

# The Gospel Witness

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

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## The Jarvis Street Pulpit

"STRANGE FIRE"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 24th, 1937

(Stenographically Reported)

"Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon."—Exodus 30:9.

It is a safe principle of interpretation of the Word of God that symbolical scriptures should always be interpreted in the light of the plain and unmistakable teaching of Scripture, and not the reverse. That is to say, we should not read into the symbolism of Scripture our own imaginings, and then bend the plain teaching of Scripture to accommodate our theories. We should first of all endeavour to ascertain what the Scripture teaches in respect to any matter in a plain and unmistakable way, and then interpret the symbolical scriptures in its light.

That is true of the individual symbols of Scripture. They should be scripturally identified and interpreted. I know of no other way by which we may preserve, and yield ourselves to, the authority of the Word of God. We must not "handle the word of God deceitfully"; but endeavour to ascertain exactly what the Scripture means; and, when we know it, yield ourselves to its authority.

Fire, I think it may safely be said, is frequently used in Scripture as a symbol of Deity. God is described as "a consuming fire"; both in the Old Testament and the New. The presence and power of God were frequently indicated, in Old Testament times as well as in New-Testament times, by fire. When our first parents sinned, and were driven from the garden, He set eastward at the gate of the garden, cherubim with "a flaming sword which turned every way, to keep the way of the tree of life". When God appeared to Moses in the wilderness, He appeared in a bush which burned with fire, and was not consumed; and a Voice spake out of the bush, revealing God's purposes respecting His people, and His special and peculiar call to Moses to be their deliverer. When at last the people came to Sinai, "Mount Sinai was altogether in a smoke, because the Lord descended upon it in fire"; and we read in the New Testament, that at

the sight thereof Moses himself did "exceedingly fear and quake".

When the ritual of the tabernacle was established, when the tabernacle was built, and the altar erected, when the sacrifices were offered, the glory of the Lord appeared, and "there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." And thereafter, like a royal standard indicating the King's presence, "the cloud of the Lord was upon the tabernacle by day, and fire was on it by night; in the sight of all the house of Israel."

When Solomon dedicated the temple, and "had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house." When Elijah, having summoned the prophets of Baal to Mount Carmel, called upon God to vindicate His own cause, and to establish His own identity, he issued this challenge, "The God that answereth by fire, let him be God." You know the story, how that when Elijah had made an end of praying, fire came down from heaven and "consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." Messiah is described by Malachi as being "like a refiner's fire".

When John spoke of the Messiah, the coming One, he promised in respect to Him, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Our Lord, having showed Himself alive after His passion for forty days, ere He left, promised His disciples the

fulfilment of that prediction that they should thus be baptized "not many days hence". And "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." Later Peter explained that experience as being the gift of the Holy Ghost from our ascended Lord: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." It is also promised of Him that when He shall come again, He will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

But fire, I think, is specifically the symbol of the Holy Spirit and His ministry; and when the tabernacle was erected, and the ritual had been prescribed by divine specification, as I have already shown you from the Word of God, there went out fire from the Lord and consumed the sacrifice, and it was thereafter said, "The fire shall ever be burning upon the altar; it shall never go out." In all their wilderness journeyings the altar was carried, with this fire ever burning upon it; and when the priest went in to offer incense, or to present any kind of sacrifice, he always used a coal from that altar, which was a supernatural flame, alike in the offering of incense and the presentation of their sacrifices. They were forbidden to offer any other kind of fire unto the Lord.

Aaron was the high priest, and he had four sons: Nadab, Abihu, Eleazar, and Ithamar. When the fire came out from before the Lord, and consumed the sacrifice, Nadab and Abihu, two of Aaron's sons, "took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not", and the Fire which they had thus rejected leaped forth again from the presence of the Lord, and consumed them, and they died before the Lord; and Moses gave direction for their carrying out for burial. You cannot read the story without being reminded of that other terrible incident in the Acts of the Apostles, when Ananias and Sapphira fell dead before the Lord, and were carried out to their burial. Moses directed that these two sons should be carried out, and he forbade any kind of mourning. Even their father Aaron, and his remaining sons, Eleazar and Ithamar, were not allowed to mourn for the death of his two sons and their brothers; and we are told that "Aaron held his peace". Later we read of the other sons of Aaron "that were left alive". Nadab and Abihu presumed to worship God contrary to the divine order and without a supernatural element in their worship, but on a purely natural, carnal plane. They attempted to approach the presence of the holy God, Who is a consuming fire, while daring to offer Him a fire that was not His own, and they were themselves consumed by the presence of the Lord, and by swift judgment died before all the people.

The text I have announced anticipates that, in forbidding the offering upon the altar of any "strange incense", compounded other than according to the apothecary's art as divinely directed; or to offer any burnt offering, or meat offering, or drink offering, contrary to divine command. They were taught that if they would approach God, they must approach Him after the

prescribed order, that God would receive no one into His holy presence who dared to come in any other way. When Nadab, and Abihu died, "Moses said unto Aaron, This is that the Lord spake saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified."

When I have called your attention very briefly to the principle here set out, I shall note a few illustrations of it, and then ask you to join with me in making a very direct application of the principle to ourselves.

## I.

First of all then, THE PRINCIPLE herein declared.

You will readily see that all that was involved in the tabernacle service was of divine prescription. Moses was told to make all things "according to the pattern shewed to thee in the mount". Mr. Whitcombe read a scripture to you this evening which tells us that the tabernacle itself was but a visible representation of unseen, heavenly realities. It was made after the pattern of heavenly things. At best it was but a symbolic representation illustrative of those abiding moral and spiritual principles which govern the approach of sinful men to a holy God; and, just as the tabernacle and the altar, and the priesthood with all their vestments, and the ceremony of consecration, and the accompanying sacrifices, were to be offered according to divine direction, and nothing was to be done in opposition thereto, or even in variance therewith, so the very element by which all such prescribed worship was to be rendered was to be of divine origin.

The critics tell us that Moses was only an imitator after all; that the tabernacle and the ritual were but copies of things which obtained in other lands, and among other peoples, and that it may be doubted whether there was much that was original about the Mosaic economy. We utterly deny that, and repudiate the very suggestion. It is significant that God, in His foreknowledge—for, as "known unto God are all his works from the beginning of the world", so known unto God also is all the opposition—has anticipated every point of attack, and has rendered that body of truth which He has revealed to men invulnerable to all human and satanic assaults. If it were so that the ritual of the tabernacle bore some resemblance to other forms of worship of that day, God put into it this distinctive feature that in all their worship there was a supernatural element. And that was a fire that was kindled from heaven. It was not kindled by man, but a fire that "went out from before the Lord"; and by that, the sacrifice was consumed; and thereafter, by that energy, every element of worship was performed. The incense which the priests offered ascended by that supernatural Flame, a symbol of the Spirit; and they were told, "Ye shall offer no strange incense thereon—ye shall not approach at any time, in any way, but by a recognition of your dependence upon help from on High. You shall not presume to come where I am except as your worship is rendered acceptable by the presence in it of that supernatural Fire,—the presence and power of the Holy Spirit."

That is the principle, and that is the principle of the whole scheme of redemption. It all comes from God. Every detail of it originated in the Eternal Mind. He left nothing for us to discover, nothing for us to invent. Even Moses, was permitted no discretion. I remember distinctly reading, when a very young preacher, the record of Moses' execution of the divine plan, and I thought

the repetition of a certain phrase became almost monotonous. Detail after detail was set out, and it was said that Moses had done this, and this, and this, and after each detail of execution there was set out specifically this statement that the thing had been done "as the Lord commanded Moses". That greatest of all men, whose name is linked in the heavens with the name of the Lamb of God where the redeemed sing "the song of Moses and the Lamb", even he was not permitted the slightest discretion. The Lord said to him, "You will do exactly as I tell you." And when the pen of inspiration wrote the record of his accomplishments, it was particularly said that he had done everything exactly as "the Lord commanded Moses".

Moses offered no strange fire unto the Lord, and when the Lord had shown His displeasure by the swift judgment which fell upon the sons of Aaron, that mighty man of God forbade his own brother to show any sign of grief, to utter one word of complaint saying, "Uncover not your heads, neither rend your clothes; lest ye die; and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled." And Aaron the high-priest, himself the type of the great High Priest and Apostle of our profession, in the presence of Him Who is a consuming fire, though his sons lay dead at his feet, "held his peace". Thus he recognized the divine prerogative to prescribe the terms upon which men should find access to the presence of God. So likewise, if the fear of God is before our eyes, shall we. That is the principle.

## II.

Let me set before you SOME ILLUSTRATIONS OF THE PRINCIPLE.

*They offer strange fire unto the Lord who substitute for divine revelation the words of human wisdom.* What have we in the Bible? The record which God has given to us of His Son—not in the New Testament only, but in the Old Testament as well. The Old and New Testaments are one, and the personality of Christ, the promise of His cleansing blood, like a scarlet thread runs all through the Scriptures, and binds all the books together, making it to appear, what it really is, "the Word of God that liveth and abideth for ever". As John closes his Gospel by saying, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God", so might it be said of all the Gospels, and of the Epistles, and of every book in the Bible—and of the Bible as a whole: it is written as a disclosure of the plan and purpose of the God of grace, whereby He throws wide a door into His presence which sinful men may enter, and be saved.

That is the Bible. But men have substituted for the Bible many amendments to Holy Scripture. They have made many deletions therefrom, and many additions thereto; and the Bible has been wounded in the house of its friends. The greatest enemies of the Bible have been men called Christians; and the greatest disseminators of the poison of unbelief have been ordained ministers of the churches; and the faith of men in the Word of God has thus been very generally destroyed by men who have substituted human wisdom for divine revelation. They have exalted the authority of an alleged scholarship above the authority of the Word of God. They have set science—falsely so-called—against revelation; and they have

substituted such authority for the Word of God which cannot lie.

We had a theological professor in this Province, in McMaster University, once who openly said that when science and the Bible failed to agree, "I bow to science." In effect he said, "I accept the Bible only when and insofar as it is in agreement with human wisdom." Thus by some strange inductive method of interpretation, by the application of evolutionary assumptions, men have unwritten that which is written, and have re-written the sacred Scriptures according to their fancies. The spades of the archaeologists already have made them run, if not for their lives, at least for their reputations. Further and fuller investigation, as it has always done, will still further establish the truth of the Bible in respect to the whole field of history, and of ethics, and of demonstrable truth in the whole realm of material phenomena. The Bible is not the product of human wisdom: it is the result of direct revelation from Heaven; and the record of that revelation is the work of inspired men who wrote "as they were moved by the Holy Ghost".

We have here an authoritative guide. If you are going away by train to-morrow, you will consult the official guide, the timetable; you will examine it to see what time the train leaves, from what station, and all the particulars; and if you have a modicum of common sense, you will not push it aside and say, "I do not like that timetable; I will make one for myself"—and go down to the platform and stand like the fool you would be after the train has gone. Men say, "I will not take what God says; I will have my way; I will find my own way to heaven; I do not need the Bible." That has been the curse of the modern church. And that is why organized religion has come to be held in almost universal contempt. Too many ministers of the churches have been the agents of the adversary of our souls, in offering strange fire before the Lord. Nadab and Abihu died before the Lord, and many a modern church is spiritually dead before the Lord.

A young man from British Columbia said to me this morning, "I have been around from church to church, everywhere I could go, and have not heard a word about salvation, or how to find my way to God, until I came in here this morning." Why? Because many preachers have taken their censers and put strange fire therein, and offered human wisdom for this divine revelation.

Even some who would not set aside the Bible as the Word of God, and would in some particulars, be guided by its precepts, and by its general teaching, yet offer a substitute for that which God has provided as the way of salvation. "Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon—be careful of My altar. Put nothing thereon but that which I have ordained." We have an Altar, as we read in Hebrews, and a great Sacrifice has been offered, the Antitype of all types, the Fulfilment of everything that God promised, He Who was Himself God—what is said of Him? That He—how did He do it?—"through the eternal Spirit offered himself without spot to God", even Jesus, the God-man, the divinely-human and humanly-divine Sacrifice, combined in His mysterious Person all the qualities of humanity and of Deity, save only that He was without sin,—even He depended upon the heavenly Flame, even He was anointed by the Holy Ghost, even He returned from the wilderness "in the power of the Spirit", even He at last

yielded to the cross, yielded His sovereign hands, sovereignly yielded His sovereign person, and was consumed as the one and adequate Sin-offering, atoning for the sins of the whole world—and He did it “through the eternal Spirit”, by the energy of the Fire from heaven.

The only sacrifice which God can accept is that Sacrifice, and we are accepted in Him only as by faith we offer that Sacrifice:

“Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.

“But Christ the heavenly Saint,  
Takes all our sins away;  
A sacrifice of nobler name,  
And richer blood than they.

“My faith would lay her hand  
On that dear head of Thine,  
While like a penitent I stand,  
And there confess my sin.

“My soul looks back to see  
The burden Thou didst bear,  
When hanging on th’ accursed tree,  
And knows her guilt was there.”

He died for me, “the just for the unjust”, an infinite Sacrifice, a Sacrifice of nobler name, and richer blood, than the sacrifices of the Levitical economy, a Sacrifice of incalculable, inestimable, infinite worth, having in Him all the excellencies of God, a Life consumed by the Fire of the Holy Ghost, and thus purging your sins away. And will you come with your “strange fire”, and your carnal wisdom, and substitute works or righteousness which you have done, for that one great Sacrifice? My dear friends, if the death of Jesus Christ did not for ever atone for sin, there is nothing in the universe that can. If we are not saved by that, then we are already, all of us, lost; and there is no hope for any of us. They offer strange fire therefore who set aside the blood of the Lord Jesus Christ. We may be sure that the Lamb without blemish and without spot, selected by divine wisdom before the foundation of the world, and set apart to become, in the fulness of time, the Sin-Bearer for all mankind—we may be sure that that Sacrifice was adequate for all that God designed in its offering; and when He cried at last, “It is finished”, and yielded His spirit and gave up the ghost, He paid the last farthing of our indebtedness, and it was done; the great transaction was done. Oh, the folly of trying to invent some other way! I assume, then, that with the majority of us that is perfectly clear.

Let me further remark that *he offers strange fire before the Lord who presumes to approach Him at any time, to pray at any time, though a Christian for half a century, on any other ground than the Sacrifice already offered.* It is written, “Wherefore God also hath highly exalted him, and given him a name which is above every name.” Is it not said, “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son”? He virtually said, “No cheque will be honoured at Heaven’s bank for anything that bears other signature than Mine. I have authorized no priest, no church, no pope, no human mediator of any sort, to sign in my behalf. Whosoever comes, must come in My name, When you plead, you must plead the merit, the authority of My Name. When as a ground of your acceptance, you

argue a righteousness, it must be only righteousness. Whenever you come, however you come, how often so ever you may come, whenever you pray, thou shalt offer no strange incense thereon.” The only perfume that can be a sweet savour unto God, is the perfume of His matchless name. Said the spouse of her Lover, “Thy name is as ointment poured forth.”

