

The Gospel Witness

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

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The Jarvis Street Pulpit

"IF CHILDREN, THEN HEIRS."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, February 1, 1925.
 (Stenographically Reported.)

Note: On account of Dr. Shields' absence in Chicago January 26th and 27th, this sermon is published instead of either sermon of Sunday last, neither of which could be transcribed before he left.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans 8:17.



THREE weeks ago I spoke to you of the security of the believer in Christ: that when He saves, He saves for ever, that His gift is eternal life. Two weeks ago I tried to show you that we are kept by the power of God through faith unto salvation. He gives us eternal life; and by His grace He keeps us walking in His ways.

I want to speak to you this morning, very simply, of our privileges as the children of God. In the text we are said to be, the children of God. He has not given to us the spirit of bondage again to fear. Very many professing Christians live in a spirit of bondage. They are always fearing lest they should lose that which has been given them: fearing the divine displeasure; fearing they may miss the end of the road. There is a kind of fear which is commendable: "The fear of the Lord is the beginning of wisdom." There is a fear which is enjoined upon us: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We may well fear to miss what we may possess in Christ Jesus our Lord. But that is very different from a spirit of bondage, a spirit of legalism which leads us into bondage; and gives us no liberty whatever in Christ Jesus the Lord. Instead of that, He gives to us "the Spirit of adoption, whereby we cry, Abba, Father."

We know that we are God's children. The Spirit within us witnesses to that fact. You may imagine a judge sitting upon the bench—the stern representative of inexorable justice; and when he comes in to take his place, all the court stands in recognition of the fact that in him, for the time being, the authority of the law resides. To his ruling everybody in the court bows; at his sentence the prisoner at the bar is condemned; and before him everybody fears.

But he leaves the court and returns to his home, and to the bosom of his family; and he puts off his robes of office. He is now a father in the midst of his family; and I can imagine his little boy greets him at the door. And he does not call him, "my lord"; he is not afraid of the stern judge. But as he opens the door into his own house, he is greeted by a childish voice that calls him, "daddy". And as he sits down, the little fellow climbs upon his knee and puts his arms around his neck—utterly unafraid of the stern man in whose presence an hour ago everybody was inspired to fear. But the child has not the spirit of bondage to fear; but the spirit of liberty whereby, instinctively, he cries, "Father."

Now, the redeemed soul is no longer afraid of God in the sense of God's being his Judge; because for him judgment is passed on the prince of this world, and with him, all his sins are judged at the Cross; and as we read this morning, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." We are no longer afraid of the law, for the law has been kept in our behalf on earth; and made honourable by the meritorious life and death of our Lord Jesus Christ. And now the believer is a child of God; and has within him the Spirit bearing witness with his spirit that he is a child of God.

What is the witness of the Spirit? I wonder how you would define it? I venture to say it is a very difficult matter to define. There is a religion of feelings, a religion of emotions only; and one may say, "I believe I am a Christian because I feel differently." I am very much afraid of a hope that is based upon emotionalism. The witness of the Spirit, my dear friends, is far more than a mere feeling, is far more than an emotion, or, than an impression made upon the mind. I do not know whether I can define it. I am inclined to the opinion that it cannot be defined: it must be experienced in order to be understood. And there are some here this morning who, perhaps, might find it difficult to relate their own experience, to tell how and why they are absolutely sure they are Christians. And yet they know it; they are positive of it, because the Spirit itself beareth witness with their spirit, that they are the children of God.

I have read of a woman who came before the pastor and deacons of a church to apply for church membership. She was carefully examined as to her hope in Christ: they asked her question after question which she was unable to answer. She was rather disturbed by their presence; she was nervous before them. And then the pastor, as kindly as he could, said to her, "It seems to us that you have not a very intelligent idea of what it means to be a Christian; you have not answered any of our questions. And we think you had better wait a little while before you come into the church, in order that you may be absolutely sure of your ground." She did not resent it; she was unoffended. But her eyes filled with tears as she said, "I am sorry I cannot speak for my Lord. But if I cannot speak for Him, I know I could die for Him." When she said that, the pastor replied, "I think you had better come into the church." She had the witness of the Spirit which she herself could not explain.

Yet we must be careful again. I want to warn you young people against this mistake. Remember the Spirit of God is the Spirit of truth; and He never contradicts Himself: He never says one thing in the Book and another thing to your heart. The testimony of God in His word and the testimony of His Spirit in the heart of the believer always agree. Truth never contradicts itself; and the Spirit of Truth never contradicts Himself. And therefore the witness of the Spirit in our hearts will always be in agreement with the witness of the Spirit in the Word of God; and I believe the witness of the Spirit is borne to us mainly through the testimony of the Word, leading us to understand we are sinners, and that Christ died for sinners; that our sin was of such a character that only the blood of Christ could wash it away. He died in our room and stead; He was buried; He rose again; and has ascended into heaven, where He now intercedes for us. And His promises are put before us; and the Spirit of

God enables us to understand these simple promises, and to rest upon them; and gives us at the same time that indefinable assurance in our hearts that we have been brought into accord with God. And the Spirit of God bears witness with our spirit that we are the children of God. Beware of counterfeits! Beware of impressions and emotions and feelings of one sort or another which are at variance with the Word of God!

I think I may show you what I mean by a remark a friend of mine made when calling upon a certain person of refinement and culture, inviting her to church. She said, "No, I never go to church." "Why do you not go to church?" my friend asked. "Well, the Spirit of the Lord tells me to stay home." To which he replied, "The Spirit of the Lord never said any such thing." "How do you know what the Spirit of the Lord says to me?" "I know the Spirit of the Lord never said that. The Spirit of the Lord never contradicts Himself: He does not say one thing in the written Word, and another thing to your heart. And in the Word of God He says, 'And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.' And when the Spirit of God says that in the Word, the spirit that tells you to forsake the assembly of the saints is not God's Spirit!"

That is a simple illustration. And we are to try the spirit of our impressions, of our feelings, of our emotions, by the teaching of God's Word; and the Spirit in our hearts will always be found to be in harmony with the witness of the Spirit through the Word, and will lead us to an intelligent appreciation and appropriation of the promises of grace in Christ Jesus our Lord. Now that is by the way.

I.

"If children"?! Are you a child? That is my first question to everybody: to all of you here in the gallery, to everybody in the house. First, are you a child of God? "Oh," somebody will say, "yes, sir. We are all children of God." No, you are not! Jesus said to some, "Ye are of your father the devil, and the lusts of your father ye will do." We read in the second chapter of Ephesians that we were by nature—by nature—by our first birth, the children of wrath, even as others. By nature we are not children of God. This is a simple truth; but I press it upon your hearts and consciences this morning ere I tell you of the blessedness of being a child of God, of all that is promised to us as His children.

The first point, then, is, are you sure you are a child? Only those who have been born a second time, who have been begotten by the Holy Ghost, made new creatures in Christ,—only such are children of God.

And you Jarvis Street people, I want to ask you a question. It is possible sometimes for people to be mistaken, to profess salvation, and be baptized, and yet not be saved, not be born again. I was a guest in the home of a gentleman in Chicago last week, who told me that he was converted while sitting on the platform in the church of which he was then a member, and of which he had been an officer for years. And he said, "I thought I was all right: I had been in the membership of the church; I had an official position in the church. And I was sitting on the platform when I heard the gospel preached, and my heart responded, and I was there and then made a new creature in Christ." I do not ask you whether you are a member of the church, whether you are a professing Christian: I ask you this, every boy and girl, every man and woman, Do you know beyond all possibility of mistake, beyond all peradventure, that you are a child of God, born into the family by a second birth from above? Let me put it very simply, in just a sentence or two. In the third chapter of John, Jesus preached after that fashion to the learned doctor of the law, and said to Nicodemus, "Ye must be born again." And where so great a man asked questions—Jesus did not rebuke him for asking questions. If you have a question in your mind, you had better ask it. Do not be afraid, especially to ask questions of the Lord, for He can answer every question—and where such an one as Nicodemus found difficulty in understanding the mystery of the new birth, we may be excused for finding difficulty in understanding it. And we need to be told that it is a mystery which nobody understands, but which every poor sinner may experience.

