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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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The Jarvis Street Pulpit

THE LIGHT THAT SHOWS THE WAY TO CHRIST.

A Sermon by the Pastor.

Preached in Jarvis St. Church, Toronto, Christmas Morning, Dec. 25th, 1926.
(Stenographically reported)

"And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto Him gifts: gold, and frankincense, and myrrh.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."—Matt. 2:11, 12.



We celebrate at this season of the year an event which historically belongs to a particular time and place, but which in its spiritual significance is timeless and universal; it is historically true that Jesus came; but it is experimentally true that He comes again and again; and the laws which govern His advent into the world operate also in respect to His self-disclosure in the hearts of men.

I.

And so I want you to think for a few moments, first of all, this morning as to HOW THESE WISE MEN FOUND THEIR WAY TO THE YOUNG CHILD. They came into the house, they saw the young Child and His mother; they fell down and worshipped Him. How did they find the house? How did it come to pass that they, of all the people of the earth, were privileged to see the Child?

Well, in the first place, they were wise men from the East; *but it was not by their wisdom they found the Child*—men never have found Christ by their own unaided wisdom. There are those who would make the finding of Christ, perhaps, a matter of geography. They think that human Wisdom can draw a map upon which they can locate the place where Jesus Christ can be found; but the finding of Christ is not a matter of geography! These men came saying, "Where is he that is born King of the Jews?" And that is still the question, "Where is he?" How may we find Him? Who will lead us to the place where the Christ-Child is cradled? But there are some who would tell us that it is a matter of grammar and syntax: they say that you will find Him in the Book, they will teach you the grammar of the text, and you will read the Book—and then you will find Him! But there are many who are able to read the Book as to the letter of it, who never see the Child. No human relation of itself

can lead you to Christ, however wise you may be. "Ah, but," say some "this is a question of historical science. We will take you on a pilgrimage back through the ages, and we will bring you to a point of time when Jesus Christ appeared among men." But you will not find Christ by mere chronology; you may go back through all the ages and miss Him, never see Him at all,—*"The world by wisdom knew not God."* Very wise you may be; but whatever your learning, the challenging question still remains, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"

No, it was not by their wisdom these men found the Child, but *was by a heavenly revelation*, it was by a light from above they were led to see the path which brought them to Bethlehem's manger; they came saying, "We have seen his star." And it is always by the light of the Star that men find their way to Christ; it is always by means of a supernatural revelation that the Incarnate God is recognized. You would never know Him from other children but for His Star; never would you recognize Him in the stable of Bethlehem's lowly inn; amid such circumstances as that, never would men recognize the Prince of Glory; it requires a light in the sky to teach men that we have seen His Star. No, there is no substitute for the Star; no candle that men ever devised can discover that path, nor any blazing electric luminary is adequate for this task. Even the sun itself cannot show you the way to Christ; no natural light, nor all the stars of heaven, can lead you to Bethlehem's manger. But there is another Star, His Star, a light that is peculiar, that is unique, that belongs particularly to Christ—Oh, we quoted it this morning, "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." Only by the light of the Star, by means of the ministry of a supernatural, superhuman revelation can men find Christ; for He Himself is beyond the range, and utterly beyond the reach, of human Wisdom's discovery: we must have a Star in the sky.

Yes, that is true of the Book. We must read the Book by the Star's light rather than the sunlight. That seems a contradiction in terms, does it not? but you know the principle of it: I mean we must read this Holy Book by special illumination, or we shall never understand its secrets. That is the cause of all the trouble nowadays: men are substituting other light for His Star; men hope to find their own way to Christ.

Religion itself will not lead you to Christ. There were many religious people in Bethlehem, and there were learned doctors of the law who knew the Scriptures too. They could find a prophecy in the Scripture relating to the Messiah, and when it was asked, "Where is he that is born King of the Jews?" Herod heard it—the king on his throne heard it—and he sent for the ministers of religion that they might tell him where Christ was born. They consulted the Book, even the divine oracles, and they said, "In Bethlehem of Judah"—they knew the geography of it, you see,—*"for thus it is written by the prophet"*—they knew the grammar of it, they could read the Book—*"And thou, Bethlehem, in the land of Juda, are not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel!"*—but the men who read the Book failed to find the Christ of Whom the Book prophesied. And the king upon his throne, able to command the services of all the learning of religion, heard about Christ, but he never found Him—for none of them saw the Star. It was only those who saw the star who understood the meaning of the Book, and, understanding the Book, found their way to Bethlehem's manger.

And it is ever thus, dear friends, we are dependent upon a direct ministry from heaven if we would find our way to Christ. And yet I should like to remind you of this, that their natural wisdom did not lead them to the Child; *that which was true in their wisdom was not antagonistic to the divine revelation*: truth never quarrels with truth; the intellect is a divine gift. It is well that we should praise God for a sound mind, for ability to think, to remember, to reason. God did not make us to be machines: He made us to be men, He expected us to exercise our God-given powers. Divine revelation never has had a quarrel with true learning; intellectualism is not necessarily unchristian or anti-Christian, the powers of the mind are to be brought into subjection to

a heavenly Light. God shines in our hearts; He gives us an inward illumination; there is a subjective ministry of the Holy Ghost which prepares the mind for the apprehension of objective truth. There shone the star, but only a few eyes saw it; it was there, though no human telescope could discover it, and though no astronomer could determine its exact location, or its relation to other heavenly bodies—it was there, and it was only such as had had their hearts prepared by the divine Spirit who saw the star, and found their way to Christ.

Let no one suppose that divine revelation puts a premium upon human ignorance. You may bring all your wisdom, and lay it at the feet of Christ; and if all your intellectual powers are subject to Him, are disciplined by His grace, and are brought into captivity to the obedience of Christ, then you will be all the more useful for being a wise man. "Not many wise men after the flesh, not many mighty, not many noble, are called." Blessed be God! we may find Him without human wisdom; but if it be so that that priceless gift is ours, then we shall but appreciate the things of divine revelation the more if indeed it is all brought into subjection to Christ.

