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

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The Jarvis Street Pulpit

IS THE CHINA-JAPANESE WAR THE BEGINNING OF THE END?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 7th, 1932.

(Stenographically Reported)

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"—James 4:1.

The World War, though some years have passed since its conclusion, was so indescribably terrible that the very memory of it fills us with horror, and the thought of the possibility of a repetition of it with justifiable alarm. Over yonder in the frame the other side of the door to my left are about three hundred names of persons who went from this church. There was not a conscript among them: they were all volunteers. On the bronze tablet this side of the door are the names of forty-one who did not return. Another generation has arisen, and there are thousands of young men in the world to-day who do not remember the war. It is difficult for some of us to realize that, but it is true.

I met a young man last week who told me he found it very difficult to get on without telling a white lie. He said, "I am a German, but I have lived in Switzerland; and when I am asked what my nationality is I tell people I am Swiss. I find I am more cordially received than if I say I am a German. Yet I had nothing to do with the war. I was but a child, and had no responsibility for it." Notwithstanding, he helps to pay the price.

When the newspapers speak of the possibility of a world-wide conflagration, it is not surprising that the hearts of millions should almost stand still at the thought of it. May God preserve us from it! Surely we all have had war enough; and they are worthily employed who seek, by every rational means, to prevent a repetition of so great a tragedy.

And yet the state of mind in which the world is found to-day affords opportunity, it seems to me, for not a few people to indulge in the wildest sort of speculation. On

the one hand, I find a number of people with whom, personally, I should have much fellowship, who believe and magnify the Bible as the word of God,—and no one can assert his belief in the inspiration and supreme authority of the Book too emphatically for me—I confess the Bible to be the last word, the ultimate authority, on all matters that relate to human life and destiny. I find myself in agreement with those who thus magnify the Word of God. But even some orthodox people not infrequently indulge in foolish speculations. I often wish I could get some of them to read a little history. I have, not once, but many times, cautioned you against that extravagance of thought and speech which characterizes many devout people to-day.

There have been wars before, and many people in the history of the past, because they were so close to the conflicts about them, were disposed to magnify their importance out of all proportion to their proper place in the course of human history. Nero was believed by many to be the Antichrist. In the days of the Napoleonic wars, people were agitated as they are to-day. And when the Great War of a few years ago burst upon us there were not wanting then some who oracularly interpreted the events, as they supposed, in the light of Holy Scripture. We have waited, the time has passed; and with the passage of time the fallacy of it all has been abundantly proved.

It is my jealousy for the authority of the Bible which leads me to urge you to exercise caution, and not too readily to assume that every man who comes along speaking on last things is really a reliable prophet.

I read the other day an advertisement of one who is an entire stranger to me, but I should judge, by his own estimation at least, rather an important man. In his advertisement he announced that he was going to tell the people how Japan was to secure control of China, and then of Russia; and, joined by Russia, under the leadership of some representative of ancient Rome, they were to march two hundred million strong upon Jerusalem! What in the world for? Can anybody tell me? Can anybody imagine the physical difficulties involved in the march—two hundred million people? Obviously, Barnum's maxim still holds. Barnum made his fortune on the principle that the public like to be humbugged! The more fantastic the dream, the more improbable the prophecy, the more open-mouthed the great multitude of people will be. They will say, "Is it not amazing?"—and it is!

How many dates have been fixed for the consummation of all things, and the return of our Lord, I cannot say. And mark you well, no man believes more profoundly in the second, personal, visible, audible, coming of Jesus Christ than I do. I believe it with all my heart. I believe the second advent of our Lord is absolutely indispensable to the completion of the work of redemption. Beyond all peradventure, He will come again. But these—I had almost said absurd—speculations go far to unsettle the faith of people, and certainly to undermine the authority of Holy Scripture. By all means, let us bring the events of life into the light of the Book, and interpret them in the light of Scripture. But I do not believe—and certainly the facts of history are on my side when I say it—I do not believe that it is given to any man in advance to interpret the events of the days to come.

How weary thoughtful men must become of this religious drivél—I do not know how else to describe it. Mussolini was nominated as the Antichrist. And yet the people of Italy enjoy a larger measure of religious liberty to-day than they have ever enjoyed before. There is nothing about Mussolini to identify him with the Antichrist. Nor is there the faintest resemblance between his record thus far and that of the religious person or institution that will appear, not openly as opposed to Christ, but instead of Christ, as I pointed out to you the other day.

But, on the other hand, this world-wide conflict which is still present in the minds of some—and remember that, for a great multitude, the Great War is not yet over: in Christie Street Hospital, and in other hospitals the world around, there are multitudes of men who still suffer the pains of that awful conflict—we were told was a war that was to end war. We were promised a League of Nations which would render war impossible.

I remember years ago I used to think that men of fair mental capacity, of reasonably good education, and of some experience, men matured in thought and in judgment, could not be emotionally swayed. I have lived to see that comparatively few people are governed by their judgments: they are nearly all swayed by their emotions.

There is a great man who figures largely in English public life to-day, not unknown to Canada, a peer of the realm. I shall not mention his name, but leave you to guess it. Before he was a peer, when but a knight, at the outbreak of the war in August, nineteen hundred and fourteen, an intimate acquaintance of his, then a member

of this church who has since gone home to glory, was in London when war was declared. This very distinguished personage came in a panic into the hotel rotunda hugging to himself a bag—and what do you suppose it contained? He had been to the bank and got as much gold as he could comfortably carry. Would you suppose that a man who was a leader and moulder of public opinion could be so swept off his feet as to behave like a baby? But he did.

We need in these days calmly to consider these things, and not allow ourselves to be swept off our feet in one direction or another. I remember reading a story of a day when there was a great agitation in Britain for the abolition of the House of Lords. When they are hard up for something to discuss in England they hammer away at the Lords. When there is no other contentious subject in Canada, they propose to abolish the Senate. It is a good thing we have both the House of Lords in England and the Senate in Canada to give politicians, whose minds are not well furnished, something to talk about!

John Bright, the Quaker statesman, was then alive. On his way to the House of Commons one day he stopped, by invitation, at the house of a fellow-member for afternoon tea. They drank tea in a different way in those days: it was not considered impolite to pour your tea into the saucer. The saucer was there to cool the hot tea. One held his cup in one hand, and poured his tea into the saucer to let it cool. John Bright was sitting there with a cup of tea, and his hostess, Lady Somebody, said to him, "What is the use of the House of Lords, anyway?" He tapped his saucer with his finger and said, "Your Ladyship, this is the House of Lords!"

We all need a saucer with our cup, to cool ourselves down occasionally so that we may have time to form a considered judgment on things, that we may not be carried off our feet by an elaborate discourse picturing the future that is alleged to be an interpretation of Scripture.

The League of Nations was crippled in infancy in the land that gave it birth. The League of Nations was conceived in the mind of the late President Wilson—and the United States refused to become a member. Its formation precipitated a warm political discussion in the United States. I do not believe any responsible British statesman ever believed in the League of Nations as an effective means for the prevention of war. Philosophically, the thing was impossible. The amazing thing to me is that any man should have believed in the League even theoretically. Certainly now the dreamers have been rudely awakened from their dreams, and once more disillusioned. More about that later.

But I say, there are these two extremes: on the one hand, people who profess to look to the Bible itself, tell us they know just exactly what is going to happen. I do not believe wise men will pre-empt—what shall I say, the flexibility of the future by any prediction. "Sufficient unto the day is the evil thereof." It still remains true that we cannot tell what a day nor an hour may bring forth. But we can tell something about the present situation, and how we ought to adjust ourselves to it.

The most that may be expected of any of us is that we should rightly appraise our own time, and rightly relate ourselves to the responsibilities, the obligations, of the present; and God will see that the future shall not be left to itself.

It is natural, however, that men should address themselves, in view of this awful tragedy, to an attempt to discover the cause of war, and inevitably to the further attempt to prescribe a cure for it. A Disarmament Conference is almost due to meet. I remember before the last war some of my ministerial friends were ready to denounce anybody who said that war was possible.

I think I told you the story of my travelling to Ottawa in the spring of nineteen-fourteen, and falling in with a gentleman of my acquaintance, a member of the House of Commons, and a former Speaker of the House. He asked me if I had read his speech on disarmament. At that time the two political parties in Canada were discussing naval defense, and they each thought of some contribution to the Imperial Navy. This gentleman was equally opposed to both. I said I had not had the pleasure of reading his speech, and he opened his bag and gave me a copy. He had received a letter from ex-President Roosevelt, and I know not who else, commending him for his attitude.

He asked me if I would read his speech. After glancing at it, I said that it would take me some time to read it carefully, and requested him to give me the gist of it in a few words, the line of argument he had followed. He replied, in effect, My argument is twofold: first, that human nature has so greatly changed that war has become unthinkable; and, on the other hand, that our commercial interests have so related us to other people that self-interest itself will lead us to endeavour to maintain the peace.

The dear man did not see that there was anything illogical in his saying that, on the one hand, human nature had changed, and, on the other hand, self-interest was to be found a protection! I said to him, "I was in England last year, and heard Mr. Lloyd George deliver a speech in reply to a criticism of the budget on the ground that it provided too much for national defense, in which he said that disarmament was an ideal that reflected in a complimentary way upon those who cherished it, but that it was not at all practicable." Then I asked him, "How do you explain the editorials in the great London dailies like *The Chronicle* and *The Times*? How do you explain the utterances of men like Earl Roberts?" "Lord Roberts", said he, "is a soldier." But I said, "Nobody hates war like a soldier, sir." He said, "It is a profession with him." "But what about the editorials in these great papers?" I asked. He replied, "They are all inspired by the Armament Trusts." "What about a man like Mr. David Lloyd George?" He answered, "He is subject to the same influence." Then I said, "If that be true, if your estimate of human nature is correct, it is the most damning characterization of human nature I ever heard in my life—and you had better be prepared for war." That was but three months before the outbreak of war.

When, a year or so later, there was an election in the middle of the war, and this same man, formerly a Speaker of the House, stood as a Unionist candidate, I delivered one of the few political speeches I have delivered in my life. I told the people this man was not a fire-eater, for it was only a little while since he had said there could be no war. But he had sense enough to yield to the logic of the facts, and to conform to the requirements of the situation when occasion arose.

The Bible always goes to the heart of a problem; therefore before we look at the present situation, we should find a philosophical basis for our conviction.

I.

How are we to relate God to all these things? That is my task, to try to tell you what God has to do with this world of men and of things. I say that you cannot understand God until you conceive of Him as God in the sense that He is absolutely sovereign in all realms. The only revelation we have is the revelation of God in Christ. The revelation of God in nature is a revelation of God in Christ, for He was the Creator: "All things were made by him; and without him was not anything made that was made." We must conceive of God as He is revealed in the inspired record which God has given to us of His Son.

In that record, God is represented as the Ruler of the universe: "The Lord reigneth; let the earth rejoice"; and again, "The Lord reigneth; let the people tremble." God is the sovereign Ruler. He is the everlasting King. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." That is the viewpoint of faith.

When I say that God is sovereign, I mean not only that He rules, but that He overrules; that He creates and recreates; that even His enemies are subject to His power; and that He knows how to make all things work together for good, for the accomplishment of His purpose.

Nor must we ever shut God up to a limited period of time, for just as the utmost income of a faithful worker may be but as a drop to the ocean in comparison with the inestimable, uncountable, incalculable, fortune of some modern Croesus, so the utmost span of human history from the beginning until now is as nothing in comparison with the infinity of resource, the eternity of resource, that is in our sovereign God. He has plenty of time to accomplish His purposes. He is not in a hurry as we are. Japan and China are subject to His power. "The nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing . . . it is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." Let us then believe in God.

There are, on the other hand, great powers of evil. Who that reads history, and who that will read the record of his own life, can fail to understand that there is present a fearful moral force that is opposed to all humankind, that there is some malignant power back of it all that is operating against human nature? But our God is above all thrones, above all principalities and powers. He has revealed Himself as King of kings, and Lord of lords; and it is for us quietly to wait upon Him, in the confidence that He doeth all things well.

II.

How does war come into human life? What is the cause of it? "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" The Bible says that the cause of all war is not in a man's circumstances, but in himself; not in a nation's circumstances, but in itself; that the root of evil is in human nature itself. Bear that in mind. If it was difficult to make bricks without straw, it is still more difficult to build a house without bricks.

You cannot make a regenerated society of corrupt human nature. It is an impossibility, and we may as well recognize the fact.

The Bible is a book of history. I said just now, I wish people would read history. The Bible is the most authoritative record to be found. It tells us how war began. Genesis is the book of beginnings. It records *the first quarrel between men*, the first family feud, the first conflict between individuals, between Cain and Abel. And from that day until this there has always been strife in human life. You may have as many councils and leagues of nations as you will, but you cannot take the Cain out of the human heart. It is there.

Why the war between Cain and Abel? Was it due to defective education? Was it because of unfavourable circumstances? Was it to be accounted for on the ground of false philosophies or imperfect economic systems? Can you account for the feud between Cain and Abel on the ground of their surroundings? No! The difficulty was within themselves. It always has been: it always will be. If we can get the biblical point of view, we shall see that war is no new thing under the sun. Human strife has been with us from the dawn of history.

You have too *the first industrial conflict here*, when the herdmen of Lot and the herdmen of Abraham began to strive with each other—not because they were too poor, but because they were too rich! There was no room for expansion. That is the very first war of history. In the Great War people said the war was to be accounted for by Germany's ambition, her lust for world power; or, if not for that, for expansion, which was stimulated by her racial pride, founded upon a false philosophy; and that it was due to economic necessity. She had to get her neighbours' store, and if the neighbours would not give it, she would take it.

There may be all that in Japan. Think of sixty-four millions of people in that narrow space. Perhaps they want larger quarters. Be that as it may, the first industrial conflict of history was due to prosperity, not to distress and hard times. War belongs to good times as well as to hard times. People quarrel in the summer-time as well as in the winter. It is what is in the human heart that determines it.

Genesis contains, too, an account of *the first war between tribes and nations*, "four kings against five," when Abraham went out to war against Chedorlaomer, to rescue Lot out of the hands of the oppressor. The generalissimo, the commander-in-chief, of the forces of righteousness was Abraham, the man of faith, the friend of God.

You will find in Genesis also *the age-long conflict between moral opposites*: Isaac and Ishmael, Jacob and Esau. There you have the old problem of Moslemism, the eternal Turkish question, and every problem that Europe faces politically. Germinally, it is all in the Book. This is the philosophy that underlies all human strife, that sin has entered into the world, and death by sin; that strife and contention come from within, however the situation may be aggravated from without.

