

The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN., AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY

T. T. SHIELDS, *Pastor and Editor.*

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

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No. 20

The Jarvis Street Pulpit

McMASTER UNIVERSITY, JARVIS STREET CHURCH,
AND THE CONVENTION.

An Address by the Pastor.

Delivered in Jarvis St. Church, Toronto, Sunday Evening, September 21st, 1924.
(Stenographically reported.)

"Alleluia: for the Lord God omnipotent reigneth"—Revelation 19: 6.



I AM delighted to see so many here this evening. I was half afraid my subject would frighten you all away. But I intend to speak this evening, not only to those who are present, but to as many in the Denomination as the printed page can reach. For all that I say, as usual, will be stenographically reported, and published. I shall speak very simply and directly for the information of many thousands of people who are not within these walls to-night.

This date is to many of us a very significant one. It marks the conclusion of one of the fiercest religious conflicts possibly that ever has been waged in this country. After six months of open warfare, in which nearly every newspaper in the City was used, the Lord gave us a great victory. On the Monday evening preceding that conflict—that last battle, for such it was—that was September 19th, 1921—we had a prayer-meeting. We have had three prayer-meetings a week now for nearly four years—I mean between Sundays—and two or three on Sundays beside. On that Monday night, we had a crowded meeting; and for an hour and a half, until perhaps half-past nine or a little later, the tide of intercession flowed on. Then there came upon the people a deepening conviction of victory; and they began to praise the Lord until long past eleven o'clock. I felt led on that occasion to announce that my subject the following Sunday evening would be, "Alleluia: for the Lord God omnipotent reigneth". And I did preach on that text the next Sunday.

The Lord's Victory.

I would very gladly leave all these matters in the past, forget them, and go forward quietly with our work, but for two things: The principles which

underlay that great conflict are principles which operate in the lives of many other churches. Still it is true that many pastors are no longer prophets of the Lord—not because many of them would not be, but because they are forbidden to be. Just as the advertising columns of the newspaper sometimes control the editorial utterances, so the supposedly larger givers are expected to be permitted to control the utterances of the pulpit. It was the Lord Who gave us a great victory; and we should be failing in our duty if we did not give thanks to God for what He accomplished. Beyond all question, it was the Lord's victory. All we did was to pray. Night after night, the people met to pray; and no battle recorded in the Old Testament in which God Himself intervened was more supernatural than that great decision which was arrived at in this very room three years ago to-night. Never, as long as I live, shall I forget what I saw of the mighty power of God. From that night, dear friends, nothing has seemed impossible for those who passed through it. ("Amen!"). It was so manifestly, so unmistakably, the work of the Lord Himself. We do not talk about it very much ourselves. The church has been so greatly transformed since, we almost forget it, except to recall, as the Lord admonished Israel of old: "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee." I speak as I do to-night for the encouragement of my brethren here, and hundreds who will read what I say—my brethren in the ministry—that if a man or a body of people will trust God, will commit their cause to God, even though everything seems to be against them, those who believe on Him shall never be ashamed. That is my testimony: with everything against us; "beaten to begin with, by all human standards", as one prominent man in this City said to me, there is no explanation of what has been accomplished save that God did it.

I refer to it again this evening because the fight is still on. The war of which our experience in this church was but an incident, still rages. I affirm again for the information of Baptists of Ontario and Quebec, that that war did not begin in Jarvis St. Church. It was engineered, it was inspired, from without. Just as Germany stirred up Austria, and made Austria her willing tool, and involved other nations in the conflict, so that thing—that thing, I call it,—which has its devotees, its instruments, everywhere, determined to crush in the Baptist Denomination the man who had stood across its path. Do not misunderstand. There were many others who had opposed the progress of Modernism; but it happened that this was a denominational centre, and, for that reason, the words spoken from this pulpit were heard a little farther than from some other platforms. I have the profoundest sympathy and affection for the great majority of the dear friends who left us. They are often in my prayers. They were the unconscious dupes of a little company who had become inoculated with the modernist virus.

God Has Plenty of Money.

Three years ago to-night God gave us deliverance, but our opponents said, "It is a hollow victory. They cannot carry on for want of money." Let me pause to ask: When will Baptists and Methodists and Presbyterians and Anglicans and all the rest—when will they cease to worship a god of gold? Cannot carry on God's work for want of money? I would not be afraid to go out on a street-corner, and stand alone with God, and build a church just as big as this without a penny in my pocket! ("Amen!"). The first great preachers of the Gospel had not a penny in their pocket to give to a poor beggar, but

said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And God's work has never paused for one moment,—you Jarvis Street people, who know that this morning we had nearly nine hundred in Sunday-school, remember, in the day that is not far distant when we shall have to tear down some walls and build greater, what I tell you to-night, that God's work never paused in the on-going of His eternal purposes for one instant, primarily, for the want of money. And I venture to say to McMaster University, too, that if she would enlarge her borders, if she would extend her ministry, let her learn that her limitation is not due to the want of money: it is the want of a trust in God that limits us. If we get right with God, we can have all the money we need for God's work. That is my message. The Lord has turned over one hundred and twelve thousand dollars into the treasury of the church in these three years. That is not a large sum judged by some standards, but it is very large in view of the fact that the exodus of three years ago was supposed to have reduced us to bankruptcy and impotence. We praise God for His help financially. I think a special blessing rests upon the church that has a lot of poor people in it: "Blessed is he that considereth the poor". During the three years, the Lord has brought into the membership of the church over one thousand people; more than six hundred and fifty have been baptized on profession of their faith. The Lord has given us a great company of young people who gather together for the study of His Word; so that our Bible School attendance this morning exceeded by more than four hundred the average attendance of the next largest Baptist Sunday-school in Toronto. We now have the largest Baptist Sunday-school in Canada, so far as I know. Do not say that we are boasting. It is not that at all; for we acknowledge that we were beaten utterly, and for all that has been done we give glory to God.

