

THE SUPREME ISSUE AT THE NORTHERN BAPTIST  
CONVENTION

THE JARVIS STREET ANNUAL MEETING

# 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

WHY WE WILL NOT TOLERATE A BLOODLESS GOSPEL.

A Sermon By the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, January 24th, 1926.

(Stenographically reported).

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.  
"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

"And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death."—Revelation 12: 7-11.



THE book of Revelation I believe is a prophecy which, in its ultimate significance, is largely still to be fulfilled. I shall not attempt an exact exposition of this chapter, nor of this verse in the chapter, because that would involve, of necessity, an extended treatment and a very careful analysis of all that precedes it. Thus far, however, we may go in respect to the book as a whole: unquestionably I believe it belongs to the day of last things, the day of the Lord, the coming of Christ "when he shall come to be glorified in his saints, and to be admired in all them that believe",—it belongs to that great day, and to the tremendous events which are associated with that glorious climax of redemption.

Of this particular chapter it is enough to say that it describes a war in heaven; it predicts a day of conflict in heaven, in the upper spaces. In this chapter heaven and earth are set over against each other. The inhabitants of heaven are called upon to rejoice because the Devil is cast out and there is found no more room for him; and the inhabitants of the earth are commiserated because he is cast down, having great wrath because he knoweth that his time is short. Now the exact place of that conflict I shall not endeavour to state,

except to say that it is one of the preliminary battles in that great war in which the Devil shall meet his Waterloo, and Jesus Christ shall be crowned Lord of all. But we are told here that the accuser of the brethren is cast out; heaven is summoned to rejoice in his overthrow. But he is represented here in that special and peculiar character as one who accuses the brethren before God day and night. And we are told that "they (the accused brethren) overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death" ("Amen!").

The blood of the Lamb has a very large place in this wondrous book of prophecy. John saw when he had wept much because there was no one to open the book or to break the seals thereof—let us read it: "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." He took the book, He broke the seals, He lifted the mortgage on the alienated inheritance now redeemed and possessed; and as he did so, the great multitude before the throne fell down exclaiming, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth"; and as that mighty anthem of praise ascended, everything in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them—the whole universe joined to acclaim the Lamb, the whole creation joined in one to bless the sacred name of Him Who sits upon the throne, and to adore the Lamb. Here the victory is won by the blood of the Lamb; and when the last battle has been fought, and the last victory has been won, and when the curse has been utterly removed, and there is a new heaven and a new earth, and the Holy City, the New Jerusalem, is seen to come down from God out of heaven, and a voice is heard proclaiming, "The tabernacle of God is with men"—when John looked he said, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." And he observes that it had no need of the sun nor of the moon to shine in it, "for the glory of God did lighten it, and the Lamb is the light thereof." And in the final chapter he sees the city with its golden streets and its tree of life, and he says, "The throne of God and of the Lamb shall be in it," and out of the throne of God and of the Lamb there proceeded a pure river of water of life clear as crystal.

And so in Genesis we have the promise of the cleansing blood, and in Revelation we have the record, the prophetic record of its last fulfillment. And through all the unending ages of eternity the Lamb, the crucified Lamb, Who died for our sins according to the Scriptures, and was buried and rose again, and ascended, and has prevailed to redeem the whole creation—the Lamb sits for ever upon the throne ("Hallelujah!") Let any one dare to dispute the right of the Lamb, and every blood-bought soul must have a controversy with him who would propose another way of salvation than through the precious blood.

Would you like to be a citizen of that city? Would you like to dwell where there is no more curse? Would you like to walk the golden streets, and be enclosed within walls of jasper? Would you sit down—not by the rivers of Babylon and hang your harps on the willows that droop in sympathy into their waters—but would you sit down beside the river of life, and take your harp and for ever sing praises to God as a redeemed soul? Would you live in that city from which tears are for ever banished, where there is no more sorrow, no more pain, no more death, and no more night—the shadowless, glorious city where God is? Then I charge you to exercise every care that you take the right way that leads to that city. And there is but one way: "They overcame him by the blood of the Lamb, and by the word of their testimony." We shall never come to that home of everlasting felicity unless we find means to overcome the Devil; for he stands between us and the enjoyment of the presence of God, and all that is promised us in the heavenly home. My brothers and sisters, let us never forget that we have a real adversary who "walketh about, seeking whom he may devour", putting stones of stumbling

in the way of our halting feet, ever whispering his vile suggestions into our all-too-receptive ears, always trying to turn us away from the simplicities of the faith.

## I.

That is a truism, a commonplace; but I specially remind you that he appears here in the character of an accuser: he is the accuser of the brethren; he is the prosecutor of saints in the supreme court of the universe, an accuser. Oh yes, he slanders us down here: "He is a liar, and the father of it"; and he says a great many things about the saints of God that are not true. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you"—do not forget the adverb—"falsely, for my sake." They spoke falsely of Christ, it was at the lips of false witnesses He was condemned. The accuser of the brethren will not hesitate to bring forth false witnesses where human judgment is concerned; but let me remind you that this text does not speak of his machinations among men, it does not speak of the circulation of human slanders: it says that he accuses the brethren before God day and night. And the difficulty is here, that in that holy Presence, and before the God of truth, the Devil accuses the brethren on the grounds of truth, the serious aspect of the question is that he has a case against every one of us—and a good case, too.

I am not afraid of false accusations, I do not care what anyone says against me; I have not time to be bothered answering, except so far as it relates to the great principles at issue. Let them say what they will against you falsely. But, my brethren, when they have a true case against you, that is another thing. One good friend said to me two or three years ago, speaking very familiarly: "It is a mighty good thing for you, my man, that there is not a page in your past record that you are afraid to have the world read; for," he said, "your enemies would have found it out if there was." I said, "I do not doubt that—I do not doubt that." One of the Toronto papers, I think I will name it, *The Toronto Daily Star*, called me up and said, "Is it true that Mr. Allen has had trouble wherever he has been? Is it true that he has had a rather stormy career?" I said, "I never heard it." "Well, we have been so informed." And I replied, "You will have to get your information elsewhere; I do not know anything about it." About the same day I got a letter from a place where Brother Allen used to minister, saying, "Dear Sir: Can you send us some copies of Mr. Allen's sermon in which he speaks in defense of the faith? We are all proud of him down here. He was admired by everyone of all denominations when he was here." The Devil is the accuser of the brethren, always trying to find something back there in the past. Blessed is the man who can challenge hell to do its worst, so far as that is concerned!

