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The Gospel Witness

PUBLISHED WEEKLY

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T. T. SHIELDS, *Editor.*

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

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WOMEN—ATTENTION!

A CALL TO ORGANIZE A NEW WOMEN'S MISSIONARY SOCIETY OF REGULAR BAPTISTS OF CANADA.

(The following communication has been sent to "The Witness" for publication, and we gladly give it space. We hope every Missionary Baptist woman in Ontario who can possibly be present will attend. It is a critical hour in our Denomination's history when every Baptist man and woman should heed the call of privilege and duty.—Ed. "Gospel Witness".)

WHEREAS, the General Convention with all its Boards, Foreign Missions, Home Missions, Religious Education, as well as the Board of Governors of McMaster University, officially endorsed the leaders and policy of the University in retaining Professor E. H. Marshall on the staff of the University, thereby officially endorsing Modernism and Modernistic tendencies in the life, teachings, and spirit of McMaster University, which means for the future of our Denomination that the young life of our churches, and our future ministers and missionaries, will go out to permeate the churches and mission fields of the future with such tendencies, and

WHEREAS, we believe that these tendencies began many years ago in our schools and churches, and have culminated in the present situation, where they have become dominant in all our Boards, and

WHEREAS, we believe that if this tendency persists it will eventually so affect our beloved Denomination that it will cease to stand for the Bible as the inerrant Word of God, for the Lordship of Christ, for the atonement through the expiatory death of Christ, for the administration of the Holy Spirit and for the obligation to preserve the purity of the New Testament ordinances and their relative position in the church, i.e., baptism on profession of faith as a prerequisite to church membership, and observance of the Lord's Supper, and

WHEREAS, the Women's Home and Foreign Mission Boards are auxiliary to, and linked with, the General Home and Foreign Mission Boards, which officially took the above action at the late General Convention, and

WHEREAS, at the recent Women's Convention, the Women's Foreign Mission Board (after the General Convention's pronouncement) deliberately placed or retained upon its Jubilee programme, Professor L. H. Marshall, whose teachings many believe to be subversive of the true faith, and also placed upon their programme (having endorsed and advocated it throughout the year in their organ, "The Missionary Link") the C.G.I.T. Movement (Canadian Girls in Training) endorsing and recommending it to the churches, and

WHEREAS, the C.G.I.T. is a mode of expression (among our young women) of the Girls' Work Board of the Religious Education Council of Canada, which is affiliated with the International Education Council (which, in turn, is influenced by the Religious Education Association, an organization which is frankly Unitarian and atheistic, and is open to all religions) which Council, in both the United States and Canada, in its teachings, leadership, and influence, is already far removed from the old landmarks, and is leavening our Sunday Schools, from the Cradle Roll to the highest classes, with teachings subversive of the Word of God, and whose Summer Camps for young people are doing the same; and

WHEREAS, the Women's Home Mission Society at the last two Conventions, made overwhelming pronouncement of its acceptance of the views advanced by the President, looking to closer co-operation with the General Boards and Women's Foreign Missionary Society, in spite of their having taken the stand above mentioned, and

WHEREAS, from the Chair, and from the floor of the house, the Home Society was called upon to declare its adherence to the principle of following a human leader, rather than Christ Himself, and every retiring member of the Board and every nominee was challenged as to her willingness to accept the policy of said human leader, while the counter challenge to the nominees as to whether they would stand on the New Testament principles, contained in the Constitution of the Women's Home Mission Society, was ignored, and

WHEREAS, the policy proclaimed as necessary for election was one which definitely repudiated the right of the individual members of the Board, to follow the direction of the Divine Spirit, and to seek the Will of God in the management of the Society's affairs (this being a definite endorsement of Modernism in its spirit and methods), and,

WHEREAS, the administration of the Holy Spirit in the affairs of the Board, was, by implication, definitely repudiated, and, both a year ago at Convention and at the recent Convention, the claim that God had answered prayer was definitely at the first, and by implication at the second, Convention denied, thus robbing God of His glory, and

WHEREAS, a number of churches, following the General Convention, have taken the stand that they will no longer contribute to the Boards which have officially declared their support of the University in its policy of retaining Professor Marshall with its consequent endorsement of false teaching, and

WHEREAS, The Mission Circles of said churches, by the action of their churches, and by the pronouncements at the recent Women's Convention of the two Women's Societies which they were supporting, have been obliged to take the stand that they would no longer support the Women's Boards in their conduct of their mission work.

THEREFORE, Realizing the necessity for those churches and Mission Circles which have withdrawn their support from the regular agencies, to have a society to which their funds can be sent, and administered in mission work, based upon the Word of God, and controlled by the Holy Spirit, where freedom to seek the will of God is permitted, and Scriptural Baptist principles upheld, not abrogated; we whose names are appended to this call, with deep sorrow of heart yet with the conviction that we can do nothing else, issue a call to all the women of those churches and Mission Circles which have already taken a definite stand against the recent actions of the General Convention and the Women's Societies, and also, to all individual women in other churches, who have already decided that they cannot longer support the two Women's Societies in their leadership and pronouncements, to come together on Thursday, November 25th, at Jarvis Street Baptist Church, Toronto, at 10.30 o'clock in the morning, for

an All-day Meeting of Intercession for Revival; and to form a new Women's Missionary Society of Regular Baptists of Canada,—such Society to be based upon the principles of the Lordship of Christ, the Word of God as infallible, Atonement through the Blood of Christ "who died for our sins and rose again for our justification", the administration of the Holy Spirit, and the purity of the Ordinances with the Scriptural relation to each other, (of the precedence of Baptism to the Lord's Supper) and the advocacy of Scriptural giving, which we believe to be regular, systematic, voluntary, but yet obligatory upon all believers, which latter obligation is directly connected in the Scriptures with revival blessing.

With continued love toward all who do not see eye to eye with us, and with deep sorrow over the work which we have loved, and which we believe at this moment stands in great danger of disintegration as the result of the Boards' present stand, we take this step, compelled so to do in devotion to our Lord and His Word.

"And now Lord, it is nothing with Thee to help, whether with many or with them that have no power; help us, O Lord, our God, for we rest on Thee." II Chron. 14: 11.

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand; and Joshua went unto him and said unto him, Art Thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth and did worship, and said unto him, What saith my Lord unto his servant. And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Josh. 5: 13-15.

Let us do likewise, and gather on Thursday to wait before Him.

(Signed)

Mrs. C. J. Holman, representing Jarvis St. Baptist Church, Toronto.
 Mrs. W. L. Kingdon, representing Oakwood Baptist Church, Toronto.
 Mrs. W. J. H. Brown, representing Annette St. Baptist Church, Toronto.
 Mrs. D. W. McLeod, member of Olivet Baptist Church, Toronto.
 Mrs. D. N. Cameron, representing Bedford Park Baptist Church, Toronto.
 Mrs. W. E. Atkinson, representing Christie St. Baptist Church, Toronto.
 Mrs. M. E. Houser, representing Mount Pleasant Road Church, Toronto.
 Mrs. C. G. Stagg, representing Grace Baptist Church, Toronto.
 Mrs. C. J. Loney, representing Stanley Ave. Baptist Church, Hamilton.

COMMITTEE.

Also the following ladies:

Mrs. John Lillie, member of Jarvis St. Baptist Church, Toronto.
 Miss Minnie L. Whitlock, of Jarvis St. Baptist Church, Toronto.
 Mrs. I. S. Clubine, of Jarvis St. Baptist Church, Toronto.
 Miss Gertrude Green, member of Parkdale Baptist Church, Toronto.
 Mrs. C. M. Passmore, member of Parkdale Baptist Church, Toronto.
 Mrs. H. Brechin, member of Parkdale Baptist Church, Toronto.
 Mrs. Allen M. Taylor, member of Parkdale Mission Circle and of Runnymede Baptist Church, Toronto.
 Mrs. E. J. Taylor, member of Annette St. Baptist Church, Toronto.
 Mrs. H. C. Russell, member of First Ave. Baptist Church, Toronto.
 Mrs. G. A. MacBain, member of Oakwood Baptist Church, Toronto.
 Mrs. Nathanael Mills, member of Talbot St. Baptist Church, London.

