

# The Gospel Witness

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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 SECULAR PRESS ON DRS. WHIDDEN AND MACNEILL

*The Evening Telegram* of Toronto, published another brief editorial on the issue April 5, as follows:

### Stand by Ideal of Free Church in a Free State.

It was a sad and sorry day for Canadian Protestantism when the terrors of the United Church vote were shaken over the heads of a cowardly Private Bills Committee and a still more cowardly House of Commons at Ottawa.

It is an equally sad and not less sorry day for Canadian Protestantism when Rev. Chancellor Whidden and Rev. Dr. John MacNeill have their presence and their names coupled with the actions of a set of parliamentary bullies on the Private Bills Committee at Ottawa.

It may be that Rev. Dr. Shields deserves no manner of consideration from the leaders of the Baptist Convention of Ontario and Quebec.

And Rev. Dr. Shields was treated at Ottawa with as little consideration as a non-union plumber receives from the leaders of the Plumbers' Union when there is a strike on in San Francisco.

A free church in a free state is a great ideal. That ideal was menaced when Rev. Dr. Pidgeon, Rev. Principal Gandler and Rev. Dr. Chown persuaded the House of Commons to serve as a parliamentary bouncer and prove itself strong upon the stronger side of a controversy with the Presbyterian leaders. The same great ideal is threatened when Rev. John MacNeill, Rev. Chancellor Whidden and Hon. John L. Ralston urged secular legislators to club Rev. Dr. Shields' resistance with an Act of Parliament.

### Acts of Apostles, Not Acts of Parliament, Should be Final Source of Power.

Canada claims recognition as a Democracy, not a Theocracy. The Acts of the Apostles should give Rev. Chancellor Whidden, Rev. Dr. MacNeill and their associates power to take away Rev. Dr. Shields' bishopric and remove Dr. Shields' candlestick out of its place.

Canadians should be sick and tired of clerical demands for legislation and amendments to legislation. Canada's parliamentary life was degraded by the Church Union attack on the ideal of a free church in a free state. Rev. Dr. Shields' should be either humbled or exalted by the spiritual power

of the Acts of the Apostles. Clerical leaders should not seek to load the dice for or against Rev. Dr. Shields or anybody else with the secular power of Acts of Parliament.

In its issue of April 6th the same paper published the following additional paragraph in its editorial column:

#### Let Church Councils Settle Church Questions.

Canada did not elect a secular parliament to officiate as a building committee to shape and fashion a church after the similitude of Rev. Dr. S. Dwight Chown's, Rev. Dr. G. C. Pidgeon's or Rev. Principal Gandier's desires in one church controversy. Nor did Canada elect a parliament to officiate as a discipline committee on behalf of Rev. Chancellor Whidden's and Rev. Dr. John MacNeill's desires in another church controversy.

### HOW DR. JOHN MACNEILL TRIES TO EXPLAIN.

The following statement from Dr. John MacNeill, of Walmer Road, appeared in the *Toronto Globe*, Monday, April 4th:

In a statement with regard to the bill before the Dominion Parliament in connection with the Baptist Convention of Ontario and Quebec, Rev. Dr. John MacNeill, pastor of Walmer Road Baptist Church, says:

"The principle of the bill is very simple. It will surely be conceded that any democratic body should have the right to govern itself and to possess some power of control over its members. Every individual Baptist church has that. It makes its own laws and has the power of discipline, which power is exercised at times to protect its interests. Surely it is not unreasonable then that an association of such churches should have such power of self-government as the individual churches possess. Nearly all our great Baptist Conventions in the United States and Canada have such powers. The Baptist Convention of Ontario and Quebec has not. Through this bill it is merely seeking power to govern itself, to protect its interests and, if necessary, to exercise discipline in order that it might promote the interests for which it was called into being.

"But why appeal to Parliament for these powers? it is asked. Because the Convention in the beginning was constituted by statute of Parliament in 1839 and Parliament alone by amendment can provide for the omission which the original statute should have contained. In 1911 the Convention asked for and was granted an amendment; it seeks the present amendment to define and extend its powers of self-government further.

"Objection is raised that the vested property rights of some individuals or churches may be endangered and destroyed. That is not so. No individual person or church has any vested property rights, and, even if they had, those rights would be protected by the courts if necessity arose.

"It is asserted also that the bill aims at suppressing the evangelical testimony of individuals and churches. The absurdity of that appears upon the surface. In the first place our Convention is not a legislative body. It is simply an association of churches which agrees to co-operate for certain purposes, such as missions and education. If that co-operation is destroyed, the very purpose for which the Convention was formed would be defeated.

"Again, the bill is asking simply for two things, namely, the power to pass rules, by-laws and resolutions and the power to deny the privileges of representation to any churches that cease to co-operate with the work and objects of the Convention. No resolution of any Convention could suppress the Gospel testimony of anyone in a land where freedom of conscience is the right of every citizen.

"It ought to be added that this legislation is sought by the authority of the Convention itself, according to a resolution passed unanimously at its last meeting in October, 1926."

To the above statement we reply:

Not only members of the Baptist denomination, but the Canadian public

generally, are well aware that the present controversy in the Baptist denomination is a religious one. The contention of those who are opposing McMaster University is that that institution has violated, and is still violating, the terms of its trust by teaching that which is subversive of Christian faith. Whether those who thus contend are right or wrong is not the question; the difference is one of religious conviction, and therefore should be settled by discussion of the religious body concerned, and not be resort to legal compulsion.

The Convention of Ontario and Quebec is composed of Regular Baptist Churches, as the clause which the proposed Bill is designed to amend states in the following terms:

"Each Regular Baptist Church within the limits of the said Provinces shall be entitled to send two or more delegates to an Assembly to be called 'The Baptist Convention of Ontario and Quebec.'"

The work of the Convention is therefore the work of Regular Baptist Churches. Its missionary and educational work should conform to the principles held by Regular Baptists. The Constitution of the Convention at this point has stood for thirty-eight years without amendment—nor does it need amendment now, for the reason that the moment any Baptist church within the provinces of Ontario and Quebec ceases to be in faith and practice a Regular Baptist Church, it forfeits its right to send delegates to the Convention, and therefore may be excluded from the Convention without any amendment to the present Constitution.

#### Dr. MacNeill's Statement Contrary to Fact.

Dr. MacNeill states what is contrary to fact in saying that "nearly all our great Baptist Conventions in the United States and Canada have such powers". We do not know of one. The other Canadian Conventions have clauses in their Constitutions permitting them to make rules, but no Convention has in its constitution power to exclude a church on the ground of non-cooperation with the work of the Convention. As a matter of fact, in Seattle in 1925, the Northern Baptist Convention refused to exclude the delegates of the Park Avenue Church, New York, in spite of the fact that that church had announced its intention of doing away with immersion as a term of membership. And again at Washington, the Convention refused even to define a Baptist church. In this connection we think the Convention was wrong, for surely a Baptist Convention should be composed of Baptists. The Constitution of our Convention provides a remedy in the case of such a church as Park Avenue, New York.

The present Bill gives the Convention power to pass any rule or by-law defining the extent of the work of the Convention; and, at the same time, power to exclude any church who, by such a rule, is judged to be out of harmony with the Convention. This would be perfectly legitimate if a new Convention were being established, for all who entered upon such terms, would accept the conditions or stay out; but this is a new law to deal with an established order of things.

#### Invested Funds Over One Million and a Quarter.

The various Boards of the Convention, including the Board of Governors of McMaster University, have invested funds to the amount of \$1,300,000.00. These monies have been raised, mostly by the churches themselves, except for the large bequest left by Senator McMaster for the founding of the University; but all these funds have been dedicated to the propagation of principles which Regular Baptists hold.

#### Who Owns McMaster?

Dr. MacNeill declares that no vested rights are affected. Brushing aside for the moment the technicalities of the case, is it not apparent to everybody that all the funds now held in trust by the various boards of the Convention have been entrusted to those Boards by Regular Baptists of Ontario and Quebec, either as individuals, or as churches? The Convention is especially designed to provide an assembly of representatives from individual churches, who shall collectively appoint Boards to control and administer these funds. Take the case of McMaster University as an illustration. It is indisputable

that it is absolutely subject to the control of a Board of Governors; that the members of that Board of Governors derive their power from the Convention; and that the Convention is composed of delegates from the Regular Baptist Churches of Ontario and Québec, appointed to the Convention by the terms of the Constitution of that Convention. If the estate of McMaster University does not legitimately belong to the Regular Baptist Churches of Ontario and Québec, to whom does it belong? Certainly it is not owned by the Governors, for they owe their appointment to the vote of the Convention. It is not owned by the Convention, as such, for the Convention is not a corporate body, for only the Boards of the Convention are incorporated. Therefore it follows inevitably that the whole estate is held in trust by the Governors to execute the will of the churches as expressed through their delegates at the Convention.