And then another thing: *objectively, there was no antagonism between this special and particular star, and the other stars.* This was His star set in the heavens to lead the feet of men to Christ. But there were other stars, and He, Whom the wise men came to worship "made the stars also." The stars never quarrel with each other: the light of nature is never at variance with the light of revelation. You cannot do without the light of revelation; but when you have it, not only the Book but the universe itself, appears to be filled with His glory: "In his temple doth every one speak of his glory"; and the whole universe is the temple of Him Whom we worship to-day. You need not be afraid of any of the sciences, my friends, you need not be afraid that you will ever discover in the rocks, or in the blood, or in the stars, anything that is opposed to His star. Truth never contradicts itself, it is always in harmony; God does not write one thing in nature and another thing in revelation; He does not put the stars in the heavens to contradict the testimony of His Star, His specially, divinely-commissioned Star. And, oh, if you have seen His Star, you may not only find your way to the cradle, but having found your way to the cradle, you may find your way—and will find your way—at last into all the truth, for He is "the way, the truth, and the life".

II.

And then, my friends, they saw the Child, not because they were wise, nor only because they saw the star: they saw it because their wisdom, all that they knew, was subject, first of all, to that divine revelation; and **BECAUSE THAT DIVINE REVELATION GOVERNED THEIR WILLS IN OBEDIENCE TO GOD: "We have seen his star in the east"—listen—"AND HAVE COME."** It will do you no good to see His Star in the east if you do not come; it will be of no profit that you and I should be privileged to enjoy a heavenly vision unless we are able to say as did the Apostle Paul—and that was the secret of his victorious life, throughout—"Whereupon, O king Agrippa. I was not disobedient unto the heavenly vision. I did what heaven told me to do, and I found the Child." They may always find Him who follow the Star: "And when they were come into the house, they saw the young child with Mary his mother."

III.

Supposing we had nothing else to do until next Christmas time but just gather about this simple sentence, meditate upon it, and search it to its depths, could we exhaust its suggestiveness? "And when they were come into the house, they saw the young child." **WHAT DID THEY SEE IN THE CHILD?** One thing we are sure of, there was very much more in the Child than they were able then to see. No, my friends, you cannot know all there is to know about Christ in a day or two: He is the Ancient of Days. He is the One high and lifted up, He is "the high lofty One that inhabiteth eternity"—He is, indeed, described as the "king of eternity." You may see the Child by faith, you may gaze into the face of Jesus Christ; but you will not exhaust the wonders of this Revelation in a human lifetime. They saw the Child, and in Him they saw that which all heaven sees, and at which all heaven wonders still—"His name shall be called Wonderful."

You have gone to some great museum when you have been travelling, and you have wearied yourself with sight-seeing; and you have said at the end of

the day, "It was too much for my mind to carry, I wish I might have taken a room at a time and taken a month to study the wonders stored therein." I heard a great traveller say, when he was showing some pictures of a trip to some distant country, and he showed a party of tourists, "I will show you how tourists go sight-seeing." It was one of the great wonders of the earth which they had gone to see. There was a door admitting to a vast treasury of wisdom; and a car drove up to the door, it stopped a moment, and the crowd got out. They ran up the steps as fast as they could go, disappeared inside—and they had been there but a few minutes when they came down again and climbed on the car, and away it went. "And," said the lecturer, "they had seen all there was to see!"

That is how some people study the Lord Jesus Christ: they only glance at Him, and think they know Him. "THEY SAW THE CHILD!" My friends, we shall never come to the end of that wonder.

What did they see in Him? Why, He was the Maker of the universe: "All things were made by him; and without him was not anything made that was made." Here Infinity—will you observe it? for He was infinite in all the qualities of His being, even physically: no man took His life from Him, He had power to lay it down; He was without limitation—they saw Infinity wrapped in swaddling bands, and brought within the comprehension of finite minds; they saw the Eternal God before them as an Infant of Days, that even little children might understand the speech of God.

They saw the Child, that is the point. Have you seen Him? And if you have, what have you seen in Him? They did not see what we can see, for let me tell you this—and I should miss, I think, the main point of my address this morning if I were to miss it—you cannot understand Christ from the manger. Strangely enough, this Bible is different from all other books, in that you have to read it backwards. Did you know that the proper way to read the Bible is to read it backwards? What do I mean? Well, take your gospels, and when you have seen Him go into the glory, and have heard the angels say that He is coming back again, you will understand the resurrection. And when you believe and understand the resurrection, that thereby He "is declared to be the Son of God with power", you will understand the Cross; and when you understand the Cross, you will understand His profoundest sayings. And as you go back to Bethlehem's manger, you will understand the significance of this, that Jesus was born to die, and we see in Him "the Lamb of God, which taketh away the sin of the world."

Then remember how that is linked up with the Incarnation in the further elaboration of this great principle in the epistle to the Galatians, "When the fulness of the time was come"—ah, that event in Bethlehem was the fulfilment of prophecy, it was God's hour; He chose when He would come into the world, and He chose when He would depart from it—"When the fulness of the time was come, God sent forth his Son, made of a woman"—why?—"made under the law, to redeem them that were under the law, that we might receive the adoption of sons." That is why He came.

IV.

HOW DID THE SIGHT OF THE YOUNG CHILD AFFECT THEM? When they saw the young Child and His mother they "fell down, and worshipped him." You say, "I greatly admire Jesus Christ"—then you have never seen Him; you have never seen the young Child! "Oh, but I know all that the Bible has to say about Him, I have read all that the Scriptures have to say about Him; and I am filled with admiration of His wonderful character, His marvellous teaching, and His extraordinary power." Well, if you are merely an admirer of Jesus Christ, you have never seen Him. I cannot explain it, but when they saw the young Child they fell down and worshipped Him—and every man who really sees Christ, worships Him: He will have no second place, He is not a Man among men, nor a Child among children, nor a Book among books—as some people say—He is the only One, and the only Christ: "God so loved the world, that he gave his only begotten Son." Praise God, we are, by a second birth, made His children, but not such as He was. "The first fruits of them that slept." We must ever give to the Lord Jesus His unique place, remembering that He only was "the express image of his person", and when we see Him, let us fall down and worship Him. Have we any Scripture for it? Oh, listen,

"When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." And He Whom the angels of God worship, must even be an object of worship to those who have seen Christ.

