to God continually, that is, the fruit of our lips giving thanks to His name. Our hearts go out after Thee, that by faith afresh we may lay hold of Thee, that our souls may be filled with the fulness of God, so that others may share the blessing of our overflowing lives.

Give us, we pray Thee, a fresh vision of Thyself in Thy holiness, in Thy power, in Thy love, and in Thy tenderness. Come and talk to us to-night; come and point out to us the way of Thy will that leads to divine contentment.

We pray for those in this service and who join with us on the air who do not know the satisfaction there is in Christ, who have not had their sins forgiven for His name's sake, who are not aware that their names are written in the Lamb's book of life. May such find the Lord Jesus, and, in finding Him, obtain forgiveness for all the past, power for all the demands of the present, and both for the future.

Speak to the heart of every one of us through Thy Word, through the hymns, through the message, that which Thou dost see we need to hear. Bless the sick and the afflicted. We think of some at this time who join with us in Weston Sanatorium. Minister to them, O Lord; especially to such as are Thine own children. May they learn to use their illness as a staff to lead them closer to Christ. Minister to such as are not Thy children, that by faith they may come to accept Jesus Christ, and so join the household of the redeemed, to be sons and daughters of God.

Remember those who are shut in, detained in their homes, whom circumstances of various kinds will not permit to attend public worship. Feed their souls with the bread of life. Refresh them with the joy of heaven.

We pray to-night for the preaching of Thy gospel everywhere, that every true minister of the Cross may deliver the message of salvation in the power of the Holy Spirit, beseeching men to be reconciled to God. We remember those who are in countries which we think of as the dark lands of the earth, in countries where Christ is little known, upholding Him in what appears to be utter darkness. Give them souls for their hire; vouchsafe that through them Thy present kingdom may be extended, and Thy future glory be hastened. Give us all a vision of holy things. Let us see the little things of time from the standpoint of the judgment-seat of Christ.

These things we ask in our Saviour's name, Amen.

I suppose it may seriously be questioned whether, even in the days of the World War, the minds of men

generally were more perplexed than they are to-day. At that time the public mind was concentrated upon a particular task. All our energies were directed toward the accomplishment of one purpose: the vindication of righteousness and the preservation of human liberty. But to-day our problems are rather of a negative order. The problem now is how to endure, how to wait, how to muster patience enough, and hope enough, to enable one to put a cheerful courage on. The difficulties cannot be so clearly defined as then. There is an intangible element in life. There is something that moves men's hearts with fear, a kind of universal distrust of everything and everybody, filling the minds of men with multiplied perplexities, so that some seem to grow weary of life altogether, and long to end it. Others have lost all satisfaction in it, and cynicism and pessimism seem to be everywhere on the increase.

There was a time when a public man was regarded as doing an ill service, if by pen or voice, he sounded anything but a note of hope and expectation of better things. It is true that some still whistle to keep their courage up; here and there are some who tell us that prosperity is just around the corner—and they but afford subject for jest for those who wonder to what corner they are referring. But seriously, we are living in a perplexing day, and men are asking, perhaps as they have seldom asked within a century, for some explanation of life, for some word of direction which will enable them to discover a secret of victorious contentment.

Is there a way out of the difficulty? Or is there a way of triumph in the difficulty? If we cannot extinguish the flames, can we survive the fire? If we cannot get out of the den of lions, is there any way of shutting their hungry jaws? If we cannot improve our circumstances, is there any way by which we may learn to be superior to our environment? Is there a secret anywhere of victory for defeated men? of rest for the weary? of enrichment and enlargement for those who are living lives that increasingly are cribbed, cabined, and confined?

There are those who speak cynically of the Book. They would fain have us believe that it is, in large part, obsolete. They talk about its oriental colour, of its want of—shall I coin a word—abreastment, uptodateness with scientific discovery and achievement! There never was a book, there never will be

a book, that knows more of the human heart, and that speaks more certainly and hopefully to the souls of men, than the Bible. The One Who is its invariable Theme, of Whom it speaks from Genesis to Revelation, speaks that which countless millions have found to be true when He says, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

Only One of all the sons of men did ever possess the divine secret of living luxuriously and serviceably and everlastingly. The name of that One was Jesus. He still lives, and waits to share His priceless secret with weary and defeated men. I cannot but believe that out of all the present distress and mental perplexity and real soul-hunger, God will bring great blessing to men, and glory to Himself.

Three or four years ago I preached one evening in Calvary Church, New York City. There was a large congregation present, and at the close of the service I gave an invitation to those who desired to know Christ to acknowledge their desire; or to such as were His disciples, openly to avow their allegiance. A fair number responded. At the close of the service a Russian Jew, whom I had known years before when he was a student in one of the Toronto colleges, came forward and greeted me. He said he had just returned from Russia, and that he had found there that the hearts of men were breaking, particularly among the Jewish people. They had been stripped of all their wealth. Their confidence in every form of human government had been utterly destroyed. They no longer trusted anyone. This young man said, "They seem to be sending a great cry toward heaven, 'O Messiah, come.' Had you preached in Russia as you have preached this evening, and had you preached to fifteen hundred Jews and given the invitation you have given this evening, proclaiming Christ to be the Messiah, half of your congregation would have responded."

The distress which has fallen upon Russia is falling upon other nations. Men are learning something more of the limitations and poverty of this human, earthly life, and are asking if there is anything better yet to come.

So far, they have not turned toward the gospel; but the first requisite to a great revival is for people to learn the vanity of earthly things, and the necessity for supplies from some other than an earthly store.

What a commonplace story this is of a woman at her daily task! How true to universal human experience, that going to the wellside day by day for water!—doing the work over and over again, and never finding it done. Listen to her plaintive cry, "Sir, give me this water, that I thirst not, neither come hither to draw. I am weary of it all, and have long asked if there is to be no end to this incessant labour, if there is no other spring than that, from which we may draw our daily supply."

She said that in response to the word of a Stranger, and that Stranger expounded to her, among other things, three great principles. He said in effect: *There is a life which requires continual replenishment; there is another life in another realm where there is perpetual plenitude; and that plenitude consists in a holy independence of the creature and of all creature circumstances.*

This old Book is not worn out. Its message is as necessary to our day and generation as to the generations which have gone.

I.

THERE IS A LIFE WHICH REQUIRES CONTINUAL REPLENISHMENT. You have come to the wellside, but you must come again. You drink of the water, but you will thirst again. You labour at your task, but it is never completed. Who of us does not know that there is a life of that character? Who of us is not familiar with it? We hunger again. We thirst again. We work again, and pay again, and suffer again, and sorrow again, and weep again, and tire again, and sleep again, and wake again—we are always going that round of duty, doing the thing over and over again—thirsting again, and hungering again. There is no abiding, no settled satisfaction; but we must go back again to the wellside to replenish our supplies. For every well runs dry; every granary becomes empty; every garment wears out; every man grows old; every house decays; every flower fades; every tide recedes; every rainbow is dissolved; every hope declines; and every sun goes down—"We thirst again."

This great Teacher in this instance is not speaking of the illegitimate elements of life. "This water" is typical and representative of that which is legitimate, but inadequate. True, there are springs which have poison, in them,—and they are as sweet, perhaps, as they are poisonous—*forbidden springs* of which this woman had been drinking all too deeply, and because of it her thirst recurred the oftener, and she had to go to the well more frequently than she otherwise would have done—but of that side of life this Stranger—I shall call Him that for the moment—is not speaking: He is speaking of the elements of life which are indispensable to life itself, and are perfectly legitimate, and with which we all have to do.

And He says there is no abiding satisfaction there. He does not forbid her to come to the well: Jacob came to it, and drank of it, and his cattle; and there, succeeding generations slaked their thirst. The path was well worn by many weary feet, because they had to come again and again.

Has life in it nothing but that for us? Shall we never have done with this dissatisfaction? Is there no contentment to be found anywhere? *fulness and plenitude of pleasure and power*—are they nowhere available for the poverty-stricken sons of men?

What are some of the springs? Very literally, *such springs as minister to our physical existence*, and perhaps to our temporal physical enjoyment. I like to see a man enjoy his dinner. I have never been able to understand why a dyspeptic should regard himself as a superior mortal! I remember when I was but a very young man, in my early twenties, I was living at a boarding-house, and a certain sedate and sober minister came to visit me. When I came down in the morning I found he had preceded me by a few moments, and was sitting at the table sipping a cup of hot water. With a very superior air he said, "You ought to take this. It is good for indigestion." I said, "Take a gallon of it if you like—I have no indigestion." He seemed to think he had scaled the heights! I have no patience with that sort of glorying in infirmities. Enjoy your breakfast if you can, but remember you will have to take it again. The baker and all the rest of them

would go out of business if it were not for this principle that no matter how excellent the quality of their commodities, you will need a fresh supply. No food has been devised by all our chemical experts that will keep these bodies going week after week, and month after month, without periodical replenishment. It is a law of life.

So of all other things. I wish these clothes would not wear out,—don't you? Of course the ladies do not, because they put them off before they wear out anyhow! But do you not wish the fashions would not change—especially in hard times? But everything wears out or changes. The principle here laid down, that in order to our physical continuance, we must do the thing over and over again in order finally to get it done, applies to all realms.