I was at the Baptist Bible Union meeting in Chicago last week, and had the collection in a bag. I was staying at the Moody Institute; and I said to the man at the desk, "May I leave this here?" "Yes", he said, "I will be on duty a little while; but", he said, "you had better take it to your room; it will be safer there behind your own door." He then continued, "You know, you could not have trusted that with me a few years ago; it would not have been safe in my keeping before that night when I staggered a drunken man into the Pacific Garden Mission." He did not know what happened on that occasion, except that Something came which made him a new creature, and transformed him into a new man. It was the new birth by the Spirit. And when Nicodemus asked for an explanation the Lord Jesus said, in effect, "Nicodemus, from my standpoint, salvation is a new birth, a new creation, an act of God making a man over again. But it is like the wind that bloweth where it listeth, and thou hearest the sound thereof but canst not tell when it cometh, and whither it goeth. You cannot understand it; and I am not going to explain it. But from your standpoint it is just believing in the Lord Jesus Christ—and God does the rest." And as you believe, the miracle is wrought; as you believe, you become a child of God. There are these two elements: the look of faith, the objective look toward Christ; and then the subjective miracle wrought by the power of God within, making us children of God.

II.

If children, what then? If children! I wish I could ring those two words in your mind so that all week long you will be asking yourself the question, If children—if children—if children—what then? What follows? "If children, then heirs"! If we are children, there is something in the future for us. If we are children of God, there is greater wealth in store which we are yet to appropriate, which we are yet to possess. If children, then we are heirs. Let me lay down this principle, that whatever comes to you as a child of God comes to you as your right. An heir has an inherent right to certain possessions by virtue of the blood that is in his veins, by virtue of the will which confers that possession upon him. He has not to buy it; he has not to work for it; he has not to merit it for himself. But he is the heir; and that wealth comes to him as that which belongs, in accord with an inviolable principle, to him. My dear friends, everything that is necessary to make you what God wants you to be as a child of God has been provided for in the will; and you are an heir to all the supplies that you can possibly require for time and for eternity. It belongs to you. You have not to beg for it, or pay for it—you are to appropriate it. It is yours! For if you are a child, then are you an heir.

Well now, Whose heir, Whose heir? I sometimes see in the paper a list of wills that have been probated: somebody has died and has left a million dollars or more; someone else, a few thousand; and someone else may have left but two or three hundred dollars, just a small amount. But whatever it may be, a large fortune or small, it passes to the heir by the authority of the will. "Heirs of God, and joint-heirs with Christ."

Again: To what sort of fortune are we heirs, as children of God? I was in the home of a multi-millionaire last week; and when I saw his magnificent mansion, I said to myself, "Well, it would be a fine thing to be heir to all this." But that is not the gospel. "If children, then heirs." Whose heirs? "Heirs"—now listen, only two words, but there is no language that can measure and contain them; there is no mathematician who, by the utmost skill, can estimate the infinite wealth that is wrapped up and pledged to us in those two words: "If children, then heirs; heirs—of God"! Why, my brethren, everything that God has is yours. I heard Dr. Keirstead preach a marvellous sermon on this text: "All things are yours; . . . and ye are Christ's; and Christ is God's." He showed us something of what was embraced in the "all things" which belong to us. In that inimitable way of his, he told us of how he had been delivered from the bondage of materialism, and had come to discover that God was in everything. He took a handkerchief from his pocket and said, "I have here a pocket handkerchief made of linen threads. I take it all to pieces, pull it all apart, and I put down the threads there. What have I now? Have I a pocket handkerchief? No, someone will say, you have only a heap of threads. Yet all the material that was in the handkerchief is still there, and you just said

a minute or two ago that I had a pocket handkerchief; and now you say all I have is a heap of threads. The handkerchief was the threads—plus something. It is design. There is personality put into that handkerchief. And so with everything else: so with the work of God's hands. There are the stars. I look upon the heavens above, the created order, and I say, 'How wonderful it is!' But I discovered that in all there was a Something that could not be defined; there was a Spirit, Something that unified, and gave to the universe order and beauty and precision—and that Something I learned was God. And when I learned that God was mine, I discovered that all things were mine."

"If children, then heirs; heirs of God"—not of a pauper, not of someone who has a few thousand dollars, not of a mortal man—"heirs of God, and joint-heirs with Christ." Listen! Who was He? Who was He? "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." And once He said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." And when He said that He did not need a bag to pack His wardrobe in: He had nothing but the seamless robe. "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." And yet He had overcome the world; He had overcome the world by doing without it, by putting it under His feet. But the Scripture says of this same Jesus: "Whom He hath appointed heir of all things, by whom also He made the worlds." There is not a star that shines that does not belong to God. "He made the stars also." Jesus is His Son; and He is the Heir of all things. As believers, we are heirs of God, and joint-heirs with Jesus Christ.

The defect with us is that we do not survey our inheritance. A certain man came into the possession of a great property, a magnificent mansion in the midst of a great estate, beside other vast treasures. And he took his little boy with him to look over his new property. On the way he told him that he was going to show him a great house, and great parks that were his own. When they drove through the great gates leading up to the splendid mansion, the little fellow looked around and saw the beautiful lands and flowers and trees, and he looked up and said, "Daddy, is this ours?" "Yes", his father said, "it is ours." Presently the carriage drew up before the door of the mansion, and the little boy got out with his father and he looked up into his father's face and said, "Daddy, did you say this is ours?" "Yes", his father replied, "this is all ours." And then the door was opened, and they went into the great halls, and there were pictures and elaborate furniture. Again the little fellow said, "Daddy, is this ours?" He did not say, "Is it yours?"—but, "Is it ours?" The father said, "Yes, my boy, it is ours." He led him through all the rooms of the mansion; and as every door was opened, the lad asked the same question, "Daddy, is this ours, too? Is this ours, too?" That is the spirit that cries, "Abba, Father." And as the Lord, by His Spirit, leads us to see why Jesus died, and what our inheritance in Christ really is, we say, "Is this ours, is this really ours?"

III.

"If children, then heirs; heirs of God, and joint-heirs with Christ." And do you know, one of the most precious elements in our inheritance is the germ, if I may put it that way, of Christlikeness within us. I went out to a college in Chicago last week to speak to a group of five hundred students; and I drove back with a young man whose name I did not need to enquire, he was so exactly like his father: his voice, his point of view, his laugh, his features,—everything—he was just a younger edition of his father. If I had never seen him anywhere before I should have recognized him by his likeness to his father. You remember the wonderful words our Lord Jesus uttered when He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you. That even Solomon in all his glory was not arrayed like one of these." Wherein were the lilies different? Wherein was the glory of the lily different from Solomon and all his glory? The glory of Solomon was an external thing; it was something put on. The glory of the lily was its inherent beauty. Its beauty belonged to it by its birth; and in a perfectly natural way it shed forth its fragrance as it came to perfection.