With the exception of Miss Gertrude Green, all of the latter list, and also Mrs. W. L. Kingdon and Mrs. C. J. Holman of the Committee, are members of the Women's Home Mission Board, but are resigning in order to issue this call.

All Baptist women of the Convention who are in sympathy with this movement, but who cannot possibly attend the meeting, are requested to write immediately to Miss Minnie L. Whitlock, 106 Pembroke St., Toronto, 2, stating the fact, that they may receive further literature.

The Jarvis Street Pulpit

ICHABOD.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, November 14th, 1926
(Stenographically Reported.)

"And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband."

"And she said, The glory is departed from Israel: for the ark of God is taken."—I Samuel 4: 21, 22.



AND she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband." Where is the glory? "The glory is departed." Her reason was because the ark of God was taken. I have frequently called your attention to the principle that the historical portions of Scripture are very much more than mere historical chronicles: we have in the historical books of the Word of God a philosophy of history, not merely a record of what has come to pass, but a divine revelation of the root-principles out of which the historical events have grown. For example: when the kingdom was divided and Jeroboam set up calves of gold, one in Dan and one in Bethel, saying to the people of Israel, "It is too much for you to go up to Jerusalem: behold thy gods, of Israel, which brought thee up out of the land of Egypt", Jeroboam feared that if the people, the ten tribes who followed him, were to go up to Jerusalem to worship according to the law, they would fall under the spell of the Holy City around which there clustered so many holy and happy memories, and their hearts would be weaned away from their new allegiance, and that they would turn back again to the house of David; therefore, to keep them away from Jerusalem he made these calves of gold, and the Scripture tells us that by so doing, "Jeroboam did sin, and made Israel to sin." Every successive king of Israel, without a solitary exception is said to have walked in the ways of "Jeroboam the son of Nebat, who made Israel to sin." The result of that idolatrous principle released by Jeroboam, and embodied in the calf-worship, is seen in the utter destruction of the northern kingdom: the ten tribes are carried away to captivity, and never reappear on the page of history. And then you will find in Hosea's prophecy this pathetic word—the prophet viewing things from the divine standpoint, and seeing the ruin which Jeroboam's policy of substituting expediency for conviction, seeing the result of it in the destruction of the nation, the voice of God in prophecy is heard to declare, "Thy calf, O Samaria, hath cast thee off". Thus the divine record of that apostasy gives us the reason for the national destruction.

So in the chapter before us, the climax of a certain period is reached when the ark of God is taken. A child is born to one of the priests who has fallen on the field of battle, and the child is called, "Ichabod"; the glory is departed because the ark of God has fallen into the hands of the enemy.

Now look at that chapter of history for a few moments, will you? It relates to the priestly house of Eli, who was priest in the temple when Hannah brought the child Samuel to attend the priest in his holy office in fulfilment of the pledge she had made before Samuel was born. And, my brethren and sisters, I confidently believe that a true ministry of the gospel very often owes its faithfulness to the influence of some godly Hannah who brings Samuel to the Lord. You are familiar with the story—the boys and girls will remember it—how when the lamps were burning low, and the shades of evening were falling, the old man Eli had retired to rest, and Samuel also lay down to sleep, he heard a voice calling his name, "Samuel, Samuel". Samuel supposed it was his master calling, and he went to Eli and said, "Here am I". And Eli said, "I did not call thee, my son, go and lie down again and sleep." The boy Samuel

returned to his cot, but in a little while he heard the voice again; his name was called, "Samuel", and he went to Eli the second time, and said, "Here am I; for thou didst call me." "No", he said, "I did not call you; go and lie down again." Then Samuel heard his name called the third time, and again he came to his master saying, "Here am I; for thou didst call me." Then the old priest began to see the light, and to recognize that the days of the open vision had returned, for we read, "The word of the Lord was precious in those days; there was no open vision", and so the priest said to Samuel, "Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord: for thy servant heareth." When Samuel heard the voice the fourth time, he answered as Eli had told him. Then the Lord spoke out of heaven to a child. Ah, when the priesthood turns aside, and when men upon whose heads ordaining hands have been laid turn away from the truth of God, out of the mouths of babes and sucklings will He ordain strength because of His enemies; we may expect even boys to preach with greater faithfulness and power than learned professors. The Lord told Samuel that He was angry with Eli and his house, that he would take away the priesthood from them, and that He would do a thing in Israel that would make the ears of every one that should hear it tingle. And so with that word of judgment He departed. In the morning the old priest called Samuel and said, "Tell me what the Lord told you last night." And Samuel told of the divine revelation, of the unsheathed sword that must inevitably fall upon the apostate house. And Eli replied, "It is the Lord: let him do what seemeth him good."

Then follows the chapter from which our text is taken: the Philistines came up against Israel to battle, and the battle is joined, and Israel is smitten before the Philistines, for God is no longer with them. Then they take counsel together, and they say, "How can we win this fight?" And someone says, "I will tell you what to do: we will take the ark of God—we have not God with us, but we will take the ark anyhow, the symbol of His presence, it is yonder in Shiloh." So they go to Shiloh, and there the ark is being kept by Hophni and Phinehas, the sons of Eli; and they come with the ark into the battle, and when the ark is brought into the midst of the camp a great shout goes up to heaven. The Philistines hear it, and they are full of fear and ask what has taken place. They are told, "They have brought the ark of the covenant into the camp." And the Philistines said, "Why, these are the gods that smote the Egyptians. What shall we do against such a mighty army?" They appealed to every man to quit himself like a man and fight; and when the battle was joined for the second time, thirty thousand footmen of Israel were slain; and the ark of God passed from the possession and control of Israel into the possession of the enemies of God. When a messenger came back to bring news of the battle, Eli, the old man of ninety-eight, asked for tidings, and when they told him, he was so wrought upon by the news that "he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy." And to the wife of Phinehas a child was born, and the mother died; but ere she passed she said, "Call him Ichabod, for the glory is departed from Israel, because the ark of God is taken." That is the meaning of Ichabod.

I.

Now let us find some lessons in it for ourselves. WHEREIN DID THE DIVINE GLORY CONSIST? Why was the glory of God identified with the ark of Israel, so that when the ark was taken the glory was said to have departed? What was the ark? What was the tabernacle? The tabernacle, the New Testament tells us, was made after the shadow of heavenly things,—not only after the pattern shown in the mount, but the pattern in the mount was itself a pattern of spiritual realities in the heavens governing the sinner's approach to God. The altars of sacrifice, and of incense, the priest, and the veil between the holy of holies and the holy place—all that was intended as a pictorial representation of certain fixed and invariable principles governing the approach of sinful men to a Holy God; the central thing about the tabernacle and its worship was the ark. Waggon wheels were provided for the carrying of the tabernacle; but it was the part of the Kohathites to bear the ark upon their shoulders: the staves were

put through the rings of the ark, and as Israel followed the pillar of cloud by day and of fire by night, and journeyed from place to place, while all the rest of the furniture of the tabernacle, and the tabernacle itself, was carried in waggons, the ark was carried upon the shoulders of priests; and when the tabernacle was pitched, the ark was placed within the holy of holies.

What was the ark? In the ark were the unbroken tables of stone; for you remember when Moses came down from the mount with the tables of stone, and he saw how the people had sinned, by a symbolic act he threw down the stones and they brake, the law was broken. Other tables were prepared, written with the finger of God, and the unbroken tables of stone were put inside the ark, a pledge and promise that One should come. Jehovah Tsidkenu, the Lord our righteousness, One Who should yet appear Who would fulfill the law to the letter, and work out a perfect righteousness for us.

