

Exciting Meeting of Toronto Association

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The Gospel Witness

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

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

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BEAUTIFUL ZION.

A Sermon by the late Rev. T. T. Shields, father of the Pastor.
(Reprinted from *The Canadian Baptist* of November 28, 1895.)

"Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces."—Psalm 48: 12, 13.



TO utter these words to a pious Jew, would be like mocking his misery. Compared with the day when this Psalm was written for the sons of Korah, "Zion is a wilderness, Jerusalem a desolation"; while her expatriated people are to be found in every nation under heaven; as one has said, "Having residence everywhere, and government nowhere." So fearfully has God answered this prayer at the Saviour's crucifixion, "His blood be on us and on our children."

Are we, then, to conclude that this part of God's word has served its purpose, and, like a worn-out garment, is no longer of any use? What, then, are we to understand by the words of Isaiah: "The grass withereth, the flower fadeth, but the word of our God shall stand for ever"? We dare not be among the number who think any part of God's word has gone out of date. In our judgment, it must stand or fall together.

Many years after this Psalm was composed, Paul wrote to the Christian Jews, or Hebrews, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written, 'or enrolled,' in heaven." In another place, he speaks of Christians as "fellow-citizens with the saints." From this we learn that ancient Zion was only a picture, or shadow, of good things to come. So, as "coming events cast their shadows before," ancient Zion was a shadow of the coming, and more enduring, Zion; the spiritual city, inhabited by "the church of the first-born, who are enrolled in heaven."

The true Zion, then, consists of those who are written, not merely in the roll-book of some earthly denomination, but those who are written in heaven. The true Zion—the Church of God—still stands, and the gates of hell shall not prevail against it.

I.

Looking at the text from this standpoint, let us GO ROUND ABOUT ZION AND MAKE SOME OBSERVATIONS.

We shall discover, if we observe closely, that *Zion is beautifully situated*. "Beautiful for situation, the joy of the whole earth is Mount Zion."

The Church of Christ occupies a conspicuous position. It is highly exalted. "Ye are as a city set on a hill," said Christ. There is fine, pure air on the hill-tops; breezes of grace and love; high up above the mists and fogs of doubt which hang over the valleys of unbelief. It is good for spiritual health. Years ago, when the people of Zion took to camping in the valleys, at one time they said: "We looked for peace, but no good came; and for a time of health, and behold trouble." The Lord looked down upon them and said: "Why, then, is not the health of the daughter of my people recovered?" And the Lord's servant cried: "O Zion, that bringeth good tidings, get thee up into the high mountain." A grand place for health is the mountain top. Peter thought so, when, on the mountain top with the Master, he exclaimed: "Lord, it is good for us to be here!" But lofty positions entail great responsibilities. A city on a hill is easily seen; it cannot be hid. If you are a Christian, you are a public character. Even though you never take part in a prayer meeting, nor take an active part in church work; from the moment you profess Christianity, the eyes of the world are upon you; and many judge of Christianity, not by what they read of it in the Bible, but by what they see of it in the lives of its professors.

The Church of Christ, the City of God, stands on the borders of the State of Grace, only divided by the stream of Death from the State of Glory. It is nearer heaven than any other place in the world. How long does it take to send a message and get an answer? "It shall come to pass, while they are yet speaking I will hear." No telephone can be quicker than that. We measure distance now by time, not by miles. We say, "It is so many hours' journey, or so many days' journey, to such a place." By that method of reckoning, how far is heaven from the church on earth? "Absent from the body, present with the Lord."

We further observe that *Zion is "the joy of the whole earth."* That is not how many regard it. There are those who consider Christianity as a drag on the wheels of progress. They speak of Christians as having old-world notions, and straight-laced ideas. Have you ever thought what kind of a world this would be, if there were no Church of Christ in it, no gospel preaching, no prayer, no public worship? The world is bad enough to-day. But if Christ had not left His church in it, there would have been no light in the surrounding darkness; no salt in the putrid mass. Bad as this world is, powerful as are the devils by which it is haunted, if there were no Church of Christ it would be a very Pandemonium, the abode of fiends incarnate. Hear the words of the Lord: "And the daughter of Zion is left as a cottage in a vineyard; as a lodge in a garden of cucumbers; as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."

We are apt to overlook some of the beneficial influences of the Church of Christ in exercising. Unless we have so many converts, we are prone to think nothing has been done. Let us look at this. You know men, in whose honesty, integrity, and uprightness of character you have perfect confidence. And yet they never professed religion; never were members of any church. But you would as willingly do business with them, as with any professor of religion you ever knew. Now, where did they get their lofty principles? "Oh!" says one, "they were well brought up; well trained by their parents." That only shifts it further back. Where did their parents get them from? There is an educating and restraining influence being constantly exercised by the Church of Christ, which we shall do well not to overlook. In our just laws; in the general high character of men of commerce; in our various hospitals, orphan asylums, and other benevolent institutions; in the vast numbers who are truly converted to the Lord Jesus Christ, we have overwhelming evidence that, to-day, "the joy of the whole earth is Mount Zion."

Again we observe, *Zion is the city of the Great King*: "God is in the midst of her." "Where two or three are gathered together in my name, there am I in the midst." "Lo, I am with you alway, even unto the end of the world," or age. Though God is everywhere present, He is especially so where His people meet. Nor does it affect the truth of this statement to say that many never realize His presence. If our faculties are dormant, benumbed, or impaired in

any way, by so much we lose consciousness of what they would otherwise reveal. A blind, deaf, and dumb man, could neither see, hear, nor converse with his friends, though in the same room with them. Even so if our love, hope, and faith are dormant, or dead, we shall not realize the Lord's presence; but that will not affect the truth. In the midst, the middle, the centre; as near to one point of the circumference as another, "The Lord is nigh unto all them that call upon Him."

II.

Having made these observations, let us now TELL THE TOWERS THEREOF.

In ancient Zion there was one tower called "The Tower of David, built for an armoury, whereon there hang a thousand bucklers, all shields for mighty men."

In the spiritual Zion there is *an Armoury Tower*, but it is not limited to shields and bucklers. It contains the whole armour of God. Neither is it limited to a thousand men, but the whole army of Immanuel which, when John saw them, comprised a number that no man could number. In the tower of Divine Truth are stored up the ten heavy guns of Mount Sinai, which are not spiked yet, though many try to persuade themselves that they are. Then there is the new gun, which the Prince of Peace placed there with these words: "A new commandment gave I unto you, that ye love one another." That is a deadly weapon, when used among a lot of quarrelsome disciples. Here is an example of the shells it fires: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

And here is a round shot from the same gun: "And this commandment have we from Him, that he who loveth God love his brother also." Then there is the helmet of salvation, with its plumes of holy joy; the sword of the Spirit, and its unbreakable girdle of truth; the breastplate of righteousness, the shield of faith, and the shining shoes of peace, of which the prophet said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." The banner of Calvary is stored in the armoury tower. It has never witnessed a defeat, for the warriors of the Cross, armed with the whole armour of God, are "more than conquerors."