There are some things that are objective to ourselves; but the best thing

of all that grace bestows, is that we are heirs to the very nature of Christ, that He has put His Spirit within us; He has put the germ of ultimate perfection in our hearts; we are made partakers of the divine nature by the exceeding great and precious promises. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

"If children, then heirs." Of course, that is the heart of the whole gospel; and if we had eternity to expound it, we could not fathom it, because through all the millenniums of the future we shall be exploring and appropriating the unsearchable riches which are ours in Christ. And so I am only suggesting to you certain great principles without attempting to expound the fulness of this text—of our being "heirs of God."

But I point this out to you, that being heirs to the glory certain obligations rest upon us. Brethren, we shall not always be here; we shall not always be subject to the limitations by which we are now confined. Some day we shall be clad in glorified bodies; some day we shall be freed from all infirmities; some day we shall be companions of the Godhead, if I may say so; we shall be the consort of the Bridegroom. Down in the centre of this church a few years ago I met a young woman one Sunday night, who asked if she might speak with me. She said, "I have just come from England. I arrived only last week, and took the first train to Toronto. I came from London." And she told me she was married; she was the wife of an Australian. He had met her in London; and had told her that he belonged to a very distinguished family, occupying a high social position in Australia. He was devoted to his young wife; but was rather ashamed, according to her telling, to take her home to Australia. And so it was necessary for her to be educated. (My own opinion was that the husband whom she had trusted was an unmitigated scoundrel.) But, according to her story, he had sent her to Canada to get an education and obtain sufficient improvement in order that when he came for her by and by, he might be able to introduce her to the important circle to which he belonged, without being ashamed of her. And she said, "I am homesick; I want to get back to my mother." And I said, "That is where I think you belong. I think you were foolish to ever leave her." And I went down on Monday and bought her a ticket for home, and put her on the train and sent her back home where she properly belonged.

But my principle is this, although I believe it was not true in that case, yet the principle is sound: if you put a person in a position for which he is not trained, you do not contribute to his happiness. If some of us were immediately introduced to heaven, perhaps we should be most uncomfortable. I am sure many professing Christians would be quite out of their element; they would not know how to say "Amen" to the angels' praises; they would not know how to join in the songs of the heavenly Jerusalem at all.

Now, we are heirs—of what? Heirs to the glory that shall be revealed. We are to be the consort of the King of kings; and when we come into the possession of that objective wealth, into a new environment, into the city of gold,—wherever that may be—we shall need ourselves to be prepared with a capacity for all these spiritual endowments. In other words, the bride of Christ needs to be educated. Don't you think so?—trained so that when He presents us to His father we shall be without "spot, or wrinkle, or any such thing"; but that we shall be holy and without blemish.

Hence, we are heirs to the sufferings of Christ: "If so be that we suffer with Him, that we may be also glorified together." That is connected with our heirship; it is a part of our heirship. Some of us would like to escape the suffering. How many boys and girls are there here this morning who would like to go to sleep to-night and wake up in the morning wiser than your teacher?—hold up your hands. How many of you would like to be able to close your eyes and wake a greater scholar than any scholar in Toronto University? Yes, I see more hands. Most of us would like to put up both hands. And yet it would not be good for us. Every boy and girl knows that if we are going to be educated, we shall have to work hard, and subject ourselves to discipline. Then by and by things which now are hard for us, will become easy. Some things for which we now labour so hard will become automatic; and you children, who so laboriously play the scales in your first music lesson, will yet

be able to play like Brother Penney and Brother Hutchinson. That day may seem a long way off, but you will reach it after a while. And in order to have that, discipline is necessary. So, in our spiritual lives, we have to go to school; and because we are heirs, because we are potential princes, because by and by we are going to judge angels, because we are going to sit with Him in His throne when we have overcome evil, as He has sat down with His Father on His throne—because of that we have to endure hardships; we have to go to school.

There are some things you only learn by experience. I remember when I began to preach as a boy, I used to go home as often as I could and talk things over with my father. He was a minister of large experience. I would tell him all the things I knew—and all the things I thought I knew—and he would look at me compassionately and sympathetically; he never rebuked. And then very carefully he would give me words of counsel and admonition. And sometimes I am afraid I thought he did not know very much. Where did you ever find a young man of twenty who did not know everything? You cannot advise him.—And I was saying to some brethren last night, "There is not a day of my life passes that I do not wish my father were here, so that I might say to him, "The things you told me have all come to pass.'" Why did he know? Because he had had experience; he had learned in the hard school of experience some things that cannot be learned anywhere else.

And so the heirs of glory are permitted to suffer, because only in that way can we be prepared for our inheritance. We are being educated, trained, so that when at last we come into the presence of God He will not be ashamed of us. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed"—to us? O no! That is not what it says,—"the sufferings of this present time are not worthy to be compared with the glory that shall be revealed"—in heaven? in the face of Jesus Christ? It does not say that—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed—in us." Oh, what joy!—that we are at last to be partakers of His glory. "All things are yours; . . . and ye are Christ's; and Christ is God's."

If children—if children—if a child! Are you a child of God? If not, will you come into the family this morning? Will you yield to Christ this morning? Will you accept Him as Saviour and Lord here and now?

THE NEW COLLEGE.

Some months ago we announced our intention of establishing a new college in connection with Jarvis Street Church, for the purpose of assisting young men and women to obtain a thorough training for Christian service under distinctly Baptist auspices. We have had many enquiries from different parts of the country as to when this new work would begin. Naturally, this project is closely related to the present educational controversy in our Convention. If it were possible to purge McMaster University we should very much prefer to devote our energies to the support of that Institution, instead of assuming the heavy responsibility of establishing another one. We are at present of the opinion that we shall be compelled to carry this project through, and we are making preparations to that end.

The main reason for delay is that the one who we hope will become Dean of the College is not able to come to us just now. The Editor of this paper has so many things on his hands that he fears to assume other responsibility than a general oversight of such an institution, and therefore is forced to wait until he can find the proper man for Dean.

Other able brethren, we believe, could be secured almost immediately to assist in the work; and we are looking forward at this writing to an early beginning. We may possibly be able to arrange for an intensive summer course in evangelism and general Bible study, with a view to beginning the regular work in the fall. Meantime, we are gratified that some have written us offering financial help; and if others who are interested in this proposal will do likewise, we shall be very grateful. It would, of course, greatly simplify our problem if we could be assured of financial help.

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

WILL A SPECIAL CONVENTION BE CALLED?

A Toronto evening paper of Saturday, January 22nd, conveyed the interesting information that it was likely the Executive of the Ontario and Quebec Convention would shortly call a special meeting of the Convention. We have learned from several sources that a meeting of the Executive of the Convention, at which the members were pledged to secrecy, was held; and that it was planned at that meeting to call a special Convention to launch a Forward Movement for McMaster; and the Denomination would be asked to authorize a campaign to obtain subscriptions for an amount upwards of a million dollars.

If this report is true it is good news for the cause of Fundamentalism within our Convention. We have been wondering how we could get the information to the Convention of the present condition of affairs in McMaster. If a special meeting of the Convention is called, we shall be saved further effort in that respect. We should be sure of a record attendance. No sort of political manoeuvre could possibly prevent our getting the facts of the case before the Convention. We can scarcely believe the Executive of the Convention is so foolish as to hope that any Convention called now would authorize a campaign for a million or more.