But when you come to stand before God, there is not any one of you who dares to have his records opened; and when the accuser of the brethren appears with his brief in the presence of God, to turn back the pages of your life's history, he has a case against you sufficient to send you to hell on every page. He is there to prosecute his case, that is his business. Do you see, my friends, he brings your sins before God, and no witnesses are needed, because the God of truth knows that you are a sinner. This is the case, then: this accuser of the brethren invokes the holy law of God that this sinner may be punished for his sins. What a terrible fate that would be for any man who has passed among his fellows as a respectable member of society—when somebody comes from out the past: with a record of some offence committed that cannot be denied. He has absolute proof; he is the enemy of the man accused; and he comes into court to prosecute his case!

What if the judge upon the bench be the very best friend of the prisoner at the bar? The evidence is there, the law is inexorable,—what can the judge do in the face of an accusation like that? That is our case. And yet here is the record of a great company who walked out of court free men, discharged. They overcame their prosecutor, the accuser of the brethren. How did they do it? By the blood of the Lamb! When you come into that court there is only one thing to do, and that is to plead guilty at once. There is no use to deny the Devil's accusation—for you and I are sinners; it is written in the record, it is written in the book. The evidence is there; and the Devil, a

veritable Shylock, is resolved to have his pound of flesh. What are you going to do? Just plead guilty, my friends, plead guilty—it is all true.

What!—are you going to plead that after all you are not a hundred per cent. sinner? "Of course, there are sins there; but after all, underneath the ashes of our corrupt human nature there is a good deal that is good. I am not altogether a sinner, and so I am going to stand up before the bar of God and plead my own righteousness." My friend, you will never obtain an acquittal on that ground; you will never overcome the great prosecutor by that means: never! Your only hope is to plead guilty; and the moment you plead guilty there is an Advocate to answer the prosecutor. Listen: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Your Advocate, my friends, counsels you to plead guilty before heaven's high court, and then He will plead your case.

How will He plead? It is back in the book of Job, the same principle prophetically set forth, where one steps forth and cries, "Deliver him from going down to the pit: I have found a ransom." I have found a ransom! He died for us. The debt of which we are accused is acknowledged; but the moment it is acknowledged its receipt is exhibited, and before the Court of Heaven proof is given that the debt is paid. I got a bill the other day that I did not like to receive, a bill for nearly two hundred dollars, and I do not know how much interest. It was dated back about three or four years. And I said to myself, I did not know I owed that bill, but how in the world shall I prove that I do not? I looked at the date of it, and I said, I do not know whether I can find vouchers for the past four or five years; but I looked and looked and looked, and at last I found a cheque for that very amount that had passed through the bank—cancelled and paid. I have not yet attended to the gentleman who sent it to me, but I am going to see him some day soon. I am going to put that cheque down before him and say, "Now, what have you got to say about that?" I have overcome, I have got the victory already. I know I have overcome for I have absolute proof that my debt is paid.

"They overcame . . . by the blood of the Lamb." What a wonderful thing it is, what a marvellous thing it is, that even in heaven He bears the marks of the wounds by which our debt is cancelled, the evidence of His crucifixion—a Lamb as it had been slain!

That is the ground of my acquittal, the blood of the Lamb. And when we plead before the throne the life and death of Jesus, our obligation is cancelled, we overcome; for when thus the blood of Jesus Christ is pleaded, that brings to our support the powers of heaven. The very God Who, when the charge is made, stands as our adversary because of His holiness, the moment it is proved that that debt has been paid, that same holiness becomes our everlasting defense, for He is faithful and just to forgive us our sins because the blood of Jesus Christ keeps cleansing us from all sin. When the accuser of the brethren presents his charge against you and me before heaven, he has every law of God on his side—every law of God, for we are sinners; but when that debt is paid and satisfaction has been rendered, by the same principle the whole universe is on the side of the man who trusts in Christ. And thus we overcome "by the blood of the Lamb"; and the accuser of the brethren is cast down. He leaves the court—the high court of heaven—routed, discredited, defeated, expelled, because God honours the blood of His Son.

Are you going to substitute anything for that? Are you going to let a professor tell people that by culture, education, and the doctrine of idealism, by self-effort, we are going to meet the obligations of the inexorable and absolutely holy law of God? That doctrine, in the light of God's Word, is absolutely intolerable. To permit men to go into that court without the blood, without any defense, is to consign them to hell in advance—and that is not what a theological seminary is established for.

## II.

Just this word and I have done, although I would like to talk to you all night: "They overcame . . . by the blood of the Lamb, and by the word of their testimony." By the word of their testimony—not by their university degrees, not by a superior natural mentality, not by augmentation, not by

the consensus of scholarship, not by these things: they overcame him, the dragon, by the blood of the Lamb; and by their testimony to the blood, by the word of their testimony. Do not let the Devil persuade you that you have got to be an expert theologian before you can take your place as a soldier of Christ in this great battle; for every man and woman, and boy and girl, who knows that he has been bought by the precious blood of Christ, and made a new creature by the operation of the Holy Ghost, can give his or her word of testimony to that effect. That testimony is the thing that shakes heaven; it is the testimony that obtains in heaven's court. They overcame by the blood of the Lamb, and by their testimony to the value of the blood.

Yes, we defeat the Devil when we cast ourselves upon the one and only Sacrifice. As long as you plead works of righteousness that you have done the Devil is your master; he has you in his grip for he knows that behind you is a black record of sin; but the moment you, by your testimony, acknowledge your sin, and plead the blood, you stop the Devil himself, because you cut the ground from the feet of the accuser, you take from him his last occasion for accusing you. The accuser of the brethren is dumb in the presence of God the moment a blood-bought soul gives testimony to the cleansing power of the blood; he has no other argument; he is overwhelmed by the court.

When thus we testify and thus commit ourselves to Jesus Christ, all heaven is on our side. Here you have it, "Whosoever shall confess me before men"—testify to the blood; acknowledge our guilt, confess Him—"whosoever shall confess me before men"—the word of their testimony on the ground of the blood—"him will I confess also before my Father which is in heaven. But whosoever shall deny me before men"—deny the blood, deny the efficacy of the blood, refuse to acknowledge our indebtedness to the blood of the slain Lamb—"whosoever shall deny me before men, him will I also deny before my Father which is in heaven." But believing in the blood, testifying to the blood, we are more than conquerors through Him that loved us: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height"—height!—even in the highest heavens—"nor depth"—in the lowest hell they can bring nothing against us; and unless anything should be omitted, he surveys the whole universe and declares—"nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Would you like to have a salvation like that? How many of you have it? Well, then, say hallelujah (Chorus of "Hallelujah!").