And they opened their treasures, and "*presented unto him gifts*". What will you give to Jesus? You have been troubled with this problem of what to give to your friends: if it were a little child you said, "I must find a gift that will be appropriate to a child." Though you had plenty of money, you would not think of spending a large amount on something that was beyond the child's comprehension. You said, "I must open my treasury, and I must present a gift that will be appropriate to the one to whom it is presented." When you open your treasures, what will you give to the Lord Jesus? What shall we give Him to-day? What gift is worthy of Him Who for our sakes laid down His life?

"When they had opened their treasures, they presented unto him gifts; gold"—I do not know what it means unless it means that they brought Him the best they had. There were some in the United States some years ago who wanted to set up a standard of silver. "Silver was nothing accounted of in the days of Solomon," everything was made of gold in the king's palace. Silver, in its symbolism, is of no value when we come to Him; He requires the very best from us.

"Frankincense, and myrrh"—those fragrant elements that had a part in the incense offering. Into that I cannot go save to say that He requires all that we have. What shall we bring Him? What shall we bring Him to-day? You remember that great hymn,—

"Cold on His cradle the dew-drops are shining;
Low lies His head with the beasts of the stall;
Angels adore Him, in slumber reclining,
Maker, and Monarch, and Saviour of all.

"Say, shall we yield Him, in costly devotion,
Odours of Edom, and offerings divine;
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, or gold from the mine?"

"Vainly we offer each ample oblation;
Vainly with gifts would His favour secure;
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor."

That is the frankincense He asks; that is the myrrh, the sweet smelling myrrh in which He delights. Shall we bring Him our treasures to-day?

And when we have done so, have we finished our devotion? *Are we ever to be the same again?* "Being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Oh, that is the gospel: when once you have seen the young Child, you can no longer consort with His enemies, "Being warned of God in a dream"! Herod had said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." But the Lord told the wise men that it was not to "worship" Herod desired to go. There are many who say, "Find me the Christ, and I will come to Him." But they are not seeking Christ to worship Him: they come with Herod's sharpened sword to-day, for they do not want One Who was born the King of the Jews. And so the wise men "departed into their own country another way." When we have seen the Child, we see everything "another way"; when we have seen the Child, we look upon life "another way"; we esteem the values of life by another standard, we see life in another aspect—everything is changed by seeing Christ. We must go, we must live "another way."

And if He does not make us live life in another way, we have not seen the Child: that is the proof that we have the Child, that we walk, and talk, and work, and give, and think, "another way"; you cannot think in the same way when you have seen Christ. Once Spurgeon prayed, a friend of mine told me, after this fashion, "O Lord, make us to wear Christ upon our eye-balls, that we

may see everything through Him." And so perhaps we could not do better than take these words this morning and make them our own, "Another way"!

"We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way!

"Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of Thy cross
Is better than the sun.

"Alone, O Love ineffable!
Thy saving name is given;
To turn aside from Thee is hell,
To walk with Thee is heaven!

"Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee.

"Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies,
The joy of doing good.

"The heart must ring Thy Christmas bells,
Thy inward altars raise,
Its faith and hope Thy canticles,
And its obedience praise."

LAST SUNDAY IN JARVIS STREET.

Sunday was a day of much blessing in Jarvis Street. There were several responses to the invitation both morning and evening, and some of the conversions of the evening were extraordinary and glorious cases.

SATURDAY AND SUNDAY SERVICES.

A Watch-night Service will be held in Jarvis Street Church beginning at 10.30 Friday evening; a great New Year's Morning Service, one of the greatest family gatherings of all the year, will be held at 10 o'clock Saturday morning; while the usual prayer meeting will be held at 8 o'clock in the evening. The Sunday morning service will be a plea for revival, when the Pastor's subject will be, "How to Receive the Holy Spirit." Sunday evening we expect to see the greatest Communion Service ever held in Jarvis Street. A number will be baptized, and a number of new members will receive the hand of fellowship.

"GOSPEL WITNESS" SUBSCRIPTIONS.

The offer of *The Gospel Witness* for \$1.00 per year will positively close the 31st of December. From the 1st of January the regular subscription price of \$2.00 will obtain. All new subscriptions bearing the postmark of December 31st will, of course, be accepted at the \$1.00 rate.

"THE GOSPEL WITNESS" SERMONS.

It will interest our readers to be informed that we have just received five different issues of *The Christian Herald*, London, each of which contains a sermon from *The Gospel Witness*. *The Christian Herald* asks its readers to pray God's blessing upon the sermons printed. It thus happens that a single sermon printed in *The Gospel Witness* may reach from three to five hundred thousand people. We ask our readers to pray God's blessing upon them.

Editorial

HOW TO ENSURE A HAPPY NEW YEAR.

What do we mean by a New Year? Every year is made up of three hundred and sixty-five new days, and each day of twenty-four new hours. In reality January the first is no more new than December thirty-first. We mark the rounding off of three hundred and sixty-five days, and call the first day beyond that the first day of a new year. But we live in the same old city, and dwell in the same old houses, and, in some cases, wear the same old clothes, and carry about with us the same old dispositions. What is there really new about the New Year? Of every day of life it may be said, as Joshua said to the people of Israel, "Ye have not passed this way heretofore". But there is a way of having a New Year. There is One who has promised, "Behold, I make all things new". And by His grace, the worst of men may have a new birth, and with the new birth a new nature; and, inherent in the new nature, a new disposition, new desires, new tastes, new aims. All who are thus blessed with a new birth are brought into a new relationship, both to heaven and to earth; a new relationship to God through Jesus Christ, the Son, by the regenerating grace of the Holy Spirit; a new relationship to men, every one of whom is made a neighbour. We have a new Master, new associations, new fellowships, new standards, new pleasures. We live by a new Power; we are assigned new work; we are given new interest because new insight into an old Book, which in the light of the Spirit becomes itself new. We have a new outlook on life, with new expectations; we are taught to look for a new heaven and a new earth, and a new Jerusalem "descending out of heaven from God". And in that new city life will be so changed that there will be no sorrow, and no sighing, and no tears, and no death, and no night.

Therefore if the coming year is to be really new, we must all put ourselves at the disposal of Him who makes all things new. With these glorious possibilities in view, we do not merely wish, we pause to pray that every *Gospel Witness* reader may have A Happy New Year.

