

The Gospel Witness

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

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

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

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

Vol. 7. No. 12

TORONTO, AUGUST 2nd, 1928

Whole No. 326

Glorious Revival at Dalesville, Quebec

On another page in this issue we publish a letter from the pastor of the church at Dalesville, Quebec, telling of a gracious revival that has visited that country church. Mr. Ford informs us that he baptized thirty-nine believers last Sunday, and that forty-eight have professed conversion.

This article will be read by people in all parts of Canada, and through the United States, and to the ends of the earth. In the United States, particularly in the South, thirty-nine baptisms may seem to be a very small number. But to appreciate the magnitude of the Dalesville movement, one needs to know something of the situation. Dalesville is itself a small country place. The membership of the church, as reported in last year's Year Book, was seventy-six. The church belongs to the Ottawa Association in which there are thirty-nine churches. Of the thirty-nine churches, twelve have fewer members than thirty-nine, and one reports exactly thirty-nine members. In the entire Association of thirty-nine churches, last year there were only fifty baptisms, and in Ottawa, the capital of the Dominion, where there are seven Baptist churches, there were only thirty-three baptisms, so that outside Ottawa city there were only seventeen baptisms in the entire Ottawa Association.

Of the thirty-nine churches, twenty-eight did not report a single baptism for the entire year; and included in the twenty-eight is the First Church of Ottawa. It will thus be seen that the spiritual life of the churches in the Ottawa Association has been at a very low ebb, and the example set by the First Church of Ottawa is enough to bring ruin to any Baptist community.

Mr. Smalley, who moved the resolution for the exclusion of Jarvis Street Church from the Convention, is Pastor of the Fourth Avenue Church, Ottawa, which reports a membership of four hundred and sixty-three, and six baptisms for the year.

Our readers in distant places who know little of conditions in Eastern Canada, may be interested to

know that in many of these places there is a large French-Canadian Roman Catholic element in the population. But the revival at Dalesville shows that when a church cuts clean from all compromise, and commits itself definitely to the faith once for all delivered to the saints, God honours its testimony, and opens the windows of heaven upon it. Mr. Ford, the Pastor of the Dalesville church, when the great controversy began, took his life in his hands and has never for one moment faltered. He has let all the world know that he stands uncompromisingly for the Bible as God's word. But to the honour of the lay-leaders of the churches of Dalesville and Lachute, it ought to be said that both these churches took their stand for the faith in opposition to the man who was then their pastor, who professed to be a Fundamentalist, but stood with the Convention. He imported several speakers into Dalesville after that church had declared itself, in an effort to turn the church back to the Convention that had endorsed Marshallism. But the church would have none of it, and it has stood like a rock for the faith.

Later these churches called Rev. J. Ford to be their Pastor, and we imagine found in him a man after their own heart. We rejoice greatly in the blessing that has come to Dalesville, and we believe it is a further example of the outworking of the principle, "Them that honour me, I will honour".

Those who have followed the extraordinary career of Pastor James McGinlay will rejoice at this further blessing which has attended his ministry in the province of Quebec.

Mr. Len Hearn is an old Jarvis Street boy, and sang in the choir in the old days. It was in Buffalo that Mr. McGinlay and Mr. Hearn came together, and they have been fast friends ever since. Mr. Hearn is a whole-hearted Christian worker, who sings the gospel most effectively. McGinlay and Hearn are a great team. We trust many will pray that God will not

only bless these brethren, but that He will raise up many more like them.

But is there not a further lesson from this Dalesville revival? We would remind our readers that this blessing has come in the month of July, and in the midst of a very busy season for a farming community. Notwithstanding, the gospel has accomplished the same wonders in the country that it accomplishes in the city. Why should it be assumed that the Lord's work must cease in the summertime? Why should the devil be allowed to have it all his own way? Certainly he holds many special meetings in the summertime. Why should the churches cease from their labours? It appears to us that many of the churches, particularly the larger churches, practically declare a truce as soon as the warm weather arrives, and little is done until September. It then requires two or three months to overcome the summer's inertia, and altogether from four to six months of the precious twelve are almost lost.

We have spoken of the condition of things in the Ottawa Association, but if we go further east, conditions are little better. Take the First Baptist

Church, Montreal, for example, of which Dr. M. F. McCutcheon is the pastor. Dr. McCutcheon seconded the resolution which prepared the way for the exclusion of Jarvis Street delegates from the Convention. Dr. McCutcheon's church has a nominal membership of five hundred and eighty-nine. It meets in the building that was once the Olivet Church, the First Baptist Church and Olivet united, and the name of Olivet disappeared from the list of churches in Montreal. But this church, of which the great Dr. McCutcheon is the pastor, reports two baptisms for last year. One of our Jarvis Street members was in Montreal on a recent Sunday, and attended the First Baptist Church, and at the Sunday evening service, the entire congregation amounted to thirty-seven. Men like Dr. McCutcheon consider themselves eminently qualified to cut off the fruitful branches of the vine. If the spiritual dearth which characterizes the churches that have been foremost in their defense of Marshallism continues, the churches of the Ontario and Quebec Convention in a few years will die out. Meanwhile, let us pray that every church that takes its stand for the faith, as Dalesville Church has done, may be visited with a great revival.

In the Mouth of Two or Three Witnesses

It is a scriptural principle recognized in the courts of every civilized land, that evidence in respect to any question in dispute, to have any value, must be supported by two or three witnesses. In our contention that Canadian Baptists have been departing from evangelical principles we have been supported by many witnesses, as for example: at the last meeting of the Ontario and Quebec Convention two hundred and sixty-nine delegates voted with us against the Modernistic programme and procedure of McMaster University. Now the truth of the matter is dawning upon many outside of our Canadian Baptist constituency.

The enemies of the position we have taken, both those who live in Canada and those who live beyond our boundaries, evidently made a great effort to make it appear that our position was so singular as to be out of harmony with all the Baptists of the world. By a clever political manipulation, they endeavoured to use the Baptist World Alliance, through the nomination of Dr. John MacNeill, to discredit our testimony, which, in a word, has been that we still believe the Bible to be the Word of God. But what is written is for ever true, "We can do nothing against the truth, but for the truth." And sooner or later the truth, like fire, will burn its way out into the open.

The tactics of the enemies of the truth at the Baptist World Alliance meeting, it now appears, are likely to react upon our enemies themselves. There is a world of truth in the saying attributed to so many men that it is difficult to know with whom it was original, that one can fool all the people some of the time, and some of the people all the time, but that one cannot hope to fool all the people all the time. McMaster University, and those whom it has led captive at its will, have long been sowing to the wind,

and inevitably some day they will all reap the whirlwind.

Many Southern Baptists were present at the Baptist World Alliance meeting, and among them several Southern editors. We publish in this issue *in extenso* an editorial by Dr. Victor I. Masters, Editor of *The Western Recorder*. We reprint from the same paper, for convenience of reference, part of an interview with Dr. John MacNeill from *The Toronto Star*, which we published in these columns two or three weeks ago. We reprint also an editorial by Dr. Lipsey from *The Baptist Record*. On these articles we offer a few observations.

Dr. Lipsey points out that the Alliance was not so unanimous as it appeared on the surface. The fact is, the Alliance meeting was held in the crater of a volcano that threatened to pour its lava over the company at any time. It is folly for anyone to assume that Baptists everywhere are in harmony with Marshallism. There were hundreds of Baptists at the Alliance meeting who, in their hearts, repudiated the conduct of the Alliance. In fact, we think the Alliance meetings at Toronto did more to kill it than all those who question its usefulness could have done. As a great meeting of Baptists sharing like precious faith, and meeting for fraternal and inspirational purposes, the Alliance might be a mighty power for good; but when made the tool, the instrument, of a little group of unscrupulous, ecclesiastical, politicians, it becomes a menace to Baptist principles throughout the world.

We return a moment to Dr. MacNeill's contention that his election to the Presidency of the Alliance could be interpreted as the approval of the "Baptists of the world" for the part he has played in defending Marshallism, and opposing sound evangelical principles. We repeat that his contention was sheer nonsense. The same writer who interviewed Dr. MacNeill, inter-

viewed a preacher from London while in Toronto, and asked his opinion as to the significance of Dr. MacNeill's election. He insisted that it had absolutely nothing to do with the local controversy so far as the great body of Baptist delegates were concerned. But Dr. MacNeill was right in this, that his nomination was effected with a view to rewarding him for his support of Modernism. We are sure that the man who was chiefly responsible in the Nominating Committee for using the Baptist World Alliance (the personality of the President is negligible. It amounts to nothing in this discussion. He was a willing tool ready to be used. But the point is that the Baptist World Alliance was used to support men like Glover, and Shailer Mathews, and L. H. Marshall, and Dr. Poteat; and to give the impression that the Baptists of the world had abandoned belief in the great verities for which so long they stood) was Dr. L. R. Scarborough, and the other man who shares responsibility for this use of the Baptist World Alliance is Dr. George W. Truett, for when the nomination was before the Alliance, and Dr. Truett asked if there was a single messenger who had an objection, it was evident to everybody that he was playing a game.

But what about Dr. L. R. Scarborough? Did Dr. Scarborough do what he did unwittingly, or did he deliberately betray the truth for which Southern Baptists stand? Let us examine the evidence, and our readers will be able to judge for themselves.

One: Dr. Scarborough made a tour of the Canadian West, and became thoroughly familiar with the situation in Vancouver, where a new Convention was formed before such action had been taken in Ontario and Quebec. Dr. Scarborough was in league with Dr. J. J. Ross, of university degree fame, and one of the distinguished graduates of the People's National University of Georgia. Dr. Scarborough must have known about the infidelity of Brandon College which had brought the whole Baptist work in the Canadian West, with the exception of British Columbia, to the verge of bankruptcy; and would have split every Convention in the West had there been life enough there to effect a split. It was only in British Columbia that there was sufficient spiritual vitality left to protest against the course of the "leaders" of the Western Union, and to form a new Convention.

Dr. Scarborough was thoroughly informed on all these matters.

Two: Dr. Scarborough was the special speaker at the Convention of Ontario and Quebec held in the First Avenue Church, Toronto, October, 1926. The Educational Session which, at that Convention, lasted from eleven o'clock one morning until three the next morning,—Dr. Scarborough sat through it all. He heard Professor Marshall state his unblushing falsehood that he stood with Spurgeon on the atonement, and that Dr. Scarborough knew that Professor Marshall had stated an untruth was evident from the fact that he told Rev. W. E. Atkinson that Southern Baptists would not accept Professor Marshall's view of the Atonement, but on the contrary, accepted Spurgeon's. No man outside our Ontario and Quebec Convention was more thoroughly conversant with all the particulars of the great controversy in these provinces than Dr. L. R. Scarborough. He knew Dr. MacNeill's part

in it, and deliberately put Dr. MacNeill forward in order to give the appearance that the Alliance supported the position of Professor Marshall.