In nineteen hundred and nineteen the Convention was practically a unit in its determination to make the Forward Movement a success. It followed immediately upon the great Ottawa decision. The modernist elements in McMaster were quiescent because the University needed its share of the Forward Movement. It was our privilege, with Dr. John MacNeill, who was then President of the Convention, to tour the entire Convention. The work of organizing the various Associations was committed almost entirely to the writer of this article. Following the setting up of the organization we were asked to accept a desk in the Forward Movement committee room to answer the correspondence arising out of that organization. We were privileged also for several weeks to write the special bulletins which were sent out weekly to the entire Convention. We state these facts merely to show that we know something about what is involved in a Convention-wide campaign for funds. We dare to say we know as much as any other man in the entire Convention on that matter, for there is no one who put more into the effort. A united Convention managed to secure pledges of a little over six hundred thousand dollars. Possibly a united Convention could secure as much as that to-day, or perhaps more. But if McMaster University appeals to the Convention to-day, it will find it anything but united. We serve notice that it will meet with a strong organized opposition to its campaign. By this we do not mean that we are opposed to a Forward Movement for McMaster. If McMaster will clean house and bring herself into line with the principles for which she professes to stand, we are prepared to join hands with Dr. MacNeill, or anyone else, and do our little part in furthering the Forward Movement. But the main business of a great company of people in the Convention just now undoubtedly will be to purge McMaster of its Modernism. Until that is done, there is not the shadow of a shade of a ghost of a chance of McMaster's carrying such a campaign for funds to a successful issue.

A special Convention, however, would be likely to serve a very useful purpose: it would afford opportunity for the full discussion of the present

condition of things. We can imagine the effect of the testimony of such men as Students Whitcombe, Brown, and Fieldus; such a deliverance as that of Rev. John Linton; the sledge-hammer blows of Dr. A. T. Sowerby; and a host of others who are arming for the conflict, and who could be ready for the fray overnight. We are inclined to think that a special Convention held within the next two or three months would result in an absolute cleansing of McMaster University. It would be impossible for the authorities to stand against the storm that would break upon their heads. On the other hand, we have feared the postponement of the discussion of this issue. With a lot of professors and others foot-loose to go from church to church and becloud the issue, the result at a later date might not be so decisive; but even in such a case we should not despair of accomplishing something. But an immediate appeal to the people would, beyond question, result in an overwhelming victory for Fundamentalism.

According to *The Evening Telegram*, the President of the Convention, Dean Farmer, did not know whether the report of such a meeting was true; and Chancellor Whidden is reported as saying, "No such decision has been made so far as I know". Our information is to the contrary effect. There is nothing to do but wait and see. When a special Convention is called the truth about this alleged secret session of the Executive will come out.

The Editor of *The Gospel Witness* has many outside engagements, but they are all with brethren who stand for the faith. Hence they understand how serious the present situation is. Therefore if a special Convention is called this Editor will be on hand from the doxology to the benediction.

THE MADNESS OF MODERNISM.

One of the effects of Modernism is to sow discord among brethren. It not only robs its victims of the hope laid up for them in the gospel: it has an indirect influence as well. One of the symptoms of rabies, which is a kind of dog madness, is that it fears water; hence it is called hydrophobia. And one of the symptoms of modernist madness is that it fills its victims with fear of everybody who proclaims the good news of the Water of Life. Many supposed Fundamentalists become infected with the poison; and one of the first evidences of their infection is their share in the general fear and hatred of Fundamentalism and Fundamentalists.

The leader of the Ossington Ave. persecutors declared that under Mr. Allen's ministry that church was suffering from "Shieldsphobia." Someone should have lent the dear brother a dictionary. We remember sitting on a council called to ordain this Mr. E. P. Stewart about twenty years ago. The council unanimously refused him ordination, because his examination had witnessed such a display of ignorance that the whole thing became a sort of comedy. This gentleman seems to have learned nothing in the interim. He would be the last to admit that anyone was afraid of Shields; but that is exactly what he said was the matter with Ossington Ave., and, quite unwillingly, he stated the truth, with this modification, that what the McMaster trouble-makers, who were behind the Ossington Ave. matter, really fear is the thing for which the Editor of this paper stands. When they discover that the overwhelming majority of the people of the Convention stand for the same thing, they will be still more fearful.

An illustration of this madness was recently furnished at a meeting of the Executive Committee of the Home Mission Board. This was by no means a secret session, for apparently nearly all, if not all, the members of the Executive apart from the officials, seemed to have industriously spread abroad the news of the Executive's transactions. Who is responsible for the information which reached us we do not know, but it has come to us from many sources. Putting them all together the facts seem to be as follows: the Executive of the Home Mission Board passed a resolution requesting the Executive of the Convention to take steps to put an end to the campaign against McMaster. We have not the exact terms of the resolution, but the resolution was to the foregoing effect. We are of the opinion that it was very unwise for the Home Mission Executive, in the interests of the special department of work with

which it was charged, to align itself with the position that the McMaster authorities are now attempting to defend. It was our great privilege to give a good many years of service to our Home Mission interests. With the exception, possibly, of two or three men, we served for a longer period on the Board than any of those who now constitute its membership. But now that the Executive has put itself on record as in full accord with McMaster University, we may expect that in the future any student of modernist views, stamped with McMaster's approval, would be employed by the Home Mission Board. If that day should come to pass, we should not hesitate absolutely to withdraw our support from the Home Mission Board. With us it is a matter of conscience; that not a dollar shall go for the propagation of such a gospel as Professor Marshall teaches.

The Home Mission Board is just now engaged in a campaign to raise a Jubilee Fund, we believe, of some sixty thousand dollars or thereabout. Ordinarily we should be in full sympathy with this campaign; but in view of the Executive's action, we are of the opinion that fundamentalists all over the Convention would do well to refuse to subscribe a dollar to this campaign until the Home Mission Board gives some assurance of how it is to be used. When the Great War was thrust upon us by Germany, it was first of all supposed that the professional soldiers might deal with it; but it very soon became apparent that loyal British citizens throughout the Empire must put everything else aside and subordinate every consideration of pleasure or of business to the one great task of beating Germany. We desire to support Baptist Home Missions in this Convention, and Foreign Missions too; but at the moment the supreme need is to defeat Modernism in McMaster University. The day may come when funds will be needed to fight this battle. Far better that our Home and Foreign Mission enterprises should be brought to a standstill until this plague in McMaster is removed, than that Modernism should be permitted to permeate our denominational life. The ramifications of this Modernism are becoming very serious. The Chairman of the Foreign Mission Board openly defended Professor Marshall at the Convention. We can only conclude that he would also approve of the appointment, as foreign missionaries, of students who should, in the future, accept Professor Marshall's views.

Part of the money given to Foreign Missions pays the salary of the Foreign Mission Secretary, the Rev. H. E. Stillwell. We have refrained from referring to Mr. Stillwell for a long time; but we are now compelled to say that for some years he has been going up and down the country endeavouring to inject the bitterness of his spirit into hundreds of other people. He is the open champion of McMaster, and of all that McMaster stands for. If the Home and Foreign Mission Boards thus ally themselves with McMaster University in its present defence of Professor Marshall, they are entitled to all the gains which may come to them from that alliance. But, on the other hand, they must not complain at the inevitable losses.

This article is written to express the opinion that the supreme task of the Ontario and Quebec Convention, if it would save its life at the moment, is to purge McMaster University of the soul-destroying plague which has taken possession of it.

EVEN THE WOMEN ARE NOT IMMUNE.

For a good many years the Women's Home Mission Society of Ontario West has been conducted very much on the principles regulating the faith missions. The women who have wrought in this Board have been godly souls, full of zeal for the Lord, and for the salvation of men, and old-fashioned enough to believe the Bible to be God's Word, and to believe also that God does actually answer prayer. Hence they took all their business to the Lord in prayer. They prayed about the appointment of missionaries; they prayed for the success of the missionaries after they had been appointed; and they prayed that God would send in the funds. That their prayers were abundantly answered, no one at all informed on these matters can doubt. We remember that when the General Home Mission Board was utterly discouraged about the

foreign work, it was the Women's Board who heroically resolved that that work must not be abandoned.