An Appeal to the People.

Judas was not a public speaker. He was a member of a board—a member of a committee. And this thing that we are contending against is not to be feared when it comes out on the platform; it does its deadliest work behind closed doors, on committees and boards, manipulating the machinery of the Denomination, smothering every expression of opinion, and accomplishing its fell purposes in the dark. The only way we shall ever clean house in any of these denominations is to appeal over the heads of the officials to the people. When Elijah came to Carmel the people were there. The prophets, no doubt would have preferred a private conference, but Elijah determined to carry the issue to the people. The people came together; and when they saw the failure of their representatives, it was not the prophets of Baal, but it was the people—the people—the people—the great common mass of the people whose hearts responded to God, who said: "The Lord he is the God; the Lord he is the God." I propose to take these matters, so far as I am concerned, to the people, out in the open. "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

An Incident of Walmer Road Convention.

I want now to refer to an incident which was so trifling as to be unworthy of mention except that it has been used in an attempt to discredit one of the witnesses against the machinations of Modernism in this Convention. Two years ago the Convention met at Walmer Road Baptist Church. Toward the close of the Educational discussion, a man near the front of the church rose

and displayed a pencilled copy of a resolution, which he read and moved, expressing confidence in McMaster University, and proposing a vote of censure upon the Pastor of Jarvis St. The mover had been in this Baptist Convention about two and a half years, coming from the United States. I have been here over twenty-five years. I have been on the inside of the Denomination in this church now nearly fifteen years; and unless a man is very stupid, he learns a few things in that time. But the brother who proposed the motion of censure upon me for having told the Denomination that some of the Governors of the University ought to be retired, succeeded me after an interim of eight or nine years, in the pastorate of the Adelaide St. Church, London. When I replied to his proposed motion of censure, in order that no one should imagine that I had anything against him personally, I said that I had recommended him (his name is Rev. G. A. Leichliter, now pastor of Prospect Ave. Baptist Church, Buffalo). I had no intention of suggesting that he was under any obligation to me, but said it only to show that I had supposed we were mutual friends. In his reply, he said he had heard that before; and that he wished to say there were no marks of his shoes on Dr. Shields' shoulders, that he did not come into this Convention on my recommendation; that his people in London had told him to "nail that". I said nothing at the time, and let it pass. It was so trifling a matter that I thought it was not worth further consideration. I refer to it now only because I have been informed that certain denominational officials have circulated the story in Baptist circles north and south in the United States and in Canada, that on the basis of this incident my veracity has been impugned. I have not answered for two years, but I am answering now.

I will take a moment or two to relate the facts in this case. Returning from England in September, 1918, I found the Rev. G. A. Leichliter conducting evangelistic services in our Parliament St. Mission; and learned from him that he would like to settle in Canada. I learned also that the pulpit of Adelaide St. Church, London, was vacant; and it occurred to me that Mr. Leichliter might be very useful in that church. What I now say will be read by a great many people. I am, therefore, going to mention names, in order that my words may be proved.

Rev. G. A. Leichliter and the London Church.

I called up Mr. J. K. McDermid, of London, with whom I had been very intimate while Pastor of the Adelaide St. Church—so intimate, indeed, that I still remembered his telephone number. I, therefore, asked the operator to give me 1576, London. Mr. McDermid informed me that he was not on the Pulpit Committee, but that he would telephone to "D. H.", meaning Mr. D. H. Gillies, who was Chairman of the Pulpit Committee, and ask him to call me up over the long distance wire. Shortly afterwards Mr. Gillies telephoned me. I made my recommendation; and he asked me if I could send Mr. Leichliter for the next Sunday; and, if not, he asked me if I would assume responsibility for the supply of the pulpit. This I promised to do. Finding that Mr. Leichliter could not go for that Sunday, I asked my first Associate, the Rev. B. W. Merrill, to go. Mr. Leichliter went the second Sunday; and I asked Rev. C. M. Carew to go for the third. To each of these brethren I suggested that he might speak a good word to the officers of the Adelaide St. Church for Mr. Leichliter, as I was really anxious that he should find settlement in our Convention. Some time after that Mr. Leichliter was called, and ultimately settled in the Adelaide St. pastorate.

