

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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T. T. SHIELDS, *Editor.*

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

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Whole No. 291

The Red Cross in Religious Warfare

In *The Canadian Baptist* of November 10th there was a front-page article entitled, "Our Baptist Responsibility", from Dr. W. H. Langton; President of the Convention. In our issue dated November 17th we published a criticism of this article under the title, "Dr. Langton X-rayed". *The Gospel Witness* is printed every Thursday. The material for the paper is prepared Wednesday afternoon or evening, and the type is set up between Wednesday night and Thursday morning. Our article on Dr. Langton was written November 16th. We heard with profound regret some days later that Mrs. Langton had passed away November 17th. When our article was written we did not know that Mrs. Langton was ill. In Dr. Langton's article referred to, an article that was full of misrepresentation and untruth, we found nothing to indicate that Dr. Langton was labouring under the shadow of a great domestic trial. His mind was at least sufficiently disengaged for him to be able to write the message referred to.

We had intended continuing our discussion of Dr. Langton's article in our issue of the 24th, but, hearing of Dr. Langton's bereavement, we of course refrained.

We have just received the following letter from Dr. P. K. Dayfoot, Pastor of the Port Colborne Baptist Church:

Port Colborne, Ont.
November 28th, 1927.

"Rev. Dr. Shields,
Dear Sir:

I have received a copy of *The Gospel Witness*, containing your attack on Dr. Langton. As I read it, I said to myself, "Is this Fundamentalism?" If it is, we had better be Modernists, for neither Dr. Faunce, the 'Heretic' nor Dr. Cross the 'Infidel', would stoop so low. They at least are gentlemen. You may be interested in knowing that when this kindly (?) brotherly (?) and Christian (?) effusion was delivered at the First Church parsonage, the postman met the undertaker bringing the casket for Dr. Langton's wife. Your communication must have been a great comfort in his time of sorrow!

"Ordinarily, you should send a letter of sympathy, but that would be adding insult to injury; besides the same

to the families of Dr. Bates and Dr. Gilmore are long overdue. However, if you have any sense of decency, not to say Christlikeness, you will withhold the second instalment which you announced, and let Dr. Langton alone for the present.

"I could give you some interesting information as to the cause of the failure of your campaign in the town of Simcoe, but that will wait for another day.

Respectfully yours,
(Sgd.) P. K. Dayfoot."

And now it becomes necessary for us to deal with this question. We sympathize profoundly with Dr. Langton in his bereavement, and it was in our mind to write him a letter of sympathy; but if Dr. Dayfoot's letter reflects the general attitude, such a letter would have been interpreted as adding insult to injury.

We wonder how Dr. Dayfoot knows whether or not letters of sympathy were sent respectively to the families of Dr. Bates and Dr. Gilmore? We would gladly have sent such letters but for the fear that such action would have been construed as Dr. Dayfoot's letter suggests.

But this matter raises the whole question of how far we are justified in allowing mere sentiment to govern our actions in the course of what we conceive to be our duty. Back about five years ago a letter was published in the public press, containing one of the earliest attacks upon the Editor of this paper. To that letter we issued a reply in pamphlet form; only to be rebuked in certain quarters on the ground that the writer of the letter was very ill! At the recent Convention Professor McCrimmon delivered one of the most malicious speeches of the Convention, but prefaced his speech with the remark that, speaking on this occasion, he was acting contrary to doctor's orders! Someone remarked to us respecting a certain man who must now be seventy years of age, "If So-and-So should die fifty years from now, you would be blamed for it."

What place, then, should the principle of the red cross hold in religious warfare? For ourselves, we

shall scrupulously respect the red cross flag when it is flying over an hospital; but when we find the red cross flag of sentiment flying over what is virtually a fortress at every window of which a sniper stands, and in whose enclosures cleverly camouflaged field pieces are spitting destructive fire, our answer will be to order a few extra tons of T.N.T., with the object of blowing up the fortress. When a combatant raises the white flag, and generally surrenders, he is entitled to protection; when a wounded man lays down his arms and ceases to have any part in the battle, he has a right to expect that even his enemies will care for him, and minister to his wants. But so long as a soldier continues to use his rifle, or his bayonet, or his bombs, he must expect to be treated as an enemy combatant. And we here serve notice that we shall not withhold the fire of our criticism simply because the man who attacks the faith, in doing so, acts "against doctor's orders".

We are exceedingly sorry to hear of anyone's bereavement, and especially of the severance of the closest of all ties, that which exists between husband and wife. But since Dr. W. H. Langton, President of the Baptist Convention of Ontario and Quebec, has sufficiently recovered from his bereavement to be able to throw himself into the devil's work up to the elbows, we must consider the truce at an end, and return to an examination of the strange course now being pursued by this gentleman.

Before dealing with the rest of his article which was left from our examination published in our issue of November 17th, we must inform our readers of certain other recent activities of Dr. Langton. In our former criticism of him we said nothing of what we then knew of his action respecting the Otterville Baptist Church; as a visit to that place had been planned, we thought it wiser to wait until after our visit, so that we might have full details.

Some weeks ago, when it was known that the Otterville Church was to have a meeting to receive and act upon the report of her delegates to the Convention, and to determine the church's attitude toward the Convention, Dr. Langton, of First Baptist Church, Brantford; Dr. A. H. Fromow, of Calvary Baptist Church, Brantford; and Rev. F. G. Burrell, of Park Baptist Church, Brantford, jointly undertook to assist the Otterville Church to a decision. By some means or another, about fourteen of the non-resident members of the Otterville Church, some of whom had not been factors in its life for at least two years, were communicated with. Our information is that some of them lived in Brantford, and others in other places. How many were actually carried to Otterville by Dr. Langton and his associates, we do not know; but certainly some of these non-resident members were taken by these brethren to Otterville. They went into the business meeting of the church, and Dr. Langton undertook to address the meeting.

The newspapers reported that he had visited the church in his official capacity as President of the Convention. Surely this is a new thing under the sun when the President of a Baptist Convention undertakes to officially visit a church, and to intrude upon the privacy of a business meeting, and exercise his influence with a view to affecting the church's vote

on a denominational question. Dr. Langton had no more right in the business meeting of the Otterville Church than the Editor of this paper would have. He had received no official invitation from the church, and certainly went there knowing that his presence was not wanted by the Pastor of the church.

What shall we say of this sort of brotherliness? What shall we say of this brand of ministerial courtesy, when three men from city churches will go into a little country church in an endeavour to influence the church by their presence, and at least one of them by his speech? Had these men desired free and frank expression from the membership of the church, they would have had the good sense to stay at home and leave the church to settle its own affairs. Of course it follows that if one side of this controversy can play at that game, the other side may be driven to accept the invitation of Fundamentalists in a church and go to their help.

Since that time the Otterville Church held a meeting and withdrew the hand of fellowship from certain non-resident members whose only recent contribution to the church had been to come and disturb its peace by endeavouring to force it to endorse McMaster's Modernism. Following that, the Otterville Church has received the following letter from Mr. Gideon Grant, which speaks for itself:

"Bank of Hamilton Building,
TORONTO, 2, CANADA.

Nov. 8, 1927.

"Rev. Herbert S. Bennett,
Springford,
Ont.

Dear Sir:

We are instructed on behalf of some of the members of Otterville Baptist Church that on Sunday evening last, without any special notice and particularly without notice to certain members whom you attempted to exclude, you introduced a Resolution excluding from your membership certain members who evidently you considered unfriendly or whom you supposed were in favour of keeping Otterville Church in the Convention. Your action was entirely illegal, and we are instructed to apply for an injunction in the Courts to restrain you from putting into effect the Resolution. These members whom you attempted to exclude are still members of Otterville Church and entitled to vote on any question properly coming before the Church and are entitled to notice of any such action as you attempted. We hope it will not be necessary to invoke the aid of the Courts in connection with this matter.

Yours truly,

JOHNSTON, GRANT, DODS & MacDONALD,
(Sgd.) By, Gideon Grant."

This is not a new thing. When the Oakwood Baptist Church, following the First Avenue Convention, declared its position, the Pastor was sent a threatening letter from the same firm, informing him that they were acting for certain members of the Oakwood Church. The Pastor replied requesting Mr. Grant to furnish him with the names of the persons in whose behalf he was acting, telling him that until these names were supplied his communication would have the character of an anonymous letter. To this Mr. Grant replied asking why he wanted the names, and

whether he intended to subject them to further persecution. But nothing more was heard of the threat to issue injunctions!

It will be observed that the same plan was tried with Otterville, but the Otterville Church was not informed as to the names of the persons in whose interests the letter was sent.

Dr. Langton has had a large part in the attempt to bully and beat the Otterville Church into submission.

