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The Jarvis Street Pulpit

INSPIRED LOGIC

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, July 5th, 1953
(Electrically Recorded)

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

"And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John 5:14-15.

THE distinctive feature of a Christian is that he prays. Prayer is the breath of God in the soul. You will recall that when Ananias was commissioned to call upon one Saul of Tarsus, known to be a bitter persecutor of the church, his fears were dispelled by this word, "For behold, he prayeth." I think it is Hastings who, somewhere in one of his books, tells the story of a benighted traveller passing through some mountain pass, who sought shelter in the cabin of a mountaineer. There were two of them in fact, companions in travel. They were cordially received, and shown to a little room somewhere in the shack, or the little house, and they went to bed. But they were a little bit afraid of their host; they had thought he presented rather a forbidding aspect. So they took their pistols from their holsters, and laid them hard by for their convenience, lest they should be attacked. But after they had put out the light they saw through a little crevice the mountaineer and his wife sit down at the table and open God's Book, and read it, and then kneel together in prayer. The two travellers put their pistols away, and they said, "We shall not need these for our protection tonight."

Every true Christian prays.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death;
He enters Heaven with prayer.

So we cannot too often give our thought to the philosophy of prayer, that we may know what prayer really is, and upon what condition it prevails. The Bible is full of instruction, and replete with examples of men who have

triumphed because they prayed. "And this," we are here told, "is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Surely here is a bit of inspired logic upon which we may profitably meditate for a few minutes.

I.

Let me begin by saying that FAITH IS REALLY AN ATTITUDE OF SOUL. The true believer is always praying. Just as our physical frame is related to the vital air about us, and by proper adjustment to it we live, so the Christian is related to God, and the Spirit of God becomes, not only the indwelling Power, but the very atmosphere of life. It is our privilege to enjoy the atmosphere of heaven below. I have read of those who seem to think that but little water is required for Scriptural baptism bringing a bottle of it from the River Jordan, as though there was some particular efficacy in the water itself. You remember how Naaman asked for "two mules' burden of earth" that he might carry home to his own country. But the Word of God promises us something more than that; it promises us a foretaste of Heaven, the atmosphere of Heaven here and now.

I was in Texas most of last week, and part of the time it was just a hundred, or a hundred and two and three, in the shade. I decided I did not want to live there, but I was happy to discover that nearly every store, and nearly every house I entered, was air conditioned. I passed from the fearfully hot pavements, and from the

hot atmosphere, into a delightfully cool place. The life of a true Christian is air conditioned. This world's spiritual temperature is very hot sometimes, and sometimes very cold; and the life that God has given is a delicate exotic, it is not indigenous to the climate of earth, and it must be protected. And so we live an air-conditioned life, where we breathe the very atmosphere of Heaven, and where the life within survives because it lives amid the same conditions as the tree of life which grows beside the river of the water of life.

Three or four years ago I was in Singapore about Christmas time, and it was very warm. They said they have two seasons there — warm and a bit warmer. But it is never cool. I preached through an interpreter a good many times to great companies of Chinese Christians, and I noted how different they were from some who profess and call themselves Christians here. They were immigrants to the Heavenly land, emigrants from earth. Their salvation had transported them into an entirely different world, they seemed so completely to have separated themselves from the old life. They were really Heavenly people, hungry at any hour of the day or night for the Word of God.

Now I say faith is an attitude of soul, an adjustment of the renewed nature to heavenly conditions of life. "This is the confidence that we have in Him." It is an attitude of soul toward God as He reveals Himself in the Person of Jesus Christ. I know we pray, and we ought to pray, articulately. We use certain words to present our petitions before the Throne, but the most effectual prayers the Christian prays are not prayers of his lips merely; it is the attitude of his whole soul toward God. After I became Pastor of this church I went back to London for an anniversary occasion. There was a man who was a retired railroad man, who said, "If you don't mind Pastor — he still called me Pastor — I will ride down to Toronto with you tomorrow just for the sake of the opportunity for fellowship it will afford." I said, "I shall be delighted to have your company." Then he told me how grateful he was that he was so comfortably conditioned in his declining years. He said, "We have a little house that is our own, and we have a little savings, and I have been pensioned by the railroad, so that really we have a competence, and my wife and I are able to live without anxiety." He said, "Sometimes I wonder how it has come to me, for I do not remember that I very distinctly and definitely asked God for such conditions of life in the evening-time." But he said, "I always looked forward to it, sometimes with apprehension, but what I now have is just what I have desired all my life, and I wish I had definitely asked for it so that I could see in this present situation an answer to my prayer." I said, "It is an answer to your prayer. 'Delight thyself also in the Lord; and he shall give thee the desires of thine heart.' God knew what you wanted." I had known him for years, and I said, "You have found your delight in the things of God. You did not specifically ask for this, but you desired it, and God has given it to you."

My dear friends, it is the general attitude of soul toward God which determines our Christian character — not the occasional petitions which may be uttered in Prayer Meeting, or which in a formal way may be presented morning and evening as the knee is bowed in prayer. It is how we are related to God all the day long, and all the days of all the years. "This is the confidence that we have in him," concerning Him, in relation to Him.

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

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We know something about Christ, we know Who He is, we know what He does, and we have that confidence.

I wonder can I make it simple. There is the matter of our public utilities. There is the faucet in the kitchen. You do not see any water, but the housewife has every confidence that if she turns that tap, behind that is the reservoir somewhere, and the water she needs for her household will flow. It is there, and she depends on it. Tomorrow morning some of you will go out, and you will not telephone beforehand to ask if the street car will come along a certain street and stop for you at a certain corner. No. No. This is the confidence you have that the thing will be running all the time, and you just go out and take your place and get on, and get to your place of employment. That is what it is there for, to serve the public. The same is true of this electric light, and of the trains that run, and a hundred other things. We do not specially order them; they are there, and we have that confidence that when we need them we can make use of them. It is the same with the stores where you go for your provisions. You do not telephone and say, "I am coming over to buy something. Are you still in business? Is the door open?" That is what it is there for, waiting to swing back to your touch. You go over, and you find it there with its bountiful supplies, and you appropriate that which you want. That is your attitude toward these public utilities of one sort and another.

But alas, because there is a human element in all of them they may fail sometimes. There may be an interruption in the water service, or in the street car service, or the store may close — anything may happen. Generally speaking it serves you, but you cannot look to these things with an unwavering trust that always and under all circumstances they will be available for your need.

But how is life conditioned? How did we meet here this morning? How did we happen to come here at the same time? You say, "We have watches." And what are your watches but indicators of the movements of the

sun? The whole world depends upon the sunrise at its appointed time, and all of life is adjusted to it, everything. It will appear above the horizon to the second, and it will set at the appointed time. And every business concern, and every household, all adjust themselves to God's ordinance. The sun is there and we do not expect it to stay up late for us, or to rise up earlier for us. It is reported of Napoleon that when he saw things were going against him at Waterloo he apostrophized the sun, and said, "What would I not give for the power of Joshua, to retard thy march for one short hour." But the sun did not hear his prayer, and set at the appointed time. The battle was lost, and his empire destroyed.

But you see, the ordinances of God, like the Lord Who rules them, command our confidence. And back of it all, "this is the confidence that we have in him," — always the same, yesterday, and today, and forever. That is why I asked you to sing that hymn: "I change, He changes not." That is true of all of us, it is true of our friends. Sometimes you shrug your shoulders a little and say, "I wonder what I have done to Mrs. So and so, or Mr. So and so." "What is the matter?" "I do not know, but he seems rather stiff and cold, and lacking in cordiality." It may be in them, it may be objective or subjective, I do not know, but mutually some difference obtains. Not so with God; He is always the same. That is our comfort, dear friends. This is the confidence, this is the assurance, this is the settled conviction we have in respect to Him. And so we go on our way.

I heard of a great surgeon, a devoted Christian who did everything so far as he was able in reference to the will of God. He had a very critical operation to perform, and before he went into the operating room he specially asked Divine direction, that he might be able to perform his difficult task. Then he went to work, and, absorbed with the task before him, he thought of nothing but of his unconscious patient lying there upon the operating table. Presently when the operation was over, successfully performed, he went back to his dressing room to remove his gown, and he said, "Oh, I haven't thought of God for an hour." Then almost like a voice it came to him, "But God has been thinking of you all the time, and helping you." O yes, we are not heard for our much speaking, but we are heard in the groanings which cannot be uttered, and which are the result of the soul's attitude and circumstances. "The Spirit . . . maketh intercession for the saints according to the will of God." The only prayer that ever ascends to Heaven is the prayer that first comes down from Heaven; inspired of the Holy Ghost it reaches the attentive ear of the most High.

II.

NOW WHAT IS OUR CONFIDENCE? I say that is our attitude, but this has to do with specific petitions. "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." I was in an office in Fort Worth last Friday, and we were just leaving for an important appointment when my friend's secretary said, "Long Distance is calling you; a collect call from So and so." He said, "Tell them I cannot take it now; call me tomorrow. I have to hurry away now to an appointment." That man who wanted to get his ear at the other end, some distance away, found out there was no one listening. But our God never has an appointment so important, even to the Ruler of the

Universe, that He cannot listen to a child's cry. "When ye pray, say, Our Father which art in heaven." He loves to hear His children's prayers. I do not believe there is any music in Heaven if I may dare to say, ravishes the heart of the Most High as the cry of His redeemed people who are depending upon Him. He is always listening. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."

Do you remember that great prayer of Solomon at the dedication of the temple? It is inspiring to read it. And how after each particular petition he exclaimed, "Hear thou in heaven thy dwelling place: and when thou hearest, forgive," or grant this petition, whatever it might be. Yes, it is His dwelling place, but we need no long-distance communication to talk to God, for He is "nigh unto all them that call upon Him." "Ye who sometimes were far off are made nigh by the blood of Christ." Nearer is He than breathing, closer than hands and feet. I remember a friend's telling me about hearing Mr. Spurgeon pray on one occasion, when he quoted in his prayer a Scripture: "Bow down thine ear, O Lord . . . for I am poor and needy." And he paused for a fraction of a moment. "Please," he said, "Lord, bow down Thine ear a little closer so that we may whisper our desires to Thee." Have you seen a little child go up to its mother or its father, and making a little megaphone of their hands just whisper into father's ear? There is a little secret between father and his child. God loves to have us do that, and we can always be sure, because we have that confidence in Him, that He always hears us.