Three: Dr. Truett was also thoroughly informed respecting the theological positions of Dr. Shailer Mathews and Professor L. H. Marshall.

Four: Southern Baptists must draw their own conclusions as to why Drs. Scarborough and Truett are at times so thoroughly orthodox at home, while, when absent from home, they are invariably to be found walking in the counsel of the ungodly, and standing in the way of sinners, and sitting in the seat of the scornful.

Dr. Scarborough is quoted in *The Watchman Examiner* of New York as follows:

Dr. Lee R. Scarborough, president of the Southwestern Theological Seminary, has this to say about the recent Toronto meetings: "There were very few things said in all these glorious seven days that the most orthodox from any land could object to. Never in my life have I heard in a gathering of God's people so many great things said and so few objectionable things said. Everywhere Christ, his deity, his supernatural birth, his glorious resurrection, his Lordship, his atoning death, his Word and work, world-wide and redeeming, were magnified to the superlative degree. Christ was surely crowned at Toronto."

But fortunately for the truth, there were other witnesses at the Baptist World Alliance than Dr. L. R. Scarborough. This is what *The Baptist and Reflector*, of Nashville, Tenn., has to say about one of the Southern speakers:

"One of the most modernistic speeches made during the World Alliance was by Dr. E. M. Poteat, a Southern Baptist! We could but wonder when he was advocating the abolition of Baptist lines, the breaking down of our denominational restraints and the overthrow of our one baptism, what kind of a motley organization he would have left with which to conquer heathendom. Even Shailer Mathews of Chicago was not more radical when he addressed the British-American fraternal meeting."

But the Editor of *The Baptist and Reflector* has several other things to say. The first two of the four paragraphs following are taken from the editorial columns of that paper for July 5th, and the third and fourth paragraphs are taken from the same paper of July 12th:

"The Toronto papers played up in big headlines the speeches of Shailer Mathews of Chicago and Dr. Marshall of Toronto, made before the British-American fraternal, over which Dr. George W. Truett presided. The secular press, anxious to belittle Dr. Shields at every turn, made it appear that their speeches were before the World Alliance and were approved by the same. Such was not the case, for the fraternal is no more the Alliance than is the Southern Seminary banquet is the Southern Baptist Convention!"

* * *

"While presiding over the British-American fraternal before which Shailer Mathews and Dr. Marshall vented their anti-Baptist spleen, Dr. Truett reminded us of a school boy who had been caught by his playmates acting as 'head man' in a little girls' show. But in his introductory remarks he was the giant Southern Baptist trying to save the day for the meeting by telling the speakers just what kind of a meeting the gathering was supposed to be. Had Drs. Mathews and Marshall been Christian gentlemen instead of bitter modernists, they would not have spoken as they did before that gathering where denominational doctrinal discussions were out of place.

"We made it a point to attend the British-American Fraternal because it was at this point that serious objections had been raised by some of our contemporaries of the South against the program. Dr. Marshall of Toronto was one of the speakers here, and it appeared to us that, instead of bringing a message which would tend to encourage fraternity among English-speaking people, he took advantage of the opportunity to air his own personal grudge against Dr. T. T. Shields and to clamor for his right to believe what he wants to. We shall refer to his speech in a later editorial.

Dr. Shailer Mathews was another speaker on that occasion. He did not say much, and what he did say was presented in a listless sort of way as if he had not thought of the message until he was on his feet. He

rather made light of our 'one baptism' and asserted, 'You will never transform the world by centering the movement about baptism,' as if Baptists were trying to do just that. His prescription for us is to 'make the test of Christianity moral rather than theological,' as if it were possible to divorce Christianity from theology or to have a Christian moral system apart from its theological setting and background."

We earnestly recommend our readers to read with great care the editorial utterances of Drs. Victor I. Masters of *The Western Recorder*, and Dr. Lipsey of *The Baptist Record*.

Alliance President Regards His Election "Glorious Vindication"

By Dr. Victor I. Masters, Editorial in "The Western Recorder," Ky.

The editor of *The Western Recorder* was deeply grateful that he was able, after attending most of the sessions for four days out of seven of the Baptist World Alliance at Toronto, Canada, in all honesty of heart to write a report of that gathering, the major note of which was of gratitude and hope.

We have diligently sought during the incumbency of Dr. E. Y. Mullins as President of the Baptist World Alliance, to avoid doing anything that would embarrass his administration of Alliance affairs. In addition to our natural desire to find ourselves at one on all outstanding matters with honored leaders within the Southern Baptist Convention, we felt that proper courtesy called for each responsible Baptist paper in the South to do its best to hold up the hands of the presiding officer who was a distinguished theologian and leader within our Southern fellowship.

We bear testimony now to our belief that Doctor Mullins seemed to realize that it was difficult for some Southern papers—and certainly for *The Western Recorder*—to give hearty and full length support to the Alliance. If we should grant that that difficulty in part grew out of our fears, it would yet be possible to justify our attitude in the light of long and broad observation as to what happens to principles one may hold that he has no right to compromise, when he forms an alliance with brethren from varying schools of thought, some of which feel no difficulty in surrendering these principles, but may even glory in the surrender of revealed truth, justifying the surrender as a token of praiseworthy open-mindedness and largeness of intellect.

I.

We now feel constrained to express serious disapproval of at least one prominent development in the Toronto Alliance meeting. But before we go into that we would make clear our full appreciation of the ability and devotion manifested by Dr. Mullins at crucial points in administering his high ecumenical office. With scores of speakers on the Alliance program, there were only a few who could be criticized for radical theological views.

There were indeed some others—alas, they are to be found nearly everywhere, some even in the South!—of a heterodoxy which consists largely in their really not knowing what it was all about, coupled with a natural desire to seem quite up-to-date. Such persons vend shibboleths of the new rationalism because they would not be thought behind the times, without realizing that they are advocating views put out by liberals. Such, for instance, was about what was the matter with the little Chinese woman who spoke for the Chinese Christians. She said she wanted to see among the churches of China a church union that would be a counterpart of the labor union. The poor little thing evidently thought it sounded quite advanced and wise. We have known preachers who had just about that little understanding. Thank God, they are still few in the South. If we shall all be as faithful as we ought to be in times when it is going to cost something to be faithful, they will remain few.

At a time when every denomination of Christians in the world is being assaulted by forces within and without looking to the breaking down of its faithful and full-length witness to the blessed Redeemer and the Holy Book which He

authenticated, President Mullins so conducted the Alliance that by far the outstanding notes of the chief addresses on the regular programme were such as did the believing heart good. Among these hardly any others were quite so wholesomely significant as those by Dr. Mullins and Dr. Cody.

II.

We are publishing elsewhere three brief utterances bearing upon the Alliance meeting. One of these is from a thoughtful editorial by Editor P. I. Lipsey in *The Baptist Record*. Another is a quotation from a personal letter received by the editor of *The Western Recorder* from Dr. Charles J. Holman, King's Counsellor, of Toronto, an able attorney of the highest standing and ability, and a devoted, truth-loving Baptist.

Then we are publishing an interview given by President-Elect John MacNeill, of the Baptist World Alliance, and published in the *Toronto Star* of June 29th. We ask the reader before going further to kindly turn and read the part of this interview which we publish. It will be found on page 5.

Several things in the interview suggest that Dr. MacNeill is not at all the kind of Baptist whom the great mass of Southern Baptists desire to honor with high office. His open communionism is not developed among these, though he is understood to hold to and practice open communion. The reader will note his evident effort to help his liberal preacher-interviewer by voicing his now highly lifted up testimony in the interest of "church union."

The reader will gather from this brief interview a suggestion of the fondness of Dr. MacNeill for the idea of church union. We also have the personal testimony of a Canadian Baptist layman of unimpeachable integrity that Dr. MacNeill does give comforting smiles to the church union idea.

III.

But these things, while offensive to the great majority of our people, at least do not strike a self-respecting Southern Baptist in the face as a douche of cold water in connection with the elevation of Dr. MacNeill. *The Western Recorder*—almost exclusively, we are sorry to have to say, among Southern Baptist papers—some months ago apprised its readers of the nature and extent of the radical liberalism of Professor L. H. Marshall, of the Theological Department of McMaster University. This we did in three or more editorials. We brought detailed and specific and undisputed proof of the man's radicalism. Nobody has questioned the truth of those charges. Too, we showed something of the arrogant spirit of the man—his bovine determination either to have his own way or else tear to pieces everything in reach of the lash of a facile and ready tongue. If the discussion should take on new life, we may possibly reproduce some of the matter of those editorials.

We now merely repeat that Marshall rejects almost every essential doctrine for which Southern Baptists stands. He is an open communionist. He rejects baptism as an essential to church membership. He minifies and seeks to explain away miracles. He rejects the vicarious atonement wrought by Christ, and showed himself not averse to wriggling out of it when that appeared politic by pretending to agree with Spurgeon, when even a child can see he is dishonest in claiming this. He openly boasts in a letter in the largest Toronto daily paper that he does not believe that the Bible is a book with-

out error—frankly belittling another writer because he is so backward as still to believe God supernaturally inspired the Book so as to preserve it from error.

For several years war has raged among the Baptists of Ontario and Quebec over this academically conceived and pestiferous Marshall. Last fall it headed up—after a careful laying of plans for it by getting the legislative body of Canada to empower them—in the adoption of rules by the Convention that would enable them to throw out the chief *bete noir* of the Marshallites and McMaster University partisans in the persons of Dr. T. T. Shields and his great Jarvis Street Baptist Church at Toronto. They did throw out this church and its able pastor for their protest against the Marshall betrayal, and there has now been organized a new Baptist Convention into which already a large number of the churches have gone, while in the case of other churches a part of the membership is going out rather than to stultify themselves by trying to remain with members who subject themselves to the high-handed ecclesiastical domination represented by the Marshall radicals.

IV.

For the present we will not go deeper into that. But a principle is at stake that is fundamental. We serve notice that, if necessary we will go in deeper, and publish such details that no one can fail to understand the abundant evidence that there has indeed been a betrayal of all that we Southern Baptists hold sacred by that very group that managed to get itself singled out for special honor and attention for its partisan spokesman at the hands of the Alliance, while we poor silly Southern Baptists—God pity and help us in our simplicity!—tagged along, by implication seeming either to confess our complete ignorance or else that we did not care. But we are neither so ignorant nor are we without care. Nor are we so supine that fear estops us from bearing witness to and seeking to conserve the integrity of our testimony to the gospel of Christ.

