

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.

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

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A Canadian "Harmony" Convention

Jarvis St. Church Beheaded by Herodias of McMaster—A New Convention, "The Union of Regular Baptist Churches of Ontario and Quebec" Formed

It is newspaper practice to put the most important item of news contained in an article in the first paragraph, and to set out the details later. We follow this example by informing our readers at the outset that a Convention of so-called Baptists, under the political manipulation, and by the inspiration, of a group made up of Modernists, Indifferentists, and Place-holders, excluded Jarvis Street Regular Baptist Church, Toronto, from the right to send delegates to the Convention. How this matter was accomplished we shall undertake to explain. *The Gospel Witness* was represented at all sessions of the Convention by competent Parliamentary reporters who have taken a stenographic report of the proceedings. It has not been possible to obtain the transcription at this writing; we must therefore content ourselves with giving our readers a summary of the outstanding events of the Convention, leaving to later issues of *The Witness* the publication of the stenographic report, with an editorial analysis of the proceedings, including the important addresses made.

Here also we tender our apology to our readers for the failure of *The Gospel Witness* to visit their homes last week, and for being late this week. For the first time since the beginning of its ministry *The Gospel Witness* failed to issue last week because every moment of the Editor's time was occupied with other matters. As we so often give to our readers, in quantity at least, (and we hope they believe in quality also), "good measure, pressed down, and shaken together, and running over", we hope they will feel that the non-appearance of last week's issue may be excused.

The Battle Over Scrutineers.

The Convention began on Wednesday evening, October 12th. After devotional exercises, the first item of business was the appointment of scrutineers. This reached, Rev. G. W. Allen, of Grace Baptist Church, Toronto, rose and proposed a resolution to the effect that inasmuch as the Executive's application to Parliament for legislation which would empower the Convention to exclude

a particular church, constituted an official recognition of the fact that there were two parties in the Convention, both sides of the controversy should be represented in the committee of scrutineers. With this proposal, bedlam broke loose. The McMasterites strenuously opposed the perfectly fair suggestion. The Fundamentalists argued that inasmuch as it was the practice of Parliament to include in all its committees representatives of all parties, and that it was a law of the land that at all elections all parties should be permitted to have scrutineers at the polling-booths to safeguard their interests, we were asking only for simple justice in requesting representation on the committee of scrutineers. We were, however, treated as a company of rebels who had preferred a most unreasonable request.

Scrutineer Violates Secrecy of Ballot.

The President first of all said he recognized no sides, and then declared that both parties were already represented on the list which he was about to read—and which had been handed him by the Secretary! But when it was read, it contained no name which the Fundamentalists recognized as the name of one committed to their cause. The Editor of this paper then rose and declared it his duty to fulfil a public pledge, that if a certain man were nominated as a scrutineer, he would be obliged to challenge his appointment, and to state his reason. We then declared that a delegate whose name appeared on the list had, at the Hamilton Convention, violated the secrecy of the ballot in the following manner: the scrutineer referred to received the ballots as he walked down the aisle from the hands of the voters, and, on receiving a ballot from Professor E. M. Keirstead, held it apart from the rest. On returning to the scrutineer's room he said, "Keirstead voted against us". Having related this incident, we gave the name of the scrutineer as Rev. E. T. Newton, of Niagara Falls.

Mr. Newton then replied by saying that our statement was partly true and partly untrue. It was not a fact that he had separated Dr. Keirstead's ballot from the

others, but had received it from Dr. Keirstead's hand with the face up. He admitted, however, that he did go into the scrutineers' room and tell them that Dr. Keirstead had voted against them. To this we replied that we had stated the case as reported to us, but that the manner in which the secrecy of the ballot was violated was unimportant: it was the fact that mattered,—and to this Mr. Newton had pleaded guilty.

Notwithstanding this damaging admission the Convention machine supported Mr. Newton, and refused to consent to his withdrawal, in spite of the fact he had offered to do so.

Fundamentalists Obstruct Convention.

When it became apparent that the scrutineers' committee was to be appointed without any reference to the rights of the minority, and that the list included the name of a man who, by his own admission, could not be trusted, the minority had no other alternative than to resort to a policy of obstruction. The entire company rose and insisted the Convention could not go on while the rights of the minority were so ruthlessly trampled under foot. At this juncture the Chairman presented a pathetic spectacle. Dr. Graham was evidently not equal to the task, and handed the Chair to another; but for some time the President, and two Vice-Presidents, with several lawyers, conferred, while the minority held their ground, and passed the time in singing hymns.

Undoubtedly the minority, in this case, acted in an irregular way—but what else could be done? There are times when even revolution is justifiable. The presiding officers, backed by the Executive Committee and the majority vote, were determined that no recognition should be accorded minorities at all. The Editor of this paper at last proposed that if Mr. Newton would withdraw, and the Chair would appoint even one from our side of the issue on the Scrutineers' Committee, we would accept it. But even this proposal was refused, and it was insisted that if Mr. Newton retired it must be understood there was no reflection upon his conduct at Hamilton! To this we replied that his conduct was dishonourable in the extreme, and it was for that reason we objected to his being a member of the Committee. Mr. Johnston, of Talbot Street Church, London, at length suggested that three members from the minority group should be added to the Scrutineers, and the suggestion was ultimately accepted.

This discussion so prolonged the meeting that it was impossible for the President to deliver his address.

Dr. MacNeill Moves the Amending Bill.

Thursday morning a motion to adopt the amending Bill was proposed by Dr. John MacNeill. Notwithstanding the fact that his statement before the Private Bills Committee of Parliament, and his letter in *The Canadian Baptist*, had been shown to be utterly contrary to fact, Dr. MacNeill reaffirmed his position with great gusto, to the accompaniment of loud applause from the machine. But who could expect anything else from Dr. John MacNeill? The man who will plagiarize another man's sermon, and actually publish it under his own name as though it were his own, will not be scrupulous in his statements.

The motion to adopt the Bill was seconded by Rev. R. R. McKay, of Sarnia. Last year we spoke of Mr. McKay as of one who had not entirely forgotten to be

a gentleman; but by this year the leaven had completed its work, and he manifested the same bitterness and unreasoning hostility which characterizes all McMaster's supporters. A letter from Sarnia informs us of the comparative emptiness of the church, and of the spiritual barrenness which there prevails. This is inevitable where a spirit such as Mr. McKay's prevails.

"They Had Agreed Already".

It is useless to discuss the argument here, or even to publish the speeches made on either side of the controversy: "It is enough for the servant that he be as his Lord." A year or so ago we endeavoured to show that wherever the Word of God is the issue, the principles of the trial in the high priest's palace, and in Pilate's hall, will be found operative; and we recall that some people criticized us for having instituted such a comparison. But we repeat it. Of course there has never been but one Incarnation of the Word: the Incomparable, Absolute, Unique One—God manifest in the flesh. But the humblest servant of God who stands for the divine Word will, in his measure, encounter opposition of the same character as that which was offered to the Lord Himself. The gospel records of the trial of Christ contain a very accurate report of this most recent Baptist Convention. We remember hearing in Jarvis Street Church years ago an oratorio entitled, "The Darkest Hour". The passages in the oratorio descriptive of the Lord were sung by a very wonderful bass singer. Many times in recent years the echo of that service has returned to us, and we have heard the words sung in a pathetic, plaintive, tone, "If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go." Argument before Caiaphas or Pilate was useless; the trial was a mockery of justice; the Sanhedrists had determined upon the crucifixion of the Incarnate Word; they had suborned false witnesses to effect their purposes, and had invoked the power of the state to do for them what it was not lawful for them to do themselves. And when the Word of God is brought to trial, history always repeats itself. It did in this Convention. There were three Chairmen—and sometimes all three of them were presiding at once! The Rules of Order of the Convention, and of Parliamentary procedure in general, had no authority with them. Everything that came from the minority side was "out of order"! Everything that came from the other side was reckoned to be "holy, just, and good".

There was little choice between the Chairmen, Dr. Graham, Dr. Langton, and Mr. Sproule of Ottawa. In respect to the duties of a presiding officer, they all seemed to be equally ignorant, and equally unjust. Any kind of an amendment, no matter how proposed by the minority, was "out of order"! A motion for a ballot vote was "out of order"! In short, the whole Convention was a fine illustration of what Modernism, combined with indifferentism, can accomplish.

Dr. Langton reminded us very much of a certain Ford car we once saw—and heard. We heard the sound of a great horn which we supposed belonged to a Rolls-Royce, or some high-class car; and we pulled aside to let the chariot pass—and behold, it was only a "Tin Lizzie" with a big voice! We always feel amused when we hear a learned "doctor" murder the king's English, and feel inclined to send him back to public school to learn to

speak his mother tongue! But we suppose the conduct of "Doctor" Langton will have earned him a real degree!

There will surely be a long list of candidates for McMaster's laurels next spring! Let us see—who are they? We feel quite slighted that our nomination of Rev. W. E. Hodgson for this distinction should have been so long neglected. The measure of Rev. Hugh McDiarmid's intelligence, as evidenced by his judgment of theological matters, surely entitles him to a McMaster "D.D."!

The amending Bill was adopted by a vote of six hundred and forty-eight to two hundred and sixty-nine.

The "Out of Harmony" Resolution.

The next step in the erection of the scaffold was a resolution declaring that all churches which, by resolution or otherwise, had identified themselves with "The Regular Baptist Missionary and Educational Society of Canada" were out of harmony with the Convention. This resolution was proposed by Rev. Bowley Green. Dr. Green's running mate of last year, the learned entomologist of College Street Church, did not give an address this year. He was very explosive, however, and rather jumpy—like certain of the creatures whose habits he has so minutely studied! But Dr. A. J. Vining made no formal speech. Nor was it necessary, for Dr. Bowley Green was in fine fettle! He rather reminded one, as he came to the platform, of the carnivorous animals one sees in the zoological gardens just about feeding time! Brother Green has a habit of moistening his lips with his tongue, which is strikingly suggestive of a devourer anticipating the taste of his victim's blood. We will not attempt a description of Dr. Green's speech. When the stenographic report is before us, we may print it as an illustration of the antithesis of everything that has any association with a gentleman. It is enough here to say that his speech evoked storms of protest from the floor. One of the mildest and most patient of the brethren rose, we believe, more than once to ask if Dr. Green could not be less provocative. Dr. Green's masters, whose tool he was, seemed to hang their heads in shame; not, we suppose, that they inwardly objected to his sentiments but because, rather, they felt humiliated to hear them publicly expressed. We ventured to enter a plea with our brethren that Dr. Green should be patiently heard, expressing the view that if he could have an hour to speak, he would win the Convention to our side. How little can we know of a man from his exterior! Dr. Green is a fine illustration of the meaning of the Scripture which says, "The poison of asps is under their lips: whose mouth is full of cursing and bitterness". If there lingered in any Fundamentalist's mind the shadow of a doubt as to the righteousness of his cause, the opposition of a spirit like that of Dr. Green would effectually banish it.