There are *springs of fraternal joys*, for instance. I love to have a good time with my friends. I confess that for many years I have delighted in the fellowship of my brother-ministers as in nothing else on earth. I know of nothing that brings a man nearer heaven than to be with a company of men who love the Lord, and who love His Word, and love the things of God, who come together, drawn by a common interest and delight in the discussion of spiritual matters and for mutual exchange of spiritual experiences. But even friendships fail, and we must make new friends or else be without any.

But what of it? It is a painful thing, but it is no new thing under the sun. Long ago there was one who said, "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." You fail, my dear friends, to find abiding satisfaction in these springs.

What a joy there is in *one's domestic relations!* I do not think there is anything more beautiful on earth than a godly family circle. It always seems to me that a Christian home, a real home, is a little bit of heaven.

I have a picture in my mind's eye now of four people. It must have been twenty years ago, when I was crossing the Atlantic. There were on board four people of one family: father, mother, and two sons. Sometimes I could hardly tell the sons from their father—they looked all to be about the same age. The father was still a man in his prime, perhaps about fifty, although he looked younger; and his sons were stalwart fellows—all three of them about six feet. The mother was a charming woman, in exuberant health, with the bloom of youth about her. These four walked the deck every day, one of the sons sometimes with his arm through his father's and the other with his mother on his arm. They laughed together, they joked together, they sang together, they walked together, they sat together at the table—they seemed to want no other company on earth than that which they found in their own domestic circle. I longed to know them. It seemed to me that each of the quartette paid a daily compliment to the other three. They were bound together in a beautiful bond of sympathetic love, and I said to myself, Is there anything on earth to surpass a fellowship like that?

But you cannot live even on that. Only last week I was a guest in a home that I used to visit before I became Pastor of this church. When my wife and I used to go there we enlarged the family circle to the number of

twelve. There were eight children, and father and mother. What a glorious time we had! There was a long table, you know, with the boys and girls all at home—all of them happy, and all of them thinking that their father was the greatest man in the world, and that their mother had not an equal on earth. It was a beautiful home. We loved to go there. I sat at that table last week, and there were just two left, father and mother. All the birds had flown. No doubt they are still a joy to them, but they said to me somewhat sadly, "Pastor"—they call me Pastor still, although I am not their Pastor—"we are back where we began, and sometimes it is a bit lonely."

Oh yes! I opened a letter a little while ago from one who said, "I am in a bachelor apartment. I am all alone; I am just where I was thirty-five years ago." He had been to the cemetery and had buried his heart, and the springs of domestic joy had dried up. There was no abiding satisfaction there: "Whosoever drinketh of this water shall thirst again."

There are, of course, *other avenues of delight, of refreshment*. A man is not all physical. Do you love books? Do you love to get alone with some great soul who has poured out his life in a book, and live with him? Are your books your friends? To-day I spent the first Sunday morning in bed I have spent for many years. I hardly knew what to do with myself. I lay there, and thought of Brother Brown preaching here, and I listened to the aeroplanes as they roared over my head throughout the morning. I thought of them away in the upper air. I have been up, and I have sometimes thought I should like to stay up there! There is less trouble sometimes up there than there is down below.

I heard of an aviator who was asked, during the Great War, by an old lady who knew nothing about the science of aviation, "What would happen, sir, if you were to run out of gasoline while up in the air?" "Well", said he, "we should have to stay up there." (laughter) I dare say you have often felt as if you would like to get in an aeroplane and sail as high as possible—and run out of gas if you could stay up there! What a delightful thing it would be to get away from this earth! If you have not an aeroplane, get into an intellectual plane and get away into the realm of the imaginary and the ideal and live above the sordid things of life. There is blessing in that—but it cannot last. You must come down again. You get to the end of the book, and to the end of all books; and if you do not, you will get to the end of your power to read them, and will have to come down to mother-earth again and face the ordinary facts of life,—“Whosoever drinketh of this water shall thirst again.”

There is a pleasure in *getting things done*. I have seen a housewife about her task when her work was not work: it was a delight. I have seen housewives who, even if they were not like a certain and much advertised Dutch-woman, they certainly chased dirt! They are always on the track of it, and seem to find about as much joy in discovering and removing it as does a scientist in solving an intricate problem that has escaped his predecessors. What a joy it is to do something, to accomplish something, if it is only to plant a garden, or to build a house. I have a great deal of sympathy for the sentiment of that old rhyme,—

"If I were a cobbler, I'd make it my pride
The best of all cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me.

But whether a tinker, or whether a lord,
 Whatever my station may be,
 Determined to play second fiddle to none,
 I'll climb to the top of the tree;
 Let who will be second, the first I'm determined to be."

It is a great delight to get things done. But when you have got them done, what then? There is no abiding satisfaction in it. Life holds no satisfaction here for any one of us.

Do you like to have people appreciate you? I do! I really do! A lady said to me once, "I think you would rather have people say nasty things about you than nice things." I certainly would not. I like to have people say nice things. Who of us does not like to live in the favour of his fellows—if we have not to pay too great a price for their favour. But, after all, is there anything in life so empty as human applause?

I remember some years ago a very important man who used to come to this church. One Sunday morning I preached on the infallibility of Christ, and argued that because He was God, and because He approved of the Book, the Bible must be true, for He was the greatest authority. Of course, there was a reason for so preaching that morning. After I had got home my telephone rang, and a voice said, "Is that you, Pastor?" "It is." "Mr. So-and-So is speaking." "I am glad to hear from you. What can I do for you to-day?" "Nothing, sir. I have often called you after arriving home from service to express my appreciation of your sermon, but I call now to tell you that I did not approve of your sermon this morning at all." I replied, "I am sorry—sorry for you. I have appreciated your appreciation, but as I never allowed myself to be unduly elated by your approval, by your smile, I shall try to avoid being too much cast down by your disapproval. I serve Another, sir; and if you do not like my sermon, talk to my Master about it."

Applause is an empty thing. During the Great War when England rang with the praises of Lloyd George, if there was any man anywhere who could settle the matter, who could cut the Gordian knot, it was Mr. David Lloyd George. If there was a labour trouble anywhere, they sent for Lloyd George. If munitions were wanted, they sent for Lloyd George. By and by he became Premier, and all the world looked to him as the saviour of civilization. And after he had saved it, they turned upon him.

I was travelling two or three years ago in South Wales, and I heard two men discussing English politics. They were expressing their distrust of Lloyd George, and I said, "I am a stranger, but would you mind telling me what is the matter with Lloyd George?" "Well, nobody trusts him." "So I have heard you say, but would you be good enough to tell me why?" "Because he is not trustworthy." "Quite so. But will you tell me one single instance in which he has failed to implement his promises?" "Well, we do not trust him anyhow." "I am a stranger, and since you hold a commission in His Majesty's army, you should have sufficient intelligence to have a reason for your distrust, and I thought perhaps you would not mind sharing it with me." "Oh", said they, "you want to nail it down, do you?" "No," I said, "I am asking for information. It is not long ago when all the world looked to him as one who was worth a whole army, and now you have not a good word to say for him"—

"I do not like you, Dr. Fell,
 The reason why, I cannot tell;

But this I know, and know quite well,
 I do not like you, Dr. Fell."

It is a woman's reason,—and it is a man's reason when he acts like a woman! But what an empty, what a hollow thing it is!—"Whosoever drinketh of this water shall thirst again."

II.

But there is another life than that, A LIFE OF PERPETUAL PLENITUDE.

This Stranger—for he was a stranger to her—seemed to have an other-worldly air about Him. He belonged to a realm of life of which she had had no experience. He said, "Whosoever drinketh of the water that I shall give him shall never thirst." Put those two phrases in juxtaposition and contrast: "Thirst again"; "Never thirst". That is the difference between the two.

There is a life devoid of exhausting element. There is a life where there is no natural wastage. No moth, no rust, no thieves, no diminishing fountain; a life where the sun never goes down, where the well never runs dry, where the pitcher never is empty, where the wardrobe always has a "best robe" in reserve, where there are always shoes for weary feet, where there is always "bread enough, and to spare." There is a life, a land, where the tide never recedes, where the moon never wanes, where the day never declines. There is no gloom, no deepening shadows, no failing health, no disappointments, no disillusionments, no separation, no broken hearts—we enter by a broken heart, and after that it never breaks again! There is a condition of life where satisfaction is perpetual; it abides,—"Whosoever drinketh of the water that I shall give him shall never thirst."

Is not that enough to awaken your attention and interest? I do not say how it is obtained for the moment, but merely that that prospect is open to our view, in order to excite our wonder and to move us to endeavour to experience it. Man does not live by bread alone. There is more than the physical. There is something more than the intellectual. A man can no more live on books and bread than he can fly without wings. Oh no! There is a richer, fuller, life possible to every one of us than that which is found by drinking of the water of Jacob's well, with all that it symbolizes,—

"Where everlasting spring abides
 And never withering flowers."

The disciples of this stranger Prophet came back to Him laden with supplies and said, "Master, eat." He seemed to say, "Thank you, I have had My dinner." "What! Hath any man brought him ought to eat?" "No", said He, "there is another kind of satisfaction than that which you know. I draw My supplies from another well, and from another table. My meat is to do the will of him that sent me, and to finish his work."

