

BRITISH COLUMBIA BAPTISTS AND BRANDON COLLEGE

SEE PAGE 7

The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET
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PASTOR AND EDITOR

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

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No. 46

The Jarvis Street Pulpit

THE SCAPEGOAT.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, March 25, 1924.

(Stenographically reported.)

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

"And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."—Leviticus 16: 20-22.

IT is common to assume that a life lived in right relation to God must of necessity be a life devoid of pleasure. There are some parents who have the unfortunate habit of almost continuously saying "don't" to their children; from morning till night they issue only prohibitions. Some people have that idea of God—that God takes special delight in saying "don't"; and that to be a Christian, consists in obeying that almighty "don't." All that is the result of the Devil's first and successful lie, when to our first parents he misrepresented God, and pictured Him as having made a beautiful world with the intention of surrounding man with such prohibitions as would prevent his enjoying that which He had made. The truth, however, is to be found in the opposite direction. If I put my wrist out of joint, as I did once, I do not need a doctor to tell me it is out of joint. I know it by the pain it gives. My hand was not made to be used that way; and only as these members of our bodies are rightly related to the body, and subject to the control of the head, can the body be free from pain and really enjoy physical health. So, when the soul is in right relationship to God, all other things come into their place, and all the fret and friction is taken out of life. "In thy presence—

here and now—is fulness of joy; at thy right hand there are pleasures for evermore." The great problem of life is evermore the same—how to get rid of sin, that thing that would make men live eccentrically; that would put them out of step, or out of joint, out of proper relationship to God. Nobody can be perfectly happy who has a toothache, or a headache; and nobody can be perfectly happy who has within him, uncontrolled, something which stains the soul, and which, if not corrected, must ultimately destroy us.

Our Lord Jesus came into the world, not to take away our pleasures, but to take away our sins. He came, if I may reverently say so, to be the sinner's Scavenger: "He taketh away the sin of the world"; but He will take nothing away from us that can possibly minister to our happiness. There are many things we desire because our minds are corrupted, and because we cannot see things which He prohibits in their right relations. But He prohibits it, or them, for the same reason that a mother will not allow the baby to play with his father's razor: it is pretty; but it is dangerous. And there is in sin itself that which will do us harm: therefore, He has provided a way whereby our sin may be removed; and, in order that we may understand it, we gather here Sunday by Sunday. That is the whole purpose of the Bible from the first of Genesis to the last of Revelation—to tell us God's way of taking away sin, and of bringing men back into saving relationship to Himself.

We all know that we have sinned. We do not know what sin is; but we know we are sinners. A little boy says he has been naughty; a little girl admits that she has done wrong. They may not call it by that ugly name of sin; but it is the same thing. We are out of right relationship to God.

We have been studying in our School this morning the teaching of this wonderful chapter respecting the great day of atonement. The word for atonement here means to cover—not to make *at one* merely, but to cover our sin. How are we going to have our sins covered? By any good works that we can do? Have you any ability to hide your sin from God, so that He cannot see it? The Bible says He is of "purer eyes than to behold evil, and can not look on iniquity." "His eyes are as a flame of fire." He beholds the evil; for "all things are naked and opened unto the eyes of him with whom we have to do", and from Him no secrets are hid. The day is coming when He will bring every work into judgment, with every secret thing, that we all may receive our reward for the deeds done in the body. Some day God will bring us all into judgment for our sins. Can you tell me any way by which we can hide our sins from God? In the beginning man tried to hide by hiding himself from God. He hid himself among the trees of the garden; but God found him there. What human skill can devise any means whereby we can cover our sins? The doctor can look through you with his X-ray; but God can see more than that. He can not only see the bone and muscle; He can see the thoughts and intents of the heart; He can see the sin that is within us before it finds expression in word or in deed. How can we find a covering for our sins so that the eye of God cannot see them? That is the great problem—"How shall man be just with God?" You boys and girls have seen men going about with old push-carts, and some of them with waggons, gathering up all the refuse of the city—old automobile tires, all kinds of scrap iron, old beds and mattresses, and rags of every description—and sometimes, when you see one of those waggons coming along the street, you feel as though you want to go round a block so as not to be too near it when it passes. I dare say you have asked yourself, What are they going to do with it? what can they make of all this waste? Well, the metal will be melted down and converted into useful articles, and even the filthy rags can be made into immaculate paper, of which, perhaps, Bibles may be printed; or some of it woven into fine cloth. But can any one tell me of any human skill which can devise means for taking the stain from the conscience, or cleansing a sinful heart, so that the boy or girl or man or woman may come in peace into the presence of God, Who sees us just as we are? Can anybody tell us how sin can be covered?