And my dear friends, *it is not a collect call*. I do not like these pay telephones when you have a long-distance call, do you? "Put in so much." You put it in, and it rings the bell, twenty-five cents, a dollar, a dollar and a quarter, a dollar and a half. "Twenty-five cents more please." Sometimes I have a collect call from somewhere, and they say, "Will you accept it?" That means will I pay for it. Well it is usually someone that I know, and I say, "Yes." But we may call without limitation, and all our calls are paid for in advance. There is no charge. And we know that He is listening, waiting for our prayer. Oh, how much we lose! We have not because we ask not, or otherwise we ask amiss. He is waiting, and we do not talk to Him.

But what do we know? "*If we ask any thing according to his will, he heareth us.*" That is the wavelength. We must be attuned to His will. Even our great Intercessor in Gethsemane's garden, you remember, when He had preferred His request added, "Nevertheless not as I will but as thou wilt." His prayer was heard; it was according to the will of the Father. But how may you and I know what is the will of God? There is a way by which we may know. The Bible is a Book of particular and specific promises, but it is also a Book of principles too, principles which apply to everyday life. There are some things you and I do not need to pray about in the sense of asking whether we ought to do it or not. There are some things we know to be right. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you." There is a Divine instinct in the soul implanted by the Holy Ghost. I remember when the Oxford Group came here some years ago the late Deacon Jennings said to me, "Pastor I haven't read anything about it, and I don't know anything about it, but something in here tells me it is wrong." I said, "Of

course," and I quoted that text to him: "The anointing which ye have received of him abideth in you." That indwelling Spirit repels that which is contrary to God. O yes, He makes us to know His will.

But sometimes it is not quite so easy as that, is it? Sometimes it is not quite so easy, and we wonder what is the will of God in respect to some things. Well, that is a large subject into which I cannot go very deeply this morning, except to say that the principles of God's Word will guide us, and if some course or act is in contemplation, and you wait but a moment and say, "Is that in harmony with the Word of God? Would that do violence to any principle of Scripture?" in the majority of cases you will get an instantaneous answer, that the whole body of the Word of God is against it; and your attitude of confidence in Him will tell you whether it is right or not. And if it be the will of God, and I know I am on safe ground, and I know that this thing I am going to ask of God is within the framework of His promises, and is the will of God, with what confidence I may despatch my special delivery letter to Heaven! "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." The Scripture abounds with invitations to come and talk with Him. Tell Him all thy sorrows — not a part of them, but tell Him everything. "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us."

III.

Let me NAME ONE SPECIFIC THING. I know and you may know that it is always God's will for a sinner to pray, "God be merciful to me, a sinner." That is always in harmony with God's will. He is waiting to hear that cry. It is always right to repent when we know we have done wrong. It is always right to turn round about and go the other way if we discover we are going in the wrong direction. But very particularly, a man who would be saved and who wants to avail himself of this privilege, who wants to find himself within this circle of heavenly delight, is permitted always a little time to talk with God — "How shall I get in?" Somebody would say, "I wish I knew how I could talk to God. How shall I begin?" Just this, this is the door: "God be merciful to me, a sinner." That is all you have to pray. You do not need a long prayer at all, just that. And that is according to His will that you should so pray, and it is according to His will that you should be answered. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know (on this authority) that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." That is how I was saved. I just look the Lord for granted; I confessed my sin, and believed what He said. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." They said, "How do you feel?" I said, "I don't feel at all." "Do you feel happy?" "No, not particularly." "Have you any special sensation?" "No." "Well, do you know you are saved? How do you know?" "Because God says so. I confessed, and either I am a Christian or God is a liar, one or the other." I knew He could not lie. "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us," what then? I know that I have it. I have the petition that I desired of Him. "He that believeth on the

Son hath everlasting life." I do not know who said it first, for I have heard it attributed to many: "H-a-t-h spells Got it." "He that believeth on the Son hath everlasting life."

So we may go home rich, as the children of God, and rejoicing in Him. Let us pray.

We thank Thee, O Lord, for this high privilege of access to the Throne of Heaven. We come and bare our hearts before Thee. Thou knowest that we need so many things, and want, legitimately want, so many things that we could not enumerate them. But Thou seest the desires of our hearts, and Thou wilt in grace interpret them, and grant them to us according to Thy promise. Bless this simple alphabetical meditation this morning. May it make us all a little better Christians; may it give to every one of us a little comfort, some assurance, some strengthening, for the tasks of the day, some help which will enable us the more perfectly to glorify Thy Name, for Jesus' sake, Amen.

"THE FRAGMENTS THAT REMAIN"

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

Preached in Jarvis Street Baptist Church, Toronto
Sunday Evening, July 5th, 1953

(Electrically Recorded)

"When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost."
—John 6:12.

Prayer Before the Sermon

We come to Thee this evening, O Lord, with the words of Thy disciples, addressed to Thee in the days of Thy flesh: Lord teach us to pray — not merely how to pray, but to pray. We trust that this place this evening is in very truth the house of prayer. We pray that the Spirit of Truth may so operate upon the hearts and minds of all Thy people that now we may really pray together. We read in Thy Word of the importance of so praying that even the unlearned may be able to say Amen at our giving of thanks. So help us now to join in prayer.

We would come, O Lord, as we must ever come, first of all to present to Thee our worship, to offer to Thee the sacrifice of praise, which is the fruit of lips giving thanks to Thy name. We do praise Thee with all our hearts for what Thou art, the God Who knows no variableness, neither shadow of turning, the One Who is the God of Truth and without iniquity, just and true art Thou. We thank Thee for this, for that holiness of which we have heard and of which angels sing, for Thou art light, and in Thee is no darkness at all. We have known what it was to be full of fear as we approached Thy Throne; we have thought of Thee as the great and terrible God, the God Who is a consuming Fire, into Whose arms it is a dreadful thing to fall for judgment. Yet we rejoice that the very qualities of Thy being which once inspired us to fear now fill us with hope and with gladness. It is because Thou art just, Thou art righteous, Thou art true, because Thou canst not look upon iniquity, that we find pleasure and confidence as we come where Thou art. For though we are sinners yet we have learned of One Who stood in our room and stead, upon Whom our chastisement was laid, Who, stripe for stripe, endured the punishment which was our due. So that though once Thou wert angry with us, behold, now Thine anger is turned away, and Thou dost comfort us. Thou hast had Thy way, O most holy, at Sinai and at Calvary, and now Thou art able to be just, and yet the Justifier of him that believeth on Jesus. O constrain us, those of us who are Thy children, this evening to come just as children to the Father's feet, to prefer our requests, and to offer unto Him praise and thanksgiving for all His loving kindness and His truth.

We do not know how to pray; we would petition Thee that Thou wouldst teach us. We do not know for what things we ought to pray. In this also we are dependent upon the enlightenment of the Spirit of Truth. But we pray Thee to gather together and bring into captivity this evening all our thoughts to the obedience of Christ, that so our desires may be supremely centred upon Him. And if indeed we delight ourselves in the Lord He will give us the desires of our hearts.

We pray for those upon whom Thou hast lavished perhaps some special gifts. Thou hast given to them health and strength of body, and soundness of mind, and Thou hast blessed them with a measure of temporal good. Thou hast in Thy providence preserved them from evil, and from those things that would afflict both body and soul. We pray that in the midst of this Thy goodness they may not forget the Giver, nay rather as Thou art good to us all may the goodness of God lead us to repentance, and so make us to feel a deep sorrow that we are not worthier of what Thou hast done for us and art still doing.

Some perhaps are in the shadows this evening. Perhaps the experiences of the past week have cast a long shadow upon their pathway, or it may be because of the anxieties respecting the things which await them, and which perhaps they are able to see in the immediate future. And so they find it hard to sing tonight, they find it hard to be light-hearted. Help them to cast their burdens upon the Lord, and to bear a song away. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God. So may we pray; so may we find in our experience that this is true.

It may be there are some who have never seen with the eye of faith the Lamb of God. May the scales fall from their eyes, as from the eyes of Saul of Tarsus; give them a clear vision of Jesus, and of the atonement by blood, and of the salvation that is everlasting, and of the promise which is sure as Jehovah's throne. Help them at this moment even to look and live.

Some must labour for our comfort even at this hour. Some there are who make necessary journeying possible, some minister in hospitals, some tender ministries are exercised at sick beds at home, mothers hear the little children say their evening prayers. O Thou canst look upon us all, and put Thine arms about us and draw us just a little closer O Lord to Thy wounded side.

We remember many of Thy servants. We think of our friend Dr. McIntire in New Zealand today, and of Dr. Wilmot back in London, and of Dr. McCaul in New York, and of the great number of Pastors who preach the glorious gospel of the blessed God tonight. Oh, clothe them with power, and inspire them with the joy of Thy salvation as they bid poor sinners come to Christ.

Now in this service this evening quiet all our fears, still our anxieties, take away from us all apprehension of the future. Help us to sit together in heavenly places in Christ for a little while tonight. So minister to us of the things of Christ that we may have a foretaste of Heaven, and be glad, as we shall be glad, when some day, as we have heard this evening, we sing redemption's story before the Throne of God.

Hear this our evening prayer for the sake of the infinite worthiness of the Lord Jesus Christ, and answer us since we present our petition in His Name, Amen.

Few narratives of the Scripture are more familiar to us than the miraculous feeding of five thousand with the five barley loaves and the two small fishes which the lad that Andrew discovered supplied. And I suppose we have often thought about it, and talked about it, and we have read that there were twelve baskets full over and above what they had eaten. But have you ever stopped to consider why the Lord Jesus said, "Gather up the fragments that remain, that nothing be lost." What was done with the fragments that remained?

I.

Wrapped up in this story there are great principles which are not ancient history; they have application to the life of every Christian today; for as a matter of fact THE LIFE OF EVERY TRUE CHRISTIAN IS A PRODUCT OF THE SUPERNATURAL; it is produced and sustained supernaturally.

The Christian finds himself often luxuriously sustained where on natural grounds there was no sustenance, nothing but a desert an unpromising place; for this world is a desert place where there is no spiritual food, no spiritual sustenance to be had. And yet here

we are. Some of us can look back over many years and praise the Lord that we have been sustained amid adverse circumstances; when all things seemed to be against us we had merely to trust, and later learned that all things had worked together for our good.

