

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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A "HARMONY" CONVENTION

Everywhere throughout the Northern Baptist Convention those who have been preparing for the great meeting in Chicago have announced that it is to be a "harmony" Convention. It seems to us it would be impossible to conceive of anything more desirable. What a blessing if all our Baptist Conventions, on this Continent and everywhere, could meet in perfect harmony!—"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." If the people called Baptists would everywhere receive the Word of God as their supreme authority, and accept the revelation of God in Christ Jesus as that revelation is communicated to us through the inspired record which we call the Bible; and if this great body, by the anointing of the Holy Ghost, were thus made one in Christ, there would result a spiritual unity that would be like the precious ointment in the anointing of the high priest; and upon such a unity the Lord would yet again "command the blessing, even life for evermore". And if such of the people called Baptists in all parts of the world who have departed from the faith, could thus turn back again with one heart to the Lord their God, to receive afresh the divine commission to be His witnesses to the uttermost parts of the earth; and if the Baptist hosts could, in that spirit, assemble at the World's Baptist Alliance when it gathers in Toronto in 1928; if in all the addresses delivered, and all the plans made, there could be this one single note, the exaltation of the Incarnate God and Saviour, and this one purpose, the proclamation of His supernatural gospel to all mankind, there would be kindled such a revival fire as all the powers on earth could not extinguish. For this great desideratum we may well all pray.

Is Spiritual Harmony Possible.

Some of us can remember when, twenty years ago or more, we anticipated great Baptist gatherings as a hungry man looks forward to a banquet. We

went in the confidence that we should listen to addresses in which the Word of God would be ably expounded, in which Jesus Christ would be exalted as the crucified and risen Saviour, and the Sovereign Lord of all mankind. We expected to listen to missionary addresses in which there would be a recognition of man's need of salvation, and an appeal to our own experience of the saving grace of God in Christ, and to the highest of all motives, a passion for the divine glory, as a reason for supporting our missionary enterprises. But alas! alas! all this has now changed; scarcely ever do we hear, in many of our denominational gatherings, an appeal to the authority of Scripture. On the contrary, one might suppose that the Bible is, in part at least, rather a bad book; and that the church's chief business is to deliver men from the tyranny of its teachings. Instead of magnifying the Christ of the Bible, we have had to listen to men who drag Him down to the level of mere, human reformers. The cross of Christ, instead of being proclaimed as the supreme revelation of the manifold grace of God, where mercy and truth meet together, and righteousness and peace kiss each other, where Hell is defeated and Heaven is triumphant, where the Just dies for the unjust, and a way is found for God to be just and yet the Justifier of him that believeth on Jesus—instead of this, the Cross is proclaimed as little more than an example of a hero's devotion to an ideal, or as an expression of an unselfish love.

Moreover, on such occasions we rarely, if ever, are reminded of the possibilities of a new life in Christ, imparted by a new birth. Even when men speak of "evangelism", the word is emptied of its New Testament significance, for it stands for the preaching of a gospel of self-help instead of the gospel of sovereign grace. And so it comes to pass that at most Baptist gatherings we are now asked to become enthusiastic about programmes in which human reason is substituted for divine revelation; education for evangelization; social reform for individual regeneration; expediency for experience; policy for principle; humanitarianism for Christianity.

In respect to the Northern Convention, its members have been told by Dr. Johnston Myers: "We cannot unite on the Bible but on Christ; the basis of Union is on Christ, the Son of the living God." Surely anyone of intelligence must recognize that to surrender the "record which God has given us of his Son" would involve the surrender of the only medium through which a knowledge of the Son of God may be obtained!

How Have the Champions of Fundamentalism Fallen!

In 1920 there appeared to be some hope that there would come to the Northern Baptist Convention a spiritual revival that might well result in the purging out of Modernism from the Baptists of this Continent. What a thrilling experience it was to see the great company of men at the Buffalo Convention under the leadership, as everyone then supposed, of the stalwart J. C. Masee, attacking the modernist entrenchments in such a way as seemed to promise complete victory!

Even three years later there seemed to be some hope. We had nothing whatever to do with the formation of the Baptist Bible Union. We had been an occasional visitor to our fundamentalist brethren in the United States, but we were not present at the Indianapolis Convention when a group of brethren decided upon the formation of the Baptist Bible Union. We were present at the Atlantic City Convention in 1923 when the Baptist Bible Union was scarcely two weeks old. We attended the Fundamentalist Conference held the day before the Convention, and listened to an address by Mr. Brock of Denver on "The Theological Liberal—a Reactionary in Fact"—we are not sure of the exact words of the title, but they were words to this effect. In that address, as we recall it, Mr. Brock showed that theological liberalism was only another name for religious anarchy and lawlessness; and that, so far from being progressive, it was, in its very nature, reactionary. As he completed his address the audience, which was a large one, filling the convention hall, spontaneously sprang to its feet and applauded the speaker for a minute or so.

As the applause subsided, Dr. J. C. Masee made a remark that was stronger than any we have ever heard from the lips of any Baptist Bible Unionist. The metaphor he used, it must be admitted, was a horrible one, it

sent a shudder through the audience; and yet there were some who felt the situation was so serious that he was abundantly justified in the language he used. One thing is certain, a similar metaphor is used in very many instances in the Bible itself, where religious apostasy is compared to marital infidelity. We apologize for printing in these pages what Dr. Masee said, yet in saying that we intend no criticism of Dr. Masee. While his words were shocking in the extreme, we felt they were less shocking than the appalling apostasy to which he referred. Nor do we believe they were any more extreme than words used by many an Old Testament prophet. As we have thought of it since, we are inclined to believe that Dr. Masee was abundantly justified in what he said on that occasion. We cannot give every word which he then uttered, but we remember distinctly the metaphor he employed. Following upon Mr. Brock's speech, and the apparent determination of the great audience to wage war against Modernism in the Northern Convention, Dr. Masee said something to this effect, that *they would have no mercy on those theological pimps who were endeavouring to seduce the bride of Christ!*

We leave our readers to ponder that terrible saying, as we turn for a moment to another view of the present situation.

In What Respect Have Conditions Changed Since 1923?