The same principle applies to Home and Foreign Mission interests.

#### The Superannuated Ministers' Fund.

Again: the Board of the Ministerial Superannuation Fund holds in trust a sum of one hundred and sixty-eight thousand odd dollars, according to their last report. That money is not dispersed exclusively to persons who have paid into the fund as one pays into an insurance company. As a matter of fact, comparatively few of the beneficiaries of the fund have paid anything. The second paragraph of the last report reads:

"The benefactions of the Board were originally given to those who became members by the payment of an annual fee of \$4.00, but in 1902 through action of the Convention, the scope of the Board's service was enlarged, and all ministers in our Convention who needed and sought help were accepted as grantees."

The very name of the Superannuation Fund—"Baptist Ministerial Superannuation Fund of Ontario and Québec"—proves that its funds are to be administered in the interests of ministers of the Baptist Convention of Ontario and Québec. It inevitably follows that if a minister, with his church, is excluded from the Convention, he ceases to have any claim upon that fund, although he and his church may have borne their full share in establishing it.

#### Cold Comfort for Aged Ministers.

Dr. MacNeill, however, is evidently not perfectly sure on this point, for he says: "No individual person or church has any vested property rights, and, even if they had, those rights would be protected by the courts if necessity arose." Thus Dr. MacNeill recognizes the possibility, under this bill, of a man's having to go to court to obtain recognition of his just claims. Surely nothing more than this admission itself is necessary to prove the injustice proposed by the Bill.

But supposing a minister finds himself excluded from the benefits of the Superannuation Fund in his old age because, for conscience sake, he has found it necessary to protest against the maintenance of false teaching in the denominational University? Dr. MacNeill offers him this cold comfort, that the courts are open, and he can sue the Superannuation Fund to get justice.

Dr. MacNeill obviously refers to a subject announced for Jarvis Street Church last Sunday when he says: "It is asserted also that the bill aims at suppressing the evangelical testimony of individuals and churches." Nothing of the sort was said. Our contention was that this Bill aimed at the suppression of evangelical testimony within the Convention as such. If men are to be excluded from all right to participate in the Convention, they will no longer be permitted to give their testimony against the University's false teaching.

#### The Executive Not Authorized.

Once more: those who oppose the Bill, do so because the resolution which it is alleged authorized the Executive to apply for the legislation, was passed when much less than half the delegates to the Convention were present, on the morning of the last day of the Convention; and that the resolution itself clearly implies that such legislation was to be applied for only after the proposed measure had received the approval of the Convention. Instead of that, the proponents of the Bill have lobbied it through the Private Bills Committee, it has passed through the House of Commons, and may pass the Senate also.

If so, it will come to the Convention with the prestige and influence of a measure that has already been approved, as just by the Parliament of Canada. Thus the whole weight and influence of Parliament is brought into a Baptist Convention, and cast in favour of one side of a religious controversy which properly belongs to the floor of the Baptist Convention only.

#### Biasphemy More Tolerable Than Fundamentalism.

One of the members of the Board of Governors of McMaster has publicly declared his disapproval of a law making public blasphemy a misdemeanor. But this same gentleman approves of the action of the McMaster interests in applying to Parliament for power to suppress within the Convention all protests against McMaster's modernism. It appears therefore that in some quarters even the most blatant blasphemies are more tolerable than evangelical fundamentalism.

#### CHURCHES REPRESENTED IN PROTEST MEETING, MARCH 29th, 1927.

Our readers will be interested in the list of churches in Ontario and Quebec which found representation in the Great Protest Meeting held in Jarvis Street Church, Tuesday evening, March 29th. Thirty-seven churches passed formal resolutions of protest, and ninety other churches were represented in the other communications received. In a very few cases a church was represented by one protester, but in the great majority of cases by groups of people numbering all the way up to sixty-nine, which was the largest group.

##### Churches Passing Resolutions.

Alton; Birch; Blue Mountain; Boston; BRANTFORD; Shenstone Memorial, Brownsville, Buckingham, Essex, Fenelon Falls, Flamboro, Glamis; HAMILTON: Stanley Avenue, Lachute; LONDON: Hill Street, Wortley Road, Maple Grove; MONTREAL: St. Paul, Mountsburg, Oakwood, Orangeville; OTTAWA: Calvary; Palmerston; Pembroke; STRATFORD: Memorial; Timmins; TORONTO: Annette, Baker Hill, Birchcliff, Fairbank, Grace, Jarvis Street, Long Branch, Markham Second, Mount Pleasant Road, Willowdale; Westover; WOODSTOCK: Oxford Street.

##### Churches Represented in Protest.

Barrie; Bayview; BRANTFORD: First, Park; Brockville; CHATHAM: William Street; Clinton; Coatsworth; Euphemia; HAMILTON: Houston St., James St., Kensington Ave., Immanuel, King St., Trinity; Hespeler; Lindsay; LONDON: Adelaide St., Egerton St., Hope, Maitland St., Talbot St.; Louisville, Milberta; Mitchell Square; MONTREAL: First, Point St. Charles, Verdun, Westmount; Mount Hamilton; Orillia; Ormond; OTTAWA: Eastview, First, Fourth Ave., French, Highland Park, McPhail, Parkdale; Otterville; Owen Sound; Owen Sound Mission; PETERBORO: Murray St., Park St.; Plattsville; Port Hope; Reaboro; Smith's Falls; Springfield; Springford; Stouffville; Sudbury; TORONTO: Bedford Park, Bethany, Bloor St., Bronte, Calvary, Castlefield, Century, Christie St., College St., Dovercourt Road, Dufferin St., Eastern Ave., First Ave., Forward, High Park, Humber Bay, Immanuel, Jordon, Markham First, Mimico Baptist Mission, Olivet, Pape Ave., Parkdale, Runnymede Road, St. Clair Ave., St. John's Road, Silverthorn, Temple, Walmer Road, Waverly Road, Weston; Woodbine Heights; Villa Nova; Walkerville; Watford; Welland; Wheatley; Wingham.

#### INFORMATION ABOUT THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY.

We have received several communications asking for the names of the officers of the above Society, and the members of its Board of Managers, whose terms expire in 1927. We gladly furnish this information. The officers of the Society whose terms expire are as follows: President, C. E. Milliken, Portland, Me.; 1st Vice-President, Rev. C. A. Brooks, Chicago, Ill.; 2nd Vice-President, H. T. Hidden, Billings, Mont.; Recording Secretary, W. B. Lippard, New York, N.Y. The members of the Board of Managers whose terms expire with the Chicago Convention are: Class 1, Prof. F. L. Anderson, Newton Center, Mass.; C. H. Hutton, Philadelphia, Pa.; Rev. C. W. Chamberlin, Beverly, Mass.; Rev. S. W. Cummings, Redlands, Calif.; G. E. Huggins, New York, N.Y.; Rev. D. B. MacQueen, Rochester, N.Y.; Rev. T. H. Stacy, Center Sandwich, N.H.; F. W. White, Ridgewood, N.J.; Rev. H. J. White, White Plains, N.Y.

### THANKS, "GOSPEL WITNESS" SUBSCRIBERS!

*The Gospel Witness* is most grateful to the members of its family for the splendid support they have given this paper in the work it is endeavouring to do. In February last we advised our subscribers that our fiscal year would end March 31st, and that inasmuch as we carried no advertisements, and the paper was regularly published at a loss, and that owing to enlarged editions this year we had published the equivalent of seventeen months of regular issues, we feared we should have difficulty in closing our books with a balance.

It is not often subscribers to a paper willingly pay more than the subscription rate—indeed, from what we read in some papers, we might suppose that many subscribers pay even their subscriptions very reluctantly.

We are glad to report, however, that over and above new subscriptions and renewals, subscribers to this paper sent to our office, from the middle of February to the last of March, the sum of \$3,979.97, or just \$20.08 short of \$4,000.00. We are happy to be able to report to this great company that by their generous help we have been able to close our books, even after this most exacting year, with a balance on the right side. The Editor has no words with which to express his gratitude to this great army of helpers scattered all over the world, for there is scarcely a country where *The Gospel Witness* goes, which has not sent us some contributions; and equally with these monetary gifts, we value the assurances which have come to us from many who could afford to make no contribution, that they were joining with us in earnest prayer that God would move others to do what they longed to be able to do themselves.