Are any here this evening in a desert place, anyone in very difficult circumstances, lacking apparently in all the supplies requisite to a life of comfort and enjoyment. And yet if you are a Christian secret springs have been discovered; unanticipated supplies have been brought to your aid; and just as surely as the multitudes were miraculously fed in the desert, so are we as Christians miraculously sustained. Read this story carefully and you will observe our Lord referred to the experience of God's children in the wilderness, when day by day the manna fell. They were sustained by bread from Heaven. And Jesus said, "Moses gave you not that bread from heaven," and later He said, "I am the bread of life." And however dry and dreary and unpromising life's prospect may be, and its present stringency perhaps, also, yet if we are Christians we have with us the great Miracle-Worker. He comes to abide, and to do for us every day that which apart from Him would be utterly impossible.

Then how often in such conditions the Christian finds his relief and even enjoyment brought to him by *instrumentalities of weakness*. I do not wonder that the disciples should have said, "Whence shall we buy bread, that these may eat?" And by a rough estimate they said, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." I think the Lord Jesus must have observed to Himself, "I am not talking about giving people a little." The Lord does not conduct a snack-bar. He will always provide full-course dinners. He never plans that "every one may take a little."

I do not know whether I have ever told you the story — perhaps I have. But years ago when we were going out almost every night holding meetings we went to a place about a hundred miles north of here. I had three or four young preachers with me in the car, and as we were driving I said to them, "Now let us agree that we will politely and courteously decline any invitation to entertainment by any of the friends in this place." We had no time for supper or dinner, and we were going to hold a meeting which would likely be long — there were several speakers. And so we agreed that on the way back we would find some good restaurant and have a good meal. So we got to the place, and it was late when the meeting ended. The Pastor came and whispered to me, and said, "Mrs. So-and-so is expecting you at her home." I said, "We agreed that we would not stay here at all, but hasten on our way." "But," he said, "she will be greatly disappointed if you do not stay, because I know she has made preparations for your entertainment. I do hope that you will not disappoint her." So I whispered to my young brethren, and said, "We shall have to change our plans; we had better go to this friend's house." So we went. It was a large house, and on the right of the hallway there was a large livingroom, and there were some things on the table. Down at the far end of the hall was a wash-room to which we were conducted. We had been shaking hands, and like the Pharisees we wanted to wash our hands before meat. When we got down there one who could scarcely restrain his merriment said, "Brethren it is just gingersnaps." That

was all it was. And on such sustenance we were expected to make a two hundred mile journey. I said to them, "Never mind, we will find a place where we can get something more than gingersnaps before we get home." But we went, and put up with the scarcity.

Now the Lord never serves "just gingersnaps". It may be a desert place, but when He undertakes to provide even for a multitude He always sees to it that somehow or another they are "filled". That is what my text says — "they were filled", they had plenty. I daresay those disciples who were the waiters went about and said, "Some more?" "No thank you, I have had all I can eat." And they had.

There used to be a restaurant in London, and the name of the proprietor was Pearse. The sign over the door was "Pearse and Plenty." As one went in the main doorway — there was an entrance and an exit — no matter how well proportioned you were, whoever entered faced a mirror which made him look like one of Pharaoh's kine, lean and ill-nourished. Every one who entered faced that mirror, and shrunk to the proportion of a beanstock. But having sat down at the table of Pearse and Plenty, and paid his charge, he went out by another door, where there was another kind of mirror, which made him look so broad that one wondered whether he could get out of the door. Both cases were optical illusions. But whoever comes to the divine restaurant is certain to be really lean, he goes out fat and well favoured, for the Lord always provides plenty.

But where does He get it? Ah, it is to that I am calling your attention. Where shall we find bread? Andrew, I think was a very observing man, and he appears to have observed what nobody else did. He said, "There is a lad here, which hath five barley loaves, and two small fishes." He had them all counted. I daresay he had gone to the lad and looked into his little basket, and said, "What have you got there?" He told him. "How many?" "Five." "And the fishes?" "Just two." What was the use of that for a multitude? My dear friends we are helped ten thousand times by the lad with five barley loaves and two fishes. I mean that our help comes from the Lord, who exercises His supernatural power, and often uses the strangest possible instrumentalities to supply our wants. He uses sources which we in our littleness would have regarded with contempt. God uses the foolish things of the world to confound the wise; the weak things to confound the mighty; the base things of the world, and things which are despised, and things which are not to bring to nought things that are.

When I was Pastor in London, Ontario, the Lord had greatly blessed us; we had trebled the capacity of the church. And still we were crowded out an hour before time. We had made preparation for the installation of a gallery, but it was going to cost a great deal of money. The deacons said, "We shall have to go forward with it, and get the money from somewhere." So we had a business meeting of the church, and the deacons made their recommendation that we should proceed to the further enlargement and install the gallery. There was a certain woman, who had spent much of her later life in a wheelchair. I do not know what she had, but whatever it was, it was not only in her joints but it was in her temper. She had an East-windy sort of voice, which made one shiver just to hear the dear soul complain. Her husband and her two daughters were like ministering angels, but were never able to satisfy her. She was

always whining. And she was a member of the church. Perhaps I should have whined too if I had had her ailment; I do not know. But anyway that night she was brought in, and was wheeled right up to a place near the platform, and there she sat. When the deacons had made their recommendation, and one of them had moved and the other had seconded that we proceed at once, and the people were apparently eager to vote, this wheezy, East-windy voice spoke up and said, "Pastor, I do not agree." Of course I knew that she would not agree, for she never agreed with anything or anybody, but I was not sure she would say so. But she whined away about running into debt. "We have got this great church now, and I don't think it is paid for yet, and if we incur a further debt then where shall we be? The Bible says, 'owe no man anything'" Her speech made one think of an uncomfortable March day. And so she went on. There was a man there, whom I could never be sure whether he was quite sixteen ounces to the pound or not. He was a peculiar fellow, and I rather thought that sometimes he was scarcely responsible. He had an unusual name — Vansickle, and somehow or another I thought it fitted him. He was a teacher in the Sunday School, and was a good and godly man, but very odd. And when this East-windy lady had finished he arose and said, "Pastor may I say a word?" And frankly, under my breath I said, "O dear, what are we going to have now?" Then he spoke. He was the lad, though I did not know it, who had five barley loaves and two small fishes. He said, "Pastor I love this place, and I think the Lord has taught me to love people, and I love to see the people gathering to hear the Word of God. Now," he said, "our sister has made the usual mistake." She quoted the text, "Owe no man anything." He said, "I know that text, but she didn't finish it. She ought to have continued, 'Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.' Now," he said, "I think I can say I love the soul of men, and I have come here many an evening a little after six o'clock, and I have seen a crowd outside, and couldn't get in and they couldn't get in. I think it is a shame that people should be turned away from the house of God. I believe we ought to go ahead and make room for these people, and the text, 'Owe no man anything' should compel us, for we owe these people room for them to hear the gospel. I support the deacons' motion, and we should pay no attention to what our sister has said." When he sat down the meeting applauded, but nobody else spoke; they called, "Question," "Question." I asked for a standing vote, and everybody was on their feet except the dear sister: the east wind subsided. If she could have stood she would have stood in opposition, but she was in a wheelchair, and for once I was not sorry. But you see, help came from the most unexpected quarter. It would never have occurred to me to expect reinforcement from that brother. As a Pastor I have seen that principle illustrated many times. I have said, "It is no use; what can we do?" And then some little lad, or something, or some one that He may be taken to represent appeared, and the material was put into the hands of the great Miracle-Worker, and the situation was saved.

Thus the Christian is upheld by many weak instruments, and the cause of Christ is furthered, and the pleasure of the Lord prospers in His hand. For it is the Lord's pleasure to use the weak things of the world to confound the mighty. Therefore down with paper and pencil in a difficult situation and try to strike a balance

and estimate what resources are available for a certain thing. Our Lord may ask us questions, but He always knows what He will do.

Thus the Christian finds plenty in poverty. In stringent circumstances, not knowing which way to turn perhaps, somehow or another the little is multiplied into much, and that which was our poverty becomes our plenty. And in the end we are filled. But that is not my text.

II.

I must now say that EVERY SUCH LIFE IS ENRICHED BY AN UNUSED SURPLUS OR SURPLUSES OF SUPERNATURAL PRODUCTION. What did they do with the twelve baskets full that remained over and above that which supplied their hunger? We are to gather up the fragments that remain. Do you know anything about the fragments? Have you any remaining fragments round about the desert place after you have been satisfied? What do you do with them? Pay no attention to them? God's grace always supplies something over and above that which we actually need. I repeat what Philip said, "That every one of them may take a little." The Lord Jesus in thought said, "I am not talking about a little." He said, "Whence shall we buy bread?" and they did not know, but the text says, "For he himself knew what he would do." He always does; He is never at His wit's end. And grace abounds toward those who need it. And so the Lord not only satisfies, but there is far more at the end than in the beginning, and He does always more above and beyond the requirements of the present. There is always bread enough and to spare not only in the Father's house, but among the hired servants whose wages He pays. They are never half starved. He always sees to it that there is something left over.

During the first war I was in a restaurant one evening with five friends in Paris, France. Three were seated on one side of the table, and three on the other. Anything sweet was very scarce, and so when the meal was served — I forget what sort of a dessert we had, or whether we had anything else but these, but I remember there were seven little tarts, with a little bit of jelly or something in the middle of them. They were not particularly promising except that when you hadn't anything sweet you would be glad to have a look at them anyhow. So the plate was passed, and we each took one. After that, down at one end of the table there was a plate with that solitary little tart on it, and I think nearly all eyes were focused on it. Nobody really wanted to be impolite enough to take it, but at last one man, sitting beside me and in the corner, said, "If nobody wants that lonely tart down there you might pass it up." Really everyone wanted it. But it was passed up, and he took the plate, and said to the man opposite, "Perhaps you would like it, would you?" "Thanks," he said, "I will." And he took it! But there was nothing to spare. It was not a meal for anybody. That is life where there is no one to work a miracle.

But that is not how the Lord treats those who trust in Him, but there is always something left over. Probably no one would have known there were fragments remaining, had not the Lord commanded they be gathered up. Thus, often we see the miracle but in part. What are we going to do with these elements of life that are the products of our supernatural experiences? We may well ponder the question.

Moreover, the Christian is often surprised by the *supernatural residue of his own resources*. He says, "I had

so much," and he counts it over and says, "I have more than I had at the beginning. There is no lad here, it is just what I have myself, and that is all I can see anywhere. I could see that it was enough to go around just for myself. But when the feast is over, on reckoning up what remained, behold I find I have plenty." Yes: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty."