What else was in the ark? Aaron's rod that budded. Why was that rod in the ark? You remember there was a dispute as to the authority of Aaron as the high priest. He was anointed, he was a type and prophecy of the coming One; but there were certain other people who would usurp the office of the priesthood, and so the Lord decreed that they should test their place in the divine favour: they threw down their rods, and the rod that budded was the rod of the man whom God had appointed to be His priest, to appear before Him in the interests of the people. And it was Aaron's rod that budded. "Now", said the Lord, "put that rod in the ark, because that too is a promise and prophecy that My Anointed shall come, the one Mediator between God and man of Whom it shall be said, Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." And so the ark was symbolic of a special anointing of the chosen Priest.

And what else? In the ark was the golden pot that had manna. Now you remember the manna ordinarily would not keep: manna was gathered day by day, and only as it was gathered on the sixth day would it keep until the next; for if more than a day's supply was gathered on any particular day, we are told that the manna bred worms, became corrupt; day by day God gave them their daily bread. But the Lord said, "Take some of that manna, that corruptible thing, put it in a golden pot, and put it in the ark." And when that corruptible thing was put in the pot, in the golden pot, and put in the ark, it was preserved just as the manna that was gathered on the sixth day was preserved until the seventh.

Thus the very ark itself was a symbol of the supernatural, it was an abiding witness to the miraculous power of God. And who shall say that it was not prophetic of the day "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory"—"Thou wilt not suffer thine Holy One to see corruption." It was a type and prophecy of Him Who is the Bread of Life, and upon Whom we must feed day by day. All that was in the ark.

And above the ark was the mercy seat with the overshadowing cherubim, and upon it the blood was sprinkled; it was the central place in the Hebrew ritual, and of that ark God had said, "There will I meet with thee." Indeed, the ark was symbolic and prophetic of Him Who kept the law for us, Who was anointed above His fellows, Who entered into the grave yet saw not corruption, and rose triumphantly over it, ascending to the Father; it is a prophecy of Him Who shed His blood—Himself the Mercy Seat through Whom poor sinners may come to God. Therefore, when the ark of God was taken away from the tabernacle, the presence of God departed; for there was no place where a poor sinner could meet with a Holy God.

Do you see the application of that, dear friends? What is the ark of God to us? What is the great truth it symbolizes? It is the truth of the divine Incarnation; it is the truth of the perfect righteousness of Christ, His pre-eminence over all things, His universal authority: He was given power over all flesh, that he should give eternal life to as many as God had given Him. It represents the very heart of the gospel—and what is the gospel? "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures." And Paul says, you remember,

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." The realization of that truth is the glory of every Christian; only as that becomes real, and is made real to us by the power of the Holy Spirit, can we have the presence of God with us. I know of no other way whereby the Holy Ghost may dwell in the heart of sinful man save through the precious blood of our Lord Jesus Christ, and all that it stands for.

That is the glory of the church too. When a church loses that truth, when a church surrenders that truth, it has surrendered the last reason for its existence; there remains no reason why God should not remove the candlestick out of its place. For when the ark was taken, the mere cords and doors and hangings of the tabernacle availed nothing; there was no mercy seat, there was no place where the Shekinah Glory appeared; and Christ crucified is both the wisdom of God, and the power of God, the supreme manifestation of the glory of God to all believers: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And so I say that the cross of Christ, all that it represents, and the glory it reveals, is a symbol of the divine Presence; it is the glory of the church; and the only guarantee of the presence of God in the midst of His people is that we magnify the cross.

I wonder if you would let me give this testimony out of the experience of a good many years? I think I can humbly say that I know from personal experience what it is to be conscious that the Holy Spirit takes the poor words which this preacher utters, and makes use of them. But oh, when we magnify the Cross, when we seek to exalt the Crucified, when we put the crown upon the brow of Jesus Christ, and declare that it is sovereignly determined that in all things He must have the pre-eminence, I always feel as though the Spirit of God were saying, "I am with you while you are preaching that truth." God is with the preacher, and He is with the church, and He is with the denomination, that will magnify the blood of the Lord Jesus Christ; and when that is put aside, trampled under foot as an unholy thing,—though the church has all the learning of the ancients, and of the moderns too, all the wealth of a million Croesuses, whatever it has, if it has not the ark of God, His glory has departed, and God has forsaken His church. The condition upon which the Holy Spirit works in the life of a believer, or in the collective ministry of a body of believers, is that Jesus Christ should be given the supreme place.

III.

Now go back a little and let me show you what preparations were made for the departing glory. Eli was the priest—and listen to me—no charge is laid, even by God Himself, against Eli personally: Eli was a godly man so far as his personal walk was concerned, he walked before God as a priest ought to walk; but there was something about Eli that was preparing the way for the departure of the ark. Eli himself did no wrong, Eli himself spoke no evil word; and yet the sequel says that upon Eli the responsibility for the departure of the glory was made to rest: though he did no wrong himself, he made it easy for others to do wrong! My dear friends, you can be very orthodox, very orthodox, and help the Devil tremendously; you can be very pious, and never disturb the rulers of this world's darkness a little bit; you can say your prayers, and go to church, and read your Bible—and say, "I believe it from cover to cover"—and be, as some people say nowadays, a fundamentalist of the fundamentalists, and yet be the Devil's instrument all the time.

I will show you that that was what Eli was, for Eli had some young sons in the priesthood—I do not know that they were so very young at this time, but they had been young; and they did wrong, possibly entertained "loose views" of the priesthood before they followed loose practices. Do you know that there is always an evil thought behind an evil action? and before men depart from the faith in practice, they depart from it in belief? These men wrought iniquity before God. And what did Eli do? Did he agree with them? Not at all! He said, "I never did sanction their wrong, that was not my opinion, I was always very careful to make my views perfectly clear—everyone knew where I stood!"

And sometimes he even reproved his sons and said, "Why do ye so wickedly, my sons?" But listen!—the record says that Eli saw his sons doing iniquity, "and he restrained them not". The greatest enemies of fundamental truth

to-day, the greatest enemies of evangelical truth, are the men who profess to believe it, and fraternize with those who deny it. I am not a bit afraid of Fosdick and men of his school—I know where to place them; but it is the men who will dare to say—and I am going to say openly and plainly, and it is being written down and will be published in due time,—I have written a letter to *The Canadian Baptist* on the subject, I don't know whether they will publish it or not—but the Pastor of Walmer Road Church in an address a couple of weeks ago quoted Professor Marshall as approving of a certain saying of Spurgeon, and said, "Professor Marshall stands with Spurgeon." And I say it openly, Dr. MacNeill knew that Professor Marshall does not stand with Spurgeon—or else he is ignorant of the whole question of theology, and ought not to discuss it at all; because the very sermon from which Professor Marshall quoted, declares that Jesus Christ endured the equivalent of ten thousand hells in our behalf: the very truth which Professor Marshall denies, the very sermon from which he quoted proclaims. Why, my friends, the greatest foes to a clear pronouncement of New Testament truth, are the men who, like Eli, profess themselves to believe it, and yet join hands with those whose teaching deny everything for which the ark of the covenant stands. That, my friends, opens the door for the departure of the ark.

III.

Then further: they go to the battle against the Philistines—and they go without the divine Presence, they do not go in faith, they are not depending upon the mighty arm of God, but upon their own arms. Our first defection is not a doctrinal one: it is the rejection of the Spirit of God. How are we to meet the present emergencies—I am not speaking now of public matters—but you Christians, when you go down to the office to-morrow, or wherever you go, is it not true that you will come face to face with that which is subversive of the faith? Is it not true that you meet with people every day who mock at this Book, and the things written in this Book, wherever you go? How are we going to meet them? Are you going to argue about it? Are we not to meet them in the confidence that God is with us, are we not going to meet them with a positive faith? But alas, men nowadays resort to Israel's strategy and say, "We have not the presence of God, the presence and power of the Holy Ghost, with us; but let us have the ark of the covenant anyway"—and they take up a very orthodox position; they take the very words of the gospel with them, while they surrender the whole case to the enemy. That is the tragedy of the hour.

Now you and I cannot keep the ark of God if we lose God; it is of no use for us to preach the words of Scripture if we have not the God of Scripture with us; it is no use for us to say we believe these things, if our believing is not proved by the ministries we exercise day by day; it is no use to have the symbol of the presence of God, if we do not have God Himself—and we can never have God Himself unless we walk with Him. And when this great truth is surrendered, Ichabod may well be written over the door.