What we have written above is sufficient to show that, in the mind of the then leader of the Fundamentalist Committee of the Northern Convention, a very serious situation existed. One can scarcely imagine anything more serious. We must now enquire whether there has been any improvement in the theological situation in the Northern Convention. Has anybody heard of a revival in Chicago University? Has it been anywhere reported that that reservoir of Modernism has shut up its waters? Is it not rather a fact that the appalling calamity that has fallen upon some of the Southern states, notably Arkansas, Mississippi, and Louisiana, is but an illustration of what has taken place theologically? Chicago has diverted a large volume of the water of the Great Lakes to another channel than that intended by nature, and instead of reaching the sea by the gulf of the St. Lawrence, the diverted stream is now flowing toward the Gulf of Mexico. The levees of the Mississippi and its tributaries have not been sufficient to confine the flood, and it has already taken a terrible toll of human life, inflicted indescribable misery upon hundreds of thousands of people, and we suppose has wrought hundreds of millions of dollars' damage to property. Meteorological experts say it is all Chicago's fault.

What are the other principal theological seminaries of the Northern Baptist Convention, such as Rochester, Newton Center, Crozer, Colgate, but tributaries of the principal river of Modernism which flows from Chicago University? And these are deluging the continent with their infidelity. Dropping the figure, we ask again, Has anybody heard of a revival of supernatural religion in Rochester, in whose university the "Society of Damned Souls" has been formed? Has anybody heard that the President of Crozer, or any members of its Faculty, have returned from the famine-stricken "far country" of Unitarianism to the well-spread banquet of Baptist orthodoxy to be found in the Father's house? Are there any signs of revival in Newton Center? Is there any evidence that Professor Anderson, Chairman of the Foreign Mission Board, proposes to abandon his "inclusive" policy? Is there any change of heart apparent on the part of the Foreign Mission Board as a whole? It is true that Mr. Cecil G. Fielder has left the service of the Board, but his leaving was apostolic only in one particular: it reminds one of Paul's saying, "Through a window in a basket was I let down by the wall"! No one can doubt, however, that Mr. Fielder's departure was mainly, if not entirely, due to the exposure of his Modernism by the Ohio brethren.

Has anybody observed that the American Baptist Publication Society has become any more orthodox in its publications?

And what shall be said of the influence of Dr. Fosdick in the Northern Baptist Convention? When Dr. Masee made his startling statement to which we have referred in Atlantic City, Dr. Fosdick was not pastor of a church which sends delegates to the Northern Baptist Convention, but was occupying a Presbyterian pulpit. Nobody questions that Dr. Fosdick is an out-and-out Modernist. To the honour of the Presbyterian body it should be said, there

was sufficient vitality left in that body to resent Dr. Fosdick's presence, and to compel his withdrawal. But he returns to the Baptist denomination, dictates terms to the church which he is asked to serve, which terms involve the surrender of everything for which Baptists have stood, making that church to be a Baptist church no more; and that church, in turn, dictates terms to the Northern Baptist Convention, and the Northern Baptist Convention, by a majority vote, acquiesces in Dr. Fosdick's proposal. Surely it is abundantly evident that the theological situation in the Northern Baptist Convention has not improved in the direction of a greater loyalty to the essentials of evangelical faith, and of distinctively Baptist principles, since 1923.

If Dr. Wallace Petty has responded to an invitation to come to the penitent form; if Dr. Shaller Mathews has brought forth fruit meet for repentance for having published so many infidel-making books; if Dr. Franklin, the Foreign Mission Secretary, has repented of his practical repudiation of the principles and programme of New Testament missionary work; if *The Baptist* of Chicago has experienced such a change of heart as to become an advocate of "the old-time religion", no news of such great happenings has yet reached *The Gospel Witness* office.

A Great Change Has Been Effectuated.

That there has been a change of attitude on the part of some in the Northern Baptist Convention there can be no doubt. We have never had the pleasure of meeting Dr. Johnston Myers, but for years we had always supposed that, so far as his theological position was concerned, he was in the same class with his great brother, and champion of the faith, Dr. Courtland Myers. Dr. Myers now seems to have completely capitulated. At the Washington Convention Dr. J. C. Massee proposed a six months' armistice, during which time we were to cease to fight, and get on with the business of leading men to Christ.

But what has become of those whom Dr. Massee described as "theological pimps"? Has Dr. Massee conducted their obsequies? Or, if they are not dead, have they been put in jail? Or are they still at liberty, and still engaged in the awful business which Dr. Massee so graphically described? If so, has Policement Massee gone to sleep on his beat? Does he possibly mean to suggest that blood-bought men and women who know the saving grace of our Lord Jesus Christ should come into "harmony" with such "theological pimps"? How unspeakably horrible is the suggestion! What strange blindness has come upon men that they should even for a moment think of "harmony" under such conditions? It seems to us that if such harmony as Dr. Myers and others suggest takes place, it will involve the surrender of practically everything for which Baptists through the years have been standing. It will involve the abandonment of Christ's sheep on the part of hireling shepherds to the wolves of Modernism—indeed, "harmony" with those who plot to crucify the Son of God afresh and put Him to an open shame, will involve the repetition of the crime of Iscariot, and the betrayal of the Son of God.

The Baptist Bible Union Meeting in Chicago

It is a matter of common knowledge that the Baptist Bible Union has never been popular in certain quarters. It is doubtful whether any religious organization of recent years has been so grossly misrepresented and even slandered as this one. When it was first projected, and before it was officially launched, the denominational press of the entire Continent denounced the proposal. It was not possible then to object to the "methods" or "spirit" or to the "leaders", for the organization, as the scripture says of Jacob and Esau, "being not yet born, neither having done any good or evil" could not, on this score, be slandered with any hope of the slander being believed. Instead, therefore, it was hailed as an organization designed for the projection of extreme pre-millennialism. When the organization was officially launched at Kansas City and a Confession of Faith was adopted, it was found that no extreme pre-millennialism had been incorporated in that Confession. Since then the popular objection to the Baptist Bible Union has been that while its Confession of Faith was sound, its "methods", its "spirit" and its "leaders", were altogether bad. The Baptist

Bible Union will be four years old this month. During that time it has made its presence felt in practically every Baptist Convention on the North American Continent, and has succeeded in awakening tens of thousands of Baptists to the perils of the hour. We are concerned, however, for the moment, not so much with what the Baptist Bible Union has done, as with what it may yet accomplish. At the outset it may be remarked that if there was a sound reason for launching the movement in 1923, there is to-day a hundred-fold more reason for its continuance. We have had examples before us of the spread of Modernism in other bodies. In Canada a feeble protest against its ravages was made in the Methodist church about eighteen or nineteen years ago. The protest was smothered and, so far as we know, no voice has ever been raised against it in that church to this day; with the result that the Canadian Methodist Church, the dominating element in what is called the United Church of Canada, and all its educational institutions, and the overwhelming majority of its pulpits, are decidedly modernistic. Things are bad enough in the Baptist household even as they are, but what they would have been if the Bible Union had not been in existence, it is difficult to estimate.