Dr. McCutcheon of Grande Ligne.

The resolution declaring churches affiliated with the new missionary society to be out of harmony with the Convention, strangely enough was seconded by Dr. McCutcheon of Montreal. Dr. McCutcheon is president of the Grande Ligne Mission, a mission that is directed by a self-perpetuating board, and is absolutely independent of Convention control. Why the supporters of another independent missionary society within the Convention should be considered more out

of harmony with the Convention than the supporters of the Grande Ligne Mission, we are at a loss to understand. The most serious aspect of the position taken by Dr. McCutcheon is to be found in the fact that the president of the Grande Ligne Mission has aligned himself with Professor Marshall in particular, and McMaster University in general, and thus takes his place openly on the side of Modernism. Grande Ligne Mission has been to many of us a green spot in the wilderness, but if it continues to be directed by men who hold the views of Dr. McCutcheon, fundamentalists, which is but another name for old-fashioned Baptists, will find it difficult to feel the same confidence in the work of that mission. Every other mission board in the Convention has fallen under the withering blight of McMaster's influence, and we had hoped that Grande Ligne would escape. But when, with such glaring inconsistency, the president of the Grande Ligne Mission seconded the resolution proposed by Dr. Green, it seemed to indicate that Grande Ligne would rapidly go the way of all the rest. Certainly, contributors to the mission will need to exercise some caution until Grande Ligne frees itself from the responsibility of Dr. McCutcheon's action.

The vote on Dr. Green's resolution was not counted, but we suppose it was substantially the same as that on the amending Bill. These two motions, that of the amending Bill and Dr. Bowley Green's resolution, occupied the whole of Thursday.

The Motion to Expel Jarvis Street Church.

Friday morning the resolution was introduced declaring Jarvis Street Church to be out of harmony with the Convention, and therefore no longer entitled to send delegates to the Convention. This resolution was proposed by the Rev. Mr. Smalley, Pastor of the Fourth Avenue Church, Ottawa. The editor of this paper has spent thirty-three years in the Lord's work in the Baptist Convention of Ontario and Quebec. During that time he has had six pastorates. The first, before he attained his majority, 1894-95, for one year, in Florence, Ontario: for two years, 1895-97, in Dutton, Ontario: for three years, 1897-1900, in Delhi, Ontario: for nearly three years, 1900-1903, in Wentworth Street Church, Hamilton: for one year in evangelistic work, 1903-04: for nearly six years in Adelaide Street, London, 1904-10: since May, 1910, in Jarvis Street Church, Toronto. While pastor in the little church at Delhi, the offerings for missions so increased that we were invited to give an address to the Association to explain the increase, and later to address the Convention on the relation of the spiritual life of the church to missionary giving. In Hamilton, a little Home Mission church, empty and almost bankrupt, was, by the blessing of God, in less than two years, brought to self-support, its building crowded, and its membership more than doubled. In London such blessing accompanied the preaching of the Word that within two months the building was crowded out, and continued in that condition until the springtime, when services were transferred to a great skating rink, and the church was enlarged to three times its capacity. This in turn was outgrown in about a year and a half after its opening, necessitating a further enlargement, which made the church practically four times its original size. Within the six years its actual membership

was more than doubled, and its income had trebled. While in London we became a member of the Home Mission Board, and continued in membership for about fourteen years, most of the time being vice-chairman of the Board. The year before we assumed the pastorate of Jarvis Street Church, its total income for all purposes, including its giving to missions, amounted to about \$25,000.00. The total revenue of the church last year was \$78,760.65. In 1910, when we became pastor, the membership of Jarvis Street was 1,003, and the attendance at Sunday School was less than 200. During the seventeen and a half years there have been received by baptism, 1,713, of whom 1,237 have been baptized in the last six years; by letter and experience, 1,533, of whom 688 have joined the church in the last six years; or a total for the seventeen and a half years of the present pastorate of 3,246 additions, of whom 1,925 have been added in the last six years. The present total membership of Jarvis Street is 2,252. The attendance at Bible School last Sunday was 1,124. Why do we write thus? Simply that we may emphasize the appropriateness of the action of Mr. Smalley of Ottawa! And who is Mr. Smalley? Whence came he? We do not know his origin; we only know he was for a while in Manitoba, we believe superintendent of missions for that province; but he has been in the Ontario and Quebec Convention about three and a half years. During the two years reported in the Year Book, 1925 and 1926, he baptized 22. But with this long and distinguished record in the Ontario and Quebec Convention he moved a resolution for the exclusion from the Convention of the Jarvis Street Baptist Church, the mother of all Toronto churches, now nearly one hundred years old, the church to which Senator McMaster belonged when he left his fortune for the establishment of McMaster University! This we can say to the glory of God, and all the City of Toronto is witness to it, that for some years now Jarvis Street Church has been thronged with worshippers; its doors are scarcely ever closed; the voice of prayer is scarcely ever silent, and we suppose never a day passes in which, through its varied ministries, some souls are not converted to God. But by the leadership of a man of only forty-two months' standing in the Convention, a mob of delegates, many of whom seemed almost, by their attitude, to be thirsting for blood,—these delegates coming in many instances from churches that are all but empty, with dry baptisteries and diminishing memberships, excluded from the Baptist Convention of Ontario and Quebec, the church that has made more Baptists, in the last six or seven years particularly, than any half a dozen others of the largest churches in the Convention combined.

The Seconder is Mr. Stark of Bloor St.

Mr. Smalley's resolution was seconded by Mr. Harry Stark, a member of the Board of Governors of McMaster, Chairman of the Board of Religious Education, a deacon of Bloor Street Baptist Church, and Superintendent of its Sunday School. Mr. Stark spoke of the great days of Jarvis Street, of the wonders it had accomplished in time past, but lamented the "change" that had come over "dear old Jarvis Street"; the change being multiplied prayer meetings; multiplied conversions and baptisms; crowded congregations,

and even increasing income. Of course he did not so define the "change". But who is Mr. Stark, and where does he come from? He is a member, as we have said, of the Board of Governors of McMaster, and a deacon of Bloor Street. He is one of ten members of the Senate of McMaster who find membership in Bloor Street Church, and only a few weeks ago, Bloor Street Church welcomed to its pulpit Professor George Cross of Rochester Theological Seminary, who, in his book on "What is Christianity?" says:

"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."

Thus a deacon of the church that welcomed to its pulpit this flagrantly anti-Christian, if not avowedly infidel, teacher, seconded the motion to exclude from the membership of the Ontario and Quebec Convention, the church that in the last few years has received such floods of spiritual blessing as are absolutely unparalleled in Canadian Baptist history.

"Nothing New Under the Sun".

But the resolution in spirit was parallel to that which happened in an ancient time, when certain religious leaders said, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus."

"Bloor St. Should Be Excluded".

The motion to exclude Jarvis Street provoked, of course, a great deal of discussion: representatives of many churches declared that they, and their churches, stood absolutely in the same position as Jarvis Street, and were just as deserving of exclusion as was Jarvis Street. Many spoke in defence and appreciation of the work of Jarvis Street Church. To many, one of the surprises of this discussion was the address of the Rev. James Boyd of Dovercourt Road. This Mr. Boyd must not be confused with the Rev. J. H. Boyd of Paris, Ontario. We had never met Mr. Boyd; and when he went to the platform we did not know who he was. But he made a tremendously effective speech. Perhaps his most telling stroke was when he pointed to Mr. Harry L. Stark, and inquired, "Are you not, sir, a deacon of Bloor Street Church?" To which he received an affirmative reply. He then inquired if Bloor Street had not had in their pulpit Professor George Cross, who wrote:

"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."

And he declared that Mr. Stark's action was taken in very poor grace; that as a matter of fact, for its abandonment of the gospel, it was Bloor Street Baptist Church which should be excluded from the Convention.

As a Thirsty Tiger.

The Rev. Walter Hughes, Rev. John Linton, Rev. Andrew Imrie, and Rev. J. C. Macauley each spoke in opposition to the measure, but their addresses,

while impressive, accomplished little. Even an archangel would not have been listened to. McMaster University, like a tiger of the jungle, was thirsting for blood, and was no more amenable to reason than a tiger would have been. We would not offend any of these brethren who spoke in opposition to the motion for Jarvis Street's expulsion, but we could not help wondering why they had waited so long to make their position clear. The purpose of the Bill was manifest to anyone of discernment; it was aimed against one church and one man, and only one. Again, of course, we insist that the distinction between the Master and the servant is great, and must be kept in mind; but we affirm also that those who hate the Word of God are the lineal descendants of those who crucified the Word Incarnate, and had the Executive of the Convention been honest, they could have explained their application to Parliament in the words of those who brought the Incarnate Word before Pilate: "It is not lawful for us to put any man to death".

Mr. Thomas Urquhart moved an amendment to the motion which substituted the words, "Bloor Street Baptist Church", for "Jarvis Street Baptist Church", and proposed the exclusion of Bloor Street on account of its anti-Christian teaching. But the Chairman declared the motion "out of order"!

Little Time to Reply.

The speeches throughout had been limited to fifteen minutes, and the Committee on Arrangements had recommended that the vote be taken at 12.30. Any opposition to this method of closure in advance was declared by the Chair to be "out of order". As the time for the vote approached the Chairman, Mr. Sproule, generously proposed that Dr. Shields should be given thirty minutes! Readers will bear in mind that the whole discussion all day Thursday, and the entire forenoon of Friday, was practically on the same subject, and the man against whom it all was directed was to be given thirty minutes to reply! Even before the thirty minutes were up, our generous opponents began to cry, "Time"; but there were a number of people in whose hearts some small sense of justice remained, who cried, "Go on", so that we were allowed forty minutes.

Malediction, then Benediction.

The vote was taken, and stood five hundred and thirty-two to two hundred and seventeen. After McMaster's malediction had thus been pronounced, as the Rev. Gordon Brown remarked, the Chairman pronounced the benediction, and Jarvis Street Church ceased to be a member of the Baptist Convention of Ontario and Quebec.

Of what followed this we have learned second-hand. Nor shall we attempt to give a detailed account of the rest of the Convention. When the stenographic report comes to hand we shall, from time to time, analyze the various speeches, so as to let the people know what actually took place.

Mr. F. L. Ratcliffe Mis-states Facts.