You remember the story of how the great Joseph Parker, who so gloried in the Cross, once said in a sermon, in effect, "If any man should ever stand in this pulpit and preach anything but Jesus Christ and Him crucified, let 'Ichabod' be written in large letters upon the doors of this Temple." And R. J. Campbell, the man of new theology, occupied the pulpit and preached the very opposite of that which Parker had preached, and became the centre of a widespread defection, and one morning as people passed by the doors of the City Temple, they saw in large letters written upon the door the word, "Ichabod". Somebody during the night, some painter, had come with his brushes, remembering what Parker had said, and had written the word upon the Temple.

I could wish, dear friends, if ever the day should come when anyone should stand in this pulpit and preach anything else than Jesus Christ and Him crucified, I could wish, not only that the doors should be closed, but that the place itself should be blotted out of existence—ten thousand times better that there should be no church at all, than that there should be a church bearing the name of Jesus Christ, and delivering some other message than that which He has permitted us to bring.

I wonder how many there are here this morning who are in danger of being like Eli? You say, "I believe all these things, you know, but I"—yes, you are just like the minister I saw down there a few weeks ago in the back

seat. I went down and shook hands with him and said, "Brother So-and-So, won't you come up to the platform?" And he said, "Well, I would rather not—but you know where I stand!" I said, "Yes, I know where you stand; but I wish you would let all the world know where you stand!" There are some of you here this morning, perhaps, who have never before realized the seriousness of taking a neutral position, nor the importance of taking a stand respecting the truth of Christ; and if there may be others who are Christians but never have confessed Christ, and you say, "Well, I am so glad that I have seen that truth, I know that Christ died for me, and it has made a marvellous difference in my life. I have not told anyone about it yet—but some day I am going to"—well, don't you think you ought to let the people know this morning?

And if there are any here this morning who have not been saved—someone may say, "When you contend for the faith, you don't expect people to be saved, do you?" Yes; we never contend for the faith that somebody is not saved. And it is because we know that it is impossible to be saved in any other way, that we insist that this gospel must be preached, or no gospel is preached at all. Will you trust Him this morning? and, trusting Him, will you confess Him as we sing our usual hymn? It may be there is some boy or girl here this morning who will hear the Lord calling just as Samuel heard Him, and if you hear Him calling will you say, "Here am I, Lord, what hast Thou to say?"

THE ANARCHIST ALCOHOL

(An address by Dr. Shields, delivered in Jarvis Street Church, before the sermon, Sunday evening, Nov. 14, 1926.)

No man or woman who has been saved by divine grace, and no Christian church made up of persons thus saved, can ever afford to be neutral in respect to a question of right or wrong. It is by a new birth men obtain citizenship in the Heavenly Jerusalem; but the fact that our citizenship is in heaven does not relieve us of a citizen's obligations on earth. It must never be forgotten that the State is a divine institution; God planned and ordered society; and committed a law to human hands for enforcement when He decreed, "Whoso sheddeth man's blood, by man shall his blood be shed." The care and protection of human life is the first duty of the State. Our Lord Himself for ever settled the question of the Christian's proper relationship to the State when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." It is written also: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil.

A further rule for Christian conduct is laid down in the injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." That means surely that every power I possess must be exercised with a view to the honour and glory of God. As I must put conscience into the spending of my money, and into the matter of eat and drink, so I must exercise my franchise in the fear of God.

I want therefore to discuss very briefly a few principles which apply to the present much-discussed question of Prohibition.

The first question every Christian must ask is, whether the principle of Prohibition is scripturally based, whether it is in accord with the teaching of Scripture. No one will question the righteousness of laws which forbid theft and murder, for it is universally recognized that the State should protect both life and property. But many laws are enacted, in the general interest, which circumscribe individual liberty. Take for example, quarantine regulations. When one is unfortunate enough to be afflicted with a contagious disease, while his going abroad might work no injury to himself, for a certain period he is confined within a limited area because a larger liberty would make him a menace to his neighbours. There would be nothing intrinsically

wrong in a man's deciding to live in a wooden house, or in his determining to build such a house in the heart of this city; but because it would be a danger to surrounding buildings, he is not permitted to do just as he likes in that matter. The same principle holds in respect to many of our traffic regulations: there is nothing morally wrong in a man's driving on the left-hand side of the street, but an ordered society claims the right to make laws in the general interests, even though those laws should, in some measure, restrict the liberty of the individual.

The next question to be asked is, whether the public interest would be served or menaced by giving a larger freedom to the Liquor Traffic. No person of ordinary intelligence, coupled with a moral sense, will need any argument to convince him that the Liquor Traffic has ever proved a menace to the welfare of the individual, to the family, to the community, and to the state.

The question facing the electorate to-day is very much like that which faces a parole board when it is asked to decide whether a prisoner, for some time confined in jail, shall be given his liberty. I should suppose that in such case two questions would engage the board: first, What is the prisoner's record? and second, Is there any reason to believe the record will not be repeated?

I have before me a manuscript I wrote years ago. I was discussing at that time the Christian citizen's duty toward a referendum which was to be taken to determine the people's attitude toward further restriction of the liquor trade. I then spoke of Alcohol as a criminal who had been abroad too long, and, as one of the prosecutors, was arguing for his further confinement. What I then said applies now:

"But I want you to look for a moment at the prisoner's record. He was long ago suspected of being a very dangerous character, and was compelled by our Government to pay a stated amount annually as a guarantee of good behaviour. In consideration of this amount being paid he has ever since been permitted to live in a licensed house. The prosecution contends that the licensed house has not imposed sufficient restriction upon the prisoner's doings to insure the public safety; and therefore in response to the urgent request of our clients, the temperate public, at its last session the Government issued a warrant for Alcohol's arrest.

The prosecution believes that ample proof of its contention will be found by an inspection of the prisoner's house and place of business. The prisoner lives in a great building—a mansion in size, built from the ruins of a million homes. It is luridly lighted by candles lit by the devil's tapers with fire borrowed from the flames of hell. There is music in the mansion, they play upon glasses such music as the fingers of the devil's harpers make. And they dance to the music in the mansion, the dance of revelry which ends in riot. They sing to the music of the glasses; they sing in the morning the song of careless cheer, and, as the sun goes down, they chant the dirge of despair.

Alcohol has in his mansion also for the accommodation of his guests, who also are his customers, chairs of imaginary pleasure, couches of poverty, and pallets of shame; for whoever does business with Alcohol for pleasure, begins with fancied pleasure, then comes to poverty, and ultimately lies down in shame.

There are gardens surrounding the mansion,—gardens of bitter herbs. There flourish in melancholy abundance the bitter herbs of disappointment, hope-deferred, too-late repentance, and black despair. There grow no flowers of virtue in these gardens, no violets to make the walks fragrant with their unseen presence; no roses, blood-red to remind one of the Rose of Sharon; no lilies pure and white,—nothing but bitter, bitter herbs! The gardens are watered by many fountains—fountains whose reservoirs are filled by the tears of wives and widows, by the tears of fathers and mothers and little children, by the tears of all whose hearts Goliath Alcohol hath broken.

In connection with his residence and place of business Alcohol has great storehouses wherein he stores his stock-in-trade and all the in-

crease of his business. One of these storehouses is built of stones of saddest memories fetched from the quarry of grief. Hung upon memory's walls there are pictures of mortgaged farms, ill-balanced ledgers, bailiff's sales, desolate homes, empty pantries, ill-clad children with hollow cheeks and bony hands, and weeping women wringing their toil-worn fingers in an agony of grief.

But this terrible merchant prince, the prisoner, has a collection of portraits of which he is very proud. They are the portraits of persons with whom he has done business, and who would be his customers still but that their money or their life is spent. They are the portraits of mothers' sons dearly loved and much entreated, and of lovers fondly prayed for and lovingly advised—now clad in rags. There are portraits of husbands who for Alcohol's sake have broken all their marriage vows; portraits of fathers to whom children—little children, loving children, helpless children—looked in vain for bread. And oh, the pity of it! Oh, the shame of it! There are portraits of daughters too early gone astray—of mothers, too, whose bloodshot eyes were turned away from baby's tears!