### TORONTO BAPTIST SEMINARY NOTES.

The work in the Seminary is moving gloriously. Great enthusiasm prevails among the students and Faculty. We are glad to be able to announce definitely the addition to the Faculty of two members who will begin their work with the Fall term, but who will be with us for such work as may be done during the summer season.

Rev. T. I. Stockley, late of West Croydon Tabernacle, London, England, has accepted the Seminary's call, and will give his entire time to the work. Mr. Stockley immediately succeeded Dr. James Spurgeon in the pastorate of the West Croydon Tabernacle, one of London's largest Baptist churches. Through the entire period of his pastorate, the work was maintained at a floodtide of spiritual blessing. Mr. Stockley is recognized as one of the strongest preachers in the Baptist ministry in England. He is a man of ripe scholarship and rich experience, and of most gracious spirit. We count ourselves most fortunate to have been able to secure for the Seminary such an outstanding preacher as Mr. Stockley. It will be a high privilege for students to sit under one with such a long record of great success of the truest sort in a metropolitan pulpit. We shall have more to say about Mr. Stockley in the future. We expect him to arrive in Toronto early in May.

The second new member of the Faculty is Rev. H. A. Ackland, who has recently accepted a call to the Hespeler Church. Mr. Ackland will give some time weekly to the work of the Seminary. Mr. Ackland has added to his former training a four years' course in Louisville Baptist Theological Seminary, from which he graduates within a few weeks.

Mr. Ackland is an able preacher, a fine scholar, a man of profound convictions of truth, and of great strength of personality. Students who sit under him will be sure to have iron put into their blood, and will leave his classes with a deep conviction of the supreme authority of the Bible as the Word of God.

We expect at an early date to be able to publish a full prospectus of our courses for the fall term.

### REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA.

We would remind our readers that while a permanent Secretary-Treasurer has not yet been appointed, the acting Secretary-Treasurer of the new Society is Rev. G. W. Allen, 75 Delaware Ave., Toronto 4, Canada, to whom all contributions may be sent, and all enquiries addressed.

## The Jarvis Street Pulpit

McMASTER EXEMPLIFIES THE POLICY OF ANTICHRIST BY ASKING  
PARLIAMENT FOR POWER TO SUPPRESS EVANGELICAL  
TESTIMONY IN THE BAPTIST CONVENTION.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, April 3rd, 1927.  
(Stenographically Reported.)

"And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy."—Esther 3: 10.



AND the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy"—the king gave governmental authority to Haman to persecute the people of God. You are familiar with this story. The warp and woof of human experience is really ever the same: the pattern may vary a little, but the same principles enter into human life. From the days of Eden until now, there has been in progress a battle between truth and error, between light and darkness, between God and the devil; and to whatever page of the Bible you may turn, whether in the Old or the New Testament, you will find the underlying principles operating in the experiences of God's people are substantially the same.

Haman was a man of worldly ambitions, who obtained worldly honour and preferment, and, ultimately, great worldly power—so much so that everybody bowed to him, and did him reverence, as he passed by. But there was one man who was representative of a race of people who recognized a Higher Authority, who bowed only to that Higher Power, and who gave reverence only to the God of all the earth; he therefore refused to recognize the authority of Haman the son of Hammedatha; and because of that, Haman was filled with wrath, and determined upon his destruction. Discovering that he belonged to a captive race, who, while living within the king's dominions, was yet, in a certain sense, not of it, he persuaded the king, the king being ignorant of his design, to pass a decree by the terms of which the people of Mordecai should be destroyed.

That was only a repetition of what was attempted in Moses' day; for when the people of Israel were multiplying, the Egyptian king feared their growing power, and gave commandment that all the male children should be destroyed. Centuries later when Herod heard that a new Incarnation of a hated principle had been born, whom men called "the King of the Jews," he too gave commandment for a general massacre, in order that the One might be included. Wherever the Word of God, whether there be but a gleam of it in an individual human life, or whether in a somewhat larger measure it may shine in a prophet of the Lord, or whether it appears in full-orbed glory in the Person of our glorious Lord Himself—wherever the Word of God is spoken, this world, and the things of this world, declare war upon the things of God. This world is a province of His universal dominion, but it has been in rebellion against its rightful King from Eden until now; and everyone from Abel down, who has ever attempted to speak for the King, and to magnify the authority of the Word of God, has always found opposition from the principle which found its incarnate expression in the days of Esther in the person of "Haman the son of Hammedatha the Agagite, the Jews' enemy."

Our Lord told us that it ever would be so. We are but His humble disciples, failing miserably in our testimony, we admit, falling far short of the glory of our calling as children of God; and yet in the measure in which any one of us endeavours to be faithful to our trust, in that measure always our path will be crossed by the enmity of Haman, the son of Hammedatha.

And when you do battle with Haman, he will stop at nothing to accomplish his purposes; he will use any and every weapon, if only he may execute his programme, and secure his own advancement. And so, on this historic occasion, when Haman found that there was no law in the king's realm under which it would be possible for him to execute vengeance upon his enemy; by misrepre-

sentation, by absolute untruthfulness, and with murderous intent, he had a law specially passed for his purpose. That is a high compliment when people go to Parliament to get power to deal with you—a very high compliment! Thus Haman managed to get the Bill through: "The king took his ring from his hand, and gave it unto Haman", thereby giving him authority to do what he would with the people of God.

That is no new thing. They did the same thing in Daniel's day—they could not destroy Daniel by any existing law and therefore they had a law passed specially to deal with Daniel.

"And the king and Haman sat down to drink," they celebrated their victory! And Zeresh, Haman's wife, said to him, "Now if I were you, I would have a gallows built fifty cubits high, and speak words to the king that he should hang Mordecai thereon", for Haman came home one day to tell her that things were going splendidly—on Bloor Street! He said, "I have been invited to dine with the king and the queen, and I am the only one—no one else has been included in that high honour." He told his friends about it, how he was prospering in every direction: "And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet", he said, "all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate,—if only I could kill him, if only I could get rid of him, all would be right." It was then his wife suggested the gallows—and it did not take him long to build it.

The story will unfold itself as we proceed, but I think I have told you enough to prove that the Bible is inspired. If you want a true report on anything religious—without any reflection on our friends of the press—you will always find a more up-to-date report on religious matters in this ancient Book than in the newspapers. Here it is all written in advance. That is the story I desire to talk to you about a little while to-night.

#### I.

WHAT IS OUR OFFENCE? What was Mordecai's offence? Simply that he refused to bow to Haman. What is the offence of the Baptists who, in some quarters, are in such disfavour to-day? Of what wrong have we been guilty? With what crime do they charge us? What offence have we committed that we should suddenly be anathema? Just this: that we have refused to consent to the perversion of the truth of God, to consent to the turning of institutions dedicated to the propagation of that truth, to other ends than that for which they were designed—that is all. Many of us have endured for years, with all but infinite patience, a drift denominationally which was against our own conscience. The one thing which I regret is that I have fought with such little vigour in this matter; the one thing I am sorry for, and for which I ask the Lord to forgive me, is that I have used such little severity in respect to those who would turn away the people of God from the truth of the Gospel.

Will you allow me to say a few things that perhaps are almost hackneyed in this place, because while I speak to this audience, through you and through the printed page, I purpose to speak to many thousands of others in this address to-night, and that is why I say some things that perhaps might not be necessary for those of you who regularly attend here.

What then is our offence? We have charged McMaster University with an absolute violation of a sacred trust—and I repeat the charge. I say that the Governors of McMaster University are criminally responsible for violating a sacred trust, and if they have any sense at all, they must know it. They are using an estate of a million dollars, not only to do that which it was never intended it should do; but they are using the power which the possession of that property confers upon them to destroy the very faith that that money was left to propagate. I say of Dr. Farmer, Dean in Theology in McMaster University, that his professions of orthodoxy, if we are to judge by his practices of recent years, are sheer, unmitigated, hypocrisy. Long I regarded him as an orthodox man, but for nearly twenty years he has been the friend of rationalistic criticism, the friend of every man who would destroy the faith of students in the Word of God; and he has been the avowed enemy of every man who tried to defend the faith. I charge Chancellor Whidden with the same thing.



I opposed his coming to McMaster because of his record in Brandon College. If ever there was an infidel in a theological college, it is Professor Harry MacNeill. And through all his destructive work, Chancellor Whidden was his friend and sponsor and supporter; and with his record open before them, the Board of Governors of McMaster called Dr. Whidden here to assist in executing a programme that is as unchristian as it is unbaptistic.

