

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any Address. 5c. Per Single Copy.

T. T. SHIELDS, *Editor.*

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

Address correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto

Vol. 6. No. 22.

TORONTO, OCTOBER 6th, 1927.

Whole No. 284.

## McMASTER ASKS \$1,500,000

### As its "Portion of Goods" to be "Wasted in Riotous Living" in "A Far Country"

The Canadian Baptist of October 6th carries a front page article by Mr. Albert Matthews, entitled "The Future of McMaster." In this article Mr. Matthews announces that McMaster University will appeal to the Convention for a million dollars increase in General Endowment, and for another half million for re-location, if that should be decided upon. He expresses the belief that a small group of men will supply the first half million; a larger group, including the alumni, will supply the next half million; and the churches generally the third half million.

We presume Mr. Matthews speaks with some authority when he says a small group of men will provide the first five hundred thousand dollars. That will leave a million dollars for the rest of the Denomination, including the alumni. When the Denomination was united, in effort at least, following the Ottawa Convention, it managed to raise for all purposes a little over six hundred thousand dollars, which included the larger gifts from "a small group of men". The raising of a million and a half will be a stupendous task, but we do not question that it is within the ability of the Baptists of Ontario and Quebec to accomplish it. But if it is done, we believe it would be the greatest calamity that could possibly befall the Denomination. Under its present management we have not the shadow of a doubt that every dollar contributed to the Board of Governors is a dollar contributed for the destruction of evangelical faith. We do not suppose Mr. Matthews believes so; we have too high regard for him to believe that he would willingly be a party to such a course. Mr. Matthews is not in any sense a theologian, and is manifestly but imperfectly informed respecting present-day religious tendencies. That is the most charitable construction we can possibly put upon his letter.

Speaking of Senator McMaster, Mr. Matthews says:

"In the University trusts he solemnly pledged the teaching of the Christian Verities."

Of course he did; and Mr. Matthews ought to know that the solemn pledge of Senator McMaster is being broken every day the classes of Professor Marshall, Professor New, Professor Wilson Smith, and others, assemble. And as Chairman of the Board of Governors, Mr. Matthews cannot escape responsibility for the Governors' flagrant betrayal of a solemn trust.

Again Mr. Matthews says:

"The lean years of reconstruction have given place to renewed prosperity. What think you is the Master's plan in providing these glorious harvests, these amazing mines of gold and silver, these forests and water powers?"

That, of course, is always the problem. All the wonder and wealth of nature proclaim the goodness of God, "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse." But does anybody suppose that the Lord intended that such wealth as He entrusted to His stewards should be spent to support an Institution that sponsors such teaching as this:

"And now after the lapse of all the intervening centuries, it is still an open question whether after all it was not misleading to call Jesus the Christ."

Can it be supposed that He designed such wealth to be used to support a man who approves of those who would call the man who believes the Book of Jonah, an integral part of the inspired Scriptures, to be historically true, an "uneducated fool"? to support a man who declares that, as between the verdict of science and the voice of Genesis, should they be in conflict,

he would put science first? to support a man who explicitly objects to the doctrine that in His death Christ bore the "punishment" of our sins?

McMaster University for the past fifteen or twenty years has been a growing hindrance to spiritual prosperity; but to put a million and a half dollars at the disposal of an institution whose Governors support the teachings of such infidels as Professor Cross, and such Unitarians as Professor I. G. Matthews, and such near-Unitarians and "liberal evangelicals" as Professor L. H. Marshall, would be to endow an institution to subvert the faith of the Denomination. We have only to say that if a million and a half dollars can be raised for any such purpose, it will only demonstrate that the hatred of evangelical principles, and of the spiritual application of the gospel, in the hearts of the people who contribute it, is greater than their love for the Word of God. If McMaster University is not an apostate institution, rapidly moving toward the anti-Christian position of Chicago University, there has never been apostasy in the long history of the Christian church.

#### For What Purpose Will the Board of Governors Ask the Convention to Authorize a Drive for a Million Dollars?

While McMaster University has been under the necessity of paying at least some slight respect to

denominational opinion, it has been arrogant enough; but supposing it were made independent? When the prodigal was given his portion of goods he straightway took his journey into a far country. And if the Convention is foolish enough to provide McMaster University with such a portion of goods as a million and a half dollars, McMaster will go to the far country by airplane.

But is that all? McMaster University has put its terror into the hearts of many pastors. Why has McMaster always opposed a ballot vote? Why has it been unwilling to allow men to express their deepest convictions by ballot? Because it knows that comparatively few men have courage to defy its unscrupulous, utterly conscienceless domination. What if the pastors are foolish enough to become McMaster's agents, to put themselves and their churches under a mortgage for a term of years, reducing themselves, in respect to their local work, to the condition of the Israelites in Egypt, compelled to make bricks without straw,—what will follow? They will discover that they have raised money to buy a whip for an ecclesiastical Legree. McMaster would then be in an independent position, she would flout the will of the Convention; and no man, in any church, would have liberty to bear witness to the truth. The Bill, indeed, will have the effect of reducing the Baptist ministry to serfdom, and ultimately silencing evangelical testimony in all the churches that submit to it.

## "An Intelligent Democracy"

*The Canadian Baptist* of October 6th discusses the interesting subject involved in the above title. The measure of a democracy's intelligence is determined by its information. The columns of *The Canadian Baptist* have long since been closed to all discussion of the issues involved in the present controversy. McMaster University has a large Faculty who are what they call "foot-loose" in the United States, therefore free to roam all over the Convention week-ends. McMaster University has secured control of *The Canadian Baptist*, and of every Board of the Convention; and by its despotic rule over a great number of its pastors, it has secured control of the churches. Thus it is like a monster with a hundred tongues, under every one of which is secreted the poison of asps.

What McMaster does and says in the open can be answered, but what she does in secret, by private and personal interviews, and through letters marked "Private" and "Personal," no one can possibly answer.

*The Canadian Baptist* compliments the Convention on its "intelligence." Everybody knows that an election depends very largely upon the size of the campaign fund; it will depend upon which party is able to reach the larger number of voters with his side of the case. In view of the fact that *The Canadian Baptist* has been closed to any other than McMaster's presentation of the case, it might be supposed that an "intelligent democracy" could be left to the tender mercies of the denominational paper, and depended upon to do its duty. Last week *The Canadian Baptist* referred to the Associations. We have just gone over a number of the Association reports. Elsewhere we have referred to a meeting of representatives of all the Boards at which it was determined that every Board

should be represented. We have not access to all the Association reports, but we take seven Associations as representative of the rest. Never before, within our memory, have the Associations been so thoroughly cultivated. *These seven Associations required a total of forty-seven outside speakers in order to make them intelligent!* Guelph Association had no less than eleven, and Western Association, twelve, who went from outside the Association to make the delegates "intelligent!" So far as the Editor of this paper is concerned, he found it impossible to attend even his own Association, for the reason that after he was announced to preside at the Baptist Bible Union meetings in Chicago, the dates of the Toronto Association were changed to precisely the same dates as those of the Chicago meeting. But what hypocrisy! The Editor of *The Canadian Baptist*, Dr. Farmer, Dr. Whidden, Dr. MacNeill, all know that in this matter they have been the disseminators of falsehoods from the beginning.

#### What if the Bill Passes?

The Bill can be passed by a majority vote; it will take three-fifths majority to exclude a church. We surmise that all preparation has been made for the publication of the Bill in *The Canada Gazette*. Should the Bill pass, a telegram to Ottawa will give instructions for its publication. It will be published, we suppose, some time toward the end of the week, and the attempted application of the Bill may not come until after Sunday. A great many delegates will be misled into supposing that the decision will be reached with the adoption of the Bill; many will plan on returning to their homes before Sunday. This will give the persecutors opportunity to apply the provisions of the Bill in the dying hours of the

Convention. Of course, their supporters will have been privately advised to stand by.

**To What Church, or Churches, Will the Bill be Applied?**

We venture the prediction that it will be applied to Jarvis Street alone. If it should carry, Jarvis Street Church will be expelled from the Convention — what then? It will not injure Jarvis Street. Had we considered our own interests only we should have withdrawn from the Convention long ago. We have remained in the Convention, contending for the faith, as a matter of duty, and we shall remain in the Convention until we are put out.

**What Will Other Churches Do?**

There may be a disposition on the part of some

churches bravely to propose to go out with us. With all earnestness we beg the churches to do nothing of the kind. We hope that all the churches now standing for the faith, will stand together; but we do hope no church will withdraw from the Convention, but that every single church will stay in the Convention until it is put out. It would be a mistake to suppose that the conflict will be over by the passage of this Bill. We can expose the faithlessness and double-dealings of McMaster from without as well as from within. *The Gospel Witness* will dispute the progress of Modernism every foot of the way, and it hopes with the passage of time that its circulation and influence will increase. Meanwhile other churches can remain in the Convention and continue the battle for the Book. Once more, LET NO CHURCH GO OUT, UNTIL IT IS PUT OUT.

**“FACING THE CONVENTION ISSUE”**

This is the title of a front-page article in *The Canadian Baptist* of last week. It would occupy every page of this issue of our paper to deal with all the misrepresentations expressed and implied in the article referred to; but we must attempt at least a partial analysis of this interesting fabrication.

In the first paragraph we read:

“It is to be hoped that every church will send the largest possible delegation so that the will of the majority may be fully expressed and the interests of the Convention be fully safeguarded.”

If the Convention were to respond to this implied appeal there would be a delegation of upward of thirteen hundred persons. If the delegation should equal only that of last year there would be a thousand and eighty-three delegates present. For the accommodation of this company the Executive of the Convention has selected a building whose absolutely outside seating capacity is seven hundred and seventy-five. This, of course, would mean that more than three hundred delegates would not be able to get into the building.

In an interview with a Toronto paper the President of the Convention, Dr. Graham, is reported to have said that the Executive requested both Walmer Road and Bloor Street to grant the use of their building, and both churches declined. It would be interesting to know why!

For the information of our Baptist people we publish the following letter mailed October 4th to Rev. C. E. MacLeod, Secretary of the Convention:

**The Editor Writes Mr. MacLeod.**  
October 4th, 1927.

Rev. C. E. MacLeod,  
Secretary-Treasurer, The Baptist Convention of Ontario and Quebec, 223 Church Street,  
Toronto, Canada.

Dear Mr. MacLeod:

After the experience of crowding at last year's meeting of the Convention of Ontario and Quebec at the First Avenue Baptist Church, Toronto, there are many people who feel great concern respecting the arrangements for the Convention of next week.