We are therefore convinced that the Bible Union has a great future before it. Like other organizations, it must learn from experience; and no doubt in the future it will find more effective ways of furthering the interests of the body of truth for which Baptists stand. Hitherto we have contended that the idea of separation from the various Conventions ought not to be entertained. We are still of the opinion that the Bible Union ought to maintain its testimony within the various Conventions in which it operates. This, however, is only an individual opinion. It may be that conditions will compel the brethren in some Conventions to entirely withdraw from existing organizations and form a separate body established on evangelical principles. But while we will not presume to define the means by which the Bible Union may most effectively maintain its testimony in the future, we do insist on this, that its testimony must be maintained.

We are advised that rumors are afloat in certain quarters that the Baptist Bible Union is disintegrating and is likely to break up at Chicago. These rumors may very probably be traced to the publication of a report that the president had advised the Executive Committee that he could not accept office for a fifth year, and that the Secretary and Field Secretary had tendered their resignations. We propose now to make a frank statement of these matters.

THE FIELD SECRETARYSHIP.

So far as the Field Secretaryship is concerned, it was an experiment at the best. From the inception of the Union we have felt the need of a man who was free to devote all his time to the interests of the Union. Rev. W. E. Atkinson began his work last December. The Bible Union has had no regular income from the beginning. It has been dependent for its support upon occasional gifts and on regular contributions from only a few churches who have given it a place on their budget. We have no doubt that in time the office of Field Secretary would have paid for itself, and if we had had the necessary capital to carry the obligation involved in this new office for a year or two, we believe the expenditure would have justified itself. But it has been a cardinal policy of the Union not to run heedlessly into debt, and in this policy the new Field Secretary heartily acquiesced. When therefore it was found that sufficient income did not immediately come from the Field Secretary's work to meet the expense of the office, it was mutually agreed that the office be terminated. Brother Atkinson therefore tendered his resignation to take effect at the end of May, and has accepted another exceedingly important position of a similar character, the duties of which he will assume the first of June. This leaves us exactly where we were last November and where we have been from the beginning of our work in 1923.

THE SECRETARY'S RESIGNATION.

As to the resignation of the Secretary, little need be said. Our understanding is that Miss Rebman has felt the work of the office to be too heavy for her to carry. The Union has been largely financed from the Chicago office,

and this has been done by the Secretary-Treasurer. Hundreds of thousands of pamphlets have been printed and circulated, and every part of the North American Continent has been reached by literature circulating from the Chicago office. We are sure the Secretary is as enthusiastic about the work of the Baptist Bible Union to-day as ever, and that the reason for her resignation is to be found simply in the facts as above stated. How the Secretary has managed to get through the enormous amount of work done in her office with only one assistant, we cannot understand. There is absolutely no connection between the two resignations, the Field Secretaryship being a kind of parenthesis in the Union's experience.

ABOUT THE PRESIDENCY.

As is known to the readers of *The Gospel Witness*, the Editor of this paper has been president of the organization from its official launching in Kansas City in 1923. At that time we were pressed into service by a company of generous brethren who seemed to believe that as the organization was to be international in its scope, it might be an advantage to select its first president from that country whose Convention represented the smallest number of Baptists. We felt our unfitness for the position then and feel it still more deeply now, but we have given as much thought and time and energy to the work of the Union as was consistent with our other duties. During the twelve months ending May, 1926, we travelled forty thousand miles in the interests of the Union, for which, in common with all other officers of the Union, we did not receive one cent of remuneration. Here we may repeat that no member of the Executive Committee or conference speaker anywhere at any time since the Union was begun, has ever received one cent for his services. Until the Field Secretary was appointed, the only salaries paid were the salary of the Secretary and her assistant in the Chicago office.

Why then this rumour about the resignation of the President? Readers of *The Gospel Witness* will recognize that the pastor of a church of more than twenty-two hundred members, the publication of a weekly paper like *The Gospel Witness*, the strenuous warfare against Modernism in which we have had to engage in our own Convention, are almost enough to tax the energies of any one man. A couple of months ago, in a letter to the members of the Executive Committee, we expressed our appreciation of the confidence the brethren had reposed in us for four years, and stated that while it might be presumption to suppose that we should be expected to serve another term, the pressure of our own work had become so great as to make it necessary to ask the Executive not to think of the Editor of this paper as the president for next year. In saying this, however, we made it clear that we were just as interested in the work of the Union as ever, and were ready to support it in every possible way. We did intimate, however, in addition, our desire to retire from the Executive Committee, our reason for this latter being based on the fact that in such cases it is seldom wise for an ex-president to be a member of an executive committee, just as it would be unwise for an ex-pastor to be a member of a deacons' board. We had no other thought than a desire to give our successor the utmost freedom. We are sure that brethren who have had experience in such cases will recognize the wisdom of such a decision.

Our first reason then was the greatly increased pressure of the work at home. A second reason which we stated was to this effect, that inasmuch as the greater part of the work of the Union had lain, and would still lie, within the Northern Convention, we believed it would be a great advantage that the President of the Union should be a Northern Convention man. And still further, when a man has served in an executive position four successive years, he ought to have sense enough to make it easy for his brethren to choose someone else if they so desire. And here let us express the earnest hope that if some strong man be asked to take the presidency of the Union, he will recognize it as God's call. Personally we hope the right man will be found within the Northern Convention. We do not say it boastfully, but with gratitude, when we state that the Jarvis Street Baptist Church has shown its interest in the great work of the Union by making a larger contribution to its funds than has been made by any other single church in America. We have been most happy in the fellowship of the Union; we have rejoiced in its accomplishments, and look

forward to years of fellowship and service with the brethren in this great body.