We have told how Professor Marshall was featured on a "sub" program of the Alliance. He was played up in the local press as being on the main program. Mammom knows and takes care of his own. On that sub-program, as reported to us by brethren from Kentucky who heard the address, he seems to have been a bull in the China closet. Radicals had gathered in mass to hear him and that equally hopeless but less rude radical, Shailer Matthews, of the Divinity School of the University of Chicago. It had been skilfully arranged that our own Dr. George W. Truett should preside over them. We have contended and now believe that Dr. Truett was manipulated into that situation by persons who were not really his friends.

A further improper use was made of the prestige of this world conclave of Baptists when it was brought to make a presentation of a Bunyan memorial window to McMaster University, right on the heels of McMaster's partisan fight to support Marshall in the betrayal of about everything that real Baptists hold sacred. Bunyan utterly despised all sham and trickery. It was a shrewd move. It was contrary to all the canons of courtesy and brotherly consideration and forbearance of which we ever heard that the Alliance should be led to make a Bunyan presentation to an institution that appears to have departed from the faith of Bunyan and of all straight Baptists.

V.

Now for a close-up look at Dr. John MacNeill. Dr. MacNeill has been the outstanding defender of Marshall and of what has now come to be known in Canada as Marshallism. He is the pastor of a wealthy Toronto church. Though holding a number of views that are obnoxious to Southern Baptists, no one has positioned Dr. MacNeill as a theological radical in the present Unitarian-modernistic sense. He seems to find his place in the picture more satisfactorily as a pacifist, who lends his talents and prestige to defending theological radicals. We have seen the type elsewhere. In some respects such men are more obnoxious than the radical. They can get further in deceiving good-natured uninformed Baptists. At the Convention of Ontario and Quebec last fall Dr. MacNeill spoke at great length defending Marshall and doing what he could to save Marshall and his radical theology and to defeat and have cast out Dr. Shields, who sought to have the Convention cleanse itself of the Marshall errors. We are not defending Dr. Shields. We are obviously seeking to show the substance of the "glorious vindication" claimed

by Dr. MacNeill "at the hands of the Baptists of the whole world." Hear Dr. MacNeill in the newspaper interview, stating the significance of his election.

A very deep joy springs in me, the assurance that this action of the Alliance in choosing me is a vindication, a glorious vindication, of our position and our strivings in the great battle we [Baptists] have been through in Toronto and Ontario. I am humbled and solemnly thankful for this. The Baptists of the world have spoken. Therefore none can misunderstand or ignore.

If that is not the voice of a man crowing in a fleshly self-glorification over his victory against his enemy, we do not know what it is. Dr. MacNeill regards his election as the Alliance President as a "glorious vindication" of himself in a petty personal quarrel, in which he compromised God's truth! By the same token, we regard his election a sad and shameful betrayal. It is either that on the part of those who proposed his name, or else they themselves did not know what manner of man they were nominating. This is the more charitable view. But they did know that there was a serious division among Canadian Baptists. Dr. Scarborough, who made the nomination, had been present in the Canadian Convention in which Dr. MacNeill led the fight to save Marshallism. Dr. Scarborough was quoted at the time as saying privately that Southern Baptists would not fellowship the Marshallism position on the atonement.

"The Baptists of the world have spoken." But the Baptists of the world have not spoken. The Baptists of the world have been most injuriously and sadly misrepresented and compromised. Essentially "the Baptists of the world" had nothing to do with it. If they had had a real knowledge of the party spirit shown by the Alliance new President and that he would take his election as the basis for crowing over his "vindication" for having defended a Baptist theological professor for betraying Bible faith, the Baptists of the world would be indignantly humiliated at his election.

VI.

In his editorial Dr. Lipsey expresses fear that the forces of disintegration may become stronger in the Baptist World Alliance than the forces of cohesion. When we sat in that great gathering and sensed the honest-heartedness and the sense of love and honour for Jesus Christ which evidently informed the hearts of those thronging Baptists, our own heart was lifted up in a pean of praise and hope and gratitude. The rank and file of the Baptist people, in or away from the Alliance, make no trouble. If our Baptist people's holy faith was properly safeguarded from insult and misrepresentation by men who esteem themselves "wiser than is written," the Alliance could be a blessed power. All would be well if we could put their faith in control of Alliance and unhorse the unworthy schemes of liberals and pacifists. But this Toronto miscarriage exhibits the essential weakness of any loosely articulated religious mass. It may have little real authority. But it has vast moral influence, and its looseness of integration will always make it easy for designing men to misuse its prestige for their unworthy ends.

We wish it was otherwise. Some honored brethren counsel that the great mass of conservative Southern Baptists go into the Alliance and take possession of it. Well, we were numerous at Toronto. But in that Alliance not one in a hundred who voted for the President, knew the record of the man. They merely voted on the recommendation of a small committee, and it is a fair surmise that the majority of the committee knew merely of his prominence—not his record. In the nature of the case, this is what Baptists may expect when they lend themselves to participation in great conferences whose inner workings they can seldom penetrate until it is too late to save themselves from being misrepresented.

VII.

It is with deep sadness that we write as we have done. We love our brethren. We deeply covet and need their fellowship. We would be impoverished and desolated if we should lose their confidence. All our life we have laboured with them for the furtherance of precious committals to us by our common Lord.

But if our standing among them could only be maintained by declining to enter vigorous protest against the election of a man as the President of the Baptist World Alliance who has been largely influential in destroying the fellowship of

his own Baptist body, and, more particularly, who has in doing this by necessary inference, espoused the defence of doctrines the acceptance of which mean apostacy from our holy and blessed faith, we would still feel bound to enter our protest.

We assume no right or fitness to speak censoriously of our brethren. But on the issue of a consistent and devoted Baptist witness to a holy imperilled faith, we know we ought to be, and by the grace of God trust we are, not unwilling to bear whatever God may permit to come in the way of criticism and misunderstanding—even of men whose friendship is very dear to us.

From *The Western Recorder* of July 26th.

MACNEILL HAILS HIGH OFFICIAL ELEVATION AS VINDICATION FOR SPLITTING BAPTISTS.

We are publishing here an interview given by Dr. John MacNeill to the representative of Toronto "Star". This publication brought out the interview on June 29th. The interviewer was one of two or three preachers of radical prejudices, who acted as special correspondents for daily papers in covering the Alliance. We will deal with the utterance of Dr. MacNeill editorially.—Editorial Note.

"Mr. MacNeill, you are considered, generally, an enthusiastic denominationalist. Is that correct?"

"That's far too violent a definition. I am a loyal son of my church [sic]—but not so as to interfere with the broadest fellowship. Probably one thing that has prompted the opinion you quote is that for seven or eight years I have been in the forefront of the fight for the very life of our denomination—you know what I mean—and of McMaster University.

"Are you a Fundamentalist or a Modernist?" "Neither, I dislike the terms. I'm a progressive conservative."

"Don't you think the Alliance convention has rather over-claimed the glories of the Baptist system, its liberty, freedom from this and that, and so on?" The new president smiled charitably. "Oh, no, you must remember our church [sic] was cradled in that fight. It was always on the defensive. That is, naturally, its out-breathing of a precious tradition—that's all."

"Will you throw the great influence of your new office on the side of actual union with other evangelical churches?" A ponderous pause ensued. Then: "At present I honestly believe the Baptist Church [sic] can best fulfill its function by retaining its individuality."

"But what is your ultimate ideal?" "A form, some form, the best form whatever it may be, of united power. But there is great peril—we have had proof of it in Canada lately—of forcing union too rapidly. This, however, I will say, that I deplore and discourage all this 'we are the people' spirit and talk. Our brotherhood should be complete. My own closest clerical friend in this world is a United Church of Canada minister."

"Who is he?" "George Pidgeon. And Davies, Pidgeon and myself are a trinity of congenial spirits."

"Dr. MacNeill," I began, folding up my notes, "what is your reaction to this sudden thing?"

"What thing?"

"This tremendous bound to one of the topmost pinnacles of the religious world?"

I had plenty of time to arrange my notes. At length John MacNeill (what a four-square name!) began to speak. "My natural sensation is one of chastened pride that this honour has come, not so much to me, as to the Canadian Baptist church [sic]—and to our whole Canadian citizenship.

"AND A VERY DEEP JOY SPRINGS FROM THE ASSURANCE THAT THIS ACTION OF THE ALLIANCE IN CHOOSING ME IS A VINDICATION, A GLORIOUS VINDICATION, OF OUR POSITION AND OUR STRIVINGS IN THE GREAT BATTLE WE HAVE BEEN THROUGH IN TORONTO AND ONTARIO. I AM HUMBL Y AND SOLEMNLY THANKFUL FOR THIS—THE BAPTISTS OF THE WORLD HAVE SPOKEN. THEIR VOICE NONE CAN MISUNDERSTAND OR IGNORE."

"Give me one message, one comprehensive word, for the Canadian church—for the churches of every name from coast to coast," I requested.

"That word shall be brief," said the new president, a minute or so later. "Tell them this. That I shall count myself happy and blessed if I can lead or can help my fellow Chris-

tians to recover the mystic secret of the apostolic days. Thus, and thus alone, shall the church [sic] repeat her unforgotten triumphs."

From *The Western Recorder* of July 26th.

FUTURE OF THE ALLIANCE.

Dr. P. I. Lipsey, in *Baptist Record* Editorial.

And now the question arises as to whether the Alliance has served its purpose and accomplished its mission. Can it be maintained, and is it necessary simply for the purpose of joyous fellowship and mutual inspiration? If this has been accomplished, is it necessary to perpetuate the Alliance merely for this? Are there not other means of keeping in touch with one another which will be sufficient and much more economical? It is probable that the cost of attendance on the meeting in Toronto was between a quarter and a half million dollars, probably nearer the latter. We believe the people who went, got the worth of their money, in intellectual and spiritual results. But whether they would continue to do this, that is another matter. And we seriously doubt it. Fellowship may be maintained to-day through the printed circulation of the truth, and by visits of representative Christian leaders.

Besides the matter of economy, it is doubtful if the Alliance can be permanently kept up, because it has no definite task or objective. It is the boast of the Alliance that it is social and inspirational. That it does not conduct missionary enterprises, that it has no schools, and has no plans for philanthropic or benevolent work. There are organizations aplenty for this purpose, which are nearer to the churches, and better able to enlist the people. Now it is exceedingly doubtful if it is necessary to perpetuate an institution which has nothing in particular to do. It is hardly worth while to put fine harness on a horse and just let him parade up and down the street with the traces dangling at his heels, hitched to no load. That it seems to us, is what the Alliance will come to be.

Besides all this there are positive disintegrating influences within the Alliance itself. While there are many evidences of unity, there is evidence of differences that are important, and which are almost sure to be destructive. These were manifest on several occasions in the meeting in Toronto. And these differences are near vital, if not entirely vital. These differences were accentuated by the fact that when they were evident, they provoked applause of the positions stated. Applause was more common and more vigorous when some controverted matter was introduced. The silence of those opposed to the position was as ominous as the applause of its advocates.