Furthermore, in the appointment and retention in McMaster University of Professor Marshall, they have a man who is not only in his teaching destroying men's faith in the Book, but in the great verities of the gospel; and has dared to lay his sacrilegious hand upon the cross of the Lord Jesus Christ; and is teaching in his classes to-day that which is directly contrary to that which Baptists have always held to be revealed in the New Testament. Added to that, we have Professor Parker, from Louisville, who, in the beginning, appeared to be quite orthodox; but since the Convention he, too, has thrown off the mask. I do not know how many evolutionists there are now, but Dr. Wilson Smith, in the Arts Department, has long been teaching evolution contrary to the teaching of God's Word. And now, to add insult to injury, while on furlough from India, Rev. Roy Benson is lecturing in McMaster University—he who speaks of the glorious doctrine of the substitutionary death of Christ, as “the dastardly doctrine of appeasing the wrath of an angry deity.”

That is what McMaster is teaching, and I say to you that Senator McMaster never left his money for that purpose. He had written in the Trust Deed of McMaster University what is virtually a copy of the Trust Deed of this church; that University was dedicated to the same task to which this church was dedicated. In the Trust Deed you have: the authority of Scripture, the essential Deity of Christ, His vicarious or expiatory death, His physical resurrection, the total depravity of man, the absolute necessity for regeneration in order to salvation; you have, further, a definition of a church as composed of baptized believers, and in that same statement the relation of the ordinances is set forth, baptism as a prerequisite to the Lord's Supper. If there be one solitary principle in that Trust that McMaster University has not flagrantly and repeatedly violated, I wish someone would tell me what it is. I charge McMaster—and I hope it will be reported, with such violation. I am waiting for a law-suit, I am waiting to be charged with libel, I desire above everything else to get these men on the witness stand under oath. I will make them tell the truth for once, or otherwise expose their defective memories if ever they give me the chance for such examination. They can sue me any time they like. What is our offence? Just that we have refused to acquiesce in this programme. We have a duty to perform. That Trust is ours as well as theirs, and we dare not ignore the obligation.

## II.

HAMAN OBTAINED LEGAL AUTHORITY TO DEAL WITH MORDECAI AND HIS PEOPLE—AND I WANT TO TELL YOU NOW HE GOT IT. There was no existing law by which he could exclude them from the privileges they enjoyed. *The mere fact that our friends the enemy have applied to Parliament for an amendment to the Constitution of the Convention is an admission that we have lived within the Constitution.* They know perfectly well that, notwithstanding their resolution of last fall, they have no power to exclude a Regular Baptist Church. Here is how the Constitution reads: “Each Regular Baptist Church within the limits of the said Provinces shall be entitled to send two or more delegates to an Assembly to be called ‘The Baptist Convention of Ontario and Quebec’—and they could not put us out. Therefore they go to Parliament and ask that that clause be amended by the following words: ‘provided that the said convention may from time to time at any annual or special meeting by resolution passed by a vote of three-fifths of the delegates present and voting declare that any church, the conduct or attitude of which, in the opinion of the said convention, is not in harmony and co-operation with the work and objects of the said convention, shall cease to be entitled to send any delegates to the said convention and thereupon any and all delegates of any such church in attendance at such meeting shall cease to be delegates and any such church shall cease to be entitled to send delegates to any meeting of the said convention.’” This may be done when the Convention shall express its “opinion” that churches are not in harmony with the work of the Convention. But I said before the Private Bills Committee in Ottawa last week, “Gentlemen, I cannot prove my case to

you. My insistence is that this whole matter arises out of a difference in a matter of religion. That is my assertion, but I cannot prove it, because you will not listen to a religious discussion." They said, "Hear, hear, we will not." "Very well, then", I said, "a matter that cannot be proved on its own merits ought not to be here. The mere fact that you cannot discuss it proves that it ought not to be here." Our opponents need no amended constitution: *if this church ceases to be a Regular Baptist Church, and ceases to stand for the things that Baptists have historically stood for—they have only to prove that we are not a Regular Baptist Church, and we can be excluded.*

But they amended another section to read thus: "The said convention may from time to time make or pass rules, by-laws or resolutions not inconsistent with this Act, with regard to the conduct of the affairs of the said convention or to any matter to which the objects of the said convention extend." Do you see the import of that? It may pass any rule it likes, not only about the affairs of the said Convention, but in respect to any object to which the affairs of the Convention may extend. So far as I can see, they could establish a hospital for lame dogs in Timbuctoo, provided perhaps, such dogs were the pets of missionaries or professors—and if any church refused to support it, such church could be excluded. There is nothing they cannot do under that amendment.

How was the law made? I think if you read the record you will recognize that Haman got his law through by a tissue of misrepresentations—and poor Ahasuerus did not know any better than to grant his request! For my purpose, *Ahasuerus is the Private Bills Committee of the House of Commons.* Understand, they are a body of very excellent gentlemen, I have no doubt, but they had not the ghost of a notion of what they were voting for. How could they—how could they? They did not know anything about the merits of this controversy. Some of them were anxious to know, and the Solicitor-General said, "If the opponents of this Bill can prove that any vested rights are affected by this Bill, then I think this Committee will know what to do with it." But our friends the enemy insisted that there were no vested rights at stake. I ventured to say that if there were no interests that could be described as "vested rights", there were rights in equity—I do not know whether that is a legal term, but it serves my purpose. Certainly we have certain rights in the denominational organizations. For instance: McMaster University was founded primarily for the educational work "in connection with the *Regular Baptist denomination whereby is intended Regular Baptist Churches.*" When McMaster University ceases to be a Regular Baptist institution, and ceases to teach the principles for which Regular Baptists stand, it has not only violated its trust, but has made it impossible for Regular Baptists to send their ministerial students there:—therefore we should clean house. But this Bill forbids us to clean house; it makes it impossible to clean house. This is a domestic matter that we should be permitted to discuss among ourselves. But this Bill is an unsheathed sword threatening everybody who dares to criticize McMaster. It muzzles every minister and every church; commanding silence on pain of ex-communication, and expulsion from participation in the control of organizations and institutions built by the gifts of all the Baptist people.

The Chancellor, and Dr. MacNeill, and through their lawyer the whole Executive Committee, had the audacity to tell the Private Bills Committee that no vested rights were affected by the Bill; yet McMaster University was left to the Regular Baptists of these two Provinces. Again and again the Committee said, "You have recourse to the courts if they have violated their trust", and we may have to go there; but we ought not to be put to the expense of such litigation by Act of Parliament. If McMaster University is not the property of the Regular Baptists of Ontario and Quebec, to whom does it belong? Certainly not to the Governors, though they control it absolutely, for the Governors are elected by the Convention; certainly not to the Convention, for while the Boards are corporate bodies the Convention is not: the Convention which elects the Governors is an assembly of delegates from Regular Baptist churches, therefore the Board of Governors holds the McMaster estate in trust for the churches.

Further, I said to those gentlemen, "I do not believe that any of you would allow yourselves to be smuggled into a Baptist Convention surreptitiously to cast your vote." And one of the gentlemen said, "That is a serious charge." I replied, "It is not. It is a compliment. I am telling you that you have too

much honour to do it. You do not belong in a Baptist Convention. What right have you to vote in a Baptist Convention? But you are asked to approve of a Bill which, in due course, will be brought to a Baptist Convention, and presented as having all the prestige of having passed the Private Bills Committee, and the House of Commons, and the Senate! I can already hear these gentlemen saying: "This Convention would not presume to disallow an amendment which the Parliament of this country approved!" When this Bill comes before the Baptist Convention the weight of the Parliament of Canada will be thrown on one side of a religious controversy in a Baptist Convention." Why did Parliament approve it? Because they did not know any better. They did it just as Ahasuerus did it, and Ahasuerus did it because Haman lied. You can make the application!

Let me tell you this, last summer McMaster University canvassed all the churches of the Convention into which they could find entrance, in one way or another. Also wherever the pastor was a graduate of McMaster he was under orders to use every political device to appoint delegates favourable to McMaster, and I can tell you of church after church where the deacons and others who were pillars of the church, who had borne the burden and the heat of the day were side-tracked, and some nobody who was known to be favourable to McMaster was shipped in as a delegate. Furthermore, the little churches all over the Convention were canvassed for proxy votes. (And that after the Home Mission Board had forbidden the pastors of such churches to inform their people on the issue at stake). Our friend of the College Street Church was openly accused on the floor of the Convention of having done so. He went around through the Ottawa Valley endeavouring to get little churches who could not send their own delegates to appoint people who were sympathetic with McMaster. One gentleman in the Private Bills Committee smilingly enquired whether I intended to suggest there were politics in religious matters; and I had to tell him that the politicians at Ottawa had a great deal to learn from the gentlemen whom we opposed! There is nothing in Canadian political life ballot-stuffing, impersonation, and all the rest—I say it advisedly—there is nothing in Canadian political life to surpass the iniquity that has been perpetrated in this campaign. Things have been done that would have invalidated any election in connection with the state.