You have also *the first justifiable war of history in Genesis*. Abraham might yield to Lot, but he could not righteously yield to Chedorlaomer. Isaac could not give way to Ishmael, nor Jacob to Esau. There are principles which, in the very nature of the case, are eternally incompatible; and when they come together there is bound to be war. Righteousness cannot surrender, even if it

die in the attempt to vindicate itself. Truth and righteousness can never surrender to evil. The assumption that you can put an end to war is philosophically absurd. To assume that these opposites do not exist, or that they can be made to agree together without a change of nature, is the height of folly. Wherever you find war, and however it is expressed, the cause of all human contention and strife is to be found in the evil human heart,—and a nation is only a collection of individuals.

III.

Our chief concern must be with ITS CURE. How can we cure it? *It may be mitigated somewhat by wise measures*. The saucer may cool the tea. And it is well that we should have a League of Nations, if it affords only an opportunity for people to talk things over; it may have its value at that point. By all means, let us seek to allay strife wherever we can, save only where righteousness is involved. You remember there is a King Who is both King of Salem and King of righteousness, but "first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." "There is no peace, saith my God, to the wicked." You cannot have peace except on a basis of righteousness, and not until righteousness everywhere prevails can you have peace flowing like a river.

That is a tremendous problem. I confess that I have been filled with alarm for years. It may sound presumptuous to say so, but years ago, during the Great War, I was speaking in Spurgeon's Tabernacle in London when the Armistice was mooted, and I ventured to say from that pulpit that if the Allies consented to discuss peace with Germany outside of Berlin the world would live to regret it. I am sure I was right. When some men came to me afterward they said, "Think of the loss of life that would involve." To which I replied, "If Germany is sincere there need be no loss of life. Germany can stand aside and say, 'We have done our fighting. We repent in dust and ashes. Come to Berlin and talk things over.'" If terms of peace had been dictated in Berlin we should have been better off to-day. Germany would have been disillusioned, and we should have been safer.

But what is the use of talking disarmament? I think it becomes a duty sometimes to discuss these public considerations. If there are any American friends here, let me say that your situation and ours in Britain are in no way parallel. No combination of powers on earth could conquer America—not because they are better fighters than anybody else, but because geographically they are self-contained, and can stay in their castle and defy the world. It would not be possible to conquer her. Napoleon learned his lesson from Russia, and let her alone. You cannot kill over one hundred million people. The United States is perfectly secure. While she may need a navy to guard her trade routes and care for her interests, she does not need what Britain needs. The idea of running a race with other nations is foolish. I do not need a gun in Toronto. Because another man is licensed to carry a gun in the heart of Africa, I have no right to say, "I ought to be just as privileged as he, and allowed to carry a gun in Toronto." A continental nation like the United States does not need a great navy. But Britain's Navy is indispensable to life. I venture the affirmation that no man with sense would ever recommend that that should be reduced below the point of

safety. The possibility of war is resident in human nature. There are no covenants that anybody can draw which will secure a nation against the predatory instincts of some other nation when it arises.

Britain and the United States most heartily, Italy with some cordiality, and France reluctantly, have protested against Japan's action—but Japan goes merrily on her way like the burglar who thinks he is alone in the house and safe because the family are away. Because of the preoccupation of the nations of the world with their economic troubles, Japan says, "Now is my time to work my will." Against that spirit you cannot protect the world by covenant.

You say, "But we have done with the law of the jungle. We do not do that sort of thing now. If individuals can plead their affairs in court, why should not nations do so?"

Follow me a minute. Mr. A and Mr. B get into a quarrel, and Mr. A sues Mr. B because Mr. B will not listen to reason. Mr. A wins the case, and Mr. B has a whispered consultation with his lawyer; and Mr. B's lawyer announces that he will appeal his case. He appeals, and loses his case again. He says to his lawyer, "Can I go to any higher court?" "Yes, there is still another court." Suppose it is a big affair, something that he can carry to the foot of the Throne. At last he appeals to the Imperial Privy Council, and judgment is again given in favour of Mr. A. What does Mr. B do? Like a good little boy he sits down and writes his essay in the form of a cheque! He pays! Why? Because he has changed his opinion? Because at last he is convinced that Mr. A is right? No! Because he knows that behind that final decision there is all the might of the British Empire that will compel him to do what the law says he must do.

Your League of Nations must prove useless unless it be as a saucer, unless there is brought into being an international police force adequate to enforce the League's decrees. It is presumptuous, of course, for a preacher to have an opinion on such matters, but I wish the United States and Great Britain and France and Italy would take Nippon by his collar, and put him over their knees, and give him a jolly good spanking—and I wish they would do it now before the fire spreads any farther. There is no telling what may be involved by and by. It is easier to put out a fire when it starts than when it has become a great conflagration.

You say, "But, sir, you asked a question in your text—Is this the beginning of the end?" I do not know. Let us not lose our perspective. Napoleon said of China, "There sleeps a lion; let him sleep." Four hundred millions of people! What resources of man-power if it could be organized by Japan's science and ingenuity, and directed toward a given end! But our God reigneth, and God will have His way in the end.

I cannot tell you whether it is the beginning of the end. Is there anybody here who can? If there is, please keep your seat! No wise man will presume even to try to say whether it is or not.

IV.

But here is the point: what shall we do who are Christians? What contribution can we make to the world's peace? I will tell you what I believe would do more to bring back peace to the earth than all the councils of the world's statesmen, and that is a world-sweeping revival.

I cannot find anything in the Bible to forbid my believing in the possibility of just such a world-wide awakening. I called your attention a few weeks ago to the fallacy of that argument that we are now in the midst of the greatest of all apostasies. I say again here that the almost universal defection from the faith in Protestant Christendom is to be deplored, but there have been worse apostasies. The man who believes the Bible to-day—well, the acme of disfavour and all that is reprehensible is to say that he belongs to the same school as the Pastor of Jarvis Street Church! He is altogether out of the reckoning. I venture to say that there are few men who know it better. It is no easy thing to stand for the integrity of God's Word, with all its implications. But I say I can find nothing in the Bible to forbid my believing in the possibility and therefore expectation of a world-wide revival of religion.

Oh, that God would send us a revival as widespread as the Great War—a revival that would include India and China! You say, "China!" Yes, and Japan. Here is my point. The cause of war, the source of all war, so far as human life is concerned, is the human heart. And the way to prevent war is to change the hearts of men. There is no other way than by regeneration. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Therefore even now we need policemen, and courts, and armies, and navies; for they are all instruments of the law. And we shall need them until we have a regenerated society,—and I do not look for that this side the coming of our Lord Jesus Christ.

But we can mitigate the evils of the world, and make the largest and most lasting contribution to its peace and its general weal, by seeking, by every means in our power, to get men to come to Christ.

There is a man here perhaps who says, "What could I do to stop war?" If you were saved, washed in the blood, made a new creature in Christ Jesus, with communication between your soul and heaven established, you could talk to the King of kings about it—and that is better than talking to the Prime Minister of Great Britain, influential as he is. We, as Christians, recognizing human impotence in the face of situations like this, do well to humble ourselves before God, and seek to move the arm of God, for no one else can help us.

There are fathers here who have sons. You say, "I do not want my sons to go to war." Have you had a bit of war in your own home? Do you not think you had better have peace? And do you not think you should get right with God, so that you can influence your family that they, in turn, may come to Him, so that you may have a bit of heaven on earth? If we cannot bring peace to the whole world, by God's grace we can have peace in our own hearts and our own homes. We can intercede in behalf of a world that lieth in the wicked one, praying, "Give peace in our time, O Lord." But remember the order: "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."

Mr. Whitcombe quoted that glorious hymn in his prayer this evening,—

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

The righteousness of Jesus Christ will be imputed to every one who believes, and the war shall for ever be over for the one who is in Christ Jesus. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." We may find peace and power and satisfaction in Him. And even though the world scorn us, we may make our little contribution.

It is your duty, not to live unto yourself, but to live unto Him. You should be so related to God that God can use you as His instrument to prevent war, and to establish righteousness. Thus I come always to the same point with which I must ever close, not to talk about navies, political constitutions, or of temporal and material things; but to tell you that it is your supreme duty and privilege in this hour of special crisis to be right with God, that all that there is of you may be at the disposal of divine power; that God may use you, whether in war or in peace, to further the interests of His kingdom. This is a time when we ought to get right with God and pray, "Create in me a clean heart, O God; and renew a right spirit within me."

"Nothing can for sin atone—
Nothing but the blood of Jesus!
Naught of good that I have done—
Nothing but the blood of Jesus!"

May God help us all to come. Fathers, you come. Mothers, you come. Brother, sister, children,—everybody. Why should we not find safety, security, satisfaction, in Christ Jesus the Lord?

Let us pray: O Lord, we thank Thee that in the midst of a world of darkness there is a quiet haven where we may find rest. Out of the storm and stress we turn once more to Thee. We thank Thee for every man and woman, every boy and girl here, who has a personal experience of Thy saving grace. Keep us, O keep us, under the shadow of Thy wing.

There are some who are still out in the storm, out in the darkness, who have no hope, and are without God in the world. Bring them out of the world to Christ to-night. May many turn their steps homeward. Teach us to say, Return unto Thy rest, O my soul, for the Lord hath dealt bountifully with me. Bless us everyone with the grace of salvation. Forbid that anyone should pass out of this building this evening alone. May we all have Jesus Christ with us! For His name's sake, Amen.

THE LEPROSY OF THE SOUL.

A Lecture by Dr. T. T. Shields.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, February 4th, 1932.

Thirteenth in a Series of Thursday Evening Lectures on Biblical Theology, which are included in the Curriculum of Toronto Baptist Seminary.

(Stenographically Reported)

We shall try this evening to survey the chapters in Leviticus from the thirteenth to the seventeenth inclusive. The first two chapters relate to the plague of leprosy. It is quite generally assumed, I think, that the leprosy of which the Bible speaks prevails in some parts of the earth to-day. I think a close examination will convince one

that this plague of leprosy was something other than the disease of leprosy with which we are now familiar in some parts of the world.

This plague did not issue, fatally. People did not die of leprosy. Uzziah was a leper until the day of his death. The plague was prolonged, in his case; but it does not appear that he died of leprosy.

This leprosy was sent of God. It was something that was designed, I believe, to illustrate a particular truth. When Moses was doubtful he put his hand into his bosom by divine direction, and when he withdrew it, it was leprous as snow. Repeating the act, he was cleansed. Miriam was visited by divine decree and was a leper for seven days, after which she was cleansed. Gahazi went out from the presence of Elisha a leper as white as snow. The lepers of whom we read in the New Testament seem to have been concerned especially for one thing,—“Lord, if thou wilt, thou canst make me clean.”

I.

It seems to me that *this plague was designed to illustrate the loathsomeness of sin*—not so much its fatal consequences as its utter loathsomeness.

That is something we all need to learn. The only sin, in some people's view, is the sin of being found out. We must not, of course, ignore the consequences of sin. "Whatsoever a man soweth, that shall he also reap." The Bible is full of teaching with respect to the fatal issue of sin: "Sin, when it is finished, bringeth forth death"; "The wages of sin is death"; "The soul that sinneth it shall die." But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Because the result of sin does not immediately appear, because the wages are not at once paid, therefore men continue. But the important thing for us to learn is that sin, in itself, altogether apart from its ultimate consequences, is the abominable thing which God hates.

I shall not make light of the scriptures which speak of the punishment of sin. The sixteenth chapter of Luke's gospel is one very notable instance where a man is represented as saying, "I am tormented in this flame." I have never been particularly exercised in my own mind—as I remarked on Monday night—respecting the literalness of those scriptures which speak of the instrument of punishment as being fire. We are not to make light of them. It is a terrible figure, if it be only a figure. The sixteenth chapter of Luke is a record of a pre-resurrection state. The man there spoken of still had brethren upon the earth, hence it was before the resurrection and his spirit was separated from his body. He was tormented in some kind of flame, but it is rather difficult to understand how a disembodied spirit can literally be burned with fire. Of course, you remember when you come to the closing book of the Bible there is a figure of a lake which "burneth with fire and brimstone", and that after the reunion of soul and body men taste the second death.

But this figure of leprosy here, I feel confident, is intended to illustrate one aspect particularly of that loathsome thing which the Bible calls sin. If there were no hell, if there were no future retribution, sin would be a horrible thing even here and now. And I seriously question whether men are ever brought to true repentance by the fear of punishment only. That may be an element

in it, but if men repent of sin only because it does not pay, they have not genuinely repented.

We should learn to hate sin for its own sake. We should learn to view it from God's point of view, so that it will become to us, quite apart from any future reckoning, an abominable thing which we hate, even as it is an abomination in the sight of God. This leprosy was associated in the thought of the people, as it is here taught, with the fact of sin. It was, in a certain sense, an outward manifestation, an illustration of that inner corruption which is so displeasing to God.

II.

Will you note, please, *the leprosy was to be discerned*,—diagnosed, to use the medical term—*by the priest*. When a man appeared to have this plague of leprosy in his body, he was required to show himself to the priest.

Of course I know that the final judgment is here in the Book. This is the norm, this is the one infallible standard by which we are to measure ourselves. By using this standard it is given to those of us who are priests of the royal house to discern between good and evil; or as in the epistles to the Hebrews, "to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." That is explicitly said to be the purpose of it. The children of Israel were to learn to put a difference between the clean and the unclean. It is one of the distinctive marks of the regenerated man that he does know, by divine illumination, how to put a difference between what is wrong and what is right.

It is popular to-day to say, "The church must not judge." I believe that half the troubles that have come to Christian churches have come because the church has failed in its proper duty to put away from among themselves those who do evil. The church must be purged, and kept clean. If it permits the plague of leprosy to spread, it will bring inevitable disaster.

You will find in the Acts of the Apostles and Paul's epistles that the clearest possible directions are given for the detection and judgment of evil among the people of God. I know it is popular to lay emphasis upon one or two texts and separate them from the context—like that perfectly nonsensical use made by the Editor of *The New Outlook* of the scripture which records Christ's justification of His disciples' plucking ears of corn on the Sabbath by the citation of David's act in eating the shewbread. "Judge not that ye be not judged"? True. We are not to judge others. We are not to assume an attitude of suspicion toward other people. But there are certain standards by which conduct may be appraised, just as there were certain infallible symptoms of this plague of leprosy.

I have not time to go into particulars, but I desire to call your attention to two or three things.