There were those who advocated open communion; another advocated open membership and open everything; another advocated union of churches of different denominations; another advocated co-operation in mission work with other denominations. While the question of the infallibility of the Bible was not directly introduced, there were attacks on those who hold to its inerrancy. Some of those things go deep into the thinking of our people, and indicate lines of cleavage which will doubtless appear more and more.

Along with these things, perhaps as the result of some of them, it was evident that this meeting was not on the high spiritual level of the one in Stockholm five years ago. It was too much like a convention of real estate men, each boosting his own bunch. There was too little of magnifying the Lord and the crucifixion of self. The Roll Call of Nations, in which one representative from every country spoke two minutes, was not in the same class with that of five years ago. The strong spiritual tide was absent. The deep stirring of soul, the waves of Holy Ghost power were not in this last meeting. There was an evident recession of the tide, and people felt it. If this is absent, what is the use?

THE TORONTO BAPTIST SEMINARY.

We call the attention of our friends once more to the need of this Institution. We have no endowment, no regular income, and are dependent wholly upon the contributions of interested friends. Dean Stockley reports that his correspondence indicates gratifying increase in attendance next year. This will necessitate an increase in the Faculty, and increased expenses all around. Even the smallest contributions will be gratefully received, though, of course, we shall be happy if some are able to give large sums. Address correspondence concerning students to Dean T. I. Stockley, 337 Jarvis Street, Toronto; send contributions to the Secretary-Treasurer, 130 Gerrard Street East, Toronto.

The Jarvis Street Pulpit

"Can There Any Good Thing Come Out of Nazareth?—Come and See."

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, July 29th, 1928.

(Stenographically Reported.)

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

"Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

"Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

"Jesus answered and saith unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

"And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John 1:43-51.

Prayer before the Sermon.

We beseech Thee, O Lord, to make us every one aware of Thy nearness as we bow our hearts before Thee, and seek to come into Thine immediate presence. We thank Thee this evening for thine abundant grace. We thank Thee that Thou hast made salvation to be of grace, and grace alone. Thou hast taken pity upon us; Thou hast had compassion upon our weakness; Thou hast had mercy upon our sin; Thou hast regarded our low estate; Thou hast provided for our utter emptiness; Thou hast devised means that Thy banished be not expelled from Thee. We thank Thee that from the beginning to the end, the way of salvation is one of grace and not of works. We thank Thee for Him Who is the Alpha and the Omega of our salvation, the One Who is the Beginning and the End, the Alphabet, the Literature, the Last Word that God has to speak to sinful men. We rejoice that He so completely identified Himself with us, that He took on Him our nature; that He sat where we sit, and walked where we walk. We praise Thee that He was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." We rejoice that He is our Fellow; that though it is true, as we read this evening, that before Abraham was He was; though He dwelt with the Father in the glory which He had with Him before the worlds were made, yet He has come to us 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.

Therefore we lift our hearts to Him Who is enthroned as our Substitute and Representative at Thy right hand, and rejoice that Thou dost hear us for His sake. We plead the promise which He has left us, " whatsoever ye shall ask the Father in my name, he will give it you." We pray that the Holy Spirit may be present in this assembly in great power. We remember that it was the Spirit Who moved upon the face of the waters; it was by the Spirit the worlds were made as well as by the Son and of the will of the Father; it was by the breath of the Spirit men were moved who wrote

this holy Book; it is by the Holy Ghost men are still illuminated and brought to repentance, and regenerated, and sanctified, and preserved, and ultimately brought into Thy presence. Graciously minister to us the things of Christ this evening. Look upon this congregation in its varied needs. There are men and women from many parts of the country perhaps, some utterly unprepared to receive Thy truth, while some perhaps have come saying, "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." If there be a seeking soul here this evening, may he or she be found of the seeking Saviour. If there are any who are careless, who are indifferent towards spiritual things, who have no concern respecting their relationship to God, we pray that the Spirit of Truth may break in upon their darkness and give them repentance unto life. We pray Thee to meet any who are in special difficulty this evening. Solve the problems of those who are peculiarly perplexed; deliver those who are exposed to special temptation; come to the help of any upon whom heavy burdens rest. If any are in darkness, let Thy light shine upon them; if any have lost their way, may they hear a Voice behind them saying, This is the way, walk ye in it. If any are being led away by worldly companions, we pray that Thou wilt break up that companionship, and take first place in every life. If any man or woman has come here this evening determined not to hear Thy word, having resolutely set himself or herself against the truth, we pray that Thou wilt exercise Thy sovereign power and break the hardened heart, subdue the obdurate will, enlighten the darkened understanding, and lead any such forth into that liberty wherewith Christ hath made us free. Let no one go away without a blessing from Thee, since we ask it in the name of Jesus Christ our Lord, Amen.

I shall this evening endeavour to expound a scripture, and, at the same time, to discuss a principle. It is common for men and women to boast of their open-mindedness—and there are minds so open that they are never shut. I have met with people who are subject

to the opinions of the last person with whom they converse. You can almost tell with whom they have been keeping company, because they reflect so accurately the latest expression of opinion. Such people really seem to have no minds of their own. They allow other people to do their thinking for them. I say there are some who boast of their open-mindedness. And our minds ought always to be open to the truth. But do you not know that your mind, like your mouth, was made to shut as well as to open. That is something many people forget. We should be hospitable always to the truth, and receive the truth as a welcome guest, receive it in the love of it, in order that by the truth we may be established. But the average mind is as virgin soil, ready to receive any vagrant idea that enters. Then it germinates, and takes root, and establishes itself in the mind, to the utter exclusion of its opposite. If it be true, it is well and good; but if it be untrue, it is disastrous. We ought to be open-minded toward the truth, and to be sure that that which we believe is the truth.

Perhaps the majority of people are largely directed by their prejudices. That is to say, they are but partially informed; they hear one side of a story, and form their judgment upon such evidence as is submitted. They pre-judge the case, they form a judgment without a knowledge of all the facts, and by so doing, they become prejudiced. We are all subject to prejudicial influences.

The Roman Catholic Church is awake to that psychological principle. Hence it directs the education of its own people. It forbids its children to go to any other than a Roman Catholic school. It endeavours to exclude from the minds of its people all religious teaching other than that which the church itself presents to them. Some great Roman Catholic cleric has said, in effect, "Give me a child until he is ten years of age, and I will defy you ever to make anything but a Roman Catholic of him." There may be some truth in that. It is very difficult for any of us to get away from the influence of early training. If our early training has been according to the truth, it has been all to the good; but if we have been trained in error, we are in grave danger of being confirmed and established in it; and it must then be very difficult for one to deliver himself from the bondage of prejudice.

Prejudice implies imperfect knowledge, or partial ignorance. It means that we have judged the case before all the evidence is in, and therefore our judgment is likely to be unfair, because it is based upon imperfect information. How very easily one can be turned aside by a word that prejudices the mind! Nathanael had been told by someone that no good thing could ever come out of Nazareth, and when Philip said, "We have found Jesus of Nazareth", he said in effect, "I am not interested. Tell me of someone who comes from some other place than Nazareth, and I shall be willing to hear what you have to say; but I have been taught to believe that no good thing can come out of Nazareth." How many people there are like that, whose minds have been closed by some word, or look or action which has prejudiced them in a direction opposite to the truth of the case!

I am not speaking to you only: I am speaking to myself. I was in a city in the United States a few

days ago, and about mealtime it was raining so heavily as almost to amount to a deluge. I wanted the nearest restaurant, and asked a policeman where the nearest one was. "Right across the street", he replied. I said, "But I do not want that." It was a restaurant that is represented in practically every city in the United States and Canada. "Oh", said the policeman, "what is the matter with it? It is the best restaurant in the neighborhood." "But it is one of those greasy elbows, is it not?" "I do not know what they call it," he said, "but it is by far the best in this part of the city. I think you would find it perfectly satisfactory." So I went across into this restaurant. It was one of those places furnished with a wide arm on the side of each chair. I had never been in such a place before, but found it to be exactly what I wanted. I said to myself, I have passed these restaurants in scores of cities while looking for a place where I could get a light meal, and have never entered one before when all the time it was the very thing I wanted.

Do you know why? Perhaps twenty years ago I was walking along the street with a friend looking for a restaurant of some sort and, passing one of these restaurants, I said, "What about this?" "Why", said he, "that is a greasy elbow. I never go to those places." That was all. I asked no further questions, but that simple remark prejudiced me for twenty years or more. I confess I was very foolish, but it shut my mind. I saw the sign scores of times, but it made no difference. I have walked half a mile to find an eating-place but always passed these restaurants by. All because of that remark made to me long ago. I do not suppose my friend knew, or considered, the effect of it at the time, nor did I. But I found that simple phrase had locked my mind against any fair consideration of the merits of the place.

There are many people as foolish as I was. They are prejudiced against a man, against an institution, against a book. Some years ago a certain man came into my study, and I passed a book that I was reading across the table. "Have you ever read that?" I enquired. He picked it up very carefully as though it might hurt him, and said, "No! No; of course not!" "But why not?" "The professors do not recommend it!" Poor man! He did not know that he was prejudiced against a veritable mine of wealth. He had no mind of his own. He did what other people told him to do; he walked in the paths into which other people directed him; and was bound hand and foot with prejudice. Yet he supposed he was a very large and open-minded, liberal, man.

I have little to say about Jarvis Street Church, except that there are a great many people who are prejudiced against Jarvis Street and its Pastor. I received a letter last week from a distant American city enclosing another written by a Canadian, a member of a Baptist church. It was written to this brother in a distant city to inform him about Jarvis Street and its Pastor. I have never seen the writer of the enclosed letter, and that person did not know—and does not now know—how that letter came into my hand with the writer's signature upon it. Some people wonder how I get information! I do not need to employ Pinkerton agents. "We can do nothing against the truth, but for the

truth." I read the letter, and was most interested. It was all about myself, every bit of it! I may be no better than that letter represented me to be, but one thing I know, that from the first word to the last, there was not one word of truth in it. The writer had never seen the preacher, she had never heard him, she had never been to Jarvis Street Church; but somebody had told her that somebody else had told her, that somebody else had said that it had been reported that such and such was true! The writer said, "Imagine his egotism: when he spoke in London recently, he spoke of 'The organization of which I am head'!" I said nothing of the sort. All kinds of untrue things are said about Jarvis Street Church and its Pastor. I received a little information the other day. I learned that for every improvement we make at Jarvis Street Church we borrow money, and that we are going more and more deeply into debt, and are bound to be bankrupt very soon! I do not know how the friends found that out! Personally, I am not aware of it; and I am inclined to think that if it were true, I might know something about it! But so far that information has not reached me.

Let me speak to you then of the danger of allowing our minds to be closed against the truth. It makes little difference what you say about us; it is a matter of very little importance what people think about Jarvis Street Church, or any other church: there are things of more vital moment than that with which we are concerned this evening.

