

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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Special Article

	Page
THE THRILLING STORY OF THE GREAT BAPTIST BIBLE UNION MISSIONARY CONVENTION.	2

The Jarvis Street Pulpit

"THE NEW TESTAMENT IN MY BLOOD."	11
----------------------------------------	----

Editorial

ALL THINGS WORK TOGETHER FOR GOOD. 14	
IN YOUR EASY CHAIR.	16
HEARTY THANKS McMASTER!	18
CONGRATULATIONS, CANADIAN BAPTIST! 20	

"Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."—II Kings 7:9.

The Baptist Bible Union Missionary Convention, Held in Chicago, Nov. 1st to 4th, 1925

The great Chicago Missionary Convention of the Baptist Bible Union of North America is over. It was held in the spacious Rader Tabernacle. The total registration numbered 650 from the following states: Illinois, Indiana, Iowa, Michigan, Minnesota, New York, Pennsylvania, Ohio, Wisconsin, Massachusetts, Kentucky, California, Kansas, Missouri, New Hampshire, North Carolina, Maryland, Oklahoma, Idaho, Texas, Canada, England, Greece. Two hundred and fifty new members enrolled. The membership of the Baptist Bible Union is now in excess of 30,000, including over 2,000 ministers.

All the addresses were based upon the Acts of the Apostles, and the general subject was The Administration of the Holy Spirit in the Affairs of the Church. The great company of earnest Bible-believing Baptists found themselves brought back to apostolic conceptions, where God the Holy Ghost was not a mere theory or doctrine but a real and present Factor in the life of the church. Looking out upon the world through the medium of the scripture, and with a consciousness of the presence and power and abiding availability of the Holy Spirit, nothing seemed impossible.

In every address emphasis was naturally laid upon the Holy Spirit's methods of selecting, and directing, and empowering the missionaries of the cross. Hearts were warmed and eyes were often moistened, and wills, we are sure, were more fully yielded to the Lordship of Christ as it is exercised through the teaching of His word, when energized by the power of the indwelling Spirit.

There was no division of the Union as to the necessity of organizing a new Missions Department of the Union, particularly for the outflow of the missionary activities of the members of the Union living within the Northern Baptist Convention territory. There was, however, much discussion as to the wisest course in beginning such an enterprise, as to the particular field which should be selected as the Bible Union's initial Foreign Mission work.

We ought frankly to say that some objection was raised to the adoption of the Russian Missionary Society for this purpose. Much had been said against Pastor Fetler and his work. But it was soon remembered that that was true of the Apostles and their associates and is still being said against all who stand for the same unadulterated gospel the apostles preached. Many questions were asked. Mr. Phillips, the Treasurer of the British Section of the R.M.S., was present, being in this country on a mission independent of the R.M.S. He had known Pastor Fetler since his early student days, and had visited his mission stations many times. Rev. E. E. Shields, who had spent four and a half months visiting the stations of the R.M.S., was also present, and was able to answer many questions respecting the false reports which had been circulated about Pastor Fetler and his work. The result was that absolute unanimity was

reached. It was an illustration of the principle of the record, "And the multitude of them that believed were of one heart and of one soul."

The recommendation of the Council of the Union (which includes the Executive Committee) was submitted to the Convention Wednesday morning, Nov. 4th, when its adoption was moved by Dr. W. L. Pettingill, of Philadelphia, and seconded by Rev. Mr. Tillis.

After full time for discussion had been taken the question was put and carried unanimously and with great enthusiasm.

The statement embodying the Council's recommendation which was thus adopted, is printed below. We call attention to the fact that other opportunities for Foreign Missionary service will be investigated as soon as possible. No doubt there are many who are now contributing to missionary work in India, or China, or Africa, or other lands, who, though in some cases not satisfied that their money is not being used to propagate Modernism, would prefer to find some safe channel of missionary effort in the same country which they feel called of God to assist to evangelize. It is hoped that at an early date the Baptist Bible Union will be in a position to recommend other fields which will make this possible.

Meanwhile we heartily commend our first officially recognized Foreign Mission enterprise in Russia to the confidence and support of all members of the Union, and to Bible-believing Baptists generally.

Telegrams of greeting and cheer were received from many unable to be present, among them one from the newly organized Baptist Bible Union of Idaho.

The great Convention was greatly pleased by the loving telegram of welcome and good cheer received from the great pastor of the Tabernacle—Paul Rader.—How is it some men seem so big, that no prefix or suffix seems appropriate? "Paul Rader"! Whoever called him anything else? A telegram of warm appreciation of his great ministry and his generous hospitality was sent Mr. Rader in reply. The officials of the Tabernacle know how to entertain strangers to perfection—let us hope there were some real angels amongst the strangers!

The following cable was received from Riga from Pastor Fetler:

Riga, Latvia.

"Dr. T. T. Shields,
President, Baptist Bible Union of North America,
Chicago, Ill.

"Russian, Latvian, Polish, American, English, Hebrew, German, Bible Baptist believers, gathered at Riga in earnest prayer for your missionary Convention, send loving greetings to all standing for the entire Bible. Two hundred million people in Eastern Europe and Russia, Greek and Roman Catholics, Mohammedans, Jews, and heathen of Northern Siberia waiting for Gospel. What shall we tell them? Second Kings, seven, nine.

William Fetler, General Director, Russian Missionary Society.

John Kurtsit, Pastor First Baptist Church, Riga.

Robert Fetler, Pastor Golgotha Baptist Church.

John Laudam, Director Ministry of Education, Latvian Republic.

Paul Peterson, Treasurer, Russian Missionary Society.

George Almore, Missionary.

James Vagar, senior student Baptist Bible Institute, Riga.

This cable paid by personal gifts of those gathered."

STATEMENT ISSUED TO ALL BAPTISTS BY THE MISSIONARY CONVENTION OF THE BAPTIST BIBLE UNION OF NORTH AMERICA, HELD IN THE GOSPEL TABERNACLE, CHICAGO, NOV. 1st to 4th, 1925.

At a great Missionary Conference of the Baptist Bible Union of North America, held in Chicago, Ill., Nov. 1 to 4, 1925, it was decided to form a new Missions Department, and to adopt as its initial enterprise the Russian Missionary Society, of which Pastor Fetler is the General Director.

The Executive Committee was also authorized to investigate other fields—in China, India, Africa and elsewhere, with a view to the prosecution of foreign mission work in these and other countries.

This action of the Baptist Bible Union grows out of the action of the Northern Baptist Convention in Seattle, in rejecting a resolution intended to recall modernist missionaries from the foreign field; and in the reaction of orthodox Baptists against the Rockefeller-Fosdick conspiracy to dominate the denomination, and to shape its missionary policy.

The Convention was largely attended by representatives from many states, covering the territory from the Atlantic to the Pacific, and from Canada. The special subject considered in all addresses was the administration of the Holy Spirit in the activities of the church. Much time was given to prayer; and the presence and power of the Holy Spirit were most manifest.