Do you ever think of David? When he saw that great giant and volunteered to bring him down, he refused Saul's armour, and took his sling and went down to the brook. He very carefully selected "five smooth stones" out of the brook. Maybe he said, "I don't know how many stones it will take to bring that giant down; — maybe I shall need them all, so I had better take five along. I may have to hit him more than once." So he took five stones out of the brook. You know how the giant boasted, and how this ruddy youth took the one stone and put it in his sling, swung it around his head, and then let it go. And down went the giant with just one blow. Why? I think the Lord said, "David, you did not need to bring five stones; one would have been quite enough." He guided the missile. And one is quite enough to bring the biggest giant on earth down when God uses the sling. God has pity on our little faith. We are always trying to make assurance doubly sure, and taking our five stones from the brook. You know that is why some people do not give to the Lord's cause. Do you know why? They are "getting ready for a rainy day;" they seem to be buying umbrellas all the time, getting ready for a rainy day, and piling up something for some emergency that perhaps will never come. But if we are what we ought to be, and trust God as we ought to trust, we shall find our own limited resources so multiplied that we shall have more than enough for the task in hand.

And so very often we may feel — I hope we do feel — *unfit for our job*. I am a little suspicious of people who seem equal to anything and everything. I have heard the story of a young preacher who announced his text with great assurance: "Mark the perfect man, and behold the upright: for the end of that man is peace." And he preached as though he thought he were the exemplification of his text. But, as a certain man I used to know used to say, "he weakened down", and by the time he got to the end of the sermon there was not much. He came down from the pulpit with bowed head, and, apparently, with humbled spirit. There was an old preacher in the congregation who greeted him, and said, "Young man, if you had gone into the pulpit as you came out of it, you would have come out as you went in." "God resisteth the proud, but giveth grace unto the humble."

And so we may be glad when we find that our appointed sphere of labour is a desert place. I have met many ministers in my time who have said, "But you know my situation is peculiarly difficult." I can only reply: "So is mine." So is every other minister's I ever heard of. It is always difficult; what else do you expect? It is a desert place — that is where we have to work, but the Lord will delight to multiply our strength. And when we get through we may be surprised ourselves at what we have left over and above what was necessary for the immediate task. At least there is a residue of experience of God's wonder-working grace, and that should be laid up in memory's storehouse for future emergencies.

Thus amid the greatest scarcities of earth the believer

is supernaturally furnished with surpluses. He may have almost nothing in the morning, and in the evening finds himself enriched by some new experience of the wonders of grace.

III.

What are we to do with this surplus? That is the point. Jesus said, "Gather up the fragments that remain, that nothing be lost." **GOD NEVER SUPERNATURALLY PROVIDES ANYTHING TO BE LOST OR SQUANDERED.** He has an eye to the fragments that remain. Grace is designed to make us frugal not prodigal. Be careful what you do with God's miraculous bounty. Whether it be a surplus of material goods, or a surplus of grace, whatever it may be, if He has given you more than enough for your immediate requirements, there is sure to be something coming, which you may not see, and you will need the surplus by and by. As in Joseph's time, occasions of plenty followed days of dearth. It is not, doubt, but the wisdom and prudence of faith which builds storehouses of memory for the fragments that remain. Then life for the Christian will be permanently enriched by the accumulated surpluses of grace. You remember how the Psalmist said, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." I love the Lord, because he hath heard my voice and my supplications . . . therefore will I call upon him as long as I live." My dear friends, you do not need to read books about miracles if you are a Christian. It is of course well enough to read them, and to profit by others' experiences as well as your own, but your whole life, if you are a Christian, is a record of miracles. You have only to draw on your memories, and the goodness of God in your yesterdays, to be nerved for the battles of today.

I refer to David again. He had five stones from the brook, but he had more than that. He went to battle with the giant with a surplus of more than the four extra stones. Where did he get it? In the wilderness, keeping his father's sheep. He slew the lion and the bear, and after he had delivered the lamb from its natural enemy he looked at the dead carcass, and I think he said, "It wasn't so hard after all. I didn't think I could do it so easily. But I must not forget the Lord delivered me out of the jaw of the lion, and out of the paw of the bear. I will just stow it away, write it down in the book of my remembrance. I will take care of that surplus, I will gather up the fragments that remain; maybe I will need them one of these days." Oh, how he needed them when he went out against the giant! He was well supplied, and with a memory of Divine deliverance he was able to say, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." The giant held the man with the divine surplus in contempt. He was a lad only. And he said, "Am I a dog, that thou comest to me with staves . . . Come to me, and I will give thy flesh unto the fowls of the air." You remember David's answer. He said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts . . . this day will the Lord deliver thee into mine hand." Where did he learn it? In the desert place. How did he fight? He fed his soul on the fragments that remained from the earlier victories. And when he had laid the giant low I can see him tugging at the giant's great sword, and pulling it out of its scabbard, and then at last, perhaps using both hands, severing the champion's head, and coming holding

it by the hair into the presence of the king. That is what he did with the fragments that remained.

We too are invited to the desert. How did they get there? Jesus said, "I am going to a desert; you had better come along." "Come ye yourselves apart into a desert place, and rest a while." They might have said, "Not a desert, Lord; let us see if we cannot find some comfortable place." There was a mountain there on the edge of the desert, and the people discovered where He was and thronged to Him. And the desert place became the theatre of one of the mightiest of God's miracles. *Do not be afraid of the desert place; do not be afraid to accept the Lord's invitation.* He has got something in store for you. Sometimes I wonder, frankly, how some of my brother ministers read their Bible. So many of them seem to think that the proper thing is to get a comfortable place, and sit down as though life were merely a long picnic. "Bring me that; "Bring me that." "We'll have a morning service, but we'll close up in the evening. It is too hot." I wonder what preachers are doing nowadays? Why do not these Sunday oncers quit, and go and get a real job somewhere, if that is their measure. "But it is so hard." Of course it is. You have been chosen for the hard places. That is where God waits to work His miracles.

I do not know what was done with the twelve baskets full of fragments, do you? *But I know they were not lost, because the Lord saw to that.* We live under a Divine economy, and the things that enter into life are Providentially designed to make us grow and become strong. I knew a young man once who went around the world on thirty-six cents, as things were reckoned then. He was an Australian, and he shipped at Sydney, or somewhere in Australia, as a steward. He had in his pocket thirty-six cents. He made his way to England, and served as a waiter there, and after a while he shipped as a waiter again on a trans-Atlantic vessel. He came to New York, and worked in New York for a while, then he went to Chicago, and entered an educational institution, and worked his way through and was graduated. Then he went to preach. He came to London, and he was looking for a place of service. We had just formed a church of a little mission which we had established some years before, and so I arranged for him to preach there. He preached in the morning, and the people were delighted. They said, "Will you be our Pastor?" He said, "Yes." "When can you come?" He said, "Tonight." And he began tonight. In a little while he doubled and trebled and quadrupled the Sunday School. You could put that man in any situation. He was like men whom I have seen in England tied up with ropes, and challenging anybody to so tie them up that they could not get loose. I have seen them tied, and have seen them wriggle away, until somehow or another they get out of the ropes. That young fellow could get out of anything, honestly. He was one of the finest Christian men I ever knew, but he had been in so many desert places, and had had his needs supplied so often by the Lord, that he never questioned as to what was coming on the morrow. "I'll go, yes, I'll do anything." And the Lord always honoured him. That is life. That is why the Lord brings us into these experiences.

I was with a young man in Fort Worth last week, the successor to Dr. J. Frank Norris — only twenty-five years of age. And some men have not recovered from their disappointment that they were not chosen in his stead, and they have been having a trying time there.

It is a great church, with great congregations. I spent the days and nights with him, and I said, "Brother, you thank God for every difficult job you have. That is how men are made. You cannot hope to be a real man of God if you do not live in a desert place." You remember what Jesus said: "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment?" He said, "You will not find men of that sort out in the wilderness; you will find them in a king's palace, clothed with purple and fine linen." "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet . . . among them that are born of women there hath not risen a greater than John the Baptist." Where do you find him? In the wilderness. Where do you find God's men and God's women today? Without the camp, bearing His reproach. That is where men are grown — in the desert place. What feeds them? The surpluses of their yesterdays, plus the special grace of today.

Hence we must regard the desert as the locale, the specially selected place where God will show His power. Therefore nothing should be lost of our experience of the supernatural. A few years ago I travelled a great deal. I do not travel much now, only a flight now and then. But then I was eight hours a day on the train, travelling about fifty thousand miles a year, carrying on my work here and all over the continent at the same time. I have met with hundreds of ministers, and I give this testimony. I have said to them, "The supernatural in the Bible is no problem to me at all; it does not present the slightest difficulty. You talk to me about the Red Sea, and Pharaoh's horses and chariots, — I have been through it myself, and I have seen the

Egyptians dead upon the seashore too. And Elisha in Dothan, and his servant saying, "Alas, my master! how shall we do? The Syrians are like grasshoppers all around us." And with perfect calmness the prophet prayed, "Lord, I pray thee, open his eyes, that he may see." And He opened his eyes, and the mountains were full of horses and chariots of fire round about Elisha. I have said to them, "Would you deny that miracle? All I can tell you is that I have seen those horses and chariots of God myself. Many a time I have had a ride in one of them." And Nebuchadnezzar's furnace? An awful thing. Some man says, "They were very heroic, weren't they? I wouldn't mind going in myself if I could be sure of coming out." But they were not sure. They said, "Our God is able to deliver us, and He will deliver us out of thy hand in some way, we do not know how, but if not we will not worship the image which thou hast set up. We defy the greatest monarch in the world, because we have a greater above the world. And they came out without a smell of fire upon them."

My dear friends, that is what God wants us to do — to trust Him in such a way that we shall be constantly and continually brought into situations where there is no help for us at all, but in God. Then He will show His power. And every-victory should make us a little stronger, and a little more confident. What do we care anyhow? This is our song:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

May the Lord bless us every one.