It would be presumption for us to assume for a moment that the success of the Baptist Bible Union depended in any particular upon our leadership. We have stated the reasons in our letter to the Executive Committee with the utmost frankness and we sincerely hope to be relieved of the burdens of the presidency at the Chicago meeting. But that we may give an unmistakable pledge of our sincerity in this matter, and that we may put an end to the rumours which, we are informed, have been in circulation for some weeks, to the effect that the Baptist Bible Union was disintegrating, we have this to say: We feel sure that in the United States and among the members of the Baptist Bible Union, there must be many men far better qualified for the office of the presidency than we are, but if from among them, no man can be found who is free to give the time and strength which the presidency of the Union would demand, then, in spite of all our burdens and our ever-multiplying obligations, rather than see the Union left for an hour without a pilot, if the brethren should so desire, we should be willing to be their last choice and to endeavour somehow, by the Lord's help, to carry on for another year. We have written this only for the purpose of declaring our confidence in the future of the Union, and to set at rest the baseless rumours which have been afloat. Meanwhile, we ask our readers earnestly to pray that God may give the clearest direction, and if it is in His will, to bring forward some other man who will lead the Baptist Bible Union to greater victory. We shall always count it an honour to retain our membership and to continue our financial support and to do our utmost to further the Union's interests.

THE FINANCES OF THE UNION.

We fear the impression has gone out that those who have hitherto supported the Union have been failing in their duty, and that the financial support has been falling off. Such is not the case. An organization like this ought to be ever expanding and ever taking on added burdens. The Treasurer reported at the Washington meeting an income which exceeded that of any previous year of the Union's history, and we are glad to report that up to this date the receipts this year have been over twenty-five hundred dollars in excess of last year. There is, therefore, no room for discouragement, and every reason for our facing the future with a renewed determination never to surrender to the foe. If our readers will carefully weigh what we have said in another article respecting the situation in the Northern Baptist Convention, they will surely conclude that the work of the Baptist Bible Union is not yet complete.

THE ANNUAL MEETING.

The Annual Meeting of the Union will be convened in the Belden Avenue Baptist Church, Chicago, Wednesday evening, May 25th, at eight o'clock, and will run through till Monday evening, May 31st. All services will be held in the Belden Avenue Church except those of Monday, which will be held in the Eighth Street Theatre.

ANOTHER GREAT PROTEST MEETING.

On Tuesday evening, May 17th, a meeting of Toronto Baptists was held in Jarvis Street Church for the purpose of considering a resolution which would afford opportunity to express disapproval of the amendment to the Convention Constitution embodied in the Bill which has recently passed Parliament. When the meeting was arranged it did not occur to anyone responsible for fixing the date that the McMaster University Convocation for the conferring of degrees was to be held the same evening. There was a magnificent attendance in Jarvis Street, and a great interest was manifested. Mr. Thomas Urquhart presided, and expounded the principle of the Bill. Addresses were delivered also by Rev. G. W. Allen, of Grace Church; Rev. J. H. Peer, of Willowdale; Rev. Alex. Thomson, of Mount Pleasant Road Church; and the following resolution was moved by Rev. W. J. Thomson, of Long Branch, and seconded by Rev. David Alexander, of Waverley Road. In supporting the resolution, Mr. Alexander took occasion to explain that, as a former member of the Northern Baptist Convention, and one who was familiar with its Constitution, he was able to say that Dr. MacNeill's contention that the Bill

merely asked for such powers as were embodied in the Constitution of the Northern Convention was absolutely untrue.

The discussion was concluded by a short address by the Editor of this paper.

The resolution passed was as follows:

That this meeting of members of Regular Baptist churches within the limit of the Toronto Association of Baptist Churches register our disapproval of the Bill passed by Parliament at Ottawa, amending the Act respecting the Baptist Convention of Ontario and Quebec, and express our determination to use every legitimate means to prevent its adoption by the Convention at its Annual Meeting in October for the following among other reasons:

1. That the Bill was presented to and passed by Parliament without having been approved by the Convention.
2. That the Executive Committee controlled by McMaster University and by official influence assumed power which was not delegated to them.
3. That the matters at issue in the Convention are not matters of procedure, or business, or the Constitution of the Convention, but are entirely questions of doctrine or religious teaching.
4. That the Bill is wrong in principle as it is an appeal to the State or secular power to settle by legislation purely religious questions.
5. That the Bill proposes to stifle discussion of religious questions which can only be settled by free discussion, and the Bill is therefore a legislative or Parliamentary club to silence those who criticise the policy and teachings of McMaster University.
6. That the Act respecting the Baptist Convention was passed thirty-eight years ago and has worked admirably in carrying out the intentions of those who prepared the Act, which vested a statutory right in all Regular Baptist churches to send delegates to the Convention to control, through their power to appoint, the Boards, the properties, and endowments of the Denomination, the greater part of which came from the estate of Senator McMaster, who gave most of his estate to the denomination in the full confidence that the denomination would accept it and hold it as a sacred trust.
7. That the power granted by the Bill to disfranchise churches and exclude their delegates is entirely opposed to the principles of the denomination as well as opposed to all the principles of British liberty.
8. That all loyal Baptists true to the faith of their fathers and to the heritage bequeathed to them should, between now and the time of the Convention, make their power felt in the Denomination so that this proposed amendment may be defeated at the next Convention.

WHAT SHOULD BE DONE AT THE ASSOCIATIONS?

Having had nothing to do with the drawing up of the above resolution we feel free to comment upon it. We believe it admirably covers the ground of objection to the amendment to the Convention Constitution. Sometimes in the rush of Association business it is rather difficult for brethren to find time to express in a simple way the opposition they feel. We respectfully suggest that the resolution printed above might well be taken as a model, with such modification as any local situation might require. We believe that in every Association some such resolution should be proposed, in order that every Association might register its opinion on the proposed Bill.

We are in a position to know that arrangements have been made for practically every Board of the Convention to be represented at the Associations. If such representatives have not been invited, they will, in not a few instances, go without invitation. And every Board representative will speak in support of the Bill—the fact is, they will not represent Home and Foreign Missions, Education, and so on: they will go to the Associations for one particular purpose, and that will be to use their influence to secure the Associations' consent to the Bill. Of course, some of the brethren will deny that they have any such purpose—and they may not all discuss the matter publicly—but in a delegation of a hundred people or less, it is comparatively easy for three or four representatives to canvass the delegates individually, just as the Private Bills

Committee was lobbied, so that before there is any public discussion of the question, the whole case will be prejudiced.