Then there is *the Observatory Tower, or the Tower of Faith*. Wondrous sights can be seen, sometimes, from the summit of this tower. When the sky is clear, and there are no clouds of doubt or unbelief floating about, it is said glimpses may be obtained of that part of the city across the stream of death. Paul was up there once, and he was so enraptured that he said he could not tell whether he was in the body, or out of the body. The sights he saw he described as "things unutterable." Here, too, observations are taken of the Sun of Righteousness. The City of Zion is expected to keep her time by the Sun. This is a very important matter, as so many look to her, that she should keep correct time. If she lags behind the Sun, or goes before the Sun, many may be misled. I had a friend who had a private observatory at the top of his house. It contained a very powerful telescope. Going up with him on one occasion to view an eclipse of the moon, I made two discoveries. I found that when the glass was elevated to the proper angle, I had to get down on my knees to look through the telescope. That was one discovery. Another was, that I had to shut one eye and look through with a single eye. Even so, those who could look through the glass of truth must get low down. They must also look with a single eye; not look with one eye on the world, and the other through the glass. An eye, single to the glory of God, is necessary if we would see the things of God. "If thine eye be single," says Jesus, "thy whole body shall be full of light."

Again, there is *the Tower of Refuge*. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." The Lord has revealed Himself by various names, to suit the varied needs of His people. In the midst of His conflicts, the Lord revealed Himself to Moses as "Jehovah-Nissi," the Lord is my banner. Merchants, travelling through eastern deserts in companies, had lights on poles for travelling by night; and each company had its own arrangement of one, two, or more lights, and so each could tell his own company, or caravan. They called them banners. And so, as Moses looked at the pillars of fire, he thought, "The Lord is my banner." What a comfort

and refuge has the assurance of Divine guidance been to the Lord's perplexed children, in their journeys through the wilderness of this life. How many have found refuge in that other name, "Jehovah Jireh, the Lord will provide." Does not memory recall many such hours in your experience? And then there is another name, in which every Christian finds refuge: "Thou shalt call His name Jesus, for He shall save His people from their sins." When the law-storm of conviction raged, and you could find no shelter, you fled to Jesus, and now you understand

"How sweet the name of Jesus sounds,
In a believer's ear."

III.

Let us now heed the further admonition and MARK WELL HER BULWARKS. "We have a strong city. Salvation hath God appointed for walls and bulwarks." "Salvation" involves the exercise of all the attributes of God.

"Here the whole Deity is known,
Nor dares the creature guess,
Which of the glories brighter shone:
The justice or the grace."

These bulwarks are remarkable for their height. "Thy mercy is great unto the heavens." Has anyone ever measured the height? Astronomers tell us the distance of sun, moon, and stars; but who has ever computed the height of the blue vault of heaven? So high are the bulwarks of mercy—immeasurable.

"My trespass was grown up to heaven,
But far above the skies;
Through Christ abundantly forgiven,
I see thy mercies rise."

So high are these bulwarks of mercy, that the longest winged fiend of the bottomless pit cannot fly over the top of them! "For as the heaven is high above the earth, so great is His mercy toward them that fear Him."

Their strength, too, is worthy of note. "And I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee, for I am with thee to save thee and to deliver thee, saith the Lord." The Lord's strength is engaged to defend His people. "As the mountains are round about Jerusalem, so the Lord is round about His people." The walls of preserving grace are built upon God's omnipotence and immutability, and all the artillery of hell cannot batter them down. Time, which crumbles other walls, has no effect on these, for the Lord will never leave nor forsake those that trust in Him."

Their extent is full of encouragement. When I was a child I spake as a child, I understood as a child, I thought as a child." I thought that the blue heavens were above. "But when I became a man I put away childish things", and I found that this world is a globe, and the heavens, I thought were above, are all around the globe. So is the mercy of God; so are His protecting bulwarks, all round His people. We hear persons sometimes crying out in alarm for the Church, and, like Uzzah, are ready to put forth human hands to save and steady the ark of God. There is no need for it; God will take care of His own people. What is true of His Church, as a whole, is true of every individual member of it: "The gates of hell shall not prevail against them." They shall never perish."

The favorable testimony of an enemy is reckoned more weighty than that of a friend. You expect a friend to speak favorably; if an enemy does, you know truth compels him, for he would not if he could help it. Let us have the testimony of an enemy: "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Then Satan answered the Lord and said, "Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?"

If you wanted to express complete protection, how could you find better language than this, which came from an avowed enemy of man?

IV.

CONSIDER HER PALACES.

There is *the Palace of Peace*. It is built on the Rock of Ages, and it faces the plains of light. There is only one door into it, the door of Justification. "Being justified by faith, we have peace with God." In it there are many quiet resting places, couches of Divine favor, on which weary souls may rest. The company is very select. Anxious cares are kept away from the Palace. Heavenly meditations, and divine delights, are the constant companions of those who dwell in the Palace of Peace. When David lived here, he said: "In the multitude of my thoughts within me thy comforts delight my soul." Those who enter the Palace have a beautiful musical instrument presented to them. In a friend's house, one day, there was a musical box on the table, which played a certain number of tunes; and then, when wound up, played them over again. The thought occurred this would become wearisome in time, as the tunes became familiar. But this music, in the Palace of Peace, never tires. It is called, "The Testimony of a Good Conscience." It is the sweetest music ever heard. With it, one can sing songs in the night, yea, in the darkest night of trial it enables the soul to "rest in the Lord, and wait patiently for Him."

Consider *the Palace of Joy*. This adjoins the Palace of Peace, through which you must go in order to get to it. Peace first, then the joy in the Holy Ghost. When you enter, you see a portrait of an unsaved sinner; and it has this peculiarity about it, that everyone who sees it, sees in it a likeness to what he was once. Under it is the inscription: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." The contemplation of the change which has been wrought fills those who have experienced it with joy unspeakable. Those who enter the palace have a beautiful casket of jewels presented to them. They are exceeding great and precious promises of unspeakable value, diamonds of truth. In connection with this palace there is a secret chamber, where the King of Kings gives audience to His subjects, and often they exclaim: "In thy presence there fulness of joy."

There is another palace. The city is partly on this side of the stream of death, and partly on the other. The other palace is on the other side of the river. It is called *the Palace of Glory*. There is not so much known about this palace, as those who go there stay, and they do not come back to describe it. It is thought we could not understand it if they did. The language spoken there is the language of Canaan, and we do not understand it. We are accustomed to say, "If it were not for so and so, or but for so and so, we should be satisfied." There are no ifs nor buts in the language of Canaan; it is a pure language, without any need of such auxiliaries. In it the comparative degree is unknown, all is superlative. Its gardens are the most beautiful, its fruit the most delicious; its foundations the purest; its views are the clearest; its prospects the most enchanting; and its climate the most congenial, partaking neither of excessive heat nor winter's cold. Its inhabitants are the wisest and holiest, decked with the richest jewels, clothed in the purest white, and enjoying perfect happiness. Its worship is the most sincere and constant; its music the most faultless and harmonious; its anthems the most lofty and sublime. Feebleness, decay, and old age are unknown within its limits. Eternal strength, duration, and freshness, are stamped on all that the heavenly part of Zion contains. And so in the Palace of Joy, contemplating the time when they shall cross to the Palace of Glory, and roam o'er its plains of light; the citizens joyfully say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Child of God, rejoice in thy prospects; fix thine eyes on the recompense of thy reward.

Sinner, who art a stranger and foreigner, wilt thou become a fellow-citizen with the saints? "Doth not wisdom cry? and understanding put forth her voice? She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call, and my voice is to the sons of man. My son, if thine heart be wise, my heart shall rejoice, even mine. Strive to enter in at the strait gate, for many, I say unto you, shall seek to enter in and shall not be able."