Let us bow and give God thanks for it, and ask Him to save souls to-night:

O Lord, we thank Thee for this way of victory, for the Power superior to that of our worst enemy. We thank Thee for the cancellation of our obligation; we thank Thee for the blood that blots out all the record of our sins, so that even the Devil himself cannot find it to charge us with it before Thy holy Presence. We thank Thee we are washed in the blood, so that we need be afraid of no one on earth, and no one in heaven, and no one in hell. O Lord, for this glorious salvation we give Thee thanks to-night! If there are any, Lord, who have not retained Jesus Christ as their Advocate, if there are any who are foolish enough to think they can win their case against the accuser of the brethren, Lord, give them wisdom to-night. Help them to plead guilty here and now as they are as they are bowed in their pews; help them to cry, "God be merciful to me a sinner; take my case and plead it against the accuser." Send us away from this place to-night with a great song of praise in our hearts because we know we are saved for time and for eternity. O Father, Son, and Holy Spirit, make bare Thine arm to-night. May God the Holy Ghost constrain men to repent; and repenting to believe; and believing to confess. May there be a great turning of men and women unto God to-night. Lord, we believe for this, we look to Thee for a great shower of blessing. Let this be a little bit of heaven, let this place to-night be a part of that great battlefield from which the Devil shall be cast out. Let victory come to every pew, and to everyone in every pew. Put the arms of Thy grace about us, and suffer no one to leave without the assurance of full salvation. We ask it in Jesus' name. Amen.

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

## Editorial

### THE SUPREME ISSUE AT THE COMING NORTHERN BAPTIST CONVENTION.

Some time before the last meeting of the Northern Baptist Convention the Park Avenue Baptist Church of New York City announced its intention of abandoning the historic Baptist practice of making immersion a term of church fellowship. In fact, the Park Avenue Church had gone even further, and in response to the condition of his accepting the pastorate laid down by Dr. Harry Emerson Fosdick, the Park Avenue Church decided to receive into membership any who desired to join without any form whatever called baptism.

Delegates from the Fosdick Church were seated at Seattle because the Chair ruled that the Constitution of the Convention contained no definition of a Baptist church. Notice was thereafter given that an amendment of the Constitution would be submitted at the Washington Convention, to the effect that a Baptist church is composed exclusively of immersed believers. For some months the Baptist press of the Northern Convention has been occupied with a discussion of this proposed amendment. The Law Committee of the Convention, with one dissenting voice, has given as its judgment that the adoption of such an amendment would involve a violation of the Constitution of the Convention. Thus the Northern Baptist Convention would appear to be almost the only organization on earth that has no power to determine its own terms of membership. We cannot believe that Baptists are stupid enough to believe that this is true. It is only a further example of the systematic deception by those who would destroy the faith for which Baptists stand.

We have before us an article in *The Baptist* of Chicago, of April 17th, by Dr. Shailer Mathews. Like everything else that Dr. Shailer Mathews writes, it shows that in the realm in which he lives, two and two are not four: nothing is exact, nothing is settled, nothing can ever be positively said to be true. Dr. Shailer Mathews' objection to the amendment is based upon his jealousy for the independence of the local church! We know we are very impolite as we write in this strain, but we wonder whether Modernism makes clear thinking an absolute impossibility? Everyone who knows anything about the influence of Chicago University knows that it seeks, by every means in its power, to destroy the independence of every church, and the independence of every preacher; and by a tortuous reasoning Dean Shailer Mathews objects to the amendment because it would be a step toward making the Convention "a general assembly" with legislative powers!

The amendment proposes to state that only Baptist churches, composed exclusively of baptized believers, shall be eligible to send delegates to the Convention. This principle in the Constitution of the Convention Dr. Shailer Mathews believes would superimpose an extra-church authority upon the local church! Of course, what Dr. Shailer Mathews really means is that such an amendment would give the Convention authority to exclude non-Baptists from participating in the affairs of the Convention. It seems to us that Modernism so warps the mind that it becomes impossible for its devotees either to speak or write the truth. If Baptists can be convinced by Dr. Shailer Mathews' sophistries, then there is no hope for orthodoxy in the Northern Baptist Convention. If his article, "Shall We Have A General Assembly," is not a deliberate and considered attempt to misrepresent fact, then we have never seen such an attempt made. The only other possible interpretation that can be put upon Dr. Mathews' article would be that his mind has so long run in

the crooked grooves of Modernism that it is impossible for it to think straight upon anything. It is useless to argue with men of Dr. Shailer Mathews' type of mind. He has evidently brought himself to the position where he has persuaded himself that the end justifies the means; and that if by any means he can so becloud the real issue as to secure a verdict favourable to his own programme, he is justified in doing so. No one, however, will be disappointed in Dr. Mathews' position, for no one expects anything else from that quarter.

There is another article in *The Baptist* of April 24th on page 370, headed, "Baptists Confer and Agree". In this article we are informed that Dr. J. Whitcomb Brouger, in association with others, convened a conference of about seventy-five Baptists in Chicago April 13th, 1926, "to consider the issues raised by the amendment to the convention by-laws proposed at Seattle, in the light of the recent report of the law committee."

We are then told:

"After an entire day of frank discussion, in which nearly all present participated, and all angles of the matter were thoroughly considered, the following resolution was formulated by a committee appointed by Dr. Brouger as chairman of the conference, consisting of A. L. Abbott, chairman of the Convention Law Committee, as chairman, Drs. J. C. Masee, J. C. Hazen, H. W. Virgin, and J. F. Herget. This resolution was unanimously adopted by those present, every member of the conference voting on an individual roll call in answer to his name. The names of those so voting (the entire membership of the conference) are subjoined alphabetically to the resolution.

"Believing that the Northern Baptist Convention ought to devote its energies more completely to increased efficiency in its efforts for the evangelization of the world, in order that the day may be hastened when the kingdoms of this world shall become the kingdom of our Lord and of his Christ, we recommend that when the amendment proposed at the convention at Seattle is presented for consideration at the Washington convention, it be laid upon the table; and

"That the executive committee be requested to present to the Convention for adoption the following standing resolution:

"The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist churches in which immersion of believers is recognized as the only scriptural baptism; and

"The convention hereby declares that only immersed members will be recognized as delegates to the convention."