But that is not all. Nine days after the appearance of our article—to be exact, Saturday, November 26th—a meeting was called in the First Baptist Church, Brantford, of the members of the Scotland and Burtch Churches, two villages not many miles from Brantford. On being informed by certain of the Fundamentalists of these churches of this fact, Rev. C. J. Loney, Rev. J. G. Conner, and Rev. H. W. Bower, of Hamilton, went up to Brantford to attend the meeting. They had just as much right to respond to the invitation of the Fundamentalists of these churches as Dr. Langton had to respond to the other element in these churches,—that is, assuming that the meeting in the First Baptist Church was called in response to the request of certain members of the Scotland and Burtch churches, and not on the initiative of Dr. Langton himself. On arrival at the First Church these brethren entered to find a considerable group of the members of these two churches, with Dr. Langton, Dr. Fromow, and Mr. Burrell. Rev. T. L. White, Pastor of the Scotland and Burtch churches, had not been invited to the conference, but, hearing of it, he attended with his wife; but on arriving in the meeting, Dr. Langton requested the Hamilton brethren to leave, and also the Pastor of the churches and his wife, saying that the meeting was only for those who had been invited, and that if the brethren did not leave, they would be compelled to use force. As the meeting was in Dr. Langton's church, there was no option but to withdraw. They were evidently followed to the door and Dr. Langton, President of the Convention, actually put his hands upon Mrs. White, wife of the Pastor, gently pushing her without the building.

Certain of the members of the Scotland and Burtch churches withdrew with their pastor; with the brethren from Hamilton was Rev. A. J. Loveday, of Boston, and two deacons of the Boston church. In addition to Drs. Langton and Fromow and Mr. Burrell, there were present supporting these brethren, Rev. C. H. Scofield, of Immanuel Church; and Rev. W. O. Bristol, of Riverdale Baptist Church, Brantford. At some stage of the discussion while the brethren were still inside the building, Mr. Bristol struck Mr. Loveday with such force as to make him feel somewhat sore from the blow the next day.

The ejected brethren and sisters stood outside the First Church for a little while, and sang and prayed, rejoicing that they were counted worthy to suffer for Christ's sake. They then went to the Shenstone Memorial Church for a conference.

In response to a telephone communication Mr. William Fraser, the Editor's Assistant, got on the two o'clock train and went to Brantford, arriving at the First Church after the expulsion of the others,

and of course knowing nothing about it. He went into the church and found Dr. Langton and his associates in conference with a group of fifty or more members of the two churches named. When Dr. Langton saw him, he came to Mr. Fraser and told him this was a private meeting and he would not be permitted to remain. Mr. Fraser left, and also went to Shenstone Memorial, finding the other brethren assembled there.

At the invitation of the Pastor, Mr. White, Mr. Fraser agreed to preach in Scotland on Sunday. He gave an address in Scotland Sunday morning, and a business meeting was to be held afterward. But just as the business meeting was assembling, Rev. F. G. Burrell, of Park Church, Brantford, walked in; and it was suggested by someone that both Mr. Burrell and Mr. Fraser should remain. Mr. Burrell addressed the meeting for twenty minutes, and then it was moved that Mr. Fraser should not be heard; and this motion carried. A resolution to determine whether or not the church should support the old Convention was carried with a majority of sixteen in favour of the old Convention.

Therefore, finding Dr. Langton, as we have said, up to the elbows in the devil's work, interfering with other churches only nine days after the appearance of our article of November 17th, we cannot consent to withhold our rebuke of his conduct any longer. We therefore resume our x-ray examination of Dr. Langton. Our readers will judge of the hypocrisy represented by Dr. Dayfoot's letter. It is the German trick of misusing the white flag and the red cross. A few extra carloads of T.N.T. therefore are absolutely necessary to give adequate treatment to the case in hand.

We find it necessary to revert to the first part of Dr. Langton's article which appeared in *The Canadian Baptist* of November 10th, and with which we dealt at length in our article of November 17th. To refresh the minds of our readers we reprint the second paragraph of the section of Dr. Langton's article which is headed, "A Campaign of Misrepresentation":

"I want to give you an example. I have in my possession a letter written on October 25th, and written by a young man, a member of my church, who poses to be a Bible-loving Christian. This young man, a leader in fundamentalism, writes saying, that in view of the fact that the Baptist Convention has gone over to Modernism, and since the First Baptist Church and its leadership has manifested its determination to support the same, and because of the fact that Prof. Marshall says so-and-so, and so-and-so, it is therefore his intention to unite with a church which believes in the inerrant Word of God and recognizes the authority of Jesus Christ. This young man is guilty of a serious offence. He says, not only that the denomination has gone over to Modernism, itself a lie; and not only that the church of which I am pastor has manifested its intention to support Modernism—another lie; but worse than all, he says that Prof. Marshall in his address at the Convention, on October 17, 1927, said that 'evolution is a unified, continuous and expanding process that reaches its completion in Jesus Christ'."

We have since been supplied with the correspondence to which Dr. Langton in the above paragraph refers. The young man referred to gave us a copy marked in the way in which we have printed the paragraph above. The lines in bold-faced type he had underlined, calling our attention to the fact that

Dr. Langton, in the true McMaster way, puts into the young man's mouth something he never said, and then declares it to be a lie. But the correspondence itself is illuminating. When a member of the First Baptist Church, of Brantford, avows his faith in Christ, and his absolute dependence upon His atoning sacrifice, and expresses his dissent from the position taken by the church to which he belongs, he is refused a letter.

Below we publish the correspondence between this young man and his church:

Request For Church Letter.

Brantford, Ontario,
October 25th, 1927.

"Clerk, First Baptist Church,
Brantford, Ont.

Dear Sir:

"During the past few months the First Baptist Church or the leadership of the same, has made it quite clear that they are in support of that which is commonly called Modernism and which constitutes a denial of the accuracy of portions of the Word of God, and a repudiation of the authority of our Lord Jesus Christ. As a consequence, it has become necessary for those who still believe in, and hold to, an inerrant Word to disassociate themselves from such teaching.

"That such unbelief is existent in the denomination can be proved beyond the shadow of a doubt by reference to the following quotations taken from the official report of the proceedings of the Convention on October 19, 1926:—

"Page 72—Prof. L. H. Marshall speaking, denies that our Lord was punished for the sinner's guilt in the following words referring to the work of the Cross. "But that the innocent should be punished for the guilty is not moral at all. It is in every sense of the word impossible." The Word of God says, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53:5), the former being a direct contradiction of the latter.

"Page 34—a quotation from a sermon by Prof. Marshall reads, "When we can give service to humanity and help any organization laboring in the cause of Christianity, then we can say we have come to Christ." The foregoing is a plain statement of salvation by works as compared with scripture which states "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." (Titus 3:5-6). There are of course, many other passages which teach that salvation is by faith alone.

"Numerous other quotations could be given but the following which is taken from the daily press report of his address at the recent convention on October 17, 1927, will further illustrate the presence of this false teaching among us. Prof. Marshall speaking says, "Evolution is a unified, continuous and expanding process that reaches its perfection and its completion in Jesus Christ." The Word of God speaks of Him as "Wonderful, Counsellor, The Almighty God, the Everlasting Father, the Prince of Peace." (Isa. 9:6) and states, "All should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." (John 5:23).

"Therefore this will inform you that in view of the above, it is my intention to join the Shenstone Memorial Regular Baptist Church of this city, which has gone on record as still believing in the inerrant Word of God, recognizing the authority of the Lord Jesus Christ in all matters, and voicing its protest against the false doctrines quoted above, and I shall appreciate receiving a letter accordingly.

Yours sincerely,
(Signed) _____"

Reply of Deacons' Board.

Brantford, Ontario,
November 2, 1927.

"
Dear Sir:

"Your communication of October 25th, 1927, requesting a letter of dismissal to the Shenstone Memorial Church was read to the Board of Deacons at its meeting held last evening.

In view of the statements made in your letter, which statements the Board repudiates in the strongest possible terms, they decline to ask the Church to grant you the letter you desire.

If you choose to renew your request in the proper way, the matter will be given consideration, otherwise the way is open to you to gain admission to the church of your choice on experience.

Yours truly,
(Signed) _____

Secretary,

Deacons Board of First Baptist Church."

Reply to Deacons.

Brantford, Nov. 4th, 1927.

"Secretary Deacons Board,
First Baptist Church,
Brantford, Ont.

Dear Sir:

Your letter of the 2nd in reply to mine of October 25th addressed to the Church Clerk, reached me in due course, and I take this opportunity to reply thereto.

The Deacons Board apparently have undertaken to prevent the church from receiving and dealing with this request, although it was addressed through the Clerk, to the Church as the proper authority to deal with the matter. In this regard, I need only say that my chief reason for requesting a letter of dismissal was, that I might be sure of my name being removed from the roll of the First Baptist Church. If therefore you wish to retain as many names as possible on the Church roll, I have no serious objection; but if the Church wishes to erase my name from the same, I shall be happy to have them do so at an early date.

May I say that I can quite appreciate the reason for your refusal to allow the church membership to become acquainted with the contents of my letter; the same reluctance having been evidenced by your Pastor a few days ago, when he read only a portion of the same to his morning congregation.

It is noted that you repudiate the statements contained in my former letter, but it is also observed that you make no attempt to disprove them. The former is very simple, the latter you would find a more difficult matter.

Allow me to say also, at this time, that information received is to the effect that your pastor issued some sort of a challenge regarding my position, and in this respect I would point out that this was an extremely easy thing to do from the security of his pulpit, knowing that I would have no opportunity of replying before those who heard the challenge uttered, being of course absent myself at the time. If your Pastor was sincere in his challenge let him demonstrate it by offering the one whom he challenged the same medium of expression that he himself used. Failing this, the challenge will be treated accordingly.

In conclusion let me say that about fifteen years ago I joined the First Baptist Church upon confession and profession of faith, believing in the finished work of the Lord Jesus Christ.

"For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21), and I consider myself privileged to leave it, upon the same confession, my conviction that he bore the punishment of my sins which were imputed unto Him, in order that His righteousness might be imputed unto me, having remained unchanged in the meantime.