“How sweet the name of Jesus sounds  
In a believer’s ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.”

Do you allow, my dear Christian friends, to steal into your religious thinking a little element of dependence upon your own righteousness? Do you say sometimes, at nightfall, “I have tried to follow Him to-day. I have tried to do His will to-day. And surely He must be favourable to me; therefore I will tell Him something of what I have done, and will ask Him to hear my prayer”? That will not prevail. There is only one Name. There is only one Sacrifice. There is only one Voice. Nothing can ever be accepted in Heaven that did not first come down from Heaven. Hence we must be born from Above; we must have power from Above; we must receive gifts from Above. Everything comes from Above, and only as we confess our destitution, our spiritual bankruptcy, our entire dependence upon the Heavenly Fire, can we find acceptance with God.

And what a blessed thing it is, that as we draw near to His holy presence, and have been made nigh by the blood, deeply conscious of our ill-desert, having many sins to confess—and mark you this, the nearer we get to Him, the more conscious of our sinfulness shall we become; the brightness that shines from His face will make us aware of our own blackness. We shall be like the spouse, saying, “I am black, because the sun hath looked upon me”;—the nearer we get to Him, the more we shall realize that truth; but the more also shall we see the matchless grace magnified toward us; and just as we see all claim to merit on our part, not only diminished, but diminished to the vanishing point, so that after years of Christian experience, we can say only,

“Nothing in my hands I bring,  
Simply to Thy cross I cling—

I plead the merit of His blood; I come in His name. I pray with the groaning which cannot be uttered, and the Spirit, the Heavenly Fire—not strange fire—the Spirit—maketh intercession for the sinner ‘according to the will of God.’”

Once more: they offer strange fire unto the Lord *who attempt to make the gospel effectual by the use of carnal means.* Paul was a great scholar. He was a man of unusual natural powers, a man, I think by common consent, even the consent of his critics, naturally of massive, unusual intellectual capacity. And he said to the Corinthians, “I determined not to know anything among you, save Jesus Christ, and him crucified—I made up my mind I would offer no strange fire. My speech and my preaching were not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” Again he said, “Not with wisdom of words, lest the cross of Christ should be made of none effect.” He stripped his presentation of the gospel of all adornment, of all the graces of eloquence and oratory, and stated in the simplest form of speech the bald facts of

the gospel, that he might do so in demonstration of the Spirit and of power; that it might be demonstrated that we have this treasure of the gospel, as he says elsewhere, in earthen vessels, "that the excellency of the power may be of God and not of us". In His presentation of the gospel He would magnify God; He would honour the Father, Son and Holy Ghost; and make all men know that they cannot do without God. He retired into the background; no strange fire did he offer unto God.

How tempted we are sometimes to accommodate our message to human tastes, to try to be a little clever! When I was a young preacher I went to hold evangelistic services with an older preacher. When we got home at night I always had to listen to a detailed account of how cleverly he had argued the gospel with this one, and that one. I was young and comparatively inexperienced—but as he repeated things that had been told him in confidence by some soul with whom he had dealing, and then tried to show how cleverly he had met every argument in opposition, there was something in me that rebelled. I was staying at his home, and when I went to bed at night I was weary with his recital. I did not want to be so impolite as to offer objection, so I had to lend my ears to that wearisome tirade. I said to myself, There is something wrong about this. What he says may be true enough, but there is something in my soul that rebels against it.

I now know it was "strange fire" offered before the Lord, dependence upon human skill, upon the wisdom of words, upon the strength of his argumentation. He delighted in telling us how he had "floored" someone. We shall never make progress in the work of the Lord if we approach it in that way. I care not whether you are a preacher in the pulpit, a Sunday School teacher, or a Christian witnessing privately to the power of the gospel, your testimony will be of value only as it is offered in the name of Christ, and in the power of the Holy Ghost.

And yet how often have we seen telepathic methods, psychological schemes, substituted for the power of the Holy Ghost, even by orthodox people. I remember a great campaign that was held in Massey Hall shortly after I came to Toronto, about twenty-seven years ago. There was a great choir, and a great many bands—the massed bands of the Salvation Army—a magnetic song leader, as he was called. He sang the people into a fury of excitement, setting the upper gallery against the first gallery, and the first gallery against the ground floor; Hamilton against Toronto, and Toronto against Hamilton, until I saw men red in the face, shouting themselves hoarse. It was not music, but noise. "Now once again"—and away they went. And that was preparing people to hear the gospel. The singing over, the preacher gave a sermonette, and called people down to the front. They came by the hundred, and if there was one among them converted, I never heard of it. I am sure such exciting methods are "strange fire". Let us have music, but let it be inspired of the Holy Ghost. Let us have singers who make melody in their hearts unto the Lord. But in all our preaching, and singing, and in everything we do, let us take care that we offer no strange incense upon God's altar, and ask Him to receive nothing which He has not first given to us.

So, in a word, this principle means the substitution of the natural for the supernatural, of the carnal for the spiritual, of the human for the divine, of works for

grace, of the things of earth for the things of heaven—and it cannot be done without irreparable disaster. Let us be warned.

### III.

I pause a moment before sending you away to try to MAKE APPLICATION OF THE PRINCIPLE TO OURSELVES. May I ask you who profess to be Christians, *What is the Bible to you?* I do not ask you what theory you hold as to its inspiration; I do not ask you whether you are able to discuss much of its teaching; I do not even enquire whether you are doctrinally instructed, so that you may have a system of thought which you believe is scripturally grounded. All these are considerations of importance; but I do not ask you that: I ask you whether, as a practical matter in your daily life, you regard this Book as the voice of God to you—not the voice of God, minus some things in it you do not like; nor the voice of God, plus some other things you think ought to be there; but the voice of God as it is? Do you set it above the decrees and teachings of all churches, above the dictum of all teachers and preachers? Do you regard it as having a higher authority than the collective wisdom of all uninspired men, through all the ages? Will you set its decisions and judgments against all human testimony, in all spheres of human thought and investigation? Is it to you what that Voice from heaven was to the great scholar to whom I have alluded, Saul of Tarsus?

As for Jesus of Nazareth, he thought he "ought to do many things contrary to the name of Jesus of Nazareth". But one day, when "breathing out threatening and slaughter", eager, like a beast of prey, to reach his victim, suddenly there was a Light, a Fire from Heaven, and with the Fire a Voice saying, "Saul, Saul, why persecutest thou me?" Prostrate on the ground he fell, saying, "Who art thou, Lord?" Who can describe his amazement, as with a tone of infinite tenderness, a Voice came out of heaven, saying, "I am Jesus whom thou persecutest." All his preconceptions were annihilated. Every voice was stilled; all authorities were subordinated to His, as he said, "Lord, what wilt thou have me to do?" When at last he was going to Jerusalem—and I love often, in my thinking, to put the two passages together—when the brethren gathered about him and wept, saying, "Do not go, Paul; it will mean your life", he said to them so tenderly, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." First, Jesus nothing but one to be opposed: afterward Jesus everything, the only One to be loved and obeyed.

Is the Bible that to you? Is it the Voice from Heaven, silencing all other voices, a Heavenly Flame consuming your devotion?

And *what about the great Sacrifice*, my-Christian brother or sister? Is it ever clear to you that the Sacrifice has been offered, that you cannot add to it? The price has been paid. And have you said, "I will not insult the Majesty of heaven by offering my poor pennies to supplement the infinite riches of His grace?" Let me give you my testimony in a sentence: I was never more amazed than I am at this moment that He should have been pleased to have mercy upon me, a sinner; and I know of nothing, I can conceive of nothing, I have ever done or could do, that could ever add an infinitesimal

fraction of worth to the Sacrifice of the cross. That is my testimony. Is it yours? Can you say this evening?—

"I want no other argument,  
I have no other plea;  
It is enough that Jesus died,  
And that He died for me."

Then may I ask you who are not Christians, *will you cease from offering strange fire unto the Lord?* Will you cease from pleading your own good works, your own righteousness? Will you acknowledge before Him that you have none, that you are nothing, and Jesus Christ is all? And so depend for your acceptance before God upon the work He has done?

Then simply, to all who are Christians, and to my own heart as well, may we never depend upon anything save the power of the Holy Ghost! Dare we? Moses said, "If thy presence go not with me, carry us not up hence." To-morrow, your heart burning with a desire to speak to someone, will you say before you do so, "O Lord, if Thy presence go not with me, carry me not up hence. I dare not speak unless my word is empowered by the Holy Ghost." So as we witness, visit, teach, or preach, whatever we may do, shall we do it in the energy of the Divine Spirit?

I have tried this evening — as, God helping me, I must ever try — to shut you up to God once more, by telling you that we are all lost, bankrupt sinners, with no hope here or hereafter save in the God of all grace Who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life".

Let us pray:

We bow in Thy holy presence, O Lord, and feel sure that Thou art here as truly as Thou wast present at the burning bush. Thou art with us, and the place whereon we stand is holy ground. How wondrous Thy condescension that Thou shouldst stoop to our low estate! Bless our mediation this evening, O Lord, and grant that some may see, not only the folly, but the wickedness of substituting anything for God's plan; and may those of us who are Thy children, solemnly resolve before Thee, that we will offer no strange fire unto the Lord; and to Thee, the Father, and the Son, and the Holy Ghost, the one true God, will we ascribe the honour and the glory world without end, Amen.

## SEMINARY NOTES

### A French Protestant School

At the end of a northern road in Quebec is a French-Canadian village where a Christian worker and his wife have so testified to the grace of God that a band of believers have been delivered from the shackles of Rome. The workers have suffered in true apostolic fashion: at one time the opposition attempted to drown the preacher; but the work has gone on.

Last spring the Christian parents came to this servant of Christ and said: "How much longer must we wait? We have served Christ for some years now, and yet we have no school for our children other than the Catholic one. Do you know of any young lady who would come and teach our children?" The pastor knew of none who could or would.

Next day came a letter from Miss Leila M. Boyd, then graduating from this Seminary with a Four-Year Divinity Diploma, to enquire what opening there might be for work amongst French-Canadians. She had been brought up in the midst of them, though herself of Irish extraction, and had come to the Seminary with her eye on work amongst them. Of course, he wrote of the need of a school teacher. There was no building, but the settlers would build one.

In the summer they organized as a school section, entitled to government aid, and applied for government recognition. The Minister of Education in the Province of Quebec, of course, is a Catholic. No recognition seemed forthcoming.

School taxes were due September 1st; the settlers would pay to the Roman school system. But no, they were resolute. They took reluctant steps to have the matter brought into court, where their Protestant school must be recognized. Such steps proved unnecessary, for about the middle of the month the certificate of recognition came.

On hearing of this Miss Boyd wrote to the Director of Protestant Education in Quebec. Yes, the Seminary might be a good school, but if any Protestant teacher who had the usual two-year Normal course applied, she must be engaged. Advertisements were then run in the papers. The only application received was from a Catholic girl, and in Quebec Roman Catholics cannot teach in Protestant schools. So after much delay the way was open, and Miss Boyd's application was accepted.

Here, then, is a French Protestant school in Quebec, though there the French language and Romanism are thought to be synonyms. Though brought up to despise Catholics, she had begun French at High School, and on coming to the Seminary had, under Mr. F. M. Buhler, taken up its study in earnest for four years. This past summer she lived with French-Canadians in Sudbury, where she helped her brother in his large field, and spoke in French where necessary in visitation and in open-air meetings. But teaching school in French when one is not native, is no easy task. It is here further complicated by the fact that there are no Protestant textbooks provided in French, so that the entrance pupils must be well enough trained to try their examinations next spring in English! Still our worker is willing to try because of the opportunity thus presented to testify for Christ.

The salary is small, very small; and any student, even if he or she have a little when beginning Seminary, has nothing to graduate with. (Most students have almost that amount to start with!) In Sudbury her personal effects were stored in a place where a local flood came and destroyed most of them. How was she to go? It is a long way. Before she left Sudbury friends held a farewell for her and presented her with a purse of Twenty-Eight Dollars. Last Sunday Dr. Shields heard of Miss Boyd's plans from a mutual friend. From the pulpit in the evening he announced that those who would, could have fellowship with her in this work of the Lord, and on Monday evening he presided at a gathering in the church parlour of some of the interested friends. Rev. W. S. Whitcombe, who has fathered the teaching of French in the Seminary, spoke of the tremendous need of French Canada and the way the Seminary would help to meet it with the Gospel of the Lord Jesus Christ. This scribe followed to thank God that Miss Boyd went with the message of the Book uncorrupted. Miss Boyd traced, in a way that thrilled everyone present, the good hand of God upon her in this move. All she had lacked was the fare; the friends presented her with Seventy-Seven Dollars, and Tuesday night she left for her new post—we should say, out-post. "Pray for me," she asks.

### Salvation at Ellwood City, Pa.

A year ago last spring Mr. W. C. Tompkins went as pastor of a small group of Christian brethren who met for worship and gospel preaching just outside of Ellwood City, Pennsylvania. In the fall Mr. Robert B. Morrison succeeded him as pastor, and has laboured there a year. Interest has increased and widened. Attendance has been good, and this infant church "is averaging about Two Hundred and Fifty Dollars a year to foreign missions." Recently the pastor invited his neighbour, Dr. Van Gorder, of Butler, Pa., to come for special meetings. He did so from a Monday through a Friday. On the Thursday night, when the visiting pastor gave the invitation, without any urging, twelve made a public profession of Christ, the youngest of high school age. These and others have applied for baptism. The secretary, Mrs. Ray Newton, writes:

"Our last Sunday services were very well attended, and we are glad to say that Mr. Morrison always hits the mark in preaching the gospel . . . We know that God is going to bare his arm in this community. Pray for us."

The Ellwood brethren plan soon to organize as a church, and the name is Berachah—Hebrew for blessing.

### Preaching to Prisoners

For four or five years now students from Toronto Baptist Seminary have conducted a weekly meeting in the Toronto (Continued on page 9)



# THE STORY OF THE PLOT THAT FAILED

## The History of a Church's Struggle to Maintain an Evangelical Ministry in a Free Pulpit

By T. T. SHIELDS

### CHAPTER XIX.

The great decision of which we have written was taken on Wednesday evening, September 21st, 1921, which will remain a memorable date in the history of Jarvis Street Church as surely as the date of Waterloo must retain its commanding position in British history. The victory was overwhelmingly complete.

It will be remembered that for six months the business affairs of the church had been in the hands of the opposition. Following the decision of Wednesday, the books of the church were audited, and all the business affairs of the retiring régime were concluded by Saturday noon. All the papers carried a full account of the Wednesday decision. Such "explanations" as are common following an election were not wanting. It was reported that Dr. Shields had won but a superficial and temporary victory, and it was predicted that Jarvis Street could not continue more than three months. People were told that the wealth of the church, and all the important families, had withdrawn.