The priest was to judge between the superficial, that which was only skin-deep, and that which was deeper than the skin. He was to judge whether the leprosy was external to the man himself, or whether it was really in the blood and a part of what the man really was.

And so must we. The best of people may be betrayed into wrong-doing. Some enjoy that blissful ignorance which must result from a sense of perpetual perfection. I wonder what it must be like to live in a paradise of that sort, and believe in one's own infallibility? Ordinary people know that ever and anon they are betrayed

into saying or doing something that they ought not to say or do. You may lose your temper. You may speak impulsively.

I knew a preacher once who did more than that. He was only a little man physically, but he had preached on the Sunday preceding this occasion, and as he was walking down the street of the village in which he was the minister, some half tipsy fellow barred his passage and said, "Mr. Preacher, you are a liar." Instantly, before he could control himself, he laid that man his full length on the sidewalk. Of course, he immediately apologized, as he ought to have done.

I am not excusing that act. If you find any disposition to that sort of thing, have your hands handcuffed behind you. What I am pointing out to you is that the act was superficial, it was not the sort of thing the man was accustomed to do. He was surprised into a wrong action.

But there is another kind of leprosy. There is a leprosy that is deeper than the skin. It shows itself in a certain habit of life, a general demeanour, in a fixed course of life.

It is not very difficult to discern between the two. The priest had to distinguish between the superficial, that which was no deeper than the skin, and that which was deeper than the skin. It is not only beauty that is skin-deep—or something less sometimes! There is the opposite which may be equally superficial. You must not judge people by a single act, or a single word; nor allow that to determine your settled attitude toward that man or woman.

The priest looked upon this man and said, "It looks suspicious; come back again and see me seven days from now." When he came back at the end of the seven days, if the plague in his sight be at a stay, he postponed his judgment for seven days more. I recommend that practice. Give your judgments two weeks to mature. Think it over for one week—and then think it over for another week. Perhaps at the end of fourteen days you will pronounce the man clean instead of unclean.

But if the evidence of the deep-seated plague was there, then it became the duty of the priest to pronounce him unclean.

The various types of leprosy are here described. Practically the same rules apply for its detection, its recognition. Sometimes it appeared in the hair, and sometimes it was only superficial then. But when the symptoms were infallibly detected, the priest had to declare the subjects unclean, because "his plague is in his head." Many people have the plague in their head—and some people not much else! Down in the Southland when our negro friends have a headache they say, "I have a misery in my haid." It is distressing to have a misery anywhere, but to have it in the head is especially trying.

Keep the plague out of your heart, and you students keep it out of your heads, too. I have known some people whose hearts were perfectly orthodox. There was no doubt about their having had a real experience of God's grace in salvation. With their hearts they believed unto righteousness, but they got off a little bit in the head. That is quite common to people who are supposed to be intellectual—I said, "supposed" to be. See that you do not get the plague in your head. Let us see that we do not think more highly of ourselves than we ought to think.

Those of you who are studying for the ministry, when the time comes for you to preach, will find these chapters

dealing with the plague of leprosy marvellously suggestive and exceedingly useful in setting forth the great verities of the gospel.

III.

But I call your attention to the fact that *this leprosy might take possession of things as well as persons*. It might work its way into a garment, and so fasten upon it, that it was impossible to purge the garment of the plague; when there was nothing to do but destroy it. 'Is not that rather extraordinary? It would get into a garment or piece of cloth, and the priest was to examine it to see whether it could be saved, or whether there was no remedy for the plague but to destroy the fabric by which it was possessed: "Thou shalt burn it in the fire; it is fret inward."

Sin can get into things as well as into persons—it really can. I told the class Monday night, and I will repeat it here: I used to believe that cards were literally printed by the printer's devil, that they came from a printer employed by the lower regions. Of course, I know that a card is neither moral nor immoral: it is unmoral; in itself it is devoid of any moral quality. Yet the longer I live, and the more experience I have, the more convinced I am that it is one of the things that the leprosy has got into. We had better let it alone.

There are a great many other things which perhaps at one time were, in themselves, not evil; but by long practice, by continued custom, they have become identified with that which is wrong. The plague is in it, and it cannot be purged.

I was once a member of a committee which tried to make the theatre clean. We tried to clean up the theatres of Toronto. We actually backed the patrol wagon up to the stage door and arrested every one of the actors, including the playwright, for it was a premier production. They were brought into the police court, and the case won against them. They were fined fifty dollars, or something of the sort, and the play suppressed. We thought we had done something! Then the case was appealed, and the magistrate's sentence was reversed. I sat in court all one day, and by the judge's own request, we, the prosecutors, attended the theatre at night with the defense, and the play was put on in its expurgated form. I have long since discovered that the theatre is a kind of "thing" that has the leprosy in it. There is no kind of cleansing process that can make it clean.

This leprosy *got into a house sometimes*. If it did, the Lord put it there: "And the Lord spake unto Moses and unto Aaron, saying, When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house." This was but the outward symbol of something else that was there. I suggest to you that the plague of sin can get into institutions. It can get into houses. It can get into churches, so that one can scarcely do anything with them but blow them up.

Read what is said about it here. The priest was carefully to survey the house. Then he was to give instructions for the removal of the plaster and stones roundabout where this plague of leprosy was to be found. They were to put in clean stones to take the place of the stones that were removed. If that surgical operation in the realm of masonry were performed, and if after seven days there was a stay in the progress of the plague, the priest would proclaim it cleansed; thus they would save the house. But

if he saw that even after that treatment, the leprosy spread, then he gave instruction to tear the house down—every stone was to be hauled away; the whole house was removed outside the camp.

There are institutions and organizations upon which it may be necessary to perform such an operation. The removal of a professor or two from a college, or a member or two from a church, may effect a cure. If after seven days there is no improvement, the only thing to do is to cart it away and be done with it. Separate yourselves from it.

IV.

There were provisions for cleansing in the case of the individual, and the garment, and the house. Into the particulars of that I need not enter. They are largely similar in each case. They embody the great truth of a slain offering, the shedding of blood combined with the virtue of the power of a life. One bird, for instance, was slain. Its blood was dropped into running water. Then a living bird was taken out to the field, and allowed to fly away. "If, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." Preach the cleansing power of the blood. Preach, at the same time, the preserving power of the life of Jesus Christ which is communicated to us by the power of the indwelling Spirit.

You will remember the instance in the New Testament when the leper came to Christ and said, "If thou wilt, thou canst make me clean." Our Lord answered, "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Thus you see leprosy, this plague of leprosy, was curable; it was possible for one to be unclean, and then to be clean again. When he was declared to be unclean he was required to dwell apart: "He shall dwell alone; without the camp shall his habitation be." Keep that in your mind, and as you go through the scriptures, see what the Bible has to say about the principle of separation. The leper was to be separated from the rest of the congregation. He was to dwell without the camp, having no communication with it. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful"; "Evil communications corrupt good manners"; "Ephraim is joined to idols. He has the plague. Let him alone lest you catch it yourselves. Keep out of bad company." That is the lesson of those chapters.

There is cleansing for this leprosy through Him Who is the Antitype of all these symbolic offerings, Who was crucified but is alive again forevermore. We are to appropriate that treasure of grace that is in Christ Jesus for us; and though we have had to cry, "Unclean", we may come back again into the presence of God as being fully cleansed.

V.

I offer this counsel to you students particularly. In the careful study of these chapters, you will find that special provision was made for the priest's making a mistake. Even priests might make a mistake. If the priest had studied the case, and had supposed the case to be a superficial one, and if after seven days, there was a stay, there was no further progress, and the patient returned again on the fourteenth day and still there was no further development of the plague, then the priest was to say, "He is clean." But if, after that, the symptoms some-

what delayed should actually begin to appear, then it was not said, "It is impossible for the priest to make a mistake. He said he was clean, and he is clean." No! "He shall be seen of the priest again." If the symptoms were there, he had to go back and see the priest again. The priest had to reverse his verdict and proclaim him unclean.

You will make mistakes. If you do not make mistakes, you will not make anything. The only people who never make mistakes are the people who are quietly resting—not in the Seminary, but in the cemetery. There will be plenty of mistakes made by you.

VI.

The fifteenth chapter I will pass over with a sentence. Its teaching is an illustration of what our Lord said, "That which cometh out of the man, that defileth the man." The religion of Christ is not eating and drinking: it is righteousness and peace and joy in the Holy Ghost. He requires of us truth within.

VII.

The sixteenth chapter describes the day of atonement in detail. You are familiar with that, and I need only call your attention to two or three outstanding principles. The first is that this high priest Aaron was not permitted at all times to come into the holy place, as we are, now that the way in the holiest of all is made manifest.

Again, Aaron had to offer sacrifices for himself. Not so our Lord. He offered only in behalf of others.

Once again, Aaron had to offer sacrifices every year. Thus the New Testament says there was a remembrance of sin every year. But our Sin-offering was offered but once: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself"; "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Not every year: once He made atonement which need not be repeated.

If ever you come into contact with Romanism you will find that our Roman Catholic friends will tell you that you belong to a church that has no altar and no sacrifice because we have not the daily sacrifice of the Mass. Your answer may be found in those scriptures which speak of the completeness, the finality, of the sacrifice of Christ: "Once in the end of the age"; "This man, after he had offered one sacrifice for sins for ever". It needed not to be repeated. The memorial feast is but a memorial feast. It is not a sacrifice. The sacrifice of the Mass becomes an idolatrous practice. Our Priest has finished with the work of sacrifice, and now appears in the presence of God for us.

There was a difference in the sacrifices. Aaron offered a bullock for himself. On the great day of atonement for the people there were the two live goats: one was slain, and the other brought to the door of the tabernacle of the congregation. Aaron laid his hands upon it, and confessed the sins of the people. He laid, in figure, the sins of the people upon that goat. Then the man specially appointed led the goat out into the wilderness, "into a land not inhabited"—and there is no record of a scapegoat ever reappearing.

I have a picture at home, a copy of a great masterpiece. It is a picture of the scapegoat in the dreariest, most desolate surroundings imaginable—"a land not inhabited", lost to all other creatures, lost to human habitation, out

of sight, out of mind, in a place of utter and indescribable desolation.

But no one can adequately picture the reality. You remember how Isaiah described it: "Thou hast loved my soul back from the pit of corruption: for thou hast cast all my sins behind thy back." Do you know where that is? It is somewhere where the devil will never find them any more, where God Himself will never see them, where we ourselves cannot possibly discover them: our Scapegoat has carried them away to a land not inhabited.

I read of a great preacher once trying to describe the completeness of God's deliverance of the soul from sin, of how Christ had paid for it, and the blood had cleansed it away. Then he raised the question, "Where now are my sins? How far are they removed from me?" Then he quoted, "As far as the east is from the west, so far hath he removed our transgressions from us." With such dramatic effect did he describe the immeasurable distance between east and west that the great congregation spontaneously rose and stood with bowed heads in absolute silence, in view of the conception that sin was gone, and gone forever. "Thanks be unto God for his unspeakable gift."

Study the day of atonement. When examination day comes we may ask more questions than I have answered, but no questions which the text itself will not answer. Every preacher ought to know his text if he knows nothing else.

VIII.

This one word on the seventeenth chapter with which we conclude. *The reservation of the blood.* There is a singular regulation here, that even when animals were killed for food, the blood should be caught and brought to the tabernacle. They were taught to recognize that they had no part whatever in the blood. That belonged to God. They were forbidden to eat the blood.

Even in New Testament times, when the council at Jerusalem met to discuss certain matters of grave importance to the doctrinal position of the church, in the letter which they authorized to be sent to the churches, they were admonished, among other things, to refrain from blood. The reason for it is given: "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." That is physiologically true, that the life of the flesh is in the blood. There is no substitute for blood. Sometimes when one has suffered the loss of blood, or in certain emergencies, medical science effects a transfusion of blood, a renewal of the blood supply in order to the renewal of health.

I suppose it is true that most diseases now are referred to the blood, are recognized as having some connection therewith. The blood is the life in solution, and when Jesus Christ shed His blood He gave His life "a ransom for many", his life instead of yours, a substitute for yours; hence, it belongs to Him. "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

See that you hold fast to the gospel of the blood. And when you cannot preach that, I hope there will be left to you no opportunity to preach anything. Thus we conclude our evening meditation.

Rev. Wm. Fetler at His Old Tricks

It is never pleasant to have to expose the untruthfulness, dishonesty and general hypocrisy of a person who professes and calls himself a Christian; and it is still more unpleasant when such a person is generally regarded as a Christian leader. The act of such exposure is usually about as thankless as it is unpleasant.

Barnum's maxim was that the public loved to be humbugged. Barnum was right. In view of that, one might comfortably fold his arms and say, "If people want to be deceived, and not only spend their money for that which is not bread, but give their money to those who will waste it, why should we care?" But if that were a sound principle of guidance in such matters, forgers, and cheque-raisers, and housebreakers, and people who give short weight and short measure, might all be left to their own devices; and the police might say, "If a merchant, or a bank, or other business concern, does not protect itself against the forger and the cheque-raiser, we see no reason why we should look after them. If the householder is so careless as to leave his doors and windows unprotected by iron bars, sufficient to defy burglars, it is none of our business to try to catch them."

We read of a time when deceivers of many sorts shall so multiply that "if it were possible, they shall deceive the very elect". And it was in that connection our Lord said, "Behold, I have told you before." That is to say, He warned us against deceivers. While we expect no thanks for this effort to save people from being imposed upon, we are prepared to be governed by Paul's principle when he said, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory."

When people are imposed upon and cheated in the name of religion, and we have knowledge that the blood-money of sacrificial givers, intended for the propagation of the gospel, is wantonly wasted, we conceive it our duty to sound the alarm.

"The Gospel Witness" Has Sounded the Alarm.

THE GOSPEL WITNESS has repeatedly warned its readers against Rev. William Fetler, notably in our issues of June 5th, June 12th, September 4th, October 9th, 1930, and in the special issue of thirty-two pages dated April 9th, 1931.

In our issue of April 9th, 1931, this paragraph occurs:

"The Gospel Witness" Challenges Mr. Fetler.

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

A Letter From England.