It is the policy of Modernism everywhere, by the basest political means, to obtain possession of official positions. (Let no one charge us with bitterness; we are not bitter, but we speak strongly, and we state facts. If there be bitterness in what we write, the bitterness is in the facts, for which we are in no degree responsible.) By means that would shame the worst political organizations in the country, a conspiracy was hatched to change the leadership of the Home Mission Board of Ontario West, and put it into the hands of women who would be subject to McMaster's direction. Those responsible for this campaign wrought for at least two years to effect their purpose; and at the last Convention succeeded in defeating Mrs. C. J. Holman, who had been President for thirty-one years, and putting in her place one who, so far as we know, had never touched the actual work of Home Missions with the end of her little finger. But she is a member of the Senate of McMaster University, and may be depended upon to do the will of that body.

We are informed by several of the women who have heard her, that the Vice-President of the Women's Board publicly ridiculed the idea that God's work should be done by prayer. Thus the women's society is at present officered by those who have no sympathy with a spiritual programme, and who would reduce the management of the whole matter to a carnal plane.

We write this article absolutely without the knowledge of the ex-President, Mrs. C. J. Holman. We have refrained from dealing with the question before at her special request; and we shall fortify ourselves to receive a pretty severe lecture for having written this article. But in this matter we believe our judgment is superior to that of the ex-President. We believe the Denomination should know something of the contemptible methods employed to convert the women's society into a tool of McMaster University. In the Northern Convention the women's societies have been practically captured by the enemy. This article is written to warn the women of our Convention, East and West, of what is on foot; and to urge them to keep their Circles free and independent.

DR. GOODCHILD ON "HERE'S A PRETTY FIX".

Two weeks ago we referred to Dr. Goodchild's article under the above title occurring in *The Watchman-Examiner* of December 31st. In the same paper of January 21st Dr. Goodchild has another article entitled, "A Sequel to 'Here's a Pretty Fix'", in which he prints a long letter from the President of the Northern Baptist Convention, Mr. E. H. Rhoades, Jr., in which Mr. Rhoades politely tells Dr. Goodchild that he does not understand. We have read Mr. Rhoades' letter very carefully, and we agree absolutely with Dr. Goodchild that the letter does not change the situation in the least. Dr. Goodchild's original contention stands.

In the same issue of *The Watchman-Examiner* there are two other articles of special interest: one entitled, "What constitutes a Baptist Church?", by President George W. Taft, D.D., of the Northern Theological Seminary, Chicago; and another on, "What is a Baptist Church?", by Edward B. Pollard. If we are not mistaken Dr. Pollard is a professor, and he lives at Chester, Penn.

Dr. Taft gives twenty-two answers to the question, "What constitutes a Baptist church?" Nearly all the answers are from presidents and professors of theological seminaries. We wonder, in the first place, why these school-men should be specially competent to say what constitutes a Baptist church, while the opinions of pastors who are working out the problem in a practical way seem to be hardly worth seeking? Dr. Taft has done a great service, however, in bringing these answers together. Some of them are excellent, and some of them are quite doubtful. Dr. Taft's article, to us, is eminently satisfactory; and it is gratifying to have such a clear statement of the case from him.

Over against that, Dr. Pollard's article is implicitly a plea for open membership. It is mainly concerned in an endeavour to prove that the Northern Baptist Convention has no right to amend its constitution so as to include a definition of a Baptist church. He says:

"If the Convention, in fixing the limits of its membership, may define a Baptist church in such a way as to exclude churches which have hitherto been known and recognized as Baptist churches, would that body not be undertaking to determine the limits of the denomination? If it may do this, would not the denomination become the creature of the Convention, rather than the reverse?"

Dr. Pollard's article is one of the signs which seem to point to the fulfillment of our prophecy that the Northern Convention will find some way to admit delegates from Dr. Fosdick's church, even after their policy of "inclusive membership" has become effective. The argument of Dr. Pollard is that the Convention, though made up of Baptist churches, has no right to define what a Baptist church is, and therefore no right to exclude from its membership churches made up of unbaptized persons.

And yet Dr. Pollard says:

"Unfortunately, there is danger, no matter how this question is settled (now it is injected into the Convention's proceedings), that some churches will be driven from co-operation 'in the evangelization of the world.' Some have already formally announced their withdrawal, as far as missionary and educational co-operation is concerned— at the same time affirming their determination to retain technical membership in the Convention for purposes of further agitation of doctrinal and ecclesiastical questions. That is, they declare themselves out, for the purposes of which the Convention exists, but in for purposes for which the Convention was never designed. This is a position that should be made formally impossible, as indeed, with many, it would be ethically untenable."

His view is that the Northern Convention has no power to exclude people who are not Baptists, but he suggests that some way ought to be found to exclude people who are Baptists! This is Modernism. The Baptist Bible Union was not established too soon. There is need for an organized aggressive force to combat Modernism everywhere.

LAST WEEK'S ISSUE OF "THE WITNESS."

We printed a large edition of last week's issue containing verbatim reports of the addresses delivered at our great protest meeting. Copies of this issue may be obtained at the church office. It contains forty-four pages, and cost a lot of money to produce. Last week we received another letter from one of our non-resident helpers, enclosing a cheque for \$100.00, the second he has sent us for the same amount since the Convention. We should be grateful if others would follow suit, and thus assist us in getting the information to the people.

We would also solicit the co-operation of all our readers, particularly our Canadian readers, in distributing this issue. We are offering *The Gospel Witness* to new subscribers outside of Toronto for \$1.00 per year, and to new subscribers within the city for \$1.50 per year. Pastors and others now see the necessity for an independent Baptist paper which will be free to tell the whole truth about the affairs of our Denomination. We should greatly appreciate their help in obtaining new subscribers for *The Witness*. If pastors who are sympathetic with our cause would take this to their hearts, and bring it before their people, and urge them to subscribe, we are sure thousands of new subscribers could be added to our list.

What if there had been no *Gospel Witness* circulating in this Denomination the last three or four years? Can any reasonable person doubt that by this time Modernism would be established immovably in McMaster? Of course, great numbers of people have protested against the modernistic tendencies of the University, but *The Gospel Witness* is the only Canadian Baptist paper that has undertaken this task of defending the faith. We therefore hope that in this time of peril the pastors and others who read this paragraph, and especially those living in Canada, will do their utmost to send us new subscribers.

NEWS FROM THE BATTLE FRONT.

Under this heading we report the action of a number of churches relative to the Marshall controversy. We print these items in double column space in order to reproduce, typographically, as far as possible, the newspaper headings under which these articles appear. The following paragraph is from *The Hamilton Herald* of January 21st:

STANLEY AVE. PEOPLE WITH THEIR PASTOR

Congregation Passed a Resolution of Confidence

At a very largely attended meeting last night Stanley Avenue Baptist Church, in which the recent convention of Ontario and Quebec was held, sustained the pastor, Rev. Clifford J. Loney, in his attitude towards modernism, and declared itself as diametrically opposed to the tendencies toward modernism within the Baptist denomination and its unqualified disapproval of the teaching of Prof. L. H. Marshall of McMaster University by an overwhelming majority, only eight persons voting against it. The resolution was moved by C. A. Challen and seconded by Richard Kerr, and is as follows:

TEXT OF RESOLUTION

"Whereas our present pastor, Rev. Clifford J. Loney, was called to this church some ten years ago, and at the time was assured of the entire support and co-operation of the members and the liberty to preach the full gospel as revealed in the scriptures;

"And whereas certain resolutions upon the books of the church, including one passed just previous to the convention at Ottawa, and documents in the cornerstone of our church, have affirmed our belief in and loyalty to all the fundamental and primary truths of the faith once delivered to the saints, and one of June last expressing confidence in our pastor;