Let me tell you again, when I objected at the last Convention to the scrutineers being appointed from the Chair, saying that in any political convention scrutineers were appointed from both sides, with a scornful smile the Chairman said, "The Chair recognizes no sides." Yet every solitary man was of one colour—and when I said that, one man got up and said, "Does Dr. Shields mean to reflect upon our honour?" Let me tell you what that same man did only one year before—the ballot is supposed to be secret, understand—this man was a scrutineer the year before at Hamilton. When collecting the ballots, he took the ballot from Professor Keirstead of McMaster University, and instead of putting it with the other ballots, he kept it apart; and when he went back into the room where the ballots were being counted, he waved that ballot, saying, "See, Keirstead voted against us"! Let any returning officer violate the secrecy of the ballot, and that election would be voided, and the man who was guilty of doing such a thing would be put in jail. Yet the man who did that is a slave of McMaster, and is a pastor of a Baptist church at this moment!

That is hot stuff, is it not? But it is nothing like as hot as we are going to have by and by. They say sometimes that I speak strongly. But if ever a controversy necessitated strong speech this controversy does. I stumbled upon a passage in Junius that expresses my sentiments exactly. Writing of the Duke of Bedford, Junius said: "Even the duke of Bedford, insensible as he is, will consult the tranquillity of his life, in not provoking the moderation of my temper. If, from the profoundest contempt, I should ever rise into anger, he should soon find, that all I have already said of him was lenity and compassion."

I will tell you of one particular thing. All those gentlemen of the Private Bills Committee were impressed with the suggestion that this Bill would exclude ministers, taking their stand on this issue, and coming under the displeasure of the Convention, from all benefits in the Superannuated Ministers' Fund. The Chancellor of McMaster University said it would do

nothing of the kind. Dr. MacNeill, of Walmer Road Church, said it would do nothing of the kind. And the Committee said, in effect, "It is absurd to suggest it. Do you mean to say that men who have paid in to the Superannuated Ministers' Fund would be excluded in their old age from the benefits of it? No body of men would suggest that." And the proponents of the Bill agreed that it could not be so. But what are the facts? That in the beginning men did pay to the Superannuated Ministers' Fund—they paid the great sum of four dollars a year for whatever benefits might accrue therefrom. "But in 1902"—I am reading from the report of the Board of the Superannuated Ministers' Fund in the last Year Book—"through action of the Convention, the scope of the Board's service was enlarged, and all ministers in our Convention who needed and sought help were accepted as gratuitants." Do you mark that? How many were there who paid their fees last year? Received from fees, eight dollars! There were just two men who paid their fees last year. The fund is not large, but it has invested capital of one hundred and sixty-eight thousand, seven hundred and thirty-nine dollars; one hundred thousand dollars of which was raised by the Forward Movement in 1920, when it was my great privilege to assist in organizing the Convention for that purpose. We set out to raise three hundred thousand dollars for all Convention objects, and raised six hundred thousand instead. The Superannuated Ministers' Fund was to get the first hundred thousand after the initial three hundred thousand had been raised, everything above that was to be divided in the same proportions as the first three hundred thousand. How is that administered? By a Board appointed by the delegates from the churches. And according to the paragraph from the report I have just quoted, it is administered for the benefit of aged ministers of the Convention; and what they receive, they receive not as a right for which they pay, but as a gratuity—they pay nothing; for the paragraph states, "all ministers in our Convention who needed and sought help were accepted as gratuitants." The benefits of that fund are restricted to ministers in good standing in the Convention, and when this Act becomes law every church and pastor who comes under the Convention's displeasure may be excluded from the Convention, and therefore from all benefits in that fund. And I lay this charge—put it down, reporters—I lay this charge, that Chancellor Whidden, Dr. MacNeill, and the lawyer representing them before the Private Bills Committee, did absolutely misrepresent the facts, and that that is how they got their Bill through.

So of the other denominational interests, Home Missions, Foreign Missions, all are built up by the contributions of the people, including the property at home and abroad. But if this Act becomes law, it means that all who come under it will be excluded from all participation in the control of these interests.

This will inevitably result in diminishing the flow of gifts to the various Treasuries. If money given for the propagation of the gospel may be used for an opposite purpose, and if the Constitution of the Convention has been so amended by Act of Parliament as to make it possible for such violators of trusts to silence all criticism of their violations, who will be foolish enough to continue the support of such interests?

I venture to recommend all Baptists who have contemplated the inclusion of Baptist denominational interests in their will, to reflect before they do so. Remember how Senator McMaster's bequest is being used, and ask yourself whether you have any money to leave either to McMaster or to our various Missionary interests, when the law has been so amended as to make it impossible to insure that such money will be used to preach the gospel or to further its interests.

### III.

BUT HAMAN DID NOT HAVE IT ALL HIS OWN WAY ("Praise God!"). You know in the record of the divine order of things it is always like this, "And the evening and the morning were the first day." Our God always moves from evening to morning, and when at last the tale shall be finished there will be a golden city from which all shadows shall have departed, and there shall be no night there. That is how God does His work. Evil may triumph for a while, but ultimately it comes to ruin, because the thing is death-stricken from the beginning. "He must reign, till he hath put all enemies under his feet."

This is a beautiful story of how Esther, the queen, said, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; so will I go in unto the king, which is not according to the law: and if I perish, I perish." And so the Jews everywhere fasted—fasted and prayed. In the name of the Lord, let me call you to prayer, "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." And so they prayed—and *the king had a sleepless night*. And he sent for the book of chronicles to read—and he read them. He found there that the very man who was under Haman's displeasure had rendered the state a service. And you know the story of how Haman was summoned into the royal presence, and how the king asked what should be done for the man whom the king delighted to honour. Haman thereupon arranged a programme for himself, in which, as circumstances proved, he was not, after all, the leading figure! He built the gallows fifty cubits high, and when Esther told the king the facts about the law he said, "Who is this enemy that durst presume to do so? And Esther said, "It is this wicked Haman"—and the king was angry, and he went out into the court to cool off a little before he spoke! He was a pretty wise man! That is a good thing to do when you get red hot—take a while off, go out into the garden for a while before you speak. When he came back and somebody said, "Behold also, the gallows fifty cubits high, which Haman had made for Mordecai", the king said, "Take Haman and hang him thereon". "They that take the sword shall perish with the sword". It may not be always in this life, but there is a day of reckoning coming.

Then the king issued another decree, and the posts went out, being hastened by the king's commandment; and by the king's commandment they were permitted to stand for their life, so that when the great day came they did stand for their lives, and victory was with the people of God. In the end, Haman was forgotten, and Mordecai was exalted.

But, my friends, we should be blind indeed if we studied this story and allowed it to rest there. For what is the great principle underlying it? There is an enemy who is not only the enemy of the Jews, but of all humankind, and he has plotted every soul's destruction, just as surely as Haman plotted the destruction of the Jews; and he raised a gallows at Calvary on which to hang the Incarnate Son of God, and men thought he had succeeded when he hanged Him—if ever they make merry in hell, they made merry on that day when Jesus Christ was hanged on the tree. Do you know how Jesus Christ died? It was by the religious leaders of His day. Pilate said in effect, Deal with him yourself. But the Jews replied, "It is not lawful for us to put a man to death. We need the help of the Government to do that"! It is always so. "It is enough for the disciple that he be as his Lord."

When Jesus Christ died, they supposed they had got rid of their trouble. The Cross was the natural man's answer to the testimony of the Word of God, and they buried the Word of God out of sight—until the third day! When the devil raised the Cross, he did the worst thing for his kingdom that he ever did. The cross of Christ has been a battering-ram that has brought down the forces of evil. Our Mordecai did not escape as did this Mordecai, notwithstanding He triumphed in death. I heard my father once refer to two great engineers in England, one Stevenson and the other Brunel. The one showed his engineering skill by avoiding difficulty, and the other by overcoming it. And so, he said, men for long years sought to avoid the difficulty of death, they sought to find the secret of life; but our Lord Jesus opened the way of life by going through death. He faced the difficulty, and overcame it; by means of the cross He came to the crown. And He says to you and to me, "The way to the crown is by way of the cross."

Are you willing to be crucified? Why need we be troubled about Parliamentary enactments? They make no difference. You cannot legislate for the Spirit of God. You may pass all the laws you like, but the Spirit of God is independent of them all, and God's blessing will be upon His own people. For my part, I rejoice that the day has come when it has ceased to be an easy thing to be a disciple of Christ. Long it has been too easy, and the result is that churches are filled with people who have never been born again. And so if it shall become more and more difficult, and we are tried more and more

severely, we shall know just what our faith is worth; and we shall have the opportunity of going without the camp bearing H's reproach.