In the Fall of 1923 (a year after the Walmer Rd. Convention), I received a letter from Mr. Leichliter, saying that he had been informed that I had publicly referred to him as a horrible example of what Modernism could do for a man. He insisted that he was no modernist, and expressed a desire to see me. Having noticed that he was announced to be in Toronto the following week, I replied, inviting him to call and see me. This he did. His remark about my public reference to him related to a statement I had made from my own platform, in which I said that we had had an example of the ethics of Modernism at the Walmer Road Convention; that the mover of a certain resolution had conspicuously displayed a pencilled copy with the apparent design of giving the impression that it had been written in the pew, rather than by any pre-arrangement; and that while that resolution was being read by Mr. Leichliter, the Rev. Geo. T. Webb, Superintendent of the Sunday-school Board, passed out typewritten copies of the same resolution to the representatives of the press, thus showing that Mr. Leichliter was really playing his part in a pre-arranged plan. In our conversation last Fall, Mr. Leichliter admitted that it was a fact that the copy of the resolution he read was written in pencil; and also that it was a fact that Dr. Webb passed typewritten copies to the press at the same time. Mr. Leichliter, however, insisted that he was not a modernist, to which I replied that I had never charged that he himself was, but that he had allowed himself to be the tool of others.

Who Was Untruthful?

On going over the facts which I have already stated respecting my recommendation of Mr. Leichliter to London, he admitted that I had recommended him; and said that, so far as he knew, the London friends knew nothing about him until they had heard of him from me; but that after his visit, whither he had gone by my arrangement, the London Church examined his record, and at last called him, **not on my recommendation, but on his record.** I told Mr. Leichliter then, and I repeat now, that anyone with sense would assume that a church would enquire into a man's record, no matter who recommended him, before inviting him to become their pastor. The fact, of course, remains that, humanly speaking, but for my recommendation or somebody else's recommendation, the London church would not have had sufficient interest in Mr. Leichliter's record to lead them to investigate it.

But I now tell this audience, and through the printed report of this sermon, the Denomination, that upon this incident as I have related it, certain denominational officials have represented that, on the floor of the Convention, Mr. Leichliter's repudiation of my suggestion that he had gone to London on my recommendation proved me to be untruthful. If anyone was untruthful in this matter, I shall leave it to my hearers and my readers to decide on which side untruthfulness lay. I have heard of this incident, and the allegation that it seriously reflects upon my veracity, in Richmond in the South, and in Milwaukee in the North, and in several places in Canada. I repeat, it is but a trifling matter, considered by itself. But when used as it has been used, it becomes important enough to demand this explanation. This will be printed; and I challenge anyone in the world to show that what I have said is other than an absolutely true statement of fact.

The Convention is coming in October; and it is about time the matters of which I speak were put before the Denomination.

I have been told that all the plans were laid to vote Jarvis St. and its Pastor out of the Convention when the Convention meets in London. I

myself what sinister influence seems ever to be seeking to commit the University to a course which one cannot approve without being guilty of treason to Christ and His Gospel.

I write this letter, Mr. Chancellor, in order that I may dissociate myself as a member of the Senate and Board of Governors from the Senate's action in conferring an honorary degree upon one whose teachings I regard as being absolutely anti-Christian. It is still, in my judgment, pertinent to enquire "What part hath he that believeth with an infidel?"

I should be glad if you will present this letter to the Senate and Board at its next meeting. And may I add that I intend to put this letter in our church paper, which will go to press to-morrow evening.

I should, of course, be very glad if you could give me any reason for letting this strange action of the Senate pass without public notice.

Very sincerely yours,

(Signed) Thomas T. Shields.

Chancellor H. P. Whidden, M.A., D.D.,
McMaster University,
Toronto.

THE CHANCELLOR'S REPLY.

November 24th, 1923.

Rev. T. T. Shields, D.D.,
96 Winchester Street, Toronto.

Dear Dr. Shields:

Your letter of recent date reached me late Tuesday afternoon, in the midst of a day filled with a great many duties and distractions. The contents of the letter were read as soon as numerous and frequent interruptions made possible.

My impression is that the Honorary Degree Committee made its recommendation to the Senate re President Faunce in good faith, thinking of him as head of the oldest Baptist University, an institution with a wonderful record. Probably the members of the Senate had never read a theological statement by Dr. Faunce. I myself had not seen any of his pamphlets.

Your request to have your letter read to the Senate and Board is noted, and I shall be pleased to carry out this wish at no distant date. It would seem to be right that all such matters should be discussed first with the body held to be responsible for action taken. My understanding of Baptist and of British procedure leads me to hold to this view. I trust you will find it convenient to meet with the Senate when your letter is read.

Yours sincerely,

(Signed) Howard P. Whidden.

THE EDITOR'S SECOND LETTER.

28th November, 1923.

Dear Dr. Whidden:

I am in receipt of your letter of the 24th inst. I can well understand that my letter reached you at a very busy time, and I did not expect an earlier reply.

I must, however, confess my surprise that the members of the Senate were unaware of Dr. Faunce's theological position. You say that President Faunce was honoured "as the head of the oldest Baptist University, an institution with a wonderful record." Whatever the record of Brown University may be, its President is certainly in no true sense a Baptist. He has taken a leading position as a Liberal theologian avowedly opposed to the great doctrines of Scripture which are written into the Trust Deed of McMaster University.

I think it is greatly to be regretted that Dr. Faunce was selected for recognition on any account; and is especially deplorable that McMaster University should have honoured him as the head of a "Baptist" University. If His Majesty the King had conferred the honour of Knighthood upon one who was an avowed enemy of the British Constitution, and who was doing his utmost to destroy the British Empire—and that in time of war—it would not have been a greater affront to his loyal subjects than for McMaster University to have selected for academic distinction one of the most conspicuous of the protagonists of Modernism to be found in America.