Following the announcement of the selection of the Temple Baptist Church as the place of meeting, a member of Jarvis Street Church communicated with the company who seated the Temple Church, and also with the architect of the building. The Valley City Seating Company replied as follows:

Dundas, Canada,  
September 28th, 1927.

“Mr. Clark McCredie,  
Toronto, Ont.

Re Temple Baptist Church.

Dear Sir:

Replying to yours of the 27th, we estimate the seating capacity of the above church to be as follows:

Auditorium .....	351	sittings
Gallery .....	278	“
Choir .....	36	“
	<hr/>	
	665	

The above is estimated from the seating plans which we have on file.

Trusting that this is the information desired, we are,  
Yours truly,

(Sgd.) THE VALLEY CITY SEATING CO., LTD.”

To Mr. McCredie's letter of enquiry the following reply was received from the architect:

Hamilton, Canada,  
September 28th, 1927.

“Mr. Clark McCredie,  
17 Chestnut St.,  
Toronto, Ont.

Re Temple Baptist Church, Toronto, Ont.

Dear Sir:

I understand the Valley City Seating Co. of Dundas are sending you exact information regarding the seating capacity of the above church.

The total of 665, including choir, does not include the Parlor at the front of the church which would seat about 70 and I believe another row of pews could be put in to seat probably another 40.

If there is any further information I can give you, I will be pleased to do so.

Very truly yours,  
(Signed) GEO. T. EVANS.”

These facts have been submitted to the Jarvis Street Church, and in order to relieve the Convention Executive of the necessity of seeking further for a building, by unanimous vote of the church, I am authorized to offer the Jarvis Street building to the Convention as a place of meeting.

By actual measurement Jarvis Street Church will comfortably accommodate fifteen hundred people. There are also, as you know, many rooms for the holding of Committee and Board meetings. The Convention has met in Jarvis Street Church on many occasions in time past, but since the last meeting many improvements have been made in the building. We have spent \$12,000.00 in fitting the building with lava-

atories and washrooms, so that we can promise the Convention authorities every possible facility for the comfortable execution of their duties.

All the world knows, of course, that the denominational controversy has raged about Jarvis Street, but I beg to assure you in behalf of the church that the Convention Executive need feel no embarrassment on that account. The Convention need feel under no obligation to us should they accept our invitation to become our guests; we should do everything possible to minister to the comfort of the Convention delegates, to all the Boards, and the officials of the Convention.

We have received a request from the Billeting Committee, asking us to entertain forty delegates. It will be our great pleasure to comply with this request; and if it should prove practicable we hope to entertain a still larger number.

In the meeting referred to, some surprise was expressed that the Convention Executive should send a communication to the church, informing the church that their Pastor would not be an acceptable delegate, while, at the same time, the church is asked to entertain forty other delegates. Let me assure you, as I have done in an earlier letter, that it will be just as great a pleasure for me to attend the Convention as it will for Jarvis Street to entertain the largest possible number of delegates as our guests.

I would respectfully call the attention of the Executive Committee to the fact that the official figures of last year's attendance, as given in the Year Book, were one thousand and eighty-three. Setting the utmost seating capacity as seven hundred and seventy-five, should there be last year's delegation, there would be three hundred and eight people unable to find admission to the church. If duly-qualified delegates are thus excluded from the building, that fact would, of course, invalidate the proceedings of the Convention during such time as this condition continued. Should there be the full delegation to which the churches are entitled, there would be over thirteen hundred delegates present. Jarvis Street Church would accommodate the full complement of delegates.

I sincerely hope the Executive will reconsider their decision respecting the place of meeting, and will decide to accept our invitation.

Awaiting your reply, and with best wishes, I am,

Sincerely yours,

THOMAS T. SHIELDS.

P.S.—I am publishing this letter in *The Gospel Witness*, and am giving copies to the public press.—T. T. S.

Referring to the choice of Toronto as the place of meeting the article says:

"Temple Church was the only church in Toronto available at the time and with equipment suitable for a Convention gathering."

Of course that is an absolute falsehood. The Convention has met on many occasions in Jarvis Street Church when Jarvis Street had no such equipment for large gatherings as it has to-day. The Convention Executive knew perfectly well that the Convention would be welcome to Jarvis Street. If the Convention is held in Temple Church the delegates will themselves be able to judge whether that church has "suitable equipment" for such a Convention. The third paragraph reads:

"The suggestion made in a recent issue of *The Gospel Witness* that Toronto was chosen for another reason than that stated by the Executive is disposed of by the fact that in Toronto the minority in opposition to the Convention Boards is stronger than in any other section of the Convention. Instead of being a disadvantage to them our meeting in Toronto will give the opposing minority the fullest opportunity to express itself."

It may be true that the opposition to McMaster is numerically stronger in Toronto than in any other city: it is equally true that McMaster itself is stronger in Toronto than in any other city—indeed, it is the mascot of this religious Soviet. Dr. Farmer, Dr.

Whidden, Dr. MacNeill, and others, have never forgiven the humiliating defeat that was meted out to them at London in 1924, when the Convention—only three years ago, be it remembered—for the first time in the University's thirty-six years of history, refused a vote of confidence in McMaster; and the Chancellor was compelled, by the strong tide that was running against his position, to second a resolution which depreciated the University's action in the Faunce matter, and instructed the Institution never to repeat the blunder.

The importation of Professor Marshall, and all that has since followed, is McMaster's reaction to the 1924 rejection of her Modernism. To Dr. Farmer, McMaster University has become an obsession. He is unconscious of it, but he has developed the mind of a Jesuit which has enabled him to believe that anything is justifiable which will serve what he conceives to be the interests of McMaster.

In the next three paragraphs it is assumed that Jarvis Street and its Pastor are the sole cause of all the disturbance. This has been McMaster's favourite argument for years. Anyone who believes the Bible to be the Word of God in the Baptist Convention of Ontario and Quebec, and takes an uncompromising stand against McMaster's defection is described as a "Shieldsite"; they are told that they are blind and ignorant followers of a man who has an ambition to rule. And thus they have beaten into submission many who do not realize that what they have really done is to submit their necks to the autocratic rule of McMaster University. By that, we do not mean the Chancellor—we believe he might be a very good boy if only he had better companions! The man upon whose shoulders responsibility for the present condition in the Denomination rests is Dean J. H. Farmer. Once we shared the view of many others, that he was a good, but weak and pliable gentleman, who was made the tool of others; but we have been compelled by the logic of circumstances to believe that Dr. Farmer will sacrifice anything, even the eternal interests of the souls of men, to his own implacable hatred of any and every man who questions his infallibility!

Another paragraph reads:

"In *The Gospel Witness* of March 24th, 1927, we were informed that a meeting of the minority gathered at Jarvis Street Church to protest against the action of the Executive. After that meeting Dr. Shields and Mr. Thomas Urquhart proceeded to Ottawa to voice their opposition before the Private Bills Committee. The protest was unsuccessful. It was recognized by the Dominion Parliament that the provisions of the amendment did not interfere with the rights of any church or individual and that the amendment was clearly in the interests of the whole Convention."

But what of this amending Bill? The method by which the Bill was obtained in the first place was unconstitutional. Section eleven of the Rules of Order reads:

"No amendment shall at any time be made in the Constitution or Rules of Order, except by unanimous vote of the Convention, or after written notice of such amendment shall have been given at one annual meeting to be considered at the next annual meeting."

This means that one year's notice of any amendment to the Constitution must be given in order for its adoption "except by unanimous vote of the Con-

vention". That is to say, the only way by which the necessity for a year's motion may be suspended is by a unanimous vote. But some will say that that is a question of interpretation. But the correct interpretation of a statute is almost invariably determined by precedent; and so far as we can discover no amendment to the Constitution has ever been made without a year's notice having been given to the Convention in the actual terms of the amendment proposed. We cite two recent examples: on page thirty-one of the Year Book of 1925 we read as follows:

"Notice is hereby given of a motion to be presented to the Baptist Convention of Ontario and Quebec at the next annual meeting, as follows:

That this Convention take forthwith the necessary steps to give to the Social Service Committee the status of a Board.

And that, to this end, the Constitution of the Convention be amended in the following manner:

1. By changing the third sentence of paragraph III. of the Constitution so that it will read: "The Superannuation, Publication, Church Edifice and Social Service Boards shall each consist of twelve members, to be elected by the Convention, three each year, to serve for four year periods."

2. By striking out of paragraph VI. the words 'Committee on Moral and Social Reform.'

(Signed) C. V. FARMER."

Again on pages forty-five and forty-six a notice of motion is recorded:

"Rev. W. C. Smalley, B.A., of Ottawa, gave a Notice of Motion:

Notice of Motion.

Resolved, that Section (c) of Article 2 of the Constitution, as set forth in the 'Act of the Dominion Parliament Respecting the Baptist Convention of Ontario and Quebec', and which reads as follows:

'Each delegate must be a member of a regular Baptist Church situate within the territorial limits of the Convention, and appointed at a meeting of the Church, and duly certified by the Clerk of the Church as having been so appointed. The Church Clerk shall also certify to the Convention the number of members comprising the Church of which he is Clerk'

be amended by substituting for the words 'a regular Baptist Church situate within the territorial limits of the Convention', after the word 'of' in the first line of said clause the words 'the regular Baptist Church which he or she represents'. The amended clause shall then read as follows:

'Each delegate must be a member of the regular Baptist Church which he or she represents, and appointed at a meeting of the Church, and duly certified by the Clerk of the Church as having been so appointed. The Church Clerk shall also certify to the Convention the number of members comprising the Church of which he is Clerk.'

But the text of the amending Bill was never submitted to the Convention, and therefore the notice of motion required by the Rules of Order has never been given. It follows therefore that the only constitutional way by which the amending Bill could be incorporated in the Constitution this year would be by unanimous vote.