Yes, there is One Who can tell us. The Word of the Lord tells us that there is one thing that God cannot see through; there is one thing that can cover a man's sins, and that is blood—the blood of atonement, of covering, of propitiation, that hides our sins from God; so that if we are covered with the blood He does not see us as sinners at all.

Now that is the great truth taught in this story of the day of atonement.

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That one aspect I am not going to deal with this morning particularly, save just to remind you that these two goats represent two aspects of the Redeemer's character and work—the crucified and the risen Saviour; the ministry of His death, and the ministry of His life: "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life." We rejoice in a crucified Saviour; but we rejoice especially this morning in a Saviour Who lives to take away our sins ("Amen!"). When Aaron laid his hands upon the head of the goat that was to be slain, he claimed in behalf of the people the covering of that goat's blood for all the sins of the congregation. He was their representative. And when you and I believe in the Lord Jesus, and by an act of faith appropriate Him, His blood covers our sins.

But the Word of God teaches the necessity of our being cleansed from sin's guilt, and delivered from its power. Sin must be covered; but it must be carried away: "The goat shall bear upon him all their iniquities unto a land not inhabited." "Behold the Lamb of God, which taketh away the sin of the world." Thus John introduced the Saviour. Very simply I want to ask and try to answer these questions: Where is the "land not inhabited"? Where is the place of separation to which my sins are carried? Is there any possibility of my ever meeting them again?

I.

"Unto a land not inhabited"—Where is it? IT IS A PLACE WHENCE GOD HIMSELF WILL NEVER RECALL THEM. I remind you of the principle of the absolute completeness of the divine forgiveness. I have tried sometimes to reconcile people who have quarrelled; I have tried to persuade them to forgive each other; and have heard them say, "It is all in the past, I give you my hand. The fellowship is restored; the barrier that was between us is removed. We are one again"—only to discover that in a little while afterwards one of them goes to the place where he had put the other's sin, and brings it back again, and he says, "Here it is. You did so-and-so." "Well, but you said you forgave it." "But I did not forget it." Not thus does our Lord forgive. When the sins of the people were laid upon the head of the scapegoat, it was led away into the wilderness, "unto a land not inhabited". And there is no record that the scapegoat ever came back again; nor was anybody ever sent after it to bring it again. God never brought back to remembrance the sin which He had forgiven.

Let us rejoice in that! I do not know where the uninhabited land is, except that it is a place where God Himself will never find our sins. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" the Psalmist asked. And then he contemplated all possibilities, and he said, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." He said: "I do not know where to go from the presence of God where His eye will not see me." But our sins are carried to a place where God will never see us. May I quote one of the strangest sayings of Scripture? Hezekiah said, "Thou hast cast all my sins behind thy back." Where is that? Behind the "back" of God! No more striking metaphor could be employed—certainly it must be to a place where God will never see them. "Their sins and their iniquities will I remember no more." What a marvellous truth that God has provided a way whereby I am to be so completely delivered from my sins that I may come into the presence of God and know that God will not even remember that I was a sinner! Can you forgive at will? Can you blot from your memory the experiences in which the iron has entered into your very soul? We have in the safe yonder, or somewhere among our archives, a minute-book of this church, dating back sixty or seventy years. I turned its pages some years ago, and I saw page after page blotted out. But why was it blotted out? There was a record there that somebody did not like. One of the old members told me that he had some recollection of it, that he believed it had to do with the man who was clerk of the church at that time. Some action of the church was inscribed on the pages of that book; and he had taken ink and

painted it over the writing. And when I looked upon those black lines, I said: "I do not know what is under them, but I know that it is a record of which some man was ashamed." I could not decipher it; I can not tell what it is; but those black lines record some unworthy deed which that man did not want succeeding generations to read. Our names, if we are Christians, are written in the Lamb's book of life; but is that how God blots out our sins—leaving in His book a remembrance of my sins? Oh, no! "Their sins and iniquities will I remember no more." He has found a way by which angels may read the record of my life and see nothing there to condemn me, while God Himself is perfectly satisfied with me, because my Scapegoat has carried away my sins to a land separated, not inhabited, whence God Himself will never bring up against me.

Do you not want a salvation like that? Is there not something in your life that you would like to have carried away into such a place?

This applies to sin in general. He "taketh away the sin of the world."

"O happy day, that fixed my choice
On Thee, my Saviour and my God!"