When requesting that my letter be read to the Senate and Board, I did so only for the purpose of lodging my protest with the body responsible for this unfortunate blunder.

I cannot, however, agree with that part of your letter which says: "It would seem to be right that all such matters should be discussed first with the body held to be responsible for action taken. My understanding of Baptist and of British procedure leads me to hold to his view." It is impossible for the Senate to rescind its action; the damage has already been done publicly; and I feel that I should be recreant to my trust as a minister of the gospel if I did not make my protest equally public.

I hope it may be possible for me to attend the meeting of the Senate when my letter is discussed. I shall certainly endeavour to do so.

In the meantime, however, I think it is necessary that my protest should be published. I shall, therefore, publish my first letter to you, with your reply, and this letter, in "The Gospel Witness" of this week. I do this because I can see no other way. It must be understood that such actions cannot be allowed to pass without protest.

I am,

Sincerely yours,

(Signed) Thomas T. Shields.

Rev. Howard P. Whidden, M.A., D.D.,
Chancellor, McMaster University,
Toronto, Canada.

EXCHANGE OF LETTERS WITH EDITOR KIPP.

The following letter was sent the Editor of "The Canadian Baptist" immediately after the publication in that paper of the Resolution of the McMaster Senate:

JARVIS STREET BAPTIST CHURCH

Toronto, January 18th, 1924.

The Editor of The Canadian Baptist,
223 Church Street,
Toronto.

Dear Mr. Kipp:

In view of your publication in this week's issue of the "Baptist" of the statement issued by McMaster University respecting my protest against that Institution's action in conferring an honorary degree upon Dr. W. H. P. Faunce, of Brown University, I write to request that you will kindly give publication in your next issue of the letters appearing in The Gospel Witness of November 29th, 1923, which are the basis of the University's action. I am sure you will recognize that inasmuch as the Senate's resolution is communicated to the Baptist constituency through the medium of your paper, fair play requires that the people should have the opportunity of reading the letters upon which the Senate's action is based.

I am sending this letter to you by the hand of my Secretary, Mr. Fraser; and beg to request that you will inform him of your decision in respect to this request.

I enclose a copy of The Gospel Witness for November 29th, with the portion marked in blue which I venture to ask you to publish.

Very sincerely yours,

(Signed) Thomas T. Shields.

REV. L. F. KIPP'S REPLY.

Toronto, January 21st, 1924.

Rev. T. T. Shields,
Jarvis St. Baptist Church,
Toronto.

Dear Dr. Shields:

I have your letter, with enclosure, of January 18th, in which you request that I publish in the next issue of the "Canadian Baptist"—Jan. 24th—the correspondence that passed between Chancellor Whidden and yourself in regard to the LL.D. degree conferred upon Dr. Faunce recently.

In reply I beg to state that

- 1—The three letters were printed in full in your own paper on Nov. 29th, 1923;
- 2—The number containing them was sent to many Baptists;
- 3—A summary of the letters was used by many of the leading Canadian papers and the Faunce degree incident appeared in many United States papers at that time.

Therefore the content of the correspondence is widely known already, so I see nothing to be gained by re-printing what appeared in your paper two months ago—and also in the daily press.

Yours very sincerely,

THE CANADIAN BAPTIST,

(Signed) L. F. Kipp, Editor and Manager.

RESOLUTIONS PASSED BY ASSOCIATIONS IN JUNE.

WHITBY-LINDSAY ASSOCIATION RESOLUTION.

Resolution Re McMaster University.

That WHEREAS the conferring of honorary degrees by McMaster University upon persons who may be known to hold and teach theological doctrines contrary to the Declaration of Belief in the Charter of said University would be detrimental to the best interests of the University, because

First, The granting of honorary degrees to such persons would seem to involve the University in an endorsement of views contrary to said Declaration of Belief, and therefore contrary to Scripture, and would thereby grieve the Spirit of God; and

Second, The granting of honorary degrees to such persons would grieve the spirit and alienate the sympathy of true and loyal Baptists within our Convention;

And WHEREAS recent action of the Senate of McMaster University in granting certain honorary degrees has aroused, not only within the governing body of McMaster University itself, but also within this, and other Associations, serious discussion and criticism as to the propriety of such action, and its consonance with aforementioned Declaration of Faith;

THEREFORE BE IT RESOLVED,

That we recommend to the Convention of Baptist Churches of Ontario and Quebec that it advise the governing body of McMaster University that the said governing body exercise the utmost care in the selection of recipients for honorary degrees, and that hereafter no person shall be honoured who is known to hold and teach theological doctrines contrary to the Declaration of Belief in the Charter of McMaster University.

Resolution Re "Canadian Baptist."

That WHEREAS the recent action of "The Canadian Baptist" in opening its pages for the publication of a statement reflecting upon the character and conduct of a minister of our Convention, and in refusing to said minister the privilege of reply through its columns, has tended to injure the credit of "The Canadian Baptist" as a good and impartial friend of each and all of its constituents and subscribers,

And WHEREAS this Association desires to record its appreciation of and helpful ministry of "The Canadian Baptist," and regrets that any unnecessary action or policy of "The Canadian Baptist" should lessen that appreciation;

THEREFORE BE IT RESOLVED,

That this Association place itself on record as being in favour of a fair discussion, in the columns of "The Canadian Baptist," on both sides of any question which is before

the Baptist Convention of Ontario and Quebec, and which has appeared within the pages of "The Canadian Baptist."

