

The Gospel Witness

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IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET
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"I am not ashamed of the gospel of Christ."—Romans 1: 16.

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The Jarvis Street Pulpit

THE SECOND MILE.

A Sermon by the Pastor.

"And whosoever shall compel thee to go a mile, go with him twain."—Matt. v. 41.

(The Pastor unexpectedly remained in Milwaukee over Sunday and was therefore unable to revise a sermon, and as so many requests have reached us for this sermon, which is out of print, it is republished to meet that demand.)

As the Roman soldiers were escorting Jesus to Calvary, "they found a man of Cyrene, Simon by name; him they compelled to bear His cross." And it is to this Roman custom of compelling whomsoever Caesar's officers chanced to meet to do menial military service, the Saviour alludes in our text. When speaking from the mount He anticipated the hour when He would leave Pilate's hall in His journey to Golgotha. All the circumstances of that great tragedy were ever present to His view. The whole scene would be, to Him, prophetic of the attitude of different classes of men, and of the world generally, toward Himself. Every person gathered about that cross was representative of other persons who, in succeeding generations, would, of necessity, give some answer to the proclamation of Pilate's decision to crucify Him; and would elect what attitude they would assume towards the Crucified. And there is Simon—compelled to go a mile, bearing His cross; and Jesus sees him from the mount, even as He saw us. And in this text, if I may be allowed to paraphrase it, Jesus is saying to us to-day: "When my cross is laid upon you and you are compelled to bear it; when its influence has so permeated society that many of the principles of My teaching have become crystallized into customs, and others into statutory requirements, so that the bearing of My cross, in much of its meaning, becomes a legal obligation, which you are compelled to undertake: then, when you have trodden the mile you are compelled to go, and the law releases its grip, and gives you permission to lay down the cross on the top of the hill—show that you are My disciples by volunteering for the second mile. Identify yourself with the cross, and with Him who died thereon.

and walk with Him the second mile, which stretches away from Golgotha to beyond the gates of pearl."

I shall try, therefore, to show you that the atmosphere of heaven, the "heavenly places," the companionship of angels, the fellowship of Father, Son and Holy Ghost, all lie beyond the limit of the first mile; that heaven is a fraction over a mile away from the place where a man begins to walk the mile of duty imposed by law.

I. The first mile is a common track, for it is not uncommon for men to yield such service as they are compelled to give. Many yield to the compulsion of the first mile in family life. There are husbands who are faultlessly attentive, but not considerate; who are scrupulously polite, but never manifestly affectionate. There may be wives who are publicly, apparently, proud and fond of their husbands, who privately are only civil; who are too polite to be petulant, but too selfish to be kind. There are parents who are respectably provident of everything but sympathy, and strictly just in dispensing everything but gentleness. And there are children who are respectfully obedient to their parents' express commands, but are not thoughtfully serviceable; who are civil to each other, but seldom unselfishly helpful and kind. But someone will ask: "What keeps such families together?" Merely the law of respectability. By that law they are compelled to go a mile.

You will find some people yielding to the compulsion of the first mile in social life, outside the family circle. How many walk the paper-flowered mile, and wear the smile by law established, while they leave their hearts at home! Many of the accepted customs and habits of life in refined circles, so-called, do not at all express the tastes or characters of those who observe them. They are only the particular dress required by the king of fashion's court; and men and women conform to them because they are compelled. And the same principle holds good in our wider social relations. There are many who are no better than self-interest or public opinion make them. Many enjoy a reputation for beneficence who are about as much entitled to it as a man would be who gives up his money when he feels a revolver at his head.

And this same compulsion operates in commercial life. The measure of some men's honesty is the measure of his first mile. It is amazing that men should be found who boast of their honesty because they pay one hundred cents on the dollar, and give sixteen ounces to the pound; that they should strut around as a species of unfledged angels, because, forsooth, they owe no man anything! As though the rest of us were unaware that there are prisons and other uncomfortable things for those who give only ninety-nine cents and fifteen ounces. There are many in business to-day who never overstep by so much as an inch the honest mile they are compelled to go.

The principle of the first mile determines too often the relation of employer and employed. There are employers with whom it is a fixed rule to make no concessions to their work-people unless they are compelled. In wages, and time, and conditions of labour, they show no consideration for anyone but themselves. And there are workers who are not one whit better. Apparently they have no conscience at all. They would glory in receiving a full day's pay.

for two hours' work if they could compel their employer to give it. And failing that, it is their rule to give the minimum of service for the maximum wage. In quantity and quality of labour they keep strictly to the first mile; and when the whistle blows at the mile limit they are on the street before it has finished its blast. It is impossible that differences between Capital and Labour should be amicably settled within the first mile.