Exciting Meeting of Toronto Association

The Toronto Association of Baptist Churches met in the Dovercourt Road Church, June 1st to 3rd. June 1st was women's day, the Association proper beginning Wednesday morning. We have attended meetings of the Toronto Association in time past when the first session would open with less than fifty people in attendance. On this occasion the ground floor of the church was practically filled for the opening. It was apparent at once that the clans had gathered for some unusual meeting.

The first real business was the appointment of the Nominating Committee and the Resolutions Committee. Nine were named for the Resolutions Committee, including Dr. John McNeill and the Editor of this paper. A motion to reduce the number to seven was passed. When the vote on the Committee was to be taken Dr. McNeill proposed to withdraw, on condition Dr. Shields would withdraw. We were almost overwhelmed by this compliment, for Dr. McNeill evidently felt that the balance of the Committee would be affected in his favour by our joint withdrawal. When thus credited with superior weight by so high an authority we could do nothing but accept the compliment and consent to Dr. McNeill's proposal!

We cannot afford space for a further report of Wednesday's proceedings.

The Resolutions Committee and Nominating Committee were scheduled to report Thursday morning. At the hour appointed, 10.15, the ground floor of the church was again filled. Several useful resolutions were proposed by the Resolutions Committee, including the article from the Constitution in which the statement of faith of the Association is set out.

Following this the writer proposed the following resolution expressing his own high regard for Professor Keirstead:

BE IT RESOLVED, that this Association express its great appreciation of the long, faithful, and scholarly ministry of Professor E. M. Keirstead, both in our University and among the churches of the Convention, in which he always magnified the Lord and His Word; and that, by this means, we spread upon the minutes of the Association an expression of our affection for and admiration of this devoted servant of Jesus Christ; as also of our profound regret that his condition of health, accentuated by his increasing years, has necessitated his voluntary retirement from active service.

This resolution was seconded by the Rev. G. W. Allen and carried unanimously.

Following this a resolution was proposed by the Rev. E. A. Brownlee. Mr. Brownlee's speech to the resolution follows:

Rev. E. A. Brownlee Proposes Resolution Re Prof. P. S. Campbell.

REV. E. A. BROWNLEE: May I crave the time of the Association just to move one further resolution from the floor of the Association:

"BE IT RESOLVED that we, as an Association, place on record our deep appreciation of the loyal, faithful service rendered our University and the Denomination for the past thirty-six years by Professor P. S. Campbell; the spiritual ministry he has constantly exercised among the churches within and beyond our Association; the earnest spirit of personal evangelism which he has always manifested; and his conscientious, fearless stand for a scriptural view of revealed truth; moreover, we wish respectfully to express our profound regret that the Board of Governors of McMaster University, at this inopportune time, should have retired and superannuated him."

Regarding this resolution I presume there will be no difference of opinion whatever so far as its relationship to Professor Campbell is concerned. We all know Professor Campbell; many of us have been in touch with him for years; and it has been the privilege of not a few of us to sit in his class-rooms and to receive instruction at his hand. I feel sure I speak for the entire

Association, as well as the Convention, when I say that we all hold in the highest esteem and regard our beloved brother, Professor P. S. Campbell.

It may be, however, that with the closing words of the resolution there may be a difference of opinion. May I read them a second time?—

“Moreover, we wish respectfully to express our profound regret that the Board of Governors of McMaster University, at this inopportune time, should have retired and superannuated him.”

I am fully aware that it has been said, and also written, that the superannuation of Professor Campbell had nothing whatever to do with the publication of a letter which appeared from his pen some time ago; and further that it has been said and written that the action on the part of the Board of Governors was part of a regularly considered policy that was begun some time ago. May I call the attention of the Association, sir, to the fact that even the latter part of this resolution does not touch that consideration which has thus received publicity: the point of the resolution is that, in our judgment, it was an inopportune time to bring that retirement and superannuation to pass, for it was a circumstance that was bound to create no small amount of criticism throughout our Association as well as our Convention. It is for that reason I beg leave to move the adoption of this resolution this morning.

I think it can scarcely be said that from the standpoint of his physical condition Professor Campbell is in any very sad or sorry way! I venture the assertion—I will not make it that strong—I venture the opinion that very probably Professor Campbell could, at this very hour, pass as satisfactory a medical examination as some of the members of the Faculty who are still with us. Therefore, I beg leave, Mr. Chairman, to move this resolution.

I may say there are typed copies of this resolution on hand, and if there are any on the floor of the Association who would care to see it as it stands, they are at your disposal.

And since there may be a difference of opinion regarding this resolution, I would like to suggest that if you think it wise, sir, the vote might be taken by ballot.

This resolution will be seconded by Mr. Atkinson.

REV. W. E. ATKINSON: My dear brethren: It is a great privilege for me to second this resolution which has been presented by Mr. Brownlee. To me, Professor Campbell is one of our greatest spiritual leaders; and I think at this time we ought to express our appreciation of his spiritual ministry. I myself am a graduate of McMaster; and during my stay there I learned to love Professor Campbell. I have in my church a deacon who, when Professor Campbell was courting his present wife, was won to Christ. There are not many young fellows who go out seeking souls when they are courting a girl; but Professor Campbell was seeking for the lost. He found a little boy, poor, neglected, making about eight dollars a month, with nothing in the world. And he had a desire for that boy's salvation, and he won that boy to Jesus Christ. To-day he is a deacon in Christie Street Baptist Church—and there are many other cases.

Our Brother Brownlee has covered nearly everything that needs to be said; and I just want to say to-day that I do, with all my heart and soul, regret that at this inopportune time the Board of Governors of McMaster should have retired our brother and superannuated him. If there is one man we need among the students to-day, it is Professor Campbell whose heart and soul goes out after the salvation of every one of them.

I have great pleasure in seconding this resolution.

Chancellor Whidden Opposes Resolution.

DR. WHIDDEN:

With the main part of the resolution which is before us, I am sure no one in this Association is not in full agreement. I want to say frankly that I believe fully in these resolutions, but that they might better have gone through our Resolutions Committee. I think we are embarked on a procedure that, under certain circumstances, would be very readily and emphatically criticized by the gentlemen who have moved the resolutions; but so far as the resolutions themselves are concerned, in the main, as I have already said, we certainly are in hearty agreement.

If I may be allowed, Mr. Moderator, I would like to say one word in regard to the first resolution. I did not speak at the time, because I believed it would be misunderstood; but in order to make clearer and more evident what I wish to say concerning the resolution now before us, I think I may be pardoned for referring back.

The retirement of Dr. Keirstead has been anticipated for more than two years. I had not been at McMaster University six months before I realized that Dr. Keirstead was a marked man,—not in the sense in which those who enjoy breeding suspicion, use that term. I knew that the hand of disease was upon him; and when he came from the lecture-room, after a second lecture given, he was utterly incapacitated to do himself justice in private conversation. When the whole matter of possible regular superannuation was brought up formally by our Board, the suggestion was then made that we had on our Faculty certain professors, good men too, who ought to know whether the Board was prepared to do the right and Christian thing by them when they severed their connection with the Institution. Accordingly a committee was appointed. And that was not the first time that both of these brethren, and others whose health was not normal, though whose age was not equal to that of Dr. Keirstead and Professor Campbell: for at least three or four years this whole matter of superannuation has been considered by the Board, and in a kindly and Christian way, but in a belated business way.