The paragraph says: "Dr. Shields and Mr. Thomas Urquhart proceeded to Ottawa to voice their opposition before the Private Bills Committee. The protest was unsuccessful." Why? The text of the amending Bill was not received in Toronto until Monday; the meeting in Jarvis Street Church was held on Tuesday; and the Bill came before the Private Bills Committee on Wednesday. In the meantime a legal firm that had piloted the iniquitous United Church Bill through Parliament had been at work, members of the Executive also had been in Ottawa; and the

secular press described the close of that session of Parliament as follows: "Not since the days of the old railway barons has there been such lobbying in the corridors of parliament as during this session. . . . A recent bill affecting a religious denomination brought down an influential lobby several days before the bill came up." There was no fair discussion of the merits of the Bill before the Private Bills Committee: it was all settled before Mr. Urquhart and the Editor of this paper reached Ottawa. The Private Bills Committee knew nothing of Baptist procedure, nor of the genius of Baptist churches. Furthermore, we repeat that if Chancellor Whidden and Dr. John MacNeill would make the statements they made before the Private Bills Committee under oath, we would undertake to have them convicted of perjury in any court of law, for the reason that Dr. MacNeill and Dr. Whidden, before a company of men who knew nothing at all about the Constitution of the Baptist Convention, absolutely misstated the facts. The Private Bills Committee was misled. Dr. Whidden and Dr. MacNeill did before the Private Bills Committee what McMaster has been doing, through *The Canadian Baptist*, and through public speeches all over the country for the last seven years. And once again we challenge them both to legal action for this declaration, and out of their own mouths we will convict them of falsehood. That is why our protest before the Private Bills Committee was unsuccessful.

In the paragraph referred to we read also: "It was recognized by the Dominion Parliament" etc. When arguing the case before the Private Bills Committee we submitted that it was unfair that a measure which had never been before the Convention for discussion, and which could become effective only after the Convention had approved it, should first of all be passed through Parliament, and brought to the Convention with the prestige of an Act of Parliament. Inasmuch as the incorporation of the Boards of the Convention was granted by Act of Parliament, it was of course impossible to amend the particular section affected without an amending Bill. The Executive Committee therefore would have been fully justified in applying to Parliament for such an amendment if it had first been discussed and approved by the Convention, but at the forthcoming Convention the chief argument which will be employed by the proponents of the Bill will be that it has already been fully discussed and digested and approved by the Dominion Parliament.—who are we that we should dissent from such a judgment? The fact is, the Dominion Parliament knew nothing at all about it, nor did the Private Bills Committee understand it. The father of lies himself could not have been guilty of greater misrepresentation in presenting the case to the Private Bills Committee than were they who secured the passage of this measure through Parliament. But the effect of their course will be to throw the weight of the Dominion Parliament on one side of a religious controversy in a Baptist Convention. The only function of Parliament in this case ought to have been to approve that which had first been approved by the Convention.

Another paragraph deals with the Associations, and says:

"The Associations were for the most part able to give their attention to the spiritual work for which they

were called together, instead of spending their time in unprofitable discussion."

What preceded the Associations? A meeting was held of representatives of every Board of the Convention, and at that meeting it was agreed that every solitary Board should be represented at every Association. The programme of the Western Association showed there were no less than thirteen speakers brought in from the outside, every one of whom was a canvassing agent for McMaster University. In many instances they refrained from public discussion, but they did personal work among all the delegates of the Associations and in the homes where they were billeted. This has been the method of McMaster University: like the traitor Absalom, they have sat in the gate to steal the hearts of the men of Israel.

Toronto and Hamilton Associations, we are told, passed resolutions to the effect that it was inconsistent for churches who had withdrawn their support from Convention Boards to retain membership in the Convention. What unblushing, blatant, hypocrisy is implied in this contention! When and why did the churches withdraw support from the Boards? First, because McMaster has absolutely sold out to Modernism, and is, at this very hour, dishonouring the Word of God by having on its Faculty men who deny its authority. Secondly, because McMaster University secured control of every Board of the Convention, and was using every Board as a club to beat pastors and churches into submission to their will. Money given to the Home Mission Board was so employed; money entrusted to the Foreign Mission Board, to the Church Edifice Board, to the Superannuation Board—all was pressed into the same service. When Dr. Clifford and other passive resisters refused to pay taxes for the support of schools which taught that to which their consciences objected, they were highly commended, and the non-conformist conscience of England was held up for our exemplification. And rightly so. What other course was open to us but to refuse to contribute?

It is true another Missionary Society has been organized. It would be fatal to dam up the churches' stream of benevolence, we must give, we must do missionary work; and while the regular Boards were under modernistic control, we had to find some other outlet for our activities. But up to this year the Regular Baptist Missionary and Educational Society of Canada has not been incorporated, and so far as the writer is concerned, we would be glad to see the Society dissolved to-morrow, and would move to bring this about if the Convention Boards would clean house.

Jarvis Street Church was compelled to withdraw support from McMaster University, but up until last Convention time it continued to support the missionary interests of the Convention, and it was only when the various Boards joined hands with McMaster University, and endorsed Marshallism, that we withdrew support. Let it be remembered that the Convention endorsed Professor Marshall in October. The following letter was received perhaps the day following its date, and at the same time, a communication was received bearing the same signature from the Finance Committee of the Convention, apportion-

ing Jarvis Street Church, under the Convention Budget for the year 1926-27, \$8,000.00. But the letter below will show that up to Convention time Jarvis Street supported the interests of the Denomination, and for that year had contributed practically \$5,000.00 exclusive of the contributions of the various organizations of the church, would make it not far short, we suppose, of \$2,000.00 more.

Following is Mr. Senior's letter:

December 22nd, 1926.

"Rev. T. T. Shields, D.D.  
Jarvis Street Baptist Church,  
Toronto.

Dear Dr. Shields:

May I call your kind attention to the annual Budget which it is my privilege to submit on behalf of the Convention Stewardship Committee? I need hardly say that it is the desire of the Committee that all of the churches should fall in line, and give their support to the various enterprises that are included in the Convention activities. The number which do this, we are glad to say, has been growing from year to year, much to the advantage of the various Convention funds.

As examples of the need, may I cite our Home and Foreign Mission fields. Just now we have in India and Bolivia, one hundred and twenty missionaries, beside one thousand native workers, who are depending upon us for their support. We have also at least three missionaries who are seriously ill, two of them with little hope of recovery. These we must care for and our people, through the Board, are glad to contribute the funds that are necessary to do so. Then we have more than one hundred Home Missionaries to whose support we are similarly pledged, and who depend upon our churches to back them up with money and prayer as they proceed with their often difficult tasks.

These are only illustrations to show the greatness of the task that our denomination has undertaken, and the imperative need of our churches' loyal and liberal support if our work is to prosper as we all desire that it should.

May I, on behalf of the Convention Boards express appreciation of the help of your Church in past year, when through your Church offerings direct, not including Sunday School or Women's Organizations we received \$4,937.18.

Very sincerely yours,  
(Signed) W. C. SENIOR, Secretary."

#### MANY ARE PRAYING.

(We greatly appreciate such letters as the following. It is typical of many others.)

Toronto, October 4, 1927.

Dear Dr. Shields

I am not a Baptist, but, like many others who are not connected with your Denomination, I am intensely interested in the fundamentals of the Christian faith for which you and your associates are contending in your Denomination. We view with deep concern the effort about to be made to exclude Jarvis Street and associate churches from the Convention, not because of any damage they are likely to sustain thereby but because of the peril such action must surely involve for a triumphant majority.

In this conflict you will need supernatural guidance both in wisdom, which your adversaries can neither gainsay nor resist, and in the exhibition of that Christlikeness, both in word and attitude, which will make your contention for the glory of Him to whom this conflict belongs.

The purpose of this letter is to let you know that a company of Christians outside your Denomination have agreed together to remember you daily in prayer that God would grant you to be so completely surrendered in will and word to the control of the Holy Spirit that you may be saved from saying or doing anything contrary to His will, and so that He, to whom this conflict belongs, may have complete control.

"The battle is the Lord's". May the "Captain of the Lord's host" lead to and give victory, to the honour of His blessed name.

Yours in the love of our never defeated Lord.

FUNDAMENTALIST.

### SOME REVEALING LETTERS.

About September 21st we received the following letter from the Secretary of the Convention enclosing a copy of a resolution passed at the Convention last year, which we also print below.

#### CONVENTION RESOLUTION.

223 Church Street.  
Toronto, September 20th, 1927.

Miss Violet Stoakley,  
Clerk of Jarvis Street Baptist Church,  
130 Gerrard Street East, Toronto.

Dear Miss Stoakley:

I have been instructed to send to you the enclosed resolution which was passed at the Convention held in First Avenue Baptist Church, at the Tuesday evening session, 19th October, 1926, and which is to be communicated to the members of the Jarvis Street Baptist Church.

I remain,

Very sincerely,  
C. E. MacLEOD,  
Secretary.

#### Convention Resolution.

Resolved, that this Convention of Baptists of Ontario and Quebec in Annual Meeting assembled, while recognizing the right of any member of a Regular Baptist Church to discuss, in a proper Christian spirit, the programme, policies and affairs of the Convention, views with deep concern and disapproval the unjust attacks made directly and indirectly for many months by Rev. T. T. Shields, D.D., upon its President, upon certain Boards and members of Boards duly elected by this Convention, upon the Chancellor and some members of the Faculty of McMaster University, and other Christian brethren, by the publication of statements which Dr. Shields ought to have known to be false and misleading.

And that Dr. T. T. Shields here and now be given the opportunity to present an apology satisfactory to this Convention.

Should he decline, this Convention requests Dr. Shields to submit forthwith to the Convention his resignation as a member of the Board of Governors of McMaster University, and that this Convention hereby advises the Jarvis Street Baptist Church, of Toronto, that Dr. T. T. Shields will not be an acceptable delegate to future meetings of the Baptist Convention of Ontario and Quebec, until the apology asked for by this Convention, is made to and accepted by the Executive Committee for the time being of the Baptist Convention of Ontario and Quebec.

#### OUR REPLY.

To the foregoing we dictated a reply; but, under pressure of many duties it was done in haste. Just before leaving by a midnight train, Sunday, Sept. 25, we told Mr. Fraser to request Miss Stoakley not to mail the letter until we returned. But before the message was delivered to Miss Stoakley the letter was mailed. Mr. Fraser then called on Rev. C. E. MacLeod and told him a letter was in the mail addressed to him from Dr. Shields which had been mailed by mistake, and asked him if he would kindly return the letter unopened.

The following letters will explain the Secretary's honourable course:

223 Church St., Toronto, Sept. 30, 1927.

Rev. T. T. Shields, D.D.,  
Jarvis Street Baptist Church,  
Toronto.

Dear Dr. Shields:

I received a letter from your church office on Monday afternoon of this week. Previous to the delivery of the letter by a special messenger from the post-office, I was requested by Mr. Fraser to consent to return the letter unopened, but since it was a letter to me as Secretary-Treasurer of the Convention, I decided that before doing so I should consult the Convention Executive.