The compulsion of this first mile, moreover, determines for many the length of their Sabbath day's journey; or, in other words, its limits are the exact measure of their religious life. In all their religious exercises they do no more, they go no farther than they are compelled. They have never outgrown the question, "What must I do to be saved?" That is a good and important question for a convicted sinner; but it is a lamentably low standard for a Christian bought with blood. Yet there are many who are never weary asking, "What must I do to be saved?" And they will do no more than they judge is necessary to save their own selfish, shrivelled little souls. These are they who pick and choose between Christ's commandments. They label some as "non-essentials", and with these they will have nothing to do, because they may, as they think, be saved without them. They read as much of the Bible as may be necessary for them to know "What must I do to be saved?" but beyond that it is convenient for them to be ignorant of its teachings. They would cross the continent on their knees if that were made a condition of salvation; they would pray night and day; they would give not one-tenth, but nine-tenths of their income, or even ten-tenths, if that were necessary to save their wretched, selfish, contracted, infinitesimal fragments of what God meant to be a soul. They are resolved to save that.

Ah, Simon! thou dost not volunteer to lift so much as an ounce from the shoulders of the "Man of Sorrows"; thou seest no cross until the strong hand of the law impresses thee, and lays the cross upon thee. Yes, that is Christ's cross thou bearest, but thou art carrying it to save thyself, not to save Him; it will crucify Him, but not thee. Ah, Simon! There is no blood on the cross which needs compulsion to bear it. Thou wilt lay it down on the top of the hill, and when thou hast seen it crimsoned with thy Saviour's blood, then, perhaps, thou wilt volunteer to carry it another mile.

Is Simon a Christian? Hush! "Judge not, that ye be not judged." It is something to have come to Calvary, even though driven there by Sinai. The first mile is not far from the second. Perhaps Simon will see the blood and understand. Only let no one presume. There is no heaven within the reach of that first mile. "By the deeds of the law shall no flesh living be justified." A man may carry His cross and never touch the Crucified. You may profess the name without possessing the nature of the Son of God. God's true children are not under the law of the first mile, but under the free grace of the second.

II. Let us now look at the transcendent course of the second mile. Naturally it lies just beyond the first. Shall I show it to you in the home, in society, in business, in religion? It is not the affection you feel for your wife, but that which makes itself felt in a hundred unrequested little ministries. Your wife's second mile is

not her well ordered home; it is the atmosphere which is as inseparable from her presence as fragrance from a flower; it is that mysterious something which makes home "sweet home." And you children, listen: Your second mile is the thing you do for mother which she did not ask you to do, but which you know she would be pleased to have done. For that is the very heart of the text: not the service commanded, but that which is volunteered; not civility, but kindness; not the conventional "thank you," but the warm appreciative smile which accompanies it. The second mile is your attitude toward the amusement in which you might engage without harm to yourself, but with which you will have nothing to do because your example might work injury to another.

In business, behind the counter, it is the extra half-ounce to the pound, the extra inch to the yard—by God's measurement that inch is one full mile. It is the merchant's frank description of an inferior article; his refusal to take advantage of his customer's ignorance. You say that is not business—I did not say that it was. Most of the business houses are built within the limits of the first mile. But there are vacant lots for sale on the second. There is valuable real estate to be had there. There are splendid sites for factories, and warehouses, and stores, and offices; and a garden where flowers bloom and birds sing, goes with every lot. There are none too many stores on the second mile, and competition is not particularly keen. But many an embittered heart, longing to find a human ministry of love, waits to enrich the man who will open a store on that unfrequented street. And you may walk the second mile outside the counter of a little corner store. It is the customer's consideration—his or her remembrance that the merchant's time is money. Bargain-hunters never go shopping in the second mile. This unpopular mile is that lady's refusal to let the shopman send a man and horse and wagon a mile with a parcel weighing less than half a pound. It is the path she walks while carrying it herself.