From the time the Committee was appointed on superannuation as well as salaries, we have had intimations, in print and in private, that some of us were to look out now, because certain members of the Faculty were to lose their heads. Private matters in the Board of Governors was thus given to the reading public at large. The first week after the appointment of that Committee there appeared a veiled editorial which caused my good old friend Professor Keirstead to avoid a full look into my face for days, and then for a shorter period of time my long-time friend Professor Campbell wondered what was wrong because of the veiled suggestion that certain men were going to be thrown to the discard, and in their places avowed makers of infidels were to be put.

At our Board Meeting last June the whole matter of superannuation was up; and in the best interests of these brethren, and in a sincere and appreciative manner, it was agreed, even at that time, that they should be superannuated,—one of them in his seventy-seventh year, and one in his seventy-sixth year. Most business organizations would not be so heartless as to continue to keep in the regular routine of workaday activities men or women at that age; but it was felt that it was much better to wait and let these brethren continue their work for another year.

Now it stands to reason that men who have known Professors Keirstead and Campbell for long years, recognize just as well their spiritual life and influence and the contribution they have made as those who have brought in the resolution. I have known Dr. Keirstead longer than any man in this audience to-day; and have told him privately, and before his friends, what I thought of him. He knows that. And when I went to him personally and suggested that I had watched his physical condition with great alarm, but had hesitated because of the suspicion which had been created in his own mind and in the minds of many others, to approach him as I was doing—I knew I should have done it two years earlier for his sake, and for his family's sake—he received it in the kindest manner and said, "I had intended to come to you". And so, why should there not be a possibility of Christian men dealing with each other as Christian men? (Applause).

And when the Chairman of the Board of Governors went to Professor Campbell immediately on his return from the other side of the Atlantic, Professor Campbell received him in precisely the same spirit as Professor Keirstead received the speaker of this morning. And, my brethren, I expect every one of you to believe my words when I say that! I have dealt with men of the world, and I want to say this—I have dealt with men of the world, and I have never found men of the world doubting my word, and I don't see why men belonging to my own beloved Denomination should, in print, doubt my word. Professor Campbell was not thrown to the discard: Professor Campbell was offered a generous superannuation because he was in his seventy-eighth

year, and the members of the Senate and Board did not believe it was fair to ask him to continue longer to carry his heavy burden of teaching work. We believed that the time had come when he should be released; and in view of the fact that that decision had been reached nine or ten months before, but action suspended, how dare anyone say, concerning his brethren in the Lord Jesus Christ, that he was dismissed because he had carried out his own determination, and had followed out his own private individual rights? I want to appeal to you fair-minded delegates here to-day as to whether this is the way to deal with each other when, in all honesty, our judgment may have been wrong, but I insist that my motive shall not be held up to scorn and contumely when I give, as a man of honour, a statement, and, on behalf of my Christian brethren on the Board of Governors, a statement to the same effect, that it must be received as one hundred per cent. honest and sincere.

I want to say this word before sitting down: I do not ask that you move an amendment, for I think it would be a sorry thing to divide this Association on the second half of this resolution; but I want to say this, and it was said in the presence of the one who has printed the items which have bred suspicion—it was said to him before a line was written, in the Board Meeting in answer to his question, that a friend of Professor Campbell had voluntarily—not a member of this Association—had voluntarily offered, knowing he had reached the age of superannuation, he offered to take care of his superannuation, in order that he might be set free to do a larger measure of missionary and evangelistic work. And that offer was also made by a Christian gentleman who was absolutely sincere in the making of it nearly three years ago, a man who has done as much for Professor Campbell, privately and personally, probably, as any man living or dead.

I wanted to say these things in this frank and sincere way, and I trust they have not been said in a contentious spirit—I certainly have not consciously so spoken them—but I want my brethren to know the facts just as they are. And do not forget that just as Dr. Keirstead in the kindest manner responded to my first friendly suggestion, so did Professor Campbell respond with a smile and with his kindly spirit, to the suggestion of Mr. Albert Matthews, the Chairman of the Board, who is not capable of being a party to a mean or unchristian act.

Dr. Shields Replies to Dr. Whidden.

DR. SHIELDS:

Mr. Moderator: The Chancellor has referred to me, and I therefore beg leave to reply. I, too, am a member of the Board of Governors; and if the Registrar is here and has the minutes of the Board of Governors with him (laughter)—you may laugh if you like. It is the official record, and I say that I appeal to the record for verification of what I am about to say. At a meeting of the Board of Governors—I am not sure how long ago, the Chancellor says about three years ago, I judge somewhere in that neighborhood—when committees were being appointed, I saw on the agenda, "Committee on Salaries and Superannuations". When that item was called, someone, I am not sure who, whether the Chancellor or another, proposed that last year's Committee be reappointed. That was moved and seconded. I said, "I should like to ask a question: Was the Committee of last year named, a 'Committee on Salaries and Superannuation'?" The Registrar was appealed to. He turned to his record and said, "No; it was a 'Committee on Salaries'." Then I said, "Has the question of superannuating any member of the Faculty ever been officially considered in this Board?" The answer was, "No." I said, "Has it ever been officially considered by the Senate?" And the answer was, "No." "Then," I said, "may I respectfully enquire with whom the responsibility for the initiative in this particular lies?" The Chancellor replied that I was unduly suspicious, he feared; and that this had originated with a former pupil of Professor Campbell's who held him in very high regard, and who sympathized with him in his increasing years, and felt that something ought to be done for him; and who said that he would very gladly make a generous contribution toward the superannuation of Professor Campbell.

Now I submit that on that occasion, neither directly nor indirectly, was any reference to Professor Keirstead made: it was made to Professor Camp-

bell, and to Professor Campbell only; and it was expressly said that the matter of superannuation had never been officially considered, either by the Board of Governors or by the Senate. It was proposed that a committee be slipped through without a frank discussion of the Board. I submit that in a Board that is composed of sixteen members—which scarcely ever has an attendance of more than eight or ten, and sometimes less than that—if a matter of that sort were so serious, it ought to have been considered before the representatives of the Convention; or, otherwise, a perfectly frank statement might have been made on the question of superannuation, and might then be considered. Nobody would ever have raised any objection to that. I think if we were perfectly frank in our dealings with each other it would avoid a good deal of misunderstanding (applause). The Chancellor has expressed regret that these resolutions should have been brought to the floor of the house. I know perfectly well that the Chancellor prefers that these matters should be considered in committee! But, brethren, the truth is never hurt by discussion (applause). We can do nothing against the truth, but for the truth; and we had better be perfectly open and frank with each other, and bring everything out into the open—then we shall understand each other.

Now the Chancellor has referred to a statement—I suppose he means in *The Gospel Witness*—he spoke of a “veiled suggestion” that it was proposed to retire these brethren, and to appoint avowed infidel-makers in their place. I hereby challenge the Chancellor to produce any proof of his statement.

CHANCELLOR WHIDDEN: Mr. Moderator, Does Dr. Shields wish me to make the statement now or later?