It was said that Jarvis Street Church had not money enough to buy coal. It might have been supposed that it was the usual practice to store a winter's supply of coal in the bins in the early fall. The fact was, of course, that steam coal is always used, and it could not be safely stored during the summer months. Furthermore, we use about one hundred and fifty tons of coal during the season, and the coal-bins must frequently be replenished.

But in all these reports, as we have said, the opposition overreached itself. It transpired that our opponents, confident of victory, had made every preparation for the conduct in Jarvis Street Church of the services of September 25th; even a preacher for the occasion had been engaged. The plans they had made, we presume, were carried out to the letter as they had arranged, in all particulars but one: the services were held elsewhere than in Jarvis Street Church.

To the credit of our opponents it should be written that they accepted their defeat, and completely withdrew—and this was not the least of the divine mercies. I do not write that unkindly; for to this day we think of the majority of them as Christian friends. But "a house divided against itself shall not stand." It is always unfortunate when a minority of irreconcilables, who are implacably opposed to a church condition established by the majority, should remain to oppose. Majority rule is the only practicable principle of government in any democratic institution, and when a minority cannot—or will not—submit to a majority decision in church life, it ought to withdraw and leave the majority in peace.

In order to ensure a victory, the opposition had taken such extreme measures that, when defeated, they could not, with even a semblance of self-respect, do other than withdraw. This they did; and began services September 25th, in the Y.M.C.A. auditorium.

The same Sunday in Jarvis Street was a great day.

There had been so much publicity that it was natural we should have great crowds. The majority of them were friends; and others came out of curiosity. I had announced that my evening subject would be, "Hallelujah!" The auditorium was crowded, and the loose plate collection, outside and beyond the regular contributions of members by envelope, amounted to \$627.78. For the information of our friends who are not familiar with dollars, we may state that that was approximately one hundred and thirty pounds. We later had larger collections, but that at least answered the taunt that we could not afford to buy coal.

The first meeting of the Prudential and Finance Committee was held in the room in which this article is written, September 23rd. The first part of the meeting, occupying an hour or more, was spent in prayer. The Committee was duly organized, and certain resignations—those of the Church Secretary, organist, and others—were accepted. At the next meeting, held September 27th, it was announced that a new Secretary had accepted office. Mr. L. Penney was appointed organist of the church, and, to the satisfaction and comfort of the church in general, and the Pastor in particular, continues unto this day.

The minutes of the meeting of September 27th show that it was reported that all antagonistic elements had withdrawn with the exception of one man in the Sunday School. A committee of two, including the Pastor, was appointed to wait upon this brother, and I distinctly recall the interview, in which I told him that we were quite wearied with contention, and that all fighting thereafter would be outside of the church, and not inside. I told him that the party he represented had been defeated on four separate occasions; and that if he had the spirit of a decent sportsman, he would recognize the fact. But he stubbornly insisted that he intended to remain; whereupon I told him that unless he presented his resignation there and then, I would call the church together and have him expelled. He thereupon resigned, and the last root of bitterness was extracted.

Why is it that churches are not slow to exercise discipline when a man gets drunk, or is proved to be guilty of some other form of flagrant wrong-doing, and yet will permit people to continue an attitude of opposition toward the church and its affairs for years together? Thus the ministry of many a church has been paralyzed, the progress of the gospel retarded, and, incidentally, a succession of ministers have had their hearts broken, because the church was too cowardly to remove from its life one or two ugly and bitter spirits.

This narrative is written with a view to profiting both pastors and churches, and it is because of that we record these simple and yet tremendously important incidents. We have endeavoured to follow the principle here enunciated ever since. We see no reason why one or two ill-natured people, born in the objective case, who absolutely refuse to cooperate with a ministry sup-

ported by the church generally, should be permitted to disturb its peace and hinder its progress. When the Empire was at war, no one who called himself a British citizen was permitted to lend aid or comfort to the enemy without. A New Testament Church is always at war—at war with the world, the flesh, and the devil; and it should ever insist upon unity within.

The members of the church which had constituted the opposition continued to hold services Wednesday evenings and on Sundays in the Y.M.C.A. At a business meeting of Jarvis St. Church, held October 23rd, it was decided that no further business meetings should be held except "at such times as the Prudential and Finance Committee may determine, except the Annual Meeting of the church, for the transaction of business". The same resolution provided that the practice which had long obtained, of receiving or dismissing members at any prayer meeting or Communion Service, should continue. This was done in order that the thought of the church should not be distracted, and that we might get on with the Lord's business.

This decision taught us how well a church can get on without business meetings. The affairs of the church were referred to the Prudential and Finance Committee. All business matters were ordered by that Committee, and executed by the church office; and the church proper went on with its work of preaching the gospel. Can anyone imagine the New Testament Church in Jerusalem cutting short its prayer meeting once a month, to hold a business meeting; and spending an hour or so discussing matters that any one wise man among them could execute in five minutes? We are firmly of the opinion that the monthly business meeting held in a great many churches is a prolific cause of trouble; and yet many small churches thus spend almost as much time in the discussion of trifling affairs of business as they do in praying. Why not select a few trusted men, and hand the affairs of the church over to them, requiring them at certain intervals to give an account of their stewardship; and thus leave the church free to exercise the ministry to which it is called.

We need not cumber our pages with much detail: it is enough to say that the meetings of the Prudential and Finance Committee, though concerned with business affairs, were really excursions into the heavenly places. The finances of the church took on a healthy form, and from month to month the Treasurer reported a balance. During this period we were also blessed with large additions to the membership of the church. The first Communion following the disruption, the hand of fellowship was given to twelve; the first Sunday in November, twenty-one new members were received; the first Sunday in December, fifty-four; the first Sunday in January, eleven; the first Sunday in February, twenty-three; and the first Sunday in March, twelve new members were received.

The next Annual Business Meeting of the church was held on April 28th, 1922, which was the ninety-fourth Annual Meeting. The reports of that year covered the six months of storm, from the April preceding to the end of September; notwithstanding, two hundred and nineteen new members had been received; ninety by baptism, sixty-eight by letter, and sixty-one by experience. The financial report showed total receipts of \$35,361.97, with a credit balance of \$1,831.83. The re-

port included a total for missions and benevolences of \$16,232.32—by which we mean an amount spent entirely outside of Jarvis St. Church—and all this, notwithstanding six months of tempest.

I wish I could here record the whole report of the Prudential and Finance Committee as submitted to this Annual Meeting, but we make a few extracts:

"The five prayer meetings weekly, Sunday, 10 a.m. and 6 p.m., and Monday, Wednesday and Saturday, begun in January, 1921, to pray for revival, have continued without diminution of numbers or interest, and are characterized by a spiritual fervour which is truly refreshing. The freedom with which many of our young people, including boys and girls of tender age, take part in prayer and praise is the cause of great thankfulness to God; and, we believe, an indication of the presence of the Holy Spirit in our midst.

"The excellent congregations that have attended the ministry of the Word is another cause for thankfulness. From all parts of the city, and from beyond the city limits, people have come with eager interest, simply to hear the Word. A new feature of the last few months has been the Pastor's Monday evening Bible Lecture, which, beginning in the Parlor, has so grown in interest and attendance that for two months the meetings have been held in the auditorium of the church.

"We humbly praise God for all these spiritual blessings; for the new and deepened life which has so manifestly come to our membership; and for bringing into the fellowship of the church many experienced personal workers and soul-winners. Truly we can but exclaim, 'Praise waiteth for thee, O God, in Zion'—'Thou hast holpen thy people Israel'—'We will rejoice and be glad in thee'.

"Special gratitude to God must be expressed for the way in which He has raised up intercessors in our behalf. We gratefully acknowledge the debt we owe to individuals, groups, and churches, throughout the Dominion and even in other lands, who have made our cause their own before the Throne of Grace; and who have cried mightily to God for victory. The Lord bless and reward them in their own hearts and lives!

"Our greatest cause for thankfulness, however, and one which fills our hearts to overflowing with praise to God, is that we have to-day with us in undiminished power and vigour, our beloved Pastor, Dr. T. T. Shields, and a church body united in spirit and in prayer, determined to sustain in its purity and simplicity, a New Testament Church: Christ the Head; the Holy Spirit and the Administrator of all our affairs; the preaching of the Word without fear and in the power of the Holy Spirit. This is our ideal and purpose. May the Lord work in us His will, and use us for His glory!

"The things we have mentioned we conceive to be the truest evidences of spiritual prosperity. Attention must be called, however, to the wonderful way in which God has supplied our material requirements.

"When so large a number of those who were among the chief financial supporters of our work, cancelled their subscriptions and withdrew their support, it did seem that so large a church as this, with so heavy a bill of maintenance, would be likely to find great difficulty in carrying on its work.

"A comparison of the financial statements will show how wonderfully God has come to our help. Without any strain and without the laborious organized 'drives' by which so often, nowadays, money is raised even in Christian churches, we have been enabled to close the year with a cash balance in our General Expense Account of \$1,575.36. When the present Treasurer came into office September 21st, there was a cash balance in the Current Account of \$445.43. Thus, we have gained \$1,129.93 in the twenty-seven Sundays which have since passed. In this connection it is interesting to record that the balance of \$445.43 shown on September 21st, and which was the result of the great blessing which attended our summer services, was in itself a great surprise. In the Church Calendar of June 5th last, while the Pastor was in quarantine with scarlet fever, there was published a statement from the former Finance Committee who were in the opposition, which attempted to show that our Current Account was headed toward certain bankruptcy. In that letter the following paragraph occurred:



"While the Treasurer's account for May has not yet been closed, enough is known to forecast a deficit for the month of about \$700.00. If June were to give us the same income, it would result from the first three months of the church year in a shortage on Current Account of \$2,085.44. These funds will of necessity be provided from our Renewals Account, in which we had a surplus of \$2,250.74 at the commencement of our church year. Apparently nothing will be available for the purchase of coal, or for July expenses apart from the usual Sunday offerings, which in midsummer months usually run very light."

"Notwithstanding this gloomy forecast, the Lord enabled us to meet all our expenses during the summer; and, ten months later, to report that without curtailing any of our activities, we have met all our expenses, and closed the year with a cash balance in Current Account of \$1,575.36.

"We now venture a comparison between the twenty-seven Sundays of September, 1921, to March 31st, 1922, and the twenty-seven Sundays of the corresponding period for the previous year before our brethren had withdrawn from us, namely, the last Sunday in September, 1920, to March 31st, 1921:

	Weekly Offering and Plate Collection for 27 Sundays	Average per Sunday
Sept. 26th to March 31st (inclusive) 1920-21	\$ 9,868.60	\$365.51
Sept. 25th to March 31st (inclusive) 1921-22	10,975.43	406.50
Average increase per week for 1921-22 over 1920-21		\$ 40.99

"These figures speak for themselves. It is to be remembered that many of those now withdrawn from us cancelled their subscription after the April 29th meeting, others after June 29th, and nearly all the others between September 21st and September 25th. Notwithstanding all these things, we record to the praise of God, that our total receipts for general expenses for the whole year, ending March 31st, 1921, were \$18,781.88, and for the year ending March 31st, 1922, were \$18,733.40, or only \$48.49 less than the year before.

"We regret that through the withdrawals previously mentioned, our offering for Missions this year is considerably less than last; but as our brethren who have withdrawn have been making their own collections for missions, we trust the mission treasuries have not suffered. In previous years, also, the Treasurer's statement of receipts for missions has included the mission offerings of our members which had been paid direct to the Mission Treasurers. This year our statement for missions contains only those mission contributions which passed through the hands of the Church Treasurer."

We may perhaps, in view of all the bitter things we have been forced to include in this narrative, be excused for printing, with thankfulness, a further abstract from the minutes of that Annual Meeting:

"RESOLVED that we desire to express our unabated love and esteem for our Pastor, the Rev. T. T. Shields, D.D., and to place on record our complete confidence in him as our spiritual leader.

"We rejoice in the fact that God has graciously sustained him during the great crisis through which our church has recently passed, and that the scriptural stand he took for those principles which we believe to be in accordance with the will of God, has been vindicated by the rich spiritual blessings which have followed in our church, both in the conversion of many souls under our Pastor's ministry, and in the upbuilding of the Lord's people, old and young, in 'the faith which was once delivered unto the saints'.

"We, therefore, hope that he may long continue as our Pastor, and that the cordial relationship now existing between Pastor and people may grow stronger as the years go by.

"After many expressions of love for the Pastor, and appreciation of his ministry, the motion was brought before the meeting by Dr. C. J. Holman (temporarily in the Chair), and unanimously adopted.

"The Pastor, in replying, said there was not a church on the American Continent, or on the other side of the Sea, that he would exchange for Jarvis Street, in spite of approaches, stating that for the present, he was 'planted'. Dr. Shields expressed his joy at the spirit of unity now in the church, which spirit can only be brought about where the Spirit of God dwells in the hearts of the people. In speaking of those who had left us during the year, the Pastor exhorted the church to dwell in charity, and pray with him that God's richest blessing may rest upon those who have withdrawn."

At this meeting, in view of the fact that large numbers of new members had been added to the church, it was deemed wise to postpone the election of Deacons for another year, and to continue the Prudential and Financial Committee in office. The minute on this subject reports that the Pastor vacated the Chair, which was temporarily occupied by Dr. C. J. Holman, and that the Pastor then spoke as follows:

"The Pastor explained that while we had many new members, including much good material not yet discovered, the conditions under which the Prudential and Financial Committee was appointed still prevail to some extent, and until the matter respecting those members worshipping apart from us is entirely cleared up, the work of this Committee is not finished. Dr. Shields quoted Abraham Lincoln as having said that 'it is rather dangerous to swap horses in the middle of the stream.' The Pastor believes that we have in our membership material for as fine a Board of Deacons as can be found in Canada, but until this matter is settled, it seems wise to carry on as we are, and in the course of a year all our new members shall be known to us, and we shall know what to do, but until then, it would seem the part of prudence for the Prudential and Finance Committee to carry on its work. Next year all these things will be far behind us, and who knows what God will do in this next year?"

The suggestion of the Pastor was embodied in the resolution, and carried.

(Continued next week)

### SEMINARY NOTES

(Continued from page 6)

Jail. During the summer Rev. Frank Roblin carried on the good work. Throughout the school year he also takes a large part in this needy cause. Through the preaching several prisoners have been led to accept Christ as Saviour from sin.

An official of the jail writes:

"I cannot speak too highly of the calibre of work carried on by your men at their weekly service here, and trust that this work may be carried on indefinitely."

#### From the West

Dr. and Mrs. Entner, members of the Baptist Church near Strassbourg, Saskatchewan, where Former-Student D. S. Dinick is pastor, visited us at chapel on Tuesday, and Dr. Entner gave a good word on soul-winning. They are on their way to Africa.

#### From the North

Deacon C. Aceti, of Timmins, visited us at chapel on Wednesday and spoke briefly. He said that since first being introduced to the school, five years ago, he had prayed daily for us. The work of the Seminary was central to the work of the Union of Churches. "God is looking for those who will be wholly His." Let us, then, devote ourselves to the task that the positive message which we as Baptists hold may spread abroad through our land and into regions beyond. Come again, Brother Aceti, and welcome.