AND BE IT FURTHER RESOLVED,

That the clerk of this Association be instructed to forward a copy of this resolution to The Canadian Baptist Publication Board.

RESOLUTION PASSED AT THE EASTERN ASSOCIATION.

"WHEREAS we covet for McMaster University the united and wholehearted support of every Baptist in this Convention, and

"WHEREAS we believe the overwhelming majority of our people are true to the fundamental doctrines of the Christian faith, as set forth in the Trust Deed of the said University, and

"WHEREAS any action of the Senate in honouring men whose theological views are subversive to the aforesaid principles will only weaken the confidence of the people in our University, and thus imperil the support and complete co-operation which is absolutely necessary for McMaster, more especially in view of the contemplated programme for the extension work,

"THEREFORE BE IT RESOLVED: That this Association disapproves of the granting of honorary degrees to any Baptist whose theological beliefs are known not to be in harmony with the doctrinal Statement written into the Trust Deed of the McMaster University."

RESOLUTIONS PASSED AT THE NORTHERN ASSOCIATION.

McMaster University.

"WHEREAS the Governing Body of McMaster University has conferred honorary degrees upon certain Baptists, without investigation of, or reference to "their intimate theological views", thereby unwarrantedly shaking confidence in the administration of said University,

"THEREFORE BE IT RESOLVED: That, while declaring our unswerving loyalty to McMaster University, we, the Northern Association of Baptist Churches of Ontario and Quebec, recommend to the Convention of Baptist Churches of Ontario and Quebec, that the Governing Body of said University be instructed not to grant an honorary degree to any Baptist who is known to be out of accord with the Declaration of Faith embodied in the Charter of said University.

"That a copy of this resolution be forwarded to "The Canadian Baptist" for publication and to the Secretary of our Convention.

The Canadian Baptist.

"WHEREAS there has been a good deal of dissatisfaction throughout our Association because of what is deemed by some to be a biased attitude on the part of "The Canadian Baptist" in certain matters of controversy,

"THEREFORE BE IT RESOLVED: That, while deprecating any controversy in a spirit of bitterness, we recommend to the Convention of Baptist Churches of Ontario and Quebec, that the Board of Publication instruct the Editor of "The Canadian Baptist" that if the columns of the said paper be opened to a statement regarding any matter which may be before the Baptist Convention of Ontario and Quebec, a fair opportunity be given for the discussion of the other side should such be in harmony with the accepted historic Baptist position."

TORONTO ASSOCIATION RESOLUTION.

"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."

Who Will Censure These Associations?

It will be seen, therefore, that the brethren in the Whitby-Lindsay Association have put themselves on record, also the Eastern Association and the Northern Association; and even the Toronto Association, while making it very mild, has told McMaster University to be very careful. But why such resolutions at all, and especially in Toronto, if McMaster has done no wrong, and if the Convention approves of the Senate's action in honoring Dr. Faunce?

My point is this: that all those resolutions admit the principle for which I have contended. And should they be foolish enough to try to vote Jarvis St. out of the Convention, they will have to deal with the Whitby-Lindsay Association, the Eastern Association, the Northern Association, the Toronto Association; and I do not know how many other associations have recognized the principle. Thus the Lord is raising up supporters of the principle for which we have contended.

The Vote Will Be By Ballot.

But whatever action is contemplated, my term of office on the Board of Governors expires at the forthcoming Convention. Governors are elected to

serve four years; and it is not unlikely that somebody may be found daring enough to nominate me again. And if they do, I shall not decline the nomination. And what then? I may be defeated—I do not know; but “if at first you don’t succeed, try, try again.” The truth can never be defeated. It may be outvoted, but it is impossible for truth and righteousness to be defeated. Therefore we will keep on, and all will come out right in the end. We shall have plenty of time to wait; we are in no hurry at all. The vote for the election of Governors will be by ballot; there will therefore be opportunity for every delegate to express his conviction without fear. The ballot has proved the undoing of many a political machine.

The Senate and Board Rather Than Faculty.

Why are we so fearful about McMaster University? I do not want to misrepresent McMaster. I have had a number of young men come to me recently to ask if they should go to McMaster, and I have recommended them to go. One young man was planning to study elsewhere; but I recommended him to take his course in McMaster. On the whole, we have a fairly sound Faculty at McMaster. I would like another Professor of Biology, who would not teach Evolution. You may tell him that with my compliments. But he is a very nice, amiable gentleman; and I do not think he will do a great deal of harm. I want to be absolutely fair. It is not so much the teaching of the present McMaster Faculty I fear; it is the McMaster University of to-morrow—the McMaster that may be changed over night, about which I am concerned. I will show you in a moment or two what makes me afraid. I tell you frankly, it is the Board of Governors and the Senate of McMaster University which should give us anxiety. I think I need not apologize for saying things out loud. I do not consider that the Board is a secret society. There are some matters which should be treated confidentially; but I am going to give a picture now of a certain Board meeting, to show you why I am anxious. I want the ministers and laymen of the Baptist Denomination who will read these words and who are responsible to God for the administration of the sacred trust we have in McMaster to consider how their elected representatives on the Board of Governors are fulfilling their obligations. At one Board meeting, at which there were only five or six members present, I saw on the agenda two items. “New Lectureships” and “Committee on Salaries and Superannuations.” When we came to the item Lectureships, the Chancellor explained more lecturers were needed. It would cost a considerable sum of money; but a certain member of the Board had some time before expressed his opinion that some members of the Faculty ought to be superannuated, and that he would be willing to furnish the money to superannuate them. The Chancellor thought that until such time as his offer could be accepted he might persuade him to switch his beneficence to the special object of providing lectureships.