Since the publication of the Bible Union's intention to form a Foreign Mission Society, there has been a great response from all parts of the continent and from the foreign field, indicating that the action of the Bible Union in this case will create an entirely new situation in the Baptist Denomination in America.

The following statement embodying the recommendations of the Council of the Union to the Convention, has adopted with unanimity and great enthusiasm. We commend it to be the careful and prayerful consideration of all true Baptists in America.

At the meeting of the Northern Baptist Convention held in Seattle, Wash., June 24 to 29, a Commission, which had been appointed the year before, to investigate the affairs of the American Baptist Foreign Mission Society, presented its report in a lengthy document which referred, among other things, to the announcement of the "inclusive policy" of the Board; and declared that while the majority of the missionaries were true to the faith, others were not so.

Examples of departure from the faith were described in the following statement:

"That, however, certain missionaries have laid themselves liable to just criticism and necessary investigation by the Board seems to us to be clear from quotations which we now make. These are extracts from statements of certain of the missionaries about whose beliefs formal complaint has been made:

"Dealing with the subject of the person of Christ one writes:

'But the unique element of Jesus' nature does not lie in His being the only begotten Son of God. He is not that by his own teaching. Rather, he is the only perfect One among the countless millions of sons of God who have been born into our heavenly Father's earthly home.'

'Jesus owes many a debt to men who had not obtained the perfection that he had in his relation to God.'

'In dealing with the person of Christ as related to his death he writes:

'In setting an unbridgable gulf between the glory of Jesus and our own possibilities, it seems to me that men are opposing themselves diametrically

to his teaching and desires, and are to a large degree rendering his sacrificial life and death in vain.'

"On the inspiration of the Scriptures and in arguing to show that they are not infallible he writes:

'Surely it is clear that the Bible, part for part, is not an infallible book. . . . There is many a book, many a sermon, many a poem of our day as God-inspired and as God-filled and helpful as many of the Books of the Bible and more so than some. God is still speaking to his children through the voice of his prophets.'

"Of sin he writes:

'To-day we have come to look upon wrong-doers not so much as sinners as unfortunates.'

"Of atonement he writes:

'When we see ourselves in our true position as the growing, erring children of God, is it not clear that such a thing as an atonement, a making good for us by another, could not possibly be acceptable to our Father, or even considered by him? Seeing that we are a family together, not only is it not derogatory of God and Jesus to abandon the idea of the atonement, but it is testifying to the perfect quality of God's fatherliness.'

'It is not primarily the death of Jesus that saves us. It would not have been necessary under all circumstances.'

"Of final salvation he writes:

'But what about those children who desert the heavenly home? Who, when they know their Father's desire is otherwise, deliberately turn away and allow the demands of their lower natures? Is there any hope for them? (In a later paragraph his answer is found):

'Jesus will keep on and never give up until every last one is found. There is no man, no matter how vile, without some solid good, some of the stuff of God in him. There is some invitation of God to which he will respond, although he may have to hear it in the next world. God will never turn his back upon his children, neither in this world, neither in the world to come.'

"Another writes:

'I wish I might say that I have a firm faith in eternal life. It would be a confirming belief. I have resolved to live as though life were eternal—but I have failed to find convincing evidence that such is the case, or that such is not the case. I must regard Paul's teaching in I. Corinthians 15: 19 as contrary to Jesus' own ideals. 'If we have only hope in Christ in this life we are of all men most pitiable.' Also verse 32 of the same, 'If the dead are not raised, let us eat and drink, for to-morrow we die.' That is not my philosophy. Whether we are to be raised or whether death ends all, it is still worth while to live the Christ life—to love God and men, to suffer for others, to serve and sacrifice. If death be the end, then we have lived as sons of God; if death be, as I hope, the entrance to a new life, it is well.'

'We have noted in a number of instances also a hesitant and negative attitude of vital truths, for example, a missionary when asked this question, 'Was Jesus Christ a man, a unique man, but man only, or was he something more than a man?' writes:

'I was not prepared to answer with a categorical 'yes' or 'no', for it is one of those questions that cannot be answered in that way.'

'This same missionary when later questioned before the Board is quoted as saying in response to the question as to whether or not he believed in the Virgin Birth: 'I think not.' His reply when asked if he believed in miracles, 'I think not.' When asked if he believed in the bodily resurrection, his final answer was, 'I think not,' and when asked if he believed in the inspiration of the Scriptures he said, 'I think not.'"

The report of this Commission was adopted unanimously, after which the following resolution was moved by Dr. W. B. Hinson, of Portland, and seconded by Dr. W. B. Riley, of Minneapolis:

WHEREAS, The Report of our Committee appointed a year ago to investigate the work of our foreign fields reveals both a careful and extensive survey of the same; and

WHEREAS, According to its report there are at present upon some of

the stations men and women who do not hold to the fundamentals of the Christian faith as historically interpreted by Baptists; and

WHEREAS, The Northern Baptist Convention in its session in Indianapolis adopted the New Testament as our basis of faith; and

WHEREAS, The New Testament clearly teaches the Divine and direct creation of man in the image of God, the plenary inspiration of the Scriptures of both the Old and New Testaments, the certain Deity of Jesus Christ, involving, His virgin birth, His sinless life, His sacrificial death, His bodily resurrection, and ascension to the right hand of God and His return;

WHEREAS, The same Scriptures clearly declare the necessity of the sinful soul's regeneration in order to redemption; the baptism of believers a condition of church membership; and involves for all the saved a commission to preach the Gospel, baptize into the name of the Lord Jesus, and teach them the observance of all things which He has commanded; therefore

BE IT RESOLVED, That this Convention record its keen appreciation of the work of this Commission; its exceeding great pleasure that the Commission can report a majority of our missionaries loyal to the faith once for all delivered; and its profound conviction that in the interest of peace in our own body and the progress of our cause on foreign fields, and the honour of our Christ Who is the very God of very God, our Foreign Mission Boards are hereby instructed to immediately recall every representative, whether in evangelistic or educational work, who denies any of the great fundamentals of our faith aforementioned, including especially those appointees found in the Commission's investigation to be out of harmony with this faith; and as speedily as possible to fill the places thus vacated by equally competent men and women whose evangelical faith and fervor cannot be questioned; and

BE IT FURTHER RESOLVED, That it is the conviction of this Convention that no man or woman should accept place on our Mission Boards who cannot, with whole heart, adopt and advocate the historic Baptist and Evangelical faith.

After much discussion, an amendment was submitted, striking out everything after the third paragraph, and substituting the following:

"Be it resolved, that we urge upon our Foreign Mission Board, in the light of the facts reported by the Commission, such action as seems to them will best conserve our denominational interests and best serve the Kingdom of Christ."

The amendment carried by a vote of 742 to 574.