Yours sincerely,
(Signed) _____"

DR. LANGTON ON THE ATONEMENT.

Of the discussion of this aspect of Professor Marshall's view, Dr. Langton says:

"I look upon this aspect of the controversy as being little more than a storm in a teacup. In any case, it is a terminological controversy, rather than a controversy over a theological verity."

Then after rightly saying that the final authority is not himself, nor Spurgeon, "but rather the New Testament", Dr. Langton continues:

"It is a strange thing that from Matthew 1:1 to Revelation 22:21 there is not a single passage of Holy Writ which says that Christ was 'punished' for my sins or the sins of anybody else. We do read, as for example, in I Peter 3:18, that 'Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God'."

We are not quite sure whether, at this point, Dr. Langton is seeking to evade the issue, or whether he is lacking the discernment which would enable him to recognize the tremendous importance of the principle involved. We are concerned with something of far greater moment than a mere striving about words which can never be of profit. Many words might be substituted for the word "punishment", among them the word "suffer" which Professor Marshall uses; for punishment involves suffering, although suffering does not always involve punishment.

In his First Avenue speech Professor Marshall said:

"I do not care for the idea of the word 'punished'. 'Suffered' for the guilty; 'suffered' in our stead, but not 'punished'. That is the word."

But a moment's thought will show that a Unitarian or anyone could subscribe to that. When a child does wrong, its parents suffer for the guilty. When a man commits a crime, and is sent to prison, he is punished for his own sin; but at the same time his wife and children "suffer" for the guilty. The criminal, by his punishment, suffers for the purpose of expiating his guilt; but there is no element of expiation in the suffering of his wife and children. But it is upon such apparently dull intelligences as that of Dr. Langton that Professor Marshall preys. The President of the Convention apparently does not see that lying at the very heart of Professor Marshall's position there is a principle which involves the negation of the whole scheme of salvation by grace.

Professor Marshall said in his First Avenue sermon: "I did venture to criticize Luther's theory of penal substitution." And in his remark before quoted he objected to "the idea of the word 'punished'." What is the "idea"? "Penal" and "penalty" are but other words for "punishment"; one who pays a penalty suffers in person or property for the violation of law. And the question involved in this whole matter is as to whether the death of Christ did satisfy, in the sinner's behalf, the demands of the holy law of God. Did Jesus Christ pay our debts? Did He, by His death upon the cross, render homage to the holy law of God? Dr. Langton, and others with him, seem utterly unable to appreciate the fatal implication of the rejection of this principle. But why does Professor Marshall reject "the idea of the word 'punished'"? Why did he criticize "Luther's theory of penal substitution"? His quotation from Dr. Denney is the answer. Professor Marshall says, in effect, that

the transference of guilt and its consequent punishment to the innocent would be unmoral. And the inevitable conclusion from Professor Marshall's reasoning is that there was no expiatory element in the death of Christ at all; that the Atonement had no objective value in the sense of paying the penalty our sins had incurred. And let it be observed that if the transference of guilt to the innocent be unmoral, the imputation of righteousness to the guilty must be equally unmoral. Hence the whole principle of salvation by grace alone, through faith, falls to the ground, and we are shut up to salvation by works.

This is Professor Marshall's doctrine throughout. It makes salvation to be of man, aided by a kind of heavenly subsidy; it destroys the very foundations of faith; for when the principle which inheres in Luther's doctrine of penal substitution is rejected, the doctrine of justification by faith which Luther championed, and which was the dynamic of the Reformation, and the very basis of Protestantism, all goes by the board.

But let us now look for a moment at the teaching of the Word of God. Dr. Langton says, "We have bigger things to grapple with in our faith in Christ, than mere words and terms." This is quite true, but there are no bigger things than the principles that are involved in these "words and terms." There are two great principles set out in Scripture, one of which is represented by Sinai—a representation of the law, and a manifestation of the dreadful holiness of God, involving a revelation from heaven of the wrath of God "against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." And the long history of the race is a terrible commentary on the truth, "By the deeds of the law there shall no flesh be justified in his sight." The other great principle revealed in Scripture is represented by Calvary and its message, "Where sin abounded, grace did much more abound"; that "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Calvary is the complement of Sinai. Sinai reveals what God requires, and man cannot supply; while Calvary fulfills the law of God, and meets the need of a bankrupt world with the abounding grace of God in Christ. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Dr. Langton, in the remainder of his article, assumes that those who are engaged in this controversy on the Fundamentalist side of the question are neglecting their proper work, and failing in the exercise of an evangelistic ministry. He appeals to us to engage in a forward movement, and refers to the need of the millions who are dying without Christ. And it is just because we re-

cognize the world's great need that we engage in this controversy; it is because, from the teaching of the Word of God, and from our own observation and experience, we know how utterly futile it is to hope for salvation apart from the expiatory death, the penal, substitutionary, death, of our Lord Jesus Christ; it is just because we hear the Macedonian cry of a starving world, "Come over and help us", that we refuse to offer a stone to those who need bread.

Furthermore, the churches that have taken their stand for the faith once for all delivered to the saints, in opposition to the "damnable heresies" privily brought in by Professors Marshall, New, Wilson Smith, of the present staff; and Matthews and Cross of days gone by—the churches, we say, who have taken their stand against these things, are being blessed with conversions and baptisms nearly every Sunday. Indeed, most of them are enjoying a perennial revival. On the other hand, churches led by such compromisers as Dr. Langton are producing nothing. In many instances the men who have been foremost in the discussion of these matters in the Convention are preaching to small congregations; and many of them, to our certain knowledge—and we may

yet have to mention their names—are desperately striving to find a new position.

In *The Canadian Baptist* of December 1st there is a paragraph on the editorial page headed, "Shameful Beyond Words". This refers to our editorial of November 17th entitled, "Dr. Langton X-rayed". The paragraph closes with the words, "The attack was shameful and is resented everywhere." That is, our attack! But we repeat that nine days from the appearance of our editorial, Dr. Langton is found conspiring with a group of members of two other churches which had been brought in to his own church, to turn those churches away from the faith of Christ by arranging a political scheme to secure a vote for the old Convention. "The attack was shameful and is resented everywhere." What attack—ours? What about Dr. Langton's attack upon the autonomy of the Scotland and Burch churches? What about his laying his hands upon the wife of the pastor of the church, to push her without the building, not violently, of course, but still it was done—what about that? We have no language with which to express our contempt for Dr. Langton's conduct. It was and is, "Shameful beyond words".

"The Canadian Baptist" Speaks Again

In *The Canadian Baptist* of December 1st there is an article entitled, "The Churches and The Propaganda", in which the Editor whistles to keep his courage up. He suggests that the Union of Regular Baptist Churches is failing everywhere—even the new organization in LINDSAY "will not weaken our fine church there, led by Rev. Gordon Holmes". Our contemporary ought to rejoice that instead of having one church in Lindsay, there will now be two "fine" churches. He refers to FENELON FALLS, but the last word may not have been heard from that direction!

In the reference to FINGAL, SHEDDEN and IONA, there is no mention of the fact that before Iona resolved to remain in the Convention, over the head of the Pastor, without his invitation, and without consultation with him, Dr. Farmer and Rev. H. E. Stillwell had a meeting called at Iona. They took with them Rev. Wm. Raithby, of St. Thomas, and Rev. C. C. Anderson—we forget at the moment the name of the church of which he is now pastor. They put Mr. Anderson in the Chair; and the Pastor sat down in the audience while these "brethren" denounced him before his people. It took four of them at one time to meet Brother Creagh! *The Canadian Baptist* fails to say that those who opposed the Convention's course were among the most substantial members of the congregation, and that they will withdraw to unite with one of the other churches on the same field.

The Editor of *The Canadian Baptist* says nothing at all about the new organization in St. THOMAS, for we shall now have "a fine church" there.

As to FIRST YARMOUTH, we have just received the following letter:

Union, Ont.
Nov. 29th, 1927.

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

Dear Brother Shields:

Our church (First Yarmouth) gave a majority of ten for the old Convention on Sunday. However, there is no such thing as defeat for the Lord's people, for, 'We are more than conquerors through Christ who strengtheneth us'.

Evidently He has better things for us somewhere else. The people of Sparta church worked our membership and aroused the slumbering membership to vote for the old Convention. Ten of us, who were carrying the burden, stood out for our Lord without compromise. We expect to work with the new church in St. Thomas.

Yours in His service,
(Signed) _____

This letter illustrates the method of McMaster everywhere. It depends for its majority upon church members who, for the most part, never go near the prayer meeting, who contribute nothing for the support of the church, who are found among the dancing and card-playing people, who have no interest in spiritual things. It is the carnal element in the church, in every instance, that responds to McMaster's appeal. A canvass is made of people who never go to church, to come out and vote against those who are standing for the faith of Christ. This was done in Jarvis Street Church six years ago. The first name on the list of the three hundred and forty-one who asked for letters to form the church now known as Park Road Baptist Church, had attended Communion Service, as we recall, once in twenty years.

We suggest to our brethren everywhere that the penalty a church pays for allowing such an accumulation on its church roll is that all this dead

wood is used as faggots for the fire of Modernism. It ought to teach every Fundamentalist church to be utterly indifferent to mere numbers, and so to purge its roll that no one who is not living a consistent Christian life and in vital union with the church itself, should have a right to vote at its affairs. We believe that out of this controversy will come cleaner churches and truer church records.