There is a way, in the midst of hard times and multiplied distresses and disappointments, of getting sweetness out of life, of getting to the perennial springs of which, if a man drink, he shall never thirst.

"There is a friend that sticketh closer than a brother." Do you know Him? He will never weary of your companionship. He knows all about your weaknesses, your faults, your failures; but He will love you to the end if He loves you at all. No matter what disappointments you may find elsewhere, you will never find it in Him. If only you can cross the margin and get into that other life and make His acquaintance, you will have a Friend that

sticketh closer than a brother—than a sister, or any other relation.

Jesus Christ meant what He said when He uttered these words, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." He may be a church member, he may be a church officer, he may be some kind of teacher or preacher or leader—he may be many things, but he cannot be Christ's disciple unless he puts Christ first.

Jesus Christ must be first in the domestic sphere, first in business, first in pleasure, first in the church, first everywhere—Whoever thus gives Him the preeminence will find that in His presence there is fulness of joy, and at His right hand there are pleasures forevermore.

You will recall what I have said on the negative side, and make application of its principles to this positive aspect of it, and see that whereas we fail to find satisfaction apart from Christ, in Him we are complete.

I wonder if I may say this—it is not often I refer to it, but I will to-night. I doubt whether there is any man in this city, or in this country, against whom so constant and prolonged a newspaper campaign has been conducted, than the Pastor of this church. *The Globe* is a bright exception. But by the others almost everything emanating from this church is misconstrued or misrepresented, with no possibility of correcting it, until tens of thousands of people hiss at the name of a man whom they have never seen, whom they have never heard,—and all because he has tried to stand for the old Book. That is an unpardonable offence in these days. So be it! So be it!

What of it? I tell you frankly that there is no man who loves the approval of his brethren more than I do. This last week I was only weary—not ill—and some dear friends sent me flowers, and I actually said to myself, It is good to be laid aside; I think I will try it again! But I did not need that, because the same friends and others have sent flowers when I was not ill. Even the little children gather them in the woods, and lovingly put them on my study table. I do not believe that any minister in Toronto, or anywhere else, has more loyal members than the Pastor of this church. You could not have followed me so far, dear friends, if God had not sustained you, for as it is difficult to follow the Lamb whithersoever He goeth, so it is difficult to follow anyone who tries to follow the Lamb.

But what if your name is cast out as evil? What if they do put you in the headlines of the paper? What if they do represent you as a sort of masculine Carrie Nation with a hatchet in your hand? If I had not a sense of humour I could not get on, but I rather enjoy these caricatures.

I remember calling on Mr. Thomas Spurgeon, son of the great C. H. Spurgeon, and sitting with him in his library. He showed me an old stand with two folding leaves like the covers of a great book, which his father had had made to carry a large album in which he pasted the caricatures and clippings of all the nasty things that were said about him in the beginning of his ministry. We turned the pages of this album, which had been turned often for the amusement of the greatest preacher the world has ever known, and we looked at these caricatures, and we laughed at them, and enjoyed the fun of it together.

I believe a minister ought to find a lot of holy fun in his ministry. I do! When somebody insists that two and

two make three, or that five and five make eight and a half, and is ready to cut your head off because you do not say, Amen, to his conclusions, I do not trouble about it. I set myself to the solution of another mental problem and say, Here is a new subject for scientific investigation! There is really a good deal of pure fun to be derived from our Christian conflict if we can be sure of one thing, and that is the approval of the Master we serve.

In the things which have occurred recently I say to those of you who bear this evening: we are positive we have followed in letter and spirit the strict teaching of the Word of God. It is easy to apply it to strangers: it is more difficult to apply it to the members of your own household. I know a man down South who was greatly commended because he spoke of the Modernism of a professor in a university of another denomination, but as soon as he said that in their own Baptist institution was a man who was no better, they wanted to stone him! It is easy to censure things outside: it is far more difficult to insist upon keeping our own house clean and on being true to the Word of God at home. If we can but seek this other life, and the approval of the Master rather than that of men, we shall find in drinking of that water we shall never thirst.

And is it not a joy to be sure of His "Well done", when the day is over, to lay your head upon the pillow with an easy conscience, a conscience void of offence toward God and man? I do not blame people for not understanding some things, but they will see them by and by. If a full-grown man tries to show something to a little boy about four years old, who cannot see over the fence, he must not complain if the little fellow sees only the fence and nothing beyond. But when he is grown up, and his mind is enlarged, he will see the truth. Hence the scripture, "Wisdom is justified of her children." Meanwhile we shall seek this higher and truer life, and drink of the water that will permanently quench our thirst.

III.

THIS PERPETUAL PLENITUDE CONSISTS IN A HOLY INDEPENDENCE OF CREATURE CIRCUMSTANCES: "The water that I shall give him shall be in him a well of water springing up into everlasting life."

"The water that I shall give him shall be in him." "*In him*"! That is what I want, a salvation that is my own. "*In him*"!—not in books, not in the church—though the church has its place. Not in ordinances—though they have their place. Not in wealth—though that has its place. All these things have their place. Who of us would not like to be in comfortable circumstances? I have no objection whatever to travelling first-class, I have not the slightest objection to a comfortable chair and easy circumstances. I have sometimes told my friends that I cannot see that the church is going to be raptured out of the tribulation, but if they should be correct in their interpretation, I shall be most happy. I have no pleasure in untoward circumstances. A salvation, a satisfaction of soul, that is dependent upon circumstances is not likely to be abiding.

But here is a promise of a satisfaction that is to be in the man himself. He is to be independent of his circumstances. It "shall be *in him*". Would you not like that? What is a fisherman without his boat, or a motorist without his car—or some preachers without their notes? Did you ever see one? I was telling the students the other day that I had seen a fine pic-

ture of a preacher in the Old Testament when Jacob said of his son, Naphtali, "Naphtali is a hind let loose; he giveth goodly words." There are some preachers who can step only a few inches from the pulpit: they must consult their notes.

I have read of a preacher who was obviously in bondage to his manuscript who was preaching one summer day from a pulpit near to which was an open window. He had completed his "firstly", and "secondly", and turning his papers remarked, "And now thirdly"; but leafing over his notes he could not find "thirdly". Two or three times he repeated, "And now thirdly",—but could get no further.

An observant little boy had noticed a few moments before, that the summer breeze had carried a sheet of paper from the pulpit out of the window, so to relieve the preacher's embarrassment the little fellow said, "Please sir, 'thirdly' blew out the window a few minutes ago"! What a bondage that is! Did you ever see anything so helpless as a mighty locomotive off the track? or a mighty liner that has run into the mud or on a rock? They have no independence.

While you and I are dependent upon creatures and creature comforts, what use are we to God? We must rise above that. Our Lord said to this woman, "I will make you independent of these wells. I will show you a way of living that will yield you perpetual satisfaction, even though circumstances are all against you, and the world is unkind to you. I will give you something that will be *in* you."

I am sorry for the people who have no religion except when they go to church, who cannot take their religion into their business. I feel sorry for the people who cannot pray without a prayer book—not that there is anything wrong with the prayer book; but we ought to have something *in* us. And that is what salvation is:

"Christ in you the hope of glory." "The bread that I will give is my flesh, which I will give for the life of the world." He is the Bread of Life, He is the Water of Life, He is the Light of Life, He is Life itself. If you have Christ in you, you will find complete satisfaction.

Christianity is more than an abstraction. What sort of religion have you? Is it in a doctrine? I am the last to disparage doctrine. By doctrine we mean what the Scripture teaches. Is it in a book, even in *the* Book? Blessed be God, for his holy Word, the sovereign and authoritative Word of God Who cannot lie. Do not misunderstand me, but you need something more than the Bible: you need "Christ in you the hope of glory". He will be "in him a well of water springing up into everlasting life". You can never exhaust that Well. Do you want it?

How may you receive it? "Sir, give me this water, that I thirst not", the woman said. The Prophet said, "Go, call thy husband, and come hither." She said, "I have no husband." "That is correct. Thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." "Sir", said she, "I perceive that thou art a prophet. I should like to discuss theology with you." There are many people who would rather discuss theology and church relationship than face their own sin. But do you want this well of water? Christ and the devil cannot live in the same heart together, dear friends. We must acknowledge our sin. The way of life is repentance toward God, and faith in our Lord Jesus Christ. Only the blood of Christ can wash our sins away. Will you trust Him? He will come in, and you will find Him a "well of water springing up into everlasting life."

HELP THE RUSSIAN MISSIONARY SOCIETY, INC.

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. 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.

THE WOODSTOCK F.B.Y.P.A. CONVENTION

A large congregation assembled in Jarvis Street Baptist Church, Thursday evening, May 28th, to hear a report of the F.B.Y.P.A. Convention held in Woodstock, May 25th. A number of ministers, with the Deacons of Jarvis Street Church, sat on the platform with Dr. Shields, who occupied the chair. The meeting was called to set before the public an explanation of events at Woodstock which had been prominently reported in the daily press. At one point, two men became so unruly and so insolent in their speech that the chair had to call them to order. When they refused to keep silent, the chairman requested the ushers to ask them to leave the building. This, also, they refused to do. Thereupon, the chair asked the chairman of the ushers to call the police to remove them. They were ultimately conducted outside the building by a uniformed constable. These two men were members of Rev. J. F. Holliday's Church, Fairbank. Their spirit and conduct was typical of the conduct of those who, under Mr. Holliday's direction, acted with such utter lawlessness at Woodstock, in support of the Women's Missionary Society, and the F.B.Y.P.A. officers.