DR. SHIELDS: Whenever he likes. My point is simply this: the Chancellor has told us, Mr. Chairman, this morning, that his word is to be accepted, and I am glad to accept his word. We make mistakes sometimes, all of us. I should be glad to accept any explanation the Chancellor may have to offer on that statement; but the implication of the Chancellor's remarks is that he is always accurate, always truthful; yet he has told you this morning that I, in my paper, have said, or implied, or suggested, that these brethren were to be retired, and that in their places “avowed infidel-makers” were to be appointed. I ask the Chancellor to supply any proof of that statement. Now, that is my explanation of what the Chancellor has said. The records of that meeting will prove, I think, the accuracy of my statement. My recollection is that after what I said, the name of the Committee was changed; and that the Committee on Salaries of the year before was appointed. I know the proposal was made, at least, that that change be made, but I am not perfectly clear as to whether it was done or not. But my reason for raising that question was that there was no discussion in the Board, there was no discussion in the Senate—I had it on the authority of the Chancellor that it never had been officially discussed; yet a Committee was mentioned on “salaries and superannuation,” and it was proposed that the same Committee of last year should serve—when there had been no such committee last year: it was a Committee on Salaries only. That is the explanation of what the Chancellor has referred to. Copies of *The Gospel Witness* are on file, and that item is open to inspection; and if the Chancellor can find anything in the pages of *The Gospel Witness* to substantiate his statement, then I am willing publicly to apologize for having made it.

CHANCELLOR WHIDDEN: I have seen enough uses of these two terms used in the last three years, “infidel-maker” and “modernist”—in several instances they have been interchanged—to believe that in popular speaking the latter might be used for the former. In the issue of *The Gospel Witness* for the second or third week of April, 1924—

DR. SHIELDS: Will you please read it? Give my exact words.

CHANCELLOR WHIDDEN: I will come to that in just a moment, if I may be allowed to come to the matter in my own way. In the issue of *The Gospel Witness* following the Board Meeting to which reference has been made—I think the Board Meeting of the evening of April 9th, 1924, although I cannot be certain,—there was an intimation in a veiled editorial that there was danger of certain honoured and trusted professors being dropped overboard, or some figure to that effect, through the influence of that little modernist group in the

Senate—and I am practically quoting now—in order that they might put modernists in the places of these men—and that is in *The Gospel Witness*:

DR. SHIELDS: I will send and get a copy of *The Gospel Witness* that this Association may judge of my words. They are all on file.

DR. WHIDDEN: I did not, I think, positively say that Dr. Shields or anyone else had printed the words "avowed infidel-maker". I don't think I said that.

DR. SHIELDS: What did you mean, Mr. Chancellor? I think we might save further discussion of this matter until the actual words in *The Gospel Witness* are before us. I give my word to the Chancellor that if anything in support of what he has said this morning, that "avowed infidel-makers" were to be appointed, appears in *The Gospel Witness*, I will tender the most abject apology to this Association. If not, I shall expect the Chancellor to admit that, on this occasion, at least, he made a mistake. (Applause).

CHANCELLOR WHIDDEN: Mr. Moderator, I hope someone has taken down verbatim my words with regard to that particular phrase, as it seems to be giving two or three friends in this Association so much cause for disturbance at the present time.

DR. SHIELDS: I have a report of every word that has been spoken this morning; and I shall be delighted, sir, to give you access to my copy of *The Gospel Witness* for either the second or third Thursday in April, 1924.

Dr. John MacNeill Moves Amendment.

Space forbids our reporting the entire discussion. Other speeches were made pro and con, and Dr. John MacNeill moved that the resolution be amended by striking out the clause which implied a censure of the Board of Governors. At length when the question was called for, a motion was made that the vote be taken by ballot. In highly controversial matter, and especially where personalities are involved, the ballot vote has long been recognized as the only fair way of securing a free expression of opinion. But the McMaster forces which represent the persecuting spirit of the dark ages were unwilling that their followers should have the opportunity for any such unobserved expression: hence the ballot vote was opposed.

Before the vote on the motion to vote by ballot was taken the Clerk of the Association, Prof. Wm. Finlay, rose and said:

"I would like to say that I have more delegates registered from Jarvis Street Church than they are entitled to."

Dr. Shields explained that Jarvis Street Church was entitled to forty-two delegates and that forty-two had been appointed and that a number of others had been appointed as alternates in the event of any of the forty-two being unable to attend, and that all these names had been brought before the Church and had been regularly authorized by the Church. To avoid any possibility of mistake, Dr. Shields' secretary had taken a count of the members of Jarvis Street entering the church and the alternates were given place in the delegation only when those for whom they were appointed substitutes were absent. A letter had been sent to the Clerk of the Association giving the complete list of the regular delegates and their alternates. Notwithstanding the Clerk tried to create the impression that Jarvis Street had more delegates than they were entitled to. The roll of the churches was called and the various delegations stood, when it was found that Jarvis Street had exactly 41 delegates present, and Dr. Shields called one of the alternates down from the gallery to complete the delegation. One of the Jarvis Street delegates had been standing at the rear and when he took his place with the Jarvis Street delegation a voice from the McMaster company called "There are some who came in since the roll was called". Thereupon Dr. Shields said:

"Call Jarvis Street again, please.—Jarvis Street delegates stand. This is a very important matter. I want it clearly understood Jarvis Street is entitled to 42 delegates, desires no more and no less. (Applause). It is alleged that Jarvis Street registered more delegates. Will the Clerk please answer now?"

THE CLERK: "I have five more cards than were allotted to Jarvis

Street. Dr. Shields has since pointed out to me that two of these were re-registration, but I have not had a chance to check through more carefully. It would appear that there were 55 cards here."

DR. SHIELDS: "The Clerk of the Association was given a list of the names of the delegates, in accordance with the practice of Baptist Churches, on the distinct understanding that only 42 should represent the Church. All these were brought before the Church, and they were authorized by the Church, and they should be here. I want it understood that Jarvis Street knows how to play the game just as well as anybody else. I am just as careful of my honor as the Chancellor of the University." (Applause).

(We called attention again to Dr. Findlay's remarks. He had a complete list of all the names handed him officially by the Clerk of Jarvis Street Church, and it was proved by the official count that Jarvis Street actually had one short of its full complement of delegates. But what Dr. Findlay said was reported in the Toronto press without any reference to that which followed and thus the impression was given that Jarvis Street had more delegates than it ought to have had.)

When the count had been made of all the delegations from the various churches, a delegate addressed the chair as follows:

"Mr. Moderator, I think, seeing that 42 delegates stood up in the body of this hall for Jarvis Street, it is enough to prove that there are only 42 delegates who had instructions, and I think if suspicion is being bred it is being bred from one side of this house. I came into this Church as a man prepared to learn, my Minister will state that he knows that I took no side in this question, but I have certainly learned from which side suspicion is being bred."

When the vote for a vote by ballot was taken, the count showed 112 for the ballot vote and 163 against it. McMaster University, which is increasingly showing the spirit of the papacy, has put its terror into the hearts of a lot of little men who are afraid of their lives to be found voting in opposition. The only hope of McMaster is to make such men vote in the open, for then they are sure they will vote on the side of the Machine.

Dr. MacNeill's Amendment.

Dr. McNeill stated the amendment, which he had moved, as follows: "That all the words after the phrase 'View of revealed truth' be stricken out from the original resolution, and that the amended resolution read:

BE IT RESOLVED that we, as an Association, place on record our deep appreciation of the loyal, faithful service rendered our University and the Denomination for the past thirty-six years by Professor F. S. Campbell; the spiritual ministry he has constantly exercised among the churches within and beyond our Association; the earnest spirit of personal evangelism which he has always manifested; and his conscientious, fearless stand for a scriptural view of revealed truth."