What did that "happy day" mean to you? It was a day when you took your place as a sinner, and believed in the pardoning grace of God. Do you need to confess your sins over again? Never! What a wonderful thing that is! If I bring the sin of my life up to this moment to God, and lay it upon Him, every single sin is blotted out; I need never confess one of them again. Is not that worth while? In our lesson a week ago, we were told that an offering was presented for the sins of ignorance. Your sin in its entirety was laid upon Christ, and carried to "a land not inhabited." But as we go on in Christ, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, our secret sins—the sins that are beneath our consciousness, the faults of our spiritual infancy, are brought to our knowledge day by day, week by week, month by month, year by year; and the things which I do not see to be sin to-day, I may see to be very wrong to-morrow, as fuller and clearer light is given to me. But as those sins of ignorance are brought to my knowledge, and as I confess them before the Lord, they are laid upon Him Who is my Substitute, and carried away forever. Oh, let us have a clean page every day! Let faith lay hold of the promise every day! Let us be sure this morning that every single sin is laid where God would put it, and borne away out of His sight to a land of separation.

II.

Where is this uninhabited land? It is A LAND OF WHICH CONSCIENCE HAS NO MEMORY, with which conscience has no communication. Let me speak especially to you young people a moment. When you say, "I", what do you mean? You say, "I have had my photograph taken." Have you? I wish I could sit down and talk to you, and ask you to let me see it. Is it a photograph of yourself? "Well, yes." What do you mean by "I"? Your hands, or feet, or head, or body? All these are photographed; but "I" is something more than that. What do you mean by "I"? Even as I ask you the question, you immediately begin to think what it is. There is something within—there is the mind which differentiates you from the lower orders of creation. There are certain perceptive faculties—they are like the windows of this house, which let in God's sunlight; they are the avenues of communication with other realms by which you receive impressions from without. Then you begin to deal with those ideas, and the faculty of reason takes hold of them and estimates them, and you think about them. I hope that is what you are doing while I am speaking—unless you are asleep! We do not have many sleepers here. But what else? Somebody here this morning, if I should stop now and let him speak, would say, "While you have been talking, I have been reminded"—You what? "I have been reminded." You what? "I have been reminded." Yes; you have remembered. There is a faculty that relates you to your past; the intervening years have been swept away; and some of you here this morning have been living twenty, thirty, forty, and fifty years back by the memory that brings the past up to the present. There is also another faculty—the judgment, that takes hold of all this material, and appraises it. Then there is something within that leads me to want things—desire, affection. There are some things I like, and some things I don't like; there are some people I like, and some people, naturally, I don't like. I have

to confess it, even as you; although God's infinite grace will enable us to love everybody. But we desire certain things; certain other things are contrary to our desire. And there is another faculty within that leads that little boy to say what I heard a little boy say once. His mother had two sons. One of them was a model boy; he never did anything wrong, according to his mother's estimaje. And she said that all boys might be model boys, if they all had model mothers like hers: the fault with all other boys was, they were not properly trained! Her boy always obeyed. But by and by she had a second boy. He was not as big as the first, naturally; and, for some reason or another, he did not do exactly as he was told. When she tried to correct him, he still had his own way. One day she shut him in a dark closet—I think she was about as naughty as he was to do a thing like that—and after she had left him there for a long time, she opened the door, and said, "Well, will you do what I tell you?" He was only a little fellow; but he looked at her, and said, "Me 'ont." There was something else speaking—the will. But there is still another realm of being. There is something within which takes hold of all these things, and passes judgment upon conduct: we call it the moral faculty; we call it conscience. It may be badly trained so that it will excuse things that are wrong, and sometimes condemn things that are right. It is a mystery I cannot explain; but, somehow, God has His witness in that faculty. In spite of all its bad training, it refuses to accept a man-made covering for sin, especially and particularly when the Spirit of God quickens it. God's voice is heard in conscience; and all the wealth and all the good works that men may do cannot cover sin. Conscience is telling the man all the time—You may be a church member; but you are not right with God. You are making a show of religion; but at heart you are a sinner, out of touch with God. A man makes resolutions, and he says, "I will forget all about that. I will bury my sin; I will forget it." But conscience digs it all up again, and brings it back. He takes himself into some far country; but conscience travels with him, and brings it all back; he cannot get away from his sin. But when he lays his sin upon Jesus—I cannot explain how or why, but the blood of Jesus Christ purges our conscience, covers sin from the view of an awakened conscience; so that conscience consents to the acquittal of the sinner, and his sin is carried away to that uninhabited land. God is at peace; and the man is at peace with himself.

III.