Under date of August 8th, 1931, Mr. W. C. Morton, of Sheringham, Norfolk Co., England, wrote us enclosing a copy of a letter which he had sent to Rev. F. J. Miles, English Secretary of the Russian Missionary Society, expressing surprise that he should support Mr. Fetler. Mr. Morton enclosed Mr. Miles' reply, dated at London, August 4th, 1931. The fourth paragraph of Mr. Miles' letter reads as follows:

"May I draw your attention to one statement only in the publication to which you refer? Half-way down the first column on the second page, Dr. T. T. Shields throws down a challenge. He states that Mr. Fetler can prosecute him for libel or defamation of character (I am quoting from memory) in any one of many countries, if the charges are not true. Now Dr. Shields is a well-informed man, and he certainly has no right thus to deliberately mislead poor people who know no better, for he must have known, as

you will realize, that to issue a Summons against Dr. Shields in Toronto from any European country, and to serve it upon him personally, would be a most expensive, if not an almost impossible procedure. He also knows that there is no power, legal or otherwise, that could compel him to leave Toronto, and come to any European country to answer such a charge. To my mind this one statement is quite sufficient to nullify the whole attack; but surely, my Christian friend, the whole spirit and tone of the attack should carry with it its own condemnation."

As both Mr. Fetler and Mr. Miles are now in this country, and in Toronto, Mr. Miles' objection disappears. We repeat what we said in THE GOSPEL WITNESS of last April, and printed above, and here announce that we propose to say things about Mr. Fetler in this issue which, if they were not true, would expose us to the libel laws of this country. THE GOSPEL WITNESS address is 130 Gerrard Street East, and is not many minutes' walk from the place where we understand Mr. Fetler has been domiciled during his stay in Toronto.

We are of the opinion that anyone so utterly incorrigible as Mr. Fetler, a man who in respect to truth and common honesty seems to have chloroformed his conscience so that it ceases to function at all, ought, for the protection of the public to be exposed.

Enlisting the Unsuspecting.

It has ever been Mr. Fetler's practice to enlist a company of unsuspecting gentlemen, and obtain their permission to use their names as an advisory council, or a council of reference. Apparently it is never difficult to find new victims. The wrecks of Mr. Fetler's "Boards," or "Councils," are strewn over the United States and Great Britain; for when men find him out most of them, to save themselves trouble, quietly retire, and let him go on in his nefarious practices.

We have before us a leaflet entitled, "Five-Year Gospel Plan for Darkest Russia". It is introduced with the usual high sounding announcement. Here it is:

"A progressive united gospel forward movement against godlessness and for evangelism, under the auspices of THE RUSSIAN MISSIONARY SOCIETY of Great Britain, Soviet Russia, Ukraine, Manchuria, China, Poland, Latvia, Bulgaria, Roumania, Germany, Switzerland, Holland, France, U.S.A. and Canada.

(You are occupied with the most important work of our times—A New York Business man.)

All correspondence and donations should be sent to THE RUSSIAN MISSIONARY SOCIETY, 241 Indian Grove, Toronto, Ontario. Telephone: Lloydbrook 2735."

The address and telephone given are the address and telephone of Rev. John Linton, Pastor of High Park Baptist Church, Toronto.

Inside this four-page leaflet appears the following:

"CANADIAN COUNCIL OF REFERENCE—Canon Dyson Hague, D.D.; Bishop C. F. Derstine; Rev. Oswald J. Smith; Rev. A. J. Winchester, D.D.; Rev. Geo. W. Hunter; Rev. Alex. Hackson; Rev. J. E. Thompson; Rev. W. M. McGuire; Rev. David Hackett; H. E. Irwin, Esq., K.C.; James Acton, Esq.; Rev. A. J. Vining, D.D. CANADIAN BOARD OF THE RUSSIAN MISSIONARY SOCIETY, 241 Indian Grove, Toronto, Ont. Home Director: Rev. M. Billester; Chairman: Rev. John Linton, B.A.; Vice-Chairmen: Rev. W. A. Nisbet, B.A.; Rev. W. J. H. Brown; Treasurer: Walter T. Clark, M.D.; Secretary: Rev. J. F. Holliday, B.A.; Rev. J. H. Dyke, Rev. H. W. Dart, Rev. J. F. Anderson."

On the last page there are two photographs of Salvation Temple, Riga: one of the outside, and the other of the inside, with Pastor Fetler, as usual, appearing prominently in the picture.

We are not disposed to blame all of the men who have given their names as members of the Canadian Council of Reference. Most of them have had little opportunity of

knowing the inside facts of Mr. Fetler's career. But for Rev. Oswald J. Smith and Rev. Michael Billester there is absolutely no excuse. No one knows better than Rev. Oswald J. Smith what Mr. Fetler is. But after we had proved that Rev. J. C. Kellogg was utterly untruthful in his reference to Dr. Mark Matthews' church and his connection with it, Mr. Smith invited Mr. Kellogg back a second time.

Incidentally, we may here publish what we have not published before. After our telegraphic correspondence with Dr. Mark Matthews, we received the following letter in respect to the Kellogg affair:

"Rev. T. T. Shields,
130 Gerrard St. East,
Toronto, Canada.

"First Presbyterian Church,
Seattle, Washington,
October 11, 1930

"My dear Brother:

"Yours of the second found on my return from the East. You properly represented me. I never at any time, under any circumstances, endorsed divine healing. My session at no time endorsed divine healing. I never at any time requested my session to endorse said fallacy and fake. No one ever left this church because of my stand against such fakes, fads, and follies.

"The meetings referred to in the circulars were meetings held by my assistants, with the exception of the tent meetings, in the different branch Sunday School buildings. These circulars were printed either by them or Mr. Kellogg himself, but, as you properly say, divine healing was never mentioned, never endorsed, nor ever countenanced in any way. I thank you for properly representing me.

With best regards, I am,

Your true friend,

(Signed) M. A. Matthews."

It would appear therefore that Mr. Smith has no objection to associating with men who have little regard for the truth.

Rev. Michael Billester has been associated with Mr. Fetler for some time, and Mr. Fetler has never had a sharper critic than Mr. Billester. His present connection with Mr. Fetler we can only explain on the assumption that he can find nothing else to do.

We feel confident that few of the men whose names appear as belonging to the Canadian Council of Reference would care to assume responsibility for Mr. Fetler if they knew the facts as we know them. We publish the list here, and the summary of the facts which follows, for the information of the Canadian Council of Reference, and of the public generally. If, on investigation, any of these gentlemen decide that they cannot allow their name to be associated with that of Mr. Fetler, THE GOSPEL WITNESS will be most happy to announce their retirement. But certainly after the publication of this issue of THE GOSPEL WITNESS, and the receipt by each of these gentlemen of a copy, if they continue to support Mr. Fetler, they will have to share the responsibility for his acts.

Verifiable Facts.

In the summary which follows we can make no attempt to exhaust the subject. We are publishing these facts especially for the information of the Canadian Council of Reference. We have documents in our office from which all these facts may be verified. We are also in a position to speak with some authority on this subject from the fact, first, that we were present in California during Mr. Fetler's so-called "Million Dollar Campaign", and at his suggestion associated with him—that association terminated at the end of one week. We personally inspected samples of the four tons of printed matter sent to Chicago from Riga, and as one who has some familiarity with printing, compared these leaflets, and the Riga prices, with what it would cost to produce them in Canada (where prices were much higher at that time than in the United States).

Furthermore, when the Baptist World Alliance was meeting in Toronto, a deputation from the Russian delegation, including the President of the Baptist Union of Russia, and the President of each of the lesser provincial or state Unions, together with the Secretary of the Baptist Union of Russia, with an interpreter, waited upon us, and asked if we could arrange a conference with Mr. Fetler. Certain statements made by them led us to send a telegram to California to Mr. Fetler, urging that he cross the continent, and come to To-

ronto to meet them. This he did, and in the office in which this article is now being dictated these brethren met, with Professor Neprash and Rev. William Fetler as interpreters. A verbatim report of the conversation which lasted from ten in the morning until seven in the evening, with an hour's adjournment for lunch, was taken down stenographically—and that report is before us as we write. So that we claim to have had direct information from the inside of Soviet Russia, from Baptist officials who were the best qualified to speak on the subject of any people in the world.

The genuineness of these men was shown by the fact that, according to report, most of them have since paid for their testimony to Christ with their blood.

The stenographic report in our possession can not be printed, nor can any names there be divulged, lest it should involve the execution of some of the parties concerned. But this report is before us as we write. We should be most happy to have the entire Council of Reference come to our office and have the report entire—it covers sixty-six pages of closely typed pages—or in part, read to them, together with the other documents in our possession, proving the truth of all that is contained in the following statement.

Mr. Fetler's Extravagance in the "Million-Dollar Campaign" of 1928.

We will begin with the events which first opened our eyes to Mr. Fetler's unreliability. Like thousands of others, we were very fond of Mr. Fetler. We did not agree with much of his teaching: as, for instance, his nearperfectionism, and his general religious subjectivism which so often makes a man or woman a law unto himself or herself. But we believed in him as one who preached the gospel of salvation, and made allowance for his idiosyncrasies. We had served many years on the Home Mission Board of the Baptist Convention of Ontario and Quebec when missions to the Slavic peoples were a major interest. At one time we had no less than sixty-five Russian members of Jarvis Street Church, and had had some opportunity of studying the Russian temperament.

For these reasons we judged Mr. Fetler by other standards than could justly be applied to an Anglo-Saxon, and put many of his peculiarities down to the Russian temperament. We believed he was a sincere lover of the Lord, that he really desired the salvation of men; and supported him accordingly.

Being in California in another interest, we stumbled upon Mr. Fetler, and he proposed that we join forces. This we did for a week. We saw Mr. Fetler in action. He had a retinue of six beside himself. He rented a large house at \$175.00 a month, furnished several rooms as offices, and spent money like water in advertising. We returned to California a little later, and were driven about very kindly by Rev. Michael Billester. But wherever we went we found the Russian Missionary Society under attack on account of Pastor Fetler's campaign.

For the information of our readers, we here state that which can be verified from the books of the Society, that of the "Million-Dollar Campaign" money coming into the Chicago office, 63.7 per cent. was swallowed up in the expense of the campaign. More than 63 cents out of every \$1.00 given for Russian missions was swallowed up in the expense of the campaign in California! The details of that we do not give here. It is all in print, and can be supplied. The "Million Dollar Campaign", however, actually netted about \$28,232.82. \$12,892.01 came from the regular donors of the Society, and presumably would have come without the "Million Dollar Campaign" at all.

While this campaign was being conducted, money was borrowed from the regular funds of the Society to carry it on, and thus made it impossible for Chicago Headquarters to send the regular remittances to the missionaries on the field. Into the particulars we do not here go, but repeat that 63 per cent. of all that was collected was consumed in the expense of the campaign. This surely is inexcusable in any religious enterprise.

In the next place: we call attention to what might properly be called "The Scandal of Revival Press". Revival press is, or was, privately owned by Mr. Fetler. But it did all, or nearly all, the printing for the Russian Missionary Society, including the printing of the magazine, "The Friend of Missions," at Mr. Fetler's own prices. Thus Mr. Fetler let the contract to himself. The principle of two companies under two names, but one ownership, doing business on their own terms, is not a new one. It is something like a construction

company and a railroad company owned by the same people, operating under different names. The railroad company obtains subsidiaries for the building of the road, and then lets the contracts to its subsidiary company—at its own prices.

Nobody charges that Mr. Fetler personally profited. The difficulty with Mr. Fetler is that he thinks he is a great man. He imagines that he is a great business man. He openly declares that as there was only one Martin Luther, and only one of several other great men, so there is only one William Fetler,—for which latter all who have had dealing with him are profoundly thankful. But Rev. Wm. Fetler can play the fool about twenty-five times a week, and be proud of it. In his estimate of himself, he reminds us very much of Andy, the President of the Fresh Air Taxicab Company, and his business acumen is of about the same order. In writing thus, we write in the interests of poor Amos: Amos being, as they will find out after a while, the Canadian Council of Reference.

Summary of Facts About "Revival Press."

Here is a summary of the facts about the Revival Press, which illustrates Mr. Fetler's methods. In January, 1924, or thereabout (The "report of the Special Committee" relating to the matter we are about to discuss, bears that date), Mr. Fetler proposed to acquire a block of buildings in Warsaw for the Headquarters of the Society, including residences for the staff and a large hall. This was opposed by some of the workers, and was referred to the London Council. But in any event, before the transaction could be completed, other parties sought to procure the property, and prevailed on the owner to repudiate his contract for sale, which apparently under the Polish law, he was at liberty to do on payment of a penalty equal to the deposit, twelve hundred pounds (\$5,832.00), and also refund the deposit. The Council considered that, as they had refused to entertain the purchase, they could have no claim on the penalty—presumably those who accepted the financial responsibility were entitled to the unexpected income. They preferred that it should remain with Pastor Fetler.

With this money Pastor Fetler bought a villa in Poland, which later he sold for \$9,000.00, having made a profit on the sale of perhaps \$3,000.00. One thousand pounds of this, at that time roughly \$4,860.00, he used to purchase Revival Press, which for years stood in his own name as his personal property. Our readers can form their own judgment as to the ethics of this transaction.

It is not contended that Mr. Fetler made profits for himself from the Revival Press, but it is almost as blameworthy to lose money for other people by engaging in business one has no competence to conduct, as it would be to use other people's money for one's own profit.

Mr. Fetler a Ready Borrower.

Mr. Fetler cabled the Chicago office from London, February 25th, 1928, asking for \$5,000.00. The Trustees supposed there was some grave danger of the Tabernacle at Riga having a foreclosure of the mortgage, and failing to get the money at once, they secured a loan of \$3,000.00 on their own personal signatures, and, making up the balance from the regular funds, sent Mr. Fetler the \$5,000.00.

Later the Trustees learned that \$3,000.00 of the \$5,000.00 had been turned into Revival Press.

About the same time Mr. Fetler cabled Rev. Chas. F. Fredman, asking him to secure \$5,000.00. He cabled a gentleman in Toronto, asking him for \$15,000.00. He cabled a friend of ours in Texas, asking another \$5,000.00. The only request that brought results was that sent to his American Trustees whom he has so grossly abused and betrayed, who sent him \$5,000.00.

We say again, if people in Canada and the United States are prepared to trust a management of that sort, it is their own affair—but they will do it with their eyes open so far as this paper is concerned.

Four Tons of Printed Matter From Riga.

Mr. Fetler embarked upon his "Million Dollar Campaign" without the consent of his Chicago Board. He intended to bring a number of workers with him, but to this his Chicago Trustees objected. He said he would bring one, then two—but ultimately brought all he intended. But in preparation for the "Million Dollar Campaign", Mr. Fetler had four tons of literature printed in Riga. These included 5,965 of "The Marvellous Results of Work Among Russian War Prisoners";

16,667, "Slavanka"; 9,768, "Give Ye Them to Eat"; 19,739, "The Leading of God"; 23,615, "A Prophet in Exile"; 100,000 Coin Envelopes (English); 50,000 Coin Envelopes (German); 2,618 Pictures of the Riga Tabernacle; and 183,500 "Urgent Call for Russian Bibles".