But one matter deserves to be recorded here. During the forenoon of Monday, October 17th, we received a telephone message, enquiring whether it was true that two pledges made by Dr. T. T. Shields and Mrs.

T. T. Shields, for two hundred dollars each to the Forward Movement, back in 1920, had been paid. We were informed that the Forward Movement Treasurer, Mr. F. L. Ratcliffe, had made his financial report, when a pastor, whose record in the Denomination has been a multiplication of ciphers, enquired from the floor—evidently having been primed to do so—whether there were any Forward Movement subscriptions still unpaid. In reply to this enquiry, Mr. Ratcliffe drew from his pocket a memorandum in which he said there were two pledges for two hundred dollars each, by Dr. and Mrs. Shields, that, so far as he knew, were unpaid. We told our enquirer over the telephone that we were sure it was utterly untrue, but that we were not positive we could prove it. In a few minutes, however, our office found the record of its payment in the books, both in the special Forward Movement subscription book and in the cash book. We got into our car and went home, and in a few minutes found the cancelled cheque for four hundred dollars, addressed to the treasurer of the church, and marked, "For Forward Movement". We found in the files also a cheque from the church treasurer for six hundred and four dollars and fifty cents, including the four hundred, to the Forward Movement Treasurer, with an official receipt signed by Mr. F. L. Ratcliffe, and the covering letter in which the receipt was enclosed. These vouchers were taken by Mr. Thomas Urquhart to the Convention, and read before the Convention; but even, then Mr. Ratcliffe refused to accept Mr. Urquhart's statement without personally examining the cheques. Nor would he even then acknowledge that he had mis-stated the facts!

But what if it had been true that our particular pledge had remained unpaid? Can anybody imagine why he should have had those two cards in his pocket ready to reply to the question from the floor? Mr. Ratcliffe represents the side in this controversy that has been continuously hurling the charge of "misrepresentation" against *The Gospel Witness*! Rev. J. B. Kennedy is authority for the statement that he was requested by the late Dr. S. S. Bates to endeavour to collect unpaid Forward Movement pledges of more than twelve thousand dollars. Why then should two unpaid pledges—if they were unpaid—have been singled out unless it were with a deliberate intention to slander the editor of this paper?

But how did Mr. Ratcliffe come into possession of these individual pledges? He was the Convention Treasurer, and had nothing to do with individual pledges—for them the local church was responsible, and hereby hangs a tale.

A Sorry Tale.

On September 21st, 1921, sundry officers of the Jarvis Street Church were dismissed from office, including the Secretary and the Treasurer. At noon on the 24th they surrendered the books, and closed up the affairs of the church office. On September 26th, Monday, the new Secretary took charge of the office. Some time later the office was entered by someone who was unlawfully in possession of a key to the office, and the whole file of Forward Movement pledges was taken out of the card index drawer. This was done at night. Someone was in possession of a

key to the outside door of the church, and to the office door, and entered without the knowledge even of the janitor himself; for he was questioned at the time, and declared that he had admitted no one. Some time later the Forward Movement cards were returned, as we remember, in the same way in which they had been taken away—but two cards had been deleted! The pledge cards of the Pastor and Mrs. Shields had been removed! If Mr. Ratcliffe has in his possession the original signed pledge cards, he is in possession of stolen property; and, in any case, he received information respecting the amount of our pledge from persons who were in unlawful possession of it. It is for Mr. Ratcliffe to explain how he obtained his information. Mr. Ratcliffe obviously intended to convey the impression that these pledges were unpaid; the production of the vouchers by Mr. Urquhart proved that his suggestion was absolutely contrary to fact. It became necessary for the House Committee to change the locks on the doors in order to prevent unlawful entry.

Really Unpaid Pledges.

But now we must tell a story of pledges that are really unpaid. We have a building connected with Jarvis Street Church that is still unfinished. When it was projected, subscriptions to the amount of something like fifty thousand dollars were received, and on the strength of these promises the building was begun. The hall connecting the new building with the old was completed, and the first storey of the new building. Mr. Fred L. Ratcliffe was chairman of the Building Committee. Once upon a time Mr. Ratcliffe was one of the most earnest personal workers in Toronto, but prosperity has spoiled him, and his spiritual interest has reached the vanishing point. Three hundred and forty-seven members withdrew from Jarvis Street Church in 1921. Mr. Fred L. Ratcliffe transferred his membership to Bloor Street on account of our protest against an editorial in *The Canadian Baptist* in September, 1919, when he was chairman of the Publication Board. We have gone over the list of subscribers upon the strength of whose promises the building referred to was begun. By vote of the church the building was called the B. D. Thomas Hall, intended to perpetuate the memory of Dr. B. D. Thomas, for twenty-one years pastor of Jarvis Street Church. We have gone over the list of unpaid subscriptions to the B. D. Thomas Hall, and we find that the unpaid subscriptions standing in the name of persons who withdrew from Jarvis Street and formed the Central Baptist Church, now the Park Road Baptist Church, and including one or two others who transferred their membership shortly before that, total \$21,294.00. That is to say, the persons who went out of Jarvis Street Church as a result of the present controversy left unpaid subscriptions to the Building Fund amounting to \$21,294.00. We cannot give all the names, but we set out here some of the principle unpaid subscriptions with the amounts:

Mr. J. Francis Brown.....	\$ 400.00
Mr. John Firstbrook.....	1,000.00
Mr. W. H. Firstbrook, a member of the Senate of McMaster Uni- versity.....	50.00
Mr. Gideon Grant.....	1,100.00

Mr. George W. Holmes, Solicitor for the Home Mission Board.	250.00
Mr. L. J. Lugsdin.....	100.00
Mr. Frank G. Lawson, a member of the famous committee of fifteen.	125.00
Mr. J. B. Lawrason.....	100.00
Mrs. H. E. McMaster.....	1,050.00
Mr. and Mrs. Albert Matthews ...	1,750.00
Mr. Mervil MacDonald.....	175.00
Mrs. F. L. Ratcliffe.....	250.00
Mr. F. L. Ratcliffe.....	750.00
Mr. James Ryrie.....	3,500.00
The J. C. Scott Estate.....	1,000.00
Mr. R. S. Stockwell.....	300.00
Mrs. M. A. Stockwell.....	150.00
The Dr. D. E. Thomson Estate ...	2,400.00

There are many others which go to make up the total of \$21,294.00, but the above unpaid subscriptions will show with what Jarvis Street has had to contend. We are sorry to publish these figures with the names opposite. We have had this information, of course, for many years. We recall that when a council was called to recognize Grace Church, one member of the council, a member of Park Road Church, then Central Church, with a show of righteous indignation, enquired if it were not true that some of the persons now forming Grace Church and withdrawing from Ossington Avenue Church, had failed to pay their subscription to the Ossington Avenue Building Fund. The reply was given that there were no such unpaid subscriptions, but at the time we said that we were inclined to think we had better not embark on that line of enquiry, lest it should be necessary to say something about other unpaid subscriptions. The name of the man who asked that question is included in the list given above.

THE REST OF THE CONVENTION.

We shall refrain from discussing the rest of the Convention until we have our verbatim report of the proceedings before us. The Education day was reported very fully in the press, but as we did not hear the addresses nor the discussion, and have suffered so much ourselves by fragmentary or incorrect reports of what we have said, we therefore refrain from comment upon it until we have the actual report of the proceedings before us.

A GREAT MEETING IN JARVIS STREET.

On Saturday night there was a great meeting of Regular Baptists in Jarvis Street, at which a number of addresses were delivered and the following resolution was passed:

RESOLUTION.

WHEREAS, the Baptist Convention of Ontario and Quebec have adopted a resolution approving the Act recently passed by Parliament at Ottawa giving power to the Convention, by a three-fifths majority, to exclude from the Convention the delegates of any church which was declared by the Convention to be out of harmony with the work and objects of the Convention;

AND WHEREAS, by a subsequent resolution the Convention declared that all churches who by resolution or otherwise had identified themselves with "The Regular Baptist Missionary and Educational Society of Canada" are out of harmony with the Convention;

AND WHEREAS, by a further resolution the Convention excluded the delegates representing Jarvis Street Regular Baptist Church, Toronto, from the Convention;

AND WHEREAS, the said church is the largest church in our Denomination in Canada, and the members of this church have been over a period of years the most generous and largest contributors to all the funds of the Denomination;

AND WHEREAS, the said church has throughout the nearly one hundred years since its organization been true to all the great fundamental truths for which Bible-loving, and Christ-honouring, Baptists have ever stood;

AND WHEREAS, the Act of Parliament constituting the Baptist Convention of Ontario and Quebec provides for the appointment of certain Boards for Missionary, educational, and denominational, work, which said Boards are declared to be incorporated bodies having the rights to hold properties and carry on work in the manner usually provided for in corporations carrying on religious, educational, and charitable, work;

AND WHEREAS, McMaster University was incorporated as a Christian school of learning, and was endowed by the late Honourable William McMaster, and this endowment, amounting to about \$1,000,000.00, was to be held upon the trusts set out in the Deed of the property now held by McMaster University; and the said endowment was given as a sacred trust to the Regular Baptist Denomination defined by the Convention in 1853 as follows:

"That churches which restrict their communion to baptized believers, and administer the ordinances generally through ordained elders, should be considered Regular."

AND WHEREAS, every Regular Baptist Church in Ontario and Quebec has, through their power to appoint delegates to the Convention, a vested right in the control of the accumulated funds of the Boards, and in the endowment of McMaster University;

AND WHEREAS, Jarvis Street Baptist Church, Toronto, is a Regular Baptist Church, and has a vested interest in said fund through the power of control which was vested in the church by reason of the right to send delegates to the Convention;

AND WHEREAS no proper notice was given to said Convention of their intention to exclude the delegates of said church, and said church was not called upon to defend itself before the Convention, and, as far as the said church was concerned, the only defense of the said church was a brief thirty minutes' defense by the Pastor thereof,

NOW THEREFORE BE IT RESOLVED, that this meeting of Regular Baptists, representing some thirty churches who have challenged the Convention to exclude the delegates of these churches from the Convention, and including the representatives of a far larger body of churches and individual Baptists who take the same position, and stand for the same principles as the Jarvis Street Regular Baptist Church, declare as follows:

1. That the action of the Convention in excluding the delegates of Jarvis Street Church without due legal notice to the said church, and without the said church officially appointing representatives to state their case fully before the Convention, was an act of tyranny, and denied to the said church the right of defense which is granted to the greatest criminal in every Court of Justice in the British Empire;

2. That no charge was made against said church that it was not a Regular Baptist Church;

3. That the only charge that could be made against said church was that it stood for the great fundamental principles of the faith once for all delivered to the saints, and that their Pastor, Rev. Thomas T. Shields, had made known to Baptists of Canada the fact that McMaster University had in the past, and continued to have at the present time, professors in the University who denied the infallibility of the Word of God, the infallible authority of Jesus Christ, and the penal character of the death of our Lord and Saviour;

4. That this mass meeting of Baptists hereby declare that we stand for the same principles as the delegates of Jarvis Street Baptist Church; and further declare that it was abundantly proven that McMaster University had within the ranks of its professors, for many years, professors who taught doctrines which were subversive of evangelical faith;

5. That we hereby approve of the action of the brethren who associated themselves together and formed, "The Regular Baptist Missionary and Educational Society of Canada", thus giving us an organization which enabled us to contribute to missionary and educational work which we were satisfied would be carried on in accordance with the principles which we stood for;

6. That we declare here and now that as churches whose delegates have the right to speak for the churches, and all others as individuals, that we shall cease forthwith contributing to any of the Boards of the Denomination, and make our contributions to the said Society;

7. That a Convention be called at as early a date as possible by the Executive Board of the said Society to bring together, insofar as possible, representatives of all Baptist churches, and groups of Baptists, who are in agreement with the principles of said Society, and organize under that name, or such other name as may be agreed upon, a Society which shall take its place as the Convention of Regular Baptists of Ontario and Quebec, and granting power to them to assert and claim all rights which the Society may be entitled to claim as the representative Regular Baptist organization of the said Provinces.