The matter was laid before the Executive yesterday afternoon, and they instructed me to hold the letter un-

opened, and that in the meantime I should write you, and learn if you personally desire the return of the letter.

Very sincerely,  
(Signed) C. E. MacLEOD,  
Secretary-Treasurer.

To the above we replied as follows:

October 4th, 1927.

Rev. C. E. MacLeod,  
Secretary-Treasurer, The Baptist Convention of Ontario and Quebec, 223 Church Street, Toronto.

Dear Mr. MacLeod:

I am in receipt of your letter of September 30th.

The facts are these: I somewhat hastily dictated a letter, and, having done so, had to leave the city. As I had done it in haste, before leaving on a midnight train, I asked Mr. Fraser to request Miss Stoakley the next morning not to mail the letter until my return. Before Mr. Fraser got the message to Miss Stoakley the letter had been mailed; but there is no reason why it should not be opened.

I am only sorry you should have been put to the trouble of calling the Convention Executive together for instruction. You were advised that the writer of the letter had given instruction that the letter should not be mailed, you knew that the letter had come into your possession because that instruction had not been carried out in time to prevent its mailing; one might have supposed therefore that the only honourable thing to do in the circumstances was to return the letter to the writer. I am only sorry that it should have been necessary for the Executive of the Convention to give the Secretary of the Convention instruction to take the honourable course. Allow me to congratulate the Executive through you on having reached that decision.

It is not necessary to return the letter. I repeat: my only reason for instructing Mr. Fraser to prevent its being mailed was that, in the press of many duties, I had written hastily, and thought it better to give myself time to make sure of having written accurately. I have re-read the letter, and it is just what I should write to-day.

Very sincerely,  
THOMAS T. SHIELDS.

#### THE UNOPENED LETTER.

The letter referred to in the foregoing follows:

Jarvis Street Baptist Church,  
Toronto, September 24th, 1927.

Rev. C. E. MacLeod,  
Secretary-Treasurer, The Baptist Convention of Ontario and Quebec, 223 Church Street, Toronto.

Dear Mr. MacLeod:

I am in receipt of your communication of September 20th, enclosing copy of a resolution passed by the Convention of Ontario and Quebec at the First Avenue Church last October.

No one knows better than yourself that the Convention at which the resolution was passed was packed with proxy delegates, largely representative of the opinion of two or three churches.

If the Convention Executive expected that I should pay any attention whatever to the resolution, may I respectfully enquire why they went to the trouble of going to Parliament to secure, in advance of the expression of the Convention's opinion, an Amending Bill whose aim is precisely the same as that of this resolution?

I should be obliged if you will inform the Executive Committee that it is my profound conviction that the Board of Governors of McMaster University are administering the estate of the late Senator McMaster on principles which constitute a flagrant violation of their trust.

I may be mistaken, but I am still of the opinion that if the rank and file of the Baptists of Ontario and Quebec knew the facts of the case, and were able to view the whole situation in a clear light, and apart from the dense fog of misrepresentation by which Convention officials have beclouded the whole issue, they would sharply bring the Board of Governors, and those who are aiding and abetting their illegal proceedings, to account.

I have no intention whatever of being guided by the resolution you forward me; whether acceptable to those

who thus do violence to all our Baptist traditions or not, I expect to be at the next Convention as one of the full complement of delegates from Jarvis Street Church.

Meanwhile I beg to subscribe myself,  
Very sincerely,

THOMAS T. SHIELDS.

### TEACHING SPONSORED BY AT LEAST ONE-THIRD OF THE SENATE OF McMASTER.

One third of the members of McMaster Senate including the Chancellor, Dean of Arts and Registrar, are members of Bloor Street Baptist Church. Professor George Cross, of Rochester Theological Seminary, recently occupied the Bloor Street pulpit. The Bloor Street members of the Senate must have known Dr. Cross's position. They must have learned it from *The Gospel Witness* if from no other source. The following quotations are from Dr. Cross' books:

"It is doubtful whether any absolute external authority in matters of faith has been provided or is needed. Similarly, it is doubted whether the series of events recorded as occurring at the beginning of the Christian faith, or at any stage of its progress, are to be considered as supernatural in the sense commonly intended hitherto by that term. Similarly, also, the question whether there was an original supernatural deposit, and, if so, what it was, is now open to perfectly free discussion, without prejudice to the Christian character of him who raises the question."—*Creative Christianity*, p. 30.

"The representations which the New Testament writers make of the personality of Jesus must be used with discrimination. The accounts of such scenes as his exorcism of demons, his transfiguration on a mountain top, his stilling of storms, his summoning of deceased persons back to life, his physical ascension into the sky before the eyes of men, picture him as exercising a kind of magical power and as having access to influences of a kind extraneous to our lives. To men of that time these might seem evidences of his high calling, but they make him in a corresponding degree a stranger and an alien to us. In all this our minds are drawn to the region of the mysterious, the unaccountable, the unknowable. With a personality whose native abode is there we can never be at home." (Page 75).

"It is even possible . . . that if all the teachings of Jesus were brought together in the exact form in which he gave them, there might be found among them some that would not commend themselves as fixed, and final to the faith of the most intelligent and devout Christians of the present day. Men cannot be called upon to believe things simply because of the name that is attached to them." (Page 34).

And as though that were not enough, here is a gem from another of his books, *What is Christianity?*, pages 4 and 5:

"AND NOW AFTER THE LAPSE OF ALL THE INTERVENING CENTURIES, IT IS STILL AN OPEN QUESTION WHETHER AFTER ALL IT WAS NOT MISLEADING TO CALL JESUS THE CHRIST."

### THIS WAS PREACHED IN BLOOR ST. PULPIT.

The following is an excerpt from a stenographic report of Dr. Cross' morning sermon in Bloor St. Church, Sept. 4th:

"The world means what the human life means. To find what the world means you must learn what humanity means, and to find what humanity means you must have a true man, a human Jesus, living, breathing, talking, dwelling in man in that human personality, you find God; and so when we speak of incarnation in Christ we are not speaking of something that happened in his case alone. It is true, but it is quite true of you and me that God may just as truly dwell in us as he dwelt in him, and that is the salvation of the world."

It is no wonder Dr. Augustus H. Strong said what he did about Dr. Cross' advent to the Rochester Seminary. We quote from Ernest Gordon's *Leaven of the Sadducees*, p. 189:

"Rochester Theological Seminary was built up into a powerful and useful institution by Dr. Augustus H. Strong, backed by a group of laymen, Messrs. Trevor, Milbank, Hoyt, and the elder Rockefeller. For many years it provided the Baptist churches with loyal pastors and missionaries. But a change has come over its teaching. In his unpublished autobiography, Dr. Strong lays this at the door of Prof. George Cross"—(Professor George Cross is a product of McMaster, and this is Dr. Strong speaking)—"The result of the election of Dr. Cross has been the resignation of some members of the committee and the withdrawal of others from active service. I regard that election as the greatest calamity that has come to the seminary"—(Now listen, mark this)—"It was the entrance of an agnostic, skeptical, and anti-Christian element into its teaching, the results of which will be only evil. The election of Dr. Cross was followed by that of Professors Robins, Parsons"—(Parsons was another product of McMaster University)—"and Nixon, who sympathized with these views. These men, with Prof. Moehlmann, soon gave evidence in their utterances that a veritable revolution had taken place in the attitude of the seminary towards the fundamentals of the Christian faith."

### Generalities or Personalities.

The Editor of this paper has often been criticized for mentioning names. We have done this because we have thought it was fairer to do so. By making a general charge of false teaching one may involve innocent persons and make it impossible for the person concerned to defend himself. Nathan's parable was not effective until it was applied in the words, "Thou art the man."

Our readers have heard of "The Down-grade Controversy" in which Mr. Spurgeon engaged, and of the "Vote of Censure" passed on the great preacher by the Council (the Executive Committee) of the Baptist Union. It will interest our readers to have the "Vote of Censure" before them. We quote from Fullarton's *Life of C. H. Spurgeon*, pp. 311-312:

### SPURGEON AND THE VOTE OF CENSURE.

At a meeting of the Council on January 18, what has been termed "The Vote of Censure" was passed.

"As Mr. Spurgeon declines to give the names of those to whom he intended them to apply, and the evidence supporting them, those charges, in the judgment of the Council, ought not to have been made."

An answer which was more worthy of a pettyfoggish lawyer, a peevish woman, or a petulant child, than of a body of high-minded men. What the resolution said was the thing that Mr. Spurgeon himself ought to have been allowed to say. There was no principle involved: it was only a question of good manners; and if one clear, strong voice had said as much that day, I think the resolution would not have been passed. This is the vote which some of Mr. Spurgeon's friends have since then sought to have erased from the Minutes of the Council. But Mr. Spurgeon himself wrote: "All questions about the vote of censure, as far as I am concerned, may be set aside, and let the one question be discussed in all good temper, and let the truth be contended for in the name of our Lord Jesus Christ. Shall the Baptist Union be a resort for men of every school of thought, or shall it be declared to be an evangelical institution?"

It will be seen by the foregoing that whereas Mr. Spurgeon was censured for not mentioning names, we have been blamed for the opposite. But the issue of Mr. Spurgeon's day is the issue of ours:

"Shall the Baptist Union (or the Convention of Ontario and Quebec) be a resort for men of every school of thought, or shall it be declared to be an evangelical institution?"



# The Jarvis Street Pulpit

## The Age-Long War with Amalek

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Church, Toronto, Sunday Morning, October 2nd, 1927.

(Stenographically Reported.)

"Then came Amalek, and fought with Israel in Rephidim.

"And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.

"So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

"And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

"But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

"And Joshua discomfited Amalek and his people with the edge of the sword.

"And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

"And Moses built an altar, and called the name of it Jehovah-nissi:

"For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation."—Exodus 17:8-16.

These verses set forth certain principles which abide, and are illustrative of the conflict in which believers, as individuals, and the church collectively, are now engaged. Amalek was the sworn enemy of Israel; we are told that Amalek had declared war, had lifted up his hand, against the throne of Jehovah. That is what sin is at bottom: it is a protest against the divine rule, it is a declaration of war against the Lord Himself. Amalek lifted up his hand against the throne of Jehovah, and the Lord declared that He would have war with Amalek from generation to generation, until He should utterly put out the remembrance of Amalek from under heaven. There could be no compromise, there was to be no armistice, there was to be no middle course, there was no possibility of reconciliation between these opposites. God will not abdicate His throne, He will not lay His sceptre by; and when any man, or aggregation of men, or principalities, or powers, lift up their hands against the throne of Jehovah, there will be war until the remembrance of Amalek is extinguished.