And these pictures were not taken in a photographer's gallery. They are snapshots taken as some staggered along the street, some making home a hell, and many, oh so many, looking out through iron bars; and some form part of a procession moving in the early morning beneath the shadow of a high wall built around a yard in the midst of which is a great building which has iron bars to all the windows,—and one in that procession whose portrait is in Alcohol's collection is moving in the early morning toward a scaffold in the corner of the yard!

And there are pictures, too, of rough, unkept mounds of earth, no grass or flowers grow upon them, no sculptured columns rise above them—they are only the numberless, nameless graves of the multitude who have died in Alcohol's service.

But I am here to charge the prisoner at the bar with robbery. He has robbed parents of their children, and children of their parents; he has taken the husband from the wife, and the wife from the husband. He has broken into the homes of the rich and robbed them of their jewels, he has stripped them of their goodly apparel, he has despoiled them of everything in life worth living for, and has reduced them to beggary. He has entered, too, the homes of the poor in the light of the noon-day sun. He has robbed them of parental, and filial, and conjugal love; he has robbed them of their self-respect, robbed them of their wealth—and left them wallowing in the mire of lust. He has robbed society of her most brilliant ornaments; he has robbed literature of its brain, and labour of its brawn; he has robbed the church of her lights, and has deprived the state of her mightiest warriors and her greatest statesmen.

He is also guilty of arson. With his torch of appetite kindled from the flames of hell he has set fire to the noblest work of God, and with flames, inextinguishable flames of passion, he has consumed the human-body-temples made for God to dwell in.

We declare also that the prisoner is guilty of murder in the first degree. He has waded deep in human blood. All the world's battlefields have perhaps not witnessed so much bloodshed as Alcohol has deliberately spilled in the prosecution of his licensed business. Millions upon millions have fallen before him. Like another giant in strength, he has slain his victims "heaps upon heaps". He has trafficked in the souls of men, and stored the increase of his business in the regions of the damned, and buried his victims in the bottomless pit."

It is now proposed to take this criminal out of jail and give him the liberty and comforts of Government House.

Let me speak a few words on the argument for so doing.

It is agreed that Alcohol should be given larger liberty because he is so

unruly. This is something new! If murder should become epidemic, repeal the law prescribing capital punishment; if a large section of the community should go to thieving, the law should be modified for their accommodation; if a man forsakes his wife for several more congenial companions, make the poor fellow respectable by making polygamy legal! Every argument for the repeal of Prohibition, based on the lawlessness of the thing prohibited, is only an argument for the continuance of the law and for its strict enforcement. I believe if I were Attorney-General I could enforce the law. It might necessitate a larger police force, and a temporary increase of jail accommodation, but *if there is any evil which a sovereign people cannot control, that thing is an enemy of organized society, and the whole force of the state should be mobilized against it.*

The value of a prohibitory law may be judged in part by its economic effect. I do not profess to have made a study of it from an examination of statistics; but as a Pastor in touch with people of all classes, I know Prohibition has been a blessing to many.

Such a law should be judged over an extended period of time. It may not, and very likely will not, make many habitual drunkards sober, but it will undoubtedly keep many sober young men and women from becoming drunkards.

The thing that made it impossible for us to protect ourselves against a foreign foe in war-time, which proved itself to be a traitor to the highest interests of the state when the enemy thundered at the gate, comes with poor grace at this time asking consideration at our hands.

I remind you that during the period of this greater restriction, the motor industry has flooded the country with motors. A drunken man staggering along the sidewalk is a menace to public comfort, and, in some measure to public safety; but a drunken man at the wheel of a motor car is a menace to property and life.

The Liquor Traffic has been the most corrupting influence in political life known. To make the Traffic a Government official, and to make the Government a partner in the business, will be to make politics more corrupt than ever.

Moreover, Government control will be no more the final stage than four-point-four: it is only a halfway-house to the restoration of the bar and all the evil that goes with it. The repeal of a law because of the difficulty of enforcement would only establish a precedent for the repeal of the principle of Government control in favour of the open bar.

Behind it all, is the effort of certain people to return to the business of making intoxicating drink for gain. And for any political party, or party leader, to appeal to the law-abiding citizens of Ontario to authorize him to legislate for the accommodation of the lawless elements of the community is an insult to the morals and intelligence of the electorate, and a serious reflection upon the character of the company such a person or party keeps.

Had I ten million votes I would cast them all in support of Prohibition.

ALTON CHURCH OPENING.

The New Alton Baptist Church, it is expected, will be opened Friday evening, November 19th. Several bus loads will go out from Toronto for the fifty-mile run, and we expect a time of great blessing. We shall give some report of this meeting next week.

BAPTIST BIBLE UNION MEETING IN INDIANAPOLIS.

The Editor of this paper will speak at a Baptist Bible Union meeting in Indianapolis, Indiana, November 30th to December 2nd. As we have not the programme before us we are unable to give the full list of speakers, but we are glad to be able to announce that the new Field Secretary for North America, Rev. W. E. Atkinson, will be among the speakers.

Editorial

MODERNISM AND EVANGELISM.

In the Northern Convention a fundamentalist committee was formed about six years ago for the purpose of combating Modernism. For three or four years this committee held meetings before the Northern Baptist Convention with a view to giving a testimony in opposition to what seemed to be a very general tendency toward departure from the faith in the Northern Convention; but at the Washington Convention the one who had been Chairman of the Fundamentals Committee proposed a six months' armistice, in order that they might all unite in a great evangelistic campaign. It seems to us that this brother is either terribly mistaken now, or else that he was mistaken in his former attitude. Is it possible for fundamentalists and modernists heartily to unite in any form of religious service?

The basis of evangelism in the evangelical sense is a recognition of man's lost state by nature. It is because he is dead in trespasses and sins that the gospel should be preached to him. Now Modernism does not recognize that man is lost,—he is still improving! Therefore we ask, How is it possible for a true evangelical to join hands with a modernist in a matter of this sort when they have absolutely nothing in common in respect to this initial step? Again, evangelicals have always held that sin is such a heinous thing that only blood could purge it away: modernists deny the necessity for any such redemption. How can modernists and evangelicals pray together and preach together the doctrine of Christ crucified when modernists utterly repudiate the blood atonement? Once more: evangelicals believe that men can be saved only as they are born again and made new creatures by the power of the Holy Ghost; but modernists deny the possibility of any such supernatural experience. How therefore can these two opposites unite in preaching the truth of the third chapter of John? Evangelicals, as a basis of faith, and as a ground of assurance—and, indeed, as the sole authority for their message—teach that the Bible is the inspired Word of God: modernists believe nothing of the kind. And above all this, to evangelicals, Jesus Christ is the Incarnate God. They believe He was virgin-born by the power of the Holy Ghost, that His whole life was a miracle: He wrought miraculously, He died miraculously, and by miraculous power was raised again from the dead. They believe, too, that His ascension was miraculous, as will be His coming again. But all these truths the extreme modernists deny; while even the moderate modernist denies one or more of them.

Any apparent co-operation in the work of evangelism between modernists and evangelicals must involve insincerity on the part of one or both of them; and if the power that regenerates men is the power of the Spirit of God, is it conceivable that He will have anything to do with a partnership in which, by one party, His work is denied? It is our conviction that, in order to exercise an effective evangelistic ministry, the crying need for the church of to-day is not that it should co-operate with those who deny the essentials of the faith, but that it should be completely separated unto the gospel of Christ.

AN ABSENTEE GOD.