In this particular instance, even though the Bill pass both Houses of Parliament, it cannot become law until it is approved by the Convention. Therefore we shall be on the jury at the next Convention, and we shall have to vote for ourselves, whether we are guilty or not guilty. That will be an interesting experience. Therefore we must get the information to the people, just as the king commanded the publication of his countervailing decree:

"Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred and twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey. Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them."

And I will tell you one thing that a very high official in Ottawa said to me—he said, "Mr. Shields, I hope the Bill will pass." I said, "You do?" "Yes," he said, "I hope it will pass. I was saying only this week," he continued, "to a lawyer, in Ottawa, that the whole thing is indicative of the change in religious affairs, when a company of people called Baptists apply to Parliament for power to exclude churches, for the sole offence of believing the Bible to be the Word of God. If that Bill becomes law it will strike a line clean through the Baptist ranks, on the one side of which you will have the people who know God, and on the other side those who have a name to live and are dead." I believe my friend was right. And out of that we shall not only have purged churches, but a purged Denomination, so that the gospel of the grace of God will be preached, and the power of the Holy Ghost will sweep through our churches, and who knows but that we shall have the great revival we have prayed for and by that means the true people of God will be brought into a glorious spiritual unity once again.

Last Sunday in Jarvis Street.—Last Sunday was a good day. The attendance at the morning school was 1,075. Several responded to the invitation. The sermon appearing in this issue was preached in the evening to a crowded congregation; and again a good number came forward when the invitation was given; four believers were baptized.

# BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II.

T. T. SHIELDS, Editor.

No. 2.

Lesson 6.

Second Quarter.

May 8, 1927.

## COUNCIL AT JERUSALEM.

LESSON TEXT: Acts, chapter 15.

**GOLDEN TEXT**—"Known unto God are all his works from the beginning of the world." (Acts 15:18).

### 1. THE REASON FOR THE COUNCIL.

1. The Devil always has someone at hand to pervert the gospel of simple faith. People had been taught salvation by faith alone. Now there come some to say in order to be saved one must keep the law of Moses. There always will be found people who would spoil the gospel of grace by adding some requirement of works as a condition of salvation.

2. This was at Antioch. Even a missionary church, having such great teachers as Paul and Barnabas, is not exempt.

3. Paul and Barnabas strenuously oppose their false teaching. Here we have apostolic warrant for contention for the faith, even at the cost of dissension. What would have happened if Paul and Barnabas had not stood like a rock against error?

4. It was determined they should go up to Jerusalem to the apostles and elders. While Antioch was an independent church, the church as a whole was still in the making. The New Testament Scriptures were not yet written, and churches were subject to the direct teaching and authority of the apostles. Although Paul was already prominent, it was probable that many would regard him as second to the apostles who had actually accompanied with the Lord Jesus in the days of His flesh. The apostolic element of authority, which then resided in the apostles themselves while they were the channels through which God's will was communicated to the churches, now resides in the Bible, which is the Word of God.

5. On their way to Jerusalem they publish the good news of the Gentiles turning to God. We should not allow controversy to dampen our ardour for revival, or to depress our spirits; but we should engage in it in the full confidence that truth must triumph.

6. It is an evidence of the spiritual temper of the churches at Phenice and Samaria that they rejoiced when they heard the news. There is something wrong with a professing Christian when he does not rejoice to hear news of revival.

7. Notwithstanding the controversial purpose of their visit to Jerusalem they first proclaimed the good news of the Gentiles' conversion, and what God had wrought through their ministry.

8. They found an element even in the Jerusalem church that was in full sympathy with the Judaizers in Antioch, and since the latter came from Judaea, they may have been connected with the body in Jerusalem.

### II. THE DELIBERATIONS OF THE COUNCIL.

1. Peter speaks. He tells how men were saved without the ceremonies of the law, and how God bore witness by giving them the Holy Ghost. He urged them not to yield to this corruption influence, and insisted that men were to be saved through faith alone.

2. Barnabas and Paul speak. As they related their marvellous experiences of the blessing of God upon their gospel, and that without the works of the law, the people were awed into silence, and gave attentive hearing to their thrilling story.

3. It is to be observed that none of the speakers argued the question in the abstract, but were content to tell how God had already pronounced upon the question by giving the Holy Ghost to the Gentiles. What a remarkable way of settling controversy! Not by theological professors, but by practical men who argued the divine authority of the gospel blessed by the Holy Ghost. Thus the first great controversy of the church was settled. And the same method would settle all the theological problems still.

### III. THE DECISION OF THE COUNCIL.

1. The summary of James who presided. He finds the testimony of Peter in harmony with Scripture. Thus all things should be brought to the Book, the law and the testimony must ever be our rule.

2. He finds it predicted that the Gentiles are included in the divine plan, and are to be saved through the gospel.

3. How remarkable that though it was in the Book, not even the apostles understood the prophecy until they read it in the light of its own fulfilment. A very important principle is here, and is still applicable to the understanding of the prophetic word.

4. James gives sentence that observance of only such prohibitions as have inherent permanent value to be enjoined upon the Gentile converts, obviously distinguishing between the ceremonial and the inherently ethical element in the law.

5. The decision received the unanimous consent of the church.

### IV. THE DEPUTATION FROM THE COUNCIL.

1. Judas and Silas joined Paul and Barnabas in carrying the letter. They are sent expressly to tell the brethren the same thing by mouth as that which the letter contained. There is a useful suggestion here, that while letters are needed, mouths will ever be indispensable.

2. The record of the deputation was referred to (v. 26). They were men who had hazarded their lives for the sake of the Lord Jesus, and they were commended to the brethren because of their proved Christian character.

3. Their message was specially clothed with the authority of the Holy Ghost (v. 28), "It seemed good to the Holy Ghost, and to us". How real the presence of the Holy Spirit in the midst of such assemblies!

4. The church at Antioch rejoiced in the message. When there is a mind willing to receive the truth, and ready to do the will of God, it is not difficult to persuade people of it.

5. Silas and Judas as visiting preachers exhorted and confirmed the brethren.

6. The Antioch Evangelistic Band as we may call them, reinforced by Silas, continued the work (vs. 34, 35).

### V. PAUL BEGINS HIS SECOND MISSIONARY JOURNEY.

1. He was inspired by the shepherd's desire to care for the sheep. How necessary it is still to visit young converts, "and see how they do"!

2. Paul and Barnabas disagreed about John Mark. Standing like a rock together amid many dissensions, these two are divided over a personality. It is often so.

3. Paul's indomitable will, and his impatience of any kind of self-indulgence, is apparent. He had lost confidence in John because of his former failure, and would not give him a second chance.

4. Barnabas' gentler character, and perhaps the no less heroic, was unwilling to abandon hope of John. There is evidence that Paul came to another mind about John Mark later—"Take Mark, and bring him with thee: for he is profitable to me for the ministry".

5. Therefore two noble servants of Christ who were one in their love for their Lord, and the souls of men, parted company and found new partnerships, and went on with their work.

6. There was perhaps a providence in their separation. Barnabas was strong enough to go alone without Paul. It is useless to put two mogul engines on a train which can be pulled with one, with the help of an engine of lesser power.

7. But this personal difference turned Paul in a slightly different direction. Barnabas went to Cyprus as he and Paul had done on their first journey, while Paul and Silas went first north by land, and then west again to Derbe and Lystra.

8. The important thing, however, to remember is not the geography of the lesson, but that notwithstanding these two good men, Paul and Barnabas disagreed about John, they were one in their desire and determination to prosecute the Lord's work, and having other helpers they went on as though nothing had happened.



## INTERNATIONAL SUNDAY SCHOOL LESSON

May 8th, 1927.

Comments by the Editor.

## PETER AND THE RISEN LORD.

John 20: 1-10; 21: 1-23.

Parallel passages: Matt. 28, Mark 16, Luke 24.

Golden Text: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of the dead."  
—1. Pet. 1: 3.