You may walk the second mile from pole to pole—on a telephone wire. What a nerve-racking business that telephone operating must be. The first mile will demand nerves of steel and the promptness and accuracy of a machine of the operator, and will scold in pitiless tones if these are not forthcoming. I read of a poor girl, a telephone operator, after a day of trying to satisfy first mile scolds, going out and committing suicide. Ah! the first mile leads always to crucifixion and has driven many a weary soul to death. I heard of a telephone girl who turned to another and said, "He's a patient man. I was flustered and gave him the wrong number four times, and he said so kindly, 'You gave me the wrong number four times, operator. Try once again.' I'd like to meet that man." And the other enquired, "What was his number?" When she was told, she said, "I know him; he is my minister." "Then," said the other, "I'm going to hear him preach next Sunday." Oh, yes! The second mile, if practised generally, would fill all our churches with happy, grateful worshippers; and would speedily make up the total of the multitude which no man can number before the throne where God shall wipe away all tears from their eyes.

The employer's second mile is the voluntary increase in wages, the spontaneous recognition of the worker's worth. The employee's second mile is the conscience he puts into his work, and his readiness

to consult his employer's interests as well as his own. If Capital would erect its factories, and Labour establish its unions on Second Mile Road, strikes would be unknown.

But what is the second mile religiously? Ah, that is the charm of it! It is all religious. It is sacred. It is essentially a Christian mile; it runs through all a Christian's domestic, social, and business relations. He walks it on Monday as well as on Sunday. It is the substitution of the Christian's "Lord, what wilt thou have me to do?" for the sinner's "What must I do to be saved?" The first mile is Martha's wearisome kitchen, where service cumbered because it is compelled; the second is Mary's alabaster box of ointment of spikenard, whose odour carries the silent message of Christ's presence through all the rooms of the house, and is wafted away by the wind of the Spirit to the uttermost parts of the earth.

The second mile is where we show that we are Christians. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. And if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only what do ye more than others? do not even the publicans so? That is the measure of our witnessing for Christ. What we do more than others. Publicans and sinners, the world, the flesh and the devil, in Sunday clothes, will bear us company when one compels us to go a mile; but they all stop at the mile limit, and we begin to show that we are Christians when we "go with Him twain."

But we go in better company. We join hands with all the holy prophets. There we are in the goodly fellowship of the apostles, we walk in step with the noble army of martyrs, and with the holy church throughout all ages. This second mile lies beyond the wilderness, across the Jordan. It is the promised land, and flows with milk and honey. Here are the restful pastures of tender grass, and the waters of quietness. This is the path of righteousness, wherein we are led for Christ's name's sake that He may be glorified in us. Here angels spread dainties for weary Elijahs, and come to minister to such as have been tempted of the devil. The wilderness and the solitary place are made glad for all who walk in it, and for their sakes the desert rejoices and blossoms as the rose.

But whose hands removed the stones and plucked the thorns? Whose feet were they who first explored this holy, happy, second mile? From the place where God made man in His own image, and put him in the garden to dress it and keep it, to where "He drove out the man, and placed at the east of the garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the tree of life"—that was God's first mile, the thing which, in simple justice, He was compelled to do. But raise thine eyes! Look! look! Yonder that mysterious track from gates of pearl to Bethlehem, stretching away through Egypt, Nazareth, and Capernaum, and up to the holy city, and anon to Calvary, and through the grave, up yonder to the everlasting doors—that blood-marked track, which, in the giving of His all, our blest Redeemer trod—that is God's second mile! I charge you to receive His spirit, take up His cross, and go with Him twain—to glory.

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

THE BAPTIST BIBLE UNION AT MILWAUKEE.

The Baptist Bible Union of North America held its second Annual Meeting at Milwaukee, Wis., May 26th and 27th. There was a gratifying attendance from the beginning. Many more members came in on the Tuesday, so that by Tuesday afternoon and evening there was a great crowd.

Dr. T. T. Martin's address on "Christ or Hell" laid the emphasis where Christ Himself put it, and from which the so-called "social service" craze has transferred it, namely, on the future life.

Dr. Straton's address in the evening, which was characteristically clear and forceful, was a great deliverance. It was the climax of his campaign designed to effect an investigation of the Foreign Mission Society of the Northern Baptist Convention, of which we shall have more to say later. The address made a tremendous impression.

The first address of Tuesday morning by Pastor William Fetler on "How I Discovered Modernism Among American Baptists, and Why I founded the Russian Missionary Society," was a revelation of the inroads of Modernism upon our Baptist life, and will be heard as a message of warning throughout the Continent.

Dr. J. W. Porter, the great warrior from the South, spoke with great power on the subject, "The Bible the Only Basis of Fellowship Among Baptists." Dr. Porter's addresses are always profound, and they are so crystal clear that the mind can see into their deepest depths without difficulty.