WILL McMASTER UNIVERSITY REMOVE TO HAMILTON?

Toronto papers have published articles of some length on this subject during the last few days. Before entering upon a discussion of this question we venture to say that we are still vitally interested in McMaster. We distinguish between McMaster University as an institution, and the men who, for the time being, happen to be on its Faculty, or on its governing bodies. McMaster University, with its endowment, is the property of the Regular Baptists of Ontario and Quebec. Those of us who have protested against McMaster's recent course, have surrendered neither our interests nor our rights in that institution. McMaster's apologists have yet to learn that it is neither legally nor morally possible for one Convention to bind its successors. At a later day we shall have something to say about the delegation at the First Avenue Convention, but we are utterly undismayed. Jarvis Street Church can prove before any court in the land that it has not changed its doctrinal position one whit: it is still an integral part of the Baptist Convention of Ontario and Quebec,—and intends so to remain. The Pastor of Jarvis Street, with a full delegation, will be present at the next meeting of the Convention if the Lord spares us.

The new Baptist Seminary will be established on precisely the same doctrinal basis as McMaster University; and so, if the constitution announced is adopted, will the new Missionary Society of Regular Baptists. This latter will form an effective means by which Baptists who are determined not to surrender the faith may express themselves, and co-operate toward one end. Once again we repeat: there is a body of Baptists that is increasing every day within the Convention of Ontario and Quebec who feel it a moral obligation to see to it that the McMaster estate is not alienated from the purpose to which it was dedicated by the founder of McMaster University.

For many years after its establishment McMaster made no appeal to the

Baptists of Ontario and Quebec for financial support, and received no financial support from them. Notwithstanding, the affairs of the University were managed by a Board of Governors which was elected by the Convention. That is to say, the Convention's control of McMaster University was not conditioned upon any financial contribution the Convention might make to its support; but rather the Convention's control was based upon the vested interest which the churches of the Convention had in McMaster University by virtue of Senator McMaster's bequest. That vested interest remains to every Regular Baptist Church of Ontario and Quebec, whether they contribute to McMaster University or not.

The man who holds a certain number of shares in a stock company, whether he paid for them or received them as a gift, has such vote in that company as he is entitled to by the shares he holds. Should the company issue new stock, though he refuses to buy additional shares, that would not, in any way, affect such voting power as was his by virtue of the shares already held. So that the Regular Baptist Churches who join to form the new Missionary organization will be just as much entitled to vote on the affairs of McMaster as they ever were, and we believe will be more determined than ever to exercise the vote to which they are entitled.

With this preliminary, we return to a discussion of the question of McMaster's removal.

When this was first proposed we pointed out the impossibility of such a removal being effected upon any terms which Hamilton would be able to offer. There are but two ways by which Hamilton could make it worth while for McMaster to move to that city. First: a grant might be made by the city itself. This, of course, would involve the passing of a by-law authorizing such a grant, which would be determined by popular vote. Even if such a proposal should carry, there would certainly be a considerable minority in opposition. For McMaster to accept a grant thus obtained would involve compelling the minority to contribute to the support of an institution against their will; but even if a unanimous vote on such an issue were obtainable, there would still remain the objection that McMaster's acceptance of such a grant would be in contravention of the age-long Baptist contention for the separation of church and state.

While this principle was being discussed in one of the meetings of the Senate, we heard Dean Farmer register the strongest possible opposition to such a proposal. He declared that if all the rest of the Senate and Board were to agree to it, on that issue he would be prepared to oppose the proposal on the floor of the Convention. We distinctly remember how earnestly we wished at the time that we could hear Dr. Farmer take an equally strong position in respect to certain other well-known Baptist principles which seemed to be then threatened. When even Dean Farmer would oppose the acceptance of public money for McMaster University, on the ground that such an acceptance would be in contravention of the Baptist principle of separation of church and state, we may assume that removal of McMaster University to Hamilton on any such terms would be an impossibility. We are most happy to be able to say that in this particular we are in hearty agreement with Dr. Farmer—we only hope that our agreement with him will not lead him forthwith to change his mind.

But there is another possibility, and that is that public-spirited Hamiltonians, desirous of seeing the university established in Hamilton, might meet McMaster's need by voluntary contributions. This would be a great undertaking, to provide a free site, and to raise a million dollars or more, and to give some guarantee beyond that, of an annual contribution. But let us suppose, for the sake of argument, that such a large sum could be raised in Hamilton—what then? McMaster University is a Baptist institution: in its Arts Department, its charter requires that it shall be a "Christian" school of learning; and in its Theological Department, distinctively "Baptist". Is it conceivable that Hamilton citizens would raise so large an amount and hand it over to the Governors of McMaster without any condition beyond the requirement that the university be located in a certain part of Hamilton? There would undoubtedly be some demand for representation on the Governing Bodies; and this would involve an infringement of the charter. Viewed from any

standpoint, the removal of McMaster to Hamilton would be beset with difficulties.

Furthermore: it has been shown that McMaster University is largely subject to the control of two churches; the professors of McMaster have their homes in Toronto; and without any reflection upon Hamilton, it will be generally recognized that Toronto would have some distinct advantages from an educational point of view. From these considerations it will be seen that Hamilton would have to make it profitable for McMaster to move to overcome the existing pull of Toronto.

Why does *The Gospel Witness* raise this question at all? So far as we are concerned, we are not particularly interested in the geographical situation of McMaster University. We should be glad to support it in Toronto, or in Hamilton, or anywhere else where it was believed it could do its best work, providing it were kept true to the principles of our great Baptist heritage. Geographically, it is possible Hamilton would turn out to have some advantages over Toronto. We believe Hamilton is one of the finest cities in Canada, and it is situated in the centre of a most prosperous country. To all who live on the Niagara Peninsula, and in such cities as Brantford, Woodstock, and London, it would, of course, be more accessible than Toronto; and now that Woodstock College is closed, the location of the university in Hamilton might, in some measure, compensate for that loss.