After the afternoon session of the Convention, a special meeting of the Baptist Bible Union was called for 9.30, and a large building was crowded to the doors. The following resolution was adopted by unanimous vote:

WHEREAS, The Northern Baptist Convention rejected the following simple statement of the fundamentals of the faith commonly held by Baptists:

"The New Testament clearly teaches the Divine and direct creation of man in the image of God, the supernatural inspiration of the Scriptures of both the Old and New Testaments, the certain Deity of Jesus Christ, involving, His virgin birth, His sinless life, His sacrificial death, His bodily resurrection, and ascension to the right hand of God, and His return.

"The same Scriptures clearly declare the necessity of the sinful soul's regeneration in order to redemption; the baptism of believers a condition of church membership; and involves for all the saved a commission to preach the Gospel, baptize into the name of the Lord Jesus; and teach them the observance of all things which He has commanded; and

WHEREAS, This statement of the fundamentals of the faith was rejected, in spite of the fact that the Commission appointed to enquire into the affairs of the Foreign Mission Board of the Northern Baptist Convention, reported that there are at present upon some of the stations men and women who do not hold to the fundamentals of the Christian faith as historically interpreted by Baptists; and

WHEREAS, This rejection of the fundamentals of the faith is certain to have the effect of more completely destroying the confidence of Baptists in

the Foreign Mission Board, and the general administration of the Northern Baptist Convention; therefore

BE IT RESOLVED, That this meeting of the members of the Baptist Bible Union and of Fundamentalists in sympathy with the Baptist Bible Union standards of faith, request the Executive Committee of the Baptist Bible Union, together with such Fundamentalists as the Executive Committee may consider it wise to call into counsel, to take into consideration the advisability of organizing a Foreign Mission Society, founded upon the Confession of Faith of the Baptist Bible Union; and in the event of the decision being reached by that Committee that the exigencies of the present Foreign Mission situation in the Northern Baptist Convention point to a providential leading towards the founding of such a Society, this meeting further requests the Executive Committee of the Union to call a meeting at a place as central as possible to the territory of the Northern Baptist Convention for the organization of such a Society; and

FURTHER, That the said organization meeting shall be announced at least two months in advance of the date of assembly, and in such a way as to reach, if possible, the entire constituency of the Northern Baptist Convention; and

BE IT FURTHER RESOLVED, That this meeting urge all churches, and associations of churches, or state or other Conventions, still holding to the fundamentals of the faith hereinbefore enumerated; and which were rejected by the Northern Baptist Convention, to express at the earliest convenient occasion their non-concurrence with the Convention's action; and also to consider and express whether they are ready to assist in uniting all fundamentalist Baptists within the territory of the Northern Baptist Convention; and, where expedient, beyond its bounds, in foreign missionary enterprise which in respect to the membership of its boards, its missionaries, and teachers, will abide by the great fundamentals of the faith hereinbefore stated.

Another great Baptist Bible Union meeting was held on Friday, and the following statement was authorized to be issued:

"Through the medium of this assembly of members of the Baptist Bible Union, and other Fundamentalists in sympathy with the Union's standards of faith, the Baptist Bible Union emphatically declares that it is determined to do its work as an organization within the existing Baptist Conventions of this Continent; and if such reforms as it proposes are not effected the first time they are submitted, they will be submitted again and again at succeeding Conventions.

"The Union was organized to preserve the Baptist Denomination, and not to destroy it. The Baptist Bible Union proposes the only possible basis of union and of co-operative action for true Baptists, namely, an acceptance of the Bible as the inspired and authoritative Word of God. For when Baptists abandon belief in the Bible as God's Word, they have surrendered the last logical reason for their separate existence.

"The Baptist Bible Union recognizes in the Rockefeller influence in the Baptist Denomination, a power which will allow neither Baptist faith nor Baptist practice to stand in the way of the accomplishment of its obvious purpose to reduce the whole Denomination to a well-oiled political machine, in which professors and denominational secretaries and all other beneficiaries of its funds shall be subject to its direction.

"The proposal to organize a Foreign Mission Society must not be interpreted as a first step towards separation from the Baptist Denomination; but rather as a movement which will provide Baptists with an opportunity to invest their time, their prayers, and their money, in a Mission enterprise which shall be based upon the whole Bible. But the Baptist Bible Union will use its influence to the utmost to persuade all its members to continue in the Denomination, and unceasingly to fight for its purification. Like the crew of the ship of Tarshish on a stormy sea, the Baptist Bible Union, with other Baptist Fundamentalists, have rowed hard to bring the denominational ship to land. They will now for some time ship their oars, to

devote all their energies to the task of throwing the Jonah of Mammonized Modernism overboard.

"And the Baptist Bible Union hereby RESOLVES AND ANNOUNCES, its determination to take the offensive against Modernism, particularly as expressed in the Rockefeller-Fosdick conspiracy, with greater vigour than ever."

In obedience to these instructions, the Executive Committee of the Baptist Bible Union met in Toronto, September 1 to 4, 1925; and after hours of prayer and counsel, unanimously decided to report favorably concerning the organization of a Missions Department. The action was taken with great deliberation, and even in grief, as it was perfectly understood by the Committee that such an organization would create an entirely new situation in Baptist affairs. It was also unanimously agreed, however, that no other righteous way out of our difficulties existed.

This fact is further emphasized by the consideration that very shortly after the Convention adjourned, it was officially announced by that Board that it would continue on the "inclusive policy"—by which was meant, that all different faiths found within the Baptist Convention fellowship should have their representatives on foreign fields, and on equal ground. When it was remembered that practically every official of the Foreign Board voted in favour of seating the delegates from the Park Avenue or Rockefeller-Fosdick church, it was perfectly understood that no conceivable reform, such as calling home from the foreign fields those who wore the name of Baptist, but in fact were Unitarian, could be hoped for; since the men who would approve the denial of the full inspiration of the Bible, the virgin birth and Deity of Jesus Christ, His bodily resurrection and ascension to the right hand of God, and who would also be willing to throw into discard baptism of believers by immersion in water, in connection with the home church, could never be trusted to emphasize these things as essential on the foreign field. The only conceivable cure for such an un-Biblical and utterly subversive spirit within the denomination is the creation of a new agency that shall stand for the faith which produced the Baptist Denomination, and which will furnish our churches with a channel through which to exercise their divinely-given right to preach at home and abroad the Gospel revealed in the Bible.

The decision of the Executive Committee of last September was widely published through certain papers; and the entire membership of the Baptist Bible Union was circularized, calling this Conference for the consideration of the Foreign Mission problem. Therefore, in view of the foregoing facts, the Council now recommends the following:

1. That we establish a department of Missions in connection with the Baptist Bible Union of North America, to be conducted through our headquarters in Chicago.

2. That the Executive Committee of the Baptist Bible Union be given the general over-sight of this department, and empowered to conduct the same in strict accord with the Bible Union Confession of Faith, and in keeping with their best judgment; reporting in full to the annual meeting of the Baptist Bible Union, and as much oftener as occasion shall require.

It is hereby stated that the approval by this conference of the recommendations hereinbefore expressed, will authorize the Executive Committee to secure such premises, such agents or secretaries, as may be essential to the effective conduct of such department.