The Shenstone Memorial Church is said to be the only church in Brantford that "has proved disloyal". Disloyal to what? It is the one church that has absolutely refused to soil its hands by having any part

in the devil's own business in which McMaster University is now engaged. And the result is that members, loyal to the truth are flocking to Shenstone from all the other churches; the building is crowded to the doors, and blessing is resting upon all its efforts.

We have already reported the Otterville meeting, and we have no doubt great things will be heard from Otterville in the future. The information reaching us from all parts of the Convention is full of encouragement, and we believe God is moving in a mighty way.

News from the Battle Front

Since the last issue of *The Witness* many meetings have been held. In company with Mr. James McGinlay, and Mr. William Fraser, the Editor of this paper spoke three times in Montreal, November 22nd, 23rd, and 24th. The meetings were splendidly attended and full of enthusiasm. There is a great company of loyal Baptists in the city of Montreal who are determined not to bow the knee to Baal. The Verdun Church took a vote Wednesday, November 23rd, when we were in Montreal. We were informed the pastor had given many of his people to understand that he was not in sympathy with Marshallism; but the day before the vote he issued a circular to the members of the church, urging them to stand by the old Convention. This, of course, was his right; but apparently a good many of his members had, up to that time, supposed he was on the other side of the question. Eighty-five persons were present, and the vote stood fifty-three to thirty-two in favour of staying by the Convention. But the majority of twenty-one, we were told, included many children, and others who, up to that vote, had not been factors in the church's life.

Point St. Charles, we should judge, are standing almost as a unit for the faith once for all delivered. In the other churches there are large numbers of people who will not submit either to the doctrine or the domination of McMaster. We shall yet see great things done for the Lord in Montreal.

On Friday, November 25th, the Editor spoke, with Mr. McGinlay and others, in Otterville, in the Community Hall. The place was packed to suffocation, gallery and all. Delegations were in from Woodstock, Scotland, Burtch, Tillsonburg, Brantford, Norwich, and many other places. On Monday, November 28th, another meeting was held in the same hall, which was well filled downstairs, but with no one in the gallery; and it was addressed by Dr. John MacNeill and Rev. H. E. Stillwell. A number of brethren attended to hear what these gentlemen had to say. Among those who were in attendance were Revs. C. J. Loney, F. A. McNulty, W. A. Gunton, W. E. Atkinson; Pastor James McGinlay, and Mr. Wm. Fraser. Some of the brethren ventured to ask some questions, but the gentlemen on the platform referred to, together with Rev. J. S. La Flair, of Woodstock, roared their disapproval and decreed that questions might be asked only by local people. Notwithstanding, many ques-

tions were asked. Dr. John MacNeill delivered his Convention speech over again. Brother McGinlay says he has already heard it three times, and could now give it himself! The speeches consisted, as usual, of vituperation and abuse of the Editor of this paper, and an absolute refusal to discuss the issues involved.

When the meeting was over, an announcement was made that a meeting would be held in the Baptist Church, and the greater part of the congregation went, after eleven o'clock, to the Baptist Church where another meeting was held, which continued until past one in the morning.

We believe the plan followed at Otterville is a very good one. When Dr. MacNeill, Dr. Farmer, and others, make their speeches in a public meeting, there ought to be someone present ready to ask questions, and to deal with their misrepresentations. A large number of brethren are enlisted in this war, who are ready to serve in this capacity, both as speakers and interrogators. We have no hesitation whatever in letting all the world know where our meetings are to be held, and we hereby give an open invitation to Dr. MacNeill, Dr. Farmer, Mr. Stillwell, Chancellor Whidden, Professor Marshall, and any and all the rest of McMaster's supporters, to attend any of our meetings, and to ask what questions they like. It adds interest to the meeting, and assists the people to understand the situation. On the other hand, we suggest that Fundamentalists all over the Convention, as soon as a meeting is announced by McMaster representatives, should advise us such a meeting is to be held, and send us particulars as to who the speakers are. We shall then make every effort to have someone on hand to meet them.

Again and again we have challenged them to come out into the open and discuss this issue. If they will not do it, we have no recourse but to fix bayonets, and charge, and go right into the enemy's trenches and dig them out. We are determined to unmask McMaster's hypocrisy, and expose her apostasy to the utmost. The time for soft speech is past.

Tuesday, November 29th, Mr. Thomas Urquhart, Rev. E. A. Brownlee, Rev. W. J. H. Brown, Rev. W. B. Atkinson, and the Editor, held a meeting in the city hall auditorium in Port Hope. We did not know whether we had a single friend in that town, but there

(Continued on page 13.)

The Jarvis Street Pulpit

The Use of Conflict

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, November 20th, 1927.

(Stenographically Reported)

"Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

"Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

"Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

"And they were to prove Israel by them to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses."—Judges 3:1-4.

Prayer Before the Sermon:

We would open Thy Holy Word, O Lord, with reverence, remembering that it is Thy word; and therefore that it is the word of the Infinite, that it is beyond our understanding unless and until Thou shalt open our understandings that we may know the Scriptures. We thank Thee for Thy blessed Book, for the Scriptures given by inspiration of God, that the man of God may be perfect, thoroughly furnished unto all good works. We pray this morning that we may be instructed therefrom. Already we have read from Thy Word that whoso looketh into the perfect law of liberty is like unto a man beholding his natural face in a glass. Thou hast warned us that many who thus behold themselves go away and straightway forget what manner of men they are. We pray that we may not be forgetful hearers of the Word, but doers thereof. And as we come to Thy Word this morning, we pray for grace that we may receive it in a teachable spirit; that we may come, not as grown men, but as little children to school to hear what the great Teacher shall teach us out of His word. Let Thy blessing be upon every member of this congregation this morning. Bring us all into Thy class, and as the multitudes were wont to sit at the feet of Jesus to be taught by Him, so may we sit at Thy feet this morning and hear the instruction of Thy Word. There are people here who are severely tempted; many no doubt are greatly troubled; not a few are perplexed because the path seems to them to lie full upon, and down into, the valley, they know not where. We pray that this morning we may be led to understand Thy will, and be given by Thy Spirit a willingness either to endure or to do it. Oh, grant that this morning we all may receive our portion of meat in due season, and that we may go from this service as giants refreshed with new wine. Look upon any who have never seen the face of Christ by faith, who in the Cross have not beheld their salvation, who have not learned that He was wounded for our transgressions and bruised for our iniquities. Oh, that every one of us this morning might see more clearly than ever that all we like sheep have gone astray, that we have turned every one to

his own way; and that the Lord hath laid on Him the iniquity of us all. Have respect to the cry of Thy people everywhere; and let Heaven's benediction rest upon the ministry of Thy servants who faithfully proclaim Thy Word. We have many on our hearts this morning who stand in difficult situations, who bear their testimony at great cost. We pray that Thou wilt gird them with strength for the battle, and lead them on from victory to victory; give to them tokens for good this morning, that it may be evident to all that the Lord is with them. Now give us in this service, in a peculiar sense, the consciousness of Thy presence; may we hear the whisper of the Divine Spirit in our hearts. For Christ's sake we ask it, Amen.

How many of you have Bibles this morning? There are many who have not, so I shall read the text again: "Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. And they were to prove Israel by them to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses."

I suppose there is scarcely one of us, of any extended experience at least, who has not frequently felt himself in the midst of a world of incompleteness. Nothing is altogether finished. We should like to have all the forests hewn down, and the way made clear for us—but there are still trees to be felled. We should like to have all the roads made in advance so that we may have a pavement for our feet—but we discover that there are still many stones to be gathered out, and many a path needs still to be prepared. We are disappointed sometimes to discover that some of the rivers are not yet bridged; that many a house is not completed; that everywhere there is something left for us to do. Sometimes we feel that we have

fallen heir to other people's mistakes. Men have gone before us, and they did not quite finish their work.

Joshua has led the people of God into the land of Canaan, and he has been commanded to subdue all the enemies thereof; when lo, another generation discovers that certain enemies have been left, that the fighting is not all done, that the last battle is not fought, that the final victory is not complete. The difference between your life's story, if you are a Christian, and the life story of men whose biographies are here preserved, or the record of the nations whose history is here written down, is only superficial. If we are really the Lord's, our lives are shot through with supernatural wisdom and power, for it is still true of the believer that "all things work together for good to them that love God." If that be so, there must be operating in our lives a power that makes all things work together for good. But your life's story has not been written by the pen of inspiration, and therefore many experiences of life are to you still unexplained. But if we are spiritually taught, we shall find to every experience a parallel here recorded. The historical portions of God's Book are something more than a mere record of passing events: we have here not only a history, but a philosophy of history; we are told not only that which actually occurs, but why it occurred, and why certain experiences were permitted to the people of God.

I should like you to examine this chapter of history this morning, because it parallels your history and mine; and we may find in this a divine interpretation of the events of our own lives, and thus be enabled, by God's grace, to meet all the exigencies of life by faith, to walk by faith and not by sight.

I.

Well then, to begin, this text teaches us that LIFE IS DEVELOPED AND PERFECTED BY CONFLICT: "These are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof." Certain nations were, by God's providence, left in order that succeeding generations of Israelites might be proved by the necessity of conflict. It is laid down as a principle here that hardship, in the national life at least, was a necessity in order to the perfection of the national character. And it is true that difficulty and hardship and ceaseless conflict are necessary in order to the development and perfection of human character to-day as always.