#### Apples, Coffee, Etc.

Since our last card of thanks the Seminary refectory has received donations of fruit and vegetables from various friends. One added coffee, etc. To them and all we are "thankful for small mercies, larger ones in proportion."—W.G.B.

## Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 1 4th Quarter Lesson 45 November 1st, 1937

### CHRIST ENTERS JERUSALEM

Lesson Text: Luke 19.

Golden Text: "Blessed be the King that cometh in the name of the Lord"—Luke 19:38.

#### I. Passing Through Jericho: Conversion of Zacchaeus—verses 1-10.

Christ entered and "was passing through Jericho" (Revised Version), where dwelt Zacchaeus. Many difficulties stood in the way of Zacchaeus: (1) His occupation as a publican; (2) His position as chief publican, probably because of his ability to collect large amounts of money from the people by extortion (verse 8); (3) His wealth (18:25); (4) His small stature. In spite of these handicaps, he had a strong desire to see Christ, and if only he might catch a glimpse of the Saviour, he was willing even to expose himself to the ridicule of the people (I Cor. 1:27; 4:9,10), for the crowd surely would laugh to see the despised little publican running along the street and climbing up the tree to watch the procession. Zacchaeus "sought to see Jesus" and the Son of man had come "to seek and to save that which was lost", and we may be sure that the seeking Saviour and a seeking sinner will soon meet (Jer. 29:13).

Christ answered the heart cry of Zacchaeus in a way far beyond his expectations, honouring with His personal presence the one who humbled himself before Him (18:14), receiving Him joyfully (John 1:12). The Saviour "must abide" at the home of Zacchaeus, as He "must needs go through Samaria" (John 4:4), as a part of the Divine plan for His Life; He had a ministry to perform there.

As they arrived at the door of his home, the publican stood, and told the Saviour of his intention to make restitution for his past life of injustice and robbery (Exod. 22:1; Num. 5: 6,7). Salvation came to him, not because he announced he would restore what he had taken wrongfully, for no man can be saved by his good works, but because of what his restoration implied, a change of heart. He became a spiritual son of Abraham by faith (Matt. 3:9).

#### II. Approaching Jerusalem: Parable of the Pounds—verses 11-27.

During the two years of former ministry, Christ had seemingly avoided appearing openly in Jerusalem. The people desired to make Him king (John 6:15), and the rulers desired to put Him to death (John 7:1). As Christ now approached Jerusalem, the crowds became excited, thinking that as soon as He arrived He would assert His authority as Messiah, deliver them from the Roman yoke, mount the throne of David and set up His earthly kingdom, according to such prophecies as Micah 4:1-8; Jer. 5:17,18. To correct this misunderstanding that He would immediately set up His kingdom, Christ spoke the parable of the pounds.

The nobleman who went to a far country to receive His kingdom and return represents Christ Himself, Who was presently to go to heaven, and in God's time, receive His authority (Dan. 7:13,14,27) and return. On His return He would put down His enemies who had opposed His right to reign, and then rule, sharing His authority with His faithful servants.

During the nobleman's absence his property was held in trust by his servants who had been commanded, "Trade ye herewith till I come". To each of the ten servants the nobleman gave one pound. They all shared alike, whereas in the Parable of the Talents (Matt. 25:14-30), the man travelling into a far country distributed the talents" to every man according to his several ability". The pound represents, perhaps, our Christian testimony, the Gospel

as committed in trust to every Christian (II Cor. 5:18; I Tim. 1:11). "Christianity is not a selfish luxury, but a sacred trust." We are saved by grace, but rewarded according to our works.

When the time came for the servants to give account of their stewardship, some were commended for their faithfulness and diligence in serving the interests of their master, and were rewarded by being given positions of authority. But the one, thinking he could not do much, did not do anything. Instead of taking the blame for his idleness, he cast reflection upon the character of his lord, openly slandering him as being severe, exacting so much and bestowing so little. His master replied that if such were his opinion, he should have put forth greater effort, so as to be sure to please. The legal Christian who has had little experience of grace should launch out for his Master, and then he might learn more about the Lord's true character.

Every grace received and appropriated enlarges our capacity for further gifts, but every grace rejected renders us unfit to retain the graces already possessed. The principle of verse 26 may be illustrated by the fact that an arm, bound up, even though organically perfect, will lose the power of motion. The lamp of testimony will be removed from the unfaithful lampstand (Rev. 2:5), and given to the one who will let the light shine.

Let us be faithful in that which has been committed to us, that we may give account with joy, and not with grief.

#### III. Entering Jerusalem: The King Acclaimed—verses 28-38. Compare Matt. 21:1-11; Mark 11:1-10; John 12:12-19.

Christ sent two of His disciples to bring the colt to Him. "They that were sent" obeyed. Teachers, Christian workers, all of us who know Christ, are sent by God to someone, to prepare the way for Christ's entrance into His heart. When we go forth at His command, we shall find that He has gone ahead of us, and by His sovereign will has made the way plain.

The owner of that colt loved the Saviour. At the suggestion "The Lord hath need of him", he willingly gave up his colt. All that we are and have should be at His disposal, at any time, in any place. The little gift exalted the Master, literally, in this case, as well as metaphorically.

On that first Palm Sunday, fulfilling the prophecy of Zech. 9:9, the meek and lowly Jesus rode into the city of Jerusalem, a King, Whose real nature as God-man was veiled from the eyes of the fickle throng. The disciples, however, recognized Him as their King, without understanding the full significance of the events which were transpiring (John 12:16). They lifted their voices in praise and adoration to God, saying, "Blessed be the King that cometh in the name of the Lord (Psa. 118:25,26; Matt. 23:39; Mark. 11:9; Luke 13:35): peace in heaven, and glory in the highest" (Luke 2:14). The children, too, joined in the chorus of praise.

#### IV. Entering Jerusalem: The King Rejected—verses 39-48. Compare Matt. 21:12-16; Mark 11:15-18.

Christ wept with compassionate tenderness over the city, because the people did not appreciate the things pertaining to their peace. The Prince of Peace was in their midst, but their eyes were blinded by the darkness of unbelief. They did not recognize the hour of God's visitation (Luke 12:56). Christ wept as He prophesied the destruction of the city, a fate directly attributed to their rejection of Him.

The disciples' loyal praise was considered by the critical Pharisees to be blasphemy, meriting a rebuke. But the adoration was fitting, and should mankind withhold praise, even the inanimate things of nature would extol Him.

The authority of Christ was opposed by the religious leaders and by the civil leaders. A second time (Compare John 2:13-22), it was necessary for Him to drive from the temple those who were desecrating the house of the Lord. He exhibited the true purpose of the temple as a place of worship and teaching.

Though the leaders sought to slay Christ, the common people heard Him gladly, and "hung upon Him, listening."

## Tenth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, Jarvis St. Church, Toronto, October 19-21, 1937

Comparisons, whether of persons, institutions, organizations, or meetings, are always proverbially "odious". We shall therefore not compare the Tenth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec with other Conventions of the same organization, beyond saying that it was a great Convention, charged with spiritual power and blessing. We have found in the ordinary services of the church that the result of the service often depends as much on the condition of the hearer, as on the quality of the message. In any religious service you will find at one time one who has received the dew like Gideon's fleece amid surrounding dryness, and at another time, one who remains untouched amid surrounding blessing. So must it always be; but, viewing the Convention as a whole, it must be admitted, that it was at least one of the best.

Being in attendance at the pre-Convention meeting of the Executive Board, it was not possible for this writer to be present at the Conference of Tuesday afternoon. It was in charge of Rev. W. N. Charlton, Vice-President, and from the minutes before us, must have been a time of blessing to all.

The Convention proper began Tuesday evening, October 19th, with the President, Rev. Alex Thomson, presiding; who, after devotional exercises, declared the Annual Convention open. After the adoption of the tentative constitution, the appointment of the Committee on Nominations, and the extension by the President of the right hand of fellowship, into the Union to Rev. J. Hunter, the new Pastor of Alton Baptist Church, a letter of greetings was read from Rev. W. J. Thomson, President of the Convention of Regular Baptist Churches of British Columbia. The President was authorized, by vote, to make a suitable reply.

### Rev. John Byers' Address

The address of the evening was delivered by Rev. John Byers, of Orillia, from Habakkuk 3:2: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Mr. Byers spoke on the nature, possibility, and necessity, of revival. We have heard many speakers, including the ablest on this Continent and in Great Britain, and without exaggeration and with the utmost honesty, we can say that Mr. Byers' address was one of the ablest. It was not only evangelically, but theologically, sound; free from the emotional vagaries which nowadays so frequently mar addresses which are otherwise scripturally true. The address was not topically superficial, but dealt carefully and biblically with the great verities of the faith. Scripture was not wrested from all its connections to make out a case, but dealt with in careful expository fashion.

The address was delivered with great freedom. It was evident that Mr. Byers enjoyed what every true preacher understands, but cannot explain, the indefinable gift of "utterance". Brother Byers is blessed with good vocal organs. He could easily speak in Maple Leaf Gardens without the aid of loud speakers.

But when all this has been said, the most conspicuous characteristic of Mr. Byers' address was its intense, spiritual appeal. We wish Mr. Byers could give the same address in every church of the Union; and could he but thus speak while we all pray, inestimable blessing would result. We hope that many of the churches will invite Brother Byers to repeat that great address, and that he will be able to respond to their invitation. We have no doubt in our own mind that the Spirit of God used that initial utterance to give tone and purpose to all the sessions of the Convention.

### The Executive Board's Report by the President

The second Convention session convened Tuesday morning, when the Annual Report of the Executive Board was presented and read by President Rev. Alex Thomson. The report was full of good things. It told the story of the tent campaigns, east, west, and north. The result of these we shall refer to later when reporting other sessions of the Convention. The outstanding features of the report were the sections dealing with Foreign Missions, and the Financial Statement.

The Foreign Mission Section was of such great importance that we reproduce it here.

Before setting out the Foreign Mission Section, we would refer especially to the lengthy communication addressed to our former missionaries in Liberia. At this point we should like to explain that a Committee consisting of President Thomson and the Editor of THE GOSPEL WITNESS, was appointed to draw up this document. We agreed, to begin with, that each would prepare a statement on the subject, and that then we would make a composite of the two; but Mr. Thomson did his work with the greater expedition, and when it was submitted to this writer, he told Mr. Thomson that it was so thoroughly comprehensive of the whole situation, and so admirably done, that he was of the opinion it could not be improved. When submitted to the Board, the Board were of the same opinion, and after a most thorough consideration, the document was unanimously adopted as a statement of the Board's final summing up of our Foreign Mission situation. We say this in order that full credit may be given for the work so admirably done by Mr. Thomson.

In a later section of this report there appears an account of a resolution adopted by the Convention, expressing the Convention's great appreciation of the splendid services to the Union rendered by Rev. Alex Thomson during the three years of his Presidency. The resolution was moved by Mr. Stanley Goldsworthy, of Lachute, and enthusiastically seconded by Rev. C. J. Loney, of Hamilton, with an expression of his personal appreciation of Mr. Thomson's work. In the resolution and the remarks thereon the Editor of this paper most heartily concurred, and spoke a sentence or two to that effect; and of all the splendid service rendered the Union during his Presidency, not the least was Mr. Thomson's masterly summary and explanation of our whole Foreign Mission problem as set out in the final

communication to the missionaries, authorized by the Executive Board.

If our readers will take time, not only to read, but to study the Board's letter to the missionaries very carefully, they will find that it contains many quotations from the letters of the missionaries, and it will go very far toward dissipating any little cloud of misunderstanding respecting our Liberian enterprise which may yet remain in the minds of any of our readers.

The Foreign Mission Section of the report here follows:

#### FOREIGN MISSIONS

While carrying on our work in the home field we have endeavoured since the early days of our Union to proclaim the gospel also in lands beyond the seas. Liberia was chosen as our sphere of labour and to that land in all have gone ten missionaries with the message of salvation. Two stations have been opened, and natives have been led to the Lord. For the carrying on of this work there was at first an ample income, but due to the depression and other contributory causes, this income had been so reduced that there was insufficient to meet the expenses of the work. So serious did this difficulty become that a special committee was appointed to study the situation, and after several months of consideration, a report was prepared by it and submitted to a meeting of the Executive Board held on March 23rd and 24th, recommending the discontinuance of the work in Liberia. On acceptance of this report by the Board, the same was printed and sent out to our churches for circulation among the members, and a Special Convention was called to meet on April 27th and 28th.

At this Convention, after an earnest and full discussion, during which it was evident a number favoured the continuance of the work in Liberia, it was decided to discontinue the work in that land, and in the meantime to concentrate on the work in the homeland, while looking forward to the day when we shall again be able to advance abroad. Instructions have been sent to the missionaries in conformity with this decision, and action has been taken leading to the termination of their services with the Board. The services of Rev. and Mrs. H. L. Davey terminated on May 31st, after two months' notice, following a full year's furlough, for the whole of which time they received their personal allowance. The services of Mr. Percy Clubine terminate this month of October, after a full year's furlough, for which time he has also received his allowance in full.

The Board regrets that it has been unable to complete the arrangements relating to the missionaries in Liberia by the end of the Convention year, September 30th, but for the information of the churches there is placed in this report a letter authorized and passed by the Executive Board at its meeting on October 18th to be sent to the missionaries in Liberia wherein information is given respecting the correspondence which has ensued concerning the closing of the work, and which explains the reason for delay in the matter. The letter is as follows:

October 22, 1937.

Rev. G. D. Mellish,  
Canadian Regular Baptist Mission,  
Lower Buchanan, Grand Bassa,  
Liberia, West Africa.

Dear Brother Mellish:

In view of the fact that you have failed to act in accordance with the instructions sent to you respecting the closing of the Union's work in Liberia, and have thus necessitated a reconsideration of the final settlement in relation to the missionaries on the field, the Executive Board in informing you of this settlement herein draws attention to the correspondence which has ensued concerning the matter, and makes clear the extent of its obligation under the circumstances.

On March 27th, 1937, by authority of the Executive Board, information was sent to you of the decision of the Board to recommend to a Special Convention the discontinuance of our work in Liberia. The Board meeting at which this decision was reached was held on March 22nd to 24th, and the information conveyed to you read as follows, "After

most careful consideration of the subject, the Board reached the decision to recommend to the Convention the discontinuance of our work in Liberia. It also decided to call a Special Convention to be held on April 27th and 28th for the purpose of dealing with this matter, and reached a decision respecting the termination of the services of the missionaries. By direction of the Board, therefore, I enclose a copy of the report adopted at the above meeting, and advise you that in the event of the Convention adopting the said report you will be immediately notified, directions will be given you respecting the closing of the mission, and arrangements will be made for your immediate return to Canada. A period of furlough will be granted to you dating from the time of your departure from Liberia, and proportionate to the period of your service in Liberia, at the end of which time your services as missionaries of our Board will terminate."