Salaries and Superannuations.

Presently we came to the item, “Committee on Salaries and Superannuations.” It was moved that the Committee of last year be appointed. The names of those serving last year were then read. I then enquired whether the Committee appointed last year was called a Committee on Salaries and Superannuations? On reference to the minutes it transpired that it was called only a Committee on Salaries. I then said: “May I enquire whether this Board has ever considered the question of superannuating any member of the Faculty?” The answer was in the negative. I asked again: “Has the Senate ever considered

the question of superannuating any member of the Faculty?" Again I received a negative reply. Following which I said: "I beg to ask with whom the responsibility lies for this suggestion?" It was then explained that no reflection was implied upon any member of the Faculty, but that the member of the Board referred to, moved by sympathy for his former professor, and feeling that when a man comes to a certain time of life, he is entitled to a rest, out of his large-heartedness proposed to make his retirement possible. I refer to this only to show that vacancies may occur in the Faculty of McMaster University at any time. The question then arises, What sort of men would the present Senate and Board be likely to appoint to fill such vacancies?

"The Student Christian Movement."

There is a movement in the colleges of this continent and of Great Britain known as "The Student Christian Movement"; and it has been adopted in nearly every college in the country. It was voted down in McMaster University by a vote of ninety-three to twenty-nine. One young man who was a student in McMaster not very long ago gave a glowing testimony for Christ in one of our meetings. Last spring he came before the Home Mission Board Examining Committee, and they refused him an appointment because of his Unitarian views. When asked where he imbibed these opinions he replied that it was at one of the Student Christian Movement Conventions. What is "The Student Christian Movement"? Please bear with me and I will read you something which I expect will shock you. It is an editorial from the official magazine of the Movement in Canada, and I have a purpose in doing this.

"A GOD-FORSAKEN WORLD."

By Davidson Ketchum.

"According to Mr. William Jennings Bryan, the young men and women of this generation have forsaken God. We have, in some respects, a good deal of admiration for Mr. Bryan as one who has stuck valiantly to his own opinions in spite of criticism, in spite of abuse, and often in spite of those treacherous foes of the silver-tongued orator—the facts of the case. But in order to accept his present thesis we should have to make one slight change in its wording, and say boldly, 'God has forsaken the young men and women of this generation.'

"It took us a long time to realize this, for always when we used to wonder where God was and what he could be doing there were reassuring figures such as Mr. Bryan's to tell us that God was just biding his time, that he was not deaf to the cry of his suffering children nor blind to the insolence of their oppressors, but in his Wisdom (it was always his Wisdom) he was staying his hand for the present.

(That is in Toronto University. This is what the students of Toronto University are being fed on. This is worse than Unitarian; it is absolutely atheistic. This is written by the Editor-in-Chief, Mr. Davidson Ketchum, over his own signature, and must be accepted as officially representative of the Movement.

"The time would surely come, however, when he would arise and set things right for good. The world went on, the time did not come, and we are now and then apt to speak a little impatiently. 'Take care,' said the Reassurers, 'that happens to be the kind of thing which God most dislikes; in fact, he very often delays a long time for no other reason than to see whether you will get impatient. And if you do,—well, look out!' This was alarming, and on reading our Bibles we found that it was indeed a favourite device of God's for sorting out the unpromising material in the world. In fact, as far as we could see, he had done it pretty consistently from the beginning of things, for his chosen people were always having to cry, 'O God, wherefore art thou absent from us for ever' and getting no answer. At times they, too, lost their patience and shouted rudely, 'Up, Lord, why sleepest thou?' but it didn't work any better, and they probably paid for it later on.

"And here were we in a world that seemed to need God more than ever, sinking deeper and deeper into the hole, and God doing nothing about it at all. 'Hush, dear child, you mustn't talk so! God in his Wisdom has given us free-will, so he can't interfere, it wouldn't be fair. We must just be patient and do his will and everything will come right in the end.' And so we grew up and tried to believe it all, and did our best to be fairly good. And God still pursued his policy of masterly inactivity, and caught out a whole lot more people who weren't patient enough.

"Then came the war; and, with the realization of the innocent suffering and degradation which it brought, our faith in that everlasting Wisdom began to melt away. This was

carrying the free-will business a good deal too far; no earthly father would ever let his children destroy each other body and soul for the sake of their education. If that were really God's plan he must be hopelessly pedantic. We didn't believe it; ther must be a screw loose somewhere. Let him take back his free-will and find a better scheme. But the Reassurers were still undaunted. 'That's just where you go wrong,' they said, 'all this pain and all this sacrifice is the very thing the world needed to bring it back to God. It is a bitter and cruel lesson, we grant you that, but you'll find that God will yet overrule it all to his glory. And remember that Christ himself had to go through just such a path of suffering.'