"And whereas the preaching and teaching of our pastor has always been, under the direction of the Holy Spirit, straightforward, earnest, loyal

and true to the word of God in every particular;

"And whereas at the present time there is a marked tendency among those who are in a position to be leaders to give out teaching with modernistic tendencies, or, at least, which casts doubt upon portions of the word;

"And whereas in our university there have been teachers who have been teachers of distinct modern views, such as Professor I. G. Matthews and now Professor L. H. Marshall, whose teaching has come under criticism, and also degrees have been conferred on undoubted modernists, such as Dr. Faunce;

"And whereas Professor Marshall, in his attempt to answer this criticism, both in his pamphlet and in the press, has not made himself clear as to his standing, and in his sermons has been preaching a bloodless religion, the value of works in salvation, not mentioning the total depravity of man, the need of the atonement and other vital matters which would be expected of one who is supposed to be an authority, and who is expected to teach our young men in the faith and to lead them to a place where they will be fitted to be leaders and teachers in the things of God, but, on the other hand, his avowed statements show that he does not accept certain portions of the scriptures;

"Be it therefore resolved that this church place itself on record and reaffirm its firm stand on the fundamental truths of the gospel, as outlined in documents in the cornerstone of this church, and that it stands behind our pastor in the preaching of these truths and in his earnest, strong and fearless messages against all false teaching, and express appreciation of his loyalty to the truth and endorse his continuance of the defence of the faith, and also express disapproval of the modernistic tendencies in the Baptist body, and hope and pray that immediate steps may be taken to put down all such tendencies and teachings, and to establish firmly the pure gospel of our Lord and Saviour Jesus Christ."

Action of the Mount Pleasant Road Baptist Church, Toronto, as reported in the Toronto *Evening Telegram* of January 21st:

SOLIDLY BEHIND MINISTER

MOUNT PLEASANT BAPTISTS

Congregation Pass Resolution at Annual Meeting Approving of Pastor's Stand Against Modernism.

At the annual business meeting of Mount Pleasant Road Baptist Church last night Rev. Alexander Thomson emphasized his stand against modernism and vigorously upheld Dr. T. T. Shields in his opposition to same. He pointed out the blight of the system and emphasized the necessity of the Church taking a definite stand for the truth.

Just as soon as the business routine was disposed of the following resolution, proposed by Deacon E. A. Davies and seconded by Deacon F. Gay, was put to the meeting and unanimously adopted:

"That we as a church approve of our pastor's stand in his fundamental views as opposed to modernism."

WOULD RECEIVE BLESSING

The pastor briefly explained his views on the issue before the Baptists. He said the churches which

had taken such a definite stand for the truth would be blessed by God, and those who compromised or took a hesitating stand would lose in spiritual blessing. The congregation applauded his statements, thereby implying that they were solidly behind him.

PRAISES DR. SHIELDS

Interviewed after the meeting Rev. Mr. Thomson spoke highly of Dr. Shields and his fight against modernism. "Since my association with Dr. Shields, I have found him to be a man of God, greatly used in His service. He is fearless, unselfish and has consistently fought for the truth. God blessed him marvellously in His work. God does not use men who are not right with Him. Therefore, I take this as a tribute of God's approval on his work."

REFORMERS CRITICIZED

"It is a common thing for leaders of any movement to meet with criticism. All religious reformers have been subject to criticism. Therefore it is not to be wondered at that one who takes such a prominent stand for fundamentalism should get his share," was the pastor's tribute to Dr. Shields.

ANNETTE STREET BAPTIST CHURCH ON THE MARSHALL CONTROVERSY.

The following resolution was passed by the Annette St. Baptist Church: January 10th, 1926.

WHEREAS at the recent Convention in Hamilton of the Baptists of Ontario and Quebec the appointment of the Rev. L. H. Marshall to the Chair of Pastoral Theology and Arts Bible at McMaster University was endorsed,

AND WHEREAS at the Convention Rev. L. H. Marshall gave unequivocal assurance that he subscribed to the charter declaration in the Trust Deed of McMaster University,

AND WHEREAS Rev. L. H. Marshall has subsequently issued a statement with a foreword signed by Dean Farmer and Rev. John McNeill entitled, "Professor Marshall Refutes Serious Charges"; in which statement Rev. L. H. Marshall maintains the orthodoxy of his views and affirms his belief in the atoning efficacy of the death of Christ and man's need of regeneration by the Holy Spirit,

AND WHEREAS in his public speaking during and since the Convention Rev. L. H. Marshall has not merely refrained from preaching salvation through the substitutionary death of our Lord Jesus Christ and the efficacy of His shed blood for the cleansing of sin, even when the subject matter of his address would lead one inevitably to expect such a disclosure of the fundamentals of the "Way of Salvation", as for instance, in his sermon entitled, "Coming to Christ", preached in James St. Baptist Church, Hamilton, but rather on the other hand, has he preached views that are diametrically opposed to those which (under attack) he has subscribed to,

BE IT RESOLVED THEREFORE that the members of Annette St. Baptist Church, in view of the fact that Rev. L. H. Marshall's subscription to the charter declaration of McMaster University and his statement above referred to are vitiated by his subsequent public utterances, we consider that he is unfit to occupy the Chair of Pastoral Theology and Bible Arts at McMaster University, and call on him for his resignation therefrom; and further that a copy of this resolution be sent to all concerned.

FORGETTING THE PAST.

Professor L. H. Marshall preached in Walmer Road, Sunday evening, January 24th. We take the following from the report in *The Toronto Daily Star*:

"Rev. B. W. Merrill, assistant pastor of Walmer road church, introduced Prof. Marshall with these words:

"I have one request to make of this congregation to-night. I ask you to forget, if you can, all that you have read about Prof. Marshall in the last three months, to remember that he stands here to-night as a minister of the Lord Jesus Christ, and to let your hearts go up to God in earnest prayer that He will be pleased, through him, to bring a great blessing on this congregation."

This sounds very plausible. The Editor of this paper would be very glad to forget everything that has been said about Mr. Marshall, and would be delighted beyond the power of expression to discover that Professor Marshall is really true to the faith once for all delivered. The fact is, however, we know absolutely to the contrary. There is one way by which Mr. Marshall can get rid of his past. Professor Paul Kanamori roamed the wilderness of Modernism for twenty years; and did much, according to his own confession, to turn men away from the faith. But he was brought back again by God's good grace to simple faith in Jesus Christ, and to an acceptance of the authority of the Bible as the inspired Word of God. When Professor Marshall openly acknowledges that his teaching in the past has been false and subversive of the faith, and that now he has come to an acceptance of the gospel and desires to be understood as fully accepting the Scriptures as the Word of God, with all its implications, *The Gospel Witness* will be delighted beyond measure to proclaim the fact. But with Professor Marshall's teachings before us, with the testimony of those who have sat in his classes—which he does not deny—to the effect that he does not believe what Jesus Christ Himself believed of the Old Testament Scriptures, it is impossible for us to disregard the past.

Anyone discovered in a misdemeanour, and brought into court, is willing to forget the past and begin all over again, but that willingness only results through his having been caught. It is said that the late President Harper, of Chicago University, was once asked, What is orthodoxy? To which he replied, "What Dr. Shaller Mathews preaches in a Southern pulpit!" An orthodox Southern Baptist listened to Professor Glover in the Southern Baptist Theological Seminary, and we heard him say that he heard Dr. Glover say nothing that was unsound, and that the only remark which made him feel at all suspicious of him was that he expressed disapproval of C. H. Spurgeon's stand for the faith and his course in the down-grade controversy.