Representatives of a number of churches returned to the Convention on Monday and declared themselves to stand in every particular with Jarvis Street, and challenged the Convention to accord them similar treatment. But all sorts of excuses were offered and the Convention adjourned without taking action against any other church than Jarvis Street, thereby proving, as one of the speakers said, that it was a spite Convention, intended only to disfranchise Jarvis Street.

Sunday in Jarvis Street.

Sunday was a great day in Jarvis Street. The church was filled in the morning, and at night it was packed to capacity with five hundred people, by actual count, standing, and many hundreds turned away. A large number of ministers shared the platform with the pastor. After the Saturday night meeting a company of ministers and others decided to call a special meeting for Wednesday, October 19th, for the purpose of organizing a new Convention.

A NEW ORGANIZATION.

"The Union of Regular Baptist Churches of Ontario and Quebec."

Wednesday, October 19th, will stand out in the memory of a great host of people as one of the greatest days of their experience. We confess we were unable to make any sort of forecast of what the response would be to the call for the organization of a new Convention. An enrolment committee had been appointed, and persons enrolling were required to enrol under the following statement:

"The undersigned, accepting the statement of faith of The Regular Baptist Missionary and Educational Society of Canada, and being in full sympathy with its work and objects, and being opposed to the action of the Convention of Ontario and Quebec in its endorsement of McMaster's Modernism, and its adoption of an amendment to its Constitution enabling it to silence evangel-

ical testimony, approves of the formation of a Convention of Regular Baptists, and desires to be enrolled as a delegate thereto."

A great company gathered in the morning filling the Lecture Hall of the church. The attendance at the morning session probably exceeded the attendance of the day sessions of the old Convention after Jarvis Street had been excluded. It was necessary to hold the afternoon session in the auditorium of the church. Nearly two hundred and fifty sat down both to lunch and tea, while large numbers of others got their meals in restaurants or at home. At half-past three the great company went outside the church where a panoramic photograph was taken. We hope to reproduce these photographs in *The Gospel Witness* at an early date.

Organization Meetings.

The morning session, after much prayer, was occupied with the discussion of the proposal to organize a new Convention. The afternoon session was taken up with a discussion of a proposed constitution. At the evening session a tentative constitution was adopted; certain suggested amendments were to be considered by the Executive Board, and the constitution in final form adopted at the next meeting of the body. To avoid difficulty in securing incorporation for the new body, the name agreed upon was "The Union of Regular Baptist Churches of Ontario and Quebec". After the following officers were elected, brief addresses were given by the President and two Vice-Presidents:

PRESIDENT: Dr. T. T. Shields, Toronto.

1st VICE-PRESIDENT: Mr. Thomas Urquhart, Toronto.

2nd VICE-PRESIDENT: Rev. C. J. Loney, Hamilton.

EXECUTIVE BOARD.

Mr. W. C. Boadway, Toronto.	Rev. G. W. Allen, Toronto.
Rev. C. M. Carew, Fenelon Ion Falls, Ont.	Rev. T. J. Mitchell, London, Ont.
Rev. John Dodds, Wheatley, Ont.	Rev. W. E. Smalley, Tiver- ton, Ont.
Rev. R. K. Gonder, Strat- ford, Ont.	Dr. A. T. Sowerby, Montreal, Que.
Mr. G. A. Gruetznier, Hes- peler, Ont.	Mr. J. A. Patterson, Mont- real, Que.
Rev. Morley Hall, Timmins, Ont.	Rev. James Hall, Ottawa, Ont.
Mr. H. G. Foreman, Mont- real, Que.	Rev. W. J. H. Brown, To- ronto
Rev. McNulty, Brantford, Ont.	Rev. J. G. Connor, Hamilton, Ont.

The Total Enrolment.

The enrolment committee reported the total number of persons who registered and voted as seven hundred and sixty-eight. The total number of churches represented by these persons was exactly one hundred, of which about thirty churches, as such, have already declared themselves as approving of the new organization.

The following resolution was suggested as a form of resolution to be submitted to the churches which have not yet declared themselves as ready to join the new organization:

SUGGESTED RESOLUTION.

WHEREAS, the Baptist Convention of Ontario and Quebec have passed a resolution declaring that all churches who, by resolution or otherwise, have identified themselves with the Regular Baptist Missionary and Educational Society of Canada, are out of harmony with the Convention;

AND WHEREAS, at a subsequent meeting of the Convention a resolution was passed declaring specifically that Jarvis Street Regular Baptist Church was out of harmony

with the Convention, and was therefore no longer entitled to send delegates to the Convention;

AND WHEREAS, no charge was made against said church as a Regular Baptist Church, and the said resolution excluding the delegates of said church was adopted because Dr. T. T. Shields, the Pastor of said Church, had made known to the Denomination the modernistic and soul-destroying teachings of professors of McMaster University;

AND WHEREAS, this church, recognizing that the Baptist Convention of Ontario and Quebec have approved of the Modernistic teachings of Professor L. H. Marshall, and have departed from the true construction of the Articles of Faith set out in the Trust Deed of McMaster University, and in the Title Deeds of our churches;

THEREFORE, BE IT RESOLVED that the Regular Baptist Church do hereby declare that we approve of the formation of the new organization known as the Union of Regular Baptist Churches of Ontario and Quebec, and accept the Constitution and Articles of Faith adopted by said Union; and hereby direct the clerk of this church to make application for membership in the said Union, and sign on behalf of the church the Articles of Faith and Constitution of said Union of Regular Baptist Churches of Ontario and Quebec.

We print the resolution for the information especially of Ontario and Quebec Baptists, and express the hope that those who are loyal to the truth will immediately take steps to rally the people in the churches to which they belong, and wherever possible endeavour to lead the church to apply for membership in the Union of Regular Baptist Churches of Ontario and Quebec.

B. C. BAPTISTS LEAD THE WAY.

The following article is reprinted from "The B. C. Baptist."

STEPS THAT LED TO THE CONVENTION OF REGULAR BAPTISTS.

There seems to be a demand on every hand for a definite statement as to the position of the Baptist Missionary Council of British Columbia, now known and incorporated as the Convention of Regular Baptists of British Columbia. Questions are being asked as to just what are the reasons for this separate fellowship; what are the differences that make impossible, harmony and co-operation among Baptists of British Columbia.

Such questions are welcomed by us, as is the privilege of giving out the desired information. We believe our case is good. We believe we are in the right. We believe God is with us in it all. We believe we are on New Testament ground—on Baptist ground. We have nothing to hide, nothing to be ashamed of. We gladly publish the articles in this and following issues of the *B. C. Baptist* declaring our position, for the enlightenment of all who desire to know. And the purpose of this article is to trace the steps that led to our being what we are to-day.

Some six years ago a meeting of Baptists of Greater Vancouver was called by the late Brother R. W. Sharpe to hear charges concerning false teaching in Brandon College. This meeting, convened in Vancouver, was presided over by Dr. Gabriel Reid McGuire, who was then pastor of First Baptist Church, Vancouver. The charges were laid by Rev. W. Arnold Bennett, then pastor of Emmanuel Church, Vancouver.

Following this at the meeting of the Baptist Union of Western Canada, held in Vancouver, 1927, a special Commission representative of the four Western Provinces was appointed, to co-operate with the Senate of Brandon College in making a thorough review of the curriculum and methods of instruction in its theological department.

When the report of this commission was made it was brought to light that one Professor (MacNeil) had doubts concerning the Virgin Birth of Christ and also concerning His physical resurrection. These, of course, involved doubts or unbelief concerning the Bible as the Word of God. The New Testament plainly teaches the Virgin Birth of Christ as it does His physical resurrection, and when one doubts

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The Jarvis Street Pulpit

"What Aileth Thee?"

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, October 9th, 1927.

(Stenographically reported.)

"And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

"And the water was spent in the bottle, and she cast the child under one of the shrubs.

"And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

"And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

"Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

"And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

"And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer." Gen. 21:14-20.

(Prayer before the Sermon.)

As we open Thy Holy Word, O God, we pray that the candle of the Lord may be lighted; that the Light from heaven may dawn upon the sacred page; that the things which eye hath not seen, nor ear heard, neither have entered into the heart of man may be revealed unto us by the Spirit Who searcheth all things, yea, the deep things of God. Thou hast brought us to the place of the springs; indeed, Thou hast brought us into Thy banqueting house, and Thy banner over us is love. The rule of Thy household always is, Bread enough and to spare. Thou art plenteous in mercy; with Thee is plenteous redemption. Thou art able to do for us more than we can ask or think, according to the power that worketh in us. We thank Thee for Thy grace, for the accomplishment of the impossible in the realm of the Spirit. We bless Thee that Thou hast come to us in tenderness, with a mercy that is matchless, with a love that is incomparable, with a grace that is boundless as Thyself. We are here before Thee, men and women, boys and girls, each with his peculiar difficulties, each with some special burden, some perhaps with unusual sorrow; and we all need God this morning. Oh, Thou art a great God, and we need Thee,—

I need Thee ev'ry hour,
Most gracious Lord;
No tender voice like Thine
Can peace afford.

We pray, therefore, that Thou wilt come and take possession of us this morning. Send every one away with the peace of God regnant in his heart; guard us with the strength of the Most High; enable us to face every duty of life, every exigency of Christian experience, with an unshaken and unshakable faith that will see God over all, blessed for ever. We ask it in the name of Jesus Christ our Lord. Amen.