3. And further, it is the judgment of this conference that the field of our foreign work should be unlimited, different stations being taken up as occasion may arise, and the judgment of the Committee may approve. The Executive Committee, therefore, is hereby authorized to investigate any Baptist foreign mission enterprise which shall seek this Union's sponsorship or support; and that the Executive Committee shall, in the name of the Baptist Bible Union, give such enterprise its endorsement, only if, and when, the missionaries engaged and the members of its administrative body shall have subscribed to the Baptist Bible Union's Confession of Faith.

4. It is also here laid down as a guiding principle for the conduct of the missions department of the Union, that for all monies received, a receipt shall be given; that monies specifically designated as for any country or missionary organization or individual, shall be expended in obedience to the donor's direction; and that all monies received for any purpose shall be accounted for on request.

5. Further, that as the Baptist Bible Union has been begun as a venture of faith, it is hereby determined that its mission work shall be prosecuted by the same principle; and that, therefore, no debt shall be incurred, and that only such money as God by His Spirit moves His people to give shall be expended.

6. This Missionary Conference of the Baptist Bible Union also declares that the Union's objective in foreign missions shall be evangelization first and foremost. If education be undertaken at all, it should be regarded as secondary, and its obligation assumed only insofar as it will aid the programme of evangelization; since our object is Christianization and not civilization,—bringing men to the Cross, instead of vainly endeavouring to effect their salvation through human culture, believing as we do that the evangelized will seek culture and secure the same for themselves in exact proportion as they come to truly know Christ. We esteem the salvation of the soul to be an indispensable pre-requisite to the proper care and control of the body, the cultivation of the mind, and the elevation of the race: in other words, we believe the true mission of the church is found in the great Commission: first, to make disciples by preaching the Gospel of repentance and faith in the Lord Jesus Christ; and second, to teach and instruct as He has commanded, and thereby to build up the church: we do not believe in the reversal of this order.

7. The Executive Committee is hereby instructed to take such steps as are necessary to effect the incorporation of the Baptist Bible Union of North America, having headquarters in Chicago, Ill.

8. Furthermore, we desire here and now to declare to the world, that in entering into this co-operative endeavour to preach the gospel at home and abroad, we affirm our conviction that,

"The local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit; (h) that it is scriptural for true churches to co-operate with each other in contending for the faith and for the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its co-operation; (i) on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final." (B.B.U. Confession of Faith, Article XIII).

9. It is hereby understood and declared that by the formation of this Mission Department the Bible Union does not intend to reflect upon any

Missionary organization that stands for "the faith once for all delivered to the saints", as revealed in the Bible, and as historically held by Baptists.

10. And further, after a first-hand investigation of the work being conducted among Russians, Slavs, and Lets, by Pastor Fetler, and having thereby satisfied ourselves that the work of the Russian Missionary Society is of God, and is being conducted in accord with the principles of the Word of God, we heartily, and without reservation, adopt the work of the said society as the initial foreign mission enterprise of the Missions Department of the Baptist Bible Union of North America; with the understanding, however, that the work of the Russian Missionary Society shall be conducted in harmony with the conditions hereinbefore laid down.

We also state for the information of the membership of the Baptist Bible Union, and of Bible-believing Baptists throughout the Continent, that it has been agreed by the authorities of the said Society, that all missionaries and officials and members of committees or boards, who have any official relation to the Society, shall be required to subscribe to the Baptist Bible Union Confession of Faith.

American Headquarters of The Russian Missionary Society:

1844 West Monroe St., Chicago, Ill.

Rev. E. E. Shields, Home Director and Treasurer.

Already we have received appeals from many fields, and the foregoing clauses of this statement are designed to empower the Executive Committee to investigate all such fields, and to endorse and recommend to our constituency such missionary organizations, as desire our sponsorship and support, as are found to be in harmony with our historic Baptist position, and, therefore, with the doctrines set out in the Confession of Faith of the Baptist Bible Union. It is earnestly hoped that before the expiration of twelve months, we may be in a position, without reservation, to recommend to our constituency, sound foreign mission enterprises in China, India, Africa, and other foreign lands.

Respecting Mission work at home: this conference issues an earnest call to every pastor to do the work of an evangelist, and endeavour to build up strong evangelistic and Bible-teaching centres in the churches to which the Holy Spirit has appointed them.

It is also the sense of this conference that, at the present time, the Union is not in a position to employ evangelists or to assume any responsibility in respect to credentialling evangelists, believing that a divinely commissioned evangelist will be led into divinely appointed spheres of service by the Spirit of God; and that a Spirit-filled ministry requires no other credential.

THE BAPTIST BIBLE UNION WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE. THE LIFE OF CHRIST—1926.

This conference also records its approval of the recommendation of the Executive Committee that a Whole Bible Sunday School Lesson Course be adopted as the Baptist Bible Union Lesson Course, and recommended to the Union's constituency. The Conference recommends to the Sunday Schools the Course in the Life of Christ for the year 1926, which covers the Gospels of Matthew and John as the lesson-text Mark and Luke being studied in harmony with the twenty-eight chapters of Matthew. Notes on the lessons will be prepared by Dr. T. T. Shields, of Toronto, Ont., President of the Union, and issued at a low cost by the Union Gospel Publishing Company, Cleveland, Ohio, to which all schools are recommended for information.

BAPTIST BIBLE UNION HEADQUARTERS.

Room 340 Monon Building, 440 South Dearborn St., Chicago, Ill.

Miss Edith Rebman, Secretary.

The Jarvis Street Pulpit

"THE NEW TESTAMENT IN MY BLOOD."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, October 11th, 1925.
(Stenographically reported.)

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I Corinthians 11: 23-26.



SHALL detain you this evening but a few moments, for at the conclusion of this service we shall gather about the table of the Lord.

I want to remind you of a great principle set forth in this ordinance. "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me"; "This cup is the new testament in my blood." If I were to ask you this evening what you understand by the New Testament some would respond, "That portion of the Scripture which begins with Matthew, and ends with Revelation." The fact is, we hear very little about what the old theologians used to call "covenant theology." We have here before us in this Book the old and the new testaments. While they do not disagree in principle,—they are both founded in righteousness and in true holiness, for "the law is holy, and the commandment holy, and just, and good"—they differ in this respect, that the old testament was "weak through the flesh" because it was made with man: the new testament knows no violation because the parties to the covenant are the Persons of the Godhead.

Therein you have the difference between salvation by works, and salvation by grace. Strange it is that so many of the professed followers of the Lord have never got away from Sinai, and have not learned the distinction between Sinai and Calvary. What was the old Testament? It is the record of a contract made between God and man, by the promise of which God's creatures should continue in life on condition they obeyed His commandments. It was, in short, a covenant of works: "This do and thou shalt live." But through all the long history of human endeavour we have no single record of one man who was able perfectly to fulfil his part of the covenant. The covenant failed: it was a covenant of law, and it failed because it was "weak through the flesh."