If such conduct has any relation to "Fundamentalism" we had better abandon the name. We are ashamed to disgrace the pages of this paper with the report of it, but the people must be informed. The details of what occurred in Woodstock are set out in Dr. Shields' address. After this address, Messrs. George Greenway, O. L. Rayner, A. E. Maton, deacons of Jarvis Street, spoke in support of what their Pastor had said, and they were followed by Rev. C. J. Loney, President of the Union of Regular Baptist Churches of Ontario and Quebec, who also in an earnest address warmly supported what the preceding speakers had said.

Dr. Shields' address follows:—

DR. SHIELDS' ADDRESS

I want to talk to you for a little while, and after I have talked for a while some of these brethren will each give you a real address! We have called you together this evening to explain a few things. The Pastor of this church does not seek publicity. Unfortunately it comes to him without his seeking. There are some brethren who occasionally have little ripples upon the surface of their church's life, but it never gets into the paper; but for some reason or another, Jarvis Street is regarded as "news".

Some time ago a member of this church who was little known in the church itself, and who was almost unknown outside of the church, addressed a letter to the press. The newspapers brought it to me. They were not at all concerned about that writer. The signature gave no weight to the letter—the letter was about Jarvis Street, and within twenty-four hours the name of the Jarvis Street Pastor was on the front page of the newspapers from the Atlantic to the Pacific, and certain things that were far from being correct were published for the reading of millions of people. It does not matter very much to the person who wrote that letter, but it does matter to the cause of Christ when one who has been identified with certain movements, and who cannot live obscurely if he would, is discussed thus without any opportunity whatever to clear up the misstatements.

Thus again to-day certain matters have been in the press, and in almost every instance the name of the Pastor of this church was in the headlines. I have had to learn to be indifferent to attacks upon myself. When one has had as much of the fire as I have, a little more does not hurt.

It is very difficult to get into the heads and consciences of people who live privately, and in whose goings and comings the public are not interested—it is difficult for men of that sort to understand how grave a responsibility they take when they drag others into the public view. My only concern is for the cause we represent, so to-night I am going to offer a few explanations.

You have heard some plain speaking from this pulpit on several occasions, and I shall try this evening to be a little plainer than ever; everybody will understand me to-night unless they are particularly dense.

First of all, let nobody be disturbed because a worthy cause is marked by some defection. My authority on all matters is the Book. I have no speech prepared to-night, but there is always plenty in the Book, and I will draw a little upon it.

When God purged the earth, and set the human race upon its course the second time, having saved eight souls by water, Noah's family, which ought to have learned its lesson from the fearful deluge which had swept the earth, was far from perfection, and some of the same characteristics for which the earth had been visited with judgment displayed themselves again in the family of Noah.

When God called Abraham out of Ur of the Chaldees he was accompanied by his brother's son, named Lot. Things went well for a little while—until strife broke out between the herdmen of Lot and the herdmen of Abraham. They parted company, and Lot pitched his tent toward Sodom.

By and by the family of Jacob appears. Not to go into details: God is now going to choose a race to whom He is to commit His oracles. Jacob has twelve sons, and a strife breaks out in his family. They plot first of all to kill Joseph, and compromise by selling him a slave into Egypt.

When God called Moses to deliver His people, from the very beginning of his career he found his chief difficulty with the people whom he was commissioned to save. All through his life to the end of the chapter, until the angels of God turned back the sod, and laid the great man there, Moses never had a moment's peace. He was soon done with the Egyptians, for God had promised him, "The Egyptians whom ye have seen to-day, ye shall see them again no more for ever"; but the Israelites and the mixed multitude that accompanied them gave Moses unceasing trouble to the end.

When Joshua went into Canaan later to dispossess the Canaanites and the Amorites and the Hittites, and others, he was not troubled by the cities that were walled up to heaven and occupied by the children of Anak: his first great difficulty was with Achan within his own camp.

So all down through the record, you will find the same principle obtains. Saul is made king, and by and by his kingdom gives place to that of David—and David is a man after God's own heart. But when the kingdom has been but scarcely established, behold, Absalom arises, and it seems as though the whole

fabric were again to be laid in ashes. Then the temple is built under Solomon, yet the day comes not very long after when the kingdom is rent, and Jeroboam leads off the ten tribes. By and by the very temple which God built is destroyed—not a stone is left one upon another, and the people are carried away into Babylon for seventy years that they may learn their lesson over again.

In the New Testament you find the same principle. Our Lord selected twelve men, and He gathers them at last, toward the close, in the upper room, and He intimates that one will deny him, and that another will betray Him. And when at last the crisis came, "all the disciples forsook him and fled", and He went alone to the place called Calvary.

Then comes Pentecost with its great blessing, soon followed by a further visitation from God which resulted in the multiplication of the disciples,—and the very blessing becomes an occasion of stumbling. There was a murmuring among the Grecians because their widows were neglected. Then the seven deacons are appointed. I suppose they said, "Now we shall have peace; we have seven men who will handle things." But one of the seven deacons was the worst of all, in that he had no more sense than to do what God told him! Stephen preached, and they stoned him to death, and the church was scattered abroad, and they "went everywhere preaching the word".

By and by Paul appears on the scene, and, after an extraordinary conversion, is marvellously used of God. "Separated" with Barnabas by the Holy Ghost to a piece of missionary work, they prosecute it together, but it is not very long before John Mark drives a wedge between Paul and Barnabas, and they part company. Paul takes Silas, and Barnabas takes John Mark. Soon Paul becomes the outstanding leader of the church. If ever there was a man who knew how to preach the gospel, it was Paul. If ever there was a man who knew the mind of God, it was Paul. If ever a church enjoyed special privileges, it was the church to which Paul ministered. Yet when on the way to Jerusalem he called the elders of the Ephesian church together at Miletus he said, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock"—Well, Paul, you cannot be blamed for that, for the wolves that enter in from without!—but he said, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

I have read that again and again, and have said to myself, If a church that had been under the ministry of the Apostle Paul could not be so taught and so indoctrinated as to become immune, I need not be discouraged if I have a little difficulty myself.

Paul was not a difficult man to get along with, and for a while he had a number of people with him. He had a man called Demas, who was a great man. When Paul wrote his letter to the Colossians, Demas said, "Remember me to them". But it was not very long before Paul had to say, "Demas hath forsaken me, having loved this present world." There was a man at Ephesus called Alexander (he was no relation to you, Brother Alexander), although a man of prominence. After a while Paul had to write, "Alexander the coppersmith did me much evil."

Had I time to trace the record of history through the post-apostolic age, down through the middle ages and the Reformation and beyond, you would find that every time God laid His hand upon a group of people to separate them and sanctify them to His service, in a very short time the grievous wolves entered, and new difficulties arose. And it looks as though that would be the rule to the end of the chapter. Can you stand it? Can you endure it?

When I read about Moses, who "refused to be called the son of Pharaoh's daughter", I say to myself, How in the world did you stand it, man? He never did anybody any harm, except the enemies of Israel. He lived to help them. Yet the worst enemies he had were the people whose burdens he carried. What is the secret of his stability? He "endured as seeing him who is invisible." There is no other secret of endurance; nothing else will stay or uphold you, nothing else will inspire you for the completion of your task but a clear and unobstructed view of the King in His beauty, and of the land that is very far off.

If we had easy sailing in this new movement, either as a church, or as a union of churches, we might seriously ask ourselves whether we are in the way of the divine appointment. But surely if tribulations are any sign whatever of the divine favour, then we must be a highly favoured people! But we need grace to glory in tribulation, because "tribulation worketh patience"—Are you getting some?—"And patience, experience"—Have you had a bit?—"And experience, hope"—Have you any hope?—"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

In the Union of Regular Baptist Churches there have sprung up two roots of bitterness. I shall not be careful of public opinion: I shall not trouble about what the newspapers may say. I shall so speak this evening as that there may be no doubt about my meaning, and shall point out to you a course which I believe will assure us of the divine favour; and if we have that, nothing else matters.

A year ago I was asked to preside at a council in Brantford in connection with a little dispute in a church there. I shall not go into details: that will come later. I never worked harder at anything in my life than I did over that. There was in that church one man—you do not need more than one man. "One sinner destroyeth much good." In that church there was one man, a Diotrephes, who had a passion for the preeminence. D. L. Moody said that the desire to be greatest in the Kingdom of God, the question, Who shall be greatest? has wrought more damage to the church of Christ than all other evils put together. And it is true.

This man wanted to have the preeminence. However, we examined the case, and reached a finding. I have a record of every word that was uttered in that whole investigation, but it is enough to say what I said at Woodstock, hence I repeat it here.—I have been thirty-five years in the ministry. Again and again and again have I presided at councils. My Brother Kennedy will remember when we wrought together on the Home Mission Board, of how, when there was trouble anywhere, they sent for me. Wasn't that strange? I was the champion conciliator of the De-

nomination. I have been all over these two provinces to compose difficulties between brethren, and have met with some measure of success. In the course of those investigations I discovered that there are in the Christian church the best people in all the world—and occasionally some of the very worst. You will find people doing, as church members, things that the vilest man in the town would be ashamed of,—guilty of dishonorable conduct that ought to bring the blush of shame to the cheek of any man who is merely decent.