Last evening at our prayer service we prayed much, and talked much, about prayer. Many of the "exceeding great and precious promises" were quoted, and many were led to give us texts which spoke of the greatness of our God. When I got home I began to think of what a great God we had, and I felt I should like to talk to you this morning about how God answers prayer; and this text came into my mind:

"O thou that hearest prayer, unto thee shall all flesh come". Then I thought, I will go back through the Book and select some outstanding instances from the inspired record showing how God answers prayer. And so, without opening my Book I began to think through the Bible—you know that is a great luxury, to think through the Bible—and the proper place to begin is the book of the beginnings, the book of Genesis. I got as far as the twenty-first chapter in my thought, and I heard a voice out of heaven say, "What aileth thee, Hagar?", and I said, "I am going to have a lot of ailing people to-morrow; they will come with their burdens, and their troubles, and their sorrows, and they will need some word to help them." I thought, That will do for one instance—what shall I call that? I sat down with that story, and turned to my Book, and I said, "I know the subject for that, that is 'The Inarticulate Prayer', the prayer without words, the prayer that has no language but a cry". And as I thought about it, I said, I shall have to stay there, for that will be quite enough for the morning meal.

I ask you therefore to sit down with me this morning, with this wondrous story of how God heard a wordless prayer uttered in the wilderness.

I.

I should like to think, first of all, of THE CIRCUMSTANCES IN WHICH THIS PRAYER WAS BORN. What made Hagar cry and pray with tears? How did she come where she was? What were the elements of her experience? What forces played upon her life to bring her into the wilderness of Beer-sheba?

First of all, it occurred to me *she could not help it*. There were circumstances over which she had no control. She might have complained that she was the victim of circumstances. Sometimes we get into a difficult position, and we know that we are ourselves responsible for it, we can look back to the place where we turned aside from the right path, and we know that ours is the blame. That is not a very comfortable feeling, and yet it has its compensations; for if I am where I am, and it be a situation of difficulty, by my own fault, then I can retrace my steps to the parting of the ways, and take the right road. But Hagar might have said, "Here I am shut in with circumstances not of my own making; so far as I know, I had nothing to do with them; I am tossed just like a cork upon the waves, I am helpless."

Are you there—in a place where you are shut in, and there is no path? wandering in the wilderness? Have you ever come to the experience where you describe a circle, and on Saturday you are just where you were on Sunday? You have been going round, and round, and there is no door out, and you say, "I am not to blame, I did not put myself here, it is not my fault. The situation is almost unendurable, but the worst part of it is that there is some kind of blind fate that has put me here."

There is great danger of rebellion finding place in the human spirit; great danger of someone wondering who is on the throne, and whether the sceptre of His kingdom is a right sceptre. That is the greatest calamity of all, when a man admits something to his heart that begins to quarrel with God. Guard against that above all things. Do you recall the story of Naomi, the woman of changed visage, the woman who had lost the brightness of her countenance, the woman into whose soul the iron had entered, and she became bitter? Friends said, "Is this Naomi?" And she said, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty. Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" Ah, blessed is the man or woman who knows how to pray when they get to that place.

And it was just as bad for the lad as it was for his mother, for Ishmael the son of the bond woman. He said, "I am not here by my own choice; I have been born into difficulty; I have never had anything else; ever since I first looked on life consciously everything has been awry; I have had to live in a home where there were elements that were unkind to me, and the longer I have lived the harder it has become. Then I had to leave, the door shut behind me, and I am out in the wilderness—and I am not to blame. Do you talk to me about prayer?"

Ah, yes, it is hard to pray when one gets there. I wonder are there some elements in life that have been pursuing you? I have often thought it is hard for a blind man to be of tender spirit. It is hard for a man who is maimed, who comes into life with some infirmity, who must say, "It is not my fault; I was handicapped from the beginning; I cannot run the race, for every man's hand is against me." That is what Ishmael said—and when everyone's hand is against one, there is grave danger of his hand being against every man! Can you pray, my dear brother, as you look at the situation this morning, however peculiar your situation is? You say, "There are elements that enter into my experience that are inseparable from my birth, they belong to me, I was so born, and not a thing can I do to remedy them; here I am just a child of circumstances, that is all. I am out in the wilderness, with nowhere to go." Is there any God for a situation like that? Is there any "social service", if you please? Is there any kind of humanitarian gospel that meets that?

Then there is another thing: *Hagar was able to trace her trouble directly to human agencies*; there were certain people upon whose shoulders the responsibility could be placed, for her situation, and for the boy's situation too. There may have been a tendency to forget to look up, but rather to say, "It is all down here. Man is my enemy, men and women are my ad-

versaries." Be careful that you give no place to that feeling, my brother. You cannot afford to cherish, for one moment, a feeling of enmity toward anyone. It will not hurt your enemy; Sarah and Abraham will get along even if you do feel bitter toward them—but it will be a terrible catastrophe for you; and that is the danger. The man who has lost something in business says, "I know who deprived me of my rightful possessions". You can survey the whole field of life and find people who say, "I am where I am, and what I am, because of the unscrupulous action of another." Now, be careful; remember there was One Who came to the cross, Whose hands were pierced with nails that were driven by human hands, and from Whose side there gushed out blood and water through a wound that was made by a human spear; and with it all, though He abhorred their sins, He was able to say, "Father, forgive them; for they know not what they do." Be careful of your own spirit in circumstances like that.

And then once more: *the particular instruments in her present difficulty were the people to whom she had shown the greatest kindness.* Ah, she had been kind to Sarah, she had been faithful to Abraham, she had never done either of them anything but good; and they had returned her evil, both of them. And there is nothing harder to endure than ingratitude. There is a text which I have quoted a thousand times for my own comfort as a pastor, "For my love they are my adversaries". I suppose it is everyone's experience, that those whom you have exerted yourselves to help become your bitterest foes. I remember my dear friend Dr. Norris telling us years ago, speaking of the terrific fires through which he had passed, that when someone turned bitterly against him, he had said to his wife, "I don't know why he should have turned, I didn't remember that I ever did him any special kindness." But every pastor will tell you that the people who break his heart are the people for whom he has travailed, for whom he has done everything possible to help them.

Hagar's trouble was a domestic trouble—and that is the worst of all troubles. If a man has trouble in the office, he can leave it and find rest at home; but pity the man who has a trouble from which he can never escape. Hagar was afflicted by those whom she had loved the most, it was trouble at home. Have you had it? Have you got it? Some of us ought to be for ever praising God for having been delivered from that. But oh, there are some who never get away from the shackles. Hagar had had to live with Sarah—and Sarah was a pretty good woman! There are plenty of good people with whom you do not want to live. I heard Mr. Stockley tell the students last week of a great man of God whom he heard say that every morning on rising he prayed "Lord, shed abroad Thy love in my heart, and make me easy to live with." That is a good prayer, and it is a prayer that Sarah ought to have prayed, for she was not very easy to live with; great woman as she was, she had her faults.

But listen, the particular trouble now was *a mother's trouble for her boy.* Ah, God help the mothers whose hearts are breaking for their children. I have known mothers live to wish almost that their children had never been born; they have been the greatest possible sorrow to them. There is a sense in which every son and daughter must be a source of anxiety until they

are safe in Christ. I wonder are there mothers here this morning who would say to me, "You need not talk to me, sir, about the larger interests of the Kingdom of God, I have a little world in which I live, and it is big enough for me—my trouble is in the home with my children. I do not know what to do with them, they nearly break my heart. How to lead them in the right way I do not know; and until I find help for this great difficulty that is so near to me, I can never see anything beyond.

Poor Hagar, crying about her boy! Is there any help for a mother like that? Any help? Sometimes it may be the matter of bread and butter. In these days a father and mother of a large family, rejoicing in their children as they do, carry a heavy responsibility! When there are many mouths to feed, sometimes when the children are asleep, father and mother have a good deal of anxiety about to-morrow's provisions. I wonder if we have a religion that is good for the kitchen? that is good for the mother in the nursery? that is good for the man in the office? Is that the kind of religion you have? Or is it just a religion that is very useful in church to sing hymns? Have you got the everyday sort of thing that goes with you, wherever you are, out in the wilderness, and when you come to the end of things? Listen: "And the water was spent in the bottle," the supplies were exhausted, and there was no replenishment in sight. And poor Hagar, broken in spirit, forsaken by those who ought to have been her helpers, finds herself in the wilderness with nothing but a child who is dying for want of food and drink. Well, I should not be surprised if some of us have been almost there—almost there.

II.

Shall I tell you How to PRAY? Shall I write it down? Shall I give you chapter and verse? Shall I lay down certain great principles and say, This is the doctrine of prayer? Shall I bring you some books to read and say, Read these books, and then you will know how to pray. In the Christian life, can everything be measured by square and compass? Is life a science, or is it an art? Is prayer an exact science, or is it an art? Is it something that anyone can explain? Or is it something that God teaches us, and puts in our hearts? Hagar, to what school did you go when you learned how to pray so that God heard you? That is the point. Oh, your radio engineers will tell you how to communicate with another hemisphere, they will tell you the science of the thing; but here is a tremendous fact: a woman in the wilderness, poor, despised, ill-treated, down-trodden, a bondwoman without the pale, yet praying in such a way that God heard her! That is the main business: I want to know how to pray, not so that people will admire, not so that I may lecture on the subject—I want to know how to pray so that God will hear and give an answer back. That is the main thing. And so I come to Hagar and say, "How did you pray, Hagar?" And she says, "I did not know I did pray, I did not pray consciously. I just threw myself under a shrub, and I laid the child yonder, and I got as far away from him as I could, and I said, 'Let me not see the death of the child, I cannot see it'. I cried, and I do not know how I cried; I wept out of a mother's breaking heart, that is all I did." Was it prayer? Oh, my friends; the most effective prayers

sometimes are like that, prayer that has no language but a cry.

Have you ever been in dire need, so that you have just thrown up your hands and said, "I am at the end of everything. The bottle is empty, and there is no bread; I am in the wilderness, and there is no path out, there is nobody to help; there is nothing I can do but cry"? Did you ever feel like crying? Did you ever see a child cry? Tired, oh, so tired! An injured hand or foot? No! What aileth thee, child, what aileth thee? What is the matter? He does not know; he just cries, that is all. I confess I have often wished I were a child again. Yes, I am not ashamed to say it, I have sometimes thought the best vacation I could possibly have would be one whole day in which I could cry, as I used to do when I was a child—just cry. No one to lecture, but if I could get away into the wilderness somewhere and simply cry! Did you ever feel like that? "Oh, but," you say, "that would not be a manly thing to do." It would be the most manly thing you could do. The very essence of this thing was that Hagar had come to the end of herself, and she fell before God and cried. And I do not care how the man prays if He only calls on God. Do you know it is written, "Whosoever shall call on the name of the Lord shall be saved"? It does not say how he is to call, but that he is to call. And sometimes we have prayed better by a cry than with words.