I.

Here is a MAN WHO BELIEVED SOMETHING THAT WAS CONTRARY TO SCRIPTURE. He was prejudiced against the acceptance of that which was written in the Book. Philip said, "We have found Jesus of Nazareth." Had Nathanael known his Bible, he would have known that it was written, "He shall be called a Nazarene." But because he did not know the Scripture taught that the Messiah should actually come out of Nazareth he asked the question, "Can there any good thing come out of Nazareth?" His mind was closed against the very truth of the Scripture because he had believed something that was exactly contrary thereto.

I want to plead this evening with you, in all fairness, to *allow God to be heard*. Let His word speak, and withhold your judgment on matters of moment, on all matters in fact, until you have heard the voice of God. That surely is a fair proposal. "To the law and to the testimony." If they speak not according to this Book, it is because there is no light in them. Let us hear what God has to say.

Imagine a court of law, and witnesses being called to give evidence upon a matter that is in dispute before the court. Man after man is heard as an expert, as a mere theorist, as a man who has no personal knowledge of the facts of the case—for they are admitted sometimes into court. But there is one witness who knows, one witness who was an observer of the event under consideration, one who is competent to form a judgment. When all the other witnesses have been heard, one lawyer tries to exclude the principal witness. But the judge on the bench says, "No, we can dispense with the testimony of all the others more wisely than we can dispense with the testimony of this

alleged eye witness. We are going to hear now from one who declares he saw the event. Let the witness be sworn."

Is it not a strange thing that in matters concerning the soul's relationship to God, in matters relating to the soul's future life, in matters relating to a man's standing before the Holy One, that every witness is to be heard except God Himself? The preachers, the professors, the essayists, the clubs, and the churches, all their opinions must be heard. Then the man boasts of his intelligence and says, "I have made up my mind on that subject." If you question him, he will admit that so far as he is concerned he has never yet opened God's Book, and knows absolutely nothing about it. Surely if we are going to be honest with ourselves and with God on matters of supreme moment to our soul's eternal welfare, we shall at least listen to what God has to say. Let the Scripture speak before you form your conclusions.

That applies in many directions. *It applies to the question of what constitutes salvation*. What is it to be saved? What is necessary in order that we may be fitted for the Divine Presence? Some man expresses his opinion, and declares that he is a good husband and father, a good neighbour, a good employer or employee as the case may be, is a good citizen, keeps the laws of the land, lives a perfectly respectable life according to his own standards, and he says, "I think I am all right for the future." What do you know about the future? "I think God ought to accept me." What do you know about God?" "I think—I think!" What has your "thinking" got to do with it? Can you not see that the matter of paramount importance is what God has to say on the subject? If there be a future life, if there be a God at all, and if we are to dwell in His presence, surely He is the One Who is competent to lay down the terms of admission; and until we have heard what He has to say we are certainly in the dark as to the principles which must regulate our admission to heaven.

If you want to know what to do to be saved, you need to get back of the preacher, back of the teaching of any church: you need to get right to the Word of God itself. If the preacher's teaching is in accord with Scripture, well and good; if the position the church takes is in harmony with the principles of this Book, you do well to consider it. But the first matter is to let the Word of God speak itself on the subject of salvation, and to find out what God says are the indispensable requirements, what is the *sine qua non* of entrance into the presence of God. I am not concerned personally about the opinions of any professor, however learned he may be; it is a matter of no moment to me what any church may teach. The supreme question is, What saith the Word of God? We must hear God for Himself. Otherwise, we are allowing ourselves in this most important of all matters to be blinded by our prejudices, we are pre-judging the issue without having the facts before us.

What about *a man's church affiliations*? What are you? "Well, I am an Episcopalian." What are you? "I am a member of the United Church." What are you? "I am a Continuing Presbyterian." What are you? "I am a Salvationist." What are you? "I am a Roman Catholic." What is somebody else? "I am

a Baptist." The question I ask is, Why are you what you are? Upon what evidence have you based your judgment in respect to what is right in the sight of God? "Well, my church taught so and so"—that is not the point, my friends. You have no right to be a Baptist, or a Methodist, or a United Churchman, or an Anglican, or a Salvationist, or whatever it is, until you have heard what the Bible teaches. If you are a Christian, if you have really received Jesus Christ, if it be really so that you are open-minded to the truth, that you want all the truth and nothing but the truth, then you ought, in all fairness, to open God's Book and say, "I am going to study this, and I am going to join the church that most nearly approximates the teaching of Scripture. I am going to have a scriptural reason for every step I take in the religious life."

Have you done that? I am not discussing baptism merely. I would not cross the street to persuade somebody to be baptized for the sake of having him baptized. I would not cross the street to get a member for Jarvis Street Church. We once had too many members, we had to get rid of some of them. I have found long ago that it is easier to get people into the church than it is to get them out. Sometimes they are a greater menace to the prosperity of the church when they are in than when they are out. We do not want anybody in the church at any time who does not believe, from a careful study of the Word of God, that we are standing for the great principles that are laid down in this Book. If we are not, then we ought to know it. You who are members of Jarvis Street Church, do not allow yourselves to be prejudiced by anything the Pastor says. Sometimes they call you "Shieldsites"; people who come to Jarvis Street are not supposed to do any thinking for themselves! I think Jarvis Street people do more thinking in a week than some people do in a year. I think you will bear me witness that I have always said to you that I do not want you to believe anything merely because I say it. What saith the Scripture? "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." If your Pastor's teaching does not drive you back to the Word of God, come and tell me about it. My hope is that after every sermon you will go back to your Bible and say, "I am going to find out whether that is scripturally based or not. I want to know whether that is in accord with the Book. I will not allow myself to be governed by anybody's prejudices. I want to know what God has to say on these subjects."

The need of the hour is a great company of people who will go to headquarters and study God's Word, who will say to preachers and professors, "Stand aside. I am going to the great Head of the church to find out what He has to say on the subject." Make Him supreme, make His word law; and if you find at any time our teaching is contrary to the Book, we will thank you for pointing it out to us. The one thing we want is to be in line with the Word of God.

Somebody back there says, "You have not touched the kernel of the whole matter yet. The fact is, the Bible is not an authority to me. Of course your argument is sound enough if the Bible is the last word. But as for me, it is not the last word." I am sorry,

my friend, but will you tell me what is the last word? What have you better than the Bible? Do you reject the Bible? "Certainly not! Certainly not!" Do you accept it? "I accept it with modifications." And who is the authoritative modifier? Who settles for you what is the word of God, and what is not the word of God? "Well, I accept that which appeals to my own reason." Is that so? Well then, your reason, and not divine revelation, is the final court of appeal; your authority is human and not divine, and you presume to set up your judgment against that which God has revealed. "Yes, I suppose that is true." Will you tell me why? "The Bible is so full of contradictions, and it is not in agreement with science, and at some points it is not in accord with historical facts." Oh, is that so? Did you find that out for yourself? Did you? I am talking to that prejudiced man down there—did you find that out for yourself? "No, not exactly." No, I thought you did not. What do you know about science? Come now, what do you know about science? "Well, I am—I am told that the Bible is not in accord with science at some points." That is a large subject, is it not? One generation of scientists are chiefly engaged in telling their contemporaries what fools their predecessors were!

There is no finality in science, in any branch of science. I have not time to discuss that, but I say that no man in this congregation, of himself, reached the conclusion that the Bible is self-contradictory. You have believed what somebody else told you, and you have rested upon that. You have been prejudiced against the Book, although you have not read it through yet, have you? I remember a young man who posed as an intellectual who said, "It is all very well to talk about appealing to the Bible, but it is not true." I said, "I have been looking for you for a long time. Tell me where it is not true." "It is contrary to fact." "Yes, I have heard that. Will you tell me exactly wherein it is out of harmony with the established facts of science?" "Well, it is full of contradictions." "I have heard that too, but let us sit down and talk it over. Show me one place where the Bible is self-contradictory." "I do not know of any just now, but it is full of them." "I am not asking you for all of them, but give me just one. Come on now. You talk about preachers preying upon the ignorance of their congregations. You pose as a man of large knowledge; here is your opportunity to state your case. Name me one instance." "I cannot just now!" "I knew you could not. I want to ask you a question, Did you ever read the first chapter of Genesis?" "Yes, sir, I have read the story of the creation many, many, times." "Have you read the last chapter of Revelation?" "Yes, I have read it. It is a very fanciful, pictorial, sort of thing." "Exactly. I thought that would be your opinion. Have you read every page between?" "No." "I thought not. Yet you strut around here as an oracle, and talk about a Book you have never read. Hang your head in shame, and hold your tongue, sir, until you have read the Book a hundred times, and have allowed God to speak."

Half the professors who are prating about the Book have not read it, nor these little parrots going out from our universities parroting off what the professors have said. "Can there any good thing come out of

Nazareth?" Let God answer that question, and before you take sides in this great controversy between Fundamentalism and Modernism, read the Book. I am not going to ask you to take our side. You might be more of a liability than an asset. I do not know. Blessed be God, the day is coming—it has come, it is not now coming—when only those who really know for themselves what God has said, can stand against the tides that are flowing. Do you know for yourself? That is my plea, Let God be heard. Let Him be the chief witness in all these disputes; and when He has spoken, abide by the testimony of His Word.

II.

Philip was a very wise man, and I think he properly appreciated the danger of Nathanael's position. For you see, Nathanael WAS IN DANGER OF ALLOWING HIS MIND TO BE PREJUDICED AGAINST THE TRUTH WHICH WAS NECESSARY FOR HIS SALVATION, A PREJUDICE ACTUALLY IMPERILLING THE SALVATION OF HIS SOUL. There was but one Saviour, and He was in danger of refusing to go to Him and listen to Him, or to hear anything about Him, because somebody had told him that no good thing could come out of Nazareth. It is a terrible thing when a mind is closed against the truth of the gospel like that.

I wonder if there is a Roman Catholic friend here this evening? Have you been told that no good thing can come out of Protestantism? Have you been taught that there is no salvation outside of the Roman Catholic Church? Are you absolutely sure there is salvation to be found inside the church, in the church itself? I am not saying that there are no Roman Catholics who are saved. If they look through their dark superstition, they may get a glimpse of Christ. If they are trusting to their penances and their good works, then they are not trusting Christ. I do not know of a case, but it is possible that somebody through all the darkness may get a glimpse of Christ and trust Him. If so, the person will be saved in spite of all his superstition. But what I want to ascertain is this, Are you allowing that prejudice to shut your mind against the truth of the gospel? Are you putting the church in the place of Christ? Are you, like Nathanael, in danger of turning your back upon the only Saviour, because of your early prejudices? It is a very serious matter if that be so. "Can there any good thing come out of Nazareth?"