Now, what does this mean? Let us take the first clause of the resolution: "The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist churches in which immersion of believers is recognized as the only scriptural baptism." This will not exclude the Park Avenue Church. We do not believe that Dr. Fosdick would attempt to defend sprinkling on the ground that it is scriptural. There are many churches which recognize that no baptism is scriptural other than immersion of believers, which, notwithstanding, receive unbaptized persons into fellowship. There is nothing in this resolution to require that a church sending delegates to the Convention shall be composed exclusively of immersed believers. It is obviously designed to leave the door open to Park Avenue church, and to any other churches which may care to follow Park Avenue's example.

The second clause, which is as follows: "The Convention hereby declares that only immersed members will be recognized as delegates to the convention", merely requires that the persons appointed to represent a church at the Convention shall themselves be immersed members. In nearly every Methodist church on the Continent, there are some immersed members; the same is true of Presbyterian churches, and of nearly all churches. The plain fact is, that this meeting of Baptists, under Dr. Brouger's leadership, recommends the Convention absolutely to surrender the principle of a baptized membership. Thus these brethren reach an agreement by consenting implicitly to the setting aside of the plain commandment of Jesus Christ.

The names of those who voted for this strange resolution are as follows: Augustus L. Abbott, St. Louis, Mo.; Robert A. Ashworth, Yonkers, N.Y.; L. C. Barnes, Milwaukee, Wis.; F. P. Beaver, Dayton, O.; H. R. Best, Fargo,

N.D.; M. P. Boynton, Chicago, Ill.; J. G. Briggs, St. Paul, Minn.; Charles A. Brooks, Chicago, Ill.; J. Whitcomb Brougher, Los Angeles, Calif.; Roland J. Brown, Chicago, Ill.; Raymond S. Carman, Joliet, Ill.; John H. Chapman, Oak Park, Ill.; H. W. Cheney, Chicago, Ill.; U. S. Clutton, Indianapolis, Ind.; Jas. C. Colgate, New York City; George W. Chessman, Peoria, Ill.; W. C. Coleman, Wichita, Kan.; G. E. Dawkins, Muscatine, Iowa; Charles Durden, Bloomington, Ill.; Edward M. Freeman, Denver, Col.; Fred W. Freeman, Denver, Col.; W. Harry Freda, Cleveland, O.; Robert Gordon, Fond du Lac, Wis.; W. H. Geistweit, Dayton, O.; H. R. Griffin, Chicago, Ill.; Charles W. Gilkey, Chicago, Ill.; John R. Gunn, Forth Wayne, Ind.; J. M. Gurley, Brookings, S.D.; Arthur Hoag, Albert Lea, Minn.; John Wellington Hoag, Detroit, Mich.; C. T. Holman, Chicago, Ill.; G. Arvid Hagstrom, St. Paul, Minn.; John F. Herget, Cincinnati, O.; J. W. Hoyt, Chicago, Ill.; Joseph C. Hazen, Orange, N.J.; Edgar R. Hyde, Racine, Wis.; Walter Ingram, Moline, Ill.; Julius A. Jensen, Chicago, Ill.; Ralph A. Jensen, Chicago, Ill.; William Travers Jerome, Jr., Yonkers, N.Y.; W. R. Jewell, Chicago, Ill.; York A. King, Chicago, Ill.; J. S. Kirtley, Chicago, Ill.; F. Paul Langhorne, Berwyn, Ill.; Alvin J. Lee, Mankato, Minn.; Frank H. Lindsay, Milwaukee, Wis.; W. E. Loucks, Chicago, Ill.; T. Hartley Marsh, Decatur, Ill.; J. C. Masee, Boston, Mass.; James McGee, Flint, Mich.; John Nuveen, Chicago, Ill.; Charles Rufus Osborn, Chicago, Ill.; Benjamin Otto, Chicago, Ill.; Clarke R. Parker, Cedar Rapids, Iowa; George M. Potter, Alton, Ill.; John Snape, Cleveland, O.; Perry J. Stackhouse, Chicago, Ill.; John Roach Straton, New York City; Geo. W. Taft, Chicago, Ill.; Carey S. Thomas, Altoona, Pa.; Norris L. Tibbetts, Chicago, Ill.; L. C. Trent, Indianapolis, Ind.; M. W. Twing, Alton, Ill.; Herbert W. Virgin, Chicago, Ill.; A. T. Wallace, Madison, Wis.; W. D. Whan, Waukegan, Ill.; R. E. Williamson, Waterloo, Iowa; Clinton Wunder, Rochester, N.Y.

Before we refer to these names we call attention to an editorial in the same issue of *The Baptist* entitled, "The Chicago Conference", from which we quote:

"At last our faith has been rewarded by a notable instance which may have much to do with determining the spirit and outcome of the Northern Baptist Convention at Washington. The conference held at the Chicago Beach hotel, Chicago, Apr. 13, was an inclusive assembling of representatives of all sections of territory and all major shades of opinion that have been involved in the recent controversies among the constituency of the convention. Prominent modernists and equally prominent spokesmen for the Bible Union were present and participating."

The Baptist therefore represents "prominent modernists and equally prominent spokesmen for the Bible Union" as agreeing to this weak and inexcusable compromise. We are not surprised that some whose names are attached to this resolution should have voted for it. C. T. Holman, of Chicago University, is among them. We are grievously disappointed to find the name of Dr. J. C. Masee attached to this wretched compromise. A few years ago Dr. Masee was looked upon as a gloriously fearless champion of the Baptist interpretation of Evangelical Christianity; but Dr. Masee has ceased to contend for the faith in any vigorous and aggressive way. If we were disappointed to find the name of Dr. Masee, we were absolutely astounded to find such names as John Roach Straton, of New York; and J. W. Hoyt, of Belden Avenue Church, Chicago. These have been our intimate friends for years; and we shall ever feel for them a profound affection. How John Roach Straton was persuaded to consent to such a compromise, we are at a loss to understand! The action of our long-time friend, Dr. J. W. Hoyt, leaves us speechless. We can only hope that these brethren did not see what was involved in the resolution they supported.

We venture, however, here, before closing this article to express dissent from what *The Baptist* says. No one speaking for the Baptist Bible Union could possibly have consented to this compromise. The only one we recognize in this list as belonging to the Baptist Bible Union is Dr. John Roach Straton. There may be others, we are not sure: but we have greatly mistaken the temper of Bible Unionists if any considerable number of them would consent to this surrender. We venture to affirm that no one who voted for the Chicago compromise in any true sense represented the Baptist Bible Union.

We note with great satisfaction the absence from this list of the name of Dr. Frank Goodchild, of New York. We sincerely hope our fundamentalist



brethren will keep the flag at the mast-head: As for Brethren Straton and Hoyt and Masee, we can only exclaim as we think of these casualties under the Stars and Stripes. "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. . . . How are the mighty fallen, and the weapons of war perished!"—"The children of Ephraim being armed and carrying bows turned back in the day of battle."