This has been McMaster's method for years. They dare not come into the open and say the things which they say privately. Some of them would expose themselves immediately, were they so to do, to an action for criminal libel. Modernism is, for the most part, propagated by cowards who skulk in the dark, and who spread their poison secretly, thus making the application of an antidote impossible.

Let those who read these lines judge whether the Editor of this paper is a true prophet or not. We know whereof we speak when we say that a meeting of the Secretaries of the various Boards has been held, and that such arrangements as we have indicated, in general, have been made. An attack will be made upon all the Associations; and this is merely to put our orthodox brethren everywhere on their guard, so that they may be ready against that day.

The Editor has accepted an invitation to speak at a meeting in Windsor, Ontario (we believe in the Y.M.C.A.), Monday evening, May 23rd, for the discussion of the Bill to amend the Convention Constitution.

The Jarvis Street Pulpit

HORSES AND CHARIOTS OF FIRE.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, March 27th, 1927.

(Stenographically Reported.)

"And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?"

"And he answered, Fear not: for they that be with us are more than they that be with them."

"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire roundabout Elisha."—II Kings, 6:17-17.

LET us bow together a moment in prayer. O Lord our God, we have assembled that we may hear Thy Word, that we may listen to what God has to say about the things which "eye hath not seen, nor ear heard, neither have entered into the heart of man." We have come to meditate upon things which are invisible, of that which is spiritual, of that which we cannot touch or taste or handle; and we pray for the illumination of the Holy Spirit that these hidden things may be revealed to us, that this morning all Thy dear children may, through the comfort of the Scriptures, have hope. If any are cast down to-day, if any are in any respect discouraged because of the heaviness of their burden, or the fewness of their helpers, we pray that the Lord Himself may speak to all such, that they may be made to ride upon their high places, that they may be delivered from all doubt and despondency, and that we all may go from this place with a firmer faith and with a song of praise not only in our hearts but upon our lips. Draw near to us and bless us, we beseech Thee, for Thy name's sake, Amen.

I shall read the text to you again: "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." A very wise man in the long ago said, "This wisdom have I seen also under the sun, and it seemed great unto me:

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard." The principle of that Scripture finds a very striking illustration in the life of Elisha, the man of God.

The king of Syria warred against Israel again and again; he cleverly laid his plans, only to discover that his wisest strategy was anticipated; and events showed that all his plans were shown to his adversary in advance. So he called his officers together and said to them, "Which of us is for the king of Israel? And one of his servants said, None, my lord, O king: But Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." Then the king of Syria determined to lay hold upon Elisha and remove him, in order that Israel's king might not be advised in advance of the battle. Therefore he sent companies of men to go and spy out where he was—and it was reported that he was in Dothan. So he sent thither horses and chariots, and a great host of them came by night and compassed the city about; and the next morning Elisha's servant got up early and looked out, and saw that the city was besieged, the hosts of Syria were encamped roundabout—horses, and chariots, and a great host, all engaged to apprehend the prophet of the Lord!

And the prophet's servant said, "Alas, my master! how shall we do?" But Elisha was perfectly comfortable, and he said, "Don't be afraid, we are all right, we are perfectly safe, they that be with us are more than they that be with them." Then Elisha prayed for the young man: "Lord, open this young man's eyes that he may see." And the Lord opened his eyes, and then he saw that the mountains roundabout Dothan were all filled with horses and chariots of fire, roundabout Elisha.

I desire to use that story for your comfort this morning, because our gracious God is "the same yesterday, and to day, and for ever." I shall speak to you a little while about the perplexities of the faithful, the advantages of the just; and the divine illumination which is the necessary concomitant of peace.

I.

First of all, SOME OF THE PERPLEXITIES OF THE FAITHFUL. Who of us here this morning has no found himself or herself in a situation where it has been necessary to cry, "Alas . . . what shall we do?" Is there anyone here who has not been in a difficult place, shut in by the Syrian hosts, unable to move because the enemy were so numerous, and so mighty? That we may make application of this principle, I lay this down as a principle operating always in the life of every believer: *whoever allies himself with righteousness, sets himself thereby in opposition to all the forces of evil, to all the ramifications of the influence of the carnal mind, which is "enmity against God"*—in other words, whoever will receive and believe and obey the Word of the Lord as Elisha did, will inevitably incur the enmity and strenuous opposition of the king of Syria and his hosts. It is no easy thing to be a Christian.

There is a view of life which I venture to believe is utterly erroneous, which is to the effect that all that is evil in life is but the residue of lower stages of life, and that by purely natural processes we shall, if not as individuals then as a race, ultimately outgrow these things which are contrary to the principles of righteousness. The truth is, my friends, the Christian religion is not in any sense evolutionary: it is revolutionary. Just because sin is not part of an evolutionary process, but is itself a revolutionary principle, it aims at the overthrow of the moral order, which would dispute the right of the divine Sovereign to reign; and would, if possible, usurp both His throne and His sceptre; and whoever will bring his life into agreement with principles of righteousness and truth and equity, whoever will live his life, as God helps him, by the grace of His Spirit, in accordance with the principles of this gospel, will inevitably find that he is opposed by the king of Syria and all his armies; and, in the process, he will come sooner or later to some Dothan from which, humanly speaking, there appears to be no escape—the

gates will be shut, the armies of the aliens will be about him, and he will have to cry, "Alas, what shall I do?"

That is true—if I may venture to apply this principle in several directions—that is true of the man who seeks to be honest and straightforward in business. It is not an easy task to carry the principles of the gospel into everyday life, to apply them in the market-place, in the office, on the street, to live as a Christian ought to live in all the relationships of life. I say, the business man who tries to live uprightly, to reduce to practice the principles of the Christian religion, will invariably find himself strongly opposed; and from the natural point of view it will appear to him that the battle is lost before it is joined.