We have an example before us in Professor Marshall's pamphlet of how he can say one thing in England and then make himself almost ridiculous, to put it in the most charitable way possible, to anyone of ordinary understanding, by trying to persuade his readers that he meant something else. Professor Marshall stands convicted before the whole Denomination, out of his own mouth, as being a modernist utterly out of sympathy with the standards of faith upon which McMaster University is founded and for which the Convention stands. The war is only beginning. Apparently the Denomination must prepare for years of conflict. We refuse to withdraw from the Convention; and we are determined, while breath shall last, to fight against the position McMaster University has assumed.

BAPTIST BIBLE UNION NEWS.

THE MICHIGAN BAPTIST BIBLE UNION ANNUAL MEETING.

The Annual Meeting of the Baptist Bible Union of Michigan was held in the First Baptist Church, Pontiac, Mich., January 19th and 20th. Dr. Geo. Ragland, Pastor of the First Baptist Church, Lexington, Ky., spoke at the afternoon and evening meetings of the 19th. The brethren were lifted to the seventh heavens by his addresses; and we had many enquiries as to whether it would be possible to have these addresses in print. What an acquisition to the Bible Union forces Dr. Ragland is! He is one of the greatest preachers in America. We rejoice in his fellowship, and thank God that He has raised him up for such a time as this. Dr. Ragland will soon be deluged with invitations to speak at Bible Conferences all over America. His long experience in the professor's chair, his intimate knowledge of the original language of the New Testament, and his great ability as a platform speaker, combine to make him one of the strongest men in the Baptist pulpit to-day.

It was the privilege of the Editor of this paper to speak at the afternoon and evening services of the Pontiac meeting on Wednesday.

There was a fine gathering of pastors and laymen, and great enthusiasm prevailed throughout the meeting. Rev. H. H. Savage, Pastor of the First Baptist Church, Pontiac, was elected President of the Baptist Bible Union of Michigan. Brother Savage is doing a great work in Pontiac. His Bible School has absolutely reached the limit of his building capacity; his congregations, morning and evening, crowd the house, and frequently in the evening large numbers are turned away; great blessing is attending his services. Brother Savage's ministry is a further example of the fruitfulness of a ministry that is confined to the Word of God. We first heard Brother Savage at Kansas City, and fell in love with him at once. He is an exceedingly able man, and a very popular platform speaker; and his acceptance of the Presidency of the Bible Union for Michigan will go far toward making that Union a success.

The Union passed a very hearty vote of appreciation of the services of the retiring President, Rev. Wallace H. Jacobus, who has done splendidly during his term of office.

To us, one of the interesting features of the Pontiac meeting was an enquiry made by the wife of one of the pastors, as to what the women could do in this conflict. In the days of the Great War the women did as much as the men. They not only nursed in hospitals, but they worked in munition factories, they drove cars, they ran elevators,—they did nearly everything that men ordinarily do. We believe the Baptist Bible Union will soon have to have women's organizations which can do missionary work. The women have been the life of our missionary enterprises in all our churches; and now that the time has come that they can no longer, with clear consciences, support the Foreign Mission Board of the Northern Baptist Convention some new outlet will have to be found for their energies. We suggest to all the women who read these words that they take this aspect of the matter carefully under their consideration.

One of the joys of the Pontiac meeting was the delightful fellowship the pastors had with each other. It is a great privilege to breathe an atmosphere of liberty, free from all political influences, where brethren can come together and deal with each other in absolute frankness, and where fellowship is unmarred by a sense of political reserve. One of the advantages of the Bible Union Movement will be found just there: brethren who have had to mix largely with modernists, and who have lived in perpetual fear of being betrayed, will find in the freer atmosphere breathed by those who share like precious faith a heavenly experience.

We predict great things for the Michigan Baptist Bible Union.

ANNUAL MEETING OF THE ILLINOIS BAPTIST BIBLE UNION.

This note is written just before the Editor leaves for Chicago where he will speak at the Annual Meeting of the Illinois Baptist Bible Union to be held with the First Swedish Baptist Church, January 26th and 27th. We shall have something to say about this meeting next week.

BAPTIST BIBLE UNION CONVENTIONS.

HOUSTON, TEXAS.

A great Baptist Bible Union Conference will be held in Houston, Texas, May 6th to 11th, immediately preceding the Annual Meeting of the great Southern Baptist Convention. Programme for this meeting will be published later. The Southern Baptist Convention will meet in Houston, Texas, May 12th to 16th.

WASHINGTON, D.C.

The Annual Meeting of the Baptist Bible Union of North America will be held in Washington, D.C., May 19th to 24th inclusive. We are not yet in a position to announce the programme, but we urge our readers, especially those who are within reach of Washington, to plan to be at the Annual Meeting. The Northern Baptist Convention will meet in Washington, May 25th to 30th. From all appearances this is likely to be an exceedingly interesting and important Convention. We believe that Baptists belonging to the several Conventions should make attendance at their meetings a duty.

BAPTIST BIBLE UNION MEETINGS IN KENTUCKY.

According to previous announcement, Baptist Bible Union meetings will be held in three or four centres in Kentucky, to be addressed by Drs. W. B. Riley, J. Frank Norris, and T. T. Shields, sometime within the first two weeks of April. Lexington and Paducah will be two of the centres touched, and very probably Louisville will be a third.

MISSIONS DEPARTMENT OF THE BAPTIST BIBLE UNION.

At a special Missionary Convention of the Baptist Bible Union held in Chicago November 1st to 4th last it was decided to organize a Missions Department of the Bible Union; and to adopt the Russian Missionary Society, Pastor Fetler's organization, as its initial missionary enterprise. The address of the Field Headquarters of the Russian Missionary Society is: Pastor Wm. Fetler, Paste Kaste 679, Riga, Latvia, Europe; while the American Headquarters should be addressed as follows: Rev. E. E. Shields, Home Director and Treasurer, 1844 Monroe St., Chicago, Ill.

The Baptist Bible Union is now in a position to receive and transmit contributions for missions. The Head Office at Chicago, Room 340, Monon Bldg., 440 South Dearborn St., will acknowledge all contributions sent to it; and will forward the money to the mission designated. The Union has several foreign mission enterprises under investigation, to assure itself that they are based on principles in accord with the Union standards; and as these are approved by the Executive Committee, according to the terms of the resolution passed in Chicago, they will be announced from time to time. All contributions received by the Baptist Bible Union Headquarters, not otherwise designated, will be forwarded to the Russian Missionary Society. As this is the first year the Bible Union has undertaken missionary work, it is desirable that all members and churches of the Baptist Bible Union should send their offerings through our Headquarters in Chicago.

Like every orthodox institution, organization, or individual, Pastor Fetler and his work have come in for severe criticism on the part of the modernists; and many slanderous reports about the conduct of the work have been set in circulation. The Baptist Bible Union did not endorse Pastor Fetler's work until a most thorough first-hand investigation had been made on the field. All the evidence was carefully weighed at the Chicago Conference, and with all the facts before them, the delegates unanimously approved the adoption of the Russian Missionary Society for Baptist Bible Union support. We recommend this society most heartily to our readers.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

VOL. 1.

T. T. SHIELDS, EDITOR

NO. 1.

Lesson 9

FIRST QUARTER

Feb. 28, 1926

Application for entry as second-class matter is pending.

THE CAPERNAUM MINISTRY.

LESSON TEXT: Ninth chapter of Matthew.

To be studied in harmony with lesson text: Mark 2:1-22 and chapter 5, and 6:6.
Luke 5:17-39 and 8:26-56.