On April 30th, in accordance with this advice another communication was sent to you reporting the decision of the Special Convention of April 27th and 28th, to discontinue the work in Liberia, and instructing you to close up the work in that land and return to Canada. These instructions in detail were:

1. "That you close up the work in Liberia as soon as convenient, but not later than August 31st of this year."

2. "That you inform the Liberian authorities of our withdrawal from the field."

3. "That you dispose of the mission property and other assets in accordance with your best judgment. In the event of selling or transferring mission property or other assets to any other missionary society deciding to prosecute work either from New Cess or Geah Bar Zondo, you may do so only on the clear understanding that any such sale or transfer as might be involved shall be conducted in such a way as to leave us absolutely without obligation of support or recommendation to any society taking over the property vacated."

4. "That you return to Canada, leaving Liberia not later than the above date, August 31st of this year. We shall forward to you the necessary funds to pay the fares of yourselves and Miss Lane to England, and we shall send to England the necessary funds to pay your fares to Canada. Directions will be given concerning the place of those funds in England. In thus sending the funds instead of the tickets we are enabling you to make your own arrangements, which we feel is the more preferable way. Cable us at our expense the approximate date of your departure from Liberia, so that we may have the funds sent to you on time. We shall await the arrival of this cable before sending the funds."

5. "The period of furlough will be granted you in proportion to the time you have spent on the field during your second term. The time you have spent on the field is two years this summer, therefore the period of your furlough will be eight months, beginning when you leave Liberia, either before or on the date before mentioned, August 31st. At the end of the period of furlough your services as missionaries of the Board will cease."

To this communication we received a reply by letter on July 24th, dated June 15th, wherein you state that, "As it is less than two days since we received your letter you will understand that we have not had a long time to wait on the Lord with regard to these important matters, but we pray that He alone may guide us these days that all may be unto His glory. We regret that it is impossible to follow your words as to cabling the approximate time of our proposed departure from Liberia as enquiries must be made first at the coast, and then probably these will be carried to Monrovia to ascertain information about steamers, entailing a delay which may even be one month."

You mention the difficulties incident to the disposal of the mission property, and state that the "equipment can still be of service, perhaps for many years, to assist in the proclamation of the gospel, and it has been purchased with money given by the Lord's people for the advancement of His Kingdom as a sacred trust from the Lord and therefore cannot dispose of it except as it will be to glorify His name. May the Lord keep us all from anything dishonouring Him."

You also state that you cannot understand the action of the Executive Board of the Union in the light of the Great Commission of Matthew 28:19-20. You further intimate your desire to "re-affirm to the Board and the constituency who have supported us for the past six and one-half years, that more and more we know that the Lord has called us to serve Him in Liberia and not any Board", and that "if we

left Liberia now, left these people without any witness of the truth, and without the expectation that the people of the interior as well should hear the gospel, it would be on our conscience for life. So long as the Lord wants us in Liberia we could not serve the Lord happily in any other place. If He should later reveal His will differently we are willing to go where He leads. In making this decision to close the work in Liberia you are dealing we believe with Divine things, a work which the Lord has appointed to be done."

You further refer to the need for continuance of the work. You state that you have no definite plans for the future, but that you are willing to trust the Lord for the supply of all your needs, and you voice your belief that while from the human standpoint we could not have done otherwise than discontinue the work in view of the report, we should have asked the workers to "continue in faith, trusting the Lord for the supply of our needs and furlough". Then you state, "we do not know our plans definitely as yet, but we presume that should the Board wish to dismiss us from their service immediately without the time allowed for furlough, we will be given two months' notice and the funds for our return home from Liberia, according to 'Principles and Practice', Article XIII, Section (e), which we consider a legal agreement between the Board and the missionaries."

In this letter while there are intimations of a continued stay in Liberia, contrary to the Board's instructions, there is no clear statement respecting your decision, and at an Executive Committee meeting held on July 26th it was decided to send another communication to you repeating the former direction relative to the closing of the work, but extending the time for doing so. Accordingly, a cable reading as follows was sent to you, "Board insists mission closed as per instructions and missionaries homeward bound August thirty-first if possible, or September thirtieth as positively latest date Stop Will forward funds as promised in my letter of April thirtieth on receipt of your cable."

On September 25th a letter dated August 9th was received in answer to this cable, wherein you inform us of the sending of a cable or radiogram at the same time as you despatched your letter. In reference to this you have been informed by letter dated October 1st, that we have not received this cable, and that after enquiry at two cable offices no trace of it can be found on this side. We have been informed of the content of this cable, however, in a letter sent to the Union office by Mr. Lane, father of Miss M. Lane, and according to this information it reads as follows: "Cannot carry out your instructions. Time of special blessing."

In this letter of August 9th you further state, "We can only reiterate the stand which we have taken previously, which was only taken after much earnest prayer and seeking only the will of the Lord. The spiritual results of the work since we have taken this stand justify the position that we have taken". Also, that "not for one moment do we think of sacrifice, but we would remind you that it costs a lot to take the stand which we have taken. We are cutting ourselves off without any support, trusting only in the Lord for everything and knowing that He will supply, simply because we desire to be in the centre of the Lord's will. He has called us to tell His Word in this land and we wish to obey Him fully."

And in conclusion you remind us of your last letter, and "that it is impossible to ascertain the sailing dates of steamers from this port even approximately and therefore we could not cable that information in any case. Also that during September and October it would be practically impossible to travel to the coast, owing to the heavy rains during these months, when at times there is no travel for nearly a week as the rivers and streams are very high and only recede gradually after heavy storms."

From these statements and the general trend of your letters we have reached the conclusion that it is not your purpose to carry out the Board's instructions and close up the work in Liberia and return home. This conviction is further impressed upon us by the content of your Bulletin entitled "At the Sign of the Banana Tree" dated May 5th, 1937, and which came to hand before the letter sent in reply to the Board's second communication. In this Bulletin you deal with the "challenge of Liberia" and referring to the crisis connected with the work in that land you intimate that you cannot turn back as God has called you to the work and laid upon you the burden of lost souls. You also state that, speaking for Mrs. Mellish and yourself, you are willing to

stay in Liberia and trust the Lord for the supply of your needs "even if He does not send as much as He did before". You then speak of advancing into the hinterland, and in Mrs. Mellish's portion of the paper there is an expression of sadness at the direction of the Board to close up the work, and "because it shows what spiritual condition they are in".

We are appreciative of your devotion to your work, and we share with you in the sadness attendant upon the conclusion to discontinue the work, but we regret that before announcing your decision to the Board, and even before you received the Board's communication notifying you of the Convention's decision to close up the work, you should express yourselves as you have done in your Bulletin. It is not the part of wisdom to criticize the spirituality of the Board members, and to mention the impossibility of turning back and the advisability of advancing while serving as missionaries under a Board which you are anticipating will direct you to discontinue the work. We recognize your freedom to act as God leads you, and to remain in Liberia if you feel called to do so, but your first announcement in relation to your attitude should have been made to the Board under which you were working, and no public criticism should have been made of its members. We point this out in kindness and for your better understanding of the amenities of the situation.

We would also assure you that we were cognizant of the difficulties incident to the disposal of the mission property and acted in the most reasonable manner possible under the circumstances in directing you to dispose of it in accordance with your best judgment. And we believed you would do so in such a way as to "glorify His Name", and not bring dishonour upon the Lord. We are still trusting you to act in this manner. And inasmuch as Rev. and Mrs. H. L. Davey, and Mr. Percy Clubine, are returning to Liberia, though under another organization, we request that as former missionaries of this Board, they be given the privilege of sharing with you the property of the mission, if they so desire. To Mr. and Mrs. Davey may be given the property pertaining to New Cess Station as that was the centre from which they carried on their labours; just as Geah Bar Zondo is the centre from which you carry on your labours, and the property thereon may continue to be used in your work. To Mr. Clubine may be given any article used by him in his former service. These proposals we make in fairness to all, but if they do not prove satisfactory, we leave it to you missionaries on the field, together with Rev. and Mrs. H. L. Davey, and Mr. Percy Clubine, to settle the matter among yourselves. A copy of this paragraph is being sent to Rev. H. L. Davey and to Mr. Percy Clubine.

In relation to the difficulty of travelling to the coast in September and October, to which you refer, may we remind you that four months intervened between the time you were first notified of the possible discontinuance of the work and the date mentioned for closing up the same, August 31st, during which period preparations could have been made to leave before the rainy season set in.

Respecting your reference to Principles and Practice, Article XIII, Section (e) which reads: "If a missionary is dismissed from the Mission he shall receive two months' salary and passage home from the field, unless the reason for such dismissal be defect of character, when only his passage home shall be paid", and which you consider to be "a legal agreement between the Board and the missionaries". Permit us to remind you that at the time of the compilation of these governing articles there was not the least intention of discontinuing the work in Liberia, and therefore such a case as that which now presents itself was not in our thought or consideration. If you had followed the Board's direction in relation to closing up the work and returning home, the money for your fares would have been sent to you, and your furlough of eight months would have been granted without question, but you made the suggestion respecting immediate dismissal from the Board's service without stating that you will return to Canada on receipt of the money to pay your fares. The clause in Principles and Practice referred to had in mind the immediate return of the missionary. In view of your failure to carry out the Board's instructions and return home, we are of the opinion that Article XIII, Section (e) does not apply in your case.

The Executive Board desires to be generous however, and does not wish to take advantage of any failure on the part of the missionaries to carry out its instructions. It would rather overlook all mistakes, and would put them where the Lord



puts our sins in the hope that in spite of all that has transpired His work may yet be furthered in dark Liberia and many souls be won for His kingdom. In this spirit while disallowing the applicability of Article XIII, Section (e) of Principles and Practice in this case, but recognizing some obligation under the circumstances the Executive Board hereby authorizes the payment to the missionaries in Liberia of a sum sufficient to cover the transportation of all to Canada at the rate hitherto in force, and travelling by the usual route, and also to pay the personal allowances of all for the months of September and October. The total amount of the draft is £250 and is to be apportioned as follows:

Personal allowances:

Rev. and Mrs. G. D. Mellish .....	£ 33 6 0
Miss M. Lane .....	£ 20 0 0

Fares:

Rev. and Mrs. G. D. Mellish .....	£130 17 4
Miss M. Lane .....	£ 65 16 8

It is understood that with the granting of this amount, and the sending of this letter, the services of all missionaries in Liberia shall cease in respect to this Board, and all mutual obligation shall end.

In thus severing the relationship of the Board with the missionaries, we would extend to you, Mr. Mellish, Mrs. Mellish, and Miss M. Lane, our sincere thanks for your services, and express our kindest wishes for your future welfare, praying that the God of all wisdom and power may sustain and guide you in the work to which you feel He has called you.

On behalf of the Executive Board,  
(Signed) Alex. Thomson.

It was with regret that the Board submitted its recommendation for discontinuance of the work in Liberia, and again we would voice our sorrow over the circumstances which have led us to relinquish this opportunity of important service. We would also express our sincere thanks to the missionaries for their faithful labours and pray that God may bless them in their future spheres of usefulness. And in conclusion we would call upon the members of our churches further to pray that the Lord may privilege us again to work in fields abroad.

It is hereby resolved and recorded that by the adoption of this Report by the Convention of the Union of Regular Baptist Churches of Ontario and Quebec, the Foreign Mission work in Liberia of the said Union is terminated, and all obligation of the said Union, financial or otherwise, in respect to work in Liberia, ceases as from the date of the adoption of this Report.

#### The Treasurer's Report

The Treasurer's report showed total receipts, including legacies, of \$17,244.46. We began the year with credit balances to various funds in our books to the amount of \$3,543.43; but against that there was an overdraft in Foreign Missions Account of \$3,266.53, leaving an actual cash balance of only \$276.90. At the end of the year there were balances to these several funds in our books, together with a balance in the now combined Home and Foreign Mission Fund of \$199.51. Against that, however, the Board had authorized the dispatch to Liberia of the amount referred to in the Foreign Mission Report, namely, \$1,250.00. That left us, in round figures, with an actual deficit of about \$1,050.00.

After full discussion, the report was unanimously adopted.

Following this, Dr. Shields, by instruction of the Executive Board, presented a resolution providing for the further prosecution of the work of Home Missions, together with a recommended field for new Foreign Missionary endeavour:

#### Resolution Re French Work

WHEREAS this Convention of the Union of Regular Baptist Churches of Ontario and Quebec recognizes its general obligation to be ready to preach the gospel as understood by Regular Baptists, as much as in us lies, to all nations;

AND WHEREAS the fulfilment of this obligation requires us to spare no effort to press the cause of the work of evangelism in Ontario and Quebec, and throughout the Dominion, in the sense in which evangelism is understood by Regular Baptists;

AND WHEREAS such understanding of our duty requires, as involved in such evangelization, the establishment and maintenance of Regular Baptist churches wherever possible by such assistance as this Union is now, or may yet be able, to give, with a view to such churches' becoming self-supporting and themselves becoming centres of worldwide missionary interest and endeavour;

AND WHEREAS the efforts of this Union, or of its Pastors independently of the Union's help, in such places as Sarnia, Sudbury, various fields in the Northland and in the Eastern part of Ontario, and in Quebec, have met with such signal success, particularly during the past summer, as to justify a reasonable expectation that such efforts but mark the beginning of a great extension of our Home Missionary enterprise;

AND WHEREAS we further recognize that a large part of our present financial resources must, of necessity, be used in the discharge of the obligation hereinbefore recognized and stated;

AND WHEREAS it is necessary that we so prudently safeguard such resources that the Union's ability in respect to the meeting of this obligation shall not be impaired;

AND WHEREAS, notwithstanding the Christian duty to preach the gospel so far as is possible throughout the Dominion as above stated, we also recognize that, as churches and individuals, we have a duty to carry the message of the gospel as understood by Regular Baptists, to regions beyond;

AND WHEREAS since our Foreign Mission effort in Liberia is now discontinued, we believe it to be necessary that our churches should immediately have set before them a foreign missionary object to which Regular Baptists, desiring to propagate their convictions of truth, may conscientiously contribute;

AND WHEREAS the work of the French Bible Mission, of which Rev. Robert Dubarry is the President, is composed of Baptist churches exactly similar in faith and order to the churches of this Union;

AND WHEREAS, the French Bible Mission represents an established work wisely and economically administered, and enjoying the confidence of all Regular Baptists who have examined its operation;

AND WHEREAS the said field of operation of the said French Bible Mission is one of the most needy of all foreign mission fields in the world,

THEREFORE BE IT RESOLVED, That this Convention receives with full sympathy the recommendation of its Executive Board for the year 1936-37, that the said French Bible Mission, as a beginning and a part of, a new foreign mission enterprise of this Union, be given the most careful consideration and investigation; and hereby authorizes the new Board to be elected at this Convention to make the fullest investigation of the whole question; and in order that there shall be no delay in providing an outlet for our foreign mission gifts, should the Board satisfy itself that the work of the French Bible Mission should be adopted by the Union of Regular Baptist Churches of Ontario and Quebec as part of its foreign mission enterprise, the said new Board is, by this resolution, empowered to act in the Convention's behalf and commend it to all our churches with the fullest information of its work, as the beginning of a new Foreign Mission work of the Union;

AND FURTHER, that the Executive Board of 1937-38 be requested to give this resolution immediate consideration.