It applies, first of all, to the struggle for existence. Life has not been made easy for us. You will remember that in the beginning man was put into the garden to dress it and to keep it, even before sin entered. We must not think of work as a consequence of sin: work is one of the greatest of all blessings. We ought to be thankful to God that we are compelled to work. I read somewhere a story of one of my fellow-countrymen travelling in this country—or in the United States, I do not know which. Someone asked him what he thought of the country, and he said, "It is a very good country, but you have no gentlemen here." "Why," said the person to whom he spoke, "we think we have. Have you not found our people courteous

and polite?" "Oh," he said, "I did not mean in that sense; I mean in the technical sense, the man who does not work, you know, the man without occupation." "Oh," said the American or Canadian, "we have plenty of them, but we call them tramps in this country"! There are a good many people who would like to be gentlemen in the sense of having nothing to do, no hills to climb, no burdens to bear, no hardships to endure, no conflicts to face. But, my friends, that is not God's plan, that is not God's way of making men. Men are made by conflict, by hard living, by being compelled to endure much.

If you want to be a mollicodde, if you want to be a nobody, if you want to be a mere drifter with the stream of time, if you would not be a factor in the affairs of men, if you have no desire whatever to play your part as a real man, then you may seek the line of least resistance, you may seek the easiest task, and run away from work whenever it shows itself. There are a great many people who do it; there are many who never voluntarily bend their back to a burden. They are always saying, "Well, why should I do it? Why should I fight this battle? Why should I pave this road? Why should I clear away my neighbour's snow? Why should I do anything that I am not compelled to do?" Somebody said to me recently that he had heard someone remark that it must be a very hard thing for one to labour, and to know he was labouring for someone else! That is an entire misconception of life. We are not here to earn a living, but to live a life; and the best that any one of us may get out of life is a godly and Christlike character. We shall not find it in the sunny meadows, not along the softly flowing stream: we shall find it where the battle is fiercest, where the hardships are the greatest, and the burdens are heaviest.

Has it occurred to you that men often reach their highest successes in a direction opposite to their natural genius? I fear for the man who is a genius; I fear for the future of any young man who finds anything in life easy. If there is a student here who finds mathematics easy, let me warn you lest in that department you make the greatest failure of all. Many a man has proved an outstanding success in a sphere to which he seems not to be native. Who would ever think that a man who stammers should go into the ministry? He may be a fine athlete, and you would say, "Well, he would succeed there." He may be a fine writer, and you would say, "Put him behind a desk; let him edit a paper, or do something of that sort." But if he could scarcely get a sentence out without a stutter, who would ever dream that God would call a man like that to preach? And yet some of the greatest orators have been men who had not a natural gift of speech.

Let me say to you young men who are here that there are certain branches of knowledge for which you imagine you have no natural aptitude. "Why," someone says, "I cannot study Greek"! Someone else says, "I have no aptitude for mathematics," or some other branch of knowledge. Well, if you have not, but will try, you will probably reach your highest success in the direction of your greatest difficulties. Life is developed and perfected by that means. You cannot imagine an Abraham Lincoln being nursed

in the lap of luxury; you cannot imagine a character like Lincoln's coming from the home of wealth and ease—men of that sort are not grown in easy climates. Trees of that sort grow where the storms are fiercest.

If we would be God's men, we need to recognize that principle, that we are to "endure hardness as a good soldier of Jesus Christ"; we are to study to show ourselves "approved unto God"; we are to strive to enter in "at the strait gate"; we are to labour in prayer; we are to remember that it is written, "The kingdom of heaven suffereth violence, and the violent take it by force". "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately are in king's courts"—you must not go to the wilderness to find anyone like that!—"But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet . . . for among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he." Men of that mould are shaped in the wilderness. If you want soft raiment and delicate fare, then keep to the king's palaces; but if you want manhood, if you want to be real men, then go out into the wilderness, face the hardships of life, and be ready to fight for the things that are true. There were still giants in the land, for this generation discovered that it was a land that had grown men to match her mountains; and they who would succeed must struggle for the right to live.

Now one or two very simple applications of that principle that apply to our inward conscience. If you are a Christian, you will find that life is one unending battle—rather let me say, it is an unending war made up of many battles and many victories—and if you and I are going to be what God wants us to be, we must watch and pray, that we "enter not into temptation"; we must crucify "the flesh with the affections and lusts"; we must "put off" the old man and "put on the new man"; we must buffet our bodies and bring them "into subjection"; we must indeed fight if we would have the victory.

I think sometimes people are misled by some of the testimonies they hear. I have heard men say, and I do not doubt it at all, that from the very moment of their conversion certain evil tendencies in their natures were immediately corrected, as, for example, a man who has an appetite for drink. I have heard a man say that the Lord took the appetite away immediately—but I have heard some other man say that God never took the appetite from him, but gave him grace to resist. I heard a company of ministers talking one day about smoking. One brother said that he had looked to the Lord in faith, and that the Lord had taken away the desire for his pipe instantaneously; he said, "I have never had a struggle since". Another man said—and he was an old minister—"Well, brethren, from the day that I was converted, when the Lord showed me that I ought to give it up, I have not smoked; but after all these years, I have to confess that the smell of a cigar is a terrible temptation still." "Now these are the nations which the Lord left". Sometimes God leaves difficulties in the way, and sometimes He actually takes them away.

I am not pleading for surrender to these things. I say victory is possible, but it is victory at the price of conflict. There may be some man here who has sometimes doubted whether he is saved or not. He says, "I find here a tendency that I have asked the Lord to take away and He has not taken it away. I have to do battle against it all the time, and sometimes I wonder if I am saved." The Lord has left it there that by your battle with it you may be made strong. We may not have the same temptations, the manner of the inward conflict may not be the same. It is no credit to me that I am a total abstainer. I never see a drunken man that I do not lift a prayer to God and say, "I thank Thee, God, that I was delivered from that sad evil". But it is not to my credit in that particular thing, for 'drink' is no temptation to me.

Do not strut around as a superior person because you do not do some things that other people do. Perhaps you could not! I heard a man once in my prayer meeting get up and deliver himself in a tirade against smoking—he thrashed everyone. At the end of the meeting I went to him and said, "See here, brother, I have no brief for smoking; but if there has got to be smoking done I would much rather some people would smoke a cigar than smoke their temper! Did you ever smoke?" "No," he said, "it makes me sick." I said, "You spoke that way! It is wrong, but that is not the way to treat it. You have another temptation just as great as smoking. Try to get rid of your temper."

I knew a man—the meekest man I ever knew, and one of the godliest men—whom I supposed had no difficulties at all. He was one of the most perfectly controlled men I ever knew. When you spoke to him about anything, he had a habit—I can see him now—if you asked him a question he would close his eyes for a minute before he answered; those who knew him knew why. He was like Nehemiah, who, before he made answer to the king, made his prayer to the God of heaven. Who ever else was disturbed, that man seemed never to be. A man who had been a fellow student with him told me, "When that man came to college he was like a raging lion; he had a temper that was like a ton of dynamite.—You hardly dared touch him but there would be an explosion." But God gave him such grace that it was completely overcome, and I thought that it was gone until one day—one day—something happened; and I saw the flash of the old fire, but it was in righteous anger. I said to a friend, "That man's anger is terribly suggestive to me of that awful phrase in the Scripture, 'The wrath of the Lamb'". He had been made what he was by the fact that God had given him grace to overcome those things that were in him, but they were left in order that by conflicts he might be perfected.

You can make application to your own experience whatever it is. But God has left some difficulties in your path, some burdens for you to carry. It may not be a sin, it may be some domestic care, and you say, "I wonder why I have that?" There is some woman here who says, "I wonder why I am not free like some other women to go here or there? I wonder why I should be tied down almost in bondage to some ministry at home?" These are the things that God has left.

And they are left in order that in these experiences we may be proved and developed to "the measure of the stature of the fulness of Christ".

I think that applies to an institution too, I think it applies to a church. We have had our difficulties. Some years ago our difficulties were internal, and God gave us the victory over them. Now we have some little difficulties that are external, there are some enemies that are left! Well, I trust they will do us good. I dare say we have all dreamed our dreams that we should like to have a lot of money. I dream it every day. I want at least one hundred million dollars this minute! If you know anyone who wants to leave me that amount, just pass on the word! There is no limit at all to the things that I could do if I had plenty of money. There may be a limit to the things I would do—and perhaps the Lord knows that. But it is really rather distressing that we should have to labour, and that as we have increased responsibilities and heavier burdens, we should have to get down on our knees and say, "Lord, we have got to the end of everything; we have only five loaves and two fishes, and we cannot feed the multitude. We shall have to have a miracle here or we cannot get on"—well, that will do you good. It is a good thing to have to pray for money. Get to work at it! We have a Seminary that needs support—and do you know, almost every day I am hearing from students who want to preach, who want to train for the ministry, and they cannot come because they have not any money. Well, if I had plenty of money I would not give them all they need; I would give them just enough to help them on, and let them work for the rest; otherwise we should be denying the principle of our test. By the way, you students who have a hard time that way, it will do you good. These are the things that the Lord left, and if we have our difficulties as a church, let us thank God for them. Sometimes we get absolutely to the end of everything, and say, "Lord, we cannot go on any more, we have just got to have help from heaven." Then the Lord will give it to us in His own good time.