The great sin of the modern church is that she regards God as an absentee God. He is believed to have had some interest in human affairs in the dim and distant past. The present ordered universe is believed to be the evolutionary product of a certain vital principle divinely released in the long, long ago. This view has largely coloured the religious thought of the day; and even the Bible itself is looked upon as the record of man's search for God. Inevitably, that view must lead men to believe that men have made such progress as to leave behind the scriptural records. Many who would repudiate any sort of acceptance of this view of God and the world are nevertheless, perhaps unconsciously to themselves, influenced by it. Professing an acceptance of the gospel, they nevertheless assume that its effectiveness depends upon the human skill with which it is presented. Hence they speculate upon the receptiveness of the human heart to the gospel appeal, and substitute psychology for spiritual power.

All this leads to a neglect both of private and public prayer. It is useless to pray to a machine, or to a God Who has no power to control the machine. Therefore in practical matters also, human wisdom and organization are given the place which properly belongs to the Spirit of God. What an opportunity awaits the true believer and the believing church! The truth is, the Holy Spirit still abides with such as have become the children of God by a birth from above. We have the Lord's promise that He is with us "all the days". The divine Mediator still lives to make intercession for us; prayer is still the privilege of all who believe; Father, Son, and Holy Ghost, one God, is the believer's Possession still. Evolution to the contrary notwithstanding, God still answers the prayers of His believing children. If a church will but pray, the Holy Ghost will exercise His ministry in convicting men of sin, and righteousness, and judgment, as He has always done. Though men are destitute of any capacity for spiritual things, dry bones can still hear the Word of the Lord,—they will not hear any other word than His, they have no capacity to receive it or to respond to it; but there is creative power in every word of God, and God can convert a valley full of dry bones into an exceeding army of vital persons.

There is value in correct opinion, but we believe the terrible declension of the hour is due, primarily, to a rejection of the Holy Spirit in the believer's life. We believe that Stephen's message is still applicable to great numbers of professing Christians, including not a few Baptists, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

THE ONTARIO (WEST) WOMEN'S HOME AND FOREIGN MISSION SOCIETY.

The Annual Convention of these societies was held last week in the College Street Baptist Church of this city. On such a delicate subject it is the part of wisdom to write with care; and these paragraphs, be it understood, express only the opinion of the Editor of this paper. How far they may represent the opinion of some of the earnest women in our churches, we will not presume to say; but if we write what they think, it is without their knowledge or authority. We write as a mere man who has observed the reports of the proceedings of the Women's Convention.

For some years we have been calling attention to the menace of a growing ecclesiasticism in the Ontario and Quebec Convention which makes every Board of the Convention the tool of McMaster University. We would refresh the memories of our Canadian readers by pointing out once again that the Chairman of each of the following Boards is a member of the Board of Governors of McMaster University: Home Mission Board, Foreign Mission Board, Religious Education Board, Publication Board; the Chairman of the Western Mission Board is a member of the Senate of McMaster; the Chairman of the Super-annuated Ministers Board is a professor of McMaster. As Mr. Urquhart has pointed out, it is difficult to believe that these things merely happen. We must add to these also the Boards of the Women's Foreign Mission Society (Ontario West) and the Women's Home Mission Society (Ontario West); the President of the first is the wife of the Chairman of the Board of Governors of McMaster University, and the President of the second is, or was, a member of the Senate of McMaster. No one can doubt that when the present President of the Home Mission Society was brought into the Home Mission work from without, having had no practical experience, it was done for no other purpose than to make the Women's Home Mission Society also an instrument of McMaster. Having in view the committees appointed at the Convention of the Home Mission Society, and the utter inexperience of some of them, we have absolutely no confidence in that organization as one that is animated by a desire to do Home Mission work. These organizations are little more than creatures of McMaster University ready to do the behests of the University at any moment.

Elsewhere in this issue we publish the notice of a meeting for the organization of a new Women's Home and Foreign Mission Society. In this, we greatly rejoice. There is no doubt whatever that the Convention, by its endorsement of Professor Marshall, has taken a long step on the downward road, just as the Methodist Church did when it endorsed Professor George Jackson.

Already we have heard many echoes from college class-rooms to the effect that other professors in McMaster are using Professor Marshall as a tuning fork, and toning their lectures down to his pitch. It will not be long before McMaster University will throw off all disguise, and will come out boldly showing what it has been for a long time.

If *The Gospel Witness* has any influence at all—and we think it has with a great host of people—we would earnestly recommend the members of all Mission Circles to withhold their money until this new Women's Missionary organization is formed. We have no doubt some way will be found whereby individual women, who are members of Circles who may not as yet see the danger, will be able to contribute to this new missionary organization. We hope every Bible-believing Baptist woman in the Convention will absolutely withdraw support, both from the Women's Foreign Society and Home Mission Society, and save their contributions until a further announcement is made. It cannot be right to be in league with the spirit of McMaster by which these Women's Boards are now animated.

THE NEW ORGANIZATION WITHIN THE CONVENTION.

We are able to state that the sub-committee working on the constitution of the new missionary organization within the Convention is losing no time, and an announcement will be made before very long. In the meantime we would urge all Regular Baptists who stand for the old faith, including the substitutionary atonement, to withhold all contribution for missions until that announcement is made. A good number of churches, as such, will become members of this organization, and we are sure thousands of individual members throughout the Denomination will welcome the opportunity to do Baptist missionary work which this new organization will assure.

We once more declare that Boards appointed by a Baptist Convention which has endorsed a professor who rejects the expiatory sacrifice of Christ, are unworthy of the confidence of any true Baptist.

THE NEW BAPTIST COLLEGE.

We are making as rapid progress as possible in our arrangements for our new college. From the beginning we have said that it will, of necessity, be opened on a very modest scale. We hope to begin work in January after the New Year's holiday. The first term will last for five months, or until the end of May. The course for this term will be arranged with a view to providing a short course of intensive Bible study that will fit men for some evangelistic and missionary work during the Summer. By next Fall we expect to be in a position to provide much fuller courses than for the first term. We have to begin somewhere and at some time, and we have already received numerous applications from intending students.

A course of lectures is being arranged on the following subjects: The Unity of the Scriptures; Bible Doctrine; New Testament Ecclesiology; New Testament Evangelism, Preachers and Preaching; Pastoral Theology; and Sunday School Work. We are fortunate in this respect that we have not, at the present time, any anxiety about a building. The property we acquired to the north of the church, a year and a half ago, is splendidly adapted for this purpose. The various class-rooms have in them three hundred chairs. Five of the rooms will seat comfortably fifty to sixty each. The building has hardwood floors throughout, except in the basement, and is most tastefully decorated. In addition to these rooms we have, of course, many larger class-rooms and assembly rooms in the main building of the church, so that we should have no difficulty in taking care of five hundred students if we had them, with our present building. We could indeed comfortably take care of fourteen large classes meeting simultaneously.

Recently we had a conference with a brother who promised two thousand dollars between now and March, as well as an interest in his will. Others have promised other amounts which we are not at liberty to name. We are at present negotiating with certain able brethren whom we hope to see on the staff of the new college. Beside this, we confidently expect the assistance of some pastors of experience, who will bring their practical experience to bear

upon the work of training young ministers. It is a rare thing to find preachers engaged in training preachers. Generally speaking, the members of a theological faculty are distinguished for other things than preaching. We shall make full announcement of our arrangements, we expect, in a short time, but students who are interested are invited to correspond with us on this subject. We can definitely promise them that beginning after the New Year's holidays, they will be provided with courses which will be quite sufficient to try their energies to the utmost.

We ask our readers to pray earnestly that God will lead us in all the arrangements and that He will enable us to establish a college which will be a real training school for pastors and evangelists and missionaries, and other Christian workers. We are grateful to those who have offered financial help. We are launching into this great enterprise in faith, and in the confidence that the Lord, Who has led us through so many emergencies victoriously, will meet our every need in this one. If this should catch the eye of some of the Lord's stewards, we beg them to prayerfully consider our need and to come to our help as the Lord may direct them.

ICHABOD UNIVERSITY—273 BLOOR STREET WEST, TORONTO.