This man of whom I speak was an eminently respectable gentleman with a passion for the first place. He came before that council and asked us to secure a pledge that no legal proceedings would be taken as a result of what might be said, and put before us a document, saying in effect, "I know that I am doing that which is illegal, and that I lay myself open to litigation in so doing." I say now, and I say it with regret, yet with the profoundest conviction of my soul, that in the thirty-five years of my experience of church life I have never anywhere seen any man stoop to such levels of perfidy and base treachery as that man.

But the council had to find against him and his group. They did find against him, and about sixty people went out of Shenstone Memorial Church—not on a question of principle, but on this one thing alone: the determination of one man to rule that church—Pastor, Deacons, and everybody—or ruin it. He ceased at that moment to be a member of a Regular Baptist Church. By and by that group formed themselves into what they called the Central Baptist Church, and have since passed a resolution declaring their intention to remain unaffiliated with any other church or churches.

That man was Secretary of the Fundamentalist Baptist Young People's Association, and when he ceased to be a member of a Regular Baptist church, by the terms of their own Constitution which I have here, he forfeited all right to official position in that organization. He tendered his resignation, but the officers of that Association, the President of which was Rev. J. F. Holliday, refused to accept his resignation, and violated their Constitution in doing so. They have carried on in violation of the principles of the Constitution for nearly a year. So much for that.

There was engendered through the agency of this man a spirit of bitterness we all deplore, but we cannot get away from it. We may as well face it in the open, and frankly admit that if anything was ever satanic in its character, the work done by that man was. This was one root of bitterness.

The other is the Women's Missionary Society. I have written a little about it; I have spoken about it. That Society is parasitical in its very genius. It came into churches and organized itself, got all that it could get out of the church, put its money into the hands of a Board that is responsible to no church, and which spends its money in a field that has no relation to the work the churches are trying to do.

We faced that question in this church—suppose we had been wrong? Suppose we had been mistaken in our attitude toward that organization?—I make bold to tell you something, that there is not a church on the American Continent, unless it be Dr. Fosdick's Modernistic organization in New York, that is known be-

cause of Mr. Rockefeller's wealth, but I venture the assertion that there is not a church on the American Continent, that is more widely known than this. It is known for its adherence to the Book, for its fidelity to evangelical principles.

My brethren here will not be offended when I say that from this pulpit, without the radio at all, every week, through *The Gospel Witness*, speaking into the printed page and from the printed page out, this pulpit reaches more people than all the churches of the Union of Regular Baptist Churches combined, including all the Home missions and all the foreign missions, and all the work of the Women's Society put together. And without apology I say that the testimony of this pulpit and this church was many times more important than the Women's Missionary Society. Yet when action was taken in that respect, the adherents of that Society, those who were given up to it—a great many of our women had discernment to see what was involved—but those who adhered to the President and her Board—mark what I say—to them the welfare of this church and of this Pastor's ministry is as nothing compared with the interests of their little Auxiliary. It has been a deadening, destructive, influence; and whatever it was in the beginning, I am positive now that the spirit of the movement, what it is now doing, is utterly alien to the gospel of Christ and to the Spirit of the Lord Whom we serve.

I say as Pastor of this church—I have not consulted the Deacons about it, but I say a bold thing, and I believe they will support me—I say, so far as this church is concerned, we have entirely done with the Women's Missionary Society, and if there is any man or woman left in this church who puts the interests of that Society before the interests of this church, do us the kindness of transferring yourself somewhere else, and leave us alone. We do not want one of you, man or woman; we want this place cleaned right out, so that we can get on with the Lord's work. Do the Deacons agree with that? Well, stand up with me and say so. (The Deacons, all of whom were on the platform, stood).

We went to Woodstock the other day to the Young People's Convention for this reason: a camp is being established. The young people proposed this from away back in Brantford when there was a discussion about it. I remember my Brother Greutzner came to see me, to tell me that he did not approve of the camp being in the hands of the young people; that he thought it ought to be under the hands of the Union. I wish we had taken the advice of Brother Greutzner. I make mistakes, and when I make mistakes, I am glad enough to acknowledge them. I made one tremendous mistake when at Brantford I moved that this matter be handed over to the young people. There was, however, no difficulty then. Let us learn from that error.

When a house is built, a big building, where people gather in public assembly, there are certain by-laws that have to be observed. Invariably they require that certain fire-escapes be put on. "What do you put those things on for? Do you expect to burn the place down?" "No, we have them there in case of fire, as a preventative measure." Thus when you are building an ecclesiastical structure, see that you have fire-escapes; see that you lay the foundations well and

true, and that you prepare for these emergencies which we now face.

This camp was begun last year. They rented a place down at Fisher's Glen. Then these folks thought they would buy a place, and they bought a place—I do not know how far you must go before a thing can be said to be bought, but they have started to buy anyhow. I remember when I was a boy, my father used to warn me about going to certain places. There was a pond of water that was deep enough in the middle to drown anybody. "Keep away from it for fear you fall in", was his command. If you happen to have a red card put up on the house next door to you, that means to keep away that the infection may not spread. I say this—and I say it without apology—that I would just as soon have the young people of this church go to a pesthouse as to go to the camp that was under the dominating influence of the late Secretary of the F.B.Y.P.A. I should expect every one of them to return poisoned at heart against their church and the Union.

It was reported everywhere that Dr. Shields was going to Woodstock to "smash" the young people's organization. We wanted to try to secure the election of officers who would seek the interests of the people, and not their own interests, men true to the things for which the Union stands. We went there for that purpose. The Constitution requires that early in the proceedings of the annual meeting the appointment of a Nominating Committee take place: "Shall be appointed early in the annual conference." They are to report at the afternoon session, according to the Constitution; therefore they must be appointed, surely, in the forenoon. The Chairman reversed the order of things, and had the address put on first, and brought on the appointment of the Nominating Committee round about noon.

When he did so, I rose to a point of order, to enquire who were eligible to vote in this matter. When there is to be a political election the authorities first of all get ready the voters' list. You must have that before you have the election. And a point of order in any public assembly takes precedence to everything else, for the reason that that point of order must be settled before the business can be proceeded with.

This Young People's Conference meets but once a year, and must do all its business at the Annual Meeting. The Conference had met to do business, to appoint its officers among other things. When I raised that point of order, Rev. J. F. Holliday refused to consider it, and even before I uttered a word there were cat calls and boos and hisses that would have been a disgrace to the old Convention, or any religious assembly. Nothing in the old Convention surpassed the venom manifested Monday. But I raised my point of order. Mr. Holliday said that the regulations governing voting power were set out in the Constitution:

(a) "Any member of a Young People's Association or group which has become affiliated with the Fundamental Baptist Young People's Association of Ontario and Quebec shall be considered a member with voting privileges."

(b) "Applications for affiliation shall be made in writing and approved by the Advisory Council who shall have power to register approved applicants as affiliated."

No group of people were entitled to vote at that Convention, according to their Constitution, until it had made application in writing, and it had been approved by the Advisory Council of the Association.

(Brother Dyson, will you rise, please. You were a member of that Advisory Council?)

Rev. F. Dyson: "I was, sir."

"Did you miss any one meeting through the entire year?"

Mr. Dyson: "No, sir."

"You were present at every meeting?"

Mr. Dyson: "Yes, sir."

"Was any written application received from any group, and approved by the Advisory Council of which you were a member?"

Mr. Dyson: "Never once."

"Thank you; that is what I wanted to know."

(c) "Any Young People's Organization of a Regular Baptist Church which has membership in the Union of Regular Baptist Churches of Ontario and Quebec shall be entitled to affiliation."

Any young people's organization within a church that is affiliated with the Union does not need approval by the Advisory Council. That entitles it to send representatives.

(d) Any Baptist Young People's Organization which had adopted as their own the articles of faith of the Union of Regular Baptist Churches of Ontario shall be considered eligible for affiliation subject to clause 'b'."

Clause "b" requires that they must apply to the Advisory Council in writing. Very well, then, no group outside of a Regular Baptist Church in affiliation with the Union of Regular Baptist Churches had any right to vote in that meeting without first being approved by the Advisory Council. No such group was ever approved, and no such application was ever received and presented.

Once more:

(e) "Any member of a Regular Baptist Church shall be entitled to registration at the annual convention with voting privileges."

But he must be a member of a Regular Baptist church. That is the ruling governing the vote of individuals.

Observe, then, the groups are in two classes: first, a society affiliated with a Regular Baptist Church in the Union; secondly, any other group of young people who apply and are approved, and who have adopted the Articles of Faith of the Union of Regular Baptist Churches of Ontario and Quebec. But no group, and no person by virtue of his membership in a group, had any right to vote at that Convention without having applied for the privilege in writing, and without having been approved by the Council. If they applied, and the application was never submitted to the Council, and the Council never passed upon it, they had no voting power. Therefore any group thus voting in that assembly were voting in violation of their own Constitution.