Let us remember that the warfare in which we are engaged, as individuals, and as a church, is not one which will readily and easily be finished. We are fighting an implacable foe, we are fighting principalities, and powers, and the rulers of the darkness of this world, and spiritual wickednesses in high places. Behind every evil motion, behind every evil disposition, which any one of us may discern in himself, there are these evil powers; and in and through it all there is this evil purpose to overthrow the throne of God. The war in which the church, or that part of the church which holds to the Word of God—and that is the only true church—the war in which the church of God is now engaged, battling for the Book, and contending for the faith, is only a peculiar, modern, expression of the age-long conflict which has gone on ever since man's first disobedience. It has some new expression from age to age, it manifests itself in different forms, but it is the same war; there is the same end in view, there is the same root-cause, that the enemy of God, the spiritual Amalek, has lifted up his hand against the throne of Jehovah.

In the prosecution of this war the Lord ordained two factors: first, Joshua was to arm the men of Israel, and they were to go and fight against Amalek. It was not proposed that they should hold a prayer meeting only, and do nothing. Sometimes God did work in that way, but on this occasion they were commanded to organize their forces, to arm the men of Israel, and go out and fight against Amalek. That is the way God gets His work done. Of course He could do without human instrumentalities if He so desired; He could bring men to Christ directly, by divine revelation, by angel evangelists, by the testimony of heaven itself, without any human instrumentalities, but that is not His way: invariably God calls men into co-operation with Himself. Hence we have to fight, we have to work as though all depended upon our working. He could, if He would, at a word, extract all evil from our natures; He could, if He would, put a complete end to the old man, and deliver us absolutely at one stroke from the tendencies toward evil; He could, if He would, make the work of sanctification as instantaneous as the work of justification; but it pleases Him to quicken the understanding, so that we shall understand the will and the Word of the Lord; to enlighten our judgment, to engage our wills and our affections, and to bring the whole man into co-operation with Himself in this fight against sin. We need not expect the victory in our individual lives without effort, we must crucify the flesh with the affections and lusts thereof, we must keep under our bodies, we must buffet them; we must take up the cross daily and deny ourselves, we must use the sword of the Spirit which is the Word of God upon all the evils of our natures, we must fight continuously if we would have the victory—Joshua must arm his forces and go out against the enemy.

The same is true of all the activities of the church. If we would bring men to Christ, if we would have them live victoriously, then we must take the gospel of God's grace to them, we must bear personal testimony to the Lord. I read last night in a New York paper when coming home from Des Moines, of a certain charge that had been preferred against the leader of a religious organization in Princeton. The charge was that this man had

endeavoured to introduce personal evangelism into Princeton. A committee had sat on the charge, and he and his associates had been completely exonerated of the charge! I think, if such a committee were to sit and judge of the activities of great multitudes of professing Christians, to decide whether they were guilty of practising personal evangelism, such a committee could completely exonerate a great multitude of people of the charge! But that is our business, to fight Amalek in our own hearts and in the hearts of others, to carry the gospel message to those about us, in our homes, in our places of business, wherever we are. There is no excuse for any professing Christian who is ever sheathing his sword; it should be unsheathed in co-operation with God Who has declared He will have war with this spiritual Amalek from generation to generation.

And it is also our duty and privilege to press the battle for the Book to the gate. It is useless for us to fold our arms and take up an attitude of neutrality toward the enemy. The more I see the activities of the Amalekites of our day, the more I am convinced that we need to get back to the apostolic methods, to put our modesty aside, and carry the Lord's banner into the enemy's camp. I feel more determined than ever to prosecute the war against Modernism. Some time I will tell you of something that happened this morning in our denominational affairs. The more I see of it, the more convinced I am that this whole matter issues from Amalek; that it is anti-Christian; that it is of the Devil himself; and that there can be no compromise; there must be no compromise. Certain I am that the Lord will have war against this thing, He will never cease from contention, He will never cease from fighting, He will ever be in the field against Amalek. And so far as I am personally concerned, I want to be in the field with Him. I do not believe that any church, or any company of believers, can have the co-operation and power of the Spirit of God in their individual lives, and in their collective activities, unless they are determined to show no quarter to that thing which is dishonouring to God. So let us buckle on our swords afresh, let us take the shield of faith, that we may be able to quench the fiery darts of the wicked—in a word, let us put on "the whole armour of God; that we may be able to withstand in the evil day"—and evil days are upon us, when the enemy will resort to any and every means to accomplish his purposes. Amalek declared war on Israel; and Israel, by divine direction, answered the declaration of war with another declaration of war, and went out to the battle.

That is an extended introduction, but very especially I desire to lay the emphasis on the other side of the principle. There were some who did not fight. Moses said Joshua, in effect, "You organize the forces, and go out and fight, but I will go to the top of the hill with the rod of God in mine hand; I will represent you before the Throne against which Amalek has hurled his defiance, and I will hold aloft the rod of God, the symbol of the Divine Presence and of the divine power; I will take the rod by which the plagues came miraculously upon Pharaoh; I will take the rod of God by which I, in God's name, made a path for you through the sea; I will take the rod of God by which but yesterday I smote the rock and the waters gushed forth; I will take that rod which is symbolic of all that is Divine: the presence of God, the power of God, the honour of God, the glory of God, and I will stand in the Divine Presence for you while you and the men of Israel fight in the valley against Amalek."

And so, my dear friends, in every spiritual war these two principles obtain. There must be the human effort, there must be the everlasting watch, the ceaseless activities, the fervency of spirit, the determination to go on and on and on until God gives the victory; but, on the other hand, there must be the recognition that victory depends absolutely upon the presence and power of the Lord Himself.

I take it that Moses' presence on the mount was typical, in some measure, of the high priestly office which our Lord Jesus now exercises. Bear in mind that God hath "highly exalted him", that He has "set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come: and hath put"—not some things, but—"hath put all things under his feet, and given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." It would be useless for us to fight, it would be useless for us to work, it would be profitless for us to testify, or even to pray, were it not that our Lord, with sceptre in His hand, has gone up to the hill to appear in the presence of God for us. And while we fight, He prays; and while He prays and prevails, the victory is on our side. Let us endeavour to keep that in mind.

The illustration falls short of the reality, but it is of the human principals involved in it, rather than of the larger meaning, of which I speak this morning. Moses' hands were heavy. While he held up the rod of God, Israel prevailed; but when, in his weariness, he lowered the rod, Amalek prevailed. Blessed be God! we have an High Priest, in contrast with the ministry which Moses exercised, Who fainteth not, neither is weary, but is the same yesterday, to-day, and for ever; and it is by His ceaseless and effectual intercession that God's people always prevail. It is a joy to me to know that even though any one of us should be tempted and tried like Simon, there is someone Who never ceases to pray for us. That is what our Lord said to Simon, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." And because He prayed, Simon ultimately obtained the victory. So remember that if no one else prays for you, the Lord Jesus has gone up to the heights with the rod of God in His hand, He ever intercedes; and in answer to His prayers, ultimately, the victory will be ours.

But it is for us to co-operate with Him, not only in the fighting, but in this ministry of intercession. I think there is a sense in which Moses represents the ministry of the New Testament, the prophetic office, for he was a prophet and spoke for God. And so it is for us to put God first, that is the important thing. If we are to have the victory we must remember the rod of God, we must magnify the importance of the Divine Presence and power in our own lives.

We have to do battle against Amalek every day we live. In the church we have to fight Amalek, for there is a good deal of the old man in all of us; and when you fight it in the aggregate in any church, you have a fierce battle. It is necessary that the old man be kept under. Amalek is round about us in all the relationships of life; you cannot live anywhere without having to do battle against this spiritual foe. And in all these matters it is necessary that we should recognize the supremacy of the divine; there is nothing you can do for the culture of

your own soul to obtain the victory over the evil that is in and round about you, apart from the Spirit of God. Unless there is a recognition of that we shall have to cry, as Paul did in our Bible School lesson this morning, "O wretched man that I am! who shall deliver me from the body of this death?"—that is Joshua down in the valley fighting his battle alone—"I thank God through Jesus Christ our Lord"—that is Moses on the hill; that means the introduction of a divine element, of a divine power; that means the reinforcement of angels, the reinforcement of the Spirit of God; that means that we have the victory even in the heavenly places by the mighty power of God. Let me say to every man and woman here, that experience is possible for us if we recognize this dual principle. Fight? Fight? Yes, with all your might; and yet, at the same time, let your eyes be unto the Lord, let your confidence be in that Power symbolized by the rod; and by that means He will give us individually the victory, and we shall be able to say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

That is true in the church. Do not let anybody suppose that we need ever be defeated. Jarvis Street Church is in the midst of a conflict—as are many of the churches; a spiritual Amalek has declared war upon her because of her testimony to the truth—but it is a universal war, we are not alone in it, we are only one little regiment. I heard while away that our Swedish Baptist brethren in the Middle West are facing the same conflict, and that they have taken Dr. Holman's pamphlet and translated every word of it into Swedish, and published it in Swedish, because the battle that is going on in Jarvis Street is typical of the war that is going on everywhere, even among people of other tongues. It means there is only one enemy, and only one Power that can overcome him.

Let us in Jarvis Street Church count ourselves privileged to have been reckoned worthy of it. I hope you are not growing weary, because, if you are, you will have to get over it, that is all. There were many men in the trenches overseas during the Great War who wished the war were over, who wished they could get back to the comforts of home; but while the war lasted they had to stand and fight. And there are no discharges in this war; we shall have to go on and on—and I expect that Jarvis Street Church will be a fighting church to the end of time. What if we were to obtain the victory in the Convention? And what if we were to obtain the victory by being put out of the Convention?—because we are victorious in any case. I say to our Convention officials—I say it without any reservation, I say it without the shadow of doubt that in this matter we are right—that in their declaration of war against this and other churches who are standing for the purity of the Word of God, they are declaring war against the throne of God. We are standing for the supremacy of Jesus Christ, and for the absolute authority of this Book, and as long as we are standing for these we can defy all hell to hurt us.