One other word: It is a land WHENCE NO ACCUSER MAY COME WITH A REMEMBRANCE OF OUR SIN. There is an accuser—one who is always finding fault with you. It is not a comfortable thing to have many critics. Have you any? I used to have a number in the home where I lived, because I had some brothers and sisters. Blessed is the boy who has some brothers and sisters to keep him straight! Pity the boy who is the only boy in the house, or the girl who is the only girl! I remember years ago misspelling a word. I never heard the last of it. There is one word, at least, in the English language I know how to spell, because I had somebody to find fault with me and put me right! I think I could never misspell that word. There are some accusers that do us good. But there is one accuser who is determined to find fault with us: he is described as "the accuser of the brethren"; he is our adversary; and he is determined, if possible, to bring us into condemnation and keep us under condemnation. You know who he is. Even while you pray, he brings your sin to your remembrance.

A year or so ago I read of a man living in a certain part of this city, a respected citizen, a good workman. He had a wife and several children. One day two men knocked at the door and enquired, "Is Mr. So-and-so in?" "Yes." "I want to see him." They showed their warrant, for they were policemen; and they put the man under arrest. His wife was broken-hearted. She said, "My husband has not done any wrong. He is a good man—good to me, good to the children, good to his neighbours. He pays his debts." That was all true; but away back, years before, he had come under the condemnation of the law, and the law had never forgiven him. The police of many cities had been searching for him; and, at last, they discovered the identity of this man who was living under another name. He had to pay the penalty of his wrong-doing, because his sin of the past had been brought back to him by his accuser. There are men who have put the seas between themselves and

their old life. The man lived unworthily, and he said, "I will go to a new world; and I will begin life all over again in a new country." He came; and began life over again; and, to use a hackneyed phrase, he made good. He did well until—until after many years, an accuser came from the far country, and opened his book, and said, "There you are. There is your crime. It was not covered; it was not paid for." And the man had to suffer. "Ye must be born again". You need to begin all over again. But what if you do? What if you leave Egypt behind, and set your face toward the promised land, and finally attain to the gates of the City, and pass through the gates of pearl—what then? Blessed be God! No accuser can follow you. Even "the accuser of the brethren" shall have nothing against you. Your sin has been carried to "a land not inhabited"; and he can never bring it home to you again.

What a glorious thing it is to have a salvation like that! Who will accept the Lord Jesus this morning? He comes to take out of our lives everything that will spoil them, and to bring to us only those things that will minister to our peace and abounding joy. The live goat was brought to the door of the tabernacle of the congregation. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness"—never to be seen again. You and I may bring all our past and lay it upon the head of the Lord Jesus, and be sure this moment that we shall never see it again.

FROM A SOUTHERN CONTEMPORARY.

The following item is from the Baptist and Reflector, of March 6th, the "Organ of the Tennessee Baptist Convention":

POTTER'S ALMA MATERS.

"In their announcements about the 'Battle Over the Bible', the first of a series of five debates between Rev. John Roach Straton (Baptist) and Rev. Chas. Francis Potter (Unitarian), Geo. H. Doran Company, publishers, have this to say about Mr. Potter: 'He entered the Unitarian ministry in 1914 after studying in Bucknell and Brown Universities and Newton Theological Institution'. Now it happens that every one of these schools is under the control of the Northern Baptist Convention; and while we would not hold them responsible for the theological wanderings of their child, it does seem that after he had passed through three Baptist institutions, he would have been better trained, unless they were either careless or heretical in their influence over him."

The Brown University referred to is the institution of which Dr. W. H. P. Faunce is the President, upon whom McMaster University conferred a degree in connection with the installation of the present Chancellor of McMaster, and, according to the statement of the Senate "because of the fact that Brown is the oldest University under Baptist control and has a unique history, associated from the earliest days with distinctive principles of religious liberty; and also because of the distinction and standing of its present president as scholar, administrator and leader in the field of education." We are not at all surprised that a University, presided over by one holding Dr. Faunce's views, should produce such Unitarians as Dr. Potter.

A Toronto lady, who attended the last debate between Dr. Straton and Dr. Potter, writes us from New York concerning Dr. Potter's presentation of his case as follows:

"I think every Christian in the house must have shuddered to have heard such words of blasphemy. There were modernists sitting on either side of me; and when they clapped at these words, I was forced to say, 'How can you clap at such words of blasphemy?'"

But all this is the inevitable fruit of the teaching of such men as Dr. Faunce.

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

BRITISH COLUMBIA BAPTISTS AND BRANDON COLLEGE.