I think of this in connection with our University yonder in Des Moines. There were a great many debts left there. These are the debts that somebody left, and I wish they had not left them, I wish they were all paid. Somebody wrote me the other day and asked me why we should pay the debts of the Northern Baptist Convention when taking over the Des Moines University? Well, that is a very easy way out of the difficulty, to say it is somebody else's business. But I remember that the Lord Jesus paid my debt, and it is for us to accept the difficult task; and institutions, like individuals, are made strong when they have to fight for their very existence. That applies, of course, to nations. Some people said there was an end of war. I do not justify war, but God permits it; and the nation that goes on living luxuriously, and carelessly, is likely to be visited with judgment, is likely to discover that there is something left for them to face.

II.

Then I am glad to know that THE DIFFICULTIES WERE PROVIDENTIALLY PROPORTIONATE TO THEIR STRENGTH. I am glad when the lords of the Philistines were

counted there were only five. I have met some people, and I am glad there are not five but only one of a sort—that is quite enough. I heard a man say to another man, "I thank God every time I think of you—and then I thank God there is no one else like you"! And there may be sound reason for that. But there were five lords of the Philistines, "and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. And they were to prove Israel by them." The Lord had taken a census, He measured the strength of Israel, and said, "I will leave just enough to keep them humble, not too much, but just enough."

Do not complain of your extra burdens, my friend. No child of God did ever have too heavy a burden. "Oh, but" you say, "my temptation"—"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." There were only five lords of the Philistines. You say, "Lord, if I had only four instead of five I could have managed"—no, you could not. Whatever your burdens, whatever your difficulties, you can manage them, for there is grace sufficient for the need of the hour, whatever it may be. I am glad that we have One Who knows just how much we can stand; He never puts too heavy a burden on any believer's back, nor sends too many temptations, nor too many ailments, they are all counted. He said, "I have left them to prove you by them."

And then remember this principle. It is vital, it is necessary to our peace, that *we should learn to accept all these apparently untoward circumstances as coming directly from God.* Shall I repeat that? If you are going to have peace and joy as a Christian, you must learn to accept the events of the day as coming by divine permission. You must not rule God out of your life and say, "This thing has happened to me as an accident". There are no accidents in the life of the believer; never a thing comes to you but by God's permission. I do not suppose Job knew at the time of his trouble why things came to him, he did not know what took place behind the scene, but you will notice how clearly God defined the Devil's limitations; He said, "All right, he is in thy hand, but spare his life, don't you dare touch him; he is Mine." The Devil has the power of death when God permits him to have it; and the Devil knew his limits when he said, "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" He said in effect, "I have been trying to get at him, and I could not." That was a great confession on the part of the enemy, was it not?

And so he is trying to get at you. "Satan hath desired to have you", the Lord said to Peter, "that he may sift you"—as chaff? No—"as wheat: but I have prayed for thee, that thy faith fail not." The Lord will look after you. I know we shall go down into the valley, and we shall feel that the last hour and moment have come, but God always appears in time. Dr. A. J. Gordon said of a carpenter, "He was always a blessing to me." He met him one day and said, "How are you to-day, John?" "Very well, thank

you, Doctor, I have cut my thumb, but thank the Lord I have not cut it off." Whatever comes to us will "fall out to the furtherness of the gospel." Paul said, "I am a prisoner, and have had all kinds of difficulties; but the things which have happened unto me have fallen out to the furtherness of the gospel."

Did you suppose there was any accident in the affairs of this church? Do you suppose all the storms raging around us have come upon us without divine permission? God has ordered it, and if we have had more than five lords of the Philistines, it is because the Lord knew we were able to stand it. But my principle is this: whatever may come, whatever may meet you to-morrow in your home, in your place of business, on the street, accept it as coming by God's decree, by His permission. And if that be so, then there is grace enough with Him to give you the victory every day.

What was it for? To develop in them a holy will like unto His own, to force them to the decision of making a righteous choice, to know whether they would hearken unto the commandments of the Lord. "Why," He said, "I will give them such a testing in order that I may know whether the Word of the Lord means anything to them or not." Blessed be God for every experience that throws us back on the Word of the Lord, that compels us to re-assure our hearts that this is the word of the Lord. Then that forces us to make a right choice. It is no thanks to you, my friends, that you take a certain course if it is the only course you could take! And no one is a strong man until he does what he does deliberately, and of his own free will. When a man is so conditioned that he is able to choose good or evil, and while God so works on him

by His Spirit that he deliberately of himself chooses that which is right, then by that very choice he is strengthened and becomes a little bit more like God.

God will drive us into situations where we shall be compelled to stand at the cross roads and say, "Shall I take the hard path? Shall I climb the mountain? Shall I face the foe? Shall I do that which is right because it is right, though it seems to promise me no reward at all?" He will put you there, and every time you choose the right because it is right, and choose the truth because it is the truth, every time you yield all there is of you to God because He is God, by that very yielding, you become a little bit more like God, until by and by when the discipline of life has ended, and we are brought to the glory, we shall make a wonderful discovery. Did you ever notice this, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed"—to us? Is that what it says? Suffer here that we may be in heaven yonder? No, that is not what it says—"the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It is not an objective glory, but it is the glory that is *in* us. And what is the glory that will be in us by and by? Just this, that when we shall see Him "we shall be like him; for we shall see him as he is." Thank God for everything that comes to you, that by His providential grace brings you a little nearer to the likeness of Christ Jesus the Lord.

Let us pray: Bless our meditation, O Lord, this morning. Help us to accept Thy plan for us. Give grace to any who ought this morning to confess Thee, for Jesus Christ's sake, Amen.

McGinlay's Meeting

Wednesday night, November 30th, was a great meeting in Jarvis Street. It was a wet day all through, and at night the rain was coming down in torrents, and at times in sheets. Notwithstanding, Jarvis Street Church was packed to capacity. About one hundred and fifty came in special busses from Hamilton and Brantford, forty and sixty miles away respectively.

The Editor of this paper presided, and Brother McGinlay was supported on the platform by a large number of ministers. Only the fact that the meeting was held on Wednesday, prayer meeting night, prevented the attendance of many more. The Chairman spoke briefly of the denominational situation, and of the necessity of carrying our message into every solitary Baptist Church in the Convention, stating that *The Canadian Baptist* was closed against all correspondence on any than the Convention side of the question; that McMaster agents were in charge of many of the churches, and had so politically managed the appointment of delegates at the last Convention that large numbers of the members were not represented at the Convention at all. For these reasons it has become necessary to carry the war back to the individual churches. An appeal was made for contributions to the Campaign Fund, and the offering amounted to \$1,511.84; we believe this will be considerably increased when all the returns are in.

Brother McGinlay spoke for nearly two hours, and never lost his grip upon his great audience for a moment. Although it is less than six years since he was converted, and only about six years since he entered a place of worship for the first time in his life, he speaks like a veteran of twenty-five years' experience. He is short of stature, but the strength of his personality is felt from his opening sentence. He argued his case with a skill and force which few legal advocates possess. No one could hear Brother McGinlay without feeling that he is a born preacher. It is very seldom that a young man of twenty-five, after such a short experience, can hold an audience of nearly two thousand people for two hours, making them feel that there was not a prosy or dull moment in the whole address. If Brother McGinlay is spared, and his walk with God is maintained, and the glow of his spiritual life is preserved, the whole Christian world will yet hear of him. He is a born preacher, a prophet of God, whom no one can buy, and whom no one can intimidate.

McGinlay's Great Address Next Week.

Mr. McGinlay's address was stenographically reported, and will be published in next week's *Witness*. We ask all our readers to help circulate it. Send for extra copies of *The Witness* at regular prices.

NEWS FROM THE BATTLE FRONT.

(Continued from page 7.)

was a fine congregation. We were glad to see Rev. T. E. Meldrum, pastor of the Port Hope Church, and another pastor, present. Mr. Meldrum made full use of our invitation to ask questions or offer objections.

Such questions as Mr. Meldrum's reveal the weakness of McMaster's position. We have not space to deal with all of them, but here are a few. He objected to the statement that Professor Marshall had said that anyone who believed in the historicity of the book of Jonah would be regarded in England as an uneducated fool, and insisted that what Professor Marshall had said was that anyone who would say that he would believe the Bible if it said that Jonah swallowed the whale, would be so regarded. When we read from Professor Marshall's own speech in reply, in which he confessed having said that very thing, Mr. Meldrum withdrew his objection, and admitted he had made a mistake.

At another point Mr. Meldrum objected to the statement that Professor Matthews' Modernism had been proved beyond question. When we asked him if he had ever read Professor Matthews' book on "The Literature of the Old Testament", he admitted that he had not, and showed that he was ignorant of the whole situation. We recommended him to buy Professor Matthews' book and read it, for in that book, wherever he touches the supernatural, Professor Matthews denies it.

Again: he echoed Dr. Farmer's defense of Professor Cross by saying that the quotation from Dr. Cross,—

"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"—
was taken out of its context. We asked Brother Meldrum if he had read Professor Cross' book, to which he replied he had not; but he had read the context. We answered that we had not brought the book with us, but if he was familiar with the context the audience would now listen while he gave it them. But again Mr. Meldrum had to acknowledge that he could neither remember nor quote it. Brother Meldrum's whole position seemed to us to be as weak as water—and as unstable.