I. THE HEALING OF THE PALSIED MAN.

1. Here is one who was brought to Christ by the co-operation of four friends. It sometimes requires a co-operative ministry to bring a soul to Jesus. It would be interesting to imagine who these four were. Were they relatives? Were they neighbors? One thing is certain; they were one in their desire to see the man healed; one in their conviction that Christ could heal him; and one in their determination to lay him at the feet of the Healer. A special promise is given to two who shall agree. What if four determine to bring a fifth to Christ! What wonders could be wrought if thus believing hearts could actuate hands and feet, and inspire believing prayer! 2. The other accounts show that there were many difficulties in the way; but they were determined to find a way or make it; and when they could not get through the door they got through the roof. Love and faith are great inventors, and will never fail to make their way through the crowd to Christ. 3. This story affords us an example of a vicarious faith. It was the faith of the four, not of the one, which Christ observed. The man himself believed at last because others believed for him at first. 4. Our Lord pronounced the sins of the palsied man forgiven. That is His chief work: He came to save His people from their sins. 5. Because he exercised a ministry which involved a divine prerogative, a something which only God could do, they accused Him of blasphemy; and it would have been blasphemy if He had not been God. 6. Jesus affirms that He has power on earth to forgive sins. 7. The miracle of healing was wrought to prove the authority of Christ. This was the function of all miracles recorded through the gospels, and in the Acts of the Apostles. They were divine credentials.

II. THE CALLING OF MATTHEW.

Matthew, as is perfectly natural, is a little less specific in describing his call, and what followed, than Mark and Luke; but certain things stand out prominently. 1. That he left his business and instantly obeyed the call of Christ. 2. That Jesus went home with this publican, as he went home at a later time with Zaccheus. What an honour to have Christ as a guest! 3. Matthew immediately apparently invited others; for while Jesus was at meat many publicans and sinners came and sat down with Him. That is how the gospel is spread,—when men use their house and their business, and every opportunity in life as an occasion to introduce their friends to Jesus. 4. The Pharisees represented a type of religion, with which we are by no means unfamiliar to-day, that had no place within its pale for publicans and sinners, or for a Saviour Who came Himself specially to them. 5. As was often the case, the remarks of the enemy drew a gracious rejoinder from Jesus: "They that be whole need not a physician, but they that are sick".

III. NEW WINE IN NEW BOTTLES.

There were those who could not understand the cheerfulness of Christ's disciples, and wondered that He did not adopt for His disciples the solemn forms of Pharisaism. He answered in the memorable words that it was useless to sew new cloth upon an old garment, or to put new wine in old bottles. His was a religion of the Spirit; His was a religion that consisted in right relationship to God, and that issued in joy and gladness; and, therefore, the old forms were inadequate for its expression. These verses have volumes of teaching in them: they lead us to the heart of the gospel message that Christ

did not come to repair but to regenerate; He did not come to refill old skins, but to make men new creatures in Christ Jesus. He came to make all things new, and ultimately to wipe away all tears from our eyes.

IV. THE HEALING OF THE WOMAN WHO HAD BEEN ILL FOR TWELVE YEARS.

1. She was a woman who came to Christ as a last resort. Mark tells us she had tried many physicians, and had spent her all, and was nothing better but rather worse. It is thus most people come to Christ.

How sad that He who ought always to be first is so often resorted to last! 2. She had in her heart a true faith, of which apparently she had told no one, for within herself she said, "If I may but touch his garment, I shall be whole". How many there are like that, who know they are sick; who have failed to find help from any human source; and who are convinced that could they but establish contact with Christ they would be made whole! This is a blessed truth. 3. Like all who seek the Lord she had her difficulties. Jesus was thronged with people, many of whom were attracted by curiosity, and were brought together by many strange motives. This woman was driven by her need. Yet in some cases in their selfishness they would have stood between her and Christ. Is it not so still? Are there not many who stand between the needy and the Saviour,—not to bring them together, but to keep them apart? 4. Yet she pushed through the crowd and touched Him, and was instantly made whole. No matter how we come, or why we come, if only we come and touch Him He will heal us. Once we heard Dr. Jowett refer to this incident, and say, "But somebody says, 'I do not know how to touch Him'. Ah, then," said the great preacher, "tell Him you do not know how to touch Him, and that will touch Him". And so it will. "Though tossed about, with many a conflict, many a doubt; fightings and fears within, without", if only we come we shall be healed. 5. Whoever else knows it, Jesus knows when He is touched. The other evangelists tell us that before He comforted her He asked who had touched Him, so that she came and fell down and told Him all the truth. He would have us acknowledge Him, and confess the blessing we have received.

V. RAISING OF THE RULER'S DAUGHTER.

1. Here is the case of a little girl in need of Jesus: only a little girl, but she was dead, not yet carried out as the young man of Nain, nor buried as Lazarus, who had been dead four days; but yet as dead as either of them, and as much in need of Jesus. And so while sin has not wrought the outward ruin in young lives that is so apparent in the moral Lazaruses, children, however amiable and beautiful, are by nature dead in trespasses and sins, and can be saved only by the touch of Jesus. 2. It is interesting to observe that the woman of whom we have just been speaking, was touched by Jesus while He was on the way to the ruler's house. Thus, He is never so preoccupied that He cannot bless those who meet Him in the way. 3. When He came to the ruler's house, He found the friends could do nothing but mourn and make a noise. And when he indicated the possibility of awaking the child, they laughed Him to scorn. Thus the wisdom of God is always foolishness with men, and men ever laugh at the proposals of grace. 4. Jesus took three of His disciples and the parents of the child into the chamber when He raised her from the dead. He often does so still. It is well for Sunday School teachers, and visitors, like Peter, James, and John, to take the Lord Jesus to a house where a little girl has need of Him. It is a blessed thing when the Lord calls into co-operation with Himself the parents of the child as well. Here is another illustration of the principle we observed a little while ago when four men were used to bring another man to Christ. 5. One of the evangelists tells us that He commanded them to give her something to eat. It is not enough that young people should be converted: they should be fed. Jesus said, "Feed my lambs".

VI. TWO BLIND MEN ARE HEALED.

In their desperate need these blind men cared little for public opinion. In their hearts they believed that Jesus could give them sight, and they cared

not who heard them apply for healing. So should it be when sinners seek the Saviour; they should be so desperately in earnest that they will allow nothing to prevent their calling upon the Lord. They confessed their faith, and according to their faith they were healed. So runs the gospel principle, Rom. 10:8-13.

VII. A DUMB MAN MADE TO SPEAK.

1. His dumbness was due to the devil. There are many of God's children whose tongues seem to be tied by the devil. 2. When the devil was cast out the dumb man spoke. Thus if the devil were expelled, and the Holy Spirit received, our mouths would be continually filled with God's praise. 3. The people who observed the works of Christ declared they had never seen the like before.

VIII. PRAYING FOR LABOURERS.

At sight of the multitude in need Christ declared the harvest to be plentiful, and the labourers few, and commanded to pray. We should learn that lesson. "How shall they preach, except they be sent?" Men will labour to little profit unless they are sent of the Lord, and they will be sent only as we pray.

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THE WORLD'S CHRISTIAN FUNDAMENTALS CONVENTION.

The World's Christian Fundamentals Convention will meet with the Jarvis Street Church, Toronto, April 25th to May 2nd, inclusive. The programme will include many speakers of world-wide repute; and we make this announcement now in the hope that many of our readers will plan to attend this Convention. Particulars, with the programme, will be given later. This paragraph is merely an announcement of the place and the date of meeting.

LAST SUNDAY.

Notwithstanding the severe weather last Sunday morning, there were 1,037 at the 9.45 Bible School, of whom 403 were in the Pastor's Class. The building was full for the morning service, and several were converted. At the evening service the auditorium was crowded, eleven were baptized, and a large number responded when the invitation was given.

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