## I. AT THE SEPULCHER WITH MARY AND PETER AND JOHN.

1. Mary's strange discovery at the tomb: She found the stone taken away from the sepulcher, and the door of the sepulcher open. Until then every grave was sealed without hope of its evacuation; but from then until now every such visit by a believer to a grave has been changed by the fact that the grave of Jesus is empty. 2. There are spiritual affinities which inevitably gravitate toward each other: it was natural for Mary to run to tell Peter and John of her discovery, for she knew that they would be interested in her story of the open grave. We may well enquire, What do people tell us? There are people who have a special faculty for gathering ill news and unsavoury reports. Do our ears hear good news or bad? Others will soon discover what we want to know. 3. The record of two different investigators: Peter and John ran both together, but physically John outran Peter. Arriving at the sepulcher John observed from without, but Peter, with his usual impetuosity, went into the sepulcher, and examined it particularly and in detail, only to be followed by John. They saw and believed, in the sense that they knew the sepulcher to be empty; but "as yet they knew not the Scripture, that He must rise again from the dead". Only as the circumstances of life are interpreted in the light of Scripture can they be properly understood. 4. Apparently thinking there was no more to be learned, the disciples, that is, Peter and John, went away again unto their own homes. It is not recorded that they spread the news of the empty sepulcher. Their message would have been of a negative character: there is little inspiration in telling people what we have not found. Men would soon cease to talk about Jesus had they nothing but an empty grave to discuss; but these disciples were not unlike some who go quickly from church. It takes them but a little while to see and hear all that may be seen and heard.

## II. WHAT A LOVING FAITH LEARNS BY PATIENT WAITING.

1. Mary was unwilling to leave the sepulcher in uncertainty. She cared nothing for the empty tomb: it was her Lord Himself she wanted. Therefore she let her tears flow freely, and waited at the sepulcher. What she expected to see or hear, we do not know; it was, perhaps, a kind of Divine instinct, the goings of God upon her own spirit that bade her stand still and wait. Often there is more to be learned by standing still than by running; patience is sometimes a better teacher than the spirit which is identified with what is sometimes colloquially called "pep". If we have no message of a risen Christ we shall accomplish nothing by running hither and thither trying to do something. We had better wait at the sepulcher weeping, for if Christ be not risen our faith is vain, and our preaching is vain, and we are, of all men most miserable. 2. The angels appeared to this waiting soul. Peter and John had carefully inspected the interior of the sepulcher, but they saw nothing but the napkin and the linen clothes; but when this waiting, weeping woman looked, she saw two angels, "one at the head, and the other at the feet, where the body of Jesus had lain". God's angels are ever ready to minister to us, and they are always concerned about those who seek Jesus. 3. After the angels there appeared Another whom Mary knew not. We do well to listen to the angels, for the sound of their Master's feet is always behind them. Yet Mary knew Him not. What change had been wrought? Was it in Him, or in her? Yet there was something about Him which was unchanged: when He said, "Woman, why weepest thou?" she supposed Him to be the gardener; but when He called her by name saying, "Mary", she said, "Rabboni", which is to say, Master. This is an illustration of what He meant when He said, "My sheep hear My voice, and I know them, and they follow Me; and a stranger will they not follow; for they know not the voice of strangers". Not yet had He ascended to His Father, but He commissioned Mary to go to His brethren and tell them that He would ascend to His Father and their Father, to His God and their God. Hearing this, Mary did not go to her home as Peter and John had done, but she told the disciples that she had seen the Lord. A living Saviour is a greater inspiration than an open grave.

## III. JESUS APPEARS TO A COMPANY OF DISCIPLES.

1. Brought together by a common sorrow illumined by a faint hope resulting from the report of the empty tomb, the disciples gathered behind shut doors, and Jesus appeared to them, and breathed peace upon them, and showed them His hands and His side. Throughout the record of the events, which Luke describes in the Acts as "infallible proofs", it should be observed that no one did ever find Jesus, but He of Himself appeared to His disciples. No one was ever convinced of the fact of the resurrection by an empty tomb, nor by the linen clothes, nor by the testimony of angels or of men; but by the actual appearance of the Lord. So it is ever: only by direct contact with God are men convinced that Jesus lives. 2. "Then were the disciples glad, when they saw the Lord". Imagination is staggered in any attempt to picture to the mind the inexpressible joy of that occasion; nor has it passed into history, for still there is nothing that will bring greater gladness to a believing heart than a view of the risen Christ, showing the marks of His crucifixion. 3. The disciples were commissioned by the living Christ and sent as He was sent. Nothing else can fit any one to preach: "How shall they preach except they be sent"? We must receive orders from Headquarters, and not by proxy.

IV. HOW THOMAS MISSED THE LORD'S APPEARANCE, BUT LATER SAW HIM  
—Vss. 24-28.

1. He was absent from the first meeting when Jesus appeared to His disciples, and he must have been absent because he did not expect Jesus to be present. That is why people stay away from prayer-meeting and church, for did they really expect Christ, they would be sure to be on hand. 2. When Thomas was told by the disciples who had themselves seen the Lord, of His appearance and presence in their midst, he refused to believe; and declared that nothing short of putting his fingers into the wounds would convince him that Christ was alive. Thus sometimes in sorrow, and half in despair, men foolishly talk still. 3. But Jesus gave this longing heart a second chance, and challenged him to do as he had said, and by the challenge showed that He knew what

he had said. But Thomas was not guilty of the vulgar touch. He loved his Lord sincerely and profoundly, and answered with this glorious confession, "My Lord and My God". Doubting Thomas was not always a doubter; and it should be remembered that some who do not find faith easy and who do not quickly find the path out of the wilderness of doubt, do, notwithstanding, rise to great heights of holy confidence. Jesus pronounced a special blessing upon those who believe without seeing. 4. The theme and purpose of the Book, John reveals in the last two verses of chapter 20: a wealth of material was at hand, but by Divine direction a record only of such signs as are written in the Book is preserved—all that we might believe that Jesus is the Son of God, and believing, have life through His Name.

#### V. JOHN'S POSTSCRIPT TO HIS GOSPEL.

1. Christ's appearance at the Sea of Tiberias. It is to be observed He showed Himself again to the disciples. On this occasion it would appear seven were together. They had returned to their regular vocations, and had become fishermen again. They were engaged in the daily task. They were not dreaming on the mountain top, nor were they even in a place of seclusion engaged in prayer; they were not fishing for pleasure; it was their vocation, not their avocation. And they spent the night in vain endeavour. But with the morning Jesus came. So does He still appear to us while we are engaged in the daily task. He comes to us with sympathy, touched by our failures; He comes to ask us how we are getting along; and all this from the risen Christ. In His resurrection power and glory He was just as near to His disciples as on the other side of the Cross. 2. Aside from all technicalities, He told them where they were to cast their net, and they found success in the daily task by obeying Him. Our Lord is an expert at all trades: infinitely wise, He can lead us to success. 3. It was grace enabled them in their success to recognize the Lord. Too often it is when sorrow and adversity come upon us we are disposed to attribute them to God. Blessed is he who can cry, "Bless the Lord, O my soul, and forget not all His benefits". 4. Jesus helped the disciples to get breakfast. He kindled the fire, and laid the fish and bread thereon. Let it not be forgotten that He is now engaged in the important work of convincing His disciples that He is alive. In this instance He does not go to the scholar in his study, nor to the king upon his throne, but to a couple of men faced with the necessity of getting the morning meal, and there He demonstrates the truth of the resurrection. And often still the resurrection of Christ is more real in the kitchen than it is in scholastic halls. One of the proofs that Christ is alive is to be found in the fact that He still helps the busy housewife to get the breakfast! A religion that does not help us in our daily toil is not the religion of Christ. It was not necessary for any one to ask Him who He was: they all knew now that it was the Lord. Thus He showed Himself to His disciples, after that He was risen from the dead, the third time, in the business of catching fish, and getting breakfast.

#### VI. PETER'S THRICE-REPEATED CONFESSION—Vss. 15-17.

Into the details of this we have no space to go. Peter had somewhere had a private interview with his Lord, as we learn from other Scriptures. What passed between them, however, inspiration does not record. But as he had three times denied his Lord, he is here given opportunity three times to confess Him. And further, the man who had so boldly declared his readiness to die for Christ, was told that that privilege should be his. 1. One of the lessons here is how fully the Lord Jesus received Peter back into His confidence. He had sinned terribly; he had so disgraced himself that he could not have complained had he never been trusted again. But here the Lord promised that he shall yet become a valiant soldier, and that when his work was done he should glorify God by a martyr's death. As his career is followed in the Acts of the Apostles, and his holy boldness is observed, it should be remembered that the same Master who predicted that he would deny Him, had also prophesied that he would die for Him. Knowing that that awaited him somewhere in the future, Peter never turned back again. Surely this was a marvelous triumph of grace! 2. Peter and John. Peter was obviously interested in John's future as well as his own, but the Master gently told him to mind his own business, and intimated that some high privilege was also in store for him. His words were misunderstood, and it was reported that that disciple should not die. Obviously the disciples believed that some would still be alive when the Lord should come, but they misunderstood His reference to His Coming. That He will come again there is no doubt; but this was a special, and peculiar coming, a coming in revelation to make known things which should shortly come to pass. Doubtless it was fulfilled on the Isle that is called Patmos, where John was banished for the Word of God, and the testimony of Jesus. 3. The authorship of this Gospel is established by the concluding verses. It was that same John who wrote these things, and he tells us that a record of all that Jesus did would fill the world itself with books.