(Now, listen to this. Did you ever read anything more blasphemous?)

"Christ! Why had we not thought of him more before? There, if anywhere, lay the solution. He could explain God to us, for he had known him as no one else had ever done. 'Away, Reassurers, with all your ready parallels and analogies; we are going to study this business out for ourselves in the life and words of one who ought to know all about it.' And we shut our ears to them and studied Christ; read and thought and read again. And what we found amazed and frightened us. For we found that Christ himself, the sinless one, had been let down by this same God from beginning to end of his life. All his faith, all his prayer had not availed to bring the kingdom which he thought was so near; God still bided his time, and left him to his date. Hoping against hope, trusting even when betrayed, he had fought on to the lonely end, only to die at last with "forsaken" on his lips. Now we knew; now we saw. God, if he had ever been on the great white throne, was there no longer; there was no hand stretched out to guide, no watchful eye to guard. The world might run its wilful course to utter ruin, mankind might disappear for ever, melt away like a film of mist, and no divine power would be manifested to save it. God had forsaken us: we stood alone.

"And yet not alone, for when we lost God we found Christ. Now for the first time ours wholly and completely, sharer in our pain, our disappointments, our very illusions, he became to us once and for all the way, the truth and the life. For on the same dark foundation of despair on which we stood, and on no other, he had built, through faith and love of men, a divine and immortal fabric, fairer than the stars of heaven. Where God had failed a man had conquered; where he had conquered we might conquer too. And in the strength of that vision we have travelled thus far along the shadowy road of life."

I have never read anything worse than that, have you?

What Has This To Do With McMaster?

What has this blasphemous article to do with possible vacancies on the Faculty of McMaster? Just this: Of the twenty-nine who urged the adoption of the Student Movement in McMaster University, there was one young man, reported to have been a leader in advocating its adoption, who has since been appointed to the staff of Woodstock College. Whatever his personal views, he unquestionably advocated the Student Christian Movement; and has been appointed to teach the boys at Woodstock College. And his appointment shows what might be expected of the Senate of McMaster should the opportunity to appoint a professor arise.

Just this word, before our closing hymn, to you unconverted people: Why do we Christian people contend for the faith? Just because we love your souls; because we know that the divine Saviour can save you; nothing but the Incarnate God Who died in your room and stead can atone for sin; nothing but the blood of Jesus can wash your sins away. We have no other word but that which is in this inspired Book; and, so far as this church is concerned, we are going to stand for the faith once delivered to the saints to the very end. Now let us sing, "All hail the power of Jesus' name."

"McMASTER'S APPROVAL OF DR. FAUNCE'S INFIDELITY."

The Senate's Resolution censuring the Editor of this paper for his opposition to the Faunce degree was passed January 14th. Dr. Shields delivered an extended address dealing with the educational controversy in an exhaustive way January 31st. This address, under the above title, containing important historical matter, was published in The Gospel Witness of Feb. 7th. An issue of 10,000 was printed and only a few hundred remain in stock. In view of the coming Convention many will desire to have a copy for reference. Copies will be mailed on receipt of name and address. If any desire copies who are in sympathy with our position, they are invited to send stamps for postage with order, and thus help us to bear the great expense this controversy has involved. The number of the Witness referred to has fifty-six pages.

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 ATTRACTION OF THE WORD OF GOD.

It is a striking illustration of the deceitfulness of sin and the hardening and blinding influence of unbelief, that the church should so generally have forsaken the path to the fountain for the road that leads to the cisterns that can hold no water. There is no book in the world which can attract and hold the interest of men like the Word of God. But we have fallen on days when the tinsel of human reason is substituted for the fine gold of divine revelation; when the wax taper of human wisdom is magnified above the Sun that shines from heaven. We believe that whenever the Bible is permitted to speak for itself, and work for itself, it proves to be superior to all counter attractions. If churches would abandon their bowling alleys and concerts and multiplied entertainments, and get back to the work of teaching and preaching the Word of God, they would find their work more simple and a thousandfold more effective.

We rejoice that the church by which this paper is published, is now enjoying a demonstration of these principles. The two most precious privileges that can be enjoyed by a regenerated soul, are the privilege of talking to God and hearing God talk to him. Prayer and study of the Word become supremely attractive exercises to those who participate in them. Last Thursday evening at least five hundred people crowded into the Lecture Hall for the hour of prayer and Bible study. And the Thursday meeting is only one of three great weekly prayer meetings. The Bible lecture was the first on the "Life of Christ" in the New Testament course. Again, on Sunday morning, eight hundred and fifty-seven attended the Bible School. We are finding that little children, as well as those whose hair is gray, find their chief interest in the Word of God.

We feel it our duty to bear this testimony, and humbly to suggest to those who read these words that they give the Word of the Lord an opportunity to show how truly it was designed to meet every need of the human soul.

DR. J. FRANK NORRIS AT HOUSTON, TEXAS.