**RESOLUTION FROM SMITHS FALLS.**

The resolution printed below has been forwarded to us, we presume, with the desire that it should be published. We very gladly give it space as affording another evidence that churches all over the Convention are waking up to a realization of the true state of affairs:

Smiths Falls, Ont., April 14th, 1926.

"The following is the Resolution which was carried unanimously at the Quarterly Business Meeting of the Smiths Falls Baptist Church:—

"Resolved—that the appointment and retention upon the teaching staff of McMaster University of a Professor holding the 'Driver View' of the Scriptures does not meet with the approval of this church: and as a protest against such appointment, that the eleven per cent. of our budget designed for Christian Education, and all special offerings for the same purpose, be now retained and held in trust by the church for Christian education until such time as our confidence in McMaster's Administration be restored. Or if in due time our confidence in her administration be not restored, then the fund thus accumulated shall be directed elsewhere for Christian Education as the church may then determine.

"And further,—That copies of this resolution be sent to Mr. W. C. Senior, secretary Plan of Finance Committee, and to Mr. Albert Matthews, Chairman Board of Governors of McMaster University.

"Signed by the Finance Committee:—

- "W. T. FERGUSON, Treasurer,
- "JNO. D. STEWART, Church Clerk,
- "N. MacLEOD, Deacon,
- "W. F. DRYDEN, Deacon."

**THE JARVIS STREET ANNUAL MEETING.**

The Annual Meeting of the Jarvis Street Baptist Church was held Tuesday evening, April 20th. There was a large attendance, and a spirit of unity and happy fellowship, combined with great enthusiasm, prevailed. Elsewhere in this issue we print the report of the Deacons' Board, and a statement of the position of Jarvis Street Church in the present controversy, which was authorized to be issued. The Treasurer's report showed the actual contributions of the church for the year from all sources to have been \$69,861.97. This represented the actual receipts exclusive of a balance of \$2,313.23. Of this amount, \$13,244.19 was given for missions and benevolences. The financial statement showed an increase of \$18,542.55 over last year.

The Clerk's report was as follows:

Membership April 1st, 1925.....		1,705
Gained by Baptism.....	242	
by Letter.....	78	
by Experience.....	60	
	380	
Lost by Letter.....	67	
by Death.....	7	
	74	
Making a nett gain of.....	306	
Membership March 31st, 1926.....		2,011

The increase in the Bible School is referred to in the Deacons' Report. We need add nothing here. It is enough to say that the Jarvis Street Church

is full of gratitude to God for the abundant blessing of another year. When it is remembered that the receipts for the last year were only \$2,823.80 short of the Forward Movement year when Jarvis Street was supposed to have most of the "principal givers" in its membership, and when a great drive for funds had been made, it will be seen that the blessing of God has rested upon the church in a material way, as well as in giving us spiritual fruit.

## REPORT OF DEACONS' BOARD.

Jarvis Street Baptist Church, Year Ending March 31, 1926.

The church year 1925-'26 has brought to Jarvis St. Church great reason for praise and thanksgiving. It has been a year of increased attendance, of augmented membership, of growing general interest and of ever enlarging outlook. The Gospel of God's grace, ready to be extended to penitent sinners, has been consistently preached, with the result that the number of those who, in our midst, have found the joy of pardon and of eternal life, has not been few. We are confident also that many more, through the ministry of the church, have been led to walk more closely with Him who is the sanctifier and perfecter of the saints.

Our membership has grown during the year from 1,705 to 2,011, a large portion of the increase having come by baptism upon profession of faith. These additions we have welcomed as true yoke-fellows in the Lord. The Deacons' Board expresses the hope they may all rally faithfully behind the various activities of the church.

As formerly, the interest in our three weekly prayer services has been regularly sustained. To the prayer life of the church must be traced whatever of blessing has attended our way throughout the year. Devoutly we thank God for the spirit of praise and thanksgiving He has given to His people, as also for the many answers He has granted to their intercession.

The work done in the Bible School has been most encouraging. The interest and attendance has been steadily increased. During the entire year an average attendance of 1,017 has been maintained, which is 291 above last year's average. For the last three months the average has been 1,157. Our maximum attendance for the year was 1,427, which is 320 above last year's maximum. From the ranks of our Bible School a large number of the recruits for church membership have been drawn.

The year has seen a new venture in the purchase of the property next door north of the church, in order to provide needed accommodation for our growing Bible School. Additions to the equipment of the main building, and necessary remodeling of the annex building have been a heavy tax upon the financial resources of the church, while the purchase of the new building has placed us under an obligation which must in due time be liquidated. We are confident, however, that the Lord's hand is not shortened and that He will, in His goodness, supply our need in this regard.

The Gospel Witness has also enjoyed a favorable year. A 50% increase has been made in the number of paid subscriptions. The paper, we understand, is now going to every Province in the Dominion and to every State in the Union, as well as to many old lands and mission fields overseas. It is becoming ever a more potent factor in denominational and in general religious life. Through it the ministry of our Pastor is indefinitely extended.

It is with mingled feelings that we record the wide service our Pastor has rendered throughout the year beyond the limits of Jarvis St. Church: a feeling of regret that we have been deprived of his presence and his messages during his frequent absences in other places throughout Canada and the United States, and yet a feeling of thankfulness and satisfaction that many others in a wide circumference have been able to share with us his ministry. We have heard frequent report of the blessing his visits have brought to many of the outside churches with which he has labored. We wish to bear record also to the most acceptable and spiritual service rendered by the various pulpit supplies that have taken our Pastor's place during his absence.

The subsidiary societies of the church have each continued their usual activity throughout the year. It is unnecessary to refer to these in detail, as

each will be presenting its own report. Suffice it to say that, to the best of our knowledge, they have all enjoyed twelve months of progress and blessing.

Financially the church year just closed has been encouraging. In spite of prevalent unemployment and some business depression, the Christian liberality of our church and congregation has been remarkable. Our total receipts this year are \$18,542.55 in excess of last year, which was in itself a record, with the single exception of the Forward Movement Year, 1920-'21. We are fast overtaking that maximum record, this year being only \$2,828.80 short of it. The year closed with a credit balance in all accounts.

As we look backward, we cannot but acknowledge the good hand of the Lord upon us. As we look forward, it is with the prayer that He may continue to lead us in the pathway of His will, opening up before us the avenues of service He would have us enter in His name.