Now, the "new" covenant is entirely different. It is new only as to its revelation, as to its unfolding. The fact is, in the mind of God it was the first of all covenants, for the Lamb was slain from the foundation of the world; and we read in Galatians, "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed"; "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." And because the first Adam failed to keep the covenant, and all his children sinned even as he sinned, God, in the greatness of His mercy, has ordained that men should be saved by another covenant: and the parties to the covenant are the Father, the Son, and the Holy Ghost.

If you read your Scriptures carefully you will find that the Lord Jesus is promised in the Old Testament Scriptures: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." Because man had failed, our Lord Jesus Himself planned to come and to fulfill in our behalf our covenant obligation; and to work out Himself a perfect righteousness, which should be the free gift of His grace. The Father undertook to give the Son; the Son Himself undertook to come and to bear our sins in His own body on the tree, after He had lived a perfect life for us; the Holy Spirit was a party to the covenant, for He too had some important part to play: it was by the Holy Spirit, Jesus was begotten; it was by the Holy Spirit He wrought His works of miracles; it was by the Holy Spirit that He was raised again from the dead; it was through the Eternal Spirit, we read, that He offered Himself without spot to God.

And as He was approaching the Cross, taking the cup the Lord Jesus said, "This cup is the new testament"—not the old testament, it was broken—"this is the new covenant. This is the covenant which I have kept without flaw; I have fulfilled my covenant engagement." In His High Priestly Prayer He said, "I have finished the work which thou gavest me to do." It is quite true that Jesus Christ died for us; but the value of His death is due to the fact that before He died for us, He lived for us: He was made under the law, to redeem them which are under the law, that we might receive the adoption of sons. And for every imperfect day that you and I have ever lived, our Lord Jesus presents a perfect day, the record of an absolutely flawless day in the which He had, both in spirit and in letter, kept the commandments of God in our behalf; and when His life was ended He offered an absolutely perfect life as a substitute for your and my imperfect life,—a day's work fully done, every task completed, no duty neglected, the law magnified and made honourable, at last a Man bearing God's image, living absolutely without sin before God. That Life was laid down in our behalf; and the blood of the cup which we take in that memorial feast is His certification that the covenant is fulfilled, that its every obligation has been discharged; and in that cup He pledges to those who believe, His everlasting faithfulness.

I wish I could make it plain to some here this evening who have failed thus far to apprehend the great truth that salvation is God's free gift, earned at a price, at a fearful price, bought for us by One Who was our fellow; but offered to us without money and without price as His free and gracious bestowment. And as we take this cup this evening we do so with gratitude, remembering that we have absolutely nothing to plead before God. If you could live to be as old as Methuselah, if you could outgrow, spiritually, all the prophets, if in your spiritual knowledge you could excel the attainments of all the apostles, if, indeed, there were wrought in you a perfection of character never before known among all the sons of men, if to the age of Methuselah there were added other milleniums, you would even then stand at last before the Throne confessing,

"Nothing in my hands I bring,
Simply to Thy cross I cling."

That is the ground of our hope, that Jesus died for sinners.

And so, my friends, your salvation is all paid for. What would you do? Why wait? Bought with the precious blood, would you bring your little penny to add to its infinite worth?—wrought out for you by One Who was not only the Son of God, but God the Son, an everlasting righteousness,—would you

add to that your prayers, your poor works of righteousness which you may do, your church-going, your observance of ordinances? What can you add? What can any mortal add to the absolutely perfect sacrifice of Jesus Himself? If we are not saved by that, then there is no hope for us at all.

And as we take this cup this evening, dear friends, let it remind us of the infinite debt we owe. I was talking to someone while I was away out in the West about the believer's fitness to observe the ordinance of the Supper, and this person imagined that in order to be fit to observe the ordinance of the Supper and to take this cup of the new testament, he must carefully put everything right, and work out a character that is blameless; and altogether he seemed to think, after all, that while he had begun in the Spirit, he was to be made perfect in the flesh. It is right that we should adjust our differences, it is right that we should make restitution where restitution is due; but I want to remind you that absolutely the only worthiness which can qualify you for the observance of this ordinance is that you know yourself to be a poor sinner and nothing at all; and just in the measure in which we realize that our salvation from beginning to end is in Christ, wrought by His grace, bestowed upon us as God's free gift, just in that measure shall we be able to take this cup and do it in remembrance—of Whom? What ought to be the dominating thought in our minds this evening? Whom shall we honour? Whose name shall we glorify? We take our places as poor sinners, bankrupt sinners, who have been saved by the precious blood, who have been brought from the far country into the Father's banquetting house. As we take this cup, let it remind us that the promises of God are sealed with the precious blood which flowed from the heart of His only begotten Son.

What else is worth while? Is that an old story? We have no other story to tell in this church:

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most
I sacrifice them to His blood."

There is not a man or a woman here to-night, or a boy or girl, who does not feel that all other things, not only in this world but in the world that is to come,—there is not one of us who does not need above all other things the cleansing of the precious blood of Christ.

Shall we claim it to-night? Shall we just claim it to-night? Why not let this be a night of decision? You do not need any further sermon. That ordinance was sermon enough, was it not?—buried with Christ, by baptism into death raised again to walk in newness of life. That is the whole gospel. That ordinance preaches better than any preacher I know. Shall we not this evening yield to it?

SPECIAL FEATURES IN NEXT WEEK'S ISSUE.

A sermon by Dr. Shields, preached Nov. 8th, on, "Will the Baptist Denomination Consent to McMaster's Teaching a Bloodless Gospel?" Also a sermon by the new Professor at McMaster, entitled, "What Baptists Stand for". This sermon was preached in England and a printed copy has just come to hand. The sermon will be printed, together with comments by the Editor of this paper, showing that it represents a Modernism which the Baptists of the Ontario and Quebec Convention do not stand for. Don't miss next week's *Witness*.

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

ALL THINGS WORK TOGETHER FOR GOOD.

Elsewhere in this issue will be found a full report of the great Missionary Convention of the Baptist Bible Union of North America held last week in Chicago. The Editor has just returned; and has been much interested in reports from the battle front at home. We desire to report to our friend the enemy, that so far as we know, there has not been a single casualty in our ranks. We have known the enemy was hiding in the trenches, we have seen the work of bombardment he has been doing around us; but we confess it is positively a relief now that the foe has taken the open field against Baptist orthodoxy. Every utterance of the new Professor at McMaster confirms the reports which have come to us from England. We are sorry that this is so, for in this instance it would have given us joy to discover that the reports were unfounded. McMaster University has never once faced the question at issue. When Dr. Elmore Harris lodged his protest years ago, he was abused as though he were a criminal. He was charged with narrowness, with ignorance, with fanaticism, with a desire to rule the Denomination; but never did our friends face the issue as to whether or not there was false teaching in McMaster University.