No more appropriate name could be found for McMaster University than that given above. If any one doubts it, we ask him to send for a copy of the stenographic report of the Educational Session at the recent Convention. The issue of *The Gospel Witness* containing this, November fourth, Nineteen hundred and twenty-six, has one hundred and seventy-six pages, including an index of seven pages. Already we are hearing from many parts of the country of the effect this issue of *The Gospel Witness* has produced. The following letter from a gentleman, whom we do not know, in New Brunswick, is a sample:

"Fredericton, N.B., November 12, 1926.

Dr. T. T. Shields,
Toronto, Ont.
Dear Dr. Shields:

It is, perhaps a bit presumptuous on my part to write this, but I have been a reader of *The Gospel Witness* for over a year, and have been much interested in the discussion of conditions at McMaster University; and have been especially interested in reading the proceedings of the Convention held at Toronto. May I say first of all, that it has been my privilege to attend a number of Baptist Conventions in the Maritime Provinces, and at none of these Conventions have I been witness of so much unchristian-like actions of men who are called Christians, and are supposed to be the real leaders in our Baptist churches. Men who have, supposedly, been called to preach the Gospel of Jesus Christ. We have seen some very strange things in our life-time; but it is hard to believe that our Baptist denomination have within its fold such men as leaders, as were at that Convention in Toronto. It is not because of the action taken against yourself; because we should always be ready to bow in submission to the majority at a meeting, except under such circumstances as prevailed at the Toronto Convention. It is of the very unfair manner in which you were treated, and the very unchristian attitude of the defenders of McMaster. It has been my privilege to attend, and listen to members of our Legislature, and also have been in the House at Ottawa, and heard a number of speakers; but have never witnessed less of what we call British fair play, at any time in those places. It is only on the hustings that one would hear such rowdyism as prevailed at the Toronto Convention, as reported in *The Gospel Witness*; and we have every reason to believe it to be a true report. May I, as a very humble follower of our Lord and Master, just say that you have every reason to be thankful for the "HATRED OF THESE PEOPLE" who are trying to destroy our beloved Denomination. The Master Himself had to deal with such while on earth, and we, His very humble followers, cannot hope to escape. Wishing you every success in your grand work for the good of Baptist principles, and the true Faith,

I am,

Your humble wellwisher,"

The cost of producing and mailing the issue referred to has been enormous, and will run to somewhere near three thousand dollars in excess of the cost of the regular weekly issue. The type for this issue is still standing, and we have just received an estimate for another edition, which our publisher tells us would take more than eight tons of paper to produce. This will suggest to all our friends the need of many contributions, and some of them very large.

CONVENTION REACTIONS.

Some days after the Convention the Oakwood Avenue Baptist Church, feeling they could no longer accept the Home Mission Board's help, declared for self-support. About the same time, or perhaps a week later, the Boon Avenue Church discussed the Convention, and passed a resolution supporting its action. We do not know the size of the majority, but a strong and influential minority opposed the resolution. Since that time fifty-two applied for their letters from Boon Avenue, and last Sunday morning were received into the fellowship of the Oakwood Church. The fifty-two who withdrew were of the very heart of the Boon Avenue Church, and included its principal financial and spiritual supporters. The Rev. Frank Mesley of Oakwood Avenue is rejoicing in the new strength that has come to him. Four recent converts were baptized last Sunday evening; and one of the first fruits of Oakwood Avenue's new life was a decision to proceed at once to double the present capacity of their building, which is already greatly overcrowded. For the loss Boon Avenue suffers, McMaster University must bear the responsibility.

"THE CANADIAN BAPTIST" WHISTLES TO KEEP UP ITS COURAGE.

Our brave contemporary on Church Street is in a very cheerful mood! Under the heading of, "A Great Example", printed in large letters, and as the very first article on the front page of the paper, it records the receipts of a letter containing a \$50.00 cheque for the Jubilee Fund. *We may be absolutely certain that was the largest cheque received, for if any larger amount had been received, it would certainly have been mentioned.* Here are the letter and *The Canadian Baptist's* comments:

"In the light of the stand taken recently by the delegates at the Convention in supporting so thoroughly the different Boards of the Convention, I take pleasure as a humble follower of our Lord and Saviour Jesus Christ, in handing you a cheque for \$50.00 for your Jubilee Fund, knowing that the same will be used for the preaching of His Gospel, and not for contentious matters of opinion.

"I think I am safe in saying that you will find that many other members of our Baptist churches will rally to the financial support of the different Boards. Furthermore, it is now my intention to increase my offering to missions through my own local church."

The letter, of which this is a copy, was received by the chairman of one of the Convention Boards a few days ago. It is a splendid example and one many could follow with profit to themselves and joy to those who plan Convention activities.

No doubt there is room for thankfulness when one of the Boards receives a cheque for \$50.00, but we wonder if *The Canadian Baptist* endeavoured to strike a balance sheet? For its information, we beg to say we have received already very much more than \$50.00 for *The Gospel Witness* Fund to help pay for the Convention number of this beloved contemporary of *The Canadian Baptist*! One of the contributors to *The Gospel Witness* Fund, sending us a cheque for \$25.00, said she was accustomed to give \$25.00 to each of the Convention Boards, but the recent Convention decision had led her to determine not to give another cent.

It may also interest *The Canadian Baptist* to know that we have received very much more than \$50.00 in small gifts for our new college. One friend who is not even a Baptist sent us a cheque for \$50.00; and while we greatly appreciated it, we had so many others to keep it company we did not think of giving it first place in the paper. Elsewhere we have told of a contribution of \$2,000.00 for the college, and a place in our generous helper's will. We have a

promise of \$1,000.00 from another source, and \$500.00 from still another source, for the college.

When we think of these things we feel like whistling a little, too!—and reading of this "great example" which *The Canadian Baptist* would have all our Baptist brethren and sisters follow, we turned up the Year Book. We did not take totals, but went carefully over the amounts given to denominational funds that will be affected, and we find that by three church resolutions the mission funds of the Denomination will lose \$8,824.14. We regret the necessity for this, but when *The Canadian Baptist* strikes a balance sheet it will find that its lonely \$50.00 cheque is scarcely a cause for jubilation. We venture to remind our brethren of the various Boards that it is possible to politically control a Convention, to appoint a partisan committee of scrutineers; but the real vote will be tabulated when the treasurer uses his adding machine at the end of the year—and we greatly fear that it will take a great many \$50.00 cheques to make up for the enormous losses which will result from the Convention's action.

DR. JOHN MacNEILL AND OTHERS.

The Canadian Baptist of November eleventh published an address by Dr. John MacNeill which occupied nearly three pages of that paper, a large part of which is occupied by denunciations of the Editor of this paper. We sent a letter to *The Canadian Baptist* in reply, making almost no comment beyond extracts from the verbatim report of the speeches of Professor Marshall and the Editor of *The Gospel Witness*; but Editor Kipp has not found place for it. We are, therefore, under the necessity of answering Dr. MacNeill and others in *The Gospel Witness*.

At one place in his address Dr. MacNeill says:

"In the whole hour occupied in defence last Tuesday, Dr. Shields did not approach the proof of a single charge he has levelled against those brethren, nor did he furnish one word of defence against the dozen charges of misrepresentation, of personal slander and positive falsehood, that had been fastened against him by evidence that could not be disputed."

To this we reply that Dr. MacNeill and his associates had occupied the time of the Convention from a quarter past eleven in the morning until fifteen minutes past ten at night—one hour and twenty minutes only of that time had been allowed to those who spoke on our side of the issue, and even that time had been broken into fragments by the hoodlum element, of which Dr. MacNeill is one of the champions. How was it possible in the time at one's disposal to reply to everything that had been said in a debate which had lasted all day long?

We now return the compliment to Dr. MacNeill and tell him that he is guilty of absolute falsehood, and that he must know it. Though we had very little time, we proved conclusively that the Rev. J. M. Warner was guilty of the grossest misrepresentation of fact. We proved also that Professor L. H. Marshall was guilty of deliberate deception, and mis-statement; and we proved also that Dr. MacNeill himself had stated what was absolutely untrue. We now go further: Dr. MacNeill's report of the debate in his sermon, particularly his reference to Professor Marshall's use of the great name of Spurgeon, is unworthy of any honest man. Dr. MacNeill must know that he has absolutely misrepresented the facts, and that his sermon printed in *The Canadian Baptist*, designed to circulate among the Baptists of the Convention is in part a tissue of misrepresentations.