The truth was, that every good thing came out of Nazareth, and He was called a Nazarene in Whom dwelt all the fulness of the Godhead bodily; and Nathanael was in danger of missing that from sheer prejudice. I wonder are there some here like that this evening? I wonder if, in the providence of God, some prejudiced person may not be saved here to-night? Years ago, when I went to help a pastor in a little Baptist church, I walked down to the back of the church and put my hand on a man's shoulder and said, "My friend, are you a Christian?" "No, sir, I am not." "Do you not want to be saved?" "Not in this church." Did you come in this evening saying, "Well, I have made up my mind that I will not have a blessing if the Lord hands it to me in Jarvis Street." Do not challenge the Lord like that, because if you do, there is a possibility that He will not only make you come to Jarvis Street to get the blessing, but He

may make you come right up these aisles and confess Christ in Jarvis Street. Do not tell God that, because He has His own way of bringing us to our senses. We are face to face with this tremendous question, What is my standing before God? Is my soul saved? Am I ready for eternity? And you are allowing these little prejudices to blind your mind. I will forgive you no matter what you say about the preacher, I will not hold it against you if you will do one thing only: if you will receive Christ. I do not care where you receive Him, I do not care how, or what instrumentality God may use, only receive Him, get past your prejudices to the all-important matter of the soul's salvation.

III.

This word in closing: HOW WERE NATHANAEL'S PREJUDICES DISSOLVED? I said a moment or two ago that Philip was a very wise man. He did not argue with this man of prejudice: he simply said, "Well, Nathanael, come and see. You have asked me a question, Can there any good thing come out of Nazareth? Well, come and see One Who came out of Nazareth, and Who is known as Jesus of Nazareth; and you shall be the judge as to whether any good thing can come out of Nazareth or not. Come and see."

Nathanael was an honest man. Honest people are sometimes prejudiced. Many of the best friends we have in this church came to us first as enemies. I think I will tell you a story. When we were holding our services in Massey Hall a brother who is here to-night saw a man on the platform and said to an usher, "Who is that?" "That is the Pastor of Jarvis Street Church." "It cannot be possible! It cannot be possible!" "Yes, it is." This brother told me himself, "I had always pictured the Pastor of Jarvis Street Church as a short man, stout, with hair standing on end, with a beard and a moustache, the very counterpart of Trotsky." (Laughter) How did he get that idea? In his own subconscious mind he reasoned: This man must be something like Trotsky. He is a Bolshevik. He is against everything that is orderly, that is regular. It is the most natural thing in the world for him to look like that man. And he came expecting to find a man like that. He was perfectly honest, and I do not blame him a bit, for if one-tenth of the things they say were true, the picture of Trotsky would be highly complimentary! But this brother, like Nathanael, came to see. I am not concerned about that. I want to get past all instrumentalities and all organizations and all intermediaries. I want you to get to Christ Himself.

And Nathanael showed his honesty by taking advantage of the first opportunity of hearing the other side of the case. "All right, I will go. I do not expect to find much, but that is only fair. I will come and see." In respect to all these matters of which I have been speaking, surely that is a fair thing to do, to find out from the Book what sort of Saviour Jesus Christ is.

I published the other day an extract from a book by Professor Glover in which Professor Glover quoted the words of our Lord Jesus, "How can you escape the damnation of hell?", and commented upon them as follows: "If we had the decency to be candid, we should call that rather un-Christian in our sense, whoever

used it." Then he goes on to say in respect to our Lord's judgment of the future, "The first step to win the respect of reasonable and sensible men and women for his religion must be to confess our disloyalty to Him on this issue." That from the Dr. Glover who was so highly honoured at the recent Baptist World Alliance meeting! You may have fellowship with that kind of thing if you like, but I cannot. I call that blasphemy, do you? I call that utter, blatant, blasphemy—even if it was written by a great Baptist. And if Baptists stood, or stand, for that kind of thing, I would gladly repudiate the very name and say, I do not want to come within ten million miles of having fellowship with things of that sort.

But in the great conflict, where does the truth lie in respect to Jesus Christ? Has the church over-estimated Him? Has He been unduly and unfairly magnified by the saints of old? Were the fathers wrong in believing, when Jesus put His imprimatur upon the Old Testament, that that for ever settled the case? Were they wrong? Did it remain for a few men of our generation to discover that the church through all ages, the noble army of martyrs, and the saints through all time, who have put the crown upon the brow of Christ and the sceptre in His hand, and have declared Him to be absolutely infallible, God's last and only word in respect to the salvation of souls—did it remain for our generation to discover they were all wrong? Did it remain for these upstarts of the present day to come and tell us that we must re-make our Bible, and cut it to pieces to suit their carnal reasonings?

What is your judgment? You say, "I do not know." Well, come and see, will you? Come and see. Take your Bible and say, "I will have no other book, but I will see what the Bible has to say for itself. I will see what the Old Testament has to say about Christ. I will see what Christ has to say about the Old Testament. And I will bring all these matters in dispute to the bar of His judgment, and I will find out whether there is a Saviour, whether there is an infallible Teacher, whether there is a revelation from God upon which I can stake the interests of my soul for time and eternity." Come and see. Find out for yourself. And until you have done it, hold your tongue. If you would pass among your fellows as a just and reasonable man, withhold your judgment until you know what God the Lord has said.

Perhaps Philip thought he had a difficult case in Nathanael. I can imagine his saying to himself, "I wonder how the Lord will argue with him? I wonder what the Lord will say to him to get rid of his prejudice?" This honest doubter, for such he was, came within hearing of the voice of Jesus of Nazareth Whom he had never met, and what did our Lord do? He pointed to him and said, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "That is extraordinary! Whence knowest thou me? I never saw you before." And He Who spake as never man spake said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater

things than these. Thou shalt see the ladder about which Jacob dreamed, thou shalt see the tower that the Babel builders tried to erect whose top should reach to heaven; and the tower and the ladder shall be in the form of the Son of man, very God of very Gods. Bone of our bone, and flesh of our flesh, marrying earth to the heavens; and thou shalt see the angels going up and down the ladder; and some day they will take thee by the hand, Nathanael, and lead thee up the ladder's golden rounds to the deathless, tearless City of the Skies.

Oh, if you could only come into the presence of Jesus Christ, and come under the sway of the supernaturalism of this Book, and of God the Holy Ghost, all your prejudices would be dissolved like that other honest doubter, Thomas, who said, "I will not believe unless I can put my finger into the print of the nails"; but when at last he saw the Lord Jesus he fell at his feet and said, "My Lord and my God." Will you come and see? I cannot explain anything to you, my friends, but my Master will explain because He is the solution of every problem.

Some years ago a Jewish woman, a Hebrew Christian, got up in one of our prayer meetings and told this story: "Many years ago my husband and I were living in Constantinople; we are Jews. One day he came home with a strange story. He told me that he had met Jesus of Nazareth, and that Jesus of Nazareth was no impostor; but that He was the Messiah for whom Jewry was waiting, and that He was now His disciple, and he called Him his Saviour and his Lord. I was very angry, and I made up my mind that I would drive that notion out of his head. I set myself to make his life as uncomfortable as possible."—and I have no doubt that if a woman were to set herself to that task, she would be likely to succeed fairly well. The poor man had a difficult time. His wife put things across his path, and did everything she could to irritate him. But he bore it patiently and said to her, "If only you knew my Lord Jesus, everything would be different." She said after some months she was convinced that some change had taken place in her husband, and she was convicted in her own soul. She said, "I went up to my room and I locked the door"—in Constantinople of all places in the world—"I locked the door, and I got down on my knees and said, 'O God, if Jesus of Nazareth be really my Messiah, let Him introduce Himself to me.' I cannot tell you how, but He came through the shut door as He did on the day of His resurrection, and said to me, as He did to Saul of Tarsus on the Damascus road, 'I am Jesus whom thou persecutest'. I bowed in His presence and said, My Lord and my God."

When I have done all that I possibly can, when I have exhausted every possible argument, I have done nothing at all. I can only say to you, "Come and see." If you come, you will see; and you will find out that Jesus is the Saviour, and that He is the Lord of the Book and the Lord of life. Do you remember what Joseph said when his brethren came unto him?—"Cause every man to go out from me", and the sons of Jacob stood trembling in the presence of the governor, saying, "Who is he? Here we are convicted before him." Then Joseph said, "I am Joseph . . . Come near

to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt." Thus Jesus speaks to you to-night. Will you come and see? Will you have direct dealings with Him to-night?

Let us bow in prayer: We do not know, O Lord our God, how faith is wrought in the soul. We cannot understand the mystery of the new birth. We cannot explain how ruined human nature can be made a new creation in Christ. We do not know how it is done, but we know by the promise of Thy Word, and by our own experience of its fulfilment, that it is done again and again by Thy sovereign power. There are men and women in Thy presence this evening whom no man can touch, who have armed themselves with

prejudice, into whose minds no one can penetrate. But Thou canst, and we pray that this evening they may hear the voice of God. May the Saviour Who spoke to Nathanael, speak to them. May they know that Thou dost see them, by the revelation which Thou shalt make of Thyself to them, that Thou didst know them and see them before Philip called them. Make them to know that Thou art the Son of God, and the King of Israel. We would fain breathe again the prayer of the publican as though we had never prayed it before, God be merciful to me a sinner. May every heart thus cry out to Thee, and then rejoice in Thy promise that whosoever shall call upon the name of the Lord shall be saved. We ask it in the name of Jesus Christ our Lord, Amen.

Goals for the Altar Fire

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

Sunday, August 5th.

The Place of Vision.— *Genesis xxii:1-14.*

This is one of the most pathetic stories given to us in scripture. The story is told with wonderful simplicity. There is no flowery language, no attempt to describe the feelings of the parties concerned; the barest facts are stated in the simplest form, and yet with so much beauty and power. It is impossible to read the story without seeing something of the heart of Abraham, and the tremendous sacrifice he was called upon to make to God. The whole story is given to us as an example of the crowning test and triumph of faith. Abraham had had many tests, but now for some years past he had been living a quiet, restful, prosperous life; blue skies were overhead, and all was fair and calm, but now comes a bolt from the blue; and the severest sacrifice ever asked of man was now asked of Abraham. After passing through the trial he uttered these words: "Jehovah-jireh! In the mount of the Lord it shall be seen," thus erecting a memorial to be handed down to the ages to come—a memorial rich with blessing to those able to see its teaching and grasp its meaning.

Many suggestions have been made with regard to the real meaning of the words Jehovah-jireh. Some have said, "The Lord will provide," or "The Lord will see," or "It shall be seen." One writer suggests that the central idea is probably expressed in the familiar words, "The Lord will see to it"; perhaps this was the thought in the mind of Abraham when the suggestion came to him: "What will Sarah say?" or "What will the world say?" "Jehovah-jireh," he responded, "the Lord will see to it"; and in that he found strength to go forward, until the task was done.