We have a good deal of sympathy with people who are carried away by the plausible arguments of those who, while professing orthodoxy, are, to say the least, benevolently neutral toward Modernism. Because on that historic occasion when Dr. Harris submitted his criticism of Professor Matthews to the Bloor Street Convention, and when as yet, we had had no experience of modernist tricks, we were ourselves deceived—not by Dr. Harris: we agreed with his position absolutely; not by Professor Matthews, for we believed fully even then that he has left the faith once delivered far behind him. But we were deceived by the stand taken by Dr. Farmer and some others. We supposed then that some understanding had been reached by which Professor Matthews would be dealt with. We never dreamed that Professor Farmer could take one stand on the floor of the Convention, and then in the councils of the University be tolerant toward Modernism,—not, be it understood, in his own teaching; but by consenting to the continuance on the staff of the University of such a modernist as Professor Matthews has since been absolutely proved to be.

There is one thing about Dean Farmer which inspires one with wonder, and that is his blind loyalty to everything that bears upon it the McMaster stamp. We have never known him to admit, at any point, that McMaster could do wrong. One hardly knows whether to blame or pity Dean Farmer in his desperate effort to justify whatever McMaster University does. We are sorry for McMaster. She has sown the wind, and will reap the whirlwind.

Many of the brethren in opposition to us on this matter have endeavoured to make it a personal issue. Ever since 1919 the official group of McMaster have spent themselves in an effort to "down Shields." We are perfectly willing to be downed; we have absolutely no personal ends to serve. The Senate of McMaster University knows perfectly well that it has been discovered in a betrayal of the interests of the Denomination; but it has determined to justify itself at the expense of its critic, by once more covering the error and denouncing the critic.

But we are not alone in our interpretation of Mr. Marshall's position. We have surely dealt fairly with him by publishing his whole address and a large part of his speech at the Convention. We have made it possible for the whole Convention to study Mr. Marshall's speech—not a part of it, but every word of it. We have received a number of letters already, commending us for our stand. We venture to quote one written by the great editor of what is perhaps the most influential official Baptist paper in the world. The letter is rather personal; but as we receive so much denunciation from some quarters, we think it may not be amiss to let some people know how our stand is viewed by a highly placed Baptist official:

"I must hasten to tell you how highly I admire and appreciate the tenacity, ability, and skill, with which you continue your fight on Modernism in your Convention and McMaster. Few men have at once your ability and your unflinching determination. The price of such high service for fundamental truth is great in antagonisms and misrepresentations, as the satisfactions are great in the approval of our Lord, and in the prayers and good will of a host of God's people.

"I followed you as you dragged out piece-meal to the light of analysis the weasel-word chicanery and deceit and reservations of Modernism that that new professor from England exhibits. Thank God for you and your great work!"

Another letter from a very influential minister in the United States, who was once called to the Presidency of one of the large Baptist colleges of America, contains the following:

"I have read every word of *The Witness* with interest. Dr. Marshall is a plausible modernist. His address is well calculated to deceive the very elect. Only one familiar with the tricks of the modernists would detect the error in his message. He is a smooth deceiver, a most dangerous man to have in a Bible School. I am afraid he will do great harm to our young ministers in Canada.

"You are waging a much needed war, one of which you are peculiarly prepared. You are fortunate that you have a great church behind you, backing you. You are, I am sure, not unaware of the fact that you have entered a path of hardship and suffering for yourself. The men with whom you deal are without scruples. They will not stop at anything. Do not allow the leaders to draw your fire on small brethren who are misled for the time being, but whom you have reason to believe are true to our Baptist faith. Expose the duplicity of the leaders as strongly and clearly as you can. Bear with the weakness of the deceived, and they will hear you; and will sooner or later desert the deceptive leaders."

Perhaps some of our readers will endeavour to identify the writers. They will say one is Norris, and the other is Riley. But such is not the case. The writers of these letters are men of very high standing in the Baptist Denomination in the United States. We quote them to let our readers know that we are not alone in our interpretation of Mr. Marshall's teaching. But why not give the names? Of what value would it be? The most influential Baptist on earth would immediately become a nobody in the estimate of McMaster University if he did not agree with Dean Farmer. The Rev. W. M. Robertson, according to our distinguished Professor recently arrived, is "an obscure Baptist minister who counts for absolutely nothing in the Baptist Denomination in England." We met a gentleman in Chicago last week who is very familiar with affairs of the Baptist Denomination in Great Britain and Ireland, whose forebears were Baptist leaders, and who knows all the great names of the Baptist Denomination for generations; and he told us he was very much amused at Mr. Marshall's statement, and that he believed that anyone who had any acquaintance at all with the religious life of England was quite familiar with the name of Mr. Robertson, that he was well known all over the country. But, he said with a smile, he had never even heard of this Mr. Marshall until he heard him mentioned in Toronto. We do not suppose Mr. Robertson would have heard much about him but for the fact that he had been

pastor of one of the smaller churches of Liverpool, in which city Mr. Robertson ministers. But apparently it is useless to quote names in support of any position taken against Modernism. The reputation of the angel Gabriel himself would not be safe in their hands. Indeed, is not safe, for certain of his recorded messages, by many of them, are utterly denied.

We do not wonder that many of the graduates of McMaster University were deceived by Mr. Marshall's utterances, for there are at least a few who seem not to be over-endowed with ordinary religious intelligence. One was sitting not very far from where we sat, at the Convention, and he remarked to another to this effect: How can the blood be necessary to forgiveness of sins? Did not Christ forgive sins before he died? How then can it be said that the blood is necessary to forgiveness of sins? Did not Christ forgive sins before he died? How then can it be said that the blood is necessary to salvation? And this man is a graduate in both Arts and Theology of McMaster! If this be not crass ignorance, then we have never met it anywhere.

But all will come right in good time. There are few people who are able to hold in their minds an involved sentence as it comes from the speaker's lips, while they accurately weigh every word. It will take time to analyse even the printed page. But those whose hearts are right will do it; and when they discover how grossly they have been deceived, they will ultimately take a stand for the truth.

Let our readers consider the spirit which animates McMaster University. As a member of the Senate we submitted two letters for the Senate's information, suggesting that steps be taken to insure that no mistakes should be made by this new appointment. For this terrible offence we were bitterly attacked by every member of the Senate who spoke, as the minutes of the Senate will show. By retaining Professor I. G. Matthews in his position in McMaster for nine years after the 1910 Convention, the authorities of McMaster poisoned the springs of our denominational life, and produced a generation of students who, where they were not strong enough to rebel against his teaching, have, in many instances, been turned away from the faith. But in addition to that, by that policy the authorities, having shaken the confidence of the Denomination in the Institution, no doubt sacrificed hundreds of thousands of dollars. The 1925 Convention repeated that folly. We are absolutely certain that the new Professor will prove a Jonah who will sink the educational ship if they do not throw him overboard.

IN YOUR EASY CHAIR.