And *the lad prayed*. He was probably about fourteen or fifteen years of age by this time, he was not an infant—just about the age when lads begin to be a bit of trouble. I heard a mother say once—I had been in her home often in earlier years when her family were about her as little children—she said, "You know Mr. Shields, they are a great joy to me now, but they are a far greater anxiety than they used to be. Sometimes I wish they could have remained little children. Then I could control them, then I knew where they were; and I could close the door at night, and know they were all safely in bed." But when a boy gets to be fourteen or fifteen, mother has her hands pretty full very often. Here was a boy who prayed. Shall we remember that, that boys can pray, that boys know how to pray? I do not suppose that the lad could have told you what was the matter any more than Hagar could. He could only cry; and it was an inarticulate prayer. In other words, prayer is far less an act than an attitude. If our attitude of soul be one of complete dependence upon God, moved with compassion our God will hear. I should like you to feel this morning that you have not to wait until you can read learned treatises on prayer before you know how to pray: if you cannot do anything but cry, then sob out your grief before God.

III.

And let us see WHAT HAPPENS: "And God heard the voice of the lad". The wordless prayer went home to heaven. I was in a gentleman's home in Cleveland on Friday, a man who has his own private broadcasting station, so that he can talk to all the world. He talks sometimes to Australia, and sometimes to England, not by word of mouth, but by the Morse code. He put the ear-phones on my head and said "Now listen", and I heard somebody was calling, calling, calling. I said, "Do you know where it is?" "Yes," he said, "I will

get the call signal in a minute." He got the call signal, looked up his list, and said, "It is a man in New York asking for someone to talk to him." Then presently he said, "Now I will try to get him,"—but he got no answer, and said, "I expect he has gone to dinner." It is a wonderful thing for a man to sit in a room in Cleveland and talk to someone in Australia, or anywhere in the world, just to send out his signal through the air, and get an answer back. My friend told me if I had one in Toronto, he would talk to me. It would take me too long, I suppose, to learn how to operate it, and to get money to own such a thing!

But here is the wonder: *this poor woman spoke in the wilderness, and God heard out of heaven.* And what do you suppose He said? It is a wonderful thing to me, the angel said, "What aileth thee, Hagar? What is the matter with you to-day?" Did you ever have anyone say to you, "Why, you look troubled"; or "Good morning, anything bothering you this morning?" And think of the Lord God coming down to a poor woman in the wilderness and saying, "You look to be in great distress. What is the matter with you? What aileth thee?" I sometimes wish people would say that to me! It is fine to have someone take an interest in you. But when God says that, how wonderful it is! And my friends, God is interested in all your troubles, He hears your prayers: He is ready to answer you, and to ask "What aileth thee?"

And you need not answer. I am very glad there is nothing in the record to say God waited for an answer. He asked a question to which he supplied the answer Himself. If Hagar could have told what was the matter she could have unfolded a great tale. It would not have been safe for Hagar to have said what was the matter, it would not have been safe. If Hagar had opened her mouth to speak of that which was troubling her, Sarah and Abraham would have had a hard time! There would have been some strong things said that day. The Lord said, "What aileth thee, Hagar?—But never mind, I know what is the matter."—it is not always an advantage to give people an opportunity to tell their troubles!—the Lord said, "Well, I know what is the matter. But don't be afraid, Hagar, God hath heard the voice of the lad where he is. I heard him right where he is, and I am going to help him." And I do not suppose the lad knew he prayed, and yet God heard him, and said, "Don't be afraid."

My dear friends, the point is this: *if God has heard you, you need not be troubled about anything else.* The main thing is to get your troubles before God; and if He hears you, all will be well. I hear some people pray, and tell the Lord how to answer their prayer. I hear people pray for the conversion of souls sometimes—and then they tell the Lord how a soul ought to be saved, as though the Lord didn't know! They indulge in a theological discussion, and they tell the Lord that it is very necessary one should be convicted of sin, and every other thing. And when we pray for other matters we are disposed to tell the Lord how to send the answer, to please send it by postman, or telegraph, or some other specific way. That is none of your business, just let your cry go up to Heaven so that Heaven hears and if God hears it He will take the responsibility and see that the answer comes.

And *God gave Hagar a promise.* Have you got a promise? Somewhere I believe I have a bill—I never

have very many of them around! It is signed, and it is only a bit of paper, and, as paper, I suppose it is not worth any more than any other piece of paper—but it is not a scrap of paper, because it is a promise, and behind the promise there are the resources of a great bank. You say you believe in the Bible. You Fundamentalists, you believe the Bible, do you? I know a great many people who are Fundamentalists, and they say they believe the Bible—but they cannot trust God for one minute. I know a great many people who say, "I am a Fundamentalist, I believe the Bible, I believe that it is the inspired and infallible Word of God; but I have got to keep in with certain people or else I shall be out of a job. I must not offend the denominational secretary, or he might shut the door on me. I dare not declare the whole counsel of God, or I shall get into trouble. I believe the Bible—don't charge me with not believing the Bible!" My friends, if your faith in the Bible does not control your conduct, then you do not believe it, however much you profess.

All Hagar got, first of all, was a promise, a note. If somebody gave you a thousand dollar bill—did you ever see one? I do not believe I ever did—but if somebody gave you a thousand dollar bill, a genuine bill, you would believe it, you would believe you had the thousand dollars—and it is nothing in the world but a bit of paper. Or if you had a cheque for a hundred thousand dollars, bearing the signature of a reputable man, and marked by the bank saying the funds are in the bank, you would believe you had even that. Now the fact of the matter is, there are thousands who profess to believe the Bible who do not believe it at all: they do not lean on it, they do not depend upon it. Preachers in these days come to the precipice, and all that they can see beyond is the promise of God, and they say, "I must have something better than that"! But,—

"The steps of faith
Fall on the seeming void,
And find the rock beneath."

God is in His promises, and when God comes to you with a promise, whether you know it or not, your troubles are over. When God spoke to Hagar out of heaven, her prayer was answered. "But," you say, "my circumstances are the same, I am still in the wilderness, the child is still without water—and all I have is a promise. I turn to the Bible and I read something, and that is all there is of it." Well, what more do you want?

"*And God opened her eyes, and she saw a well of water.*" And all the difficulty was with Hagar after all! *The well of water was there, and she did not know it.* The Lord did not even need to dig a new well, but only to open her eyes to see the well that was already waiting for her to draw water from. And, my friends, the answer to your prayer is right beside you. "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. I will make springs in the desert." That is what He will do. God opened Hagar's eyes, and she saw a well of water. Sometimes you have cried, and then you have seen something, and you have said, "I was a little troubled yesterday, but I see a way out now"—and you thought you had found a way out. You ought to have been down on your face before God saying, "O God, I thank

Thee for eyes to see a way out, to see the well." And Hagar went to the well, and she let down that empty bottle, she drew it full, and took it to the lad. He drank it, and was revived, and lived to become a great archer.

The truth is that in *the greatest of all needs we have the same Help*. What is it you need, the water of life? salvation? "Oh, I wish God would do something to save me"! God has done everything that need be done to save you; there is a well; with joy we may draw water out of the wells of salvation. The trouble is, there are a great many people who have no eyes to see it. Salvation, for time and for eternity, is right within reach, and all we need this morning is the open eye to see that in Jesus Christ all our needs are supplied. Shall we trust Him this morning? Shall we commit ourselves afresh to Him this morning? Shall we rejoice in His promises this morning? I was talking to a dear soul last night who came to see me about her salvation. She said, "Sometimes I feel all right, and then sometimes I don't; sometimes I think I am saved, and sometimes I am not sure." I tried to tell her that what she needed was to look away from her feelings and herself, and fix her faith on Jesus Christ, and let her soul repose in Him.

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Let us pray.

We pray Thee, O Lord, to help us this morning to call upon the name of the Lord. Thou hast said, "Who-soever shall call on the name of the Lord shall be saved." Make it plain to every unconverted man and woman, and boy and girl, here this morning that they have to breathe out their petitions to God, "God be merciful to me a sinner". Oh, may salvation come to this house! Grant, we beseech Thee, that Thine own troubled children may cast their burdens at Thy feet, and bear a song away. We ask it for Jesus Christ's sake. Amen.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

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Lesson 5. Fourth Quarter. October 30th, 1927.

GOD'S SOVEREIGN WILL

Lesson Text: Romans, Chapter 9:19-33.

I. THE MYSTERY AND THE FACT OF DIVINE SOVEREIGNTY.

By sovereignty we mean that God has no superior in knowledge or wisdom or power or grace. He is everywhere Supreme. There are limited sovereigns which may illustrate this great principle, even to children. The school teacher is in a sense sovereign in his classroom. He commands and the scholars must obey. He may speak to them when he will; they may speak to him when he permits. The judge is sovereign in the court. His official position makes him supreme, and when he sits upon the bench he represents the law of the land and any one who rebels against his ruling is held to be in contempt of court. The captain of an ocean liner, when once his ship puts to sea, is sovereign;

there is no one above him; his word is law as long as his ship is at sea. But all these examples have their limitations. God, on the other hand, is infinite in every particular, and when we speak of the sovereignty of God we mean there is no power in the universe, not even the power of angels or of devils that is superior to God, Who does as He wills "in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

1. A very natural question is suggested (v. 19) "Why doth he yet find fault?" That means to say, If God is supreme why should He find fault with what I am, or with what I do? If I am not well-pleasing to God, why does He not make me to be well-pleasing irrespective of my consent in the matter? 2. Yet such a question is out of place as applied to God, for the simple reason that He is God; He is beyond us; He is Infinite, and whatever He does, we must accept for the reason that the Judge of all the earth must do right. 3. He is likened here to the potter: "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At that instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at that instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Men are represented as clay in the hands of the potter and in the passage in Jeremiah God represents Himself as like a potter who makes a vessel over the second time because it was marred in the making. And so God exercises His sovereignty to correct our defects and to make us over again by His grace. 4. But what of men who are children of wrath? All are children of wrath, and everything short of hell is mercy for every one of us. 5. Yet He chooses to show the riches of His glory in the case of some. Every one of the saved deserves destruction. We need not rebel against the sovereignty of God when it is exercised in mercy and in grace. A despotism is the ideal form of government when it is benevolent and paternal.