On behalf of the Deacons' Board,

E. A. Brownlee, Secretary.

### JARVIS ST. CHURCH ISSUES STATEMENT TO THE DENOMINATION.

The Jarvis Street Baptist Church, Toronto, in Annual Meeting assembled, April 20th, 1926, for the information of the Christian public in general and the Baptists of Ontario and Quebec in particular, issues the following statement:

This church is resolved to maintain, at all costs, its historic position as set out in its Trust Deed where its doctrinal position is declared in the following terms:

#### Statement of Faith

Set out in the Trust Deed of the Historic Jarvis Street Regular Baptist Church, Toronto.

Organized 1829.

Present Building Erected 1875.

The property was conveyed by Deed dated the 30th of January, 1874, "To the Trustees of the Jarvis Street Regular Baptist Church of Toronto", upon the trust that the same shall be held—

"for the use of the members of a Regular Baptist Church, exclusively composed of persons who have been baptized by immersion, or a personal profession of their Faith in Christ; and which Church shall hold and maintain the following doctrines, that is to say: The Divine inspiration of the Scriptures of the Old and New Testaments, and their absolute sufficiency as the only authorized guide in matters of religion; The existence of one Living and True God—sustaining the personal relation of Father, Son, and Holy Spirit, the same in Essence and equal in attributes, the total and universal depravity of mankind, the atoning efficacy of the death of Christ, the free justification of believers in Him by His imputed righteousness, the election and effectual calling of all God's true people; the final perseverance of the Saints; the necessity and efficacy of the influence of the Spirit in conversion and sanctification; the supreme and sole authority of Christ in the Church; the resurrection of the Dead both just and unjust, the General Judgment; the everlasting happiness of the righteous and the everlasting misery of the wicked; Immersion in Water in the name of the Trinity the only Gospel Baptism; That parties so baptized are alone entitled to communion at the Lord's Table; and that a Gospel church is a body of baptized believers, voluntarily associated together to maintain the worship of God, acknowledging no head but Christ and no authority but His Word."

This Church would also call the attention of the Denomination to the fact that a similar statement is embodied in the Trust Deed of McMaster University, the terms of which are as follows:

#### STATEMENT OF TRUSTS IN DEED OF McMASTER UNIVERSITY.

Toronto Baptist College was incorporated by an Act of the Ontario Legislature on the Fourth day of March, 1881 (44 Victoria, Chap. 87), by which power was given a Board of Trustees to organize and carry on a Theological College for the training of students for the Regular Baptist denomination and by an amending Act assented to Thirtieth March,

1885 (48 Victoria, Chap. 96), it was provided that the Conventions of the Denomination should be represented on the Senate of the College, with a view to securing a more direct voice in the management of the College.

By an Act of the said Legislature assented to on the Twenty-third day of April, 1887 (50 Victoria, Chap. 95), Toronto Baptist College and Woodstock College were united under the name of McMaster University and it was provided in said Act that "McMaster University shall be a Christian School of Learning, and the study of the Bible, or sacred scriptures, shall form a part of the course of study taught by the professors, tutors, or masters appointed by the board of governors."

It was further enacted that "Nothing in this Act contained shall be deemed to authorize the use of the lands and premises conveyed to the trustees of the Toronto Baptist College by the Honorable William McMaster, by deed bearing date the First day of December, 1880, for any other purposes than those set out in the said deed, or to otherwise alter or affect the trusts in said deed contained, otherwise than by vesting the rights and powers of the said trustees in the university hereby created."

The trusts in said deed, in so far as they refer to Religious teaching, are as follows: "For the education and training of students preparing for denominational work in connection with the Regular Baptist Denomination whereby is intended Regular Baptist Churches exclusively composed of persons who have been baptized on a personal profession of their Faith in Christ holding and maintaining substantially the following doctrines, that is to say: "The Divine Inspiration of the Scriptures of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice, the existence of one living and true God, sustaining the personal relation of Father, Son and Holy Spirit, the same in essence and equal attributes, the total and universal depravity of mankind, the election and effectual calling of all God's people, the atoning efficacy of the death of Christ, the free justification of believers in Him by His imputed righteousness, the preservation unto eternal life of the Saints, the necessity and efficacy of the influence of the Spirit in regeneration and sanctification, the resurrection of the dead, both just and unjust, the general judgment, the everlasting happiness of the righteous and the everlasting misery of the wicked, immersion in the name of the Father, Son and Holy Ghost, the only gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's Table and that a Gospel Church is a body of baptized believers voluntarily associated together for the service of God."

In view of the central position that Jarvis Street Church has long occupied in our denominational life, and of the fact that it was so closely related to such men as the Honorable William McMaster and Dr. John Harvard Castle, who were mainly responsible for founding McMaster University, the doctrinal position set out in these two Deeds, namely, that of Jarvis Street Church and McMaster University, may be accepted as representing the doctrinal position of the Baptist churches of Ontario and Quebec.

No one will question that there is to-day a widespread movement away from the principles of Evangelical Christianity, and that this movement is manifesting itself even among the people called Baptists. It is with profound regret that this church finds itself compelled to recognize that the appointment of Professor L. H. Marshall to a Chair in McMaster University, and his retention and defense by the authorities of that Institution, identify McMaster University with this drift from the historic Baptist faith, Professor Marshall's own utterances respecting the divine inspiration of the Scriptures, as well as the doctrinal teaching of his published sermons, prove conclusively that his personal views are not in accord with the doctrinal standards of the University he serves. The determined effort on the part of the Chancellor and the Dean in Theology in particular, to defend Professor Marshall, in spite of his modernist views, prove that those who are now in control of McMaster do not fully recognize their obligation to keep the University in accord with the standards of the Deed of Trusts.

Jarvis Street Baptist Church, therefore, announces its intention to sup-

port, by every means in its power, any and every movement which has for its end the conservation of our Baptist heritage and the restoration of our University to the position which its founders designed it should occupy, namely, that it should be a school of Christian learning in the evangelical sense of the term "Christian"; and that its Theological Department should train men in the belief and for the propagation of those great doctrines historically distinctively held by Baptists. The Jarvis Street Church, to the limit of its ability, will co-operate with all the missionary and educational activities of the Baptist Convention of Ontario and Quebec just so long, and insofar, as these activities are loyal to the Baptist standards hereinbefore mentioned as contained in the Deeds of Trust of Jarvis Street Baptist Church and McMaster University.

This church determines and declares that, as a member of the Toronto Association of Baptist Churches, and of the Baptist Convention of Ontario and Quebec, it will endeavor to do its full duty in co-operating with all other Baptist Churches and individuals who seek to free the Denomination from all influences which tend to the subversion of the faith.