Thousands of Witness readers who have been blessed by the ministry of Dr. J. Frank Norris will be interested to know that on the first Sunday in October he will begin a great tabernacle evangelistic campaign with the First Baptist Church, Houston, Texas, of which Dr. James Leavell is pastor. Dr. Leavell is a stalwart champion of the faith; and, it is reported, has had to pay the price of his faithfulness. From what we have heard we judge that this church, like the First Baptist Church, Minneapolis, and the First Church, Fort Worth, Texas, and Jarvis St. Church, Toronto, and many others, has been providentially selected for a demonstration of what God will do for those who

trust and follow Him wholly. We are sure many of our readers will not fail to pray earnestly for Drs. Norris and Leavell in this great campaign at Houston. Jarvis St. will pray that Norris' ministry may be as richly blessed in Houston as it was in Toronto. The great increase in our Bible School, and the large additions to the church, are directly due to the ministry of Dr. Norris and Miss Tarlton. But far and beyond the direct results, we believe we shall be reaping the fruits of our August campaign for years to come.

The Whole Bible Sunday School Lesson Course

Lesson LIII.

October 5th, 1924.

ELIJAH AT MOUNT CARMEL.—I Kings: 17, 18.

I. Elijah and the Famine.

(1) We know nothing of his antecedents,—his only credential was, that he stood before the Lord. That is enough for any man. (2) He practised what he preached: "So he went and did according unto the word of the Lord." (3) God assumed responsibility for the consequences of his obedience. The famine was general; but He providentially supplied Elijah's need: (a) He commanded the ravens to feed him. How infinite are the resources of Deity! (b) He commanded a widow to feed him, and a widow whose supplies were almost spent. (c) And through it all, he wanted for nothing. (4) Observe how God rewards faith. The widow shared her little; and God made it more than enough. When we take God into partnership we shall have plenty. When the Lord Jesus comes to live with us, He more than pays His way. (5) Elijah raised the dead (vss. 17-24). It is well that we should learn to take the children to Christ as this mother put her son into the hands of Elijah. He will give everlasting life.

II. Elijah on Carmel.

(1) He feared God only. The fear of the Lord is the beginning of strength as well as of wisdom. The man who fears God need fear none other. (2) Elijah went to the root of the matter. (Chapter 18, vss. 17-19.) (3) Elijah challenged the people to abandon their neutrality. That is the call of the hour,—to take sides with God (vs. 21). (4) Elijah was himself absolutely sure of God; therefore he challenged the people to a supernatural test. In the last analysis, unbelief lies at the root of all compromise and vacillation. In the measure in which we depend upon God, we may be independent of all others. God did not put Elijah's faith to shame. (5) The God who answered by fire also answered by rain. He kills that He may make alive, and wounds that He may heal. He sends the famine to bring us to the God of plenty. When sin is removed, the showers of blessing will fall.

NEWS AND ANNOUNCEMENTS.

LAST SUNDAY.

A great congregation was present Sunday morning,—very few seats in our great auditorium were left unoccupied either on the floor or in the gallery. We can think of no more inspiring sight on earth than a great company of young people such as we had last Sunday at morning worship. In the evening

there was a great congregation, when the Pastor delivered the address published in this issue. Fifteen believers were baptized, making one hundred and forty since the beginning of August, and two hundred and nine since the first of our church year, April 1st.

SUNDAY EVENINGS IN MASSEY HALL.

On Sunday, October 5th, the Jarvis St. evening service will be held in Massey Hall. The Lord has so greatly blessed the work that it has been felt that our evening services should be taken to the larger auditorium, in an endeavour to prosecute a weekly evangelistic campaign in the great auditorium in the heart of the city, perhaps until next spring. It is a great venture of faith; but we believe God will honour it, and help us to reach thousands of unchurched people during the winter months. The hall will be occupied by others October 12th; but we expect to resume the evening services there on the 19th. We beg an interest in the prayers of our readers, that this great undertaking may result in the salvation of many, and the glory of God.

A CHURCH MISSIONARY MEETING.

Tuesday evening, September 30th, at 8 o'clock, is the date set for a **Church Missionary Meeting** (combined with the usual prayer meeting), when **Rev. C. H. Schutt**, Superintendent of Home Missions, will tell of the triumph of the Cross on our Baptist Mission Fields of Ontario and Quebec. While the meeting is under the auspices of the Women's and Young Women's Mission Circles, whose annual thank-offering it is, the speaker has been chosen with a view of bringing before the whole church the mission work supported by the church members through the weekly offering for missions.

Every member of the church is urged to come and hear what God has done; and to pray for further blessing on our land. Let us crowd the Sunday School Hall, and enlarge the scope of our prayers. Members of the two Circles, please bring in your thank-offering envelopes. If you have no money offering, bring an offering of praise and prayer. Everybody come and come praying.

Remember the Bible Lecture, Thursday. Prayer meeting from 8 to 8.45. The lecture will be the third on the Life of Christ, in the New Testament course. Prayer meeting Saturday, 8 p.m.

EXTRA COPIES OF THIS ISSUE OF THE WITNESS.

Extra copies of this number of The Witness can be obtained by writing the office. Of this, as of the issue of Feb. 7th, we say that we shall appreciate the help of those who are with us in this fight, if they will help us to circulate this paper, and send us stamps for postage.

EXTRA SPECIAL ANNOUNCEMENT.

If all Pastors and others who are sympathetic with our stand in the matters with which this issue of The Witness so largely deals, will send us the names and addresses of those who are likely to be appointed delegates from their churches to the Convention in London in October, we will gladly send The Gospel Witness every week, including this number, from now to Convention. Please send names at once.