II. WHAT DISTINGUISHES AND DIFFERENTIATES THE SAVED FROM THE UNSAVED? (vs. 30-33).

The Gentiles are saved although they did not seek after righteousness, and yet received the righteousness which is of faith, while Israel which sought to attain righteousness by their own efforts, utterly failed. The difference is between those who believed God and it was counted for righteousness, and those who sought by their own efforts to make themselves acceptable to God. And that is still the fundamental difference between the saved and the unsaved, Those who believe God, and trust in Jesus Christ for their salvation are saved, while those who refuse such submission to God, and proudly endeavour by their own good works to meet the law's requirements, remain under condemnation.

Coals for the Altar Fire

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

Sunday, October 23rd.

Made in the likeness of men.— *Philippians ii:1-11.*

Let us remember for our blessing how this passage of didactic splendour comes in. It is no lecture in the abstract. As we have seen, it is not in the least a controversial assertion. It is simply part of an argument to the heart. St. Paul is not here, as elsewhere in his Epistles, combating an error of faith; he is pleading for a life of love. He has full in view the temptations which threatened to mar the happy harmony of Christian fellowship at Philippi. His longing is that they should be "of one accord, of one mind; and that in order to that blessed end they should each forget himself and remember others. He appeals to them by many motives; by their common share in Christ, and in the Spirit, and by the simple plea of their affection for himself. But then—there is one plea more; it is "the mind that was in Christ Jesus," when "for us men and for our salvation He came down from heaven, and was made Man, and suffered for us." Here was at once model and motive for the Philippian saints; for Euodia, and Syntyche, and every individual, and every group. Nothing short of the "mind" of the Head must be the "mind" of the member.

H. C. G. Moule, D.D.

Monday, October 24th.

Made a little lower than the Angels.— *Hebrews ii:5-18.*

What is the great truth of Hebrews II? Jesus Christ is MAN. He is other than angelic, for He is God. But also He is other than angelic, for He is Man (verses 5, 6, 7). He is the Brother of Man as truly as He is the Son of God (ver. 2). He has taken share with us in flesh and blood (ver. 14.), that is to say, He has assumed manhood in that state or stage in which it is capable of death, and He has done this on purpose (it is a wonderful thought) that He may be capable of dying. This blessed Jesus Christ, this God and Man, our Saviour, was bent upon dying, and that for a reason altogether connected with us and with His will to save us (ver. 15). We were immeasurably dear and important to Him. And our deliverance demanded His identification with us in nature, and His temptations (ver. 18), and finally His mysterious suffering. So He came, He suffered, He was "perfected through sufferings" (ver. 10). And now, incarnate, slain, and risen again, He, still our Brother, is "crowned with glory and honour" (ver. 9). He is our Leader (ver. 10). He is our High Priest, merciful and faithful (ver. 17).

H. C. G. Moule, D.D.

Tuesday, October 25th.

Made Him to be sin for us.— *2 Corinthians v:9-21.*

What was done with him who knew no sin? He was "made sin." It is a wonderful expression: the more you weigh it the more you will marvel at its singular strength. Only the Holy Ghost might originate such language. It was wise for the Divine Teacher to use very strong expressions, for else the thought might not have entered human minds. Even now, despite the emphasis, clearness, and distinctness of the language used here and elsewhere in Scripture there are found men daring enough to deny that substitution is taught in Scripture. With such subtle wits it is useless to argue. It is clear that language has no meaning for them. To read the fifty-third chapter of Isaiah, and to accept it as relating to the Messiah, and then to deny his substitutionary sacrifice is simply wickedness. It would be vain to reason with such beings; they are so blind that if they were transported to the sun they could not see. In the church and out of the church there is a deadly animosity to this truth. Modern thought labours to get away from what is obviously the meaning of the Holy Spirit, that sin was lifted from the guilty and laid upon the innocent. It is written, "The Lord hath laid on him the iniquity of us all." This is as plain language as can be used; but if any plainer was required, here it is,—"He hath made him to be sin for us."

The Lord God laid upon Jesus, who voluntarily undertook

it, the weight of human sin. Instead of its resting on the sinner, who did commit it, it was made to rest upon Christ, who did not commit it; while the righteousness which Jesus wrought out was placed to the account of the guilty, who had not worked it out, so that the guilty are treated as righteous. Those who by nature are guilty, are regarded as righteous, while he who by nature knew no sin whatever, was treated as guilty. I think I must have read in scores of books that such a transference is impossible; but the statement has had no effect upon my mind. I do not care whether it is impossible or not with learned unbelievers: it is evidently possible with God, for He has done it. But they say it is contrary to reason. I do not care for that, either: it may be contrary to the reason of those unbelievers, but it is not contrary to mine; and if I am to be guided by reason, I prefer to follow my own. The atonement is a miracle, and miracles are rather to be accepted by faith than measured by calculation. A fact is the best of arguments. It is a fact that the Lord hath laid on Jesus the iniquity of us all. God's revelation proves the fact, and our faith defies human questioning! God saith, and I believe it; and believing it, I find life and comfort in it. Shall I not preach it? Assuredly I will.

C. H. Spurgeon.

Wednesday, October 26th.

Make His Soul an Offering for Sin.— *Isaiah 53.*

The margin of the Revised Version gives the best rendering—"His soul shall make an offering for sin." The word employed for "offering" means a trespass offering, and carries us at once back to the sacrificial system. The trespass offering was distinguished from other offerings. The central idea of it seems to have been to represent sin or guilt as debt, and the sacrifice as making compensation. We must keep in view the variety of ideas embodied in His sacrifice, and how all correspond to realities in our wants and spiritual experience.

The representation that Christ's death is a sacrifice. Clearly connecting with whole Mosaic system—and that in the sense of a trespass offering. Christ seems to quote this verse in John 10:15, when He speaks of laying down His life, and when, in Matthew 20:28 He declares that He came to "give his life a ransom for many". At any rate here is the great word, sacrifice, proclaimed for the first time in connection with Messiah. Here the prophet interprets the meaning of all the types and shadows of the law.

That sacrificial system bore witness to deep wants of men's souls, and prophesied of One in whom these were all met and satisfied.

Alexander MacLaren, D.D.

Thursday, October 27th.

Made a Curse for us.— *Galatians iii:1-16.*

How was Christ made a curse for us? The whole pith and marrow of the religion of Christianity lies in the doctrine of "substitution," and I hesitate not to affirm my conviction that a very large proportion of Christians are not Christians at all, for they do not understand the fundamental doctrine of the Christian creed; and alas! there are preachers who do not preach, or even believe this cardinal truth. They speak of the blood of Jesus in an indistinct kind of way, and descant upon the death of Christ in a hazy style of poetry, but they do not strike this nail on the head, and lay it down that the way of salvation is by Christ's becoming a substitute for guilty man. This shall make me the more plain and definite. Sin is an accursed thing. God, from the necessity of his holiness, must curse it; He must punish men for committing it; but the Lords Christ, the glorious Son of the everlasting Father, became a man, and suffered in his own proper person the curse which was due to the sons of men, that so, by a vicarious offering, God having been just in punishing sin, could extend his bounteous mercy towards those who believe in the Substitute. Now for this point. But, you enquire, how was Jesus Christ a curse? We beg you to observe the word "Made". "He was made a curse". Christ was no curse in

himself. In His person He was spotlessly innocent, and nothing of sin could belong personally to Him. He was made a curse for us not, again I say, out of any personal desert, or out of any personal necessity, but because He had voluntarily undertaken to be the covenant head of His people, and to be their representative, and as their representative to bear the curse which was due to them. When we say to-day that he was a curse, we must lay stress on those words, "He was made a curse"—constituted a curse, set as a curse; and then again we must emphasize those other words, "for us"—not on His own account at all; but entirely out of love to us, that we might be redeemed, he stood in the sinner's place and was reckoned to be a sinner, and treated as a sinner, and made a curse for us. C. H. Spurgeon.

Friday, October 28th.

Made a Surety of a Better Covenant.— Hebrews vii:11-22.

His honour and His great court in heaven hath not made Him forget His poor friends on earth: in Him, honours change not manners, and He doth yet desire your company. Take Him for the old Christ, and claim still kindred to Him and say, O, it is so, He is not changed, but I am changed. Nay, it is a part of His unchanged love, and an article of the new covenant, to keep you that he cannot dispoise Him, nor sell Him. He hath not played fast and loose with us in the covenant of grace, so that we may run from Him at our pleasure. His love hath made the bargain surer than so; for Jesus, as the cautioner, is bound for us, Hebrews vii:22; and it cannot stand with His honour to die in the burrows (as we use to say) and lose these, whom He must render again to the Father, when He shall give up the Kingdom to Him. Consent and say Amen to the promises, and ye have sealed that God is true, and Christ is yours. This is an easy market: ye but look on with faith; for Christ suffered all and paid all.

Letter to Lady Kenmure by Samuel Rutherford.

Saturday, October 29th.

Made . . . both Lord and Christ.— Acts ii:22-36.

God has set the Christ above all angels and principalities and powers. Is not this one of those things which angels desire to look into? Although Lucifer hath fallen, there is yet no gap in heaven. Creatures in part material are lifted up to fill the void caused by the great dragon, when he drew down with his tail the third part of the stars of heaven. Men in countless myriads are in heaven white robed, praising God, and one Man is actually on the throne of God, vice-regent, Lord over all; having every knee to bow before him, and every tongue to call him Lord, to the glory of God the Father. Oh, think of it; the man Christ Jesus is Lord of all the shining ones! He can send an angel to comfort you in your grief. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" When you count up the available forces of your Lord, do not forget these invisible armies. Did he not say in the hour of his agony, "Can I not now pray to my Father, and he shall presently give me more than twelve legions of angels"? The air will soon teem with invisible spirits if they are needed for our defence, for our Saviour is their Lord. They will count it all joy to do his bidding on our behalf. They are the chariots of God, in which he rideth to the rescue of his own. The day shall come when all the hosts of heaven shall come down to earth, attending the Son of man; then shall they gather out of his kingdom all things that offend, and at the same time they shall delight to display their loyalty to Him that once did hang upon the cross. We rejoice to-day that God hath set Him far above all principality, and power, and might, and dominion, and every name that is named.

But I must not forget that He has power over all devils as well. They are fallen angels, and Jesus has subdued them once for all. Jesus is Lord of all. C. H. Spurgeon.

B. C. Baptists Lead the Way.

(Continued from page 8.)

these he must of necessity doubt the Bible as an unerring revelation from God.