We have some newspapers in Des Moines that do not like Des Moines University, they do not like its stand for the faith; and one newspaper man said to me last week, "You know, a newspaper can make or break any institution." I said, "Do you believe it. Start your opposition, and I defy you, or a thousand newspapers like you, to break any institution when God is in the midst of her" ("Amen!" "Hallelujah!") Some of us would have been broken, we should have been killed, we should have been buried, we should

have been driven out of life, if it had not been that the Lord was on our side. So I will bundle them all together once more and say to those who are established in Walmer Road Church, and Bloor Street Church, and Park Road Church, and McMaster University, and the Convention Executive, and those on the Boards of the Convention—I say to them, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." Our God hath sworn that He will have war against this anti-Christian thing that would uncrown His Son of His Deity; and God being our Helper, sending reinforcements from heaven, I declare war against this whole anti-Christian policy. We will fight for ever for the truth—and if there are any of you like the nearly thirty-two thousand that left Gideon, you may as well go now—you may as well go now if you are ever going, and take a good rest, and let God speak to you on your bed. But for the great company of people in this church I am positive we will go on with the war, and God will give us the victory.

But let me tell you how He will give us the victory: He will give us the victory as we unitedly hold up the rod of God. Do not let anybody suppose that those who seek to exalt Christ, who seek to hold up the rod of God in the front line of this war—do not let anybody suppose they never grow weary. I said to the Trustees at Des Moines University last week that nearly every morning I waken, it is with a hundred burdens pressing upon me: the thought of that great University with all its financial needs, our Seminary, this great Bible School, and a hundred other things. You cannot stand for God, holding up the rod of God for ever, without being weary, anyone will get weary after a while. We are only men, we shall all tire of it; and if any of you ever grow weary of this conflict, do not suppose it is because you are cast in a different mold from your Pastor. I have been weary of it from the day it began, I grow more weary of it every day; but I cannot surrender. Sometimes in my weariness I wish God would take me home to glory, and let me out that way, for that is the only way I can get out of it. Weary? We must all be weary. The servant of the Lord must not strive for the sake of strife, he must not love contention, he must not be a man of quarrelsome disposition: "If it be possible, as much as lieth in you, live peaceably with all men"—if it be possible, God says; but it is not possible for a man who knows Christ to be at peace with one who does not, he must bear his testimony, he must contend, and there is no way out of it. When you grow weary—what then? "Two are better than one", the wise man said, "for if they fall, the one will lift up his fellow." And so when Moses grew weary, Aaron and Hur rolled a great stone and gently said to him, "Now sit down".

I had somebody do that for me once. I have never known any one quite like him. Every thought of him is a joy and an inspiration. I met him in the West. He had a beautiful home, and after a very heavy day he took me home to supper, he had a carriage to drive me home. There were other guests, and in that room there was a great chair, and when these guests came

in, this magnificent host said to them, "Be seated, Mr. So-and-So, be seated Mrs. So-and-So—no, not there; that is reserved." Then he came out and took me by the shoulders and almost carried me—he was a big man as well as a great man. When he came to this chair he said, "You are tired, sit down." I did not care anything about the chair, but I think I felt very much like Moses did when Aaron and Hur stood on either side of him, and put a stone for him to sit on, and took him one on one side and the other on the other, and stayed up his hands.

When there was temporary defeat in the valley, nobody blamed Joshua, nobody said, "It is because of defective organization." Failure was not because they were not fighting in the valley: it was because there was failure up on the hill, Moses was weary and let down the rod. But when Aaron and Hur stood on either side of him, holding up his hands in which was that symbol of power, "his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword."

In the twofold application our illustration holds, not because Christ was weary but because, for His own purpose, He has called us into co-operation with Himself. It is our privilege to share with our exalted Lord the ministry of intercession. He prays, but He would have us pray with Him. Let me tell you, if there be failure in the life of this church at any point, a waning of spiritual power, a diminution of spiritual results anywhere, or even a want of funds for all our manifold activities, the fault, primarily, is in that spiritual realm; we have to get back to the hill and raise aloft the rod of God. God must be first, and as we intercede with Him, He will give us the victory.

Then there is the other side. We must pray, too, for those who hold the rod, and for those who fight; and we must pray unceasingly. Do you ever get blessing when you come here Sunday morning—do you? (Chorus of "Yes!") Do you ever go home saying, "God has spoken to me this morning, I have had a meal; and I can go back to my work to-morrow because I have new inspiration and new power"? How would you like to be without a pastor for thirty years? I have never had a pastor for thirty years. Do you think you would grow tired? Supposing you never had anybody to bring the Word to you, nobody to minister to you? Supposing you, year after year, without relief, had to hold up the rod of God, do you think you would get tired? I think you would. I think we ought to pray for our ministers, not for their own sake, but for the sake of their work. The Apostle Paul was a mighty man, but he said, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints"—and what else?—"and for me"—Why, Paul, what in the world do you want people to pray for you for!—"that utterance may be given unto me"—surely! Did he need to have somebody pray for that? And not only so—"that I may open my mouth boldly, to make known the mystery of the gospel." Paul said in effect, "Pray for me that I may never lose power, pray for me that I may never want in boldness, pray for me that I may courageously go into the battle." And if Paul needed to ask for the ministry

of Aaron and Hur, is there any other preacher who can dispense with it?

What about our prayer meetings? We have seen Amalek discomfited in this place, we have seen many a victory wrought by the power of God in this church; and it never has been due to Joshua's fighting, it never has been due to the learning and power of the pulpit, nor to the activities of the School, nor to any kind of organization. They have all had their place, but they have been effective only because they have been reinforced by spiritual power, as Aaron and Hur have held up the hands of the weary servant of God. I do not suppose—let me be very personal this morning—I do not suppose there are very many pastors, I do not know of any so far as my knowledge of this church goes, who are privileged to minister to a more loyal and affectionate people than the Pastor of this church. I do not know of anybody who is not loyal, who is not affectionate—and for all that I am grateful; but I beg of you to remember that in the providence of God we have been set in the hottest part of the battle. Fierce as it is elsewhere, I do not believe there is any other place against which Amalek is contending with the same intensity as against this church. Therefore we need all the more prayer, all the more prayer. I wish you housewives would remember when Tuesday comes, and Thursday comes, and Saturday comes, and you say, "This has been my busy day, I am very tired to-night, I think I will not go to prayer meeting"—I wish you would remember there are some other tired people. I had to sit with the Trustees of Des Moines until between three and four o'clock Saturday morning, and with two and a half hour' sleep start on my nearly one thousand mile journey home, arriving in the city but a little over an hour ago;—you are not the only people who are weary, not the only ones. And we are only beginning. Therefore when prayer meeting time comes, will you say, "I cannot afford to fail in my duty, I will join the Aaron and Hur band, and I will hold up the hands of the servants of the Lord, I will be there to pray." And do not wait for Tuesday, and Thursday, and Saturday, but let there be daily intercession that the mighty power of God may come upon us. It is not enough to attend prayer meetings—you may get a great crowd at prayer meetings, and yet have very little of the true spirit of prayer. I remember an old man—he must have been about seventy-five when I knew him—calling on me at a few minutes after six. He talked to me a little while and then said, "I must be going on. You know this is prayer meeting night, and I cannot fully enjoy the meeting for prayer unless I have had an hour or so alone with God before." There was never a dry prayer meeting for him, he always got a blessing. So it is not enough to come to prayer meeting, but let us have fellowship with God so that we may always come to pray. Then blessing will abound.

That text came to me this morning while on the train. And even after turning over the text, I had intended to say something the very opposite to what I have said; but let me say to you members this morning—how many Jarvis Street people are there here? (Large percentage of congregation indicated their membership.) How many Baptists who are not members of Jarvis Street? (A hundred or so raised their hands.) How many believers who believe the Book

and who pray, who do not belong to the Baptist denomination? (A great number.) Oh, yes, even though you do not belong to this church, you are with us, are you not? Well, you pray, not only for this church, but for the servants of God who are hard pressed. Some of the ministers of the gospel in our day have the hardest jobs on earth; and yet I would not change places with the Prime Minister of England. It is a great thing to be in this fight. This is my appeal to you Christians this morning, that we reconsecrate ourselves to this great ministry of intercession.

I wonder if there is an unconverted man or woman here this morning who says, "I know all about the fight, I have been fighting; and have lost the battle at every turn, I have been defeated everywhere. I suppose there is no use fighting any more." Oh, yes, go on fighting, but cease to fight in your own strength, and lift your eyes to your great High Priest Who died for you, and Who rose again—and listen: "Wherefore he is able also to save them to the uttermost"—completely—"that come unto God by him"—why?—"seeing he ever liveth to make intercession for them." If you will put your trust in Him, you shall have the victory here and now.

Let us pray: O Lord, we bless Thee that we can have the victory through Christ. We pray that we may be taken out of ourselves and into Thee this morning, that our trust may be wholly in Christ. Thou art a great Saviour, Thou hast sent the Divine Comforter that He might abide with us for ever. We pray that Thy richest blessing may be upon every member of this congregation, upon this church, upon every believer of every name. Gird us with strength for the battle; and help us to ride upon our high places; to tread the enemy under foot; to rejoice in Him Who giveth us the victory. We ask it in the name of Jesus Christ our Lord.

## BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II. T. T. SHIELDS, Editor. No. 4.

Lesson 3. Fourth Quarter. October 16th, 1927.

### BELIEVER'S SECURITY.

Lesson Text: Romans 8: 18-39.

#### I. REDEMPTION IS ASSURED TO THE WHOLE CREATION (Vs. 18-23).

1. The believer's present sufferings are insignificant in comparison with the future glory to be revealed in the children of faith. It will be the glory of character when we shall be like Christ: it will extend to the whole man, not only in mind and spirit, but body, too (vs. 18) Philippians 3:21. 2. The creation is waiting for the manifestation of the sons of God. A day is coming when the true sons of God will be manifested with Christ in glory. We cannot always be sure now who are Christians and who are not, but some day in the resurrection, it will be apparent to everyone when the redeemed of the Lord are manifested with Christ; and the whole creation is waiting for that great day (v. 19). 3. The whole creation also is subject to vanity, that is, to the curse which fell upon the world with man's sin. It is possible to illustrate this to the youngest children by showing them how soon the garden is corrupted; how weeds grow more readily than plants, and thorns flourish where it is difficult to grow fruit, and even when flowers and fruits are planted, they nearly all have some blight. Thus the whole creation shares the corrupting influence of sin (v. 20). 4. But the same creation is some day to share the glorious liberty of the children of God (v. 21). The redemption in Christ Jesus is primarily for men and women as individuals,

but it extends to the earth itself, for some day the very nature of things will be changed, and the lion will lie down with a lamb. This is a simple illustration of the necessity for such a change which the children will readily understand. No amount of taming and training can change the nature of a beast that lives by blood, but some day God will literally effect such a change, and everything that could hurt or destroy will be removed. 5. Meanwhile the material creation, including our own physical natures, our bodies, groan, waiting the redemption of the body. Here it may be explained that even Christians have bodily pain and much physical affliction. And as we grow old this earthly house of our tabernacle becomes decrepid, and we that are in this tabernacle do groan. So, too, the whole creation groans. Nature herself often presents a violent aspect, and stress and struggle everywhere appear, and this in company with our own groaning because of our physical infirmities. But some day all that is to be ended, and we shall have new bodies which will be entirely free from sickness and pain. 6. Meanwhile we are saved by hope. What a terrible world this would be if we could not hope for a better day! And what is that better day? Not merely a day when we shall have better roads and better houses and more thoroughly cultivated fields,—all this might come about by human effort,—but that better day will come when the nature of things is changed, and this corruptible shall put on incorruption, and this mortal shall put on immortality, and there shall be brought to pass the saying that is written, "Death is swallowed up in victory", and that hope is the "blessed hope" even the glorious appearing of the great God and our Saviour Jesus Christ.