THE GREAT CONTENTION

Chapter XXXIII in the History of the Battle for the Bible Among
Baptists of Ontario and Quebec

By Dr. T. T. Shields

AT THE Convention held in Temple Baptist Church, Toronto, and after Jarvis St. had been declared ineligible to send delegates, it appears that certain communications were read by Rev. G. W. Allen, and referred to the Executive Committee. We can find no record in the Minutes of what those communications were; but a resolution of the Executive Committee was presented by the Secretary to the Convention, according to the Minutes as recorded on page fifty-one of the 1927 Year Book:

"The Secretary presented the following resolution of the Executive Committee in reply to the communications read by Rev. G. W. Allen and referred to the Committee:

Your Executive have considered the challenge signed and presented by certain individual delegates demanding that action be taken to treat each of the churches which they represent, as the Convention, by resolution, has treated Jarvis Street Church.

We recommend that no action be taken at the present time.

(1) Because this Convention cannot recognize the right of delegates to present such a challenge without proper authorization from the churches of which they are members, and also because we feel that it is not the desire of the Convention to exclude any churches from this Convention with which it may be possible to maintain

a basis of sympathetic co-operation in the purposes for which the Convention is organized.

We would also recommend that the attention of the churches be called to the fact that the resolution passed on October 13th declares that, in the judgment of this Convention, the churches which have by resolution or otherwise identified themselves with the organization calling itself THE REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY of Canada are considered as being not in harmony with the work and objects of the Convention of Ontario and Quebec.

The Convention invites the churches to determine their course of action in the light of the resolution of October 13th, and assures them that if they desire to maintain their proper status in the Convention their co-operation will be welcome.

We also recommend that the Convention Executive be asked to further consider the status of any churches which, notwithstanding the said resolution, may continue to identify themselves with or support the said organization, and report at the next meeting of the Convention any action which seems necessary in the interests of this Convention.

Rev. C. R. Duncan moved its adoption and Rev. H. E. Stillwell seconded the motion. Carried.

It should be noted, in reference to the foregoing resolution that all the churches from which communications

had been received, were just as much involved in THE REGULAR MISSIONARY AND EDUCATIONAL SOCIETY as Jarvis Street. It really was not a Jarvis Street organization, nor did the Pastor of Jarvis St. originate it. Of course all the world knows that it was the old story over again. No matter how Haman triumphed, or was honoured — but no, let us tell it in the words of the Book itself.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

As a matter of fact, the passion of these Modernists for their modernistic philosophy was secondary to their satanic hatred of the man who had stripped the mask from their faces. It was against one man all their bitterness was chiefly directed. Notwithstanding, it is worth studying the above resolution. What place has such a declaration in any Christian assembly, and especially in an assembly of Baptists, who call themselves the freest people in the world? Perhaps it is not to be wondered at that, under such continuous threats, "the children of Ephraim, being armed, and carrying bows, turned back in the day of battle".

Poor Dr. John McNeill, who had not a logical hair on his head, and even less logic inside of it, tried to defend the Convention's course on the ground that all other Baptist Conventions had a similar provision to that which they proposed in their constitutional Amendment.

In THE GOSPEL WITNESS of March 31st, 1927, we published a letter from Dr. C. J. Holman. Dr. Holman was an eminent lawyer, a K.C., and he was one of the Executors of Senator McMaster's will, and in conjunction with Dr. D. E. Thomson, K.C., responsible for the administration of the estate which became the endowment of McMaster University. Dr. Holman was on the Board of Governors of McMaster University for many years. His wife, before her marriage was Vice-Principal of Moulton Ladies' College, which was a Baptist academic department, really, of McMaster University.

Dr. Holman wrote a great deal during the controversy, and we would remind our readers that we are not now writing a novel, or a mere entertaining story: we are writing history; and some day, after the day of God's visitation, when sweeping revival has brought the churches back to the "faith once for all delivered to the saints," as I believe will be true, it may be that some interested graduates of McMaster University will choose for their thesis for their Master's or Doctor's degree, a history of The Great Contention. If and when they do, they will have authentic historical data at their hands in this work which will be published in volume form as soon as completed.

We now quote from THE GOSPEL WITNESS of March 31, 1927:

DR. C. J. HOLMAN'S STATEMENT

(The following article was sent us for presentation before the Private Bills Committee, but the Committee would listen to no discussion of religious principles, and we were therefore unable to present it. But it ought to be read by Baptists everywhere.—Ed. "Witness")

TO THE HONOURABLE THE MEMBERS OF THE PRIVATE BILLS COMMITTEE:

As the only surviving executor of the late Senator McMaster, the Founder of McMaster University, I submit my protest against the passing of the proposed act to amend the Act of Incorporation of the Baptist Convention of Ontario and Quebec.

That Act provides:

"That each Regular Baptist Church within the limits of the said Provinces (Ontario and Quebec) shall be entitled to send . . . delegates to the Assembly to be called The Baptist Convention of Ontario and Quebec."

That Act has been in force for thirty-eight years.

The circumstances leading up to the present application to Parliament are that during a period of the last one and one-half years serious objection has been raised in the churches to the appointment and retention on the Theological Faculty of the University of a Professor whom these churches claim to be a flagrant Modernist in his theological views. In my opinion the charge is amply established by the utterances of the Professor.

At the convention held in October last in Toronto, the appointment and retention of that Professor and his views were approved by a majority of the delegates.

At that convention 259 delegates voted in protest against this departure from the faith.

Church after church has, by resolution, protested against the appointment and retention of this Professor. These churches feel deeply on the subject. They refuse to approve of destructive, critical teaching in the University. They regard it as a menace to the denominational work.

That University was founded by Senator McMaster and to that University Senator McMaster gave well-nigh one million dollars.

In the making of the University I was in close touch with Mr. McMaster and with all that led up to the obtaining of the Charter. I well know his theological position. I personally drafted the Charter of the University. Senator McMaster's moving thought was to establish a Christian school of learning for the advancement of his own, the denomination of Regular Baptists. There were two things Mr. McMaster anxiously sought to provide for (1) to secure the institution to the Regular Baptist denomination for all time, and (2) to keep the institution free from destructive criticism.

By the action of Senator McMaster in founding the University the control of the University and its endowments and teaching were entrusted to the denomination of Regular Baptists, and each year, since its establishment, the report of the University has been brought before the convention for yearly review, and the election of Governors has taken place.

What is now the theological department of the University was established and in operation before his death. In the deed conveying the land on which the University buildings now stand, great care was taken to safeguard the nature of the teaching, and Mr. McMaster inserted in the deed a carefully prepared statement of faith, a copy of which is hereto attached: that deed sets forth the trust upon which the property was given, and this trust was by express terms continued in the act of incorporation of the University.

Dr. John Harvard Castle, the first head of the theological faculty, in his first report referred to this statement of faith as "a most accurate and admirable summary" adding these words, "if the property is ever diverted from its use it will not be for lack of the most precise safeguards that legal talent can devise."

Destructive criticism of the Bible now called Modernism had, in Mr. McMaster's lifetime, raised its head and to it he was strongly opposed. He was ever fearful lest it might find an abiding place in the theological department which he had founded.

Senator McMaster was a strong Fundamentalist; he believed in the Bible through and through, in its inspiration and integrity, and he was an out and out Baptist, a Regular Baptist.

The theological views of these protesting churches are in accord with the statement of faith contained in the deed of the University property and consequently with the well-known views of Mr. McMaster. There are no more loyal Baptists than these protesting churches, and none more devoted to Missionary and Educational work; they stand in the fore-front for Evangelism and none seek more earnestly to advance the Baptist cause in two Provinces. They stand for the age-long faith of Baptists; they stand for keeping faith with the Founder. They regard Modernism as a menace and nothing but a menace and that unrestrained, it would destroy the whole denomination.

The Statutory right to a seat in the convention is not based on any money contribution. The one qualification is that the delegates are elected by Regular Baptist Churches; there is no power in the convention to assess the Churches; the churches are absolutely independent of each other and have always been so. The individual churches are, and always have been, free to contribute their money to any object or cause in which they have confidence, denominational or otherwise, little or much, as they see fit.

The nature and character of the teaching that the students for the Ministry receive are vital to the future of the denominational work at home or in the Mission fields abroad. Each Regular Baptist Church is entitled to question any teaching of the University Faculty that it may consider wrong, and if faithful to its trust adopt all lawful means to effect a remedy.

Some of these protesting churches, being opposed as they are, to Destructive Criticism of the Bible, have not only voiced their protest but have given that protest practical form by refusing to make any offering to the University or any Board of the convention supporting the retention of the Professor in question until this is remedied; some of these churches to offset the inroads of Modernism have associated themselves together, as is their right, to save the denomination from the effect of such wrongful teaching, and are devoting their offerings for the time being to the support of Baptist Mission work and Educational work that is free from Modernism. That is their undoubted right. They do it in no spirit of opposition but to serve the highest and best interests of the denomination, and to keep faith with the Founder. The day that Modernism is eliminated from the University and the Mission Boards supporting the same and assurance given that it is permanently eliminated these churches will rally enthusiastically to their support.

Senator McMaster was a Regular Baptist and entrusted the control of the University to the denomination of Regular Baptists. The meaning of "Regular Baptists" is well understood; it was defined by the Baptist convention seventy-four years ago as meaning "churches which restrict their communion to baptized believers". In the deed conveying the land upon which the University buildings now stand Mr. McMaster himself defined the meaning by declaring that the property was for the educational work "in connection with the Regular Baptist denomination whereby is intended Regular Baptist Churches exclusively composed of persons who have been baptized upon a personal confession of their faith holding" the doctrines and the statement of faith hereto attached, which declared among other things that "immersion in the name of the Father, Son and Holy Spirit is the only gospel baptism, that parties so baptized are alone entitled to communion at the Lord's Table." The Charter of the University provides that no person shall be eligible for election to the Board of Governors or Senate, or for the position of Professor, who is not a member of a Regular Baptist Church. Notwithstanding the express terms of the Statute the new Professor was placed upon the Theological Faculty, though he was not a Regular Baptist. He came from the Pastorate of an Open Communion Church in England, and has himself declared, some months after entering upon the work here, that he had no sympathy with strict communion, which latter is essential to being a Regular Baptist. Many of the delegates at the last convention came from churches which are not Regular Baptist Churches because they do not restrict their communion to baptized believers and delegates from such churches formed a considerable part of the majority at that convention. That majority also secured a large number of proxies and it is this majority which is now seeking power to exclude the minority by resolution.