We want it to be distinctly understood that the Editor of this paper, as a member of the Board of Governors of McMaster University, has never raised the slightest objection to the removal of the university to Hamilton: that, we have believed to be a matter to be decided by the collective judgment of the whole body, and, as no principle was involved, we would gladly support any decision that was made in this matter. But we have not approved of the way in which the matter has been dealt with. We believe the committee of Hamilton citizens are high-class public-spirited gentlemen. We have not the slightest doubt that their overtures to McMaster University have been altogether sincere. At one meeting of the Senate when this matter was under discussion we registered our objection to the continuance of negotiations without a plain statement to the Hamilton Committee, to the effect that there were certain Baptist principles which might prove an insuperable obstacle to the carrying out of the removal project. We felt it was not honourable to allow these men to give further time to the consideration of the proposal when it seemed to us that there was a body of opinion in the Denomination that would make the acceptance of Hamilton's proposal practically an impossibility. We do not believe either the Faculty or the Governing Body of McMaster University, in their hearts, have any sincere thought of removing to Hamilton; and, entertaining this conviction, we are ashamed that the University should withhold a statement, and permit this discussion to continue, apparently with a view of setting Toronto against Hamilton, that McMaster might sell itself to the highest bidder. The accuracy of one's prophecies, however, can only be judged by events.

Marked copies of this issue of *The Gospel Witness* will be sent to the editors of the Hamilton papers, and we respectfully suggest to the Hamilton Committee that they demand a decision from McMaster University, for we are greatly mistaken if, in the end, they do not discover they have wasted valuable time on a proposal which, by many responsible persons, was regarded as an impossibility from the beginning.

Now that the new Toronto Baptist Seminary is within a few days of opening its doors, there may be found additional reason for the removal of McMaster University to Hamilton,—that is, if it were possible for certain men to view any matter through unprejudiced eyes. We assure our Hamilton friends that the new Seminary is starting with the sole purpose of serving the Baptist denomination, and that we have no intention of trying to keep McMaster University in Toronto. All things considered, we think it would be a fine thing for McMaster to move to Hamilton, if any way can be found to effect its removal! Meanwhile Toronto citizens need not spend sleepless nights in the fear that McMaster University may leave this city.

Certain Baptists have opposed the idea of federation whenever it has been suggested, and have insisted upon the advantages of a separate and distinctively

Baptist university. That being so, it ought to be supported by Baptists; and we cannot feel that it adds to the dignity of the Denomination when we see the Governing Bodies playing battledore and shuttlecock with Hamilton and Toronto, in the hope of extracting, from one place or the other, a contribution toward the maintenance of the university which has been brought to its present financial straits largely by the fact that its management have alienated the sympathies of a host of Baptists from the institution. Shrewd business men, both in Hamilton and Toronto, we venture to believe, will at last decide to let McMaster work its own way out of the morass into which its Governors have plunged it.

"A MESSAGE FROM THE CONVENTION EXECUTIVE".

The above is the title of a front-page article in *The Canadian Baptist* of December 30th. The article is written, apparently, as an attempt to neutralize the effect of the Call to a special Missionary Convention which has been sent out by the Committee appointed last October. It is our purpose in this article to analyze this message.

The article says:

"It has been the aim of the Executive Committee to keep controversy from unduly disturbing the churches and hindering their work. Accordingly the secretaries of the various Boards in their visits among the churches have been avoiding public controversy and following the regular methods of presenting the claims of their various departments."

From the above it might be assumed that the secretaries of the various Boards have been strictly neutral, and that they have tried to keep controversy out of the churches! Let us go back to the London Convention of 1924. Anyone who will scan the pages of *The Gospel Witness* from that date up to the appointment of Professor Marshall, will recognize that *The Witness* faithfully endeavoured to keep the peace. Why did McMaster go to England to find a man to disturb the peace of the Convention? Why did the Dean in Theology, knowing that Professor Marshall was neither an evangelical, nor a Baptist in any true sense, recommend him for appointment to McMaster University? We cannot speak for all the denominational secretaries, but we know that some of them have made it their special business to present the claims of McMaster University, and have been the bitterest opponents of all who have dared to criticize McMaster's present course. In some instances we have known of denominational officials publicly doing this. But beginning after the Hamilton Convention, McMaster University conducted a personal work campaign in the interests of Professor Marshall. Scores of private letters—and for all we know, hundreds—were written by representatives of McMaster and others; and we believe there was not a church in the entire Convention that was not canvassed either in this way, or by personal visit. In some instances representatives of McMaster, using family and other influences, managed to get small churches to appoint proxies to the Toronto Convention against the protest and influence of the pastor of the church. McMaster University has not scrupled to disturb the peace of any church in the Convention to which she could gain access.

We have not divided the Baptist denomination, the Baptist Bible Union has not divided the Convention: it is this accursed Modernism that denies the authority of the Word of God, and the blood atonement, and other principles which Baptists have distinctively held, and, allied with Modernism in doctrine, the practice of supposedly orthodox men who, ostrich-like put their heads in the sand and deny that Modernism exists! That the Convention is now divided, there is not the shadow of a doubt; and that the responsibility for that division rests, primarily, with McMaster University, and secondly, with its denominational apologists, is equally certain.

We have not changed our position one whit since we became Pastor of Jarvis Street Church; we advocate no principles which we did not advocate from the beginning; our great crime is that we have refused to keep silent while we saw McMaster University being sold out to the enemy.

In the third paragraph this message says: "We maintained that the

Convention where both sides could be heard, was the place to discuss and settle our differences." Let anybody read the official stenographic report of the proceedings of Education Day and consider whether the Convention at First Avenue was an occasion where both sides could be heard! We print again the following time-table. The black type represents those who spoke for McMaster; the other, those who were in opposition:

Dr. Whidden, presenting report	11.25	12.10	45 minutes
Adjournment for lunch.			
Dr. Whidden, (continuing)	2.00	2.15	15 "
Dr. MacNeill, moving adoption	2.15	3.02	47 "
Mr. Albert Matthews	3.02	3.45	43 "
Rev. W. J. H. Brown	3.46	4.12	26 "
Rev. G. W. Allen	4.12	4.28	16 "
Rev. J. M. Warner	4.29	4.48	19 "
Rev. R. R. McKay	4.48	4.55	7 "
Rev. W. S. Whitcombe	4.55	5.06	11 "
Rev. W. S. Edgar	5.06	5.24	18 "
Rev. James McGinlay	5.25	5.28	3 "
Discussion re point of order	5.28	5.34	6 "
Rev. James McGinlay, (continuing)	5.34	5.49	15 "
Rev. Robert Price	5.49	5.54	5 "
Rev. W. S. Whitcombe	5.54	5.55	1 "
Rev. Robert Price, (continuing)	5.55	6.13	18 "
Rev. John Galt	6.13	6.29	16 "
Adjournment for tea.			
Prof. L. H. Marshall	8.22	9.42	1 hr. 20 min.
Rev. W. Gordon Brown	9.50	9.58	8 minutes
Rev. W. C. Smalley	9.59	10.11	12 "
Dr. T. T. Shields	10.15	11.38	1 hr. 23 min.
Rev. John Linton	11.42	11.52	10 minutes
Dr. J. H. Farmer	11.53	12.06	13 "

It will thus be seen that of the eight hours and thirty-one minutes spent in the discussion of Education Day, five hours and thirty-eight minutes was occupied by McMaster University, and two hours and fifty-three minutes by those who opposed McMaster. In addition to this, nearly half of the time taken by Dr. McCrimmon should be added to McMaster, for before the debate opened, when no one had a chance to reply, Dr. McCrimmon used half his time in the delivery of a vitriolic speech designed to prejudice the whole case. An examination of the report of the debate will show that the Rev. John Linton was refused a hearing by vote of the Convention, and was given a few minutes later in the discussion only by the grace of Dr. Farmer. Notwithstanding this action in refusing Mr. Linton and others a hearing, Drs. Vining and Green occupied nearly an hour each, postponing the adjournment till about two o'clock in the morning.

The truth is, McMaster University used its influence with the Home Mission Board to muzzle all the Home Mission pastors, and keep Home Mission churches in ignorance of the facts of the case; then made an assault upon all the weaker churches who could not send delegates, and secured proxies which they never could have obtained, had the churches been informed of the true state of affairs. They then arranged the whole programme in such a way as to monopolize the greater part of the time, having brought into the Convention a number of hoodlums who heckled and interrupted everybody opposed to McMaster, so that it was practically impossible to get any but the McMaster side before the Convention.

We are astonished that a man like Dr. Graham, whom we supposed was an orthodox man, should set his signature to a statement that is so shot through with misrepresentations and untruths. The hypocrisy of the message is almost beyond belief—To those who know the facts of the case, no milder word can possibly describe it. Dr. Graham and Mr. MacLeod ought to know that everything that human ingenuity and political chicanery could accomplish, was

done to pack the Convention with a prejudiced delegation; and that when that had been done, the programme was so ordered, and the hoodlum element so instructed, as to make it almost impossible to get information to any delegate who might have come with an unprejudiced mind. The appointment of the scrutineers, all on one side, at least one of whom at the Convention the year before was guilty of conduct which, had it been in a political election, would have put him behind prison bars, were appointed by the Chair. A ballot vote was refused, and the terror of an utterly conscienceless ecclesiastical hierarchy was put into the hearts of the ministerial delegates.

If the Christian religion can produce no more honourable men than those who arranged and manipulated the First Avenue Convention, we are bound to confess that it would be nothing more than a sham and a humbug. To describe such a performance as the First Avenue Convention as "The On-goings of God" is little short of blasphemy.

We are most happy, however, to receive the assistance of *The Canadian Baptist* in advertising our Missionary Convention which is called for the purpose of organizing a new Missionary Society; and also in advertising the Toronto Baptist Seminary which will open its doors next week. We have no idea whether few or many churches will respond to the Call, and we have no means of knowing how many individuals are sympathetic: with us it is not a question of numbers. Of course, we shall be glad if there is a large response; but if the response were very small, we should not be discouraged, because those who are acting in this matter, are acting from conviction rather than convenience, and from principle rather than from expediency. Those who would do right must be content often to be in the minority, and to be regarded as having been defeated. But already a great and glorious fellowship has been established in Toronto, and great companies of people have entered upon a new life.

The third numbered paragraph of the message reads as follows:

"It is within the right of any of our churches to withhold support from the Convention interests and to withdraw from the Convention itself. But when churches not only withhold support, but also proceed to form new societies for the very purposes for which the Convention exists, they can hardly be regarded as doing anything short of withdrawing from the Convention itself. And if churches thus dissociate themselves from the work of the Convention, surely they cannot hope to remain within the Convention."

The Executive Committee apparently has not thought this matter through. We have explained elsewhere that every Regular Baptist Church within the bounds of Ontario and Quebec has a vested interest in McMaster University, and therefore a right to vote in a Convention which controls that institution. To put Jarvis Street out of the Convention, or to disfranchise its delegates, it would be necessary to prove that Jarvis Street had ceased to be a Regular Baptist Church. This we challenge the Executive to attempt to do; for we are confident, with the records of the church open to inspection, no court in the land would deprive us of our vote. And what is true of Jarvis Street is just as true of all the other churches who will stand together in this new missionary enterprise.

In the second place: we would remind the Executive that the Convention itself provides a precedent for our present course. The Grande Ligne Mission is an independent corporation over which the Convention of Ontario and Quebec has absolutely no control. A representative of the Convention is appointed to the Grande Ligne Board, but he is there wholly in an advisory capacity. But even if he had a vote, there would be no possibility of his exercising any power. Yet the churches of the Grande Ligne Mission are formed into a separate Association, and they are all recognized as integral parts of the Convention of Ontario and Quebec. In the same way a company of churches will form a new society under the name of "The Regular Baptist Missionary and Educational Society of Canada". They will do Home, Foreign, and Educational work; but they will remain as parts of the Ontario and Quebec Convention, and the Convention will find that it has no power to change their status.

BAPTIST HEADQUARTERS.

It is not possible for people long to conceal their identity! Some would suppose that *The Gospel Witness* was not an organ of Baptist expression, and that Jarvis Street Church had ceased to be Baptist altogether. Of course, we ourselves have known to the contrary; we have been sure we were standing solely for principles which Baptists have always held. Neither in *The Gospel Witness*, nor in Jarvis Street Church, is anything written or said that is unbaptistic: we are Baptists of the "regular" sort.