In the afternoon Dr. W. B. Riley gave tremendous momentum to the marching army of Fundamentalists in his great address on "The Liberty of Faith vs. The License of Infidelity." For intellectual and spiritual force, Dr. Riley is a Saul among his brethren: "From his shoulders and upward he was higher than any of the people." We have been thrilled by this great Christian warrior many times; but we have never seen an audience more profoundly moved than by this address. Its logic was irresistible; its loyalty to Christ and the Scriptures; its appeal to the testimony of Christian experience; its searching analysis of the elements of infidelity by which the very life of the Denomination is menaced—all these things constituted a call to a fresh consecration to the task of contending for the faith once for all delivered to the saints, which found a ready response in the hearts of his hearers, as it will also find in the hearts of the thousands of others who will read the printed message. At the evening session, the President of the Union delivered the address which was printed in last week's issue of The Witness.

During the succeeding evenings, meetings of the Council of the Union, and as many others as could be accommodated, were held at the Union Headquarters—Hotel Medford. These meetings were mountain-top experiences. On two occasions nearly two hours were spent in earnest prayer. The Spirit of God Himself seemed to conduct the music, as these uncompromising soldiers of the Cross sang two hymns repeatedly, which became favourites: One, "How firm a foundation ye saints of the Lord"; and the other, "Hold the fort, for I am coming." One veteran suggested an alteration in the second verse of the latter, and it was sung as follows:

"See the Modernists advancing,
Satan leading on;
Mighty men around us falling,
Courage almost gone!"

We commend this hymn and this new version to Fundamentalists everywhere. Many of the brethren expressed a desire for services on Saturday night,

and Sunday afternoon and evening. On Saturday evening, the meeting was held in Immanuel Church, of which the Rev. Mr. Kamm is the hospitable Pastor. Dr. F. W. Farr, by special request of the brethren, preached. We say sincerely that that single address was worth crossing the Continent to hear. Dr. Farr is one of the greatest expository preachers of America. It has been our privilege to hear most of the men who are ranked as the greatest preachers of the world: it is our deliberate judgment that we have never heard a greater message than that delivered by Dr. Farr. We do not wonder that he is so greatly beloved in the West. We believe the whole Continent should hear him. With one voice the brethren demanded that Dr. Farr be heard again on Sunday afternoon. He graciously consented to accept this extra burden, and gave us another mighty exposition of Scripture, in every respect equal to that of Saturday evening. To hear Dr. Farr is to be reminded of the Scripture, "Spring up, O well." He ought to be heard at every Bible Conference it is possible for him to attend in America.

Sunday evening there were three addresses: One by Rev. E. E. Shields, Field Secretary of the Russian Missionary Society, on, "Then were the disciples glad when they saw the Lord," emphasizing the truth that the true disciple may be known by his response to the vision of the crucified and risen Christ. The second address was delivered by Pastor William Fetter. Following this Pastor Dubarry, of France, spoke briefly, and won all hearts by the sweetness of his spirit and the persuasiveness of his appeal.

Because of the difficulty which many members of the Union found in remaining until Wednesday, it was decided to hold the final meeting of the Union for the election of officers and for the completion of unfinished business Monday afternoon. The brethren gathered in fine fettle; and after a period of prayer and praise, the following officers were elected: President, Dr. T. T. Shields, Toronto; Vice-Presidents, Dr. W. B. Riley, Minneapolis, for the North, and Dr. J. W. Porter, Louisville, for the South; Executive Committee, Dr. A. C. Dixon, Baltimore; Dr. F. W. Farr, Los Angeles; Dr. W. B. Hinson, Portland; Rev. John Linton, Montreal; Dr. R. E. Neighbour, Elyria; Dr. J. Frank Norris, Fort Worth; Dr. Wm. L. Pettingill, Philadelphia; Mr. Max Schimpf, New York; Dr. John Roach Straton, New York; Dr. O. W. Van Osdel, Grand Rapids. It will be noticed two Vice-Presidents were appointed—Dr. W. B. Riley for the Northern Convention, and Dr. J. W. Porter for the Southern Convention; and that the Executive Committee has been strengthened by the addition of two strong men in the West—Dr. W. B. Hinson, and Dr. F. W. Farr; and by the addition of two strong men from the East—Dr. John Roach Straton, and Mr. Max Schimpf; and by a representative from Canada, who is doing a great work in Montreal—Rev. John Linton.