I have obtained legal advice on that. I have gone into the matter, and I want to tell the members of the Young People's Association that legally they have not a leg to stand on. It is an open question whether we shall do it or not—I may do it myself. I can do it as an individual; as a voter I can apply to the courts for a

declaration that the election was null and void, and ask for another Convention, according to the terms of this Constitution. We may also be driven to the necessity of asking for an injunction to restrain this young people's organization from spending money over which they have no legal authority. I do not say what we shall do: I am advised there is a clear road open to unmistakable success in that direction. We may have to do it.

What were the facts? A group of people went out from this church. They never obtained letters from this church. So far as I know there are none there who obtained a letter from any church. But the nucleus of the Faith Baptist Church so-called was established by people who had no letter from any Baptist church at all. They have never been recognized as a Baptist church. Central Church, Brantford, formed themselves after the same fashion. They have never been recognized. Let those two churches together ordain a minister, and he will find that the law of this land is—while it makes no laws to govern the operation of churches, the laws which the churches themselves lay down, and which become the practice of the organization, become, for that purpose, the law; and were those two churches thus to ordain a man, and he were, on the strength of that ordination, to marry a couple, the courts would unmistakably pronounce the marriage invalid. He would have no legal authority to perform such a marriage.

In other words, a Baptist church has no standing until it has conformed to the practice of Baptist churches, which is for a church to call a council from other Baptist churches, and for that council to pass upon its articles, and recognize it as a church. The group from Brantford, and the group from Playter's Hall, have no legal standing until they are recognized. The company from Faith—I did not know this until afterward, for they were in the gallery just above me—but I am informed that a very small number of them was there until eleven o'clock; hence, in large measure, the postponement of the business until reinforcements should come.

Once more: when the vote was finally taken—and that I shall explain—there were counted as those voting against the representatives of this church a solid block from Faith and a solid block from Central Church, Brantford. When I rose to a point of order, the Chairman refused to put it. There were members of these groups, members of a non-Baptist church in Hamilton, members of a mission, which is not and never has been a Baptist Mission; and, furthermore, at least one minister who has no membership in any Baptist church, for the reason that the Executive Board refused to have any fellowship with him, or to support him anywhere, because of his destructive work. In proof of that, when he was nominated for office later in the day, at Woodstock, he was declared to be ineligible because he had no membership in a Baptist church.

Thus the people who voted at that meeting had no more right to vote than a company of people who were gathered from the street, and brought into a meeting to cast a vote in opposition to those whose interests were at stake. And when Mr. Holliday was appealed to, he refused to put the point of order, and then said,

"All who want to carry on the inspirational programme stand up." A company of people stood up, and he said, "That is your answer." When the contrary vote was counted there were three hundred and seventy-nine to four hundred and fifty-two—a difference of sixty-three, and the group from Faith numbered fifty-two, and between Faith and Central, according to their own figures, there were over ninety. Thus the vote was determined illegally by people who had no right to vote at all.

When we saw that, we simply withdrew. We arranged to have a meeting in the city hall, and in the afternoon we took an actual count of members in good standing of Baptist Churches in affiliation with the Union of Regular Baptist Churches, which showed that there were four hundred and eighty-six present, as against the four hundred and fifty-two of the morning.

Now, dear friends, that is a true statement of the situation; and I lay the responsibility for that upon these two organizations, upon these two roots of bitterness, the F.B.Y.P.A. and the Women's Missionary Society. Both have disseminated their poison, and I declare that by the very spirit of either of them they have proved themselves unworthy to participate in the work of any Christian church. What legal steps may be taken is another matter; but in the meantime I will make this announcement. The Executive Board of the Union have been in session—not in special session; it was the spring meeting of the Board—and by a unanimous vote it was determined to call a special session of the Convention of the Union of Regular Baptist Churches of Ontario and Quebec, to meet in this church the 16th, 17th, and 18th of June, three weeks from to-day; and the business of that special session will be once and for all to determine the attitude of the Union toward these organizations which have been disturbing its peace and injuring its Christian reputation. Whatever may be the result, I state this openly: this church will have no fellowship with these disturbing elements. We shall have to take steps to purge the membership of this church of the last connection with either of them, whoever it may be. If we have to become small again, as we did ten years ago, we have the same God that we had then; and I, for one, am prepared to lay our Isaac on the altar and begin all over again with faith in God.

Mark this: I believe that in this matter comparatively few of all the people who were Baptists, and who were entitled to vote, had any knowledge of the facts. The bitterness spread by this man in Brantford, and by the members—I say it openly—by the members of the Women's Missionary Society, would destroy the peace of any organization.

Are you equal to an operation like that? Can you stand it? We can begin again. We do not care about numbers. It is not numbers we want. The principles for which we stand must be put to the test, and must produce real Christian character; for such things as I have related to you to-night would scarcely be tolerated in any secular organization. It is all down in black and white—do you want to read it (Chorus of 'Yes') All right; you shall read it.

Let me seriously and solemnly, and with all the earnestness that I can command, and with the utmost

sincerity, address this word to the members of this church: if you belong to, and are in alliance with, and are prepared to carry on the work of either of these organizations in this church, the Pastor and Deacons here earnestly and unanimously request you as speedily as possible to find some other place where you will be more comfortable. We love you. We hope that you will see the light. But if not, we hope that you will go with those who share your opinion; that we may be free to get on in this place with the Lord's work.

We had a glorious meeting in the City Hall in Woodstock, a blessed time both afternoon and evening.

I ought to say that Dr. Johnston, from Detroit, came into the meeting intending to visit both places and to fulfil his engagement as the special speaker of the Young People's organization, but when he heard the facts of the case he accepted an invitation to come to the platform, saying, in effect, "I simply bring you my greetings. I shall go across to the other group and do the same, refusing to deliver the address I came to give. Having thus made my bow I will go back to Detroit." He refused to grace the evening meeting of the organization with his presence, and refused to deliver the address he was to deliver. It was a very worthy and splendid course to take.

I have been long, but you will want to hear a word from these brethren, a word from the President of the Union of Regular Baptist Churches, Rev. C. J. Loney. No; there is someone more important than you here this evening! Three of our deacons were present, Brother Greenway could make a speech, but he shakes his head as an expression of his usual modesty. I have had no conversation with these deacons. I have not had a word with them since Monday, but I should like the three deacons who were present, Mr. Greenway, Mr. Maton, and Mr. Raymer, to tell this audience whether there has been any misstatement in my description of that meeting, and we shall see how far they stand with the Pastor in their declaration to-night. Mr. Greenway will speak first.

**CONSTITUTION
of the
FUNDAMENTALIST BAPTIST YOUNG PEOPLE'S
ASSOCIATION.**

Article 1—Name.

(a) The name of this organization shall be the Fundamental Baptist Young People's Association of Ontario and Quebec. (b) The District or Church Organization shall be known by the name of the district or church accompanied by the letters F.B.Y.P.A.

Article 2—Object.

The object shall be to lead Young People to accept Christ as their Saviour, and to confess Him in baptism; to secure their increased spirituality; to stimulate them in Christian service, missionary endeavour, soul-winning, and Bible study; to promote good fellowship and closer spiritual relationship between its members; and to hold before them the necessity of "earnestly contending for the faith once delivered to the saints". (Jude 3).

Article 3—Membership.

(a) Any member of a Young People's Association or group which has become affiliated with the Fundamental Baptist Young People's Association of Ontario and Quebec shall be considered a member with voting privileges.

(b) Applications for affiliation shall be made in writing and approved by the Advisory Council, who shall have power to register approved applicants as affiliated.

(c) Any Young People's Organization of a Regular Baptist Church which has membership in the Union of Regular

Baptist Churches of Ontario and Quebec shall be entitled to affiliation.

(d) Any Baptist Young People's Organization which has adopted as their own the articles of faith of the Union of Regular Baptist Churches of Ontario and Quebec shall be considered eligible for affiliation subject to clause "B".

(e) Any member of a Regular Baptist Church shall be entitled to registration at the annual convention with voting privileges.

Article 4—Officers.

(a) The Officers of this Association shall be Honorary President, President, 1st Vice-President, 2nd Vice-President, Secretary, and Treasurer, all of whom shall perform the duties usually assigned to such officers. In the selection of Officers the guidance of the Holy Spirit shall be sought, and the idea of promotion shall not be the determining factor.

(b) No one shall be eligible for office who is not a member in good standing of a church within the Union of Regular Baptist Churches of Ontario and Quebec.

Article 5—Advisory Council.

(a) An Advisory Council shall be appointed at the Annual Meeting of the Association. (b) This Council shall consist of six officers named in Article 4, together with six other appointees, representing various districts of the Association.

(c) The duties of said Council shall be to administer the business in accordance with the expressed wishes and the general policy and objects of the Association. (d) The officers of the Association shall form an executive committee to deal with matters which may arise between regular meetings of the Council.

Article 6—Nominating Committee.

The Nominating Committee shall consist of five members appointed in Open Convention. This Committee is to be representative of the Associational Territory and shall be appointed early in the annual conference. The said Committee shall nominate the Officers of the Association after securing the consent of their proposed nominee. The said Committee shall report at the afternoon session or at such time as the Executive may arrange when the election shall take place during which any member of the Association may make a nomination for any office.