I remember a business man coming to me some years ago and telling me some of his difficulties. He was the president of a number of companies. One of his companies manufactured a certain product which was never used by private individuals, or by private companies: it was something that could be supplied only to municipalities, and public corporations. He was therefore unable to deal with one man as an individual, he always had to deal with an agent or agents of some corporate body who was appointed to represent the body, generally more than one. And he told me this, "Our product—I won't tell you what it was—has passed the test of experts. It has taken the first prize at a number of expositions as being the finest thing of its sort on the market, but I cannot sell it. I send my agents to this city and that city, and I find I cannot sell it. They come back and tell me that there is only one way by which I can sell my product, and that is to buy the man to whom I must sell. He is the agent of a public corporation, and he is in it for the money he can make, and he will buy the product of the company that will give him the biggest commission." My friend continued, "It is dishonest in the last degree: the man is merely a public servant, he has no right to receive a commission, and yet in order to live at all in that department of my business I should have to add to the legitimate price of that article an exorbitant commission in order to sell it. But I cannot be a Christian and do that—what can I do? I must close my factory, because I cannot sell without bribing somebody to buy."

I hope that was an extreme case; but there was a man who found himself, simply because he wanted to do right, in a situation where it was impossible for him to make ends meet. He had other companies, he was engaged in other lines of business where he had to deal with the individual, man to man; but in that one department where he had to deal with public bodies, he said, "It seems to me there is not a place in Canada where a man can sell to a corporation where he has not to bribe a representative."

That, I say, may have been an extreme case, but the principle holds very often in business, and the truly Christian man has to say again and again, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter"; our principles forbid our taking courses which other men will take. Therefore, we are left behind in the race because we cannot stoop to dishonest practices.

That sometimes applies, not merely to the man who has his own business, but to the man who is employed by someone else: he is expected to compromise a little bit, and not to see too much or hear too much! His employer says, "Oh, well, you know, we are in business, we cannot allow the other man to take advantage of us." And men in all walks of life find it difficult to put conscience into their work, and to play the part of a Christian in every relationship; with the result that they find themselves at last like Elisha at Dothan, and they say, "I am shut up, I don't know what to do, I am at the end of myself, everything is against me—the king of Syria and all his hosts."

Many applications of that principle, I think, if you treasure it in your mind, and meditate upon it, will suggest themselves to you. Again and again you are brought to the cross-roads. You young people say, "Now if I am to do right, I must take that road, but I could trim a little bit and take this road—so far as I can see the easy road looks to be paved, it looks as though traveling would be much more comfortable; but if I do right, I must take the rough path where enemies lie in wait for me. What shall I do?"

Apply that principle to the outworking of your religious convictions. You may join the church and be a nominal Christian, you may go to church on Sunday and forget your religious obligation during the week, be "hail fellow, well met"—"Be not righteous overmuch"; refrain from testifying against the wickedness that is roundabout you; do not divulge the secrets of the king of Syria; nor warn people to be on their guard against temptation; nor tell people that the world and the flesh and the devil are on the warpath, and that if they would be true to Christ they had better look out—do nothing like that, but take the Christian name upon you, and drift along with the tide, and you may have a comparatively easy time; but receive that Book for what it really is, the Word of God, and receive its truths for what they really are, the revelation of the will of God, and let these great principles of revelation become the rule of life by which character and conduct are determined, and you will be the worst crank in all the neighbourhood, you will be a "fanatic" at once—and indeed you will be fortunate if someone does not tell you that you have become a little bit unbalanced. Somebody will say, "So-and-so is religiously crazy; he is an extremist; he has no common sense at all. He actually has a religion that he seems to think ought to apply to everything in life seven days a week—we never heard of such a thing! Religion is for Sunday, not for Monday!" Take these principles and witness for Christ, live like Elisha, in communication with heaven, so that your life will register God's will, and you will find that the king of Syria and his armies will beset you roundabout, and you will find yourself shut up in Dothan before long, saying, "Alas, what shall we do?"

If I were to stop and ask some of you young people to give me your testimony, I think a great many of you could get up one after another and say, "Well, Pastor, I believe the best testimony I can give is to say Amen; that is my experience; it is not easy to serve the Lord."

II.

But yet THOSE WHO LIVE "BY FAITH", ENJOY VERY DISTINCT ADVANTAGES; for the prophet said, "Fear not: for they that be with us are more than they that be with them." In other words, Elisha said to this astonished servant of his, "Don't be afraid, young man, we are in the majority". But it did not look like it; judged by the signs, from the natural point of view, the very opposite was the case: Elisha and his servant on the one side, and on the other the great armies of the king of Syria, horses and chariots all roundabout, and this strange prophet quite undisturbed, ready to go to breakfast in perfect comfort! He said, "Don't be afraid, it is all right, we are in the majority."

Do you believe you are in the majority? Do you believe it is true that the man who will do the will of God can always say, "They that be with us are more than they that be with them"?

Let me lay down this principle then: It means that *the good is always mightier than the evil*. Evil, in the nature of the case, is mortal; it perisheth: it leads down: goodness and righteousness and truth are a part of God. It is literally true that there is no righteousness apart from God, and wherever a principle of righteousness operates there God is; and where God is, the majority is always. It may not seem to be true sometimes, but think that through for a few minutes—I want you to get the foundation principle of things this morning, if you can—that any man who, by God's grace, does that which is right, has God on his side always; the majority is with him; and he can always say, "They that be with us are more than they that be with them."

Let me give you an example of what I mean. The principle is written into our physical constitutions, written into the very nature of our bodies, as well as of our souls. Have you never wondered that some men are not destroyed by their own sin? You have heard of a man's drinking himself to death—and that is terribly possible—but I have often wondered that some men do not die sooner, I have often been astonished to observe what abuse this physical frame of ours can endure. But for the mercy of God multitudes of men now living would be in their graves, not because the body is abused in any vicious, vulgar sense, but you have seen men wear themselves out in their business, in their passion for getting wealth they have denied to their bodies that which their bodies ought to have. Many a mother seems to wear herself out for her family. I remember a woman nursing a sick husband, it was a

terrible case. He needed care every moment, and they could not afford to pay anyone to help—he needed three or four nurses, and they could not afford one. It was a dropsical case, and that poor woman nursed him day and night, and it seemed as though he never would die. I went to see him day after day, and sometimes I felt, Surely this is the last day. But the days wore into weeks, and the weeks into months, and I said to myself often, "The wife will die before the husband"—but she did not, she lived on. And when at last the end came, and she was relieved of her burden, there was a temporary reaction that seemed to threaten fearful consequences to her, but it was wonderful how rapidly she recuperated.