In our issue of February 14th, we expressed our gratification that the Baptist Union of Western Canada had dropped Brandon College from its Mission Budget, because we believed that would permit those who are loyal to the Word of God to support the Mission work of the Baptist Union. In last week's issue, we published letters from Rev. Archibald Ward, and the Rev. M. L. Orchard, President and Secretary, respectively, of the Baptist Union of Western Canada. Both letters declared that the Baptist Union stands "solidly behind Brandon College". On this account, we expressed the opinion that the Mission Board of the Western Union ought not to be trusted with the money of loyal Baptists. We do not believe there is a person in Jarvis Street Baptist Church who would be willing to give any money into the hands of those who stand "solidly behind Brandon College", while it has on its faculty such men as Dr. Franklin Sweet and Dr. Harry L. MacNeill. Our Editorial on Brandon College of February 14th has been widely read in the West, and among British Columbia Baptists. A few days ago we received the following communication, signed by six British Columbia Pastors who attended the Baptist Union Meeting at Calgary:

Vancouver, B.C., March 12, 1924.

Rev. T. T. Shields, Editor, *The Gospel Witness*.

In view of your statement in "The Gospel Witness," we as ministers who attended the Baptist Union of Western Canada of January 24-28 at Calgary, desire to express our view of matters under discussion.

1. When the question of Future Policy was being discussed in relation to Brandon College, Rev. A. F. Baker made the statement that the three commissioners of B.C., composed of Rev. G. R. Maguire, Dr. Wolverton and himself, signed the report on Brandon College on the understanding that Prof. H. L. MacNeill would sever his connection with the college that year.

In respect to this statement, Dr. Wolverton stated that he might not have signed the report if he had not known that Dr. MacNeill intended to resign in order to pursue further studies in England.

MR. BAKER STATED FURTHER THAT NOT A SINGLE COMMISSIONER BUT WHAT KNEW, AND WOULD NOT DENY THAT PROF. MACNEILL DID NOT ACCEPT THE VIRGIN BIRTH, THE PHYSICAL RESURRECTION, AND THE PLENARY INSPIRATION OF THE SCRIPTURES.

HE CHALLENGED ANY ONE OF ITS MEMBERS TO DENY HIS STATEMENT ON THE FLOOR OF THE HOUSE. THERE WAS NOT A SINGLE DENIAL OF THE STATEMENT. MR. BAKER ALSO POINTED OUT THE FACT THAT HE AND REV. G. R. MAGUIRE HAD VOTED AGAINST RETAINING PROF. MACNEILL IN ANY CAPACITY WHATEVER IN THE COLLEGE, MAKING COMPLAINT THAT THIS VOTE DID NOT APPEAR IN THE REPORT.

THE UNION PASSED A MOTION SIGNIFYING REGRET OF THE CLERICAL ERROR, AND ORDERED THE CORRECTION TO BE MADE IN THE CURRENT YEAR BOOK.

2. Brandon College was given a separate budget for one primary reason only, namely, the position taken by many Baptists of B.C. who would not support the budget with Brandon included therein.

When the matter was discussed in the Future Policy Committee, there were two alternatives, the first and ideal one in the estimation of all would have placed the full maintenance fund of Brandon in the budget.

The condition in British Columbia, when such action would have occasioned a split in the Convention, was brought forward as the reason for adopting the second alternative in the report of the Future Policy Committee.

The college authorities agreed for the present year with the idea in mind that more money might be raised by personal appeal to the churches.

We took our stand and voted against the vote of confidence in Brandon College because we could not fellowship the erroneous teachings of Prof. H. L. MacNeill, as seen in the report of the Commission. We take our stand further against the Union because we cannot fellowship their endorsement of such teachings.

3. The Convention of B.C. must therefore decide the issue which has been properly placed before her by the Union. We will vote to go back into the Union or to form a separate Convention apart from the Union.

We are now still considered as being a part of the Union, but in possession of Provincial Autonomy.

By a clause in the Constitution a simple vote of our Convention will determine the future of our work.

It can be fairly said that what is true of many B.C. Baptists is also true of a goodly number of Baptists on the Prairie.

H. L. Kempton
Reid McCullough
A. F. Baker
F. W. Auvache
Ernest J. Plenderleith
Andrew Grieve

It will be seen from the foregoing that at least six British Columbia Pastors put the same construction upon the action of the Convention at Calgary as we did in our Editorial of February 14th. Mr. Ward, in his letter of February 25th, says:

"Your interpretation of the action taken at Calgary is entirely wrong, and therefore quite misleading to all who read it, who do not know the facts.