The mover expounded, and strongly urged, the adoption of the resolution. It was seconded by Rev. W. S. Whitcombe, who gave a very full account of his visit to the various churches and preaching-stations of the Mission in France, Switzerland, and Belgium.

Discussion of the Board's resolution as presented by Dr. Shields, was resumed after luncheon, with Rev. H. C. Slade, Vice-President in the Chair. Mr. F. Buhler, a product of the French work, and student and professor in the Seminary for four years—graduating last



May—told what he knew of the character of the work, and the opportunity for missionary service it presents. He was followed by Rev. A. H. Barham, who had spent more than thirty years in China; Mr. J. Paterson, of Montreal; Rev. John Byers, of Orillia, and Rev. E. C. Wood, of Chatham, all of whom, with the exception of Mr. Paterson, had some acquaintance with France, and spoke of the undoubted need of that great country.

In closing the debate before the question was put, as mover of the resolution, Dr. Shields drew attention to the fact that in the French work we should be free from many of the difficulties which inhere in new foreign mission enterprises. The work is already well established, the churches are being led by experienced pastors, and the leaders of the general work are men whose sixteen years of economical and successful administrative work entitled them to our fullest confidence. He further pointed out that the Board was not asking the Convention, at the moment, to commit itself to any definite sum of money, but only to consider whether such a work would open a channel for united foreign missionary endeavour.

Dr. Shields dealt, in a sentence or two, with the objection which he had heard had been raised in some quarters that, because Jarvis Street had supported the Board's recommendation to close the work in Liberia, the church and its Pastor were lacking in interest in foreign missions. In refutation of that suggestion, Dr. Shields said that he had had the financial statements of the church for twenty-seven years, as audited by chartered accountants, examined that morning, which statements showed that in the twenty-seven years of his pastorate, up to the close of the last financial year, March 31st, 1937, Jarvis Street had contributed for missions and benevolences a total of \$607,603.37, or an average of \$22,503.80 for twenty-seven consecutive years.

No opposition to the resolution was expressed, and when the question was put, it carried with but one contrary vote.

#### The Educational Session

The first speaker was Rev. Adam Galt, from New York State, a graduate of 1933, now a pastor in Pavilion, N.Y. Mr. Galt, while born in Scotland, came to the Seminary from the United States. Two years later, the young lady who is now his wife also attended the Seminary. We may perhaps be forgiven for saying that we felt profoundly grateful for such a man as Mr. Galt, and thankful that the Seminary could claim him as one of its academic children. Mr. Galt made a deep impression, and by the recital of his experiences in his pastorate in New York, showed that the Seminary is producing men of a genuine missionary spirit.

Mr. Russell Slade, brother of Rev. H. C. Slade, and a student at the Seminary, told of the work that he and Mr. Frank Cook had done with car, and trailer, and tent, in the great Northland during the summer; and of their experiences as they went from house to house with the message of salvation.

Mr. John Boyd of Sudbury was the third speaker. Mr. Boyd went to Sudbury with practically no money in his pocket, and no promise of backing by any Board. He began his work by house-to-house visitation, and carrying on until now he has a flourishing work, with a Sunday School of more than a hundred in attend-

ance. In addition to this, he has reached out to neighbouring districts. What was there about Mr. Boyd's address that, on this occasion as on all other occasions when he speaks, melted everybody to tears? Was the power in what he said? Or the way in which it was said? What he said was good, and what was spoken was well said; but many an one spoke to the writer about it, and in effect they summed it up in this way, that he was manifestly a good man, "full of faith and of the Holy Ghost". The hope of our work, everyone felt, lies in just such Home Mission enterprises as these young men represented.

Following these addresses, the President of the Seminary asked all present and former students to come to the choir seats and platform. They filled the choir and the platform, with a good number unable to find room in either place. In giving a short resume of the work of the Seminary, the President said that two hundred and sixty-seven students had passed through the school in its eleven years of operation.

Dr. Shields said he had been informed that some had stated that the work of the Union in Liberia was closed because either Liberia or the Seminary had to close. This he declared was absolutely untrue; and that, so far as the financial support was concerned, these two enterprises had no relation to each other. He pointed out that during the life of the Seminary, up to March 31st last, the total cost of operation had been \$110,606.81, of which 8.4% had come from the Union Treasury, which included a considerable amount what had first been paid by Jarvis St. into the Union Treasury, and an amount of \$1,300.00 that had come this last year through a legacy.

The Seminary, Dr. Shields said, had no other reason for its existence than to train men and women to go out and preach Christ and Him crucified in demonstration of the Spirit and of power.

In this connection, it may be well to quote from the report of the Union, that of the eighty-three who have been graduated from the Seminary during its term of service, fifty are Pastors in Canada; three Pastors abroad; thirteen are foreign-missionaries; while the Seminary had thirteen student-pastors and evangelists engaged in work during the summer of 1937.

At the evening session of Wednesday, the chief feature was an address by our special speaker, Dr. H. G. Hamilton, Pastor of First Baptist Church, Buffalo. He spoke from Hebrews 6:1, "Let us go on"; the title of his address being, "Paul's encouraging advice." Dr. Hamilton is blessed with a pleasing personality, an intense spiritual passion, which is unspoiled by a touch of native Irish wit. Dr. Hamilton with great earnestness exhorted us to go on confidently, courageously, and cheerfully; and the whole service brought a great spiritual uplift to everyone, furthering the impulse which the Convention had received from Mr. Byers' address of the evening before.

#### The Home Mission Session

The Thursday morning session was another mountain peak experience when three former students of the Seminary spoke on Home Missions. Rev. Robt. Brackstone and Pastor John B. Cunningham gave a fine account of their work in Kapuskasing and Kirkland Lake, respectively; and thrilled their hearers with a description of the possibilities of the Northland. Rev. Roy Hisey spoke with equal enthusiasm of the work in the Ottawa Valley this last summer with a tent; and

of the great need in that part of the country for the gospel.

Pastor J. H. Watt of Wilkesport and Courtright told of the work which he and Mr. H. MacBain had done in Sarnia. They had begun with nothing, and with nobody but the Lord. They had pitched their tent and gone to work, and with the help of various pastors, including Rev. W. E. Atkinson, of Toronto; Rev. C. J. Loney, of Hamilton; Dr. H. H. Savage, of Pontiac, Mich.; Pastor J. Scott, of Belleville, and Rev. G. Wilson, of Detroit, carried on a two-months' evangelistic campaign during the summer. During that time their audience frequently numbered four to five hundred, and more than fifty professed conversion. They had substantial offerings, and the work at last was supported by not a few earnest Christians in Sarnia who were longing and praying for revival; with the result that a lot has been purchased, a building has been bought and removed to the lot, and very soon a church will be organized. Mr. H. MacBain is in charge, and the Board of the Union was able to make a grant of \$100.00 toward the purchase of the lot and building, and a grant also for the support of the ministry. Sarnia may therefore now be reckoned as one of our new Home Mission enterprises.

#### The Budget Committee's Report

At the afternoon session of Thursday, Mr. J. E. Jennings reported for the Budget Committee. The Committee asked for at least \$9,000.00 for Home Missions, and recommended that the Union Budget be apportioned as follows:

Missions (Home and Foreign) .....	80%
Toronto Baptist Seminary .....	12%
Western Missions .....	5%
Publicity .....	3%

100%

In the discussion of the Budget Report, one delegate suggested that 10% of the Budget be taken to pay off the deficit, but when it was proposed that an effort should be made at the Convention to clear the matter up immediately, although there was no motion, the suggestion seemed to meet with general approval.

#### The Enrolment Committee's Report

The representation possible from sixty-five churches was one hundred and fifty-three delegates. The Enrolment Committee reported that fifty churches were represented, and that one hundred and three duly appointed and authorized messengers had registered. Thus seventy-six per cent. of the churches were represented, a very large proportion.

Only one Committee of importance is appointed at the Convention for the following year, and that is the Enrolment Committee, the members of which are: Revs. H. E. Buchner, H. H. Chipchase, W. Lempriere; Pastors D. Macgregor, J. Scott, and J. Watt.

The various resolutions, reported by Mr. Stanley Goldsworthy, Chairman of the Resolutions Committee, from time to time, were as follows:

#### RESOLUTIONS

##### Resolution Re Far East

RESOLVED that, as believers in the sacredness of human life and personality, and the implied right of every nation, whether great or small, to determine its own form of govern-

ment, and to maintain the liberty of its people and the integrity of its territory; we join with all others who recognize the necessity of the maintenance of international law, in protesting against Japan's wanton aggression against China; and particularly against its lawless assaults upon non-combatants, as an intolerable outrage, not only against China but against the conscience of the civilized world;

And we express the hope that such leadership and action as may be necessary will be taken by the Government of the Dominion and by the Empire as a whole, as will effectively mobilize the sympathy and powers of all free peoples in China's defense.

##### Resolution Re Bible Society

The Union of Regular Baptists of Ontario and Quebec, having heard the message and appeal of the British and Foreign Bible Society in Canada and Newfoundland, records its thankfulness to Almighty God for the record of its achievements and progress in a work so dear to its heart, namely, the publication and circulation of the Holy Scriptures without note or comment.

Realizing the world's great need for the Written Word, the Union would recommend the work of the Society to the prayers, efforts and gifts of all its faithful ministers and congregations, enjoining them as far as in them lies to support it through the various Auxiliaries at present operating in Ontario and Quebec.

##### Resolution Re Rev. Alexander Thomson

RESOLVED that, as a Union, we place on record our deep appreciation of the services rendered to us by our retiring President, Rev. Alexander Thomson. Throughout the three years of his Presidency—during almost two years of which time he faithfully discharged also the duties of Secretary, being at the same time a busy pastor and Seminary professor—he has exercised able and wise leadership, at the remembrance of which we shall always be grateful.

##### Resolution Re Dr. H. G. Hamilton

RESOLVED that we record our gratitude to our Heavenly Father, and to the messenger himself, for the heart-warming and inspiring addresses of our Guest Speaker, Dr. H. G. Hamilton, whose fellowship is deeply appreciated.

#### Officers Elected

The election of officers and Board members, which took place at this session, resulted as follows: *President*: Dr. T. T. Shields; *Vice-Presidents*: Rev. H. C. Slade (Home Missions); Rev. W. W. Fleischer (Foreign Missions). *Home Mission Board*: Mr. D. G. Aceit, Rev. W. N. Charlton, Rev. J. Fullard, Mr. W. J. Hutchinson, Mr. J. A. Paterson, Revs. G. W. Searle, W. S. Whitcombe, and E. C. Wood. *Foreign Mission Board*: Rev. J. Armstrong, Mr. P. Bauman, Rev. J. Byers, Mr. John Fraser, Rev. R. D. Guthrie, Rev. Roy Hisey, Mr. J. E. Jennings, and Mr. J. H. Ratcliff.

#### Proposal to Raise the Amount of Deficit

Following the election, the President-elect proposed that the delegates of the various churches, between the afternoon and evening sessions, should get together somewhere, and estimate how much they could safely pledge from their churches, with a determination to raise it within one month from date, toward the \$1,050.00 deficit. He emphasized the importance of paying back to the funds from which this amount had been borrowed to close up our work in Liberia, so that we might begin the year with an absolutely clean sheet, and if possible, with a comfortable balance on the right side.

Following this, Dr. H. G. Hamilton gave his second address, from the Book of Ruth. The Book of Ruth is a source of never-failing interest to all lovers of the Bible, and Dr. Hamilton's address on this subject was full of good things.

### Final Session

At the evening session the President, Rev. Alex. Thomson, was in the Chair. A very kind resolution was passed, thanking the Jarvis St. Church for its hospitality, a resolution, however, we are happy to say, was altogether unnecessary. A further resolution expressing the Union's appreciation of the services rendered by the retiring President, was enthusiastically carried by standing vote. Mr. Thomson had been President for three years, and for nearly two years he had faithfully and efficiently discharged the duties of Secretary and Treasurer, without remuneration. The resolution will be found in the section headed, Resolutions.

The new Officers and Board Members were introduced, and Mr. Paul Bauman, a product of the French Bible Mission in Switzerland, spoke on behalf of the new Board.

### Raising Amount of Deficit

Dr. Shields then asked permission of the Chairman to speak for a few minutes in relation to the deficit of \$1,050.00. He first of all asked all Jarvis Street members to rise. They were all supplied with cards and pencils, whether they could subscribe or not. No one was asked publicly to say how much he would give, but to write the amount and the name on the card, with the understanding these amounts would be paid within thirty days. He then called the roll of the churches, and asked the representatives of the churches to rise as their church was called, and name the amount they thought they could safely promise in the church's behalf, to be paid within thirty days. Following is a list of the churches that responded: Alton, Baker Hill, Belleville, Brantford (Shenstone), Buckingham, Cannington, Chatham, Courtland, Courtright, Dalesville, Essex, Fenson Falls, Ft. William, Hespeler, Kapuskasing, Lindsay, London (Briscoe), Long Branch, Maple Grove, Maple Hill, First Markham, Mount Albert, Orangeville, Orillia, Ottawa (Calvary), Scotch Line, St. Amadee and the Gore, Stouffville, Sunderland, Timmins, Toronto (Jarvis Street), Westboro, Wilkesport, Verdun and Wheatley.

When the amounts had been totalled, it was found that \$759.00 had been pledged by the churches other than Jarvis Street. It was then reported that the promises of Jarvis Street amounted to \$502.00, making a total of \$1,261.00, which covered the total amount due to the funds of the Union, leaving a balance of a little over \$200.00.

It should be said at this point that Jarvis Street enjoyed an advantage over all other churches in that the Convention was held in the Jarvis Street building, and the evening congregation included a good number of Jarvis Street members; whereas out-of-town churches were, of necessity, represented only by their delegates and a few visitors. The whole membership of Jarvis St. will be given the same opportunity as those who were present at the Convention, and we hope that every member of every church in the Union will also be afforded an opportunity to make some contribution to this effort to begin the new Convention Year well.

It should be said that delegates of several churches were timid about promising any amount for the churches they represented, without consultation with the church. Those who did promise, in each case expressed the hope that the church might give more than they promised; and we have little doubt that other churches that made

no promise will shoulder their full share of the obligation involved in closing our Liberian work.

Following this, the address of the evening was delivered by Dr. Hamilton, from Philippians 3:13, 14. The address was another clarion call to increased devotion to Christ and His work.

On motion of Rev. H. C. Slade, seconded by Rev. L. Hisey, the Convention then adjourned, and, after the singing of a hymn, was dismissed with prayer by Rev. John Armstrong.