What I mean is this, dear friends, you break your arm, or do something else: the body is injured, its strength is impaired; but the moment you put yourself right, all nature says, "I am with you", and all the recuperative powers that are in us begin to build up, as if God came into a man's body to say, "Fear not; for they that be with us are more than they that be with them." Why, it is the law of nature that God has put even in our constitutions resources that help us to fight the battle for right. If only we take sides with God, we are reinforced instantly in the right direction. And, after all, what medical science does, for the most part, as I think any doctor will tell you, is to so advise the patient that they may put themselves into line with these invisible forces that God has prepared for the exercise of a healing ministry. In other words, it is to get into line with the plan and purpose of God; and the moment we do it, "They that be with us are more than they that be with them."

"Well", you say, "that is all right, but it does not apply to business, that cannot apply in business; you told us just now that the man who tries to be straight in business has everything against him". So he has, and yet in another sense he has everything for him. I will tell you what I mean. Here is a principle, for instance, two and two make four—they never make five, they never make three, never make more nor less than four. There are laws in that realm which are exact and inexorable. You may try to manipulate things so as to make two and two make more or less than four, but you cannot do it. There is a basis of truth and righteousness that runs through all business, and the man who does his business in obedience to this law has right on his side—he may move a little more slowly toward the goal, but I tell you that man has nothing to fear, there is nothing to uncover, there is nothing to be afraid of. The man who is true can challenge hell, and he can say to every combination of evil, "They that be with us are more than they that be with you". It is for ever true. What is that thing that shall "harm you, if ye be followers of that which is good?"

So, my friends, it is especially true when we come to consider the distastefully spiritual application of these principles. Well do I know that in the spiritual realm there are principalities, and powers, and the rulers of this world's darkness, and spiritual wickedness in high places—and whenever you find a single evil, however small it may be, behind that evil is the whole reservoir of evil; or, changing the figure, behind that single black angel there are Beelzebub and all his hosts—and it is no easy thing to fight the devil and his angels. But on the other hand, blessed be His name, He is the Head Whom we serve; and all principalities and powers have been put under His feet, and He is sovereign over them all. The man who is on Christ's side, all appearances perhaps to the contrary notwithstanding, has might on his side, as well as right, and such powers as are with him are more than all that are against him.

III.

HOW ARE WE TO ENJOY THE COMPOURE WHICH ELISHA ENJOYED, IF THESE THINGS BE TRUE? It is one thing to be saved, it is another thing to know that you are saved; it is one thing to be right, it is another thing to know that you are right. We are secure, how are we to know it? for only as we know it, can we have peace. Look at the contrast: the young man full of fear, saying, "Alas, my master! how shall we do?" and the prophet, perfectly composed, not a bit stirred by all the circumstances of life, said, "Don't worry, it is all right." What was the difference? The prophet saw more than the young man, and so he prayed, "Open this young man's eyes that he may see."

That, dear friends, is what you and I need, the heavenly vision. Moses had a hard time, you know, down here with the people, but "he endured, as

seeing him who is invisible"; his eyes were opened, therefore he was able to endure.

And now, a very simple word. I don't think you should blame this young man over much, and yet he is not altogether to be commended. He got up early in the morning, and all that he did by getting up so early in the morning was to disturb his own peace, and that of others; for *he got up and was troubled, and he reported it to someone else*. You know some people do get up early in the morning to look for trouble—and they always find it. When you get up early in the morning, or whenever you get up, you will not have far to look for the Syrian hosts. I have had some members of churches who have always been looking for trouble—and they always find it without a telescope or a microscope. I used to have a dear brother—and he was continually getting into a panic. If the pastor went away for two or three weeks, and the church's activities were diminished, this dear brother would say to everyone, "Alas, what shall we do?" He could always see something in the offering that was going to give trouble. And once—I had not been told about it—when I came home after being away for some weeks, holding a campaign somewhere, I was preaching one morning, and told a story—which I think I will repeat to you—because the people told me afterwards,—and I had a shrewd suspicion, that it might find some application,—that it was particularly appropriate that day. But I told them the story—I don't know whether I read it, or whether I heard my father tell it—but a man was crossing the sea, and he was not a very experienced traveller. A storm broke on the ship—and when you are at sea with a lot of inexperienced travellers in a storm, I can assure you, you are billed for a very interesting experience; for I have been at sea a good many times—and conditions became very interesting on that particular ship. A great many of the people had never been at sea in a storm, and they could not believe that any ship that ever was made could outride the angry billows. I have seen that myself. I remember once crossing in the Mauritania, and she is a nine-decked ship. I love a storm at sea, I confess, and I tried to be out in it all the time. On this particular day I got away up on the boat deck, just under the captain's bridge. The night before, the storm had carried away one of our boats from the ninth deck—and it is a big wave that can get up to the top of that ninth deck. But I was standing there, and I saw her going down into the trough—she was crossing the waves, and just pitching like a cork—and we were going down into the hollow in a moment, and I was waiting for her to rise again, but for once the nose of the ship went into the waves; and before I could move, it was right up over the top, it seemed almost over the funnel—certainly all over me, and I was drenched to the skin, literally. Yet if I had not been at sea before I might have supposed that that great ship was going under. Well, the ship of my story was a smaller ship than that, and it was being terribly tossed about. There was one man who was very nervous, but still very anxious to do what he could to help in a difficult situation, so he went to the captain of the ship and asked if he thought it was likely that they could outride the storm, and the captain said, "Yes". "Well, but it is serious, captain, is it not?" "Yes, it is serious, it is a very severe storm; but if I can get everyone to help, and do their duty, I have no doubt we shall be all right." "Well, what can I do, captain?" "I would be very glad of your assistance", he said. So he took him to a part of the ship and pulled one rope through a porthole in the side of the ship, and told him to brace himself, and in that way, they would get through the storm. So this man got hold of the rope and braced himself, and determined he would die rather than fail in his duty; so he held on hour after hour. After a while the storm subsided, and the captain sent for one of the officers and told him to go and relieve the man of his duty—and he laid his rope down, and walked up and down as if he had really saved the ship! And he expected the passengers to call a convention, and pass a resolution expressing their thanks for his saving the ship—but no one paid any attention to him. At last he went to the captain and registered his complaint, and the captain said, "Do you think you saved the ship?" "Well, I think, sir, I did my duty anyhow." "Perhaps you did, but I was afraid of the effect that your panicky spirit would produce on the passengers, so I gave you that rope to hold to keep you out of mischief!"