During the excitement of a Convention, it is difficult to weigh and rightly value all that you hear. Now that you are at home in a place of quiet with nothing to distract your thought, we suggest you read over again the following extract from Professor Farmer's speech, including some questions from the recent issue of the Witness:

"I have been trying honestly to work on the basis of the charter, and when this thing was in its crisis in July, and I had to make up my mind as to my action, I faced the thing then, before God and in my own room and I said to myself: As an honest man and as a Baptist Christian man, I cannot turn down a man like that whose spirit is so fine and who exults in the grace of the Lord Jesus Christ. And I took my stand, and I am going to stand by it."

I beg to enquire, What was this "crisis" to which the Dean refers when he says he had to make up his mind as to his action, when he faced the thing before God and in his own room? Does not the language suggest that the Dean was face to face with some great problem, and that he had some sort of a battle with himself before he was able to make up his mind as to his course of action? What does he mean when he says, "I said to myself, I cannot turn down a man like that"? Who asked him to turn down

this Mr. Marshall? Against whose protest was the Dean mentally contending? It has never been suggested that any objection to Mr. Marshall was mentioned in the Senate. Was it the Dean's own conscience? Was it his own conviction of truth? Were these the protestants on this occasion? One thing is certain: I was not to blame, for I was in California at the time; and was blissfully ignorant of the whole "crisis". Mr. Marshall had been brought all the way from England for the purpose of interviewing him. It was after the interview, after the Dean had questioned Mr. Marshall so thoroughly, that he faced the thing before God, and in his own room. I ask again: What was the crisis? What was it he faced before God in his own room? Who asked him to "turn down" Mr. Marshall? Was it conscience? Was it conviction? My readers must form their own conclusion as to whether or not Dr. Farmer did in himself feel that there was something about Mr. Marshall's position that was not strictly in accord with that which is believed by the people of this Convention.

And when you have read that, read this also from the minutes of the Senate's meeting:

Extracts From the Minutes of Senate Meeting.

DR. FARMER: "He had the statement of the doctrinal position of the institution, and he gave his hearty adhesion to those statements. I pointed out in the Senate that in his department—of course his department is not the Old Testament as stated in that letter; he is in the department of Practical Theology and the Arts Bible—I stated that his general view was in sympathy with the general moderate, what may be called the Driver view, the moderate critical view. That has to deal with dates and authorship and so on. I do not know just where to draw the line, but he told me that the first chapter of Genesis was one of the proofs to him of the inspiration of the Bible and the general historicity. He accepts miracles. The difficulty is where we are to draw the line in this matter of a man's view of the date and authorship of the various books, but theologically he is sound, and in his spirit I judge him to be a man of exceptional loyalty and devotion and resolution to the Saviourhood and Lordship of Christ.

"**DR. SHIELDS:** Do I understand you to say that if it had been the Old Testament you would not as ardently support him?

"**PROFESSOR FARMER:** If it were the Old Testament I would have been more careful at all events in certain questions along those lines.

"**DR. SHIELDS:** Would you really say a man is safe to teach the New Testament who has some question about the Old?

"**PROFESSOR FARMER:** On the matter of authorship and dates and so on, I say I do not know where you should draw the line.

"**DR. SHIELDS:** You would admit then that that is your understanding, that he does take the Driver position?

"**PROFESSOR FARMER:** In general I think he does take that general view of the dating of the Old Testament books.

"**DR. SHIELDS:** Does the Senate believe the Convention would approve of the appointment of a man holding that position?

And having read that, remember that Dr. Driver's position respecting the question of dates and authorship of the Old Testament books is the very foundation of the higher critical philosophy. It does not mean, as the uninstructed would suppose, that it is like the mere dating of a letter: it means that it makes the book of Daniel, instead of a prophecy, a piece of history that pretends to be a prophecy; and thus stamps it as a pious fraud. It converts the book of Jonah into a myth, denying its historicity: it makes the Hexateuch a gigantic forgery; and then it removes an infallible Christ out of the way, by insisting that He is not an authority on the question of the authorship and date of the Old Testament Scriptures. Dr. Farmer admits that Mr. Marshall takes "what may be called the Driver view, the moderate critical view. That has to deal with dates and authorship and so on." And, this is the thing which unsuspecting delegates in the Convention voted to approve!

But once again, lest we forget, sitting in your easy chair, read what Professor Farmer has to say to the Senate:

"PROFESSOR FARMER: It is a very easy thing to make a general statement like that and to leave an impression that is not true of the man. Take another, the resurrection: that letter refers to the matter of resurrection. **Now, I can quite understand some people might talk with Mr. Marshall himself about the resurrection and misunderstand him altogether.** He believes in the resurrection of Jesus, but like an honest man, I stated to the Senate at the time, he said: 'Now, of course, the resurrection of the body, just the nature of it, may be incomprehensible.' We have to interpret that in the light of Paul when he said that. 'But the empty grave, you believe Jesus rose in a real sense, and there is the spiritual body?' He said 'Yes,' quite emphatically. **I can understand some persons if they were talking with him would go away with the idea that he did not believe in the resurrection of the body, which is not true. He does believe it very profoundly. So I can understand there might be other misunderstandings of his position.**

And when you have read it, ask yourself why any man should allow anyone to misunderstand him respecting his view of the resurrection; and as you ponder these things, bear in mind you are not meditating upon the alleged misrepresentations of *The Gospel Witness* you are thinking of the stenographic report of the speeches made in the Senate, and recorded in the minutes by the Registrar of the University.

Gradually it will dawn upon our readers that they have fallen into a trap. When a man so discusses the resurrection of Christ with the Dean in Theology that the Dean says, "I can quite understand that some people might talk with Mr. Marshall himself about the resurrection and misunderstand him altogether"; and again: "I can understand some persons if they were talking with him would go away with the idea that he did not believe in the resurrection of the body, which is not true," he must either have some very strange views, or, otherwise, be strangely lacking in ability to express himself—and no one will charge Mr. Marshall with the latter. Again we say: remember we are quoting the exact words of the Dean in Theology. It is he, not we, who says that he "can understand some persons if they were talking with him would go away with the idea that he did not believe in the resurrection of the body." Again we ask, why should any man discuss the resurrection in such a way as to convey the impression—even to "some persons" that "he did not believe in the resurrection of the body." Please do not charge us with misrepresenting the new Professor: we are quoting the exact words of Dean Farmer. He says he "can understand some persons if they were talking with him would go away with the idea that he did not believe in the resurrection of the body."

And this is the man who is to teach other men how to preach!

But now, dear reader, if you have your slippers on and are quite comfortable in your easy chair, sit back and read this last editorial over again, especially the quotations from Dean Farmer's speech. We will have a further chat with you about it next week.

HEARTY THANKS, McMASTER!