### LETTER FROM HAMILTON TO DR. J. H. FARMER.

Hamilton, March 25th, 1926.

Dr. J. H. Farmer, McMaster University,

Toronto, Ont.

Dear Dr. Farmer,—

The circular letter of the 19th inst., over your signature, to hand. In acknowledging same we, the undersigned, wish to make a few observations.

In the first place, we would say that there is no side-stepping the fact that, the unfortunate and growing division in our ranks is solely the result of the policy of easy tolerance towards Modernism as adopted by the governing body of McMaster University and not because of the Baptist Bible Union, which is only of comparatively recent origin, whereas this division dates back to Nineteen Hundred and Ten or before.

In the second place, we would say that if the policy of the officials of our Convention is to be as indicated by this letter—one of attack, we question the right and the wisdom of such procedure on the part of officers elected by the whole Baptist Body, and feel assured that numerous counter attacks will be forthcoming, as there are many sides to this great issue. In fact, our whole denominational work, at home and abroad, is directly or indirectly involved.

In the third place, we quite agree with you, Dr Farmer, in the desire that the issue so vital to our people should not be allowed to become beclouded, and we believe that when you, for one, as Dean of Theology, make a full and open explanation of your part in this whole policy of tolerance, and especially as to the why and the wherefore of the crisis you faced upon your knees in July last, the atmosphere will be greatly clarified, for it appears to many that your decision in that hour has had much to do with the present situation and the crisis that we, as a denomination, are facing.

In the fourth place, we are persuaded that in the minds of the great host of our people, it is not a matter of the theories of inspiration with which we are concerned, but of belief in the Bible as the inerrant word of God. There should be ample scope for "reasonable Baptist Liberty" within this circle.

In the fifth place, while appreciating your desire to safeguard what you believe to be the best interest of our denomination, we strongly resent your indirect efforts of dictating to our people.

We remain,

Yours sincerely,

WILLIAM INRIG, CLIFFORD J. LONEY (Pastor), Stanley Ave., Hamilton; SYDNEY LAWRENCE (Pastor), Freelon; HEZEKIAH JAMIESON, ANDREW P. GILMOUR, Westover Church, Deacons; GORDON WINGROVE, A. E. CAMPBELL, Flamboro East; V. A. STEWART, Wentworth Baptist Church, Hamilton; JAMES G. CONNOR (Pastor), ROY DOUGHERTY, Deacon, Treasurer, Immanuel Baptist, Hamilton; CHAS. S. ANDERSON, Clerk; CLIFFORD MARKLE, Deacon, Flamboro Centre.

## BAPTIST BIBLE UNION SENIOR LESSON LEAF

VOL. 1. T. T. SHIELDS, D.D., Editor, Toronto, Ontario, Canada No. 2.

Lesson 7 SECOND QUARTER May 16, 1926.

Application for entry as second-class matter is pending.

### THE TEACHING OF JESUS CONCERNING DIVORCE AND RICHES.

LESSON TEXT: Nineteenth chapter of Matthew.

To be studied in harmony with the lesson text: Mark 10:31.

Luke 13:10-17; 18:15-30.

GOLDEN TEXT.—“Strive to enter in the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” (Luke 13:24).

#### I. ON MARRIAGE AND DIVORCE—Vss. 1-12.

These verses scarcely need comment. They are sufficiently explicit; and perhaps will be most useful if privately studied. One principle may be recognized; namely, that the Scripture recognized but one lawful ground of divorce.

#### II. JESUS AND THE CHILDREN—Vss. 13-15.

1. A good mother's true instinct is suggested—to bring her children to Christ. How many parents we have known who do not recognize God in their own lives, but who yet desire that their children should come to Christ! 2. The spiritual dullness of the disciples. They rebuked the mothers; they could not understand their desire. So often in our day, there are people, even professing Christian people, who seem unable to believe that children can understand; as though to become a Christian involved a long and laborious intellectual process of which a child's mind is incapable. There are many who are able to show some enthusiasm over the repentance of one of mature years, but who feel no special gladness at heart when little children come to Christ. And yet as we have seen in an earlier lesson, our Lord taught us not that we must wait until we grow up, but being grown up, we must become as little children again. 3. The Saviour's attitude toward little children is here revealed: (1) He loves them and desires them to come. We have heard of a little girl who tried to quote the text before us,—“Suffer the little children”. She began well by saying, “Jesus said, Suffer the little children to come unto Me”; and then added, “and don't let anybody stop them, because He wants them all to come”. (2) Obviously He who knows the hearts of men, and who knows what it is to be born again as no one else can know, believes that children may in a very real sense come to Him. (3) He asserts that the Kingdom of Heaven is composed of such. 4. What Jesus did for the children. This passage is often quoted in support of infant baptism. But so far from supporting it, its teaching is absolutely opposed to it. For instance: it could not have been customary for mothers to bring the children to Christ for baptism; otherwise the disciples of Jesus would have known it, and they would not have rebuked the mothers when they came. Furthermore, if it was for the purpose of baptism the mothers brought their children to Christ, they brought them to the wrong person; for the Scripture expressly says that “Jesus Himself baptized not, but His disciples”. And, as a matter of fact, the text teaches that Jesus did not baptize them, but that He laid His hands on them and departed thence. Only the most vivid imagination, and a mind absolutely indifferent to fact, can see in this passage the remotest allusion to baptism.

#### III. THE RICH YOUNG RULER.

The difference between Matthew's account and those of Mark and Luke are very slight; and such differences as there are, are complementary rather than contradictory of each other.

1. The young ruler's question: “What shall I do?”—“What good thing shall I do?” The quality of the “thing” to be done to inherit eternal life is implied and understood in Mark and Luke, but described by Matthew as “good”. This is ever the human conception of salvation. We all want eternal life; and man naturally conceives of God as a merchant from whom it may be obtained for a consideration. “What must I do to be saved?” The prodigal returning said, “Make me as one of thy hired servants”. Men ever assume that they must put themselves right with God by doing something. 2.