The greater part of this printed matter was never used. It was sent without an invoice, and with great difficulty release was secured from the Customs Office. \$693.55 was paid for ocean and rail freight, duty, cartage, etc. When at last the invoice came, it was put through the American Customs as being valued at \$1,800.00. But the Russian Missionary Society received a bill for the same printing for something over \$7,000.00. Mr. Fetler defended this action by saying, "The Customs were paid on the minimum production price of the literature, as is usually done by firms of publishers." You therefore have Mr. Fetler's own words for it that the minimum price of the production was \$1,800.00. But he, the President of the Revival Press, charged the Russian Missionary Society, of which he was General Director, over \$7,000.00. You may take which horn of the dilemma you like, and decide whether Mr. Fetler planned to cheat the American Customs by an under valuation, or his own Society by an over valuation.

We estimated at the time, having carefully examined a sample of each piece of printed matter, that it could have been produced in Toronto at not more than one-third of the price it was billed at to the Russian Missionary Society—and Toronto prices were, at that time, very much higher than they were in the United States.

When all this came to light, the Trustees were informed that the \$3,000.00 out of the \$5,000.00 which Mr. Fetler had so urgently requested, had been put into Revival Press to apply on the price of the literature of which the Trustees had, at that time, not even heard. If this is not getting money under false pretences, what is it?

When this matter was investigated in London, Mr. Fetler promised to make some adjustment in the price of this literature. When asked how it would be done, Mr. Fetler replied that the adjustment would not be made directly with the American Section, but at Headquarters. In other words the President of the Revival Press would make the adjustment with the General Director of the Russian Missionary Society, both being himself.

At the meeting at which this question was asked, Mr. Fetler's lawyer, Mr. Alfred Ellis, J.P., asked Mr. Fetler if it were not true that there must be a debit in Revival Press books against the Russian Missionary Society for the \$7,000.00 stated, and upon Mr. Fetler's agreeing, Mr. Ellis then asked Mr. Fetler what would happen if he were to die before the adjustment were made?

The Scandal of Mr. Fetler's Russian Bible.

A few years ago—as the date is not important, we will not bother to look it up—this paper published an appeal for funds to help the Russian Missionary Society in the publication of Russian Bibles. How much our announcement turned into the treasury of the Russian Missionary Society, we do not know; but we know of one subscriber who sent a cheque for \$1,000.00. We were instrumental therefore in having that steward of the Lord's money throw a thousand dollars away. We desire now to make amends. We apologize now to him. We printed what we printed in good faith. The American Trustees sent out their appeal in good faith because, at that time, they trusted their General Director. He appealed for money for Russian Bibles.

It has since transpired that what he wanted was work for the Revival Press. A good Russian Bible is published by the British and Foreign Bible Society. We are inclined to believe that a copy of that Bible could be obtained for what it would cost to bind one of Mr. Fetler's Bibles. But Mr. Fetler printed a Bible from photostatic plates. The printing was so bad that many of the Bibles cannot be read at all.

There was bound up with the Bible an introduction which, whatever its character, was very offensive to the Russian Government.

In all, Mr. Fetler printed eighty-one thousand Bibles, and probably up to this time not more than one thousand of them have ever got through to Russia. More about that later. But on the title-page of the Bible helps bound up with the Bible, Mr. Fetler has a statement as follows:

"Russian Bible Society—London, Chicago, Petrograd, Warsaw, Berlin, Moscow, Kiev."

The fact is, there was no Russian Bible Society in existence at that time in any of these cities: there has been no society since that date. It was a deliberate misstatement of fact bound up with the Word of God.

While the circulation of the Bible without note or comment is—or was—permitted in Russia, anyone found in possession of one of Mr. Fetler's Bibles was likely to get into great difficulty with the authorities.

Part of the Four Tons of Printed Matter.

Our readers will note that in the four tons of literature there were 183,500 copies of a pamphlet appealing for money for the printing of Bibles, entitled, "Urgent Call for Russian Bibles". The fact is, there never was an urgent call for Russian Bibles—except the call of Mr. Fetler's Revival Press for the work of binding them. And yet, in response to Mr. Fetler's appeal the Chicago office sent to Riga for Bibles and literature a total of \$31,769.59. \$13,000.000 of the amount, according to prices paid for the binding, would have bound the entire sixty-five thousand Bibles. But observe this: Rev. William Fetler, the General Director of The Russian Missionary Society, gave to his Revival Press the contract for binding Russian Bibles at one lat per Bible (One lat is the equivalent of about twenty cents in American money, or ten pence in English money.) Mr. Fetler, proprietor of Revival Press, having received from the same Mr. Fetler the contract for the binding of Bibles, relet the work to a firm in Riga with whom he had certain relations, at eighty santimes, or four-fifths of a lat, per Bible! On every dollar received by Revival Press from The Russian Missionary Society for the binding of Bibles, therefore, twenty cents went into Mr. Fetler's Revival Press pocket, although Revival Press was not doing the work.

Absolutely Dishonest Method.

This absolutely dishonest method of doing work ought for ever to discredit Mr. Fetler in the minds of people who give money to missions. We say, "dishonest". It was dishonest—grossly dishonest, as well as untrue.

Mr. Fetler—The Champion Exaggerator.

We heard Mr. Fetler tell how he was exiled by the Czar, and that thus one poor Baptist preacher was sent out of Russia; but that, as a result of his work among the Russian war prisoners he sent back thousands of flaming evangelists into Russia, which resulted in the conversion of millions. We have heard so many different estimates from time to time that perhaps we should be safe to let it stand merely at the indefinite number, "millions".

We will divulge the contents of the verbatim report of our conversation with the Russian delegation—and remember they were the officials of the Baptist work throughout Russia—we will divulge this conversation thus far: the Russian brethren contended that the possession of one of Mr. Fetler's Bibles by any Russian believer, if it became known, was certain to involve him in great difficulty because of the accompanying introduction.

They contended also that the statement upon the fly-leaf of the Bible helps representing that the Russian Bible Society had offices in all these cities which we have before named, led to their people being interrogated by the police, to find out what this Russian Bible Society was, and who its representatives were. The Secretary of the Baptist Union read from one of Mr. Fetler's publications printed in French on the Revival Press at Riga: ..

"No wonder the Russian Missionary Society is an object of greater persecution than any other missionary society, because those thousands of redeemed souls, those masses of people who listen with joy to the gospel message as the dawn of the new day in Russia. The number who were converted in our country during the last eight years aggregates a number of one hundred and fifty thousand, apart from the number of two or three million Christians who were there before. This fact is of the first importance in the matter of spiritual emancipation. The Russian Missionary Society in this wonderful revival took a great part. We can say directly that the Russian Missionary Society in revival played the greatest part."

We should be glad to lay this whole document before the Council of Reference, as we have said. These Russian brethren said the Baptist Union numbered two hundred thousand, and Mr. Prokanoff's work, at the outside, fifty thousand; and that there were not more than two hundred and

fifty thousand baptized believers in Russia. They declared that they knew nothing of the "great revival" which Mr. Fetler was everywhere reporting, and the President facetiously remarked, "If we were two millions in number we would help the Baptist work in China, and Germany, and Canada!"

And in that connection one of the delegates said:

"An official of the government, a propagator of atheism, with an official position, said the Greek Catholic Church is being turned down, and now the Baptists have the control of the situation, and the largest movement, and now the Baptist Union has grown to eleven millions. Those figures are given not for the good of the Baptists, but with the purpose to show the greatness of the Baptist movement to scare the Bolsheviks."

Mr. Fetler then said:

"May I assure the brethren I am very glad to have the exact figures, and will put in my five magazines that the exact number is two hundred and fifty thousand."

Notwithstanding that, we have heard of no correction of the exaggerated figures Pastor Fetler had before given, being made in any of his publications. If there has been any correction, it has escaped our notice. We may justly assume no correction has been made because, speaking over the radio since coming to Toronto, Mr. Fetler has indulged his propensity for the superlative by setting the number of the persons converted in recent years in Russia at six millions. We suppose Mr. Fetler thinks he is on safe ground because no one can go to Russia to make the correction; but in the providence of God a company of Russians were permitted to come to Toronto, and into the office of the Editor of THE GOSPEL WITNESS, and tell their whole story.

In the conversation with the Russian delegates, objection was raised to the use of the name, "Russian Missionary Society", and one of the delegates told Mr. Fetler that he ought to drop the name "Russian" from the Society altogether, as what work he did was done for the most part outside of Russia; and that the work of the Russian Missionary Society within the borders of Soviet Russia was practically unknown to the Christians of that benighted land.

Pastor Fetler explained that he had had eighty-five missionaries in Soviet Russia. These brethren who lived in Russia insisted that it would not imperil, but rather ensure the safety of Pastor Fetler's Russian missionaries if they served openly and without any attempt to secrecy. Mr. Fetler insisted that it was impossible for him to give the names or the places in which these missionaries served. A few names were discussed, but very few.

Of the eighty-five missionaries Mr. Fetler had in Soviet Russia, the support of sixty-five had been provided by a generous friend in California. The Toronto press reports Mr. Fetler as saying that their services were discontinued because of the persecution of the Government. To the Russian delegation Mr. Fetler explained that the generous California friend died without providing in his will for the continuance of his benefaction, so that at the end of the year the sixty-five missionaries had to be dismissed.

An open letter from the Home Director of the Russian Missionary Society to Rev. Michael Billester, published at the close of this article, relates that \$5,000.00 was given later for the purpose of re-employing some of the dismissed missionaries, but that not a dollar of the \$5,000.00 was ever used for the purpose to which it was designated.

So far as could be ascertained in the conversation with the Russian delegation and Pastor Fetler, most of the money which Mr. Fetler did send to Russia, was sent to the Treasurers of the various Baptist Unions, particularly the Northern Baptist Union; and was spent in the support of their own missionaries. According to the Home Director's letter to Mr. Billester, the number of missionaries in Soviet Russia after the dismissal of the sixty-five (or sixty-three) declined from twelve to fifteen. Yet Pastor Fetler plays up the name "Russia", because it is walled about, and its doors are double-barred, and an element of mystery attaches to the name. Because of the sensational character of whatever news does emanate from Soviet Russia, and because of the prevailing opinion that Communistic Russia is the world's greatest menace, anyone who announces he will speak upon Russia is likely to secure a hearing. Mr. Fetler has almost an uncanny instinct which enables him to understand mass psychology perfectly. His personality, at many points, is reminiscent of Rasputin.

Mr. Fetler and the English Language.

We content ourselves with citing one other illustration of the peculiar quality of Mr. Fetler's mind. In his first Saturday evening speech over the radio Mr. Fetler implicitly appealed for the sympathy of his hearers on the ground of his unfamiliarity with the English tongue,—like the little girl who says she cannot play, and expects everybody to applaud her as a potential Paderewski of the feminine gender. What are the facts? Mr. Fetler was born July 28th, 1883, and will therefore be forty-nine years of age in the coming July. In 1903, when he was twenty years of age, he entered Spurgeon's College. A fellow-student with Mr. Fetler in Spurgeon's College related that Mr. Fetler passed a stiff examination, with Butler's Analogy as a text-book within a year after entering the college. The reason for the special remark which was made years ago, was that the examination was in English. Thus Mr. Fetler has had a considerable grasp of the English language for at least twenty-nine years out of his forty-nine, or for three-fifths of his life. And when a man has spoken scores, and in some years, hundreds of times in English for twenty-nine years, he ought to be able to speak English pretty well. But this is but one of the sidelights on Mr. Fetler's character. Apparently he has forgotten how to be true and straightforward in anything.

Attempt at Kidnapping.

Once more. The press carried an announcement that an attempt had been made to kidnap Mr. Fetler. He explained to the police that he had been invited to dinner, and that just before the time when his host was to call for him, something told him if they should come with a car, not to go with them. In a day when every Tom, Dick, and Harry, has a car of some sort—even in hard times—and a person undertakes to call for another to take him to lunch, in ninety-nine cases out of a hundred he would be likely to call with four wheels. But the "something", whatever it was in Mr. Fetler, warned him against the kidnapers, with the result that a couple of plainclothesmen watched his next meeting; and by the tone of their report of their observations appearing in the press, we judge they concluded that a good advertiser had somehow stumbled into the ministry. We have since learned that the persons who called for Mr. Fetler to take him to lunch were two friends who had no other motive than to give him a good meal, and to enjoy an hour's fellowship with him. But perhaps we should not be too severe on Mr. Fetler respecting his fancied kidnapping: he has been much in Los Angeles, and perhaps has learned something of the art of successful advertising there.

We would fain minister to Mr. Fetler's peace of mind if we could by suggesting to him that it is only very important people who are kidnapped, and since the Czar and Rasputin are no more, and Mr. Fetler keeps himself safely without the bounds of Soviet Russia, he is just about as safe as the rest of us.

As the lawyers say, We rest our case, reminding our readers that we have just tried to put it "in two or three nut-shells", as a certain well-known gentleman would say, but that our authoritative information on the subject of this discussion would fill a good-sized reservoir, metaphorically, of course—and in relation to the nut-shells.

Sometime after the Russian delegation had visited Toronto, Mr. Fetler breezed into our office in characteristic fashion literally with flying-coat tails in a desperate hurry. He said the Modernists were using the report of the interview to discredit him and asked for a letter which was to be virtually a certificate of character. We were greatly pressed at the moment by many duties and hurriedly dictated a letter in line with Mr. Fetler's request. As he had promised to correct his false reports we were disposed to be generous.

In the light of later revelations we believe Mr. Fetler deliberately aimed to snatch a line from us to neutralize the deadly effect of the Russian criticism if he did not keep his promise. We long since advised Mr. Fetler we were compelled to withdraw that letter absolutely.

His subsequent conduct and the revelations respecting acts at that time unknown to us throws a new light upon the structures of the brethren from Russia.