It is a good thing sometimes in a church to give some people a rope to hold to keep them out of mischief—they think they are doing something, whether

they are or not! Some folks are like this young man, getting up early in the morning, seeing all kinds of difficulties, and telling everyone about it, until all the city of Dothan is in a panic.

This young man is to be commended for one thing, *he did not tell anyone about it but his master.* He went to his master and said, "Alas, master! how shall we do?" My dear friends, we are not to blame for our fears, but we are to blame for our folly in spreading them. If you have a doubt, do not tell anyone; if you are fearful, do not communicate your fearfulness to someone else. If you have eyes for nothing but the captain of the host of Syria and all his armies, well, see them if you must, but do not spread panic in the hosts of the Lord. "What shall I do?" someone asks. Go and talk to your Master about it, go and tell Him, you can say anything to Him, and He will understand. I love those Psalms where the psalmist is in a grumbling mood—because we are grumblers, and we all have to pour out our complaints somewhere. But the difficulty with most of us is that we have not sense enough to do our grumbling to the Lord. If there is any trouble, go and tell Him. It will do no harm to do that—and He will forgive you.

And then the master said, "Lord, open this young man's eyes that he may see." *He did not pray for reinforcements—they were there.* You do not need to pray for reinforcements, they are here. You Jarvis Street people know it, you who have been here any length of time know that Jarvis Street would not be where it is to-day if it were not for the horses and chariots of fire. "The angel of the Lord encampeth round about them that fear him, and delivereth them." He is always there, whether you see Him or not; and you would not be alive to-day if it were not that God's angels looked after you; you would not get home to-day if they did not look after you. The horses and chariots of fire are ever available for the children of God.

My dear friend, *what you and I need is the open eye,* that is what we all need if we would be "steadfast, unmoveable, always abounding in the work of the Lord"; if we would have "the peace of God, which passeth all understanding", we need to open our eyes, or to have them opened, that we may see the resources of the spiritual realm. Shall we pray, then, that our eyes may be opened to the heavenly vision? that we may live in the heavenlies with Christ? that we may dwell in the assurance that if God be for us it matters nothing who may be against us? The hosts and chariots of fire are more than the hosts of Syria.

I want you to go away this morning, every troubled Christian, with a hallelujah in your heart; I want you to carry it with you into your business during the week, for however difficult the situation may be, if you belong to Christ, and are walking in His will, you may be sure that Heaven is looking after you, and that all is well. "All things work together for good to them that love God, to them who are the called according to his purpose"; "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Let us pray: O Lord, we pray that Thy blessing may be upon all thy dear children, and if there are any here this morning who are outside this protected circle, we pray that Thou wilt bring them in; and through faith in the Lord Jesus, and in obedience to His command, by the grace of Thy Spirit, may they come into possession of that peace which passeth all understanding. We ask it in Jesus Christ's name, Amen.

THE EDITOR'S SEVENTEENTH ANNIVERSARY.

Last Sunday the Editor began the eighteenth year of his ministry in Jarvis Street Church, his pastorate having begun May 15th, 1910. We were fortunate in having with us Rev. T. I. Stockley, late of London, England, as special preacher for the day. Mr. Stockley delivered two glorious messages, in each of which the Lord was exalted, and the possibilities of life in Christ were attractively presented. It was a day of rich feasting on the "finest of the wheat".

In the morning Rev. E. A. Brownlee, Secretary of the Deacons' Board, read the following address:

Dear Pastor:—

As we gather together this morning the minds of a few of us run back across the years to a day in 1910 when for the first time you stood in this pulpit as Pastor of Jarvis Street Baptist Church. While that privilege is reserved for the few, many of us can look back upon a decade spent under your ministry. All of us have joined with you in the fellowship and labours of these more recent months or years. Among us all there is not one who does not wish to congratulate you upon this, the seventeenth anniversary of your settlement in our midst. It is unnecessary that many words be spoken. Heart answereth to heart on an occasion like this. But we do want you to know that the longer you remain among us the more deeply are you entrenched in our affection and regard. There are none of us who have not great reason to thank God for your able, faithful ministry. Scores of those present here this morning have, under the blessing of God, been led to Christ through your instrumentality. Many, many more have been led to rejoice more fully in the truth you have so consistently and so faithfully proclaimed. You have led us all to the realization of higher and better things. While we duly magnify the grace of God, by whom alone these results have been accomplished, we cannot but be grateful for the human instrument who, yielded to His hand, has been used in their accomplishment.

The floral tokens that surround you on this platform to-day are a tribute to the place you hold in the esteem and love of your people. Our prayers ascend continually on behalf of yourself and your ministry. Long may you and your esteemed wife remain among us. Long may your genial companionship, your capable leadership, and above all your spiritual scriptural ministry, be continued in Jarvis Street Baptist Church to the glory of God and the salvation of men.

Signed on behalf of the Deacons' Board and the Church,

GEO. GREENWAY,

Vice-Chairman of Deacons' Board,

E. A. BROWNLEE,

Secretary Deacons' Board.

Saturday morning, May 14th, on going to his office, the Pastor found that a recently installed magnificent walnut table had been covered with a flawless piece of heavy plate glass, and upon it a beautiful bronze desk set was arranged, and on the blotter a card stating that this was the gift of the Young People's Department of the School. Remembering that when he began his pastorate seventeen years ago he was told by the then Superintendent of the Sunday School that Jarvis Street Church was so far "downtown" that a large Sunday School was an impossibility, and that five or six years ago, when the great Jarvis Street revolution took place, one of the charges brought against the present ministry was that it was unattractive to young people; and remembering also that now Jarvis Street has the largest Bible School of any Baptist church in the Dominion, that it is, in fact, probably twice as large as the next below, and that in the Young People's Department alone there is an enrolment greater than that of the entire Bible School when he began seventeen years ago—having all these things in mind, this token of affection from the young people, the Editor confesses, was particularly sweet.

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.