TO WHAT EXTENT OUGHT FUNDAMENTALISTS TO WITHHOLD FINANCIAL SUPPORT?

In a certain city, a certain physician put the case to us like this: "I went to my pastor the other day, and spoke to him to the following effect: Mr. So-and-So, so far as I have heard, your preaching is altogether orthodox, and I have no fault to find; but I have no sympathy with your religious practices. You use your influence in this church to secure representatives to do McMaster's will at the Convention. You go to Toronto and vote with the Convention in support of views which apparently have nothing in common with your own. I have come to tell you that I cannot support Professor Marshall's Modernism; and because of that, I cannot support McMaster University which sponsors him; nor can I support the Boards which defend McMaster; nor can I support the Convention which endorses him. But I go further: since I cannot support, the Convention which endorses

Professor Marshall's Modernism, I cannot, and will not, give another dollar to support a pastor who supports the Convention; and this is to notify you that my contributions to this church cease from this date."

The above, of course, is not put in the precise words, but it represents this physician's position. We believe that position is the only sound one. Nothing will appeal to McMaster and her supporters like the withdrawal of all financial support. We therefore suggest that every Regular Baptist in the Convention of Ontario and Quebec who is opposed to the Modernism of McMaster, and therefore opposed to the Boards and the Convention, which defend and endorse him, that such Baptists should take a step further, and in every case where a pastor supports the Convention, however orthodox his preaching may be, everyone who stands for the faith and against McMaster's Modernism, should absolutely refuse to support any pastor or any church which supports the Convention. Let us from this date cut off our money and refuse to give another dollar which, directly or indirectly, could possibly minister to McMaster's Modernism. If this plan is followed, it will of course cause a crisis in many churches. We regret that this should be necessary; but it is far better that any church should be divided by some of its members being loyal to the gospel, than that it should be united in its betrayal of it.

WAVERLEY ROAD CHURCH.

On the night of November 30th, while the meeting was being held in Jarvis Street, a business meeting was held in Waverley Road Baptist Church, Toronto. One hundred and fifteen members asked for their letters to unite with other churches. These hundred and fifteen members are more or less sympathetic toward the old Convention. We have received no information as to the character of this list of names, but doubtless it will, in some respects, resemble the list of names sent to Jarvis Street Church during the time of our upheaval in 1921. We granted three hundred and forty-one letters, but more than one-third of them represented utterly dead wood. So far as Jarvis Street was concerned, the application of many of them helped us to revise our roll. There were, of course, two hundred or thereabout which included the major portion of the official life of the church, and represented a very large part of its financial support. But the rest had been dragged into the controversy as voters, and acquiesced to the transfer of their names to another church roll.

The transfer of these one hundred and fifteen names from the roll of Waverley Road Church will probably represent a very much smaller loss to the church than the numbers would indicate. The application, however, for these letters followed the passage by the Waverley Road Church, at a business meeting of November 2nd, of the following resolution:

"THAT WHEREAS, there has been for some time considerable controversy in our Convention regarding the attitude of Professor Marshall toward the Word of God;

"AND WHEREAS, the Convention of Ontario and Quebec, its Board and their leaders, have again endorsed its petition,

"BE IT THEREFORE RESOLVED, that the Waverley Road Baptist Church place itself on record as taking a positive and uncompromising position on the Fundamentals of the Faith.

"We rejoice to declare ourselves as those who believe God's Word in its entirety and repudiate every tendency to depreciate its authority.

"The endorsement of Professor Marshall's position by the Convention compels us to register our protest and to state that we cannot approve this action, which must surely lend itself to the weakening of our historic Baptist position and to the opening wide of the door to further destructive teaching.

"BE IT FURTHER RESOLVED, that the present situation compels us to declare ourselves as not in harmony with the Convention of Ontario and Quebec, its Board and their leaders, and that our membership in and co-operation with the Convention and its various Boards is impossible and shall cease from this date, November 2nd, 1927."

DES MOINES UNIVERSITY.

Every report from Des Moines is full of encouragement and confirms our conviction that the assumption of responsibility for its direction by the Baptist Bible Union was of the Lord. Dr. J. E. Hampton, Pastor of the First Baptist Church, Bowling Green, Kentucky, has accepted appointment as head of the Bible Department of Des Moines, and by the time this reaches our readers he will be already at his post. Dr. Hampton is an able preacher and is in every

respect true to the great verities of the faith. On the occasion of his recent visit of inspection to the University, his ministry was so manifestly owned of God that we all felt sure he was the man of God's choice. We ask our readers to remember Dr. Hampton and his great work in prayer continually.

The University's Financial Need.

The only thing that gives us anxiety in connection with Des Moines is the financial situation. It will interest our readers to know that our financial requirements for the first of December are approximately \$16,000.00. We hope all Baptist Bible Unionists will not cease to pray that God may lead His stewards to supply our need, and if this should meet the eye of someone who has thousands or tens of thousands of the Lord's money to invest, we can assure such that Des Moines University offers one of the greatest opportunities for spiritual service on the American continent. Send all contributions to the Secretary-Treasurer, Des Moines University, Des Moines, Iowa.

First Annual Meeting of the Women's Missionary Society of Regular Baptists in Canada

The First Annual Meeting was a time of happy fellowship. Bright faces, joyful welcomes, and a great sense of the presence of the Holy Spirit characterized the meeting. Some five hundred and two women and young women registered during the two days of the meeting, of whom one hundred and two were voting delegates; these in addition to the general public in attendance at the meetings. These registered guests were from fifty-one churches outside Toronto, and twenty-seven within the city. Though the skies were heavy and downpours of rain attended the early sessions of the Convention, all this was forgotten when the meetings began. Goodly numbers of the brethren and young men of the Seminary dropped in during the two days, and the young women of the Auxiliaries came in full force on Thursday evening for their part in the programme.

Thursday morning session was devoted to hearing from representatives of the churches which had come out to take their stand, and as one after another of the women rose, giving their testimony, from as far west as Winnipeg, Ford City, Chatham, London, and Owen Sound, to Ottawa in the East (there were five delegates from Ottawa), our hearts glowed with a sense of union in the Lord. Two of the Ottawa ladies, Mrs. E. M. Zavitz, and Mrs. Banks, formerly Corresponding Secretary, and Comfort Box Secretary of the Women's Home Mission Society of Eastern Ontario and Quebec, had withdrawn from the Board of that Society, and from their own Church, Fourth Avenue, joining Calvary Church and our Society, in order to stand for the Word of God. All through the Convention they were a blessing to us. Shedden, Otterville, Scotland, Boston, Lindsay, Hespeler, Woodstock, all delighted our hearts by their presence, and in most cases by their testimony.

In the afternoon the first feature was the reading by Mrs. W. L. Kingdon of "The Syrophenician Woman," which had so often in the past been recited by our beloved Honorary President, Mrs. John Lillie. For over forty years, on different occasions, in Toronto and outside she had given this as her message. How we loved to hear her! And now as she is lying on her bed of illness waiting for the Lord to take her home, we felt it appropriate that this beautiful poem, so full of remembrance of her, should be read to a new company, and a message sent her immediately afterwards to let her know our remembrance.

On this afternoon, too, Mrs. Passmore, the Recording Secretary of the Society, gave the story of the leading of the Lord from the day of organization to the first Annual Meeting. It was a great tale, showing the wonderful way in which

prayer had been answered, the Society led out into work in far away Africa, China, and France, and how God had given them a testimony in many places in our own Canada. She truly said, "We believe that God raised up this Society to pray for revival, to seek the aid of the Lord against Modernism, and to give a testimony that God does answer prayer. Let us therefore bear our testimony to the sovereignty of God in all our lives, and to His righteousness."

Miss Garbutt followed, giving us a picture of the great need of work among the foreigners in the Prairie Provinces, and a bright interlude was afforded by the coming to the choir seats of all the ministers present, and the students of the Toronto Baptist Seminary and Toronto Bible College, who had been out on Summer work. The half hour given to them was one of condensed blessing, each one being obliged to put all he had to say into three minutes. It was wonderful how much they managed to compress into their brief spaces of time.

The one evening meeting was a time of great power; more than one of the brethren remarked it was the finest missionary meeting he had ever attended. The bright faces of the young women, their exceptional presentation of passages from "The Regular Baptist Call," and their prayers, evidencing their deep consecration, touched all present. Then came the great address of Missionary Thomas Titcombe, on Africa. That dark land lived before us, and our hearts thrilled with the story of what Christ can do. We are confident that both young men and young women present there that evening heard the call of God in their souls, and the future days will reveal this.

Friday morning began with an early morning prayer meeting, led by our beloved First Vice-President, Mrs. W. L. Kingdon, whose message none of us will forget. Then came the reports, the Treasurer announcing her joy over the receipts of six thousand two hundred dollars as the year's record from thirty-four Women's Auxiliaries, eleven Young Women's Auxiliaries, and eight Mission Bands (all of them organized since November 25th, 1926), and from seventy-one individuals. Mrs. MacBain, of the Literature Department, announced a turnover of three hundred and seventy-eight dollars since she stepped out in faith a year ago, and brought literature to the Organization meeting, and eleven thousand and forty-four books and leaflets sent out during the year. "With a high heart" she had gone on in faith, every need being met in answer to prayer. She said, "Some missionary societies have opened their doors to Modernism, others are ignoring this appalling evil, but we are set for the

defence of the faith, and welcome anything to our stock that is fearless in exposing the morally corrupting effects on Christian workers of the tendency of our day, or that aids in clarifying the minds of our people on the great questions now agitating Christendom."