We publish below once more the names of the newly-organized Canadian Council of Reference and others, and we respectfully enquire of each one of the gentlemen whose

names follow whether he is still ready to sponsor Pastor Fetler:

"CANADIAN COUNCIL OF REFERENCE—Canon Dyson Hague, D.D.; Bishop C. F. Derstine; Rev. Oswald J. Smith; Rev. A. J. Winchester, D.D.; Rev. Geo. W. Hunter; Rev. Alex. Hackson; Rev. J. B. Thompson; Rev. W. M. McGuire; Rev. David Hackett; H. E. Irwin, Esq., K.C.; James Acton, Esq.; Rev. A. J. Vining, D.D. CANADIAN BOARD OF THE RUSSIAN MISSIONARY SOCIETY, 241 Indian Grove, Toronto, Ont. Home Director: Rev. M. Billester; Chairman: Rev. John Linton, B.A.; Vice-Chairman: Rev. W. A. Nisbet, B.A.; Rev. W. J. H. Brown; Treasurer: Walter T. Clark, M.D.; Secretary: Rev. J. F. Holliday, B.A.; Rev. J. H. Dyke, Rev. H. W. Dart, Rev. J. F. Anderson."

OUR AIM: TO Witness For Christ Throughout Russia and Eastern Europe

"Lift Up Your Eyes . . . The Fields . . . Are White Already to Harvest"

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SUPERINTENDENT OF POLISH
WORK
Rev. B. Goetze

COPY

Chicago, Illinois, U.S.A.
January 27, 1932.

Rev. M. Billester,
476 Lauder Avenue,
Toronto, Ontario, Canada, and
721 N. Stanley Avenue,
Los Angeles, California.

Dear Brother Billester:

You will observe that this is written upon the letterhead of the Russian Missionary Society, Inc. For the benefit of others who may read copies of this letter (Mr. Billester himself has full knowledge of the fact), we remark that the three parties named above, Rev. Charles F. Fields, Rev. Chas. F. Fredman and Rev. E. E. Shields, hold precisely the same offices in the American Section of the Russian Missionary Society as they hold in the Russian Missionary Society, Inc., namely, and respectively, "Associate Home Director and Secretary", "Field Director and Secretary of the Board", and "Home Director and Treasurer". Also we are the legal Trustees of the American Section of the Russian Missionary Society, having been sworn in according to law. (See full statement in first column of page 4 of our "Announcement" of October, 1930.)

This is what may be called an open letter. Its purpose is that of setting forth some statements of fact as to the circumstances of your leaving the Russian Missionary Society in the summer of 1929; your association with another society from about the same date to October, 1931; and your recent return to Mr. Fetler in connection with what he calls, "The Russian Faith Mission". The FACTS of the case will be set over against Mr. Fetler's false statement as printed in the second column of page 140 of "The Friend of Missions" for December, 1931. Also this letter will include some statements of a more general character.

It was about August, 1929, in the confusion resulting from Mr. Fetler's shameless repudiation of his signed covenants with the American Section of the Society, that you resigned. Within a few weeks thereafter, you will recall, you aligned

yourself with another society, and continued with that organization until October, 1931.

On March 23rd, 1930, you told me that in the summer of 1929, Mr. Fetler sought to appoint you to some position in connection with the Chicago office, but you refused, and gave Mr. Fetler some exhortations with regard to putting matters straight. (I do not know precisely what position was offered you, but I presume it was the position which I had, and have, the honor of occupying myself, namely, that of Home Director and Treasurer of the American Section.)

And you will recall that on the same occasion you told me further that when Rev. Oswald J. Smith returned to America in June, 1929, he brought from Mr. Fetler a document appointing him (Mr. Smith) to the Home Directorship of the American Section! Either this appointment was of an elastic character, or else there was a second appointment accompanying the one just mentioned. At any rate, it was so provided that in the event Mr. Smith should not covet the position of Home Director, the appointment might pass on to yourself! You told me this story in your own way, evidently with a great deal of enjoyment, and as illustrating Mr. Fetler's wild methods. (See last paragraph of first column and first paragraph of second column of page 72 of our "Announcement" of October, 1930.) You know, and I know, that at the time you related these matters to me (March 23rd, 1930), you had definitely separated from Mr. Fetler, and had no thought in the world of realigning yourself with him. You made the express statement to me on this very occasion that you had noticed Mr. Smith in his writings was making Mr. Fetler somewhat prominent, and you desired to know from Mr. Smith, when you should meet him in Toronto, just what his intentions were, as you were quite determined that if Mr. Smith intended to line up with Mr. Fetler, you must make some other arrangement, for you would never again work with Mr. Fetler. It was on this occasion of your passing through Chicago that both you and Mrs. Billester expressed yourselves to Mr. and Mrs. Paul B. Peterson with regard to Mr. Fetler and declared most emphatically that you would not again work with him. To this both Mr. and Mrs. Peterson are witnesses.

Another matter which had relation to the question in hand at the moment (and you will see presently that I am about to refer to the statements made by Mr. Fetler in the December, 1931, "Friend of Missions"), is an announcement made by Rev. Oswald J. Smith in the second column of page 15 of "The Defender" for January, 1932. Mr. Smith says, "Mr. Billester, who helped much, resigned on October 1, 1931, and left us to carry the burden alone. Hence our office in California has been closed permanently, since Mr. Billester no longer represents our work."

Now I ask you to turn to a statement made by Mr. Fetler, with whom you have realigned yourself, as found in the second column of page 140 of "The Friend of Missions" of December, 1931. In the third paragraph, Mr. Fetler makes the following statement: "For the last two years by special arrangement, Mr. Billester has been 'loaned' by the Russian Missionary Society to The World-Wide Christian Couriers for extensive deputation work. Now he is again taking up his duties", etc. Mr. Fetler goes on to say, "In the stress, strain, and manifold difficulties in connection with the Russian Missionary Society and The Russian Faith Mission, nothing has been able to shake the confidence and love of Mr. and Mrs. Billester toward the great mission work carried on in Eastern Europe under the leadership of its Founder and General Director, Pastor William Fetler, and his principal associates in Europe," etc., etc.

Now, mein Bruder, you know, Mr. Smith knows, Mr. Fetler knows, and I know that those two statements of Mr. Fetler's—as to your having been "loaned" to the Couriers, and as to nothing having been able to shake your confidence and love, etc.—were dictated by considerations of policy and without the slightest regard to truth. Both statements are grossly untrue.

If there were no other evidence than that supplied in this statement of Mr. Fetler's, you have sufficient to show you that he has not changed in the slightest degree. You know all the conditions which brought about the rupture between the American Section and Mr. Fetler. In addition to these things, you know the sorrows of yourself and Mrs. Billester in association with Mr. Fetler in California in 1928.

Now, if Mr. Fetler had acknowledged these enormous wrongs, and had shown any reasonable sign of regret, one could the more easily understand your again associating yourself with him. Had Mr. Fetler been straightforward and honorable, we ourselves should have been glad to have been associated with him to this day. Our view has been, and is, that as far as his personal charm, his positive magnetism, and his prodigious energy are concerned, he might have been leading a really great work to-day. But alas! Alas! Our bitter experiences of his erratic ways, his extravagances, and the utter unreliability of his word have but paralleled the experiences of literally dozens, and possibly scores, of others who have parted company with him in past years.

The reality of the work of the missionaries—of which you have always known and which we have always been able to declare with confidence—cannot supply an adequate reason for your return to Mr. Fetler. But when you passed through Chicago last year, it was apparent to those of us who got in touch with you—although you did not say it—that your days with Mr. Smith were numbered.

It is abundantly evident to us, therefore, that your return to Mr. Fetler at this time has been a mere matter of expediency.

If additional evidence were needed as to the utter falsity of the statements made by Mr. Fetler in the second column of page 140 of "The Friend of Missions" for December, 1931, and as to your full knowledge of the entire situation as between Mr. Fetler and the American Section of the Society, and as to your own experience with Mr. Fetler, it is supplied by the conversations you and I had together on March 23rd, 1930. You will recall that we met at the Union Restaurant, Randolph Street, Chicago, on that day, and that we remained together for over ten hours—eleven and one-half hours, to be exact—discussing all phases of the difficulties which we had had with Mr. Fetler in the years 1928 and 1929.

As you reflect upon it, you will recall that our conversation was made up of purely voluntary exchanges between us, and that we found ourselves in perfect agreement in our estimate of Mr. Fetler.

You and I had worked together in the Society for about four years, and were thoroughly conversant with its affairs. You had passed through terrific ordeals with Mr. Fetler in California in the year 1928, as had we in Chicago. You and Judge Urban had met with the American Section Trustees and Mr. Fetler in November and December, 1928. You had listened to all our discussions, and in some degree had had to do with the agreements which were finally signed between the American Section and Mr. Fetler on December 10th, 1928. Indeed, you will recall that in the progress of those negotiations, there was a time when you and Judge Urban issued what was practically an ultimatum to Mr. Fetler, as far as you yourselves were concerned, and that that ultimatum advised him to make agreement with the American Section.

You will recall that you returned to Chicago in December, 1928, after seeing Mr. Fetler off in New York, and that you and I found ourselves in perfect accord. It was your view that if the agreements which had been signed were kept, then we had made a long step forward in the interests of the Russian work.

When I met you on March 23rd, 1930, therefore, you had full information as to Mr. Fetler's private ownership of his "Revival Press"; the three thousand dollars (\$3,000.00) which he had us borrow from the bank, and the other two thousand fifty dollars (\$2,050.00) which he had us borrow, all of which he turned into his "Revival Press"; his ordering four tons of literature from himself at his own prices and shipping it to America, to be used in his wild "Million Dollar Campaign"; his renting a house in Los Angeles for one hundred fifty to one hundred seventy-five dollars per month; his starting an unnecessarily elaborate office in that city; his taking the first steps toward setting up a separate Section of the Society on the Western Coast, without the knowledge of the Trustees of the American Section of the Society who had been standing by him for years; his carrying on the campaign so extravagantly (the salaries of his campaign workers totalled eleven hundred ninety dollars—\$1190.00—per month, besides several hundred dollars per

month for expenses) that the Mission Field was actually robbed, and received less money while Mr. Fetler was operating his campaign, than we had sent the year before when Mr. Fetler was not in the country at all. You know that Mr. Fetler, after the Field had been reduced to such straits, turned aside from Russian Missionary Society work for some months (so he himself told me in London), and began an entirely separate organization, professing to be a revival movement—I think the name was, "The Bible Revival Fellowship". You knew that when this so-called revival movement collapsed, the deficit was paid out of Russian Missionary Society funds from the California office. You knew, too, that at that juncture, when Mr. Fetler's wild campaign had brought the entire Society to the verge of utter ruin—when the criticism against Mr. Fetler in California, quite independently of us (for we had said nothing about him at that time), was such that it was difficult for him to get an opening—at that time we of the Chicago office raised twelve thousand four hundred dollars (\$12,400.00), wholly independently of Mr. Fetler, and without his knowledge, by which we were able to pour money over to the Field, and thus to save the situation. All this and much more (indeed all of the happenings in America as related in our "Announcement" of October, 1930) you knew perfectly well. That which you did not know, however, was the treatment which Mr. Fetler had accorded me in London, including his repudiation of his agreement with the American Section, his refusal to have the first meeting of the International General Board in Riga, where the records as to his "Revival Press", the overcharge on account of magazines, etc., etc., were kept, his untruthful cable which he sent to Toronto in the summer of 1929—all these matters as to the happenings in London were new to you. I told you the story in detail, including Mr. Fetler's possessing himself of my letters, making it necessary for me actually to threaten him with law in order to recover them. All these things I told you with care.

You will recall that in the course of the conversation you brought up the question of a certain expense bill of \$1,324.21, on account of which you had received \$700.00. This story is told in full in our "Announcement" of October, 1930, beginning at the end of the second column of page 72. I invite you to refresh your memory by rereading it.

But as revealing our attitude to each other, you will recall that before you left Chicago at that time we had a tentative arrangement that we should meet within a few weeks in Toronto or Hamilton, Ontario. I gave you my address and telephone number, and you gave me your mailing address.

But it was on that occasion, March 23rd, 1930, that you related to me the following incidents (and be it understood that this is now retold by way of showing your full knowledge of the situation, including your own experiences with Mr. Fetler):—

First:—You told me that on a certain occasion Mr. Fetler offended one of the staff (whom you named) in Los Angeles; that when this party evidenced some annoyance, Mr. Fetler took her aside and lectured her for a long time until she wept. You remarked that this was typical of Mr. Fetler's dealings with workers at Headquarters, and you laughingly declared that when Mr. Fetler offended anyone, he would lecture them until they begged his pardon! But this story, with others of similar character, was told as illustrating Mr. Fetler's arrogant and unbearable manner toward his subordinates.

Second:—You related the story of a very rough time you and Judge Urban had had with Mr. Fetler on account of having withstood him in his plans to insert some very expensive advertisements in Los Angeles papers. After you and Judge Urban had uttered your protests, Mr. Fetler called you both aside one morning and lectured you soundly upon the subject of his pre-eminence in the Russian Missionary Society. You will recall that you told me he sought to impress you with the view that God always worked through chosen instruments to whom others must be subject. He told you that there was only one Luther, one Knox, one Spurgeon, one Booth—and, inferentially, only one Fetler! You both told him that you had had some acquaintance formerly with Pastor Fetler, but that this GENERAL who was being imposed upon you was not known to you,

and you intimated to Mr. Fetler that you refused to recognize this new ruler.

Third:—It was on this occasion, too, that you informed me of the distressing time you had with Mr. Fetler when you drove him from Los Angeles to San Francisco on an occasion in the summer of 1928. In the course of the journey, Mr. Fetler's attitude towards you was so outrageously overbearing, as he sought to exalt himself and his position over you, that at last you became so exasperated that for a time there was danger of positive violence between you. You will remember what you told me about this incident—matters which really would not look very well in type!

Fourth:—Another instance of Mr. Fetler's overbearing attitude towards those under his direction was told me by yourself on this occasion. (This attitude is well known by all who have worked with Mr. Fetler in this country and at Headquarters, but can hardly be imagined by those who have merely heard him preach from the pulpit.) You told me that when you, with Mr. Fetler, Madame Yasnovsky and Judge Urban were on your return journey to Chicago in November, 1928, Madame Yasnovsky had apparently said something to Mr. Fetler which in some way annoyed him. It may have been that Madame Yasnovsky was taking him to task about certain matters. At any rate, Mr. Fetler lectured his old and devoted friend so roundly that she wept. You and Judge Urban noted the incident, and decided that as soon as the two parted, you yourselves would take Mr. Fetler in hand. Accordingly, when Madame Yasnovsky had stepped into another seat, you and Judge Urban approached Mr. Fetler, and told him some things intended for his own good. Mr. Urban told Mr. Fetler that he himself had been a man under authority, but that he never would have spoken to the least of his subordinates as Mr. Fetler would speak to his best friends.