This has been recently recognized in rather an unusual way. A letter addressed, "Dr. A. J. Vining, Toronto, Canada, c/o Baptist Headquarters", was delivered by the postman at the office of *The Gospel Witness*! For his own protection we refrain from giving the postman's name,—but think of it! The postal authorities have a letter addressed to Baptist Headquarters: it never occurs to them to deliver it at McMaster University, for they have evidently discovered that it has ceased, in any true sense, to be Baptist; they have even passed by Walmer Road and Bloor Street, and the office of *The Canadian Baptist*! As *The Gospel Witness* passes through the postoffice, perhaps they concluded that *The Gospel Witness* was headquarters for Baptist principles; hence the delivery of the aforementioned letter.

It is worthy of note that the letter was addressed to Dr. A. J. Vining. He is pastor of a church that has recently advertised itself as a "Regular Baptist Church", and one might have supposed that everyone would know where to deliver a letter bearing his name. But "Baptist Headquarters" must have mystified the authorities. Evidently in their view, Baptist Headquarters was bigger than the name written on the envelope,—or was it the name that sent this letter to *The Gospel Witness* office! Can it be possible that somebody had read a certain now famous speech delivered by Dr. Vining, and, having read it, reached the conclusion that such a speech could not possibly have been delivered by anybody connected with Baptist Headquarters? Therefore they may have concluded that the Vining addressed must be another Vining; and if he were a true Baptist they rightly assumed that *The Gospel Witness* would know how to reach him.

We need hardly inform our readers that the letter so addressed has been forwarded to Dr. A. J. Vining, Pastor of College Street Regular Baptist Church, Toronto.

Incidentally, we may announce that real Baptists are at liberty to make *The Gospel Witness* office their headquarters, and we shall be glad to give attention to all communications thus addressed!

We have always believed that postmen needed to be men of intelligence; but *The Gospel Witness* postman has shown a discernment that is altogether extraordinary. Thanks, Postie; we wish you a Happy New Year.

THE MISSIONARY CONVENTION.

The Missionary Convention to be held in Jarvis Street Church, January 11th and 12th, will be an epoch-making event. Those who have taken the responsibility of calling this Convention are not primarily concerned with the question as to whether it will be large or small. They have acted in obedience to their deepest convictions, and in harmony with their conception of what loyalty to Christ and His Word demands. They are aware that in doing so they will call down upon their heads the wrath of some, and the contempt of others. We believe the Convention will be largely attended; but large or small, we are convinced it will generate spiritual influences which will be felt throughout the Baptist churches of the Dominion.

We profoundly regret the necessity for this movement, we had hoped that it might be avoided; but nothing can change the determination of those who have called it, to carry the work through to a successful issue, short of a complete change in the Convention of Ontario and Quebec. That cannot possibly come immediately, but it may come in due time. And if ever the time should come that the Convention gets back to its former standards, and abandons its modernism both in doctrine and in its attempted control of the churches, we shall be the first to move that the society soon to be formed should be dissolved. Meanwhile it is absolutely necessary that churches and individuals should have

some channel through which their missionary benevolences may flow, and this will be provided in the new organization.

We ask our readers to pray that this Convention may be wholly under the dominance of the Spirit of God, and that it may be used of God to bring about a great spiritual awakening among tens of thousands of Baptists.

The Convention will open at two o'clock Tuesday afternoon, and will conclude Wednesday evening. The afternoon session will be taken up with prayer and a consideration of the Constitution; and in the evening there will be a great address by Rev. W. J. H. Brown, of Annette Street Baptist Church, which we are positive will be a mountain-top experience to all. Brother Brown has built up one of the most solid churches in the Denomination in his long pastorate in Annette Street. His church is not an aggregation of individuals merely, but a solidly built spiritual house. Those who heard his great speech at the Convention will look forward to his key-note address at the Missionary Conference with prayerful anticipation and delight.

On Wednesday, three resolutions will be submitted, each of which will be moved and seconded by men desperately in earnest and thoroughly able to expound the issues involved. We are sorry we have not the names of the speakers as we go to press. There will be ample time for discussion of each subject. The object of this plan, indeed, is to put every delegate to the Convention on the programme. The resolution as passed will receive the considered judgment of the Convention, and will constitute really a statement of its programme.

The brethren of the Committee have insisted that the address of Wednesday evening be given by the Editor of this paper. Personally, we were strongly of the opinion that it would be better for us to remain silent. Our opponents have endeavoured to make the whole controversy a Shields matter, and have refused to face the question at issue. Now the Executive Committee of the Convention offers its usual insult to all who dare to oppose McMaster University, by endeavouring to fasten the responsibility for this new Missionary Society upon the Editor of this paper. We should be proud and happy to accept the responsibility were we entitled to the honour; but we are compelled in honesty to admit that the suggestion originated in other minds, that the Constitution has been written by other hands, and we have had the happy task of standing by and saying, "Amen", to the proceedings. Little by little McMaster University will discover that it is not fighting a one-man battle, but that she is being opposed by a great army of devoted men and women who would rather surrender life itself than compromise with error.

We cannot say in honesty that we are altogether sorry that some have left us. "Demas hath forsaken me, having loved this present world." One pastor who heroically wrote a letter to *The Canadian Baptist* in the beginning of the controversy, boldly taking his stand for the faith, later declared that he had to consider his wife and family—thus he has surrendered to the pressure of bread and butter. It is better so, for such an one would be of little strength to a really spiritual movement.

We hope that all our Baptist readers within Ontario and Quebec who can possibly do so, will endeavour to be present for the opening session, January 11th. If a loved one were sick and a trip to a Toronto hospital were necessary, money would be found to pay the fare. We appeal to all our friends to regard this as a special emergency when the honour of our Lord is at stake, and to count no sacrifice too great to attend the Convention.

Meals will be provided in the Dining Hall of Jarvis Street Church for the evening of Tuesday and the mid-day and evening of Wednesday. Billets, providing bed and breakfast, will also be supplied for all out-of-town delegates.

TO OUR NON-CANADIAN READERS.