Article 7—Meetings.

The annual conference shall be held on or near the 24th of May. Other meetings may be called by the Advisory Council as the occasion may demand. While voting privileges are confined to members of this Association as defined in Article 3, all Young People will be welcomed to the public meetings of the Association.

Article 8—Amendments.

This Constitution may be amended by two-thirds affirmative vote of the duly accredited members present at any Annual Meeting. Notice of any proposed amendment must be made to the Advisory Council in writing three months before the Annual Meeting.

Note: Amended at the 1930 Annual Conference.

DOCTRINAIRE ORTHODOXY

(Continued from page 1)

O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."

Then will our Well-Beloved answer, "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens, a well from Lebanon."

Baptist Bible Union Lesson Leaf

Vol. 6

No. 2

REV. ALEX. THOMSON, EDITOR.

Lesson 25

June 21st, 1931

SECOND QUARTER.

MOSES REFUSES TO COMPROMISE.

Lesson Text: Exodus 8 to 10.

Golden Text: "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." Ex. 9:16.

1. THE PLAGUES.

Frogs, (8:1-15) Notwithstanding the manifestation of divine power already witnessed, Pharaoh continued the contest with God in relation to Israel, and suffered the consequences, in the judgment of the ten plagues. These were significant in themselves, in the manner of their manifestation, and in relation to the religious beliefs of Egypt. The first one, that of turning the waters of the river into blood, was dealt with in the last lesson, (7:10), the second was the great influx of frogs. Moses, instructed by God, made a renewed demand on the king to let Israel go, and this being refused, judgment again fell upon the land, in the shape of the frogs. These were held in veneration by the ancient Egyptians, and were included in the list of sacred things, therefore this plague affected the religious belief of Egypt. It meant the turning of an object of veneration into a pest, and manifested the superior power of Jehovah over the religion and gods of Egypt, (12:12; Num. 33:4). Note the power of God, the nature of the plague, (vs. 5, 6, 14), the action of the magicians, (v. 7), and the effect on Pharaoh, (vs. 8, 15).

Lice, (8:16-19). The third plague was that of lice, or gnats, very small insects, having a sting which caused a most painful irritation of the skin. As in the preceding case, God manifested His wonderful power in the supernatural multiplication and sudden generation of the insects. The magicians endeavouring to duplicate the miracle, failed to do so, and admitted the source of the power manifested to be more than human. The presence of these insects in an oriental country was not unusual, but their numbers and their sudden multiplication were miraculous. God, in this plague, was using a small insect to execute His judgment. He is able to use anything in the carrying out of His will, and to visit in judgment through that which appears the weakest and most harmless. In spite of the testimony of his magicians, Pharaoh's heart remained hard, and he "hearkened not unto them", manifesting the hardening power of sin.

Flies, (8:20-32). In this fourth plague God was again using small insects to carry out His will, in the coming of the "grievous swarm of flies" into the houses of the people of Egypt, the land being corrupted by them. These flies were of various kinds, among them being the gad-fly, the dog-fly, and the beetle.

They were most destructive and their bites were painful. As in a former judgment, God was again setting at naught the things revered by the Egyptians; for the worship of flies was part of the religion of that land. Pharaoh seems to have been somewhat affected by this plague, and granted permission to Israel to worship their God in the land, (v. 25). This offer was not acceptable, being a compromise, and was refused. A second offer was made, (v. 28), of a better nature, yet still a compromise, but it was not fulfilled; and Pharaoh again hardened his heart, and would not let the people go. Note the division between the Israelites and the Egyptians (vs. 21, 22), and the probable effect upon the former in the strengthening of their belief in Jehovah.

Murrain, (9:1-7). The fifth plague was inflicted upon the animals of Egypt, those of Israel being exempted. It took the form of a very grievous murrain upon the horses, the asses, the camels, the oxen and the sheep. These animals were all useful, and were held in veneration by the Egyptians; and their destruction was not only a great loss to them, but again affected their religious beliefs.

Boils, (9:8-12). The sixth plague took the form of boils and blains upon man and beast throughout all the land of Egypt, (v. 10). The magicians were affected by this, and could not stand before Moses, (v. 11). The furnace or brick-kiln from which the dust was taken was the instrument of oppression, and thus became an instrument of chastisement. The boils were ulcerous eruptions, and consequently most grievous and painful.

Hail, (vs. 13-35). The seventh plague was that of a terrible tempest: "The Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt", (v. 23). This was a most unusual event in that dry country, and must have struck terror into the hearts of the people. In relation to it note the Lord's statement concerning the use of Pharaoh in the manifestation of divine power, (v. 16), Pharaoh's attitude of rebellion, (v. 17), the warning given to shelter the cattle from the tempest, (v. 19), the result of obedience to this warning, (vs. 20-21), the effect of the tempest, (vs. 25, 31), the exemption of the land of Goshen from the judgment, (v. 26), and the effect upon Pharaoh, (vs. 27, 28, 30, 34, 35).

Locusts, (10:1-20). The eighth plague was of a most grievous and terrible nature in the visitation of locusts. These voracious insects are most destructive, and an ordinary visitation of them results in great destruction of the fruits of the fields. But this was an extraordinary visitation, the land being darkened with them, every green thing being eaten by them, (v. 15), and the very houses being filled with them, (v. 6). In relation thereto, note the divine warning, (vs. 4-6), the remonstrance of Pharaoh's servants, (v. 7), the effect on Pharaoh of this remonstrance, (v. 8), the compromise offered by Pharaoh, (v. 11), the manner in which the locusts were brought, (v. 13), the terrible nature

of the plague, (vs. 14, 15), the effect upon Pharaoh, (vs. 16, 17), and the manner of the removal of the locusts, (v. 19).

Darkness, (vs. 10, 21-29). The ninth plague was that of darkness. The sun, never obscured in that bright land, was an object of worship on the part of the Egyptians, and being thus rendered powerless, there was manifested before all, the fact that a greater than the sun was exercising His power. Note the nature of the darkness, its duration, the exemption of the Israelites, (v. 23), the compromise offered by Pharaoh, (v. 24), and the attitude shown by him, (vs. 27-29). In all these plagues, note the Omnipotent power of God over nature, the lower orders of creation, and man, the futility of fighting against God, the certainty of judgment upon sin, the greatness of God on behalf of His own, and the glory received by Him in the manifestation of His power.

II. THE COMPROMISES:

The first compromise, (8:25-27).

"Go ye, sacrifice to your God in the land". The command of God was to leave Egypt behind, and sacrifice to Him in the wilderness. To agree to do anything short of this meant compromise. Typically, it implies worshipping God in the world. To worship in accordance with the divine command, there must be complete separation from the world, (2 Cor. 6:13; 7:1), three days' journey into the wilderness, significant of death: we cannot serve two masters, (Matt. 6:24).

The second compromise, (8:28). "Only ye shall not go very far away". Pharaoh was willing to let the Israelites go, provided they did not go very far. In abiding close by he could hold them under observation; they would still be in his power, and when the time came, he could force them to return. There is grave danger to the Christian who abides near the world; the full three days' journey should be taken, with its implication of death to all that is not of God.

The third compromise, (10:11). "Go now ye that are men, and serve the Lord". This meant leaving their wives and families in Egypt, and Pharaoh knew that under such circumstances they would soon be back again. Moses had requested permission for all to leave, (v. 9), nothing less would satisfy the command of God; but Pharaoh's desire was to retain them; and he sought to do so through their affections and relationships. Sometimes the Lord's people these days are drawn back into the world through their unregenerate relationships. The aim should be to take the members of our families with us in the service of the Lord.

The fourth compromise, (10:24-26). An acceptance of this offer meant leaving their property behind. Moses therefore rightly answered that all the cattle should go with them, and that not a hoof should be left behind. This implied complete separation from Egypt, and complete surrender of all things unto the service of the Lord. God desires us wholly unto Himself with all that we possess.

The Union Baptist Witness

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THE SPECIAL CONVENTION.

The Secretary has, on instructions from the Executive Board of the UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC, sent out notices covering a Special Convention to be held in Jarvis Street Baptist Church, Toronto, June 16th, 17th and 18th.

The purpose of this convention is set forth in a letter sent to the Church Clerks which reads, as follows:

June 1st, 1931.

To the Churches of the Convention of the UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC.

Dear Brethren:

This is to advise you that a special session of the Convention of the UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC will be held in Jarvis Street Baptist Church, Toronto, June 16th, 17th, and 18th, 1931. This special Convention is called by the Executive Board of the Union in order that the Convention may deal with the question of the relation of the Women's Missionary Society and the Fundamentalist Baptist Young People's Association to the interests of the Union.

It is important that every Church in the fellowship of the Union should be represented by its full quota of delegates. Your particular attention is called to the provisions of the Tentative Constitution relative to the appointment of delegates:

"Each Regular Baptist Church qualified to send messengers to the Convention of this Union, as provided in Section 4, shall be entitled to appoint two messengers to such Convention for the first one hundred members or fraction thereof, and one for each additional one hundred members or fraction thereof over fifty, providing the church appointing messengers to the convention shall certify on a credential form, that the messengers appointed are personally in full accord with the doctrinal position and practical design of the Union as defined in Sections 2 and 3."