The Comfort Box Report was a joy to listen to, and the Report of *The Regular Baptist Call* showed that the aim had been realized, and fifteen hundred and thirty subscribers were now on our roll at the end of the first year. Our aim for the second year is three thousand subscribers.

Mrs. Brownlee pressed home the importance of giving scripturally and presented a fine resume of the work of the Auxiliaries during the past year. All these reports will be found in the December number of *The Regular Baptist Call* in full. We hope many of *The Gospel Witness* readers will send for this number as well as subscribe for the paper. Write for it to Mrs. I. S. Clubine, 195 Danforth Avenue, Toronto 6, Canada.

The officers elected were: President, Mrs. C. J. Holman; First Vice-President, Mrs. W. L. Kingdon; Second Vice-President, Mrs. W. J. H. Brown; and the seven newly elected members of the Board were: Mrs. G. W. Allen, Mrs. T. J. Mitchell, Mrs. E. M. Zavitz of Ottawa, Mrs. W. J. Thomson of Long Branch, Mrs. John Dods of Wheatley, Mrs. G. P. Peppiat, Mrs. W. E. Atkinson.

Three other fine addresses were given on Friday, the first by Dr. T. T. Shields, the beloved Pastor of Jarvis Street Baptist Church, and leader of our Fundamentalist forces. In the midst of the busiest of days, he came in to give us an inspiring message of the movements of God in our Baptist world. Mrs. Falls of the China Inland Mission, just returned from China, gave us an enlightening picture of the causes of the present situation in China, which she declared to be the effect of the Modernistic teaching in American colleges upon the Chinese youth who had been educated in America, and returned to lead the youth of China. This, coupled with the attempt on the part of Russia to permeate China with Bolshevistic ideas, produced the present crisis. But she showed how, through it all, the movement of God Himself could be seen in strengthening the Chinese Church to stand in faith on Him alone when their missionaries were removed from their side, and in bringing the missionaries themselves, gathered together at Shanghai, to their knees for spiritual revival on their fields. She closed with an account of a wonderful work now going on among the Chinese, and with instances of remarkable conversion.

The children were not forgotten either in this meeting, nor was prayer omitted. Indeed, the spirit of prayer that permeated both days, was very marked, the women seeming to take hold of God in their petitions, and especially giving evidence of their high trust in Him. Over and over we heard the words, "Did you ever have such a happy time!" "Was it not wonderful, the sense of God's presence!" "We shall never forget the meetings!" May these expressions only lead us to continued prayer that the Society may be kept close to the will of God, and be used of Him to spread His gospel throughout the world.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

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

Lesson 11. Fourth Quarter, 1927. December 11.

Lesson Text: Romans, Chapter 14:1 to 15:3.

GOLDEN TEXT.—"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

1. SUNDRY DIRECTIONS RESPECTING THE APPRAISAL OF OTHERS' CONDUCT.

1. Even weak faith must not be spurned but encouraged (1). When Aquila and Priscilla heard Apollos preach, they recognized that while he was instructed in the scripture up

to the baptism of John, he had not received the larger revelation of the gospel, but Aquila and Priscilla did not find fault with him, but took him home with them and expounded unto him the way of God more perfectly. This is a fine example of obedience to the precept of verse 1.

2. We must leave others to the judgment of their own Master to Whom they are responsible. It is extremely hazardous to sit in judgment upon people respecting the matter of eating and drinking and other externals of life.

3. The same rule should apply in respect to those who observe days and seasons. We have known some who are prepared to make an issue with anyone of Christmas day or Easter time. They tell us we are following pagan practices. But surely there are vastly more important matters than these trivialities.

4. The main thing is that Christians should live their lives before God, and recognize that no man liveth unto himself.

II. THE ANTIDOTE FOR UNCHARITY (v. 13).

1. While making every allowance for others whose conduct we may not understand, and while suspending judgment upon others' characters, we should be intolerant of evil in ourselves.

2. Our supreme concern should be not to put a stumbling block or occasion to fall in a brother's way. While it be true that to our own Master personally we stand or fall, and while our first obligation is to love the Lord with all our heart, with all our soul, with all our strength, we must not forget that our obligation to our neighbour is only secondary to our obligation to God. If we regard ourselves as our neighbour's debtor, rather than his creditor, to whom we owe a genuine Christian affection which will put his interests before our own, we shall be saved from harsh judgment of others.

3. While nothing is unclean of itself, yet some things are so esteemed by certain people, and to be so indifferent to others' interests, even to their prejudices, as to grieve them by our walk, is to treat them uncharitably.

4. The one motive for the regulation of a neighbourly relationship is to look upon every man as one for whom Christ died (v. 15). If He has put such a high value upon the souls of men as to die for them, we cannot afford to regard even the most degraded with indifference.

5. While the kingdom of God is not meat and drink, but is of a spiritual quality consisting of righteousness, and peace, and joy in the Holy Ghost, it is possible to so live in the Spirit that we may spiritualize the act of eating and drinking, and do all to the glory of God. Thus one's conduct may be acceptable to God and approved of men (vs. 17 and 18).

6. The abstention from everything that might cause others to stumble is the only safe course for a redeemed soul.

7. There is a faith that had better not be confessed (vs. 22). We must, of course, confess our faith in Christ before all men, but the reference in verse 22 is to our faith or confidence in the righteousness of a certain course of conduct concerning which others may be doubtful. Of this it is said, "Hast thou faith? have it to thyself before God." Others may not understand you, therefore be content with a conscience void of offence, and be happy in the fact that nothing is allowed in our lives which our consciences condemn.

8. A doubtful course is always sinful. It may not be so intrinsically, but if I take a course, of the righteousness of which I am not sure, I risk doing that which is wrong. This is the meaning of the scripture "he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

"The Gospel Witness" as a Christmas Present

Thousands of people are now wondering how they shall remember their friends at Christmas. Tens of thousands of dollars will be spent on little trinkets that have no real value, that will be wrapped up in dainty boxes and tied with baby ribbon, and sent to some friend with an affectionate Christmas greeting. And behind closed doors that friend will wonder why anybody would spend money on such utterly useless articles. A card of acknowledgment will be sent, and the present will be put away to be entirely forgotten. But if you subscribe for your friend to "The Gospel Witness", that paper will, in your behalf, pay fifty-two visits in the year, saying every time it comes, "A Merry Christmas to you".

WHAT "THE GOSPEL WITNESS" CONTAINS.

It is edited by the Pastor of the largest Baptist church in Canada. Jarvis Street has the largest Bible School attendance and enrolment of any denomination in the entire Dominion. Linked up with it, we have The Toronto Baptist Seminary with over eighty students in attendance. The church holds three great prayer meetings each week. There are conversions at every service, and baptisms practically every Sunday evening. Approximately two thousand members have come into the church in the last six years. A sermon preached from Jarvis Street pulpit, printed from a stenographic report which carries the atmosphere of the service with it, appears in every issue.

In addition to that, there are editorials on the great Fundamentalist-Modernist war. These editorials contain quotations from both sides of the controversy, and serve really to keep one in touch with the latest phases of the conflict. "The Gospel Witness" has a very large exchange list; religious papers from all over the Continent come to the Editor's desk and no news of importance of the great conflict is passed over. It will be of special interest to Canadian Baptists to know that the last issue of "The Canadian Baptist" is always carefully examined before each issue of "The Gospel Witness", and any matter of real importance contained in "The Canadian Baptist" will be discussed in "The Gospel Witness"; so that those subscribing to "The Gospel Witness" will get, in respect to this matter alone, two papers in one. When "The Canadian Baptist" is not referred to in "The Gospel Witness", our readers will know that there was nothing in the last issue worth referring to; thus "The Gospel Witness" will economize the time of its readers.

Each issue of "The Witness" contains lesson helps on the Whole Bible Sunday School Lesson Course written by the Editor. These appear two or three weeks in advance, giving the teacher ample time for study.

A VOLUME OF DR. SHIELDS' BIBLE LECTURES

delivered Thursday evenings, entitled, "Christ in The Old Testament", will be given as a premium to every new subscriber.

"The Gospel Witness" will also send a card of greeting, conveying the good wishes of the donor, either by name or anonymously as desired. Send in your Christmas orders at once, and let your subscriptions begin with the issue for the 22nd of December. This will reach your friends on or before Christmas day. We will mail them also copy of the volume of lectures, with the Christmas greeting card enclosed, and this in time to reach them by Christmas day.

If you have an unconverted friend, how could you better serve such an one than by sending them a weekly gospel message which you may follow with your prayers? God has blessed "The Gospel Witness" in the conversion of many people. Use the blank below for your order.

"The Gospel Witness",
130 Gerrard St. East, Toronto 2, Canada.

Dear Friends:

Please find enclosed the sum of \$2.00 for one year's subscription to "The Gospel Witness", which please send, together with the volume of Bible Lectures by Dr. Shields, "Christ in the Old Testament", enclosing my hearty Christmas greetings, to:

Name:.....

Address:.....

Name of sender:..... Address:.....

N.B. If you wish your gift to be anonymous, put an X here:..... Send the two dollars by money order or cheque; if by cheque, please add 15c. for exchange.