Besides this, some important decisions were made. Instruction was given to the Executive Committee to recommend such changes in the Constitution as may be necessary to provide for the organization of a Baptist Bible Union within the bounds of the Southern Convention; another within the bounds of the Northern Convention; and others within the bounds of the Canadian Conventions; and to submit such recommendations to the next Annual Meeting of the Union.

The Executive Committee was also instructed to select and appoint a Field Secretary, who would give his entire time to the work of the Union.

It was decided also that the Headquarters of the Union should be removed from Toronto to Chicago, with Miss Ethel M. Rebman as Secretary-Treasurer, in charge, and it was felt that this would be more central to the principal part of the Union's constituency. The Executive Committee were instructed to effect this change as soon as may be convenient.

We shall have something to say elsewhere of the influence of the Bible Union in the Northern Baptist Convention.

Speaking of the meetings of the Union itself, we can only say that their success exceeded our utmost expectations. We have never seen a happier fellowship. It was like a gathering of hard-pressed soldiers, who had been fighting, some of them, in isolated outposts, but who, on coming together, discovered they were parts of a great army. The seasons of prayer and praise were ample compensation for all the time and expense involved in coming together. The morale of an army determines in a large measure its effectiveness as a fighting force. We make no secret of the fact that the Baptist Bible

Union is a militant organization. Its watchword is "no surrender." In respect to the fundamentals of the faith, it will never compromise. It is determined never to sacrifice principle to policy, but to be at all times loyal to "the faith once for all delivered to the saints." Judging by the morale of the Baptist Bible Union forces, it is a power to be reckoned with. Instead of leaving the Convention, as Fundamentalists have so often done, dispirited and dejected, the Baptist Bible Union forces went home with hallelujahs in their hearts and upon their lips, determined to conduct an aggressive organizing campaign throughout the country. The Union does not expect to win the war at conventions, but by steady, patient, and persevering effort to organize every State in the United States, and every Province in Canada, and thus to carry its message to the last church on the American Continent, and establish everywhere centres of fellowship which will prove places of refuge and refreshment for Baptist loyalists. The existing State organizations reported a fine spirit among their membership, and a determination to prosecute a vigorous campaign for the enlistment of individual members and churches in the Union.

The action of the Fundamentalist League of Greater New York and Vicinity in coming into the Union, to be known henceforth as the Baptist Union of Greater New York, has greatly strengthened our forces in the East; and similar action is contemplated by several other existing Fundamentalist groups. There is not a shadow of a doubt that the Baptist Bible Union within a year will become a mighty host.

Dr. J. W. Porter announced at the meeting of the Union that in the next issue of his magazine, "The Baptist Magazine", published in Louisville, Ky., he would publish all the addresses delivered at the Union meetings in Milwaukee. The subscription price is \$1.50 per year. We hope that hundreds of our subscribers will treat themselves to a monthly visit to the virile publication, of which Dr. Porter is the Editor. Subscriptions may be sent to Dr. Porter, direct, at 2030 Confederate Place, Louisville, Ky., or they will be forwarded from The Gospel Witness office.

THE NORTHERN BAPTIST CONVENTION.

It is permissible, we suppose, for an observer to give his impressions of the great meeting of the Northern Baptist Convention, especially as that section of the Baptist Bible Union lying within the territory of the Northern Convention exerted a great influence upon its findings.

President Shank was an admirable presiding officer. We have attended many conventions; but we have never known anyone to preside with such consummate skill, with such perfect grace and amiable spirit, and absolute fairness, as did President Shank. If all prospective presidents could be given a course by President Shank in the art of presiding over a great assembly, it would do much to facilitate the work of deliberate bodies.

Among the many items of business transacted, three stand out as being of particular interest to us, because of their relation to the work of the Baptist Bible Union:

The first was the appointment of a commission to investigate the work of the Foreign Missionary Society in respect to the charges of the prevalence of Modernism on mission fields. Beyond all question, the appointment of this commission was a victory to be credited to the New York Baptist Bible Union, formerly the Fundamentalist League of New York. Under the leadership of its President, Dr. John Roach Straton, this organization had focussed the attention of the Denomination upon the Foreign Missionary Society. In consequence thereof, the headquarters office of the Baptist Bible Union, as well as the office of the Baptist Bible Union in New York, had received numerous communications from all parts of the country, and from Mission fields, respecting this matter. The Denomination had been so stirred that even the most pronounced modernists elected to the Foreign Mission Society feared to offer objection to an investigation. Without conference with each other, the Fundamentalist Committee, of which Dr. J. C. Masee is Chairman, and the Baptist Bible Union group in the Northern Convention, prepared resolutions for submission to the Convention demanding an investigation. Dr. Masee's resolution was quite as strong as that of the Bible Union group.