After reading and hearing this report, our conclusion was that such an one was unfit to occupy a professor's chair in a Baptist College. As far back as we can go we know that Baptists have believed in the Bible as the inerrant, inspired Word of God. It is and has been foundational to their mission, their life, their hope, their very existence. But here is a professor who according to the report of the Commission examining him "concerning the Virgin Birth as the

method of realizing the incarnation, frankly states his uncertainty." Such uncertainty is not Baptist. Baptists believe in the Virgin Birth of Christ, have no doubt about it. They believe it, as they believe the Bible to be the Word of God, a divine revelation. The uncertainty then is an uncertainty as to the revelation. Such is—must be—dishonouring to God. When entertained by a professor, a teacher in a Baptist school of learning, it must be destructive of faith in God and His Word. It must beget uncertainty. As such it cannot but make its contribution to the apostasy of the day and age in which we live. For such reasons we believed that the uncertainty of the professor in question, and the professor with the uncertainty should not be given place in our school of learning, where our young men and women go from year to year in preparation for definite christian life service. And further we believed that it was our responsibility to do our utmost to have our College purged of all such uncertainty, and made sound and safe so far as these were possible.

WHAT WE DID.

When the B.C. Representatives on the Brandon College Commission made verbal report to a mass meeting held in First Church, Vancouver, two things were done, namely, (1) deep regret was expressed by them that Professor McNeil showed such uncertainty regarding these great cardinal truths of our faith, and (2) the audience was assured before being asked to vote on receiving the report that Professor McNeil was soon to leave Brandon College. We heartily concurred in the regret and were at the same time thankful that soon he would be away from Brandon College.

However, he did not go. And just why he did not, we will not here discuss. He is still in the College, and at the meeting of the Baptist Union of Western Canada in Calgary, January, 1924, a resolution was passed which was tantamount to a vote of confidence in, and endorsement of the College and all its work and workers. Its interests were commended to the Churches, parents were urged to send their girls, and boys there, and churches were urged to assume greater responsibility for its maintenance. Needless to say we could not vote for this resolution, and with a few brethren from the other Provinces fourteen of the British Columbia Brethren voted nay!

B.C. REPRESENTATIVES DISSENT.

It should be stated here that two of the British Columbia representatives on the Brandon College Commission, namely, Rev. A. F. Baker, and Rev. G. R. McGuire, did not fully concur in the action of the majority of the Commission regarding Professor McNeil, in that they dissented from fellowshiping him in his position *re* the Virgin Birth and Resurrection of Christ; and disapproved of retaining Professor McNeil on the staff of Brandon College.

Consequently at the British Columbia Convention in New Westminster, July, 1924, the following resolution was presented by Pastors Andrew Grieve and H. L. Kempton:

"Whereas we have reason to believe that certain teaching in Brandon College is unscriptural, and whereas the Board of Directors of Brandon College and members of the Baptist Union of Western Canada seem to be in entire accord and sympathy with such teaching—such accord and sympathy being expressed by them in their overwhelming vote of complete confidence in the college, its directors and staff, at the meeting of the Baptist Union of Western Canada held in Calgary in January, 1924; and whereas our Commissioners, Rev. G. R. Maguire and Rev. A. F. Baker, dissented from the recommendation of Brandon College Commission as to the retention of Professor H. L. McNeil on the teaching staff of the college. We, the delegates to the Baptist Convention of British Columbia assembled in Olivet Church, New Westminster, do hereby place ourselves on record as supporting our Commissioners in their dissent, and also as disapproving the action of the Baptist Union of Western Canada in the endorsement of and fellowship with, the unscriptural teaching of Brandon College."

Two things are, on the surface, included in this resolution (1) Supporting our two commissioners in their dissent; and (2) Disapproving the action of the Baptist Union of Western Canada in the endorsement of and fellowship with, the unscriptural doctrinal position of the professor in Brandon College.

Here was an effort to get the Convention to pronounce its stand on the great fundamentals of our faith—at least on two of them that were to us discredited by a teacher in our

Baptist College. Here was opportunity for loyal Baptists of British Columbia to declare that our fellowship is and must be with the truth. Here a door was being opened for a step in the right direction, namely, toward having our College a college standing for "The Faith"—a Baptist College.

On motion of Rev. W. P. Freeman and Rev. J. J. Ross, however, this resolution was tabled for a year, and in its place a motion appointing a committee of seven, afterwards increased to ten, "to take into consideration the whole question of the relation of this Convention to the Baptist Union of Western Canada," was carried.

REPORT OF COMMITTEE OF TEN.

The following year, June, 1925, this committee reported. It was not a unanimous report, however, and majority and minority reports were presented to the Convention. The difference between the two reports was with reference to Brandon College. The majority report asked that the convention request the Baptist Union to adopt as the position of Brandon College section 4 of the Charter of McMaster University. This states that "no person shall be eligible to the position of Chancellor, principal, professor, tutor, or master, who is not a member in good standing of an Evangelical Christian Church, and no person shall be eligible for the position of principal, professor, tutor, or master in the faculty of theology who is not a member in good standing of a regular Baptist Church." While the minority report recommended the incorporation in the By-laws or Governing Rules of Brandon College a definite statement of faith. Further the majority report asked "that all members of the faculty of theology believe, stand for and teach, unequivocally what a Regular Baptist Church believes, stands for, and teaches." While the minority report demanded that "All Governors, Professors and Tutors of Brandon College, now or hereafter acting, be required to subscribe to such statement; and that if at any time any such person shall come into disagreement with such statement, he or she shall immediately resign office."

The brethren who moved, seconded and voted for the minority report believed that only by carrying into effect such resolution, would we be getting to what we believed to be the root of the trouble, only then would we be in any way assured of a college sound and safe; a place where with joy and satisfaction we could send our girls and boys, and for which we could with grateful hearts dip into our pockets to help its support, as well bend our knees to crave divine blessing upon it.

Again we were defeated. The majority report carried, and following this, when time for election of officers came, no one who voted for the minority report was elected to office. All vacancies were filled by those who stood with the majority. Comment on this at this time might seem out of place, but in passing let it be said that here the Convention majority was beginning to show its true color as regards its attitude to the whole matter in question and now the machine was beginning to grind.

WHERE WE STOOD.

What then was the situation? In a nutshell it was this. Brandon College was still unsound as regards its staff. The convention of British Columbia had refused to recommend incorporating a definite statement of faith in the college charter. It had refused to demand that its professors subscribe to a definite statement of faith. The Baptist Union of Western Canada had by overwhelming majority endorsed the college, and recommended it to Baptists, all and sundry in Western Canada. Salaried officials of the British Columbia Convention were endorsing it. Some Home Mission pastors were right behind it and supporting it. And now so long as we continued active co-operation with the Convention — which meant with the Baptist Union of Western Canada, and also with the salaried officials of the convention, and also the Home Mission pastors on the Field,—we would be directly or indirectly endorsing and supporting the very thing that we believed was dishonouring to God and destructive of the faith. We could not do it and remain loyal to our consciences, our Bible and our Lord. And so the fellowship to be known as the British Columbia Baptist Missionary Council was formed.

From the foregoing it can well be seen that our battle, our stand, is one against what is known to-day as Modernism. And modernism in whatever form it may present itself, is God dishonouring and faith destroying. It is a fight against the presence, the toleration of it in our Baptist School in Brandon. It is a refusal to fellowship with it, directly or

indirectly. Our desire, our effort has been to have our college freed from it. We have not caused division, but we have earnestly sought to put from our midst the thing that divides us.

BRANDON COLLEGE NOT IN THE BUDGET.

But, say some, "We have not a thing to do with Brandon College. It is not included in the Budget. No portion of our offerings go to support Brandon. Since 1924, by action of the Baptist Union of Western Canada, it has been left to the individual churches, as to whether they will support the College."

That Brandon College is not in the Budget is true, but let us not forget that the Baptist Union of Western Canada still stands behind the College endorsing it in every way; and the British Columbia Convention is part of that Union. It sends its representatives there. Home Mission money goes to pay their expenses to and from meetings of the Union. Thus so long as we continued in active co-operation with the Convention, we were very definitely lending our support to the College. While protesting against it with one hand, we were supporting it with the other.

Furthermore, the salaried officials of the British Columbia Convention endorse the College. They are behind it and support it, are right with it. They are party to the toleration of that which is subversive of Baptist faith. And Mission money goes to pay their salaries. That seems like real support of the College by all who contribute through the Convention treasury.

Still further, some of the pastors in Home Mission Churches in British Columbia are College "boosters." They support it, work for it and endorse it as it is. And Missionary contributions that go through the old channels go to help pay the salaries of these men. Or in other words, that money goes to keep men in the field who refuse to lift their voice against what is subversive of Baptist faith in our Baptist College.

And having said all this, it still remains to be said that the College is unaltered, the uncertainties and unbelief concerning the great cardinal Truths of the Virgin Birth and the Resurrection of Christ are still being tolerated, and that is where our young men and women are being prepared for the ministry at home and abroad.

The College may not be in the Budget, but is it not true that good part of the budget is still in the College? And the College is not yet purged.

(The foregoing deals with what might be called the root cause of the trouble. It traces, too, the steps that led to the formation of the fellowship known as The British Columbia Baptist Missionary Council, and gives explanation of its position. There are other reasons why it means sacrifice of principle to continue in active co-operation with the Convention of Baptist Churches of British Columbia. These will (D.V.) be given in subsequent issues of the *B. C. Baptist*.—Ed.)

A USEFUL ADMONITION.

Jesus was unsparing of His denunciation of the Pharisees to their faces, and He sent a strong, characteristic word to the sly, cunning, deceitful Herod; but He never personally spoke evil of any individual behind his back. He reproved Peter to his face severely, but He did not tell John privately that Peter was influenced by Satan. He openly and publicly rebuked Simon, but He did not go into the home of Mary and Martha and talk over how uncourteous Simon had been.

With God a forgiven sin is "covered" (Psalms 32:1). There is not a hint of David's transgression in the New Testament, though his name appears fifty-seven times.

If we forgive "even as" He, we never speak of an injury done to us (Ephesians 4:32).

A high standard? Yes, but the overcomers reach it. The sons of God are perfect in love "even as" their Father (Matthew 5:44-48). They reprove those whom they believe are wrong, but they put away all "evil speaking" and "take account" only of the "lovely" things (Ephesians 4:31; Philippians 4:8). They never mention a true, vile report, nor pass an evil story, that possibly, after all, may be much exaggerated or altogether untrue.

Under the old covenant and under the new we have the statements, "Love covereth" (Proverbs 10:12; 1 Peter 4:8). And "the Love Chapter" emphatically confirms this, as the Greek for "Love beareth all things" is "Love covereth all things with silence." (1 Corinthians 13:7).

—Author Unknown.