The vote, being taken by delegates standing, was declared to be one hundred and eighty-eight for, and one hundred and eight against.

Unanimous Vote For Prof. Campbell.

Following this, Dr. Shields, while expressing regret that the amendment was carried, asked that the amended motion might be put that all might be given an opportunity of expressing appreciation of Professor Campbell. The Moderator put the motion as amended, and it was carried unanimously.

The Chancellor Challenged to Prove His Statement.

After this, Dr. Shields requested that the stenographic report of the Chancellor's remarks be read, and compared with the editorial from *The Gospel Witness* which he now had in his hand. The Chancellor replied: "I respectfully request that I have opportunity to consult my *Gospel Witness* files, in order to have access to three marked editorials, all of which I have not been able to find in the few minutes I had to spare."

DR. SHIELDS: There is but one editorial that refers primarily to this matter. The Chancellor's remark was that in that editorial I charged that if these professors were retired modernists or "infidel-makers" would be appointed in their places. I ask that the record be read, that we may hear what the Chancellor did say, and that this editorial be read that we may hear what I said. (Applause).

The Afternoon Session.

At this time it was decided to adjourn until 2.30.

When the session resumed in the afternoon, and it had been decided to continue the business of the morning, Dr. Shields spoke as follows:

"May I venture to renew my request? I have here a report of what the Chancellor said this morning, taken from the stenographic report.

"The first week after the appointment of that Committee there appeared a veiled editorial which caused my good old friend Professor Keirstead to avoid a full look into my face for days; and then for a shorter period of time, my long-time friend Professor Campbell wondered what was wrong, because of the veiled suggestion that certain men were going to be thrown to the discard and in their places avowed makers of infidels were to be put."

This is a verbatim report of what the Chancellor said this morning. Here is the editorial:

WHY WE ARE CONCERNED ABOUT McMASTER.

We confess to having been tempted, upon more than one occasion, to cease from our warfare against the growing menace of Modernism within the bounds of the Convention of Ontario and Quebec; and to confine ourselves to the work of our own church. It is not pleasant to contend even with enemies; it is still more difficult to have to take positions which one feels reasonably sure even some of his friends will not understand. And when a church is blessed with the unity of the Spirit and abundance of fruit, one is tempted to turn back from the smoke of conflict and get up early to the vineyards to see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth.

We acknowledge this feeling to be a weakness. It is in moments of weariness the soldier is tempted to lift the white flag or else to remain in hiding. We said at the outset we are tempted; for we are sure that to pursue such a course, would be to play into the hands of the enemy. Modernism presumes upon the ignorance of the faithful; and upon the neutrality of such as are lukewarm. It is the duty of the watchman who sees the sword coming, to warn people of their danger; and if others do not see the sword, but sleep in a false security, a still greater responsibility rests upon the watchman.

At the risk of being still further misunderstood, we venture now to sound another alarm. What is the matter with McMaster? What fault have we to find with its Faculty? We sympathize profoundly with all the members of the Faculty who try in any measure to realize the exalted standards which McMaster has so often advertised as her own.

We do not say that we are entirely satisfied with the Faculty of McMaster; we have before said that the appointment of the Chancellorship was a great blunder. Notwithstanding, if it were strongly supported by governing bodies who could be relied upon to give effect to their Convention resolutions, something might be hoped for from the Faculty as it is. Some of the members of the Faculty are, beyond question, great men of God, whose influence will continue throughout all eternity. Our concern, then, is chiefly because of the character of the present governing bodies. A small group dominates the Senate; and the Board of Governors does what the Senate tells it to do. What if some men now on the Faculty, who, in the natural course of things, may have still many years before them, but who are no longer young, were called home? What sort of men would be appointed to fill their places? What if other professors and lecturers were added to the staff? Is it likely that the Senate that honours and defends Dr. Faunce, would be particular about the views of

the new appointees? Or, what if the group to which we have referred, impatient of the slow march of time, were to effect the superannuation of some professors who are the salt of the Institution? In our opinion, if some of these men of God were removed, the McMaster salt would utterly have lost its savour, and so far as the Baptist denomination is concerned, it would be good for nothing but to be cast out. Will this be proposed? Will those who read these words charge us with unnecessarily and unjustly arousing suspicion? If so, we are willing again to be the victim of others' want of understanding.

But some who read these words will know better; and, like Ahab when he met the prophet in Naboth's vineyard, will hiss, "Hast thou found me, O mine enemy?" And this is written to warn those who will read with such perfect understanding, that their purpose is discerned and their plan discovered; and to warn them that if it is effected, it will be proclaimed from the house-top. Meanwhile, as former Premier Asquith would say, "Wait and see!"

I will again read what the Chancellor said this morning:

"The first week after the appointment of that Committee there appeared a veiled editorial which caused my good old friend Professor Keirstead to avoid a full look into my face for days; and then for a shorter period of time, my long-time friend Professor Campbell wondered what was wrong, because of the veiled suggestion that certain men were going to be thrown to the discard and in their places avowed makers of infidels were to be put."

CHANCELLOR WHIDDEN: Mr. Moderator and friends: I have a copy of that editorial in my possession and will be glad to refer to it a little later. I want to tell a story, not from the South. I do not make frequent excursions to the South, but I believe in the Southerner's sense of humour and his appreciation of the relationship existing between things. It was my privilege to spend a number of years in the State of Ohio, where, among the good pastors of that great Convention—a Convention standing for very much the same things that the Ontario and Quebec Convention has long stood for—there was a Welsh-American who married, perhaps, a little later than some of us have done, but was fortunate enough, even in mid-life, to be the proud possessor of an infant child.

* * * * *

(The story which the Chancellor then told was too vulgar to print in *The Gospel Witness*: it was the kind of story that has no proper place on the lips of a gentleman in any company. We confess to bowing our head with a sense of shame that such vulgarity should fall from the lips of the head of a Christian university,—and that in a mixed religious assembly. We have heard that the Chancellor is very fond of telling this story. Someone should whisper in his ear that if he would retain his reputation as a gentleman he should tell the story no more. The story was not only in bad taste, but it was silly in the extreme and utterly devoid of humour. We hope the students of McMaster University will not follow the Chancellor's example in the matter of story-telling.)

Following the story the Chancellor continued:

I want to say this, quite frankly, that I find no such phrase, and the verbatim report read to us twice does not intimate that in my statement this morning I was quoting word for word from the editorial. I referred to an intimation. If we are going to discuss technicalities on words, those words are not in that editorial. We all know that; but words that amount to very much the same thing are there.

There is also another editorial—

DR. SHIELDS: This is the one under discussion.

VOICES: Hear, hear.

CHANCELLOR WHIDDEN: I refer to a second editorial. Dr. Shields, in conversation with me when he was gracious enough to show me his bound copy of *The Gospel Witness*, gave me plenty of time, but I could not find it, as I thought it was in the month of June. He knows that. I will use the editorial which I have had time to find, and I want to say, frankly, that I have not had

time to find the other editorials in which the very phrases I used have occurred from time to time. There is in the last two years in *The Gospel Witness* such a phrase as, "A little modernist group". Let me read. I don't want to tax your patience unduly—

DR. SHIELDS: Do you mind citing it?