"All messengers to the Convention shall be members of the churches they represent."

Please fill in and supply each delegate with one of the CREDENTIAL FORMS herewith enclosed. THE ENROLMENT COMMITTEE must have the CREDENTIAL from the delegate before he is registered.

It is also required that the Church Clerk notify the Convention, through its Secretary, the number of persons comprising the membership of the church and the names of the dele-

gates. (Form 1 to be used for this purpose).

In order that entertainment may be arranged, for out of town delegates, the names of those requiring billets should be sent to Miss Violet Stoakley, 130 Gerrard St. East, Toronto, before Friday, June 12th.

Yours sincerely in His service,
W. E. ATKINSON.

Those who wish to familiarize themselves with the Tentative Constitution of the UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC, as adopted by the Convention held in London, October, 1930, will find it printed in its entirety in the Convention issue of "The Gospel Witness".

MISSIONARY BULLETIN.

In the past, we have given from time to time excerpts from letters received telling of the use to which the Missionary Bulletin is put and of its value as a Prayer Reminder and news sheet, but there are still many members of our churches who have not requested this little messenger and many who are not conversant with the great missionary endeavor which is the policy of the Union. There are indeed a few who because of being misinformed and seeking information from the wrong sources, have an idea that the Union is not a missionary organization. If it is not, what is it? From the Tentative Constitution, we quote—

"The design of the Union shall be: to promote the preaching of the Gospel, the prosecution of Missionary, Evangelistic, and Educational work; to cooperate with all Regular Baptists in the dissemination and conservation of the principles and doctrines historically held by Regular Baptist Churches; and to maintain a testimony to the supernaturalism of Christianity as opposed to the anti-supernaturalism of Modernism." The Union is not large enough for self-seekers. It has a work to do and to do quickly for "the night cometh when no man can work".

If the members of your church are not receiving the Missionary Bulletin, or if there are those anywhere whom you think would like to join us as prayer helpers in the work, please send in the names.

The Missionary Committee of the Annette Street Baptist Church, Toronto, are to be commended on their alertness. The following letter has recently gone forward to members of the Church:

"No doubt you have received your copy of the Missionary Bulletin, and Prayer request leaflet of the Union, which we trust you have read carefully and added its needs to your prayer list.

The object primarily in sending you this Bulletin is to acquaint you with the missionary work of the Union, that you may make your requests to our Heavenly

Father in a more definite form as you read of the work.

"The Harvest is plentiful but the labourers are few. Pray ye therefore the Lord of the Harvest that He will send forth labourers into His Harvest'. Truly the fields are white unto harvest, but where are the labourers? As we write this, a call comes from the interior of Liberia, not from the missionaries, but from a chief. 'Send someone with the message to help my people.' Is not this a challenge to us as God's children to see to it that the message is sent? God has given us this part of His vineyard to care for, and sow the seed and bring forth fruit, (the salvation of precious souls). Are we going to accept the challenge or will we let the Lord give the vineyard to others? Remember His promise, 'I shall give thee the heathen for thine inheritance.' Psa. 2:8.

"Pray, Pray, Pray, Work, Work, Work, and God will help you to give."

Such a letter has a message for each one of us, although we must not forget that an aggressive ministry in the homeland also must be supported. The story of the Home Mission church at Trenton and the establishment of Emmanuel Regular Baptist Church, Verdun, which so shortly opens its new building, are illustrations of what the Executive Board of the Union look upon as the work for which the Union has been formed. On such merits it bases its plea for unified interests in the great and glorious task which the Lord has given us.

NEWS FROM THE CHURCHES.

Lindsay.

The work at the Lindsay Regular Baptist Church is giving encouragement to the Pastor. There has been a time of putting things right, but even strangers are saying "the Lord is in this place" now and the people are banded together. "They are doing splendid God honouring giving", writes the Pastor, Rev. J. M. Fleming.

* * *

Sunderland and Cannington.

Rev. A. E. Dallimore recently resigned the pastorate of the Sunderland and Cannington Churches because of ill-health. Mr. A. J. Layzelle, of the Waverley Road Baptist Church, Toronto, supplied the churches on Sunday, May 24th and Mr. Chas. S. McGrath on May 31st. Last Sunday Mr. McGrath had the joy of seeing one come to the Lord in the service.

Pastor Robert Brachstone is serving the field this coming Lord's day.

* * *

East Windsor.

The Calvary Baptist Church, East Windsor, should be constantly on our Prayer List. The work is carried on in an almost entirely foreign section of the city and is peculiarly difficult, calling for much patience and willingness to wait long for the precious fruit. Pastor F. S.

Kendall and Mrs. Kendall who have carried on this splendid work for many years possess the real missionary zeal and find joy in the labour which the Lord has manifestly blessed. The Sunday School has, at least, seven or eight nationalities represented and in these New Canadians, the workers can vision the Church of the near future and it is their confidence that God will yet send many of these people to the darker corners of the earth as missionaries for Him.

Some of the older scholars are taking their stand for Christ. Already some are members of the church and one of the Sunday School teachers is a girl who has grown up in the school and has given her life to Christ.

A class of girls taught by Mrs. Galloway is made up of Syrians, Roumanians, Russians, one Serbian and one Canadian. These girls are showing real evidence of having accepted Christ.

The church has two prayer meetings weekly, one of which is particularly for the young converts. In this meeting they receive special teaching and some take part publicly in prayer.

Another meeting of real interest in Calvary Baptist Church, East Windsor, is the Children's meeting each Friday evening.

From this review something of the work which is carried on can be imagined. The church ask the prayers of sister churches of the Union of which it is a part.

Kenora.

At the Fundamentalist Baptist Tabernacle, Kenora, the work is being blessed and the Pastor had two respond to his invitation last Sunday evening.

MICHIGAN NEWS.

Bay City.

The South Church seems to have taken on new life since the recent revival meetings. Four were buried with Christ in baptism Sunday evening, May 24th, and four more are awaiting the ordinance. The baptistry has recently been put in order. Pastor Robt. L. Morton, of Essexville Church, brought over two of his candidates, and administered the ordinance to those from the South Church, as well as those from his own church. A young people's society has been begun, holding their meetings Sunday evenings at 6.30. They have an attendance of about twenty each Sunday.

Lapeer.

A well-planned and well-directed four-day Bible Conference was recently held at the First Church here. About a score of Baptist ministers were present, and many laymen from near-by places attended. These with the local people who attended served to make up splendid audiences at every session. Among the speakers were Pastors John C. Clasper, Rochester; J. Wallace Jacobus, Vassar; Jas. A. Lamb, Flint; Oliver W. Van

Osdel, D.D., Grand Rapids; William Fraser, Windsor; and the writer. Pastor Peter McI. Clasper and his church proved themselves excellent hosts. The church has a membership of only about seventy-five, with an equipment that could care for a church of five hundred members. The church takes no pledges, and has no debts. Last year they gave \$600 for missions. Bro. Clasper has the respect and esteem of the entire community.

Flint.

On a recent Sunday evening, two were baptized at Austin Avenue Church. One of these was baptized into the fellowship of the Austin Avenue Church by Pastor Lamb. The other was baptized into the fellowship of Berean Church by the writer. The two churches are nearly seven miles apart, the former being located at the extreme north end of Flint, and the latter at the south end of the city. Both are within the city limits.

St. Louis.

All of the churches of the city united in Union Memorial services on Sunday evening, May 24th, except the Baptist Church. We held our own services, with a good congregation and a fine spirit. At the evening service, five were buried with our Lord in baptism. Another one who had been received was not ready at the time, undoubtedly will be at an early date.

RADIO LETTERS

"Dear Pastor:

Please accept two dollars for radio fund. Mr. B—— and I listen in on Sunday evenings, and it has come over very clearly. We get a blessing always, and try to bear our testimony here."

Oshawa, Ont.

"Dear Dr. Shields:

Enclosed please find \$2.00 for radio fund. Sorry it is not more, but this morning I am sending your letter on to a neighbour, where we go sometimes to listen to your sermons, and where we collected \$5.00 and sent it to you before. So I expect to send more the first of the week. We have no radio, but we all love to listen to the good old gospel whenever we can.

I was calling on an old man who has been laid up for all winter, and he was reading one of your old sermons—several years old—and said, 'Aren't they grand?' He had received

so much help from them. He was a Christian, and one of the old Methodists.

It is quite a treat now to hear the gospel preached so plain nowadays."

Oshawa, Ont.

"Dear Dr. Shields:

I was much blessed by your sermon on Sunday evening last and would like you to please send me a copy of *The Gospel Witness* containing the same.

I am a Salvationist, but love to listen to anyone who can tell me more about Jesus. I have been converted forty-four years."

Please accept this small offering toward your radio fund."

Hamilton, Ont.

"To the Radio Fund:

As I greatly enjoy hearing Dr. Shields' sermon broadcast every Sunday evening, I take pleasure in enclosing cheque for ten dollars as a slight aid toward the cost of same."

**JOIN "THE GOSPEL WITNESS" FAMILY TO-DAY
To "The Gospel Witness," 130 Gerrard St. E. Toronto 2.**

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