The two resolutions differed chiefly in this: that that of Dr. Massee left the appointment of the commission to the chair; and that of the Bible Union group named five members, requesting that the chair be authorized to appoint five others, and the ten to elect an eleventh as Chairman. The Bible Union resolution, presented by Dr. Straton in the form of an amendment to Dr. Massee's resolution, had the effect of calling the Convention's attention to the principle that the effectiveness of such a Commission would depend entirely upon its personnel. Ultimately, by consent, the two resolutions were combined, by the addition of a clause from Dr. Straton's resolution, and changing the number of the commissioners from five to seven, to be appointed by the chair. The chair announced on Sunday the appointment of E. H. Rhoades, of Ohio; Harvey Remington, of New York; Mrs. C. H. Prescott, of Ohio; Mrs. J. H. Nuween, of Illinois; the Rev. John Purgett, of Ohio; Rev. Albert W. Beaven, of Rochester; and Rev. J. C. Massee, of Massachusetts—the first two of whom were lawyers. The motion appointing this commission carried by a majority of something over one hundred. Thus the two Fundamentalist groups were found fighting together for the common faith.

The second item was the acceptance by the Convention of the Stockholm Convention Message to the world. This was recommended in the President's speech; and its adoption was later moved by Judge Freeman, and seconded by Dr. A. W. Beaven, of Rochester, a pronounced modernist. The Bible Union Confession of Faith, named for this purpose, "The Milwaukee Declaration of Faith", was ably presented by Rev. B. F. Fellman, of Albany, Oregon. It was seconded by many from the floor, and ably supported by a contingent of young men. It was most refreshing to observe that not all young men are modernist: as a matter of fact, in the great Bible Union meeting the majority were young men. It was not expected that this Declaration of Faith would pass. Properly understood, there is very little in the Stockholm Message to which Baptist Bible Unionists would object. Its defects consist, not so much in what it says, as in what it leaves unsaid and in the ambiguity of its phraseology. For example, this paragraph on "Religious Liberty":

"Religious liberty, in its broadest significance, implies the following elements: first, no human authority of any kind, in society at large, in church or state, has any right to repress or hinder or thwart any man or group of men in the exercise of religious belief or worship. Second, the right of every man and group of men to complete freedom in the search for, the worship of, and obedience to God. Third, freedom to teach and preach those beliefs and truths which men may hold as committed to them from God to be made known to others."

In its place in the Stockholm statement, it is admirable; as it was designed as a message to the world, especially to define the Baptist conception of liberty in their relation to ecclesiastical and State authorities. But we shall be happily surprised if, in time to come, it is not invoked as a justification for that license which Unitarians claim to teach Unitarianism in Baptist institutions. If the commission should find that Modernism is rampant in school and church on Mission fields, and any action looking to its correction is proposed, we should not be surprised if some should quote these words as approved by the Northern Baptist Convention: "The right of every man and group of men to complete freedom in the search for, the worship of, and obedience to God: the freedom to teach and preach these beliefs and truths which men may hold as committed to them from God to be made known to others."

Be that as it may, one thing is certain: the Stockholm Message, as a whole, commits the Northern Convention to a confession of belief in supernaturalism, and has in it many things to which it would seem impossible for many modernists sincerely to subscribe. Thus, the acceptance of this Message, by itself considered, was a Fundamentalist rather than a Modernist victory. On the other hand, there is not the shadow of a doubt that it was voted for by the modernists as the lesser of two evils. It was because it was known that there was no escape from facing the issue of a statement of faith of some sort that the Stockholm statement was presented.

The third decision of importance was the adoption of an alternate reading course for candidates for ordination. The reading course adopted a year or

so ago was almost wholly modernist in complexion. It will now be possible for candidates to comply with the Convention requirements, and at the same time take a conservative course.

A Few Side-Lights.