CHANCELLOR WHEEDEN: I shall be pleased to. It is in the issue of September 25, 1924. I am not going to read the first few sentences on page 11, under, "The Senate and Board Rather Than Faculty", but I pass on to about the twelfth line: (The Chancellor reads from *The Gospel Witness* as follows):

"I tell you frankly, it is the Board of Governors and the Senate of McMaster University which should give us anxiety. I think I need not apologize for saying things out loud. I do not consider that the Board is a secret society. There are some matters which should be treated confidentially; but I am going to give a picture now of a certain Board meeting, to show you why I am anxious. I want the ministers and laymen of the Baptist Denomination who will read these words and who are responsible to God for the administration of the sacred trust we have in McMaster to consider how their elected representatives on the Board of Governors are fulfilling their obligations. At one Board meeting, at which there were only five or six members present, I saw on the agenda two items, "New Lectureships" and "Committee on Salaries and Superannuations." When we came to the item Lectureships, the Chancellor explained more lecturers were needed. It would cost a considerable sum of money; but a certain member of the Board had some time before expressed his opinion that some members of the Faculty ought to be superannuated, and that he would be willing to furnish the money to superannuate them. The Chancellor thought that until such time as his offer could be accepted he might persuade him to switch his beneficence to the special object of providing lectureships.

Salaries and Superannuations.

Presently we came to the item, "Committee on Salaries and Superannuations." It was moved that the Committee of last year be appointed. The names of those serving last year were then read. I then enquired whether the Committee appointed last year was called a Committee on Salaries and Superannuations? On reference to the minutes it transpired that it was called only a Committee on Salaries. I then said: "May I enquire whether this Board has ever considered the question of superannuating any member of the Faculty?" The answer was in the negative. I asked again: "Has the Senate ever considered the question of superannuating any member of the Faculty?" Again I received a negative reply. Following which I said: "I beg to ask with whom the responsibility lies for this suggestion?" It was then explained that no reflection was implied upon any member of the Faculty, but that the member of the Board referred to, moved by sympathy for his former professor, and feeling that when a man comes to a certain time of life, he is entitled to a rest, out of his large-heartedness proposed to make his retirement possible. I refer to this only to show that vacancies may occur in the Faculty of McMaster University at any time. The question then arises, What sort of men would the present Senate and Board be likely to appoint to fill such vacancies?

"The Student Christian Movement."

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

Movement"? Please bear with me and I will read you something which I expect will shock you. It is an editorial from the official magazine of the Movement in Canada, and I have a purpose in doing this.

"A GOD-FORSAKEN WORLD."

By Davidson Ketchum.

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

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

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

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

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

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

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

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

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

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

What Has This To Do With McMaster?

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

* * * * *
THE CHANCELLOR continues:

I want to add a word of explanation. The members of this Association, who are Baptists, are entitled to it. I would have given it long ago had it been a part of my policy to rush into speech or into print whenever something needed to be corrected. If the young man who was appointed and who taught one year at Woodstock College was one of the twenty-nine, I certainly didn't know it, and I have been told by some of the young men who voted among the twenty-nine that he did not so vote. I don't know; I was not there. I don't know whether he voted that way or not. My impression is that he was in the chair, for he was the President of the student body that year and had no right to vote unless it came to a tie. My impression was, however, from conference after conference with that same gentleman, that having come to realize the situation in which some phases of the Student Christian Movement activities were, he personally did not believe it would be a wise thing, or a right thing—whatever might have been done years before or years after, not when a safety-first condition arose—but when there was a readjustment he didn't believe it was wise. Knowing that he felt that way, and having read more than one of his sermons prepared for me, and having talked with him about things that are pretty close up to what we call, in simple terms, the Cross of Christ, and knowing that he had a knack of handling boys and was interested in their Christian welfare, he was recommended by myself, as Chairman of the Committee on Vacancies; and the Committee, after examining all the applicants, decided unanimously that he was the man to appoint. They didn't find anything in his record to warrant their feeling that he was not a perfectly reliable candidate for the vacancy in English at Woodstock College. I want to say I have talked with some of the boys who have been helped in their studies of the New Testament, and have been helped to better understand and appropriate Jesus Christ by him.

I want to say one other word, because it must be said sometime. I know it will come—if not now, it will come later, because there are things about the President of Brandon College in relation to this same Movement, and I want to say, before my God, that some of the things that were printed about the former President of Brandon College in relation to this Movement—for the moment irrespective of what that former President's attitude may have been or may be—for the moment, now—

DR. SHIELDS: Will you be good enough to state some of the things? (Applause).

THE CHANCELLOR: Will you, please, Mr. Moderator, assure Dr. Shields that I can, though I can't refer to chapter and verse, though I will very gladly send them through the mail.

One statement I have read within three months is to this effect, that in one of the Reports—it was not one of the President's Reports at all; it was the Report of the Board of Directors, but it was called the President's Report—I either lauded or praised, or some such word, the work of the Student Christian Movement at Brandon College. I never agreed to such a sentence being put into the Report of the Board of Directors at Brandon College—and I always wrote the reports for them—though I did refer to the simple fact, without saying how much of a contribution two or three of us made in the early days by trying to, as we believed—not criticising others—to steady the new organization as it was coming into being—notwithstanding that we secured a modifi-

cation of the Statement of Purpose, making it a little more according to our Baptist way of looking at these things than the first draft indicated—I did refer to the Brandon College students having decided to go into the general Movement; not because of the way in which it was managed by a central committee,—not at all—but simply taking over the three letters,—S.C.M.—instead of Y.M.C.A. and Y.W.C.A. They went on about their business and conducted the same kind of Mission Study Classes and Bible Study Classes. They had the same evangelical meetings following the Sunday meeting of prayer, with the same happy results every year, of young men and women accepting definitely Jesus Christ as Saviour and Lord; and in the Report referred to there was simply a reference to the fact that under the auspices of the S.C.M. these religious activities were carried on.

DR. SHIELDS: Mr. Chancellor, may I just say that this is a quotation. I had nothing to do with what is back of your Report. I had the text of your Report before me, in which you were quoted by the Board, or over your signature,—“The President speaks in appreciative terms of the work of the Student Christian Movement,”—I don’t exactly remember the words, but you approved of the Student Christian Movement in Brandon College, and I will prove that you said so. But that is not the question we raised here.

THE CHANCELLOR: It would not be well to labor this point. I simply wish to say that what was approved was the work that was conducted under the auspices of the local Movement with the Student Christian Movement,—

DR. SHIELDS: Will you withdraw your statement that I made a statement which is absolutely untrue? I submit that before this assembly the impression was given that untrue statements had been made by me. The Student Christian Movement was approved here in this Report. I accept Chancellor Whidden’s explanation, but I will not lie under the imputation of having made false statements when what the Chancellor says has backed me up.

H. A. PETTIT: This morning I believe Dr. Shields asked not to be interrupted in making his speech. I think the same courtesy should be accorded to Dr. Whidden. I am a business man, not a preacher. In business we try to treat each other in a courteous manner, and what Dr. Shields asked for himself this morning he should accord to Dr. Whidden this afternoon.

CHANCELLOR WHIDDEN: I appreciate the fairness of the suggestion made by Mr. Pettit.

(Dr. Shields had not objected to such fair questions as are permitted by parliamentary procedure in any deliberative body, which practice he was following, in asking these questions of Dr. Whidden. The interruptions to which he had objected in the morning were such remarks as usually proceed from a crowd of hoodlums, evidently intended to try to upset the speaker.)