Paul said he was debtor both to the Greeks and to the Barbarians—so are we. We are deeply indebted to McMaster University for the very generous help they have afforded us. (Of course they are to be numbered with the Greeks who seek after wisdom), This is not irony: this is sober fact. Mc-

Master University has at last blossomed out into being one of the chief helpers of Jarvis Street Church and *The Gospel Witness*. There is a scripture which says of the children of Israel in Egypt, "The more they afflicted them, the more they multiplied and grew." And there seems to be something in the life of Jarvis Street that is not greatly injured by opposition. The same is true of *The Gospel Witness*. This paper, by God's blessing, is itself a proof that the days of miracles are not past. On the floor of the Convention we have heard discussions about the denominational paper which reminded us of the book in Revelation wherein are written "lamentations, and mourning, and woe"; and we supposed that the conduct of a religious paper was the most difficult task in the world, and that it required behind it a very wise board—particularly a board—a real "board"! And then a somebody called an Editor whose main duty was to preside over a waste-paper basket, and to listen to the complaints of people whose poetry he refused to publish! With that before us, our readers will well understand with what fear and trembling we ventured upon the publication of this paper! We had no idea we could produce a saleable article. We published it mainly to interest "the riff-raff" which constituted the Jarvis Street congregation. We, at that time, had no idea that within three years, more than a thousand ministers, representing all denominations all over the Continent, would be among its most eager and enthusiastic subscribers. Nor did we dream that many denominational officials would anxiously wait for the issue of the paper—more impatient to see it than to have their dinner. But all this we have seen come to pass.

Recently, however, we felt that the phenomenal progress of this paper suggested still greater possibilities; and we have therefore been wondering how we could advertise it and call it to the attention of the people. We felt that if so many people were already interested, there must be thousands of others who would like to know about such a valuable paper. But the great problem was, where to get the money. It never occurred to us to solicit subscriptions to an advertising fund for *The Gospel Witness* from our fellow governors on the Board of McMaster University; we did not suppose we should be able to get a very big collection by that means. But wonders will never cease!—and another miracle has been wrought. McMaster University has proved the very best friend *The Gospel Witness* has ever had. It is advertising *The Witness* in every direction—and all for nothing! Thank you, gentlemen, keep up the good work!

We have been out-of-town for a few days; and always when we return, we ask the office if there is any *Gospel Witness* news. Nearly always we have interesting items. This time we found a letter with a cheque in it for \$25.00,—\$2.00 of it for a renewal, and the other \$23.00 for *The Gospel Witness* Fund. We have before us a report of the new Professor's sermon in Walmer Road Church, in which he is reported as saying: "No real Christian disciple can really sleep in his bed until he is satisfied that he is doing some little bit of work in the name and for the sake of the Master." That is one true thing the new Professor said; and that is why, doubtless, this good friend in California sent us \$25.00 for *The Witness*, thereby proving that she was a real Christian disciple—according to the new Professor's definition.

Another letter contained a cheque for \$100.00, also for *The Gospel Witness*. And lest our readers should suppose that that hundred-dollar cheque came from some unacquainted person who is unacquainted with the issues of the present conflict, we pass on this information: his pastor is a full-fledged graduate of McMaster University, and took a very prominent part in opposition to *The Gospel Witness* at the Convention. Thereupon this gentleman, we suppose having a different view of this paper's usefulness, felt that he wanted to express himself; and therefore sent us on a cheque for \$100.00. Again another letter from one whom we should as soon have expected to subscribe for *The Gospel Witness* as Fosdick. But he sent two dollars—perhaps for fear he might miss something.

It would seem from this that if our McMaster friends will keep on long enough, we may yet have to erect a skyscraper with printing plant and large office staff, in order to handle this great journal. Well done, McMaster! And we repeat our hearty thanks!

CONGRATULATIONS, CANADIAN BAPTIST!

We are delighted to speak a good word for "our esteemed contemporary," *The Canadian Baptist*. We confess we have not always enjoyed the menu that that excellent paper provides: we have sometimes felt that it rather resembles a dish of bran without any cream to mix with it. But this week is a magnificent issue. For several years now on the front page of *The Gospel Witness* the words, "Stenographically Reported" have appeared; now we find on the front page of *The Canadian Baptist*, "Stenographically reported for *The Canadian Baptist*." We are delighted to have company on the hard road of enterprising religious journalism. For the first time in all history *The Canadian Baptist* publishes a stenographic report of the Educational Day of the Baptist Convention of Ontario and Quebec. Somewhere we have read that imitation is the sincerest form of flattery. We confess we are flattered,—indeed, we are very highly complimented. We believe that we are really beginning to get something done in the Baptist Denomination when one can wake up *The Canadian Baptist* to this extent. We must have invented an alarm clock that is a veritable "Big Ben." Does any one believe the Denomination would have been treated to this thirty-two page number had there been no *Gospel Witness*? *The Canadian Baptist* learned its lesson by our correction last year.

But here it is: an exact stenographic report of all the proceedings. We suggest to our readers that this should be put on file. Here you have the quintessence of wisdom. It would be impossible to digest it all at one sitting. Keep it, brethren, for the long winter months and the long winter evenings, and when the wind is blowing outside, and the snow is driving against the window-pane, and you are toasting your feet by the fire, take from your file this splendid issue of *The Canadian Baptist* and read it a little at a time,—read, mark, and inwardly digest every word, very especially the speeches of Professor Farmer and the new Professor at McMaster.

We are glad we have been able to point the way to our neighbour on Church Street. We may not receive a prize, but it is a high privilege to set the pace for so swift a runner as *The Canadian Baptist*. We have only one gentle criticism to offer on this score, and that is, that notwithstanding *The Canadian Baptist* had its whole paid staff to assist it in addition to outside help to prepare the stenographically reported copy, they are a full week behind *The Gospel Witness*. But then, of course, our enterprising neighbor could not possibly be expected to keep up with us!

There is another matter for which we desire to thank *The Canadian Baptist*. We have several times offered *The Canadian Baptist* an advertisement. We have offered to pay for space in *The Canadian Baptist* to advertise *The Gospel Witness*, for we believe, as the new Professor suggests, that it is Christian to share a good thing with other people; but every time we were refused admission to the pages of *The Canadian Baptist*. But now—wonder of wonders!—we find a special issue of *The Canadian Baptist* of thirty-two pages, in which *The Gospel Witness* is advertised directly or indirectly on every page,—and we have not had to pay a cent for it! Who would ever have dreamed that both McMaster University and *The Canadian Baptist* would give so much of their energy to advertising *The Gospel Witness*? But such is the fact, and in this we rejoice. Now that *The Canadian Baptist* has shown what it can do and has produced a real paper, we hope it will keep it up. We promise that great journal we will heartily co-operate in the provision of abundant material.

Incidentally, it occurs to us that the issue of *The Canadian Baptist* to which we refer will be most useful for the purpose of verifying what appears in *The Gospel Witness*. For example: though our report was taken by other hands our readers will find in the first column on page four near the beginning of the second paragraph, the words we have quoted from Dr. Farmer's speech when he speaks about the great crisis of last July. Read it in both papers, you can't read a good thing too often. And don't forget to read Rev. W. S. Edgar's bread and butter speech.