Monday, August 6th.

The Place of God's Appointment.— *Matthew xvii:1-13.*

All of us yearn to SEE; we want more spiritual illumination. How is it to be attained? Where can it be found? "In the mount of the Lord it shall be seen." The mount is *the place of God's appointment*. In Genesis 22, verse 4, "Abraham saw the place"; and verse 9, "They came to the place which God had told him of." The place of God's appointment was the place of vision. It always is so; we shall see what God desires us to see if we are in the place where He wishes us to be. Only in the place of divine appointment do we get the divine vision. A hungry man may be standing outside a hall when a feast is spread, but if he refuses to enter he may perish for all the good it will do him; he must continue to suffer hunger if he will not enter. There may be millions of gold in the bank that a man has a right to claim, but if he refuses to enter and present his claim he may die in penury and want. And so if we refuse to go to the mount of the Lord we shall not see. In the mount, of the Lord we shall see, and if we are willing to go to the place of God's appointment, to ascend from the valleys of selfishness, and from the common plane of worldliness, to the mount of fellowship with God, to the place of God's will for us, we shall see.

Tuesday, August 7th.

The Place of Trial.— *2 Kings vi:8-17.*

The mount of vision is *the place of trial*. It certainly was the place of fierce struggle for Abraham, and yet it was there that he obtained new visions. There is something about the atmosphere of trial which seems to clear the vision. Often we do not see things so clearly on a sunshiny day as we do on a stormy, cloudy day. I remember when visiting Switzerland, fine days had followed one after another in almost beautiful monotony; we had seen mountain scenery in the same light for several days. But at Goeshenen the storm clouds gathered, and then there came scenes of unspeakable beauty, cloud effects, for example, such as we had never seen before. When we were staying in Hampshire, in England, for a holiday once I could look out of my window and see the Isle of Wight, and we could predict pretty certainly what kind of weather we were going to have during the day by the appearance of the island; if it was misty over the island we were prepared for a fine day, but when rain was near the island could be very clearly seen. One stormy day, as we looked across the water, we had a wonderful vision: the cliffs and the whole of the island seemed clothed with wonderful beauty—a beauty we should not have seen in brilliant weather. It is so spiritually. Our vision is often dim and hazy when our skies are fair. It is in the day of trial that our eyes are open. It is in the furnace heated seven times hotter than usual that the form of One like the Son of God is seen. It is in the fourth watch of the night, a night of toil, when hope is almost vanished from the breast, that the Son of God appears in His Majesty, walking upon the waves. "In the mount of the Lord it shall be seen." Let us not fear to ascend the mount of trial however rugged it may be.

Wednesday, August 8th.

The Place of Sacrifice.— *Acts xxvi:9-23.*

The mount of vision is *the place of sacrifice*. Can you not imagine the journey of Abraham from his home to the place—a three days' journey? Most of us, perhaps, could rise to a great sacrifice in a moment of enthusiasm, but when there are days of calm, lonely, thinking about it to lie between, we are prone to shrink back. How his heart must have been pierced when the boy asked the innocent question: "Where is the lamb for a burnt offering?" And when it came to binding him and taking the knife, oh how can he do the terrible deed! He reached the point of sacrifice, the absolute surrender to the will of God, and when he got to the point of absolute surrender, he found it to be the place of vision. It is, then, not asked of him to slay his son; when his will was set to do the will of God the heart of God was satisfied, and one day of such yielding to the will of God is of more value than years of self-inflicted pain. It is the sacrifice which God wants that clears the vision, and brings us to the place of divine glory. May I ask whether we have reached the place of absolute surrender to God? Observe, Abraham is not asked

to give up some sinful thing, but the very product of faith, the very life that God had given him as the result of faith. It is this life that has to be laid down, and then our vision will be cleared.

Thursday, August 9th.

The Place of Triumphant Faith.— *Job xix:14-29.*

The mount of vision is the place of triumphant faith. How strange it seems! God had given Isaac as the child of promise, and now he was to be the one to be surrendered and laid on the altar of sacrifice. How strange, indeed, in the very face of divine promise! The command seems almost to run counter to the very promises of God. It looks like God's command opposed to all His promises—God against God! But Abraham simply believes God, he says over and over again to himself, "Jehovah-jireh," the Lord will see to it, in some way or other, God will right Himself, I shall see what it means. If Isaac is to die I shall bring him with me home again, for God is able to raise him even from the dead. So he went forward, simply trusting, although it seemed contrary to all the purposes of God. That is the very triumph of faith,—when God *seems* to contradict Himself, and yet the child of God can trust Him still. Oh this is grand, indeed, and this is the place of vision. Is that our position to-day? Have we the triumphant faith that dares to believe? Then we shall surely see—yes, we shall see *Him*.

Friday, August 10th.

The Place when God Provides.— *Genesis xvii:15-19.*
Philippians iv:9-28.

In the mount of vision we shall see that God provides. We shall see that He is indeed "Jehovah-jireh." We generally associate these words with our daily needs, our daily bread, and they are quite true when so applied. If we are on the mount of God's appointment, we know all the rest will come right; if we are where the pillar of cloud is, the manna will doubtless fall; if we can say the first three sentences of the Lord's Prayer from our hearts, we shall be able to say the fourth, and in the confidence of being answered. The place of divine appointment is the place of divine provision. We may have to wait. We may be brought very low, but God will appear in time. *We shall see that God is sufficient.* Perhaps Abraham had been tempted as he journeyed to Moriah with the question, "How will you be able to go through this trial? Here you are, walking by the lad's side now, but when you reach the appointed place, will you be able to do the deed after all?" But what did Abraham see when he reached the spot? He saw that God was sufficient for the severest strain, that God is able to carry His people through the severest tests.

Saturday, August 11th.

The Place of Resurrection.— *John viii:52-59.*
Hebrews xi:17-19.

In the mount of vision *we shall see God's substitute.* I think he saw something of the Glory of Christ, "And lo, a ram caught in the thicket." He sees God's substitute, and with what gladness the boy is freed and the lamb is offered in his stead. Jesus said that Abraham "saw His day and was glad." Were there ever circumstances in Abraham's life when he was more likely to see the day of Christ than on this occasion? Surely this must have been a time when he saw the glory of Jesus. And it is in the mount we see that glory. There we see the Lamb slain in our stead, and Christ becomes unspeakably dear in the mount of vision. The infinite preciousness of the substitutionary work of Christ is seen. God's provision for our deepest need is valued beyond all price. Crushed beneath our own unworthiness and sin we increasingly glory in the Lamb slain for us. We see resurrection life. Abraham received back his boy as it were from the dead. When Abraham lifted the knife Isaac was to his father as good as dead. Now he is given back from the altar, and it was like a resurrection from the dead. Oh the joy of welcoming him back! Can you not imagine the embrace of father and son? Do you know what that means spiritually? When the life which has been laid down on the altar of sacrifice is given back again? How beautiful, how deep, how sacred that risen life becomes? What value and what service are bound up with the life that can truly say by conscious experience, "I have been crucified with Christ, nevertheless I live." Life which is thus given back as from the dead becomes a new and holy joy.

Readings by T. I. Stockley.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. REV. ALEX. THOMSON, Editor. No. 3.

Lesson 35. Third Quarter. August 26th.

SONS OF GOD THROUGH GRACE.

Lesson Text: Galatians, chapter 4.

Golden Text: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. 4:7).

I. HEIRS OF GOD THROUGH CHRIST (vs. 1-7).

1. Paul continues in this chapter his discussion of the heirs of God, dealing first with the heir under guardianship representing the time of law prior to the coming of Christ. During such time the heir differs not from a servant having tutors and trustees over him (vs. 1, 2), even so before Christ came all were in bondage under the "rudiments of the world" or "the elementary lessons of outward things". 2. The law with its ceremonies was after all but typical of certain great spiritual truths which were only revealed at the coming of Christ. It taught from outward things its observances were to be punctiliously obeyed. 3. Such guardianship was to continue until the time appointed of the Father (v. 2), even until the coming of Christ, who appeared in the fulness of time which meant the right time according to God's plan. 4. God sent Him, thus emphasizing His preexistence and deity; He was made of a woman, noting His humiliation in incarnation; and He came to redeem, declaring the great purpose of His sojourn on this earth, (vs. 4, 5). 5. In consequence of His coming there is full recognition of the sonship of believers (v. 5), and as a testimony to that fact God has sent the Holy Spirit into their hearts to bear witness to that relationship (v. 6). They have the assurance of their sonship and are therefore no longer servants but fully recognized heirs. Blessed relationship indeed! What matter the social position on earth, if we are heirs of God on high.

II. AN APPEAL AGAINST MERE OUTWARD OBSERVANCES, (vs. 8-20).

1. The apostle in this section seems to deal particularly with the converts from heathenism who formerly were in bondage to gods that had no real being (v. 8), yet after being delivered therefrom they were turning back to the practice of mere outward observances (v. 3). They were listening to the Judaizing teachers who were seeking to impose upon them the ceremonial observances of the law (v. 10). He was afraid of them lest his labour had been spent upon them in vain (v. 11), and appeals to them to become as he was for he had become as they were, (v. 12). He had cast aside pride of circumcision and was on the same plane as Gentile converts. 2. He then informs them they had never wronged him (v. 12), probably anticipating a question in the minds of the Galatians as to whether they had in any way wronged him, judging from the tone of his letter. On the contrary he informs them they had treated him with great kindness. It was sickness which had detained him in their midst, (v. 13), but they had not despised his infirmity, instead they had received him as an angel of God even as Christ Jesus (v. 14), and so great was their sense of happiness at his presence among them, that if it had been possible they would have plucked out their own eyes and given them to him, (v. 15). 3. Sometimes this statement is taken to refer to the nature of Paul's thorn in the flesh, and while it may be so, yet on the other hand it may only be a way of expressing their strong affection for the apostle. 4. Having shown such affection for him he desires to know if he had now become their enemy because he told them the truth, (v. 16), possibly alluding to the statements of the Judaizers who implied he was hindering the Galatians from advancing to a higher plane of spiritual experience through his opposition to their teaching. These false teachers were showing zeal for them with no good intent, they would shut them out from others that they might have their zeal for themselves, (v. 17). It is right, however, to be zealous in a good cause, and that at all times, (v. 18). The Galatian zeal had cooled; while the apostle was with them they were enthusiastic in the cause, but in his absence

(Continued on page 16.)

Church News

A GLORIOUS REVIVAL IN DALESVILLE, QUE.

The Manse, Dalesville, Que. July 30, 1928.

Dear Dr. Shields:

You will be glad to hear of a great and gracious revival at Dalesville. On July 15th, the occasion of the one hundred and fourth anniversary of the church, Pastor James McGinlay began his services, and great audiences greeted him then, and gave rapt attention to his messages, and the originality of the gospel presentation.