"The fact is, that the amount of money available for Brandon College from the Union budget, was felt to be quite inadequate and disproportionate to the value of the work being done in Brandon; it was therefore, with the clear intention of giving Brandon a larger scope, that the Union voted on, and accepted a budget of \$25,000 for Brandon College, and gave her the right-of-way to the Union constituency, and authorized the Union Executive to co-operate with the Brandon Board in laying plans for the raising of the money. It was certainly not a 'dropping' of Brandon, but the granting to her of a wider and freer course of action."

On the other hand, these British Columbia Pastors declare:

"Brandon College was given a separate budget for one primary reason only, namely, the position taken by many Baptists of B.C. who would not support the budget with Brandon included therein. When the matter was discussed in the Future Policy Committee, there were two alternatives, the first and ideal one in the estimation of all would have placed the full maintenance fund of Brandon College in the budget. The condition in British Columbia, when such action would have occasioned a split in the Convention, was brought forward as the reason for adopting the second alternative in the report of the Future Policy Committee. The college authorities agreed for the present year with the idea in mind, that more money might be raised by personal appeal to the churches.

"We took our stand and voted against the vote of confidence in Brandon College because we could not fellowship the erroneous teachings of Prof. H. L. MacNeill, as seen in the report of the Commission.

We take our stand further against the Union because we cannot fellowship their endorsement of such teachings."

Jarvis Street will continue to send her Western Mission money to British Columbia Baptists; for we can place no confidence in a Board whose officials endorse a college which retains on its faculty one holding such views as Prof. H. L. MacNeill.

We call our readers' attention to the startling paragraphs in the British Columbia letter which we have printed in capitals. No denial was given to the allegation that Prof. MacNeill did not accept the Virgin Birth, the Physical Resurrection, and the plenary Inspiration of the Scriptures; and the Executive of the Baptist Union of Western Canada is said to stand "solidly behind" a college that permits such teaching.

We also call attention to the fact that the vote of Mr. Baker and Mr. Maguire against retaining Prof. MacNeill in any capacity in Brandon College was omitted from the Commission's report. So far as we know, no explanation of that omission had been given by the Commission itself until attention was called to it on the floor of the Convention, and the Union, by vote, ordered the correction to be made in the current year book. We hope there was reason for the charitable assumption that the omission was due to "a clerical error". But we submit that any Commission that could omit so important a qualification as the contrary vote of two of its members, and allow their report to be printed and circulated without discovering their error, showed itself to be hopelessly incompetent for such an important task.

This Brandon College matter relates to the Baptists of Ontario and Quebec in two ways: First, because the Mission work of the Western Union is largely supported by Ontario and Quebec Baptists; and, secondly, because the man who was President of Brandon College up to and until some time after the Commission reported, is now Chancellor of McMaster University.

In a statement published with the report of the Brandon College Commission, the then Principal, Dr. H. P. Whidden, said:

"I have no hesitation in declaring myself without sympathy for the views of 'Extremists' of any kind in our denomination (if we have any). I am simply 'a middle-of-the-road Baptist.' And that not because the great majority are such, but because of personal experience and conviction. As such I would have been untrue to my trust if I had consciously encouraged or entertained the teaching of 'extremist' or 'radical' views, at either end, in Brandon College. Each and every teacher is loyal to the great essentials of Christian life and truth, emphasizing in experience and in teaching the divine Saviourhood and Lordship of Christ."

It would thus appear that, in Dr. Whidden's judgment, one who does not accept the Virgin Birth, or Physical Resurrection of Christ, or the plenary Inspiration of the Scriptures, is neither an "extremist" nor a "radical". It is illustrative of this principle, which we have everywhere observed, that those who describe themselves as "middle-of-the-road" Baptists can tolerate the denial of many of the fundamentals of the faith, but are ever "without sympathy" for those who "contend for the faith once for all delivered to the saints."

THE JARVIS STREET BAPTIST BIBLE INSTITUTE.

At this writing we have not held our first classes; but we are glad to report that eighty-nine have thus far enrolled. Naturally, the majority of these are from our own church, but a very considerable number of them are from other churches. For the course in Christian Doctrine, we shall use as a text-book the Confession of Faith of the Baptist Bible Union of North America, which is a revision of the historic New Hemisphere Confession of Faith. It consists of eighteen articles, as follows: (1) Of the Scriptures; (2) Of the True God; (3) Of the Holy Spirit; (4) Of the Devil, or Satan; (5) Of the Creation; (6) Of the Fall of Man; (7) Of the Virgin Birth; (8) Of the Atonement for Sin; (9) Of Grace in the New Creation; (10) Of the Freeness of Salvation; (11) Of Justification; (12) Of Repentance and Faith; (13) Of the Church; (14) Of Baptism and the Lord's Supper; (15) Of the Perseverance of the Saints; (16) Of the Righteous and

the Wicked; (17) Of Civil Government; (18) Of the Resurrection, Return of Christ and Related Events.