The spirit of a service is often shown by the attitude and actions of the members of the congregation after the service is dismissed. All sessions of the Convention had been largely attended, particularly, of course, the evening sessions; and when the large congregation of Thursday evening was dismissed, it seemed as though scarcely anyone wanted to go home: everybody seemed to be rejoicing with "a joy unspeakable, and full of glory." So passed into history what we again describe as one of the best of all our Conventions.

### BOOKLET RE THE FRENCH WORK

A booklet, fully descriptive of the work of the Evangelical Association of French-speaking Baptists, is in course of preparation, and will be available within a week or ten days. A large edition will be printed, sufficient to supply every member of all our Union churches. The Union Office will be glad to supply copies to all who are interested, and will apply for them, in any number required, without charge. We suggest, however, that any who are able to do so, could assist in defraying the cost of publication by sending an offering for that purpose, with their order.

### COPIES OF THE CONVENTION REPORT

The usual supply of copies of the Report of the Executive Board of the Union was exhausted at the Convention, and applications for more copies necessitated the printing of a second edition. This was done immediately, and all orders received to date have been filled. But we have now a good supply on hand, and the Union Office will be glad to mail copies, singly or in numbers, to all who will kindly write for them. We should be glad to see a copy placed with every family in every church in the Union. Please write the Union Office, 337 Jarvis St., Toronto, stating the number wanted.

### EXTRA COPIES OF THIS ISSUE

Extra copies of this issue may be obtained at THE GOSPEL WITNESS office at the usual rate on application.

## Our Hungry Children

THE SEMINARY FUND -

THE GOSPEL WITNESS FUND

REMEMBER THEM! PLEASE!

## Our New Foreign Mission Enterprise

In obedience to the Convention's instructions to give the French work "immediate consideration", as a new field of foreign missionary endeavour, the newly-elected Executive Board of the Union met Friday morning following the Convention. After much prayer, in which the presence of the Lord was deeply experienced, the question of the French work was given consideration. There was abundant information at hand, which was thoroughly examined, and the merits of the work very carefully weighed.

The Board was in session from ten in the morning until about six in the evening, with a brief adjournment for lunch. Before rising, a motion was unanimously adopted, approving the French work "as a beginning, and a part of, a new Foreign Mission enterprise of this Union", and the Board decided, without any reservation, "in the Convention's behalf" to commend it most heartily to all the churches of the Union. Immediately a letter was dispatched to the Pastors of all the churches of the Union, in an endeavour to reach all of them in time for announcement to the churches on Sunday.

The work of our French brethren has been known to many members of the Union for a number of years; and it was given very serious consideration before Liberia was adopted, as is shown elsewhere, when the Missionary and Educational Society, the forerunner of the Union, was organized.

It ought here to be explained that this matter was not at all within the purview of any member of the Executive Board when the Liberian matter was recently under consideration. The Editor of this paper had no idea that it would be possible to bring anything definite before our people so soon. Quite unknown to him, and so far as we are aware, without the knowledge of any other member of the Board, a letter was sent to the Union Office by Mr. Buhler, calling attention to the work; and was read by the President of the Board. Thus the matter was brought before the Board, and after some discussion, the resolution on the subject appearing in the foregoing report of the Convention, was passed by the Board, and later recommended to the Convention.

The Editor of this paper has long desired to have a part in this French work, but it seemed impossible for us to consider it with other pressing obligations. Five years ago we received from Mr. Dubarry a very long document, giving the whole history of the work in France. As we read it, we marvelled to observe how exactly the whole story paralleled our work in the Union. Like ours, it came into being as a protest against Modernism. They were cut off from former fellowships, and went out into the wilderness, just as we did. They were attacked in ways almost exactly similar to those of our experience.

When we laid down Pastor Dubarry's document, we marvelled that our history had been so accurately written in France, and by a Frenchman! We could only conclude that there is no difference of race as between those who share "like precious faith", and that wherever there is a plant of the heavenly Father's planting, it must most certainly experience the same struggle for existence.

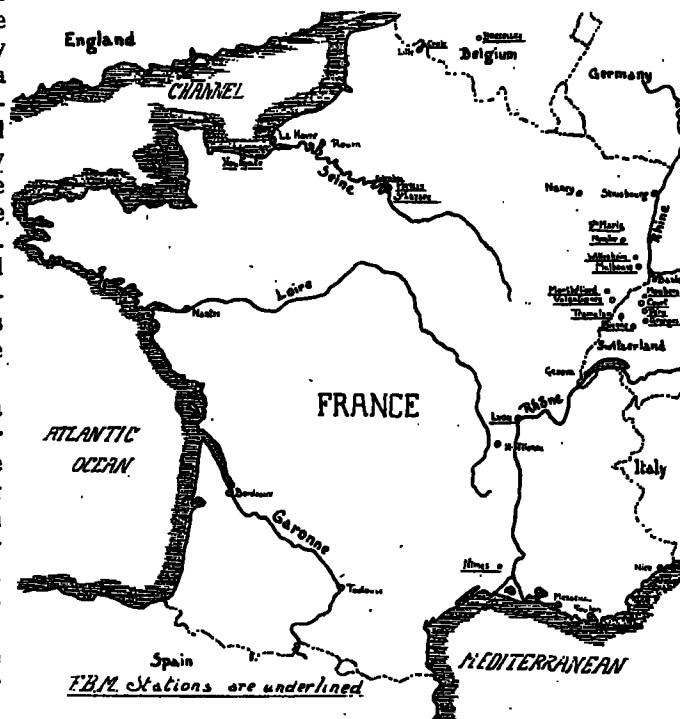
We know of no missionary enterprise anywhere in the

world standing more faithfully for the principles represented by the churches of the Union of Regular Baptist Churches of Ontario and Quebec, than that in which our French brethren are engaged.

We could write volumes on the subject, but this must be enough from our pen. We print below articles on the work in France, written by several hands: the one on the work in Belgium's capital, by Pastor Robert Dubarry, President of the French work; that on the churches in Switzerland, written by Mr. Paul Bauman, himself a product of the French work, and now a member of Jarvis Street Church, and of the Executive Board elected at the recent Convention; the article on Alsace is written by Mr. F. M. Buhler, who has been a student at the Seminary for four years, and also a teacher of French; the sections entitled, "As Viewed by Others", and "Scattering and Increasing", are from the pen of Rev. W. S. Whitcombe.

### OUR FIELD

Most of the stations shown on the accompanying map are self-supporting. The great advances, for instance, that have been made in Alsace and in Switzerland, as recounted elsewhere in these columns, have been made without any support outside of that provided by the local churches. But the pioneer causes and those located in great Roman Catholic communities where expenses are too high to be met by the small local congregations,



The Field of the Evangelical Association of French-speaking Baptist Churches.

are forced to draw on the general fund of the Association for partial support. It is such centres as these that will be of special interest to members of the Union Churches, for the monies forwarded to the Evangelical Association of French-speaking Baptist Churches, will be used to

help maintain a testimony in them. Among such churches that are not quite self-supporting, those in Brussels, Belgium, and Lille, Northern France, will have a special appeal to Canadians, for our troops took a prominent and costly share in the recovery of this territory during the Great War.

#### MATERIAL FOR THE TEMPLE

The French-speaking population of Europe in France, Switzerland, and Belgium, numbers about fifty millions. Some forty-five millions of these are nominal Roman Catholics and less than five millions nominal Protestants. Only one in ten of all these is in any way interested in religion.

Located at one of the cross roads of the world, and with a past of rare historical significance, France has long been a leading nation in politics, economics, science, art and literature, as well as in education and morals.

Evangelized immediately after Rome and before the other great modern nations, France is still showing that the work of its early Gospel pioneers was both deep and extensive. The touching epistle which in 177 A.D., recorded the heroic sufferings of the Lyons martyrs, was like a preface to the burning, in 1124, of Peter Bruys, who so well prepared the admirable witness of the Waldensian and Albigensian evangelical communities. It was with unparalleled eagerness that, in the 16th Century, the French people hailed Reformation Truth, one third of the whole population becoming Protestant within the thirty years when persecution was the fiercest.

From the days of Adoniram Judson, the fervid advocate of missionary enterprise in France, experts have agreed on the unique facilities and value of that field.

#### THE NEED

In spite of their past spiritual privileges, the people are now strangely ignorant of true Christianity. This is the sad result of early falsifications of the Gospel message and of relentless persecution against whomsoever attempted to serve God faithfully.

Compared with those of Protestant countries, the spiritual needs of France are appalling. Compared with a typical heathen land like China, the proportion of real Christian pioneers and of Bible distribution does not favour France.

Yet French-speaking nations are but a secondary missionary problem when compared with their huge colonial empire, which influences about one hundred millions of almost utterly unevangelized pagans. Mission specialists believe this one of the most urgent tasks of the age. The weight of this unexpected but welcome burden on French-speaking Evangelicals makes their increase and strengthening a matter of imperative priority.

#### IN BELGIUM'S CAPITAL

Pastor Robert Dubarry, President of the Evangelical Association of French-speaking Baptist Churches, writes the following account of the work in Brussels:

"Some twenty-five years ago, a recently deceased brother, Mr. Hoffman—a close friend of Pastor Wilmot of Highgate Church, London—organized a Baptist Church in Brussels at a time when the city was almost entirely devoid of any evangelical testimony. Converted in London through B. W. Newton, and trained in the intimacy of Pastor James Stephens, this unique Christian and Bible scholar was the

only man I ever met who was able to preach acceptably in English, German, French and Italian, besides the Bernese dialect. Being the General Agent of the great Peek, Frea Company for the whole of the Continent, much of his income was consecrated to the Lord's cause.

The Brussels effort was greatly blessed, and I met there in 1913 one of the most spiritual little companies I ever visited. But the war made havoc among them, and Brother Hoffman was overwhelmed with trials during the whole German occupation. In the year 1920, the health of his wife compelled Brother Hoffman to return to his native Switzerland, and the Brussels Church was thus at once deprived of its guide and place of meeting. The membership remaining after the German occupation gathered in private houses for some seven years and was about nine years without a pastor.

At last, we were able to rent a little place of meeting and to send them a worker. That brother, Pastor Auguste Gross, had been one of my fellow-students in Paris and at Spurgeon's College in London. He had much experience of great Roman Catholic cities and his last pastorate had been for fourteen years in our largest Association church in the mountains of the Swiss Border. Climatic reasons brought him to Brussels four years ago. He has done there a most faithful and efficient pioneer work, which your recent visit encouraged greatly.

There is certainly a fine future for this strategic Baptist cause. The Great War showed that Belgium is one of the keys of Europe and this is not less true for the warfare which we wage than it was in a military sense in 1914. Since another Belgian church is now considering membership in our Association, and since openings in that country are open everywhere, we have every reason to avoid retreat at such a time as this. Proof has already been given that with proper equipment and staff, illimitable developments could be expected for our Brussels cause.

The work in an expensive and expansive city like Brussels entails an investment in rent and equipment which places the whole salary of Brother Gross on the shoulders of our Association. It would therefore be instant and almost total relief for us to find a regular source for that item of about one thousand dollars a year. Without any hesitation, therefore, I would place Brussels at the head of all our present needs. It is a very definite and attractive proposition, our church there being the only one of its peculiar kind, within a metropolitan radius of about one million inhabitants, and perhaps in the whole land."



Open-air Meeting in Brussels.

Three years ago it was the privilege of the writer to take part in the open air service held in a large park near the church building, and to speak in French to a large audience. Pastor Gross introduced me as a Canadian who was visiting the grave of an uncle who gave his life in the Great War. There was excellent attention while I spoke, and the intense interest displayed by a

policeman still lingers in my memory. Shortly after my return to Toronto, Pastor Gross sent me the picture from which the accompanying cut was made. I shall not soon forget the earnestness with which he begged me to obtain a portable organ for use in the open air meetings. In the same letter he informed me a woman had been definitely converted through this open air ministry in the Park.—W.S.W.

### CHURCHES IN SWITZERLAND

By Paul Bauman

Switzerland, the land of lakes and mountains and of an old history—its independence was proclaimed in 1291—has also been the land where reformers of every character have found hospitality. But, in view of the fact that Switzerland has three official languages, and because the Evangelical Association of French-speaking Baptist Churches labours among French-speaking people, we mention more particularly Farel, Calvin, and later, Vinet, as the champions of evangelical Christianity in Switzerland. As the result of a very thorough reformation, the Protestant churches were made the State churches in the Jura. Unfortunately, Modernism, the common plague of the latter half of the XIXth century, began to do its deadly work among the churches.

In Tramelan, however, the Villeumier family, after a study of the Scriptures, refused to have their children baptized. The family soon widened its circle and they became a little group, worshipping outside of the State Church. A few years later, Pastor A. Robert of the State Church learned the meaning of baptism, was himself baptized and started to preach the Gospel with boldness. The government investigated the case and put the pastor out of the church. A number of people followed him and they formed a little group of worshippers. They secured a meeting-place and began to evangelize. Many remarkable cases of conversions of drunkards, who became known for their piety and zeal for the Lord and the lost could here be related. Shortly after the Villeumier and the Robert groups came to a realization that they stood on the same ground and they joined in a common effort to propagate the Gospel. They asked then some of the Baptist pastors from France to come and hold meetings for them and around 1895 they called the group "Eglise Evangélique Baptiste". Bitter persecution was inevitable, and the State Church organized a series of meetings against the newly founded church. The Baptists were literally stoned when angry and fanatical people threw stones through the windows of the little place of worship. The work, however, was blessed to the extent that in a short time the church of Tramelan had first two, and then three, branches.

During that period a small group of people were praying for revival in Court; the answer came and there also a church was established by the ministry of the pastor of Tramelan—once a month—and faithful and able men of Court. Pastor Saucy, though a layman, was much used of the Lord to establish the brethren and to develop the work. He started also work in Moutiers and in other places. The church of Court became independent in 1910; and in 1928, the church succeeded in securing for the first time the services of a full-time worker in the person of Mr. Weber. The church there has been the means of establishing at least one other church and is preaching the Gospel in four other communities. Re-

markable it is to know that during the short period of the existence of that church one-tenth of the population of the village was received into the membership. At present the church is building there a place of its own under the able leadership of Pastor Weber.

Within the last fifteen years, work began also, independently, in Bienne (Biel), where young men like Mr. Waecker, now pastor in Mulhouse, and Mr. Frey, determined to use their Sundays and evenings for the proclamation of the Gospel in neighbouring communities. The churches of Granges and Bienne are direct results of that work. In addition to that, other meetings are carried on of which the one in Evillard is most promising. The Cross is conquering in French-speaking Switzerland by the influence of the Holy Spirit working in the lives of consecrated laymen. It is therefore, the supreme ambition of every pastor to train a good lay force, which can economically and efficiently be used in the evangelization of "other cities also".