We have constantly in mind the great company of people who read this paper but are not directly interested in Canadian affairs. Our battle for the faith in Canada has been so intense that we have been driven to the necessity of occupying most of our space in *The Gospel Witness* in the discussion of affairs at home. We have been greatly cheered, however, by the kind words which have come to us from many non-Canadian readers both in the United States,

in Great Britain, and in other parts of the world, and they have been good enough to say that they have recognized, in the accounts of our many conflicts here, the operation of principles which are vitally related to their own situation. In short, they have practically told us that they recognized that though fought on many fronts, the battle for the faith the world around is really one. We are extremely grateful to such readers for their kind words, and we hope they will continue to be patient when necessity compels us from time to time to turn our guns upon Modernism in Canada. Even then the sermons are of a general character, and we hope will be accepted as giving a general character to the paper.

"THE CANADIAN BAPTIST".

We have been informed by several persons recently that they have sent certain communications to *The Canadian Baptist*, which that paper has refused to publish. The paper that refuses to publish both sides of a controversial matter cannot be believed. We would remind our readers that there is another side to most subjects which *The Canadian Baptist* discusses, which is not allowed to find expression in its columns. There is a Scripture which says "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God". If *The Canadian Baptist* were sure of the righteousness of its course, and were not troubled with a bad conscience, it would fearlessly publish both sides of the present denominational issue in the confidence that right would prevail.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. 2.

T. T. SHIELDS, Editor.

No. 1.

Lesson 5.

First Quarter.

January 30th, 1927

PERSECUTION BEGINS.

LESSON TEXT: Acts, chapter 4.

GOLDEN TEXT.—"Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12).

I. RELIGIOUS OPPOSITION TO THE GOSPEL.

1. The devil has always presented his strongest opposition to the work of God in the guise of religion: it was by the instigation of religious leaders our Lord was crucified; it was by one of the Twelve He was betrayed; it was by the official religion of the day the Apostles were opposed; and from then until now, in all lands, the Gospel has found its chief opponents among religious people. 2. The doctrine to which they especially objected was the resurrection of Christ. The resurrection was the climax of a supernatural life, and the crowning attestation of the claims of Christ. For the vital importance of the truth of the resurrection, see I Corinthians, chapter 15. This truth is the infallible proof of the supernaturalism of the Christian religion. 3. Persecution never hinders the progress of truth: although the preachers were put in jail, about five thousand of their hearers believed. 4. The unreasonableness of the carnal mind in its attitude toward the work of God is illustrated in the attitude of these religious leaders (vss. 6 and 7). They asked for a knowledge of this power only that they might oppose it.

II. OPPOSITION ONLY PROVIDES FURTHER OPPORTUNITY FOR SERVICE.

1. Peter makes his defence an aggressive testimony to the power of Jesus Christ. We should learn to turn every opportunity to account for Christ: if we must go to jail, we should make it a preaching place; if we are hauled to court, we should make the prisoner's dock a pulpit. 2. Fellowship with Christ transmutes cowardice into courage (vs. 13). It is worthy of note that the chief characteristic they observed about these preachers was their boldness: it was not by their pliability, or amiability, or gentle conciliatory attitude, but by

their boldness, they were convinced of the disciples' fellowship with Christ. To keep company with the Lion of the Tribe of Judah makes men bold and courageous. 3. The genuineness of the miracle stopped the mouths of the gainsayers (vs. 14). Men are ever anxious to say something against the Gospel, but while preachers are surrounded with people whose lives attest the power of the Gospel, they can say nothing against it. 4. Acknowledging the genuineness of the miracle, and that it was a good deed, they endeavored notwithstanding to prevent its repetition. It is a mistake to suppose that men oppose only evil works: He who "went about doing good" was nailed to the Cross. 5. Threatening has ever been a favorite weapon of the enemy: the devil endeavors always to intimidate the witnesses of the Gospel. He has not abandoned this practice as is evidenced in the experience of those who hold fast by the faith. Students in college are threatened by their professors, preachers in the pulpit are threatened by denominational leaders and by rich men in the pew. 6. The witness for Christ must ever choose between the Word of God and the word of man, the favor of God and the favor of man. The common people are often more responsive than the professionally religious folk. Nothing blinds the mind like a religious prejudice,—the priests oppose, the people glorify, God.

III. HOW CHRISTIANS OBEY THE LAW OF THEIR NEW NATURE.

1. They went to their own company (vs. 23). They needed no invitation: to go to prayer-meeting; they went straight from jail to the assembly of the saints. 2. It was a law of their nature to pour out their hearts to God (vs. 24). 3. They found their comfort in the Word of God (vss. 25, 26). 4. They found the Scripture fulfilled in their own experience; and notwithstanding the suffering involved, they rejoiced to find they were on the right road. 5. Opposition only strengthened their determination to be bolder than ever (vs. 29). 6. They depended upon the power of God to vindicate their course (vs. 30). 7. God answered from Heaven (vs. 31).. 8. They witnessed to the resurrection with greater power than before. 9. Great grace was upon them all.

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CLEVELAND, OHIO.

THE OPENING OF THE NEW SEMINARY.

The Toronto Baptist Seminary will open its doors Tuesday, January 4th. Tuesday evening there will be a great public prayer service of dedication. We earnestly invite all Baptists from Toronto and vicinity, and, indeed, from everywhere, who are able to come, to be present on this occasion. The refreshment element will be absent, and it is intended to have a great meeting of prayer. We hope there will be so many that it will be necessary to hold the service in the auditorium. This new enterprise will be dedicated wholly to the service of the Lord, and we pray that He will use it to prepare hundreds of young men and women for home and foreign missionary service. The meeting will begin at 7.30.

DR. W. B. RILEY COMING.

The opening services of the Seminary will be continued Wednesday and Thursday evenings, as well as Wednesday and Thursday afternoons. We are happy to announce that we have been able to secure the presence of America's greatest fundamentalist leader, Dr. W. B. Riley, of First Baptist Church, Minneapolis. Dr. Riley is pastor of one of the largest churches in America, and President of the Northwestern Missionary Training School which has trained hundreds of men and women for service at home and abroad. He will be able to speak to us out of a long and rich experience.

Incidentally, Dr. Riley will answer the remarks of Dr. John MacNeill, Rev. J. M. Warner, and others, made at the recent Convention. We have not the slightest doubt that Dr. Riley will be greeted by crowded congregations, but we should be glad to reserve special seats for Dr. MacNeill or any representatives of McMaster University. We ask our readers to pray also for this occasion.