**Christ's first response:** "Why callest thou Me good?" etc. With this Mark and Luke are agreed. The American Revised Version renders Matthew: "Why askest thou concerning Me that which is good?" but in a note explains, "Some ancient authorities read, Why callest thou Me good? None is good save one, even God". Thus it is recognized there is good textual warrant for the Authorized Version rendering. We have, therefore, the authority of the three Gospels for this saying that there is none good but God. Either Jesus Christ is God, or He is not even good: He is either the God-man, or He was not even a good man. 3. **Christ's further word of direction.** He answered the young ruler's inquiry by saying, "If thou wilt, enter into life, keep the Commandments". Undoubtedly if one could from his birth to his death keep all the Commandments of God perfectly, he would enter into life; but that would be possible only could he escape the taint of original sin. 4. **The ruler's further question and the Lord's answer.** To the young man's question as to which of the Commandments he must keep, Christ replied by referring him to the Commandments governing his relationship to his neighbour,—which is to say, He names the second table of the Law. 5. **The young man's further answer.** He declared that he had kept them all from his youth up, even to loving his neighbor as himself. Nor was this ruler's claim unusual. Judged by the letter of the Law, many might say the same thing. Saul of Tarsus prided himself that, touching the righteousness of the Law, he was blameless. And so still there are self-righteous people who have no consciousness of having violated God's holy Law. 6. **The Lord's revealing requirement.** He bade him sell all his possessions, give them to the poor, and follow Him. Had he really kept the Commandments as he said he had; if he really loved his neighbour as himself, it would have been easy for him thus to sell his goods in his neighbour's interests. But by his response to Christ's requirement, he proved conclusively that he did not love his neighbor as himself. He went away sorrowful, because he had great possessions. 7. **Thus Christ establishes in this very instance the absolute truth of His statement that there is none good save One,—and that is God.** It follows, therefore, that there can be no salvation for any one by the works of the Law; that we must be saved by Grace, or we cannot be saved at all.

#### IV. THE HANDICAP OF GREAT RICHES:

Most of us would be willing to accept the risk involved in being very rich. Notwithstanding, even in this life illustrations abound of the danger of riches. How often rich men's sons are failures! What did Christ mean by the eye of the needle? The ancient cities of the Orient were walled, and the great entrances were shut at sundown. But within the large gate there was always a smaller gate, such as we often see in our own cities. The larger gates are opened when vehicles would pass, but the door within the gate may be opened for a pedestrian. So when the great gates were closed, the smaller door might sometimes be opened to admit the belated traveler. But if the traveler came by camel, what was he to do? The great gates would not open to admit him. The small door was called "the needle's eye"; and while very difficult, it was possible for even a camel to stoop and work its way through the eye of the needle. But that was made possible only as the beast of burden knelt and had all its load removed from its back. But this young ruler could not get through the needle's eye because he would not kneel and unload his wealth. The disciples expressed their amazement: but Christ assures them that the salvation of the rich is not an impossibility, but it is possible only because all things are possible with God.

#### V. OUR FUTURE REWARDS—Vss. 27-30.

1. Peter is not rebuked for his claim that he and his fellow-disciples had forsaken all for Christ. We may, therefore, believe that it is possible for any of us so to do;—possible by His grace for us to put Him first in everything. 2. But is there any compensation for such surrender? Most certainly! The first and greatest compensation of all is in the company and companionship of Christ. 3. But we are here taught that "a day of reckoning is coming; there is a future condition which Christ describes as "the regeneration". How wonderful the prospect of faith! How glorious to be able to contemplate the day when even this earth, this whole earth shall share in His redemption!

And in that day which is to come, the Son of Man shall sit on the throne of His glory. Surely, one cannot read these words without seeing clearly that they refer to a time when righteousness shall everywhere obtain on earth. We are not of the number who believe it safe to attempt to elaborate the program of the Millennium; but that a Millennium of righteousness awaits the groaning earth, we believe the Scriptures plainly teach. 4. And that glorious day of the future is to be a day of reward for all God's faithful servants. Hence, we are to live for by and by; and to be willing to suffer with Christ that we may reign with Him.

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### DR. R. E. NEIGHBOUR.

We have been informed that Dr. R. E. Neighbour has severed his connection with the Gospel Tabernacle, Chicago, of which the famous Paul Rader is the Pastor. We have long coveted the great platform gifts of Paul Rader for a sane, steady, and continuing ministry of the gospel, and have never been numbered among Mr. Rader's critics. He is undoubtedly a great preacher, and whenever we have heard him he has preached the glorious gospel gloriously. But, with many other friends, we regret Bro. Rader has seen fit to identify himself with Mrs. Aimie Semple Macpherson's movement. Such opportunity as we have had of studying this particular form of Pentecostalism with its public healing meetings, and speaking with tongues, while it may accomplish some good temporarily, in the end such extravagances as have been associated with this movement, leads us to fear, must inevitably work spiritual injury to many. We devoutly wish Bro. Rader had kept himself free from it.

We are glad to know Dr. Neighbour has no sympathy with this new cult. Whenever he has occupied the pulpit of Jarvis St. it has always been with great acceptance, and we have no doubt that when churches and pastors know that Dr. Neighbour's time is now completely at his own command, he will be in greater demand for Bible conferences and evangelistic services than ever.

### THE EDITOR IN BRANTFORD.

The Editor returned from a flying visit to the South Friday, April 16th. In the seven days of absence he spoke four times in Fort Worth, Texas, Sunday the eleventh, twice in Paducah, Ky., the thirteenth, and once in Lexington, Ky. The First Church, Fort Worth, was, as usual, an inspiration. What a hive of industry it is! What a paper *The Searchlight* is! Even *The Canadian Baptist* at one point half commends it, for omitting a paragraph from one of our articles! In its issue of April 9th *The Searchlight* publishes an article by this writer on Dr. Mullins' Memphis speech which fills half the paper. *Canadian Baptist* please copy!

At Paducah Dr. Clapp's great church was full in the afternoon and packed at night. At the close the Pastor and Deacons' Board asked the Editor to meet them and gave us a very hearty invitation to hold "a meeting" as they call it in the South early in the fall. We promised Paducah the first out-of-town meeting after our Convention in the fall.

What shall we say of Lexington? Riley, Ragland, and Norris were there together for once. Dr. Norris has defied all the powers of darkness, and after being refused the City Auditorium for a Sunday afternoon, raised \$20,000 one Sunday, bought a lot adjoining the church and built a tabernacle which is probably the largest auditorium in the city. And now that is too small! The Devil ought to have more sense than to say "Don't" to such a combination as Ragland and Norris as the instruments of the Lord of hosts!

In Brantford Friday night the audience filled Victoria Hall. Baptists were present from Paris, Simcoe, Waterford, Boston, and other places. The meeting continued until nearly midnight. The chairman was Deacon Schultz of the First Church. We spoke on the McMaster controversy, and Students W. S. Whitcombe and W. G. Brown gave valuable assistance.