#### NEWS FROM THE CHURCHES.

**Annette Street Church, Toronto.**—Rev. W. J. H. Brown gave the hand of fellowship to nineteen new members at the Communion Service last Sunday, making a total of twenty-eight who have been received within the last five weeks. Last Sunday morning this church organized a morning Bible School on the principle of the organization operating in the Jarvis Street School, and began with an increased attendance over the last session of the afternoon School the Sunday before.

It was the Editor's privilege to be present on Monday evening, March 28th, when the church celebrated the eighteenth anniversary of the beginning of Mr. Brown's pastorate in Annette Street. A gracious spirit of unity prevails, and this united church is facing the future with great enthusiasm. We believe, that with the new Bible School and the new order of things which generally prevails in Annette Street, the Pastor has entered upon a new stage in his ministry which will result in even greater fruitfulness in the future than in the past.

**Shenstone Memorial, Brantford.**—The following resolution was passed by the above church in the Annual Meeting held March, 1927, the vote was unani-

mous. The letter accompanying the resolution says: "God is blessing this church mightily in these days, and we are thankful for the testimony of other churches who are standing for the Word without reservation."

WHEREAS by Resolution of Shenstone Memorial Baptist Church, passed unanimously at a meeting held December 8th, 1926, all missionary moneys were to be withheld from the Convention Boards until the decision registered at the last convention in regard to the support of certain Theological views of Prof. Marshall was reversed; and

WHEREAS there was formed on January 12th, 1927, the Regular Baptist Missionary and Educational Society of Canada whose object is to promote the preaching of the Gospel, the prosecution of Missionary, Evangelical, and Educational work, and to co-operate with all regular Baptists in the dissemination of the principles and doctrines held by Regular Baptist Churches,

THEREFORE BE IT RESOLVED, that we hereby apply for membership therein, and that our Missionary moneys be given through this Society in the following proportions for this year: To Home Missions, 35 per cent.; to Foreign Missions, 25 per cent.; to Christian Education, 25 per cent.; to Grand Ligne Mission, 10 per cent.; to General Expense Account of New Society, 5 per cent.

And that a copy of this resolution be sent to the Secretary-Treasurer of said Society, to the Secretary of Grand Ligne Mission, and *The Gospel Witness*.

Orangeville.—The Evangelistic Band of the Toronto Baptist Seminary assisted W. G. Brown of Orangeville at both services last Sunday. The congregations were large, in the evening filling the church; while the Sunday School reached its maximum recorded attendance. The Pastor reports great spiritual blessing coming to the entire membership as a result. Several professed conversion.

#### WORTLEY ROAD CHURCH, LONDON, TAKES FINE STAND

The Wortley Road Baptist Church, London, of which Rev. T. J. Mitchell is the Pastor, at a meeting of the church held March 16th, took a magnificent stand for the faith. We print below the resolution which was passed. The Articles of Faith referred to are substantially the same as the Articles of Faith adopted by the Regular Baptist Missionary and Educational Society of Canada. A slight change, we are informed, was made in article nine, the first clause of which reads: "We believe that a church of Christ is a congregation of baptized believers"; the Wortley road brethren have changed this—and we are inclined to think it an improvement—to read as follows: "We believe that a local church is a congregation of immersed believers." The resolution speaks for itself.

"Owing to the departure from the faith in the Church at large, and in the Baptist Denomination, we as a church henceforth request all new members coming to us either by letter or experience) to subscribe to these essential truths set forth in our statement of belief and 'Articles of Faith' and if perchance any members should change their views regarding these fundamentals of the faith they shall automatically drop from the membership of the Church.

"We herewith direct that the greatest care be taken in examining and recommending prospective members; and further that:

"All officers of this church shall (in future) subscribe to the 'Articles of Faith' set forth in our statement of belief, and pledge themselves against the encroachments of Modernism.

"And whereas, the Baptist Convention of Ontario and Quebec, backed by leaders of Convention Board, persistently endorse Modernism in McMaster University, be it resolved that we as a church reserve all moneys at present in the treasury and all moneys that shall be subscribed for Missions in the future and dispense the same as the Holy Spirit shall guide us and of the needs of Missions and Missionaries (that are avowedly fundamental) come before us, and that we pledge ourselves to give special consideration and help to The Regular Baptist Missionary and Educational Society of Canada; and that we herewith ask membership in the above named Society. And further, that all this is intended to be without prejudice to the church's status in the Baptist Convention of Ontario and Quebec because of her vested 'right and interest' in said Convention."

### THE FAIRBANK CHURCH AND THE HOME MISSION BOARD.

God is graciously blessing the work in the Fairbank Baptist Church under the ministry of the Rev. J. F. Holliday. From Sunday, March 13th, to Sunday, April 3rd, seventy have been converted or restored. Brother Holliday was assisted by Rev. David Hackett, of Pape Avenue Church, Rev. C. J. Loney, of Hamilton, Rev. W. F. Roadhouse, Rev. A. Imrie, and Rev. W. F. Mesley.

We are rejoiced to hear of this blessing. Every church that has taken an uncompromising stand in opposition to the ravages of Modernism seems to be enjoying signal evidences of the divine favour. In this connection it will interest our readers to hear a little about the experience of the Fairbank Church. Some weeks ago the Pastor, Rev. J. F. Holliday, informed Superintendent Schutt that he had joined the Regular Baptist Missionary and Educational Society. The Superintendent enquired whether he had so informed his church; to which he replied that he had not, but that he had spoken of the matter to his deacons. And when Mr. Schutt said he ought to inform the church, he agreed to do so at the Annual Meeting which was but then a few days distant. Almost immediately afterwards the Superintendent communicated with two officials of the Fairbank Church, advising them if the Pastor should attempt to line up his church with the new Society, they should make every effort to secure his resignation, even if such a course involved the splitting of the church; in which event, the Superintendent promised them that the Home Mission Board would stand by them.

We venture to ask a very pertinent question, What is the divisive force in the Denomination? What has brought the Convention of Ontario and Quebec to its present position? Certainly it has not been brought about by those who are standing for the principles for which Baptists in these two Provinces have always stood: all such have merely endeavoured to maintain the *status quo*. The divisive force is Modernism, as represented by Professor Marshall in these recent days, and those who support him; and as represented by the same men who supported Professor Matthews, and have been endeavouring to turn away the Baptist people from "the faith once for all delivered to the saints."

This is not the only instance in which this sinister influence has deliberately set itself to split a church. The Home Mission Board and its Superintendent are within their right in refusing to support any church, or any pastor, whom they deem unworthy of support; but the Home Mission Superintendent should understand that Baptist churches are independent, and that he has no right whatever to interfere with the domestic affairs of that church, that he is entirely out of his province when he seeks to stir up the officials in a church to oppose their pastor, even to the point of splitting the church.

Our readers will wonder what effect this had upon the Fairbank Church. It had the effect that such unwarranted interference will always have upon one hundred per cent. Baptists—who are genuine men into the bargain.

Mr. Holliday began his pastorate in Fairbank about the middle of October, 1926, the Home Mission Board undertaking to supplement the amount raised by the church for the pastor's salary to the extent of two hundred dollars. At a business meeting of the church held some time in February the two officials referred to, at the request of the church advised the church of their conversations with Mr. Schutt. The church and its officers resented the Superintendent's attempt to disturb the relationship between the church and its Pastor, whom they had come to esteem most highly in love for his works' sake; and passed a resolution declaring the Fairbank Church a self-supporting church, at the same time instructing the Treasurer to pay back to the Home Mission Board out of funds on hand the amount of money which the Board had paid from October last.

Perhaps it will some day dawn upon some of the fundamentalists Jehoshaphats who keep company with modernist Ahabs that there are still some thousands of genuine Baptists who can neither be bought nor browbeaten into submission! *The Gospel Witness* heartily congratulates the Fairbank Church on its splendid stand; and at the same time we would congratulate Brother Holliday on having some church officials who in the hour of crisis have proved themselves to be one hundred per cent. men; and to the Fairbank Church and its officers, we venture to whisper a word of congratulation that they have the discernment to recognize and appreciate a real pastor when they see him. Brother Holliday's ministry has been uniformly successful before he came to Fairbank, and we predict an era of great spiritual prosperity and enlargement for the Fairbank Church under his ministry.