Because churches make their protest believing that if Modernism is permitted in the theological faculty, it would work ruin to the denomination, and refuse to make collection of

funds for the support of that which is a menace to the work, Parliament is now asked to give authority to a three-fifths majority to refuse representation to all or any of these churches by simply declaring that in the opinion of this majority "the conduct and attitude of that particular church is not in harmony with the work and objects of the convention" and thereby deprive churches of their statutory right to have part in the election of the Governors of the University and in the control of its teaching, and in the administration of its property. Where would it end? The three-fifths majority obtainable at any convention, where the issue is hotly contested, could pass a vote that in the opinion of that majority "the conduct and attitude" of the churches forming the minority were not in harmony with the work and objects of the said convention, and then and there, as the proposed Bill provides, turn the delegates out of that very meeting immediately upon passing the resolution, and then at another time another majority would dispose of their minority in like manner, and so on. What would be the saving remnant to care for the great trust which Senator McMaster created?

The convention is very uncertain in its "make-up". If convened in the Eastern part of its constituency it is very differently constituted than if convened in the Western part. Delegates from churches in the vicinity of the place of meeting are present in larger numbers than from churches further away. If held at Toronto, where the last convention was held, it is largely dominated by the University influence. Owing to the changeable character of its membership what might be passed, if held at one place, might not pass if the convention were held at some other place.

The convention is not a social club where the personal equation would form a factor. To this denomination was given a great trust in the University and its property, and all the Regular Baptist Churches by express statutory provision have a right to a voice and vote in controlling the teaching, the election of Governors, and the administration of its properties. The University is to have the counsel of them all.

No business concern having property interests of, say, a million dollars, or any other sum, would have power given to a majority at a shareholders' meeting to crush out the rights of the minority by resolution, and to deprive the minority of any say in the administration of its affairs. Such would be a case of rank injustice and without precedent.

What is asked here would be a dangerous power to be given to any Body. At the last convention a sample was given of what such a majority would do. The "conduct and attitude" of these favouring the retention of the Professor in question was most reprehensible. The policy of this majority during the year preceding convention was of reducing the issue to personalities instead of meeting the issue fairly. While at the convention those supporting the retention of the Professor were afforded a most respectful hearing and at great length, no fair hearing and not sufficient time were given to the Fundamentalists; some of their speakers could not get a hearing at all, and most of their speakers who did get a chance on the platform were "heckled and hooted" as if by a preconcerted plan, and the motion endorsing the Professor was railroaded through the convention by a majority.

The whole issue has been beclouded by personal attacks. One of the protesting churches is Jarvis Street Church, Toronto, of which church Senator McMaster was a member up to the time of his death. That church stands to-day as it stood in Mr. McMaster's lifetime and as it has always stood, for the infallibility of the Bible and consequently loyal to the statement of faith which is set out in the Trust Deed of the University property. That church has voiced its protest against Modernism in the theological faculty, as was its right. Upon the Pastor of that church a relentless personal attack has been made because he dared to question the teaching at the University, and because he stood for keeping faith with its founder. That church to-day led by the Pastor with its positive message, has become the largest in the whole denomination. The petitioners seek, by the proposed Bill, to penalize that church with others for the stand it has taken, and to deprive it of any seat in the convention or any voice in the administration of the institution which was founded and endowed by one of its own members, Senator McMaster.

The Baptist denomination is not like many ecclesiastical bodies. There is not, and never has been, any central authority in any convention or church court. Baptists have ever protested against coercion by State or Church. Here we

have the anomaly that a group in the Baptist Body seeks to shut out another group from any part in the administration of the trust incident to the University and its properties. Such a proceeding is opposed to Baptist principles and traditions and utterly un-British.

Christian education, the continent over, is facing a crisis and as never before the University needs the counsel of all the churches. There may be differences of opinion on questions arising; that is to be expected, and is incident to every deliberating body.

I submit that the authorities of McMaster University are proceeding in this matter in shameful disregard of the trusts upon which they received large benefaction from Senator McMaster, and are seeking power which would enable them to permanently entrench Modernism in the University.

So strong a Fundamentalist was the late Senator McMaster that I have no hesitation in saying that had he foreseen what has taken place in the last two years, he would not have given one dollar to the institution.

Mr. McMaster's voice is now silent in the grave and I would be recreant to the trust which Mr. McMaster reposed in me as an Executor if I did not protest.

I submit that the preamble has not been proved. There was not and is not any reasonable doubt as to the convention passing all proper resolutions under the Act as it now stands. The convention has acted for thirty-eight years and it has proved sufficient for all purposes until the present attempt is made to deprive particular churches of their Statutory right to be represented at the convention by delegates, because those churches differed with any particular policy of the majority. I submit that the proposed Amendment should be refused and the present Act, which is quite sufficient, be left as it is.

CHARLES J. HOLMAN.

It will be observed by the black type introduction to this letter that The Private Bills Committee would listen to no discussion of religious principles, and, therefore, we were not permitted to present Dr. Holman's statement.

But Dr. Holman was not alone in his opinion of the proposed action. We print again an editorial from *The Western Recorder*, of Louisville, Ky., as reproduced in our issue of Sept. 8th, 1927, and edited by Dr. Victor I. Masters. We hope to be able to include in a later chapter the pamphlet to which Dr. Masters here refers; but we publish Dr. Masters' article to show how the Editor of probably the greatest of all Southern Baptist papers viewed the action of The Convention of Ontario and Quebec:

AN UNBAPTISTIC PROPOSAL IN CANADA

The following article is taken from "The Western Recorder", of Louisville, Ky., of September 1st, and is by the pen of Dr. Victor I. Masters, the Editor. His reference in the first paragraph is to a front-page article consisting of excerpts from a pamphlet by Dr. C. J. Holman entitled "Wrecking the Baptist Denomination". We have quoted from this article in the sermon appearing in this issue. It may be doubted whether anyone knows the history of Southern Baptists particularly, and of the Baptists of the world generally, more thoroughly than Dr. Masters. The article proves beyond peradventure that the passage of the amending Bill for the Constitution of the Ontario and Quebec Convention was secured by the grossest misrepresentation on the part of Drs. H. P. Whidden and John MacNeill in their statements before the Private Bills Committee at Ottawa. This matter is fully discussed in the address of last Sunday evening published elsewhere in this issue.—Editor of THE GOSPEL WITNESS.

A careful perusal of the article by Dr. Holman beginning on page 3 of this paper, will suggest to the reader that the conflict between Modernists and regular Baptists in Canada has reached the point of desperation. Of particular interest, because of its bearing on the traditional Baptist principle of liberty, is the proposition

which is being nursed by the present dominant group in the Baptist Convention of Ontario and Quebec to exclude from the Convention any of the minority element they desire to get rid of.

The dominant element has obtained from the Parliament an Act empowering a three-fifths majority at the Convention to exclude from the Convention any churches which, in the opinion of the three-fifths majority, "are out of harmony with the aims and objects of the Convention". This act does not become operative, however, until it is made so by a majority vote of the Baptist Convention of Ontario and Quebec. But, the Act was secured by elements from the dominant group within the Convention with the idea that, properly empowered by the State, they would be able to put their proposition across in the Convention itself.

We have for Canadian Baptists the highest consideration and esteem. We hold them in the same esteem and respect which we have for all other Baptist bodies, and which we all appreciate on the part of Baptists in other bodies for our own great Baptist group in the South. We are discussing the proposed action among Canadian Baptists without any disposition unduly to interfere with their internal life. We would be far from wounding our brethren by unkind remarks. We are discussing it because the present proposition should it become effective, would destroy a fundamental principle of Baptists. We are discussing it for the further reason that the division out of which this proposition was born as a stratagem of war, is over the question whether or not the traditional faith of regular Baptists is to be sacredly upheld and taught in an educational institution which, by its charter, was given to Baptists to teach and conserve their historic faith.

Concerning both these questions, whether they arise among Baptists in England, or Europe, or Canada, or the Northern organization of the United States, or the Southern organization, there is not only a right, but an obligation on the part of any Baptist publicist who wants to deal fairly and honestly with an intelligent Baptist constituency that trusts him, that he should discuss them in a way to inform his readers of the truth.

Western Recorder readers who study even that small proportion of the pamphlet of Dr. Holman which we reproduce, will, we think, be forced to the conclusion that McMaster University has indeed departed from the faith of Baptists to which it was sacredly committed by its charter. That it might smile upon the new philosophy of Modernism, and give it countenance and harborage; allowing it the privilege of propagandizing through the class rooms of the institution, the institution has betrayed inspired Bible teachings as held by all true Baptists. There has been a deal of rumor to this effect. As usual in such cases, the rumor has also been heatedly denied. But the direct testimony given by professors in McMaster University, as quoted by Dr. Holman, together with his own highly competent testimony, seems to leave no vestige of doubt.

Southern Baptists will be grieved and shocked at the proposal of the majority group in the Canadian Convention to arm themselves with power to exclude from representation in that Convention any minority, however large, wherever the majority can manage to muster a three-fifths vote to put them out. It will be seen that the only requisite to the exclusion of the offenders, as provided in the Acts of Parliament, is that they shall have displeased the three-fifths majority to the extent that

the three-fifths majority want to get rid of them. Essentially that is what it means. They can apparently put them out for anything. If any such proposition was ever before seriously made, in any Baptist body in the world we have never read of it. In the South where Southern white Baptists and Negro Baptists together number more than seven millions we have never even heard proposed any such high-handed, ruthless, procedure to give control to a majority either in a church, or within any other Baptist organization — district association, state convention, or South-wide convention.

The Southern Baptist Convention has successfully passed certain anxious periods of divisive discussion during the last few years. The division was marked on more than one occasion and in not a few quarters a feeling of partisanship existed. Fellowship and confidence were imperilled. But it never once entered the mind of any Baptist in the South that it was possible, or even thinkable, that a majority would fortify themselves against a minority in the Convention by voting itself power to kick out the minority or its leaders, because, forsooth, in its opposition to the judgment of the majority the minority appeared to be "out of harmony with the aims and objects of the Convention" — that is, out of harmony with what the majority might find it expedient to declare to be "the aims and objects of the Convention".

The reader of Dr. Holman's utterance will have little difficulty in arriving at the real purpose of the proposed action. Dr. Holman declares that the proposition never was thought of until the discussion arose within the Convention pro and con concerning Modernism, this discussion carrying with it on one side the allegation of an unhappy tendency within McMaster University to give comfort to the "new liberty" claim by Modernism.