A few sidelights on the Convention as a whole may be interesting. At such gatherings men reveal themselves. There was a time when Dr. James A. Francis was looked upon as loyal to the faith of Christ. From this Convention forward, he will be known as the subtle enemy of Fundamentalism. The spirit of his key-note sermon will not be lost upon those who stand for the historic Baptist position. When a man with the Book of inspiration before him enquires whether he is to interpret Christ through the medium of a first century Jew, or through the medium of a twentieth century Gentile, thus by implication denying the unique character of the inspiration of Scripture, he has taken a long step on the Modernist road. Dr. Francis' caustic speech, and bitter innuendos, reveal his attitude as one who can be counted upon to serve with the strategists of the Modernist army. When the Stockholm Message and the Milwaukee Declaration of Faith were before the Convention, Dr. Francis, who appeared twice on the Convention programme, and who, had he possessed even the most elementary conception of ministerial courtesy, would have been willing that other men should have an opportunity to deliver their soul, rose, and in scornful and almost contemptuous tones remarked that he was not going to make a speech, but that he had risen to ask how many were tired of this sort of thing; and when many hands were raised, he said, "Then I move the previous question." Thus debate was throttled by a man who had had two opportunities of aiming his shafts at Fundamentalism and Fundamentalists. Dr. Francis has not yet gone to such lengths in open speech as Dr. Woelfkin and others; but he is well over the crest of the toboggan slide; and one need not be a prophet to predict where he will shortly arrive.

On the Wednesday evening, a so-called pageant was presented, said to have been prepared by Dr. Arbuttle. We did not go to observe it: instead, we had a great meeting of Bible Unionists for prayer and praise. We are unable to understand why Baptists should seek to instruct people in amateur theatricals. We were informed by some critics, whose opinion we value, that the so-called pageant was artistically weak as it was theologically pernicious.

We think our readers will be interested, in this connection, to read the following advertisement which appeared in the Milwaukee Journal, Saturday, May 31st, announcing the service of the Unitarian Church, corner of Ogden and Astor Streets:

UNITARIAN CHURCH

We invite you to hear

DR. CHAS. H. ARBUCKLE

A liberal leader from Boston in
the Baptist Convention.

His subject is

THE COMMUNISM OF THE SPIRITUAL LIFE.

At the Sunday morning service, June 1st, the minister of the Unitarian Church introduced Dr. Arbuttle in the following words (stenographically reported):

"I am happy that we have forgotten our differences; and that we have found that our faith and our work overlap many unexpected bounds. I had an illustration of that two or three years ago. I had to be in Boston over Sunday; and the minister who was sent to me from our Unitarian Headquarters in Chicago was a professor of Chicago Divinity School, who preached here. When in Newton Centre, from which Dr. Arbuttle comes, I heard that the previous Sunday the Unitarian minister had been suddenly taken ill; so they stepped across the street to the friendly Baptist church, of which Dr. Arbuttle is pastor, and they asked a professor of Newton Seminary in. He taught Bible School at ten o'clock in the Baptist Church; and at eleven o'clock he stepped across the street and gave the Unitarian church, in which I was brought up, some of the good and true gospel. So I feel

this morning as though Dr. Arbuckle, who has been so happily assigned during the time of the Baptist Convention, is not a stranger, but an old friend."

Thus we are informed by a Unitarian pastor that professors of Chicago University and of Newton Theological Seminary are quite acceptable in Unitarian pulpits. This is what Fundamentalists everywhere are contending. To these may be added Crozer, Colgate, and Rochester.

We venture here to add a word for our Canadian readers. It is sometimes argued that the Editor of this paper is a disturber of the peace; and that he is unnecessarily alarmed at the menace of Modernism. In view of the fact that there is not a single theological seminary in the Northern Convention of any age (The Northern Theological Seminary of Chicago is a young institution, and was begun as a protest against the Modernism of other schools), we may well endeavour to build protecting walls around McMaster University, especially as we remember that every one of these institutions, to which we have referred, was represented at the installation of the present Chancellor; and that several connected with McMaster University are undoubtedly sympathetic toward the educational ideals of these apostate Baptist institutions.

The proceedings of the Northern Convention showed that Modernists have become alarmed; and that they were prepared to make some concessions in order to gain breathing space. But let no one be deceived: Modernism is of the Devil; and he never changes. Modernism in the Northern Convention will possibly change its tactics; but it will prove in the future just as implacable a foe to the Christian religion as it has done in the past. There is but one thing, therefore, for Baptist loyalists to do, and that is to arm for the conflict. The first requisite is to mobilize the army: hence, the Baptist Bible Union will devote this year, as we have already said, to an aggressive campaign of organization and education.

TORONTO ASSOCIATION PUTS ITSELF ON RECORD.