A class for those only who have the ministry in view will meet on Friday evenings from seven to eight. The general class, taking the course in Christian Doctrine, will meet Friday evenings from eight to nine. A third class will meet Saturday afternoons from half-past three to half-past four. We shall determine this week, on consultation with our students, whether the Saturday class will continue the study of the evening before in Christian Doctrine, thus making two sessions a week of the one class; or whether we shall arrange a special course in Evangelism, open to all who desire instruction in practical Christian work. Further announcement of these matters will be made next week.

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

LESSON XXVII.

APRIL 6, 1924.

CONQUEST OF CANAAN—Joshua 1-5.

We read in John's gospel that "the law was given by Moses, but grace and truth came by Jesus Christ." As Moses was a symbol of the law, so Joshua was a type and representative of the gospel.

I. The Promise of the Inheritance is contained in Chapter one.

(1) It was after the death of Moses that Joshua received his commission. So the believer becomes dead to the law by the body of Christ, that we may be married to another. The children of faith are not under the law but under grace. (2) The people under Joshua were commanded to possess the land. It was already given to them in the purpose and promise of God. Every believer is begotten to an inheritance incorruptible and undefiled. We are not called out of the bondage of Egypt to be left in the wilderness. God brings us out that He may bring us in. Conversion is the passage through the Red Sea, departure from Egypt; but it is only the beginning of the Christian pilgrimage. We are thenceforth to go on unto perfection, and enter into our promised possession in Christ. (3) Joshua was assured that no one would be able to stand before him; that God's power would be equal to their need. Thus we may always triumph in Christ. The battle against the giants of the land of promise is potentially won in the victory which our Lord has achieved. (4) The condition of success was meditation in and obedience to the book of the law. So, too, in the gospel dispensation: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (5) From the 12th to the 15th verses, we are taught the obligation resting upon those who have already entered into their inheritance to assist those whose battle is still before them. Thus those who are strong ought to bear the infirmities of the weak, and not to please themselves.

II. The Prospect of Faith is suggested in the second chapter.

(1) The two spies learned that the enemy was afraid of them. The Devil is not an unbeliever: he knows that his day is coming. We may also learn here that what God does for His own people is not without effect upon those who are aliens from the commonwealth of Israel. (2) The sign of the promise of immunity from judgment given to Rahab was a scarlet thread. The scarlet thread runs all through Scripture: by the sign of the blood we are saved.

III. The Preparation for Possession of the Land is suggested in Chaps. 3-4.

God promised to do wonders among a sanctified people. The elements of that preparation may be found in these chapters. (1) They were to take up a right relation to the ark. All that the ark symbolized, Christ is to the believer. The condition of spiritual prosperity is a proper relationship to Christ. (2) Attention to the words of God was another prerequisite. Those words promised a supernatural passage through the Jordan. So, too, we have need of a power that is more than human; and that is pledged to us in the Word of the Lord. Power to dispossess the inhabitants of Canaan was also guaranteed to them in the Word. By refusing to hear the Word of the Lord, the children of God often remain in ignorance of the powers that are at the command of a progressive faith. (3) As the feet of the priests bearing the ark touched the waters, they were divided, and all the Israelites passed over on dry ground. When our Lord Jesus commands that we follow Him, His com-

mand implies the promise that such following shall be made possible to us. Even rivers will be dried up in our path; and nothing shall be impossible to those who believe. (4) The erection of a memorial to God's faithfulness to His promise is commanded in chapter four, in the requirement that they should erect twelve stones, one for each of the tribes, to keep in memory the supernatural passage of the Jordan. Memory is designed to be the handmaid of faith. Remembering what God has done in the past, it should become increasingly easy for us to trust Him in the future. (5) In the view of the writer of this book, there was no doubt as to the supernatural character of Israel's experience in entering upon the promised land. (See vss. 21-24). By what power may we enter into the possession of our inheritance? Only by the power of the Holy Ghost, Who is Himself the earnest of our inheritance. (6) Obedience to the promise of the covenant, of which circumcision was the sign, was a further condition of progress. Thus we must obey the Word of the Lord. The Holy Spirit is given to them that obey Him. (7) Strength for the day is suggested in vss. 10-12 of chapter five. The manna continued as long as it was necessary; but, following that, they were permitted to eat the old corn of the land. (8) A clear vision of the Captain of our salvation (Vss. 13-15) is the final and indispensable element in that preparation necessary to success. When Joshua saw the man with his sword drawn in his hand he instinctively felt that victory would lie on the side on which that man fought. Enquiring as to his identity, all doubt of victory was dispelled, when he answered, "As captain of the host of the Lord am I now come." When thus our eyes behold a risen, interceding, coming, conquering Christ, we stand upon holy ground, and nothing shall be impossible to us!