Dr. Holman eloquently declares that the proposition to exclude the troublesome minority never arose in connection with worldliness in the Churches, or in connection with card playing, theatres, dancing, smoking, etc., in lax churches, or in connection with Churches that believe in or practice open communion or the new device for betraying orderliness and faith called "inclusive membership". So far as the whole setting of the present action is concerned, messengers from all such churches as these will be warmly welcomed.

BUT—GOD SAVE THE MARK! — A WEAPON IS SOUGHT TO EXCLUDE CHURCHES THAT STAND FOR AN INERRANT GOSPEL, BECAUSE THEY DARE TO OBJECT TO MODERNISTIC TEACHINGS IN THEIR GREAT INFLUENTIAL UNIVERSITY, AND DESPITE ITS GREATNESS AND PRESTIGE DARE TO EXPRESS THEIR OPPOSITION AND ALSO DARE TO REFUSE TO SUPPORT ANY MISSION BOARD THAT DEFENDS OR WINKS AT SUCH TEACHING.

We agree with Dr. Holman that it is a time for deep and heart-searching prayer and meditation. It is hard for us to believe that the majority in the Baptist Convention of Ontario and Quebec will be blind enough to the sacred Baptist principle of democracy and of fair play for it to seek to make effective the right given it by the legislative Act which some Canadian Baptists have secured from the State for that purpose. Such a legislative act would not have been necessary in the United States, if any Baptist Convention desired so much to

secure a majority victory as to commit hari-kari. But despite the possibility at any time of any Baptist body in the United States voting such an indefensible rule, it has never entered the mind of any Baptist group even in the heat of the bitterest partisanship to make such a mock of the Baptist principle of democracy.

We hope and believe that on sober second thought the friends of McMaster University, and still more the statesmanship of Canadian Baptists at large which looks for the future usefulness of Baptists in Canada, will refuse to effectuate the proposed regulation. Doubtless this legislative instrument can be used to drive out of the Convention churches or individuals whom the drivers find it hard to bend or break to their course. But even if the would-be drivers should be right in their contention on the disputed points and the would-be driven were wrong, for a Baptist Convention to secure the ends desired by those who in a given session may muster a majority vote by a regulation by which a three-fifths vote can silence opposition by throwing it out of the Convention, is an irregular and indefensible procedure among Baptists.

IF THIS COURSE IS ACTUALLY PUT INTO EFFECT AMONG BAPTISTS — EITHER IN CANADA OR ELSEWHERE — IT OBVIOUSLY MEANS THE SPLIT AND WRECKING OF THE DENOMINATION. AND THOSE WHO EFFECTUATE SUCH A REGULATION WILL BE IN THE UNBIASED JUDGMENT OF ALL BAPTISTS RESPONSIBLE FOR THE WRECKAGE.

DR. T. B. McDORMAND — ATTENTION, PLEASE!

Our readers will remember that Dr. McDormand, Secretary of The Convention of Ontario and Quebec wrote an article in *The Maritime Baptist*, entitled, "*The Tragedy of Schism*", in which, at least by implication, he blamed me for splitting the Baptist Convention. I believe those who have read these chapters will agree that it was the great enemy of all truth, who made use of Modernists as his tools, who was throughout determined to split the Baptist Denomination. But for Dr. McDormand's information we repeat the last paragraph of Dr. Masters' editorial:

"IF THIS COURSE IS ACTUALLY PUT INTO EFFECT AMONG BAPTISTS — EITHER IN CANADA OR ELSEWHERE — IT OBVIOUSLY MEANS THE SPLIT AND WRECKING OF THE DENOMINATION. AND THOSE WHO EFFECTUATE SUCH A REGULATION WILL BE IN THE UNBIASED JUDGMENT OF ALL BAPTISTS RESPONSIBLE FOR THE WRECKAGE."

WE ARE NOT ALONE IN OUR SUPPORT OF SYNGMAN RHEE.

General James A. Van Fleet, retired Eighth Army Commander in Korea, is reported to have said recently in Washington:

"Syngman Rhee's stand for unification of all Korea shows a stamina, patriotism, and love of freedom in a pattern all the world should follow."

Obviously, therefore, General Van Fleet would be in substantial agreement with General MacArthur. These generals on the field, who know the situation firsthand, if left alone, would have settled the Korean trouble long ago; but their hands were tied, and their purposes thwarted by pettifogging little politicians at Washington.

WHY THE THRONE IS PROTESTANT

And Why It Should Be So Preserved

Prize Essay by L. M. Hopkins

Following the unconstitutional and disastrous reign of James II, who ignored his Coronation Oath and made strenuous attempts to re-establish Papal supremacy in Britain, in 1689 the Bill of Rights and Act of Settlement was enacted stating: "And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a Popish Prince or by any King or Queen marrying a Papist . . . Every person who is or shall be reconciled to, or shall have communion with, the See or Church of Rome, or shall marry a Papist, shall be excluded and be forever incapable to inherit, possess, or enjoy the Crown or Government of this Realm and Ireland, and in every such case the people of these Realms shall be and are hereby released of their allegiance." This succinctly explains *why the British Throne is Protestant, and, why such should be preserved.*

Lest, however, it be postulated that the pendulum swung unduly, or that analogous conditions no longer exist, it is essential carefully and impartially to examine the history, claims and declared aims of the Church of Rome. Only thus will it be possible fully to realize the vital importance of British sovereigns continuing to declare: "I do solemnly, and in the presence of God profess, testify and declare that I am a faithful Protestant, and that I will, according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my power, according to law."

Totalitarian Aims

Unique as a politico-religious totalitarianism, the Papacy sends both ecclesiastical and diplomatic representatives to practically every country in the world. This combination affords opportunities for an almost unrivalled intelligence service centred in Rome. An absolute monarch, the Pope claims to be Christ's Viceregent on earth, Supreme Pontiff, infallible when speaking *ex cathedra*, and a temporal sovereign from whom all others derive their titles and authority. He is assisted by a Secretary of State, whose duties correspond with those of a prime minister and foreign secretary; the Sacred College of Cardinals, in which Italians preponderate; and high ecclesiastics (usually cardinals) presiding over a dozen "Congregations", which approximate to ministries in a secular state.

Whenever possible, Papal diplomats try to conclude a Concordat with a country so that, in return for support of the Government, special privileges are granted to the Roman Catholic Church. When a treaty proves impracticable, a *modus vivendi* is attempted. The ultimate Papal goal is complete supremacy for Romanism, control of education and censorship of the Press. Significantly Monsignor Ronald Knox (*The Belief of Catholics*) writes: ". . . when we demand liberty in the modern State, we are appealing to its own principles not ours." Immensely wealthy, the Vatican commands vast and diverse forces, including the powerful religious orders, foremost amongst whom are the notorious Jesuits. All good Roman-Catholic laymen also owe blind allegiance to their Church, and are organized in *Catholic Action*, which seeks to infiltrate every political and intellectual sphere. Such action is

logical in a church which claims to be the "Mother and Mistress" of all others, and out of which there is no salvation. Before, however, further pursuing Rome's diplomatic activities and their impact on democracy, the nature and validity of her spiritual claims must be examined. Do they accord with the faith "which was once delivered unto the saints," and the religion which our Gracious Sovereign is pledged to defend?

Roman Accretions

Denying the right of Private Judgment, the Papacy claims infallibility in matters of faith and morals, although the Scripture nowhere intimates the appointment of any infallible ecclesiastical authority. Papal Infallibility is first mentioned in a forged letter made use of by Felix I in the ninth century, and only from 1870, after considerable chicanery and bitter division within the Roman Communion, has it been decreed an article of belief necessary for salvation.

In 1564, the Creed of Pius IV, which was repudiated by the Churches of Greece, Asia, Russia, and the Reformed Churches, added twelve new articles to the old creed of the ancient Catholic Church. These mediaeval accretions included five new "Sacraments"; an involved doctrine of Justification by Faith and Works; Transubstantiation; Purgatory; Invocation of Saints; Veneration of Images and Relics; a declaration of Roman Supremacy, and that the Bishop of Rome is "successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ." Transubstantiation, upon which the doctrine of the Mass is founded, is first traced in the ninth century writings of Paschasius Radbertus. Promulgated in 1215, it accords mythical, miraculous powers exclusively to the Roman priesthood. The national Church, of which our beloved Queen is Head, condemns Transubstantiation as "repugnant to the plain words of Scripture" (Article 28), and the sacrifice of Masses as "blasphemous fables and dangerous deceits" (Article 31). Other Romanist doctrines and superstitions, which have no Scriptural sanction but are unmistakably identifiable with pagan practices, are also condemned by the 39 Articles, which proclaim Justification by Faith, and affirm that "*Holy Scripture containeth all things necessary to salvation.*"

False Foundations

The Papacy claims that her bishops only are in the Apostolic Succession and can validly consecrate: her priests alone can grant or refuse absolution. These arrogated powers are enhanced by the borrowed and lucrative pagan invention of purgatory, the creation of what has been termed "an artificial tariff with God," and by auricular confession, admitted by the canonised doctor Liguori himself to be a potential source of moral danger to priest and penitent alike.

Now the Papacy claims to be the sole arbiter of Scripture, basing her interpretation "according to the unanimous consent of the Fathers", yet her claim to supremacy ultimately depends solely upon an arbitrary interpretation of a single text, "Thou art Peter" (Matt. 16:18), about which the Fathers held most divergent opinions. There is no evidence whatsoever that St. Peter was ever Bishop of Rome, and Scripture nowhere designates him "Prince of the Apostles". The power of the keys is reserved to Christ alone (Rev. 3:7). As late as 595, Gregory the Great expressly denounced the title "universal Bishop", and long before the Western Reformation, the

older Eastern Church had rejected Roman claims to supremacy.

According to Lecky, "In the first two centuries of the Christian Church the moral elevation was extremely high . . ." Then a depression set in until "In the seventh century the Church had relapsed into the semblance of Paganism" (Gibbon). Professor Salmon records that "Roman claims have principally taken their growth out of two forgeries." The pseudo-Clementine literature started the idea of St. Peter's Roman bishopric. The false "Decretals of Isidore" (9th Century) containing numerous interpolations and forged documents purporting to be letters and decrees of early popes furnishing precedents, were used to lay the foundations of Papal absolutism. The whole fabric of Roman Canon Law is based on these spurious letters which were undisputed for seven centuries. Thus could the Roman Catholic historian, Lord Acton, say: "The passage from the Catholicism of the Fathers to that of the modern popes was accomplished by wilful falsehood."