In view of the granting of a degree to Dr. Faunce by McMaster University, and the statement of the Senate that "it has never been the understanding of this Senate that the granting of such degrees involved the investigation of the intimate theological views of proposed recipients"; and in view of the refusal of the "Canadian Baptist" to publish in that paper Dr. Shields' letters protesting against McMaster's action, it was encouraging to learn from The Toronto Star, that the Resolutions Committee, through its Chairman, Rev. G. W. Allen, presented the following resolution at the Toronto Association:

"Whereas discussions have arisen from time to time within this Association regarding the action of the Senate of McMaster University in granting certain honorary degrees, therefore, be it resolved that we recommend to the Senate that the greatest care should be exercised in investigating the character and beliefs of the proposed recipients before such degrees are granted."

This resolution was passed by the Association. The Star also reports, "Another resolution passed, dealt with the administration of The Canadian Baptist publication and suggested a 'fuller discussion' in its columns of denominational issues."

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

LESSON XXXVII.

JUNE 15th, 1924.

SAUL CHOSEN KING.—I Sam. 8-12.

We have in this lesson another illustration of human folly. The Bible tells the story of human achievement, and what follows when men are allowed to have their own way.

I. How and Why Men Reject God as Their King.

1. They fasten upon the slightest excuse as a justification of their self will. Because Samuel's sons "walked not in his ways" (ch. 8: 1-2) they rejected the divine rule. Thus men seek in the defects of others a justification of their own. Many plead the alleged "hypocrisy" of some professing Christians as an excuse for the rejection of Christ.

2. They wanted to be "like all the nations". God had chosen them to be different from all others, but they preferred to follow the fashions of the day. So do men still set aside the principles and precepts of the Gospel, and reject the whole revelation of God in Christ, as Israel rejected the word of God through Samuel to be "like the nations".

3. God was not deceived. He stripped their action and attitude of all disguise, and showed it to be a rejection of Himself. Thus behind the rejection of the Bible, the Gospel message of the Bible, the institution of the Christian church, and the denial of the Deity of Christ lies the fact that men are rebels against God, their carnal minds enmity against Him.

4. God never permits men to have their own way without warning them of the consequences thereof. They were warned how their king would use them for his own profit—yet they chose him. Thus when men had and still have the choice of Christ or Barabbas, they chose and still choose Barabbas,—“Now Barabbas was a robber.” All this is in the 8th chapter.

II. How God's Hand is Laid Upon Men Before They Know It.

1. The most trifling events of life are links in the chain of divine ordering. Saul went to look for his father's asses, and found a kingdom. The record shows that these apparent trifles were divinely superintended. The religion that does not bring the smallest things of life under the supervision of the supernatural is not Christianity.

2. Saul showed wisdom in enquiring of God concerning the common tasks. So shall we: "In everything by prayer."

III. How Saul Began His Career.

1. He was a humble man in the beginning, esteeming himself the least in Israel, and later hiding among the stuff. Had he remained humble he would have retained his place and power.

2. Saul found his opportunity in the extremity of the Jabesh-Gileadites. There are always opportunities for God's chosen.

3. Saul was a saviour to those who had to choose between bondage or death, and partial blindness. Thus every true servant of God may follow the footsteps of Christ in bearing others' burdens.

IV. The Last Warning of Rejected Love is here illustrated in the 12th chapter. It is a pathetic plea, where God may be heard speaking through Samuel's lips. It is a chapter of abounding grace. It is thus our gracious God still comes to us, warning us of the inevitable results of our wilfulness, yet promising that where sin abounds grace shall much more abound. As Samuel prayed for the people, so Christ ever liveth to make intercession for us.

NEWS AND NOTES.

Let this be a great week of prayer. If God has taught us anything it is that without Him we can do nothing.

The Young Women's Mission Circle will meet Monday evening at 8 o'clock. Mrs. C. J. Holman will be the speaker. Officers for the year will be elected.

The Church Calendar

Sunday. For the week beginning June 8th, 1924.

9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.

11.00—Public Worship. The Pastor will preach.

3.00—Chinese Bible School.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship. The Pastor will preach.

8.30—Communion Service.

Tuesday, Thursday and Saturday—8.00—Prayer Meeting.

Wednesday—12.00-1.00—Meeting for Prayer. 3.00—Women's Gospel Service.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School,

3.00. Evangelistic Service, 7.00—Rev. W. L. McKay, B.A.

Monday—8.00—Young People's Meeting.