A MESSAGE TO JARVIS STREET MEMBERS.

Sunday, March 30th, promises to be a great day in Jarvis Street, when we shall close our Church Year. We shall meet to give God thanks for the many blessings of the twelve months. A number will be baptized Sunday evening; but we have to praise God for 369 additions to our membership during the year up to this day of writing, 245 of whom have been baptized. We have also to recognize that this is the third year of great blessing, during which time 780 have been brought into the church, of whom 461 have been baptized.

During this year, also, our great Bible School Movement has been inaugurated; and this has already proved an institution of great blessing. The attendance last Sunday morning was 520. We hope to pass the 600 mark next Sunday.

Another new Movement, which has reached great proportions during the year, has been the publication of *The Gospel Witness*, now nearing the end of the second year of its ministry. This has proved to be one of our greatest missionary enterprises, and has been made a means of grace to thousands of people too far removed from Toronto to attend our services.

Another reason for thanksgiving is to be found in the fact that we shall close the year with a balance in all funds. It has been an exceedingly difficult year in business. There has been much unemployment; and many of our own members have had great difficulty in making ends meet. Notwithstanding, according to His promise, our God has supplied all our needs.

Another reason for thanksgiving is that the fogs of prejudice, resulting from misrepresentation and misunderstanding in respect to Jarvis Street Church, are rapidly being dispelled. Numbers of people are turning to Jarvis Street with great heartiness, as though to make amends for their former prejudices against us. This, however, is the inevitable reaction against false accusations. The word of the Lord is forever true:

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

"And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

"Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

"Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

"For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

"The wicked plotteth against the just, and gnasheth upon him with his teeth.

"The Lord shall laugh at him: for he seeth that his day is coming.

"The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

"Their sword shall enter into their own heart, and their bows shall be broken.

"A little that a righteous man hath is better than the riches of many wicked.

"For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

"The Lord knoweth the days of the upright: and their inheritance shall be for ever.

"They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied."

This Scripture is being wonderfully fulfilled in the experience of Jarvis Street; and, for all these mercies, we are profoundly grateful to God.

Our great prayer-meetings are increasing, rather than diminishing, in attendance, interest and power; and the ear of faith clearly discerns the "sound of abundance of rain." Let us pray for a drenching, soaking, rain of blessing on Sunday. As we bring our tithes into the storehouse we may expect a blessing there is not room to contain.

JARVIS STREET CHURCH AND MISSIONS.

During the strenuous years through which we have passed, we have sought to fulfil our obligation to those who are without a knowledge of Christ at home and abroad, and whose debtors we are made by the redeeming grace of God. It has, however, been necessary for us to concentrate upon our own church work, in order to "strengthen the things which remain". During these years God has brought into our fellowship a great army of young people, many of whom are now thinking of preparing themselves for various forms of Christian service at home and abroad. It is our confident expectation that out of Jarvis Street a large number of missionaries will go forth to preach the gospel in the regions beyond. From this forward, it is our hope that we shall be able to do more for Missions than we have done hitherto. We urge every member of the church to do his or her utmost to make the thank-offering for Missions on Sunday next a worthy expression of the gratitude we feel for the abundant blessings which have been ours.

SUNDAY SERVICES, MARCH 30.

We propose that Sunday morning shall be observed as an occasion of special consecration. We shall present gifts of money to the Lord to preach the gospel in other lands. But we hope not a few of our young people may be led of the Spirit of God to give what is of far more value than money, namely, themselves, for foreign service. The Pastor's morning message will keep this objective in view. In the evening the Pastor will preach on "The Multi-Millionaire of Jarvis Street Church". Two and a half years ago, the Pastor preached on the subject, "What a Multi-Millionaire will do for Jarvis Street Church." He was as sure then as he is now that his utterances were prophetic; for more than all that was predicted has been fulfilled; and Sunday evening we shall rejoice in the contemplation of what our Multi-Millionaire has done for us, and what He proposes to do for us in the future. We shall begin the evening service at 6.45 to allow more time for baptism.

Sunday and Tuesday.—Sunday twenty-one or two responded to the invitation morning and evening. Three were baptized in the evening. Tuesday's meeting was one of blessing.