CHANCELLOR WHIDDEN: I want to say that if my good friends who represent the press—and I have never had anything but fair treatment from the press in any city in this country—will simply quote, if they are quoting anything on this point, what I say and nothing more, I would like to make this offer: I will, for the purpose of peace and furthering our business this afternoon, withdraw my statement, tentatively, and will print in *The Canadian Baptist* the exact quotation, in its context, and the exact statement from *The Gospel Witness*, without comment, leaving the Baptist denomination to judge.

DR. SHIELDS: If you give your permission, Mr. Chancellor, I shall be delighted to print it in *The Gospel Witness* also.

THE CHANCELLOR: I would be just a little expectant that if it were printed in *The Witness* it would have those interesting accompanying remarks.

The Chancellor and the Student Christian Movement.

Our reference to the Chancellor’s relation to the Student Christian Movement to which Dr. Whidden refers was an editorial in *The Gospel Witness*, March 25, 1926, replying to the Chancellor’s attack upon Professor Campbell. We said:

“What has been the relation of McMaster University to that Move-

ment? During his Presidency of Brandon College the present Chancellor encouraged the Movement in his own college and spoke of it in the highest terms. In McMaster practically all the members of the Faculty but two favored the establishment of the Movement in McMaster. The present Dean in Theology when challenged by the writer on this subject acknowledged his readiness to see the Movement adopted by McMaster students. He asked if we did not think that Baptists ought to go into the movement to save it, to which we replied by asking him why McMaster did not therefore go into Toronto University to save that? or into some other educational institutions to save them? Why the Baptist denomination did not go into the Roman Catholic Church to save that, or into the Methodist, or Presbyterian, or Anglican denominations to save them? We asked him what justification for the continued separate existence of the Baptist denomination could be suggested if the wisdom of his principle were admitted? The fact is, that but for the influence of two professors and the subsequent action of the Student Body, the Student Christian Movement would have found a welcome in McMaster; and would have been endorsed with two exceptions by the entire Faculty. That which in two weeks, or less, destroyed the faith of one student would have been made part of the regular pabulum of the McMaster Student Body. Who was it that stood against this soul-destroying, Christ-dishonouring Movement? Not the Chancellor, not the Dean of Theology, not the Dean of Arts; but two professors only—and PROFESSOR P. S. CAMPBELL WAS ONE OF THEM—our readers will readily guess the name of the second. How dare the Chancellor have the audacity to write such a paragraph as that we have before us when he must know—or ought to know—that but for the influence of this faithful professor, whom he now so unchivalrously attacks, this accursed Movement would have been in full flood in McMaster to-day?

Why the Foregoing is Printed.

We have printed all this as an illustration of the methods of the Chancellor and of McMaster generally. He comes before the Convention, declares himself to be a man of truth whose word is always reliable, recklessly charges the Editor of *The Gospel Witness* with having said certain things; but when the actual text is put before him, he is convicted out of his own mouth of having made mis-statements: then he jumps from one editorial of *The Gospel Witness* to another and plunges into an address of ours in which the Student Christian Movement was arraigned, then tries to extricate himself for responsibility for this Movement but is able to prove nothing. He was, in fact, driven to utter confusion.

We are willing to make allowances for the Chancellor's faulty memory, and we recognize that it is faulty enough; it seems to belong to the Faculty of McMaster. But supposing it had been possible for any member of McMaster University to put the Editor of *The Gospel Witness* in such a corner as when the Chancellor found himself faced with absolute mis-statements, what would have happened? The McMaster defenders would have howled themselves hoarse for an hour, demanding an acknowledgment. But supposing the Chancellor had made his reckless speech in a country church or before any congregation where there was no one to challenge the accuracy of his remarks, when these charges against *The Gospel Witness* were prefaced by a solemn assertion of his own truthfulness and a pious declaration that he was accustomed to having his word accepted by men of the world: would not ninety per cent. at least of his audience accept his statement at face value? And this is the kind of work that McMaster and its representatives have been doing for several years. One wonders whether it is worth while even attempting to hold an argument with men so constituted. If our readers will carefully examine the Chancellor's speech as printed above, we are sure they will recognize that the Chancellor digged a pit and fell into it himself.

REPORT OF ASSOCIATION CONTINUED NEXT WEEK.

A long discussion took place over the election of the Home Mission Board representative for the Toronto Association. During the afternoon Dean J. H. Farmer also made a speech. With all these matters we shall deal in our next issue.

THE TORONTO STAR COMPLIMENTS JARVIS STREET.

The following complimentary article appeared in *The Toronto Star*, June 3rd. It speaks for itself:

Rather startling figures regarding the growth of Jarvis Street Baptist Church led to speculation at the Convention of the Association of Toronto Baptist Churches to-day whether the leaders of the section of the denomination following Dr. Shields in his attack against what he calls modernism and the appointment of Dr. Marshall will not introduce some resolution of censure on McMaster University before the annual meeting is over.

One-eighth of the total membership of the Baptist denomination in Toronto now belongs to Jarvis Street Baptist Church, with a total of 2,011 members. In the number of new members last year Jarvis Street Church preponderantly led the way. Jarvis Street Church added 380 new members for the year ending this March, as compared to 213 at Walmer Road and 100 at Bloor Street Baptist. Thus Jarvis Street Church well surpassed both of the other two large Baptist Churches which are opposed to the stand of Dr. Shields. Altogether there are 16,075 members of Baptist Churches now in Toronto.

Throughout the denomination as a whole in Toronto it is also felt that the voting influence of Jarvis Street Baptist Church is fast increasing. The advent of the new Grace Church, now numbering 148 members, founded by secessionists from Ossington Avenue Baptist Church, is numbered among the Shields ranks.

"Almost without exception the small churches would follow any move by Dr. Shields against modernism in McMaster University," it was acknowledged yesterday by a former member of Jarvis Street Baptist Church, who left at the time of the split four years ago.

LAST WEEK'S ISSUE.

Last week's issue of *The Gospel Witness*, containing a report of the Northern Baptist Convention at Washington, numbered 26,000. We still have a limited supply on hand, which will be sent to any address at the following rates:

Single copies	5c per copy
In quantities of less than 100 mailed to one address	3c per copy
In quantities of 100 or over mailed to one address	2c per copy

Write: *The Gospel Witness*, 130 Gerrard St. East, Toronto 2, Canada.

This issue.—Extra copies of this issue also may be obtained at above rates.

A GENEROUS CONTRIBUTOR.

Readers of *The Witness* will remember our referring to a lady converted some two or three years ago who felt called upon to pay up what she called "the arrears of the tithe". That is, she felt that she owed the Lord a tithe of all she had ever earned, even before she became a Christian. Last week she brought into the office an envelope containing three crisp \$100.00 bills to be put into any fund the Pastor might decide. As *The Gospel Witness* Fund is really a missionary and educational fund, we put that \$300.00 into *The Gospel Witness* Fund.

Our readers will have observed that we have, during the last six months, published many large issues—some of them containing two and three issues in one. This, of course, largely increases the cost of publication, but we know of no other way of getting the information to the people. Therefore we suggest to the Lord's stewards among our *Gospel Witness* readers that here is one way in which the work of the Lord can be greatly assisted. If we had even a score of people who would give in the same proportion as this dear sister, what could we not do!

THE S.S. LESSON.

The Lesson installment for this issue would have been the 60 questions covering the quarter's lessons. These would occupy four pages. The questions may be obtained in leaflet form from the Union Gospel Press, Cleveland, Ohio.