Fifth:—You illustrated Mr. Fetler's ethical standards by citing the case of his suggesting to you a certain method of obtaining money from the Chicago office for the payment of the balance on your car.

It is necessary to explain just here that you had driven to California a car which the Chicago office had bought for your use in deputation work; that later you asked our permission to exchange this car for another which you had in view; that we agreed on condition that the car should remain in the Society's name and that the Society should not be called upon to make further payments on the new car; that upon this being agreed to, we sent you the necessary papers to Los Angeles; and that you thereupon made the exchange, but put the new car in your own name; and so the Russian Missionary Society was minus a car! But you were using the new car for the Society in any case, and, when Mr. Fetler came to California in 1928, you expressed to him the idea that the Society should pay the balance due on the car which you had got in exchange for the original car.

And this brings us to that which you related to me on March 23rd, 1930. Mr. Fetler suggested to you that you should obtain this money from the Chicago office by smuggling the amount into your expense account at the rate of one hundred dollars per month. You refused, saying that you would not think of doing such a thing as that with Brother Shields. I repeat, you related this to me on March 23rd, 1930.

Sixth:—You will recall the interest and amusement with which you recounted the story of Mr. Fetler's making up his first financial statement to the Chicago office after the beginning of the "Million Dollar Campaign". You said that Mr. Fetler, with several workers, worked for about two days and two nights, squaring matters up, but that try as he would, it was impossible to balance the account. You began to chafe him, reminding him that he had said he was able to teach any Los Angeles banker how to run his bank! But you wound up the story by telling me that in order to balance the statement, MR. FETLER FABRICATED A FIGURE and thus sent the statement to the Chicago office.

You will recall that you expressed yourself with regard to Mr. Fetler in several other directions, and in language much stronger than anything approached in the foregoing. These things are not pleasant to tell, and I have no delight in them. But it becomes necessary to refer to these

matters because you have actually not only swallowed all your convictions with reference to Mr. Fetler, returning to the servitude which was so galling to you in other days, but with full knowledge of the enormous wrongs perpetrated by Mr. Fetler in 1928, 1929 and 1930, and knowing that in spite of all, we did not take public action towards Mr. Fetler until he had first gone to the public—knowing all this, and having had your own bitter experiences also, you actually speak of those who have opposed Mr. Fetler as though their opposition had been something other than a protest which any conscientious Christians should have made under the same circumstances. You knew the truth of the situation. You know the truth of the situation. And you know the untruth of Mr. Fetler's statement in the second column of page 140 of "The Friend of Missions" for December, 1931. You knew full well that Mr. Fetler has not changed. Nor has he made the slightest acknowledgment of the enormous wrongs perpetrated in 1928, 1929 and 1930, but rather he has sought to justify himself in every particular.

There is one matter which may well find a place in this letter because it is one with which you yourself had to do.

You will recall that a certain gentleman in America provided a considerable sum of money by which about sixty-five additional missionaries were engaged in Soviet Russia under the Russian Missionary Society for the year from February 1, 1925, to January 31, 1926, making a total of about eighty missionaries employed in Soviet Russia for that particular year.

As no further provision for the support of these extra missionaries was available, the full number of additional missionaries was dropped when the money ran out at the end of the year, leaving the normal twelve to fifteen employed by the Russian Missionary Society in that country. (Of course I am not now referring to any missionaries employed by the Society at that time in other countries, but only to those employed in Soviet Russia.)

In the following year you succeeded in securing a sum of five thousand dollars from a certain party in California for the purpose of re-engaging an additional number of missionaries in Soviet Russia to take the places of some of the list of sixty-five missionaries who had been dismissed. The money was given with the stipulation that it was to be used as just stated. You wrote down the conditions of the gift in the presence of the donor, and repeated them in a letter to me.

The five thousand dollars came to the Chicago office in February, 1927.

I wrote Mr. Fetler, under date of February 17th, 1927, informing him of the receipt of this five thousand dollars, and repeating the stipulation which you had written me, in the following words:

"That the money—\$5,000.00—given by will be used for the support of dismissed missionaries formerly supported by Mr."

Naturally we felt a measure of responsibility in connection with the disposition of this gift, and, instead of sending the amount to the Field immediately, we left it in the bank until we should have word from Mr. Fetler that he could use the money as stipulated.

On March 21st, 1927, we received the following cable from Mr. Fetler.

"Cable friend's five thousand immediately. Way open. Fetler."

There was, of course, nothing for us to do but to send the money to Riga, although we did so with something of doubt, as we could not see how arrangements for the employment of new missionaries could have been made in the week or two of time available at Headquarters.

Now you know that at the rate the sixty-five were employed, that five thousand dollars would have employed eighteen or nineteen additional missionaries for a year; and, if the way had been open, as Mr. Fetler said, the year might have extended from, say, April or May, 1927, until March or April, 1928. These new missionaries would have been in addition to the twelve to fifteen which normally were supported in Soviet Russia, so that the total number of missionaries in Soviet Russia supported by the Society for the balance of 1927 and the first months of 1928 would have been at least thirty-one. But you and I know that no increase in the number of missionaries employed in Soviet Russia took

place, but that the number continued at the normal twelve to fifteen.

Of course, Mr. Fetler will have a ready explanation. Always he can explain all matters immediately to the entire satisfaction of himself and perhaps to the satisfaction of others also—except those who know the facts. But Fact No. 1 in connection with this matter is that the five thousand dollars was given for a specific purpose; and Fact No. 2 is that that purpose was not carried out.

It would be well to weigh the evidence with respect to the gentlemen who are now associated with Mr. Fetler as leaders in the work in Europe, two of whom have now accompanied him to America.

It is well to recall that in this country two Boards in Chicago have found it necessary to break relations with Mr. Fetler. Then, let it be remembered, Mr. Fetler's Philadelphia Board had similar difficulties with him. Also something can be said in the same line for at least one of his New York Boards.

Looking across the water, it should not be forgotten that one member of the British Board, Mr. W. J. Ervine, resigned in 1926 or '27, together with Mrs. Ervine, because of Mr. Fetler's having acquired his privately owned, "Revival Press", in Riga, Latvia.

Then, when the break came between ourselves and Mr. Fetler in December, 1929, three of the five members of the British Board resigned, namely, Rev. E. A. Carter, Home Director and President; Rev. R. Boyd Morrison, M.A., General Secretary of the British Section; and Rev. D. H. Moore, pastor of East London Tabernacle—Archibald Brown's great church.

(Incidentally, it may be remarked that Rev. R. Boyd Morrison, in association with a number of influential gentlemen in England, has organized another Russian missionary society, which is known as "The Russia and Border States Mission".)

These three, out of five, resigned for the same reasons as those which caused the separation between Mr. Fetler and ourselves. Certainly it cannot be said that the majority is always right; but it is worth while remarking that, after Mr. Fetler had lost dozens of colleagues in the past, six out of eight separated from Mr. Fetler at that time, leaving him with no Board in America and with but two persons in Britain. Of the two remaining with Mr. Fetler, one was Dr. A. McCaig, who had been principal when Mr. Fetler passed through Spurgeon's College. The other was Mr. Charles Phillips, who has loaned many thousands of dollars to Mr. Fetler in past years, and to whom Mr. Fetler was undoubtedly indebted at that very time. (From our knowledge of the general situation, we should say it is more than probable that this indebtedness continues even until now.)

With reference to Dr. McCaig (whom I came to know quite well) it should be known that it is now twenty-five years since Mr. Fetler as a student left his hands. Dr. McCaig is very much over seventy-five years of age. His attitude towards Mr. Fetler is that of a grandfather to his grandchild. He can see no wrong in him. Present all the facts of Mr. Fetler's maladministration, and his misrepresentations, as you may, Dr. McCaig sees no wrong in his former student. His word ever is, "Well, we must hear what Mr. Fetler has to say about it." And when Mr. Fetler has made his statement, Dr. McCaig nods his head, and the matter is settled as far as he is concerned.

Rev. F. J. Miles, the present General Secretary of the British Section, accepted the office in succession to Rev. R. Boyd Morrison, after an interregnum of perhaps six months. In view of the entire situation, it is evident that Mr. Fetler succeeded in securing Mr. Miles in the same way as the rest of us were brought into co-operation with him, i.e., by his personal charm and the presentation of the positive work in the Field, while he covered his own actions with relation to his former colleagues by his usual distortion of facts and his representations as to the very bad "spirit" of the men who had taken him to task for his wrong-doing. (We ourselves for years have known the work of the faithful band of missionaries, the writer having travelled over the Field quite extensively; but our stand has always been that the work is so real, and the missionaries have carried on so faithfully, that so far from the genuineness of the work of the missionaries supplying an excuse for Mr. Fetler, it is the strongest possible reason in favor of a better administration.)

Mr. Fetler has parted with all his Boards in America, and
(Continued on page 20.)

Baptist Bible Union Lesson Leaf

Vol. 7

No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 9 February 28th, 1932
FIRST QUARTER.

THE WALK OF THE BELIEVER.

Lesson Text: Leviticus, chapters 19, 21;
Deut. 22, 23.

Golden Text: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."—Eph. 4:1-3.

Daily Bible Readings:

Monday—Ex. 20:1-17.

Tuesday—Ps. 64:1-10.

Wednesday—Matt. 5:33-48.

Thursday—Phil. 3:1-12.

Friday—Phil. 3:13-21.

Saturday—Phil. 4:1-9.

I. LAWS OF HOLINESS, (19:1-37).

The purpose of God in each age is the enactment in the everyday life of every person of the principle of holiness. He is ever seeking to produce in men a holy type of character. This was His object in the ceremonial and moral law, and it is also true in this gospel age. The principle is stated in the command at the beginning of this chapter, "Ye shall be holy"; and the reason, "for I the Lord your God am holy", (v. 2). This is again enjoined in New Testament times, (Heb. 12:14; I Pet. 1:15, 16), and to this end the saints of God have been chosen, (Eph. 1:4). The character of God should be remembered by His people, and the young given instruction concerning the same. His requirement of holiness should also be taught, and the way in which the same may be produced in Christ explained. Service is emphasized these days, and rightly so, yet it must always be borne in mind that character takes precedence. Before we can do something acceptable to God, we must be something acceptable before Him. Before we can do right in His sight, we must be right. A holy character is therefore of the utmost importance.

The manifestation of this holy character in relation to everyday life is made known in the various commands in this and succeeding chapters. In the study of these we find that holiness affects the whole life, in all its relationships, religious, domestic, business, social, and judicial. It is a seven day matter, not something that is carefully reserved for the sabbath day. If one is truly saved, the evidence of it will be manifest in all his actions. It is of interest in this connection to observe that God takes note of man's relationship to man, even in the so-called little things of life, as well as of his attitude toward Him. There is nothing too small to escape His attention. Care therefore requires to be exercised concerning every action. This may be emphasized in teaching. Fourteen

times the phrase, "I am the Lord," is used in this chapter in emphasis of the source of the commands, and the reason for obedience thereto.

The commands relate first to reverence toward God, (vs. 1-8), emphasized by three injunctions, introduced by instruction concerning the proper attitude toward parents, (v. 3). Parents occupy a God-given place in relation to their children, and no one can be truly holy, nor can he reverence God if he neglects the fifth commandment of the moral law, (Ex. 20:12), the first commandment with promise, (Eph. 6:2). Reverence toward God is observed in one's human relationships. It is then shown in the keeping of God's sabbaths, (v. 3), turning from idols, (v. 4), and paying strict attention to His worship, as in the peace offerings, (vs. 5-8). Explain the nature of and necessity for reverence.

These injunctions are followed by laws relating to the poor, (vs. 9, 10). The poor and the stranger were to be allowed to glean in the field and the vineyard at harvest time. The fruit of nature is the gift of God, and the Israelite was taught unselfishness, and duty toward others in its disposal. And the same principle is made known in the New Testament where Paul is enjoined by the leaders of the Jerusalem Church to remember the poor, (Gal. 2:9, 10), and contributions were made on their behalf, (Rom. 15:26). We are only stewards of that which we possess. We came into this world without anything, and shall go out in the same condition. We are expected, therefore, to use in the Lord's way, and for the benefit of others, that which comes into our possession.

Duties to neighbours follow, (vs. 11-18), wherein certain actions are forbidden, such as stealing, dealing falsely, lying and swearing falsely, (vs. 11, 12). These so often follow one another. Something is taken from another unjustly, then when accused of it the guilty one lies, and then pushed further, he swears to his lie. Such an attitude bears its condemnation on its face. No unjust advantage is to be taken of a neighbour, either on account of his circumstances, or his physical disability, (vs. 13, 14). Each one must be dealt with justly, wages being paid on time, and no respect of persons being shown, (v. 15). Note the economic aspect of this. Business men who are saved must treat their employees justly, if they are to please their heavenly Master, giving a living wage, and paying the same when due. Tale-bearing receives condemnation, (v. 16), and an injunction is given to love one's neighbour, take an interest in him, and seek his highest welfare, (vs. 17, 18). The inner attitude is emphasized here as well as in our Lord's teaching, (Matt. 5:28).

Injunctions connected with the law of separation follow, in relation to animals, seeds, and garments, (v. 19). This is a fundamental law contrary to evolution, in the keeping of each distinct species by itself. Carnal intercourse is condemned, (vs. 20-22), as not only a wrong against a human being, but a sin against God, for which atonement was necessary. Note the punishment for the same. Sins of a similar nature are looked upon lightly in these days, but in God's sight they are heinous in nature. The duty of

presenting God with the firstfruits of the orchard is enjoined, (vs. 23-25). For three years the fruit was not to be eaten. In the fourth year it was to be given to God, probably then being fully mature and consequently at its best, and afterwards it was to be eaten by the people. From this we are taught that God desires first place in the life, and the best in gifts. This is not unreasonable in that everything comes from Him, and we are dependent upon Him for our daily bread. Blessing attends the giving of the rightful place unto God, "that it may yield unto you the increase thereof".

II. PRIESTLY LAWS, (21:1-24).

Chapter twenty records certain penal enactments, the punishment in each case being of a capital nature. The offences mentioned are, offering children to Molech, (vs. 1-5), seeking after familiar spirits, (vs. 6, 27), cursing parents, (vs. 7-9). See also verses 10 to 21. The law of separation is again emphasized, (vs. 22-26). Note the nature of these offences, the reason for such drastic punishment, and the purpose thereof.