We have just now telephoned the Editor of *The Canadian Baptist*, and he tells us that he has no intention of publishing our letter; that is to say, let us put it plainly, *The Canadian Baptist* publishes absolute falsehoods, and will not afford space for their correction. From this forward we may be sure *The Canadian Baptist* will not publish one word of criticism of McMaster.

We charge the Editor of *The Canadian Baptist*, and Dr. John MacNeill with being guilty of conduct to which the yellowest secular journal in Canada would not stoop; and furthermore, we challenge Dr. MacNeill to call us to account for this statement in the courts. At the Toronto Association of 1924

Dr. MacNeill is reported to have talked about a libel suit. The suggestion is his. We are ready at any time to be defendant in a libel suit for the sake of getting Dr. MacNeill, Dr. J. H. Farmer, Professor L. H. Marshall, and Chancellor H. P. Whidden on the witness stand under oath. We have sought advice on this subject, and are informed it would be our privilege to cross-examine them. For the information of Dr. MacNeill we here state that our office number is One hundred and thirty Gerrard Street East, and our house number is twenty-one Scarth Road, where we should be glad to receive any writ he may issue. Failing that, let him stand before the Baptists of Canada as one who deliberately states what is not true from his platform, and has it published in the pages of *The Canadian Baptist*; and then fears to meet the issue.

We know that these are strong statements, but when men are driven mad, as these modernists and near-modernists are, and the truth of God is denied, it is necessary to use strong speech. Like the Apostle Paul, we are ready to appeal unto Caesar; and at Caesar's judgment bar we shall be most happy to speak for ourselves. We await Dr. MacNeill's answer.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

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T. T. SHIELDS, Editor.

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Lesson 11.

Fourth Quarter.

December 12th, 1926.

THE FAITHFUL FEW AT THE CROSS.

Lesson Text: John, chapter 19. To be studied in harmony with lesson text: Matt. 27: 31-61; Mark 15: 20-47; Luke 23: 26-38.

Golden Text—"When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost" (John 19: 30).

I. PILATE'S VAIN ATTEMPT TO COMPROMISE.

1. He scourges Jesus. His enemies did not ask that He be scourged, but crucified. Pilate finds no fault in Him, and therefore tries to take a middle-course, which really only commits Him to the enemy's side. Compromise is ever an impossibility in relation to Christ, and whoever refuses His claim to the crown thereby inevitably demands His crucifixion. 2. How men are compelled to witness to the truth, even in mockery. The thorns were the fruit of sin, and a token of the curse. It was inevitable therefore that He who was made a curse for us should feel the smart of them. As our Representative, Jesus wore the crown; for sin seeks to exercise dominion, albeit it is ever the dominion of thorns. And although He was a King and wore a crown, our sin converted His crown into a crown of thorns. But because it was determined from all eternity that He should see of the travail of His soul and be satisfied, He must triumph, therefore the thorns were woven as a crown, and His Kingship was acknowledged in the hour of His deepest humiliation. 3. Pilate makes a further effort to cover his cowardice, and in doing so admits the violation of his own conscience (vss. 4-6). Is there anything more prolific of moral evil, or more fatal in consequences than moral cowardice? Into what follies men are thereby led! To what abominable cruelties they are thereby committed. 4. Nothing could possibly placate the pitiless hearts of men who hate a Holy God (vss. 6, 7). They hated Him for His holiness, and determined to drive Him out of the world. By their own confession it was "because He made Himself the Son of God" they thirsted for His blood. And there is still no truth which men so hate as the truth that in Jesus Christ God was manifest in the flesh. Around the question of the Deity of Christ, in the last analysis, all religious controversy still rages. 5. Pilate is the more afraid when he hears this startling claim of Jesus, but it was superstitious fear. There is a world of difference between the fear of God, which is begotten of faith in God, and a mere superstitious fear of that which is superhuman. The fear of God leads to holy living, but a fear that is born of superstition is ever devoid of ethical quality. Jesus told Pilate that he had no independent power; but the unfolding of circumstances showed that Pilate was much more afraid of Caesar than he was of God, and more desirous of retaining his uncertain position as governor than he was of finding an abiding inheritance in the skies. 6. Pilate discovered,

as all who have taken his path have done, that compromise in relation to Christ is impossible. Where He is concerned there can be no real neutrality. Hence Pilate delivers the Son of God to death, and makes himself infamous for ever.

II. THE CRUCIFIXION.

1. The three crosses. Some one has described them thus: On one side there was a malefactor of whom it may be said that sin was both on him and in him. On the other side there was another malefactor; sin was in him, but it was not on him, and this because "in the midst" there was One in whom was no sin, but on whom the sin of the world was laid. 2. The writing on the Cross. The writing was literally true, for Jesus was and is King of the Jews. It was written in the three then principal languages of the globe, Hebrew, Greek, and Latin, which fact was prophetic of the day when all nations and peoples and tongues shall acknowledge His Kingship. And though the writing was contrary to the enemy's will, they found themselves powerless to change it, for what was written was written. It was written with an enemy's hand, but sovereignly overruled by the God who always has His way. 3. The garments of Jesus (vss. 23, 24). The soldiers who crucified Him followed their usual custom and divided the Victim's garments, giving to each a part. But when they found that His robe was without seam, woven from the top throughout, they said, "Let us not rend it, but cast lots for it, whose it shall be". Their only motive was to preserve the robe, rightly judging that it was better that one should have the robe complete than that each should have a part. But this was done that the Scripture might be fulfilled. Thus in the disposition of the garments of Jesus, as in the writing on the Cross, once more God had His way. And, wonder of wonders, one of the soldiers who crucified the Son of God obtained His seamless robe! And who knows but that when he wore it he may have been mistaken for Jesus Himself? Thus the robe of Christ's righteousness covers all our defects, and we are made complete in Him. 4. The women at the Cross. (1) History abounds with tales of the heroism of women. Though spoken of as the weaker sex, their spirits are often more heroic than the spirits of men. These women unafraid stood by the Cross of Jesus, and multitudes of other women from then till now have stood by the Cross of Jesus. And while others turn their backs and flee, they stand at the place where Jesus was crucified. (2) The mother of Jesus. It was, of course, natural that Mary should be there. She was not less than a mother because her Son was more than a son. Mothers have followed even to the death sons who have been worthy of death. What must have been the love of such a mother for such a Son! Verily Simeon's prophecy was fulfilled, "A sword shall pierce through thy own soul also". The Saviour's care for His mother, and John's instant response to His implied command affords a double example. 5. The Divine Sufferer's last moments. Not until all things were accomplished, and He knew not only that His hour, but that His moment had come, that the Scripture might be fulfilled, He said, "I thirst". Once more the God of Scripture had His way. And then with full knowledge of His completed task, the Saviour cried, "It is finished":

III. WHEN MEN HAVE NO MORE THAT THEY CAN DO.

1. In further expression of their piety, the enemies of Christ endeavoured to inflict indignity upon His precious body, and in order to avoid, forsooth, the leaving of the bodies upon the cross on the Sabbath Day. They besought Pilate that the legs of the crucified might be broken. But when they saw that Jesus was dead already, they brake not His legs; but to make sure, one of the soldiers with a spear pierced His side, and from His broken heart there flowed blood and water. Why did they do it? "For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him whom they pierced". Once more at the Cross the God of the Bible had His way. 2. Two secret disciples. Joseph of Arimathaea was a man of great wealth and of little courage—for some strange reason this combination is not unusual. He feared the Jews, though in his heart he believed in Jesus. And now that it was supposed that the Prophet of Nazareth could do no further harm, he mustered up courage to beg the body of Jesus. And he was joined by Nicodemus, perhaps a man of some wealth also, certainly a man of important position. He was the man who came to Jesus by night because he was afraid to come by day.