Unreliable Guide

Consequently it is not surprising to find the Papacy, which places her authority before that of Scripture, an unreliable and uncertain guide. For two centuries the heliocentric theory of the universe was prohibited because "infallible" Rome misinterpreted Scripture. There is "one mediator between God and man", says St. Paul. Rome has interposed innumerable mediators. Her chief mediatrix is the Virgin Mary, whom she has unscripturally exalted to a position practically analogous to that held by the pagan Queen of Heaven. Priests are forbidden to marry. Services are celebrated in "an unknown tongue". A pope decreed that only a part of Sunday need be kept holy, with calamitous results. The great moral theologian, Liguori — to whose every written word Rome has given her approval — teaches that oaths may be dispensed by ecclesiastical superiors.

According to the Doctrine of Development — an early heresy refuted by Irenaeus but popularized by Newman — there is theoretically no end to new dogmas in which Rome may prescribe belief as necessary for salvation. And no Romanist can be sure of the validity of any sacrament, no priest of his ordination, since his church teaches that the sacrament is not formed without the intention of the minister, and "no one can see the intention of another" (Cardinal Bellarmine). Despite all this, Rome pretends that but for her Britain would have been pagan. What are the facts?

The Faith in Britain

It is evident from Clement, Irenaeus, Tertullian, Lactantius and other early Fathers, that a wave of Christianity reached these shores in Apostolic or sub-Apostolic times. In the sixth century, Columba brought another wave from Iona, and when Augustine arrived (597) he found a comparatively virile church with seven bishops. Two years after Augustine's death some hundreds of monks were massacred at Bangor for refusing to submit to Roman supremacy, under which the British Church was not placed until 644. Even then she retained considerable independence until long after the Norman Conquest.

Ever the enemy of Freedom, the Papacy supported King John against the Barons, and anathematized Magna Charta. In 1216, Honorius III published a bull approving the extermination of heretics. Subsequently numer-

ous Papal bulls proclaimed similar principles. Meanwhile, the Papacy was slaughtering hundreds of thousands of Christians in Europe. Corrupt and degraded, she resisted all attempts at reform; but, following on the Renaissance and spread of learning westwards, despite all the anathemas of the despotic See, the Bible was published in the vernacular, and the Reformation ensued.

In the counterblast, during Mary Tudor's five years' reign, nearly 300 British martyrs perished at the stake. Elizabeth I was excommunicated by Pius V, who absolved her subjects from their allegiance, and the Public Records Office contains accounts of numerous Papal plots against the Realm extending into the reign of Charles II. St. Bartholomew's Massacre and the Spanish Armada were followed by the Revocation of the Edict of Nantes. Fiendish massacres of Irish Protestants took place in 1640-42. Numerous Scottish Covenanters suffered martyrdom. The principles of persecution have remained unreprieved by the *Index Expurgatorius*, and their modern application is instanced by the atrocities committed in connection with the forcible conversions of Orthodox Serbs during the Pavelic regime, and by the persecutions of Protestants in Colombia and Spain.

Defender of the Faith

Consistently inimical to democracy, liberty of conscience and peace, twentieth century Vatican policy creates a tragic misconception of true Christianity; while the Papacy's inability to subscribe to Atlantic Charter freedoms renders her a poor ally against Communism, which flourishes in Romanist dominated countries, where illiteracy rates are high and living conditions low. Rome was closely associated with Eire's defection, and with disloyalty in Quebec. Her collaboration with Japan synchronized with the first international Fascist crime; the seizure of Manchuria. With her help Mussolini climbed to power, raped Abyssinia and invaded Albania. She supported Franco and the Spanish Civil War; helped Hitler to power, and plotted for the betrayal of Austria. Loyalty to the Vatican was the primary cause of Pétain's treachery. How truly Gladstone said: "No one can become her (Rome's) convert without renouncing his moral and mental freedom and placing his civil loyalty and duty at the mercy of another."

Her Majesty Queen Elizabeth the Second has many loyal Roman Catholic subjects, but Rome still considers Britain the centre of a "poisonous heresy" — Protestantism, and is disloyal to the Bible, which Queen Victoria described as "the secret of Britain's greatness." Providentially, and by virtue of the Protestant succession, at her coronation our Gracious Queen and Defender of the Faith affirmatively protests her adherence to the Scriptural and primitive character of the established church, and negatively protests that "the Bishop of Rome hath no jurisdiction in this Realm of England." She will also accept "the most precious thing this world affords" — a Bible.

God Save the Queen and preserve the Protestant Throne!

—The Churchman's Magazine.

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Bible School Lesson Outline

Vol. 17 Third Quarter Lesson 3 July 19, 1953

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

THE MIRACLE AT JORDAN

Lesson Text: Joshua 3:7-17.

Golden Text: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9.

I. The Promise of the Lord Surveyed; verses 7-13

The River Jordan, the barrier which separated the people of God from the Promised Land, is frequently considered as a poetic symbol of death, which is the gate of entrance for Christians into the land of light and glory. In Scripture, however, the crossing of the Jordan River is rather an illustration of the crisis of the Christian when he leaves behind him the self-life of fruitless wandering in the wilderness, and steps out by faith into the place of conquest and victory (Rom. 7; 8; 1 Cor. 10:1-14; Heb. 3:7-19; 4:1-11).

The passage of the Israelites through the Red Sea marked their liberation from the bondage of Egypt (Exod. 14:13-21), and corresponds to the experience of conversion, while the crossing of the Jordan was the first step in the victorious conquest of the land of their inheritance, and it corresponds to the Christian's consecration to God. The experiences of the children of Israel illustrate the elements of success which are involved in that dedication of himself to the Lord, which is the duty of every Christian.

The children of Israel spent three days in the vicinity of the Jordan River, while Joshua prepared them for the wonders which God would do among them. The time spent in quiet meditation and prayer before the Lord will fortify one for the great experiences of life (Luke 6:12, 13), and guard him from the mistakes made by impulsive persons who act without due deliberation.

The Israelites were to move only when directed by the Lord (Numb. 10:33; Deut. 1:33). The ark, carried by the priests (Deut. 31:9, 25), would go before the people, symbolizing the presence of God, just as the cloud and pillar of fire did in the wilderness (Exod. 14:19, 20). Self-directed service, carried on in the energy of the flesh, rather than in the power of the Holy Spirit, will be in vain (John 21:3; Rom. 8:5).

The people must show reverence for the holy ark of God and not approach too near (Exod. 3:5; Josh. 5:15). The servant of the Lord must approach Him in the spirit of humility and Godly fear, realizing his own utter helplessness and consequent dependence upon the Lord. We have not passed this way before; the road before us is new and untried, but the Lord has promised to go before us (Deut. 31:6; John 10:4).

Only the pure in heart shall see God (Psa. 24:4; Matt. 5:8; Heb. 12:14). Hence, separation from all known sin is an essential preparation for the service of God (2 Cor. 6:14-18; 7:1; 2 Tim. 2:19).

Joshua assured the people by the word of the Lord that they would be victorious, if they would fulfil the conditions set forth. They must trust and obey. The conditions for victory over the world, the flesh and the Devil are the same to-day (1 John 5:4, 5).

II. The Power of the Lord Displayed; verses 14-17

The people moved from their tents to cross the Jordan. They left the comforts of ease when they started for the open road and the battle-field. They must be ready to face toil, hardship, pain and sorrow (Heb. 13:13).

Nothing unusual happened until the priests who bore the ark dipped their feet in the waters of the Jordan. This was a venture of faith, and the miracle was performed only when the priests, the representatives of all Israel, went forward in complete confidence that the Lord would perform His word (Exod. 14:15; Josh. 1:3; 2 Kings 5:14; Luke 17:14).

God piled up the waters in a heap, as He had done at the Red Sea (Exod. 15:8; Psa. 78:13; 114:3; Hab. 3:10). The river was at the flood, and this fact is especially mentioned in order that no one might be tempted to discount the miracle.

The Lord makes abundant provision for His people (John 10:10; Eph. 3:20). He did not make a mere path across the Jordan, but He caused the waters to fail and the river-bed to be dried up from the city of Adam to the Dead Sea, or

Salt Sea, as it is called, a distance of about twenty miles. Grace is ever generous; there is always bread enough and to spare in the Father's house (Luke 15:17; John 6:12, 13).

The priests were to stand firm on the dry ground until all the people passed over (Josh. 4:18). They had led the way, but afterwards they must act as a rear guard. They became a protection to the people before and behind; they compassed Israel, even as the cloud and pillar had done (Exod. 23:20-23). The Lord will guide and protect His children (Psa. 34:7; 91:11; Isa. 63:9).

The Lord opened a way through the flood-waters for His people, in order that all the earth might have evidence of His power and glory (Exod. 14:31; Josh. 4:23, 24; Ezek. 20:9). To Israel the miracle was of deep significance, since it proved that the living God was among them (Deut. 5:26; Hos. 1:10; Matt. 16:16). This assurance brought them courage to face the enemies of the Lord and to subdue them in His name (Matt. 28:28).

DAILY BIBLE READINGS

July 13—The Memorial Stones in Jordan _____ Josh. 4:1-9
 July 14—The Waters of Jordan _____ Josh. 4:10-18
 July 15—The Lord Magnified at Jordan _____ Josh. 4:19-24
 July 16—Elijah at Jordan _____ I Kings 17:1-7
 July 17—Elijah and Elisha at Jordan _____ 2 Kings 2:1-15
 July 18—Naaman at Jordan _____ 2 Kings 5:9-14
 July 19—The Swelling of Jordan _____ Jer. 12:1-6

SUGGESTED HYMNS

On Jordan's stormy banks I stand. I've reached the land of corn and wine. When all my labours and trials are o'er. Forward be our watchword. Onward, Christian soldiers. Fight the good fight.

TWO INTERESTING LETTERS

We print a letter received to-day, omitting the name:

"Dear Dr. Shields:

The more I read THE GOSPEL WITNESS the more I realize the great good it is doing throughout the world, and I am happy to be able to send you the enclosed cheque.

I am much interested in the articles on The Great Contention, as I knew a number of those mentioned, personally. Mr. McDormand, I should think, would be wishing he had kept his mouth shut."

Sincerely

The cheque mentioned above was for \$100.00.

Another subscriber renews his subscription, and sends six new paid subscriptions.

We should like to have two such letters each day. We are profoundly grateful.

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of _____ to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.