Laws relating to defilement of the priesthood follow in the next chapter, (vs. 1-15). These deal with defilement through death, (vs. 1-6), through marriage, (vs. 7, 8), and through a wayward daughter, (v. 9), a special application being made to the high priest, (vs. 10-15). The second half of the chapter records blemishes which debarred priests from the service of the tabernacle, (vs. 16-24). The nature of such blemishes is described, (vs. 10-20), the prohibition of service stated, (vs. 16, 17, 21, 23), and the provision for the sustenance of any so affected is given, (v. 22). The one with the blemish was permitted to eat the food of the priests, but was not allowed to perform the service of the same. The reason for the exclusion of such an one may not be hard to find. It would seem as if there might have been a fourfold reason, or a reason with four aspects. First, the physical aspect; in order to perform the duties of the priesthood properly, it was necessary that the priest be in possession of health and strength. Any deficiency here would certainly rob his service of efficiency, making the same incomplete and therefore unacceptable to God. It would also tend to cripple and hinder the service of God in the tabernacle. The psychological aspect is worth noting, in the effect upon the people of seeing the disfigured or weak ministering to God at the altar. Their sense of the dignity of such service would be weakened, and their reverence lessened. The spiritual aspect is not to be overlooked in that God desires the best for His service. And in the fourth and last place, it is quite clear that any blemish in a priest would spoil the typical aspect of the office. The offering must be without blemish in order properly to prefigure our Lord in His holiness, and the priest must be likewise, to typify the same type of character. Note the necessity for the child of God avoiding defilement and blemishes in his life, being done with all known sin and doubtful things, (Heb. 12:1), that as a member of the spiritual priesthood, (I Pet. 2:9), he might give God acceptable service. Blemishes of character these days are a hindrance to God's work.

The Union Baptist Witness

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OVER LAND AND SEA

Those who were privileged to attend the meeting held on Friday evening, Feb. 5th, in the Jarvis Street Baptist Church, Toronto, had the opportunity of hearing and seeing something of the work which the Lord has given the Union of Regular Baptist Churches of Ontario and Quebec.

The interests of the Union stretch from coast to coast in Canada and extend over five thousand miles from Montreal to the West Coast of Africa where, in the Republic of Liberia, there are now laboring eight missionaries of the Cross wholly dependent upon the Union of Regular Baptist Churches and a few interested friends whom the Lord has graciously given.

In presenting the work in picture, the Secretary of the Union, Rev. W. E. Atkinson, first of all showed a map of the Dominion of Canada and pointed out the extent of the missionary activity. Mr. Atkinson drew attention to the fact that through the Convention of Regular Baptists of British Columbia, the Union had a part in the great Home Mission work carried on in the Province of British Columbia and was assured of the message which was being propagated.

The Province of Alberta with its great opportunities also has a very definite part in the program and through the Missionary Society of Regular Baptists of Alberta, the Union can safely contribute to the work knowing that the monies contributed will be wisely and sacredly invested.

Again it is pointed out that the churches fellowshiping with the Union are joined together only that missionary work may be facilitated—the missionary program of the Union is the program of the local church, even as Paul and Barnabas were separated for service and the church at Philippi contributed to the necessity of the saints, the churches of the Union fellowship are endeavoring to fulfil their mission.

Coming into the Province of Ontario, the Secretary showed the scope of the work, and while it was not possible to show every church, it was most impressive to see many of the meeting places and realize that there is a bond linking the small place of meeting to the larger church in the same mission, the salvation of souls and the glorification of our Lord and Saviour Jesus Christ.

The missionary spirit of Union churches has made a great work possible—even churches deprived of a meeting place of their own, and gathering together in halls of various kinds, contribute regularly and liberally that the work at home and abroad may be prosecuted. It is indeed a great and glorious work which the Lord has committed to our care and even as He has given unto the churches of the Union the sacred trust of proclaiming the unadulterated

Gospel message and the evangelical principles of the Gospel, the fruit of the labor of love and the increase is from above.

The French work; the work among the Indians; the campaign for souls; the establishment of churches, are indeed a part of the Union's program and have resulted in homeland conquests, of which the Union can boast in the Lord. For what has been accomplished, we praise His Name and give Him all the glory.

Throughout the speaker's presentation, it was very evident that the Toronto Baptist Seminary shared a large place in the life of the Union and the pictures showing the church whose child it is, Jarvis Street Church, Toronto, and the school building itself were interesting. The most interesting picture, however, was the one taken at noon hour when the students of the Seminary assemble in the dining-room of the church to partake of a bountiful dinner. On this particular occasion, the members of the Executive Board shared the hospitality and fellowship of the school and its faculty. The picture brought to mind the great influence exercised by a Christian educational institution and was another evidence of God's care.

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While the work in the homeland as pictured and explained has been given inadequate space in this report, the evening was so crammed with good things which must be mentioned that only a brief review can be given. The heart to heart talk and the testimony given by the Rev. James Hall of Calvary Baptist Church, Ottawa, was greatly enjoyed.

The Calvary Baptist Church has been experiencing revival blessing, nothing spectacular, nothing exciting, but the Lord is working in their midst to the salvation of souls and a deepening of the experience of Christians.

As Mr. Hall humbly told of the prayer which had been going up to the Lord and the burden which the Lord had given first one or two and then a larger circle for souls, and told of the earnestness of one woman, a convert from Roman Catholicism, who persistently kept her prayer trust and of how the Lord had answered, one could have heard the slightest disturbance, so interested were the listeners.

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The Baptismal Service

The ordinance which so beautifully witnesses to the world the death, burial and resurrection of our Lord and Saviour was administered the same evening in Jarvis Street Church for the Hillcrest Baptist Church, the youngest church in our Union. Pastor James Forrester assisted Dr. Shields as five believers made their profession in the Lord's appointed way. It was a solemn service,

yet a joyful one, for the Lord's promise concerning His word accomplishing that whereunto it was sent was demonstrated.

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With the Liberian Missionaries

Such an evening of good things, such a feast, but the co-laborers in Liberia could not be forgotten and pictures and letters had come just in time to tell of the long trip of the missionaries who had so recently gone forward.

The pictures were beautiful and the whole trip was traced, from Canada to England, from England to Africa. Then the new pictures of the older missionaries at work at the Mission stations were shown, together with the baptismal scene of believers in Liberia being buried in the watery grave in the Name of the Father, Son and Holy Spirit by our missionary, Rev. Gordon Mellish.

The inspiration of such a meeting is coveted for those who could not attend the Jarvis Street meeting. The lantern slides will be available and Mr. Atkinson will give his services to any church, or group of churches, wherever and whenever it is possible.

THE FIRST BAPTISMAL SERVICE Gear Bar Zondo Station

It seemed many weeks indeed since we received mail from our missionaries in Liberia, and indeed the mail received on February 4th brought letters bearing dates from November 13th to December 23rd.

From Rev. Gordon Mellish's letter of November 13th, we have a detailed account of the visit of the New Cess missionaries to his station and of the first baptismal service. At this service, two believers took the step of obedience which rests upon every Christian and were buried in the waters of baptism. The solemn service back at the interior station, witnessed by many who had but so recently heard the wonderful words of life, must have been used of the Lord to bring home the gospel message, even as it witnesses at all times to His death, burial and resurrection. Pray very earnestly for these first fruits of the mission. There are several other applicants who, the missionaries are confident, are trusting the Lord, but who are kept waiting a little longer. Pray for them also.

Surely many have been remembering the old lady who found the Lord at the time of the first visit to the section of Mr. Mellish and Mr. Davey. This believer has witnessed a consistent Christian life and has been a faithful attendant at the services. Her evident clear understanding and simple trust in Jesus Christ as her Saviour, together with her request concerning baptism, convinced the missionaries that she was indeed ready, and on the last Sunday in October this believing Bassa woman followed her Lord in baptism, as the beautiful hymn—"Just as I am, without one plea but that thy blood was

shed for me, O Lamb of God, I come"—was sung in the Bassa tongue.

Is it not worth while to have a part in the Liberian Mission work? Is it not glorious to know that the gospel message has so soon borne fruit in the dark land where demons reign and the powers of darkness hold sway?

Next week much space will be given to news from Liberia. In the meantime continue to pray that the message of salvation will be broadcast with power, remembering the new missionaries on the field and the many problems which present themselves to the workers.

TIMMINS

The attendance at all meetings of the Timmins Regular Baptist Church are exceptionally good and the Pastor reports that the prayer meetings are times of blessing. Recently a regular Saturday evening prayer meeting has been instituted and it has grown in the numbers attending and interest.

A week or so ago, the Lord gave three souls at the Sunday evening service and previously four Italians, three men and one young girl, followed the Lord in baptism. The three men are making progress in their spiritual life, but the young girl is meeting with much and severe opposition at home and is not permitted to come to the services. Pray very definitely for this child and for the sister who seems to be the instigator of the persecution.

The superintendent of the Timmins Bible School is an Italian converted from Roman Catholicism and he holds meetings in his home every Monday and Friday evening for the Italian folks, giving them the gospel in their own tongue. The meetings have been especially owned of the Lord in strengthening young believers.

Rev. H. C. Slade, pastor of the Timmins Church, advises that each Sunday evening, there are many unsaved attending the services. Will we not pray with him and with the church that the hard hearts will be convicted and broken through the power of the Holy Spirit, and that there will be a great turning to the Lord before the time of opportunity is passed.

FENELON FALLS

Meetings of great interest have recently been held at Fenelon Falls. These in connection with the church's anniversary services. The Fenelon Falls church was established in 1857 and has for seventy-five years served its constituency, but the occasion of the special celebration was the anniversary of their entering into their present beautiful church building. The church was built in 1907 and the parsonage in 1922. Rev. C. M. Carew, pastor of the church, began his ministry on January 1st, 1920.

MINER'S BAY

From time to time on this scattered field, the Pastor, Rev. Oscar Boomer, is encouraged by the surrender of some soul to Christ. Preaching must be carried on "in season and out of season" in the face of many difficulties, but the Lord is with them and is making new creatures of sinful men and women even in the almost inaccessible district known as Miner's Bay.

Since the last report, we note that at the Miner's Bay service on a Sunday afternoon, a young woman confessed Christ and at the evening service of the same day at Dongola, a young woman who had earlier requested prayer, together with another girl, came forward confessing Christ. The first Sunday of October, three were baptized at Miner's Bay and four were later welcomed into the fellowship at the largest communion service of the year. Another baptismal service will be held as soon as the weather moderates some.

Through a personal call, the Pastor's wife had the joy of bringing a backslider to a renewal of her relationship with God through Christ, and this one publicly testified at prayer meeting on the following evening.

We are glad to learn that in spite of bad roads and difficult winter weather that the meetings have been well attended. A Sunday afternoon service to be held once a month has been started in the village of Norland and increasing numbers are showing their interest. Prayer is asked that this effort may become a means of blessing and that it will be possible later to hold the service weekly. Prayer meetings are held regu-

larly at Buller and at Dongola, and sweet fellowship is enjoyed as the voice of prayer and testimony is raised. Once every two weeks a service is held at Kinmount and prayer is asked for this cause.

Pastor Boomer has had the privilege of ministering from time to time to the men in the camps on the Coboconk-Dorset Highway. There is no need to add that he is indeed a busy missionary, for the tasks multiply and there are many difficulties and problems in such a work. He asks a prayer interest in his work, realizing that there is great need and that without God and Holy Spirit wisdom in presenting the claims of Jesus Christ, there can be no abiding work.

EMMANUEL, VERDUN

The work at Emmanuel, Verdun, is encouraging indeed. The congregations are steadily growing and new families are becoming interested. The Bible School is increasing in attendance and the children's meetings on Friday evening are growing in interest. The Young People hold a Bible Study meeting on Monday evenings and this is proving a great blessing to the church.

Pray that the opportunity which presents itself to this church may be gaped and that the Lord will send revival blessing to them, even while they pray.

SASKATCHEWAN

A note just received from Mr. George Gorman who is laboring in the vicinity of Mervin, Sask., tells of his appreciation of the interest of the friends in the East and asks a continued interest in their prayers.

The winter weather has somewhat interfered with attendance at the services, but he has much encouragement as he preaches the gospel, and Mr. Gorman reports that they are beginning to hear "the sound of abundance of rain". Other places where services may be held are opening up—the need is great and the matter of transportation a serious one, but the Lord will surely supply the need and honor His servant.

REV. WM. FETLER AT HIS OLD TRICKS.

(Continued from page 17.)

with all but two of his former Board in Britain. He now seeks to cover up the past and to masquerade under the honors attaching to the names of the following three gentlemen: Dr. A. McCaig, Mr. Charles Phillips and Rev. F. J. Miles. As a rule when his pleas are put forward, whether by letter or in the public press, he hides under the "Principal Emeritus of Spurgeon's College", of Dr. A. McCaig, the "F.R.G.S." of Mr. Charles Phillips, and the "D.S.O., O.B.E., V.D." of Rev. F. J. Miles. And he frequently adds "Col." to the name of Mr. Miles, and gives Dr. McCaig his full degrees. And thus frequently we have it: "Rev. A. McCaig, B.A., LL.D., Principal Emeritus of Spurgeon's College; Mr. Charles Phillips, F.R.G.S.; and Rev. Col. F. J. Miles, D.S.O., O.B.E., V.D.", attaching to certain names in England, hardly supply justification for Mr. Fetler's wrong-doings in America, in Latvia, or in England.

Had Mr. Fetler at any time acknowledged the wrong of his actions which led the American Section of the Society to separate themselves from him, we might think more hopefully, Brother Billester, of your having returned to co-operation with him; but with all the evidence in, it is apparent that

the Mr. Fetler whose actions led to grave difficulties with his Boards in New York and Philadelphia; to separation from two Boards in Chicago; to separation from the greater part of his Board in England; and from dozens of associates in past years, is the same today as when he signed agreements with our predecessors and with ourselves and then ruthlessly violated his solemn promises. The experiences of dozens of associates declare that Mr. Fetler does not change.

And, beyond all question, if you continue to espouse any cause with which Mr. Fetler is identified, your responsibility before God will be exceedingly heavy. You have had full knowledge of the actions of Mr. Fetler in relation to his many associates. Furthermore, even if you had not had such knowledge your own distresses with him, together with the fact that there is not the slightest evidence that he has changed,—these things, viewed in the light of Scripture and of common sense, should surely lead you to lay the whole matter before the Lord and to ask yourself whether you dare seek to further any movement of one who may yet plunge many more Christian men into the same sorrows as those into which he has led so many others during past years.

Yours very truly,

E. E. Shields,
Home Director and Treasurer.

EES:MVC