#### II. THE PRESENT BENEFITS OF SALVATION IN CHRIST.

1. While still subject to the infirmities of the flesh, the spirit helpeth our infirmities (v. 26). Believers who depend much on the Spirit, discover that the Spirit even sustains our physical nature, and helps us to go on long after we are tired. 2. The Spirit also maketh intercession for the saints. We are so ignorant we do not know how to pray, nor do we know what to pray for, but inasmuch as the Spirit knows the mind of the Lord, He prays within us with groanings which cannot be uttered, putting within us holy desires and heavenly aspirations, and thus helping us. 3. The Spirit also assures us through the Word that divine providence is in harmony with the purpose of grace (v. 28). In God's plan Monday is related to Sunday, and this year to last year, and all the years to come, and there is no break in the programme, but all things work together for good. 4. The Spirit also here declares the sovereignty of divine grace (vs. 29-30). God's purposes are not frustrated by superior power, for there is no power greater than His. 5. Ye have therefore the promise of victory for God's elect (v. 31). If God be for us, who shall be against us. Moreover, when He gave us Christ, all lesser gifts were comprehended in the Greater, and we have all things in Him. 6. We are here taught that we are justified in the highest court of the kingdom. God is the judge, and if we are acquitted by Him, who dare condemn us? Here is a fine opportunity to make the way of salvation plain by magnifying the authority of God's Word. When a judge in any court discharges a person, declaring him not guilty, even the police must stand aside as the former prisoner walks out to freedom. He pays no attention to what newspapers may say, or what spectators may think, if he has the word of the judge he knows he is a free man. But sometimes it is possible to appeal a case from the judgment of a lower court to that of a higher court, but here we are taught that our case has been tried in the highest of all courts, and there we have been justified, and our enemy cannot appeal against the verdict. 7. This is all the more true because our Representative is our ever living Advocate, and pleads before the throne in our behalf (v. 34). 8. The impossibility of the redeemed soul ever being separated from God is set out in the concluding verses (36-39). Because there are some things believers cannot do, they are in certain circumstances account as sheep for the slaughter. A wicked man may win a case against a righteous man by untruthfulness, but the righteous man cannot descend to his methods. He suffers at his hands and is as a sheep for the slaughter. A Christian man in business, a Christian boy or girl in school, by the very fact that

(Continued on page 16.)

## DES MOINES UNIVERSITY

### Drs. Norris and Riley at Great Bible Conference

The Baptist Bible Union Conference, held at Des Moines University, Des Moines, Iowa, September 27th to 30th inclusive, marked a new departure in Bible Union activities. The Conference was inspired and thrilled by the presence and addresses of Dr. J. Frank Norris, of Fort Worth, Texas. He spoke Thursday morning in the University Chapel at the regular Convocation hour. Students, Faculty, and visitors crowded the large chapel to capacity. Dr. Norris spoke on the opening verses of the fifteenth chapter of first Corinthians, Paul's great summary of the gospel received and delivered. We have heard Dr. Norris on many occasions, and always with great profit, but on this occasion the entire setting of the service was different.

Universities are practically closed to those who believe the Bible to be the Word of God. A few years ago outstanding evangelical preachers and teachers, when visiting a university centre, were invited to address the students, the university authorities taking advantage of the opportunity to bring their students under the influence of men of outstanding ability and reputation; but for some years the universities have been closed against all such testimony. It was somewhat unusual, therefore, for the writer of this article to preside at a university convocation, with all the professors on the platform, every one of whom avowedly accepts the Bible as the Word of God, and wholeheartedly believes in the supernaturalism of the Christian revelation; and to have Dr. Norris as the speaker on such an occasion.

Those who know Dr. Norris, know that while he is always strong, special circumstances often afford him unusual inspiration. This was the case at Des Moines. We have never heard from any preacher a tender message. Students and Faculty were stirred to the depths. At the same time we have never listened to a more masculine, challenging, conquering address. It was the testimony of one whose great and fruitful ministry had demonstrated that the gospel is "the power of God unto salvation to every one that believeth". As we saw with what eagerness the students drank in every word, we felt it was a tremendous advantage for students to be brought under the influence of a man who knows no compromise; who preaches a gospel for the worst of men; and issues a challenge to true faith to appropriate God's best for men.

Modernistic philosophy is at bottom a doctrine of deception; while boasting of a passion for truth, it assumes even the Bible to be a fabrication of fact and fiction. It is not to be wondered at that the modern university and theological college turns out many men trained in the subtle art of saying one thing while meaning another. The ringing message of Dr. Norris on the occasion referred to supplied a mental pabulum, it put iron into the blood, and strength into the whole man.

Dr. Norris spoke briefly again in the afternoon; and in the evening the chapel was packed, and many were unable to gain admittance. One of the professors of twenty years' service in Des Moines University told us that he had never, on any occasion, seen the place so full. We thought we had reached a mountain-peak in the morning service; but if that be so, in the evening service we "took off" for the making of a new altitude record. Is it not written, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ"? Dr. Norris spoke from the text, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high", his special emphasis being upon the latter clause of the verse. It would be impossible to describe the service. The address itself, in a most incisive fashion, differentiated the religion of the Bible from all other religions as being from on high. The address was biblical, intellectually inspiring, and dynamically spiritual.

What fools men are to play like children on the sea-shore with their little academic buckets and shovels, making little heaps of sand which they call mountains, and making little mud puddles which they call oceans, when the mighty Himalayas of revealed truth challenge the ambitious climber, and the fathomless oceans of Divinity invite the explorations of faith! To get away from the puerile prattle of the Modernists to the sun-kissed heights of biblical, evangelical, orthodoxy, is like leaving children playing amid the

squalour of the slums for the mountain-peak or the open sea. Yes, we are certain evangelical orthodoxy is the divine announcement of God's great programme, "Let us make man in our own image, and after our likeness".

In addition to the addresses of Dr. Norris, the character of the whole Conference was unusual. The meetings, as we have said, were held in the University chapel, and every address assumed the Bible to be the inspired and infallible Word of God.

The first address was delivered by Dr. J. W. Hoyt of the Beldon Avenue Baptist Church of Chicago; in which he taught that the bringing of men to Christ was the supreme task of the church and all its agencies. The introduction of the new professors was an exceedingly enjoyable hour, and not a few eyes were moist as one professor after another declared his uncompromising loyalty to the Word of God. Professor Callaway, Dean of the College of Pharmacy, spoke of the need of such a school as Des Moines. It was refreshing to hear a college dean challenging Fundamentalists, both teachers and professors, to nail their flag to the masthead. Such an address delivered by a college professor, with such manifest sincerity, will do more to convince the public of such an institution's loyalty to the Truth than anything else could do. Professor Kaserman's address on "The Biology of the Bible" was unique. He properly classified evolution as a philosophy and science, even at its best, as incomplete and uncertain.

The addresses of Dr. Gillon were just like himself; every address was both a feast and a tonic. We regard Dr. Gillon as one of the greatest preachers on the continent. Dr. C. P. Stealey of Oklahoma spoke in his characteristic style. His addresses, like his editorials, were mighty arguments for putting Christ first.

The Conference was extended another day beyond the advertised time. Dr. Norris spoke again Friday morning and afternoon. Friday evening Dr. W. B. Riley was able to be present, on his way back from California, and delivered a great Biblical exposition. The Conference was brought to a close Friday night by another great address from Dr. Norris.

The attendance of students at Des Moines is most gratifying. There is a large number of Freshmen. Fine spirit obtains among the professors of the University, and all have great expectations for the future. In view of the uncertainty attending the affairs of the University prior to the Baptist Bible Union taking it over, the present condition of the University with its present student body and its practically complete faculty is itself a miracle.

Many pastors were present from Iowa and other states, such as: Ohio, Illinois, Missouri, Oklahoma, Texas, Kansas, Colorado, Utah, North and South Dakota, Minnesota Ontario, and British Columbia. Groups were formed and plans were made for conducting financial campaigns through all these states, and it was decided that in addition to the local campaigns, Drs. Riley, Norris and Shields should tour the whole continent, holding meetings in all the centers for the purpose of raising funds and obtaining students for Des Moines.

The Press gave large space to the Conference, and many of the speakers were quoted in the larger newspapers all over the United States.

On Wednesday Dr. Shields addressed a large gathering of business men of Highland Park at a luncheon, at which the mayor and several members of the council were present. On Friday he spoke before the Chamber of Commerce to a large gathering at its weekly luncheon.

Des Moines University is now operating smoothly, and from this time forward will run full speed ahead. Every step the Trustees have taken in the administration of the affairs of Des Moines University seems to have been divinely directed. Without fear we can now advertise a University to which Christian parents may safely send their children.

Of course, the two great needs of Des Moines are more students and more money. We expect to find this first year a difficult one. But when we have disposed of the present emergency, we feel that things will be comparatively simple. We ask once again for the Lord's stewards to come to our help—if possible, with large gifts; but any and every gift will be acceptable.

# Coals for the Altar Fire

By Rev. T. I. Stockley, Dean of Toronto Baptist Seminary.

Sunday, October 9th.