### ALSACE

Frédéric M. Buhler

"What a beautiful garden!" exclaimed Louis XIV on his visit to Alsace, shortly after the province had been given to France at the end of the Thirty Years' War (1648). It remained French with its age-long traditions until Bismark aimed to make it a "blockhaus" for Germany. By misinterpreting a statement of the Kaiser, that statesman succeeded in starting the Franco-Prussian War which resulted for France in the loss of the sister-provinces of Alsace-Lorraine (1870). They were then put under the strictest discipline until they were liberated by the treatise of Versailles (1919) which changed the map of Europe considerably.

Alsace with its mountains and forests, its valleys and villages, its plains and fields, has a particular charm because of its history and ancient traditions. The Gauls with their temples, the Romans with their villas, the kings of the Middle Ages with their castles, all have given to Alsace a permanent impression. Even a ray of light from the Dark Ages comes to us in the silhouette of the famous Strasbourg Cathedral. The ruins of medieval castles towering over the valleys preach to the people of the passing of time and of material things. Further down in the plain the old castles are replaced by shafthouses of mines and huge smokestacks, representing a modern world of industry and commerce, and over to the East flows the silver band called the Rhine, the border of Germany. And as we look down from the mountains we see the houses of many villages huddled together around the steeples, symbols of help and protection, but symbols of a reality long since gone, for though Alsace has had the Gospel preached, it is now very scarce in so-called Christian churches.

It is of real interest to notice that Alsace has taken an active part in all great movements from the early preaching of pre-medieval monks down to our modern religious liberalism, including the Renaissance, the Reformation with men like Geiler, Tauler, Bucér and also the French Revolution. All these influences have contributed in making the religious life of Alsace what it is. In spite of a certain piety which is prevalent in some centres, true spirituality is practically inexistent.

Around the middle of the XIXth century, however,



a Baptist church was established in Mulhouse under the ministry of one of the German pioneers, who preached Christ with great boldness in the face of bitter opposition. That church became the mother-church of all the Baptist congregations in Alsace. Indeed, its influence was felt as far as Switzerland, for the church at Basel is a direct product of it. During the second half of that century, a number of preaching-stations were established among which were Le Hohwald, Munster, and Colmar. It was during those years that my great-grandfather, a layman converted in Mulhouse, moved to Sainte-Marie-aux-Mines and began to testify there. Times of blessing were enjoyed in spite of persecution, and a number of converts, among whom was my grandfather, were baptized in the creek. Faithful laymen carried on in all those places with the assistance from time to time of the pastor of Mulhouse.

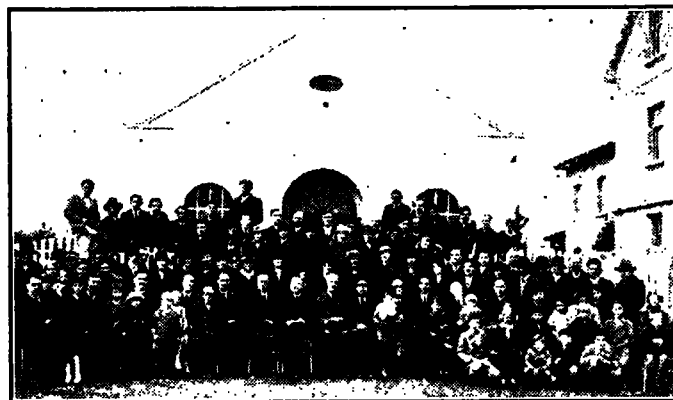
Unfortunately, the Declaration of the Great War meant almost the death-sentence of the Baptist cause in Alsace. The shells exterminated the mighty giants of the wooded hills, leaving a few stumps, memorials of life and better days. The villages were razed to the ground by destructive bombs and the families lost their happiness because they lost their boys. But the dreadful conflict wrought havoc also in the churches. In many ways the work of the Lord was neglected during the War; and after peace had already been an accomplished fact for many years, conversions were rare. However, there were to be better days ahead because the Lord determined to revive His work in the midst of the years. The instrument which He used for the fulfilment of His purpose was the French Bible Mission.

The first contact of the church in Mulhouse with the F.B.M. was made in 1927, when Mr. Weber of Court had been invited to speak at a Young People's Rally. From that time on, those contacts became more numerous and the churches received new vigor and life because of the souls that were being saved. In 1930, the church of Mulhouse was welcomed into the fellowship of the Evangelical Association of French-speaking Baptist Churches, with all its preaching-stations. In 1932, the church was able to secure the services of Pastor Waecker from Bienne.

Since his arrival in our midst, the church has not ceased to make progress; new stations have been opened, while the church at Munster began to operate again as a body of baptized believers in a meeting-place of its own. The story of the chapel of Wittenheim should be told here as an example of the workings of God in Alsace.

Brother Waecker had been holding meetings in a home in the Wittenheim mining-town. Remarkable conversions took place. One man, in particular, an inveterate drunkard had received Christ and had yielded his life to the transforming power of the Holy Spirit. Soon, however, the director of the mines of Wittenheim insisted that the meetings should stop, alleging a complaint of the priest to the effect that Roman Catholics had been attending the meetings. As the house in which they had met was a company house, they could do nothing else than obey higher authority. Great was the disappointment of the good people, who, nevertheless sought a place in which to carry on. But they failed to secure even as much as a theatre. The Lord, it was plainly seen later on, had shut that door in order to open it wider. The director of the mine in which our converted drunkard, Mr. Pierre, worked, asked the miners for any suggestions

that they could make for the betterment of the miners' condition. Mr. Pierre informed the director that only one thing could be of any practical and lasting help, namely the preaching of the Gospel of Jesus Christ. He, then, gave his personal testimony by reminding his employer what kind of a man he had been previous to his conversion, and what "metamorphosis" had taken place in him as a husband, as a father and as a citizen. The director dismissed Mr. Pierre and submitted to the evidence of a changed life. He conferred, then, with the engineer who was himself greatly impressed by the testimony of this humble worker. He went so far as to say that within the three months Mr. Pierre had been converted he had learned more of the Gospel and of Christianity than he himself, though the son of a Protestant pastor, had ever learned in his life. The two men decided to let the pastor use the refectory of the mine for his meetings, which from then on, seemed to be under the auspices of the company. The congregations increased and many were saved, especially among the young people of the community. After a few short months, a



Opening of New Church at Wittenheim.

gentleman from Wales desired an interview with my pastor. He had been commissioned by a society in Wales to encourage and facilitate the preaching of the Gospel in mining centres. He offered, after due investigation of the work being carried on, to build a meeting-place. Needless to say that pastor Waecker accepted with great joy and thankfulness to God for His Providence. Since then (1934) the work has progressed splendidly. The picture represents the opening of the new meeting-place in Wittenheim. What a happy day that was for the pastor, Brother Pierre and all the friends!

The opportunity in Alsace is unlimited for any one with the pioneer spirit. The method of Paul to enter strategic centres can be followed, there, very effectively. Countless villages are scattered throughout the land which could easily be reached from neighboring towns and cities. Sélestat with over 10,000 people, Colmar with its 50,000 and Strasbourg with its 200,000 inhabitants have no aggressive Gospel testimony of a Baptist complexion. Many other towns are in the same position. And what a message we could preach to the people if we had the necessary men and funds. Germany knew the prosperity and possibilities of Alsace and claimed it for herself. France also, realizing its value, has endeavoured to win the goodwill of the people. And we, citizens of another and heavenly kingdom, should claim its inhabitants for Christ, our King.

## AS VIEWED BY OTHERS

Since French Baptists were forced to free themselves from entangling alliances with modernists in France, their churches have been visited by a number of well-known pastors from Great Britain and the United States. Those who have studied the work of our French brethren for themselves, and who know most about it from personal observation are the most enthusiastic over its possibilities. Three pastors of London, England, all well-known to Canadian readers, have joined in sending a letter for publication on this side of the Atlantic in order that we may share their confidence in this great work. Rev. Henry Oakley, pastor of the Trinity Road Baptist Church for forty years, has been in touch with the French work since its inception. Rev. John Wilmot of Highgate Road Chapel, who preached in Jarvis Street Church several summers ago, and Rev. Charles Fisher, M.A., of Lansdowne Hall, also very cordially remembered in Canada, support the work with "unreserved confidence".

Dr. J. Frank Norris of Fort Worth, Texas, and Detroit, Michigan, has just returned from a tour which included a visit to a number of the churches of the French Association, and he is bubbling over with enthusiasm for this work as the liberal space he has given it in his paper testifies.

As long ago as 1928 the Regular Baptist Missionary and Educational Society—the organization which preceded the Union of Regular Baptists of Ontario and Quebec—investigated the French work and did "earnestly recommend to our churches, that they consider, as the Spirit of God may lead them, supporting the worthy work being conducted by Pastor Dubarry and his associates in France."

Dr. Albert Johnson, pastor of the Hinson Memorial Baptist Church of Portland, Oregon, formerly of the Temple Baptist Church, Detroit, and a special speaker at our Union Convention in 1933, visited France last summer and returned to the United States resolved to lead his church to increase its givings to the Evangelical Association of French-speaking Baptist Churches.

Three years ago the writer spent a summer studying at the University of Paris and had the opportunity of visiting almost all the churches of the French Association. He spent from three days to a week in most of them, made many friends among the members of the various churches, and is convinced from close personal observation that these people are not only devout, Bible-loving Christians, but convinced Baptists in their ecclesiological views, with a fervent missionary zeal for the great field in which they have been placed.—W.S.W.

## TEN REASONS FOR SUPPORTING THE EVANGELICAL ASSOCIATION OF FRENCH-SPEAKING BAPTIST CHURCHES

1. BECAUSE these churches are sound in the faith. Their doctrinal statement, guaranteed by their withdrawal from entangling alliances with Modernists, even at the cost of losing church-buildings, salaries, and all outside support, demonstrates this conclusively.
2. BECAUSE they are Baptist churches, not only in name but in fact. They hold and practise the New Testament doctrine of the church and of the ordinances. Each local church is independent, yet they

co-operate effectively through their association for the furtherance of the gospel.

3. BECAUSE these churches and their leaders have come through the fires of affliction since the founding of the Evangelical Association sixteen years ago, and to-day with one heart and mind, are united in doing a greater work for the Lord than ever before.
4. BECAUSE they are evangelistic as well as evangelical. Since 1920 many new preaching-stations have been established and new churches have been added to the Association. Each local church is an evangelistic centre used for the salvation of souls and for the training of converts for further missionary efforts. Almost all the pastors have been converted and trained in the churches themselves, and there are a number of other lay-preachers in regular service at the present time.
5. BECAUSE most of the churches are entirely self-supporting, and contribute largely to the funds of the Association, while the churches that are not fully self-supporting need the extra outside help because of the pioneer, missionary work that they carry on,
6. BECAUSE there is no waste of time in learning languages and new ways of thinking and living. No ruinous experiments to risk in unknown territories, and no dangerous launching of untested workers.
7. BECAUSE there is no expense for equipment, special training, ocean crossings, buildings, conveyances, costly furloughs, while, on the other hand, the favourable rate of exchange makes money go twice or three times as far as in other lands. Not a dollar is spent in administration, but all money is spent directly on the field.
8. BECAUSE there are no self-appointed or uncontrolled officers, but fraternal supervision through an elected Board, responsible to the conferences of the churches.
9. BECAUSE the field includes fifty millions in France, Belgium and Switzerland, and through them more than one hundred million totally unevangelized pagans in French colonies.
10. BECAUSE all the preaching-stations are strategically located, either in connection with great Roman Catholic centres like Paris, Brussels, Lyons, Lille, or in historic Protestant districts like those of Nîmes, Montbéliard or the Swiss border.

## SCATTERING AND INCREASING

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." This sentence of the Wise Man gives accurate expression to the principle governing the relation of Foreign Missions to Home Missions: we enrich ourselves by giving to others and impoverish ourselves by withholding. This has been the experience of the Toronto Baptist Seminary in a foreign missionary project it undertook four years ago in bringing from France a young man to be trained for the work of the Gospel ministry in his native land. It was necessary for the Seminary to guarantee his entire support during his stay in this country in order to satisfy the government immigration regulations. This has involved a compara-

tively large outlay in the course of four years out of a very small income, but the investment in foreign missions has already repaid us many times in our Home Mission undertakings.

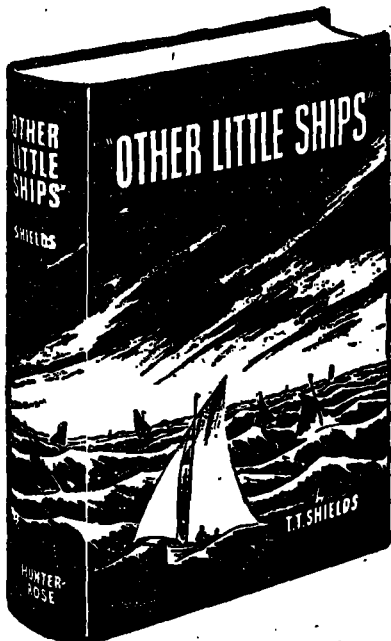
Mr. F. M. Buhler, the student-professor to whom we refer, has been training a number of his fellow-students in the French language, and last year, for the first time, we graduated a young man and a young woman who had studied that language in his classes for four years. Both of them are proficient enough in French to carry on a conversation and to preach. Miss Boyd is now on her way to teach in an isolated community in Northern Quebec that is totally French-Canadian and that was, until an evangelical missionary entered it a few years ago, solidly Roman Catholic. She will teach in one of the few French Protestant Schools in Quebec and will have limitless opportunities outside of school for bringing the message of the gospel of grace into hearts and homes where it has not hitherto been made known.

Mr. Thomas Carson, the other graduate of last year who gained a speaking and preaching knowledge of French in the Seminary classes, has just assumed the pastorate of the church in Verdun, a populous suburb of Montreal. Though he ministers to a congregation that is entirely English, about one half of the City of Verdun is French-speaking, and Brother Carson will have ample opportunity to preach the Gospel in French from door to door.

In addition to this, Mr. Buhler has done effective work in various centres in the North during his summer vacations, ministering to the large French-Canadian population there. In Timmins he was given the privilege of speaking in French by radio during the regular broadcast from the church, and this good work has been carried on since that time by Deacon Frederic Bauman, who is himself a product of the Tramelan Church in Switzerland, one of the Association Churches. Other pastors in the North have been encouraged by Brother Buhler's ministry with them, and we hope that in the days to come we shall have many graduates of this school who will be prepared for a bilingual ministry in the North, in the Ottawa Valley, and in Quebec.

Beyond all doubt we have at our very doors in Canada one of the neediest mission fields in the entire world. Twenty-eight per cent. of the population of Canada by the last census is French-speaking, and the proportion is rapidly increasing. Woe unto us if we preach not the Gospel, not only "in the regions beyond", but in Quebec and in Northern Ontario. Our investment in this young man from France has been richly repaid already in those whom he has trained in the French language and we are confident that it is but a beginning of great things that are about to be. We look forward to the day when, through our association with the work in France, our hands will be greatly strengthened to meet this most urgent missionary problem at home.—W.S.W.

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