*The Riches of His (God's) Goodness.— Psalm cxxi:14-24.*

Thou hast known the goodness, and forbearance, and long suffering of God. According to the text, "riches" of these have been spent upon unconverted, ungodly men, and upon thee as one of them. Let me speak with thee first, O man, and remind thee how favoured thou hast been of God by being made a partake of "the riches of his goodness." In many cases this is true of temporal things. Men may be without the fear of God, and yet, for all that, God may be pleased to prosper their endeavours in business. They succeed almost beyond their expectation—I mean some of them; probably the description applies to thee. They rise from the lowest position, and accumulate about them the comforts and luxuries of life. Though they have no religion, they have wit, and prudence, and thrift, and so they compete with others, and God permits them to be winners in the race for wealth. Moreover, he allows them to enjoy good health, vigour of mind, and strength of constitution: they are happy in the wife of their youth, and their children are about them. Theirs is an envied lot. Death seems for a while forbidden to knock at their door, even though he has been ravaging the neighbourhood; even sickness does not molest their household. They are not in trouble as other men, neither are they plagued like other men. And truly it is a wonderful thing that God should give his bread to those that lift up their heel against him, that he should cause his light to shine upon those who never perceive his goodness therein, that he should multiply his mercies upon ungodly men who only multiply their rebellions against him, and turn the gifts of his love into instruments of transgression.

C. H. Spurgeon.

Monday, October 10th.

*The Riches of His Grace.— Ephesians ii:1-10.*

God gives "according to the riches of His grace." You do not expect a millionaire to give half-a-crown to a subscription fund; and God gives royally, divinely, measurely His bestowments by the abundance of His treasures, and handing over with an open palm large gifts of coined money, because there are infinite chests of uncirculated bullion in the deep storehouses. "How great is Thy goodness which Thou hast manifested before the sons of men for them that fear Thee. How much greater is Thy goodness which Thou hast manifested before the sons of men for them that fear Thee. How much greater is Thy goodness which Thou hast laid up in store." But whilst He gives all, the question comes to be: What do I receive? The measure of His gift is His measureless grace; the measure of my reception is my—alas! easily measured faith. What about the unearned increment? What about the unrealized wealth? Too many of us are like some man who has a great estate in another land. He knows nothing about it, and is living in grim poverty in a back street. For you have all God's riches waiting for you, and "the potentiality of wealth beyond the dreams of avarice" at your beck and call, and yet you are but poorly realizing your possible riches. Alas, that when we might have so much we do have so little.

Alexander MacLaren, D.D.

Tuesday, October 11th.

*The Unsearchable Riches of Christ.— Ephesians iii:1-13.*

Mark how the apostle describes the evangel—"the unsearchable riches of Christ!" It suggests the figure of a man standing, with uplifted hands, in a posture of great amazement, before continuous revelations of immeasurable and unspeakable glory. In whatever way he turns, the splendour confronts him! It is not a single high-way of enrichment. There are side-ways, bye-ways, turnings here and there, labyrinthine paths and recesses, and all of them abounding in unsuspected jewels of grace. It is as if a miner working away at the primary vein of ore, should continually discover equally precious veins stretching out on

every side, and overwhelming him in rich embarrassment. It is as if a little child, gathering the wild sweet heather at the fringe of the road, should lift his eyes and catch sight of the purple glory of a boundless moor. "The unsearchable riches of Christ!" It is as if a man were tracking out the confines of a lake, walking its boundaries, and when the circuit were almost complete should discover that it was no lake at all, but an arm of the ocean, and that he was confronted by the immeasurable sea! "The unsearchable riches of Christ!" This sense of amazement is never absent from the apostle's life and writings.

J. H. Jowett, D.D.

Wednesday, October 12th.

*The Riches of Full Assurance.— Colossians ii:1-7.*

"All riches of the full assurance of understanding", by which he means the wealth which consists in the entire, unwavering certitude which takes possession of the understanding, the confidence that it has the truth and the life in Jesus Christ. Such a joyful steadfastness of conviction that I have grasped the truth is opposed to hesitating half belief. It is attainable, as this context shows, by paths of moral discipline, and amongst them, by seeking to realize our unity with our brethren, and not proudly rejecting the "common faith" because it is common. Possessing that assurance, we shall be rich and heart-whole. Walking amid certainties we shall walk in paths of peace, and re-echo the triumphant assurance of the Apostle, to whom love had given the key of knowledge:—"we know that we are of God, and we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true."

Alexander MacLaren, D.D.

Thursday, October 13th.

*The Riches of the Glory of His Inheritance.— Ephesians i:15-23.*

All attempts of certain cold critics to separate "God's inheritance" from "the saints" are vain, as if the idea of God's having His inheritance in the saints were a strange or unscriptural one. On the contrary the Church of Jesus is His purchased possession. He makes a full exchange with us; and as we say, in the fulness of love, "The Lord is our portion and inheritance," so He says, "My inheritance is in the saints. . . . They are my chosen redeemed portion, on whom I have expended the riches of my grace, and on whom I mean to expend all the riches of my glory!" This is the natural meaning of the passage, and it suits well the glowing descriptions of the Church's calling and destiny which we find in this Epistle. Ponder well these words—"The riches of the glory of God's inheritance is in the saints!" and say, "Can it really be possible? Can such words come from the Creator of the worlds? Can even Divine love condescend so far?" Oh, my brother, yes, it is even so; and are not such delineations of the future in keeping with, and worthy of the wonders of the past? Think of Nazareth, and Bethlehem, and Calvary, and the incarnate God redeeming a world, and you will see how the everlasting delights of God may be settled and exhibited in the elected, redeemed, sanctified, and glorified Church! These saints are the Lord's peculiar people, His jewels, His treasure hid in the field, His purchased possession, and His goodly heritage.

William Graham, D.D.

Friday, October 14th.

*The Riches of His Glory.— Ephesians iii:14-20.*

Paul prays for strength in the inner man, not according to his or their wishes, but according to the riches of the Father's glory. This is the ocean from which the soul draws her supplies. Glory, Doxa, is the highest form of expression in the New Testament for the pomp, splendour, and majesty of the heavenly King, for the ineffable, unapproachable brilliancy in which Jehovah dwells; it is the highest

delineation of the character of God known to man, His glory. This is the fountain from which the believer draws his strength! His glory, the riches of His glory, are at your service, O reader, to give you courage in the hour of trial! But not afraid of sin, death, or the devil, the persecutions of Antichrist and all the hosts of hell. The riches of the glory of God are your strength! One thing is certain, that God has made provision for your triumph over all the trials which can possible overtake you, if you only trust Him; not indeed, a worldly kind of victory, but strength in the inner man, to make you nobly live, and, if need be, heroically die for the cause of God and righteousness.

*William Graham, D.D.*

Saturday, October 15th.

*The Riches of the Wisdom and Knowledge of God.—*  
*Romans xi:25-36.*

We prostrate our being, with the Apostle; with the Roman saints, with the whole Church, with all the company of heaven, and give ourselves to that action of pure worship in which the creature, sinking lowest in his own eyes, yea out of his own sight altogether, rises highest into the light of his Maker. What a moment this is, what an occasion, for such an approach to Him who is the infinite and personal Fountain of being, and of redemption! We have been led from reason to reason, from doctrine to doctrine, from one link to another in a golden chain of redeeming mercies. But now all these lines converge upward to their Origin. By the Cross they reach the Throne. Through the Work of the Son—One with the Father, for of the Son, too, it is written

(Colossians 1:16) that "all things are through Him, and unto Him"—through His work, and in it we come to the Father's Wisdom and Knowledge, which drew the plan of blessing, and as it were calculated and furnished all its means. We touch that point where the creature gravitates to final rest, the vision of the Glory of God. We repose, with a profound and rejoicing silence, before the fact of mysteries too bright for our vision. After all the revelations of the Apostle we own with him in faith, with an acquiescence deep as our being, the fact that there is no searching, no tracking out, the final secrets of the ways of God.

*Handley C. G. Moule, M.A.*

## SUNDAY SCHOOL LESSON.

(Continued from page 13.)

he or she is a Christian, will be prevented from doing things which others do without any compunction of conscience. Thus conscience and the principles of Christ render a man defenceless before the wicked. So it appears from the human standpoint, but here we are taught that in these very things in which we suffer, and seem sometimes to suffer defeat, we are more than conquerors. The discipline we thus experience results in an enrichment of character which makes us to become more like Christ. 9. The enumeration of the things which are powerless to separate us from Christ cover the whole realm of possible human experience, and when the Holy Spirit has named them all, lest anything be omitted, He adds, "nor any other creature."

# Portraits from Memory's Picture Gallery

By the Editor.

## Mr. and Mrs. Benjamin Goodness

They had grown old, but they had not grown old together. They were both Christians of the genuine sort, and therefore they were both peculiar. She was a second wife. He had been a railway engineer, and had saved a little money, enough to keep them in comfort on a modest scale. Both were past the three score years and ten, and each was as good as gold.

Our first acquaintance with them was on a warm October when we were directed to the place where the unmarried minister, our predecessor, had "boarded." We knocked at the screen door which was securely fastened inside, and presently an old lady came to the door. She asked rather bluntly what was wanted; and when told that the new minister stood without, she seemed somewhat doubtful as to the wisdom of letting him in! The door was opened, however, and the new man was rapidly made acquainted with all the virtues of his predecessor. What a wonderful man we thought he must have been! Never had there been his like in this world! We have met the brother since: he is a good man but has never set the world on fire: to this saint and mother, however, he was the embodiment of all perfections.

It would be a long story to describe how her heart was opened to another,—though truth to tell, it was opened very soon; and from the beginning, her habit of kindness and her attitude of unswerving loyalty showed themselves in a hundred little ministries. It was not long before her house, in the truest sense, was

home; and the new minister rejoiced in the luxury of a truly Christian motherly affection.

We soon discovered that all ministers were perfect in her eyes. She loved the Lord, and they were His servants, and therefore she loved them. Never a word of criticism escaped her lips; she had no disposition to touch the Lord's anointed, nor to do His prophets harm.

She smiled at her husband's idiosyncrasies. He was peculiar, but to her he was peculiarly good. He talked sometimes of his first wife, of her many excellencies, always being particular to remark that this one was good too. But how simple and genuine they both were! How free from any kind of cant or affectation! How real was their hope in Christ! Looking back over the years we cherish the memory of the time we spent in the home of this comparatively modern Shunammite; and as time passes the distinguishing quality of these two has acquired an ever-increasing value, for loyalty is one of the scarcest of all virtues. As we think of them we are filled with gratitude for the memory of two simple souls whose faith in God, and devotion to His servants, made an otherwise uninspiring situation as full of color and beauty and gladness as a garden of flowers on a morning in June. God be thanked for the privilege of living somewhere where as yet the Scripture was unfulfilled which saith, "And then shall many be offended, and shall betray one another, and shall hate one another."