On the 16th inst. the fight and work began, and praise God, the church and its Pastor, while not as ready as they should have been, yet were on the tiptoe of expectancy and faith. Ten souls were the glorious result of the first night, and night after night the crowds and interest grew. Souls were saved and spiritual concern deepened. In one home which till then had been almost a godless one, first the wife and mother of eight came, then one boy, then the husband and two daughters followed; and that home is now a miniature paradise in comparison. In another family, first two daughters, then two sons, and the father, who with the mother previously baptized, lined up for baptism and church membership, the father having previously been born again. Six from one family, also the three oldest children of a Deacon, two girls and a boy. Then a farmer's wife in very poor health, who expects soon to go to the hospital for a serious operation. Her son and daughter, both in their twenties, come forward. Out of a total of forty-eight who professed conversion there were three boys and four girls from ten to fifteen, while all the rest were well-advanced adults. The Pastor, J. Ford, had the great privilege and joy of baptizing thirty-nine followers of the Lord in the river to-day, before a great crowd of reverent onlookers. Thanks be unto God for great victories through our Lord Jesus Christ. Oh! the glorious old and new gospel is still the power of God unto salvation.

And thanks to Him for His servants, Brethren McGinlay and Len. Hearn, for their great services in sermon and song. And may Brother McGinlay's shadow never grow less, but may he continue to be mighty through God to the pulling down of strongholds.

For the encouragement of the members and Deacons of this field of labour, I would be glad if the foregoing facts can be inserted in some corner of *The Gospel Witness*, for they have most faithfully and loyally responded to my appeal to put God first and give His kingdom right-of-way.

Though right in the height of a bumper hay harvest, our prayers will still follow our Brother and his friend.

I am, Yours in the work,

J. FORD, Pastor.

THE RECOGNITION OF CENTRAL REGULAR BAPTIST CHURCH, LONDON, ONTARIO.

The new Central Regular Baptist Church of London, Ontario, was recognized July 13th, by a Council composed of delegates from the churches at Wheatley; Chatham; St. Thomas; Long Branch; Wortley Road, London; Brownsville; Otterville; Oxford Street, Woodstock; Shenstone Memorial, Brantford; Memorial Church, Stratford; Stanley Avenue, Hughson Street, Immanuel Churches, Hamilton; Mount Pleasant, Grace, Christie Street, Willowdale, Jarvis Street Churches, Toronto.

A short history of this new church may be of interest. At the Annual Meeting of the Adelaide Street Church, London, held January 17th, 1928, a resolution was proposed expressing opposition to the decisions of the last three meetings of the Convention of Ontario and Quebec in endorsing and retaining Professor L. H. Marshall in McMaster University; and to the action of the Convention "in excluding from the Convention the delegates of a church which bears faithful testimony to the truth of God's Word, thereby denying freedom of speech to the delegates of the churches, and proposing to withdraw all support from the Convention of Ontario and Quebec and its boards." A contrary resolution, approving of the Pastor's ministry, and proposing to stand by the Convention was proposed as an amendment. Approximately two hundred members are said to have been present at the meeting, and the amendment carried by a vote of eighty to forty-eight. If the estimate of the number present is correct, something like seventy people must have

refrained from voting. The membership of Adelaide Street was, at that time, over five hundred. Thus Adelaide Street Church decided to continue to support Professor Marshall by a majority of thirty-two.

Six deacons immediately resigned. Meetings were subsequently held at the home of Mr. and Mrs. Geo. Benson, and on January 22nd a service was held in the building known as The Mirz Temple, with Rev. W. E. Atkinson as the preacher. Seventy-one were present at the morning service; fifty at the Bible School, and about one hundred and fifty in the evening. At this first evening service one young girl was converted.

The following week a prayer-meeting was held at the home of Mr. and Mrs. Benson with about fifty present. An organization meeting was held on January 30th, when it was decided to organize a new Baptist Church, and the following resolution was passed:

"Whereas destructive teaching is spreading throughout the world, and its baneful influence is already felt in the Baptist Convention of Ontario and Quebec, and whereas Prof. L. H. Marshall and his modernistic teaching has been indorsed again and again by the said Convention, and whereas the Baptist Church at Adelaide Street has refused to withdraw support from the Convention of Ontario and Quebec, and its Board,—Be it Resolved that We write to Adelaide Street Baptist Church, requesting letters of admission for the purpose of organizing into a Regular Baptist Church, to be known as "Central Regular Baptist Church", London, Ont."

At the same meeting it was decided that the doctrinal basis upon which the church should be organized should be the Articles of Faith as incorporated in the Constitution of the Union of Regular Baptist Churches of Ontario and Quebec. Moderator, Church Clerk, Treasurer, Financial Secretary were then appointed, and a Nominating Committee to fill other offices except the Deaconate.

On February 9th, at a largely-attended meeting, a resolution was unanimously adopted in the following terms:

"That this Church, recognizing that the Baptist Convention of Ontario and Quebec has approved of the modernistic teachings of Prof. L. H. Marshall, and has departed from the true construction of the Articles of Faith, set out in the Trust Deed of McMaster University, and in the Title Deeds of our Churches,—Therefore be it resolved that the Central Regular Baptist Church hereby declares that we approve of the formation of the new organization known as the Union of Regular Baptist Churches of Ontario and Quebec, and accept the Constitution and Articles of Faith adopted by the said Union, and hereby direct the Clerk of this Church to make application for membership in the said Union, and sign, on behalf of the Church, the Articles of Faith and Constitution of said Union."

On the first of March, seven deacons were elected. On the date of organization, January 2nd, sixty-eight members joined. When the charter membership list closed on March 31st, it bore ninety-five names; and the total membership of the church when recognized was one hundred and two, of which eighty-one had been received by letter, seven by experience, and fourteen by baptism. Nineteen conversions have been recorded since the church was organized.

In addition to this, the church has an active Fundamentalist Young People's Association, an Auxiliary of the Women's Missionary Society of Regular Baptists, with forty-nine subscribers to *The Regular Baptist Call*. This new church has already sent contributions to the Toronto Baptist Seminary, to Des Moines University, to mission work in Africa, to the Russian Bible School, to the Comfort Box Fund of the Women's Board at Toronto.

The new organization includes in its membership those who were among the staunchest members of Adelaide Street Church. The present building in Adelaide Street was erected under our ministry. It had at the time we went there a little over two hundred members, a small building, a small congregation, and a mortgage of twelve hundred dollars which it had carried without reduction for twenty years. The present building, which has the largest seating capacity of any Baptist church in London, was erected during that time,

and the men who through the years of our ministry were the pillars of Adelaide Street Church, and who gave of their means, and in definite spiritual service, are now found, for the most part, in the membership of the new Central Regular Baptist Church.

The church has called to its pastorate Pastor James McGinlay; and while we have not heard of any formal acceptance having been announced, it is generally understood that Brother McGinlay will begin his ministry in London some time in the Fall, if he can make satisfactory arrangements for leaving his beloved people in Acton, to which he is still, and we believe always will be, thoroughly devoted. If Brother McGinlay should go to London, we are sure that under his leadership, the Central Baptist Church will go forward in leaps and bounds. Thus, with this new church, and the already firmly established stronghold of the faith in Wortley Road, with the able and courageous and uncompromising Rev. T. J. Mitchell as its Pastor, Regular Baptists will have a fine testimony in the Forest City.

The recognition services were held in the building of the Christian Church. There was a large and enthusiastic gathering. Mr. Thomas Urquhart, Chairman of the Executive Board of the Union of Regular Baptist Churches, was elected Moderator of the Council, and Rev. H. S. Bennett, B.A., of Otterville, Clerk. Rev. C. J. Loney and the Editor of this paper delivered addresses. May the great Head of the Church abundantly bless the Central Regular Baptist Church of London!

FROM THE EVER-MISLEADING UNIVERSITY.

We print below an excerpt from *The Canadian Baptist* of July 19th, with a letter from the Rev. H. S. Bennett, B.A., of Otterville, Ont. The excerpt and the letter explain themselves. Incidentally we may remark that they afford another example of the accuracy of reports from the Misleading University, on Bloor Street.

Gifts From Small Churches.

Among the many gifts from small churches for which the New McMaster Campaign Committee is very grateful are those that come from the loyal groups of Baptists in places where the church has been divided. Not the least of these gifts is one that came recently from the church at Otterville. Reduced in number but strong in faith and loyal to the work of the Convention, the church at Otterville raised nearly \$500 for the new McMaster. This is a good gift from the few who, in the words of the clerk, "have stood behind the Convention and believe in old Mac." It is just such tangible expressions of faith and confidence in the old McMaster that will make a new McMaster possible in which there will be perpetuated the best of that which made the old McMaster dear to the denomination.—C. R. Duncan. (Italics ours.—Ed. G. W.)

Dear Dr. Shields.—

The enclosed is from *The Canadian Baptist* of July 19th, just to hand.

Of course, it is not true—as the Otterville church has not contributed one cent to the McMaster fund. The group which left the church some six months ago are those referred to in the article. Only as late as Friday evening last (20th) representatives from the above-mentioned group declared that they had no organization, and twice in his article Mr. Duncan states that the church here is supporting McMaster.

It is useless for me to ask *The Canadian Baptist* to correct this, so thought I would pass it on to you. Perhaps there may be a corner in *The Witness* where this wrong statement might be corrected.

We continue to enjoy the Lord's blessing and next Sunday evening we expect to baptize again.

Thanking you and wishing you much blessing on your vacation, I am, Yours in Christ Jesus,

HERBERT S. BENNETT, Pastor.

DES MOINES UNIVERSITY.

"To everything there is a season, and a time to every purpose under the heaven." We read of a tree planted by the river of water "which bringeth forth his fruit in his season." But some day we shall get to a city where there is a tree that yieldeth her fruit every month. We very much wish we could find a tree of some sort that would yield dollars; not

only at particular seasons, but every month. That is a terribly mercenary desire perhaps, but we have discovered that connection with a hungry institution compels one to think somewhat of money. We write this little note for our readers: money is urgently needed at Des Moines just now. We had hoped to be able to take a bit of a vacation, but it looks as if we should have to forego that pleasure, and put our shoulder to the wheel again. Will the friends of Des Moines University please remember that a University has obligations in the summertime as at all times in the year. We need thousands of dollars.

We received an envelope recently with a cheque for \$100.00 in it for Des Moines University, without any letter, but merely the name of the sender. If it is too hot to write a letter, or if you are too tired, or if you are away on vacation, make a specially good dinner for yourself one day, and while your strength is at the maximum, try to write a cheque for Des Moines University.

Furthermore, remember our need of students. We have been able greatly to strengthen our Faculty for the coming season, and we believe under Dr. Wayman's Presidency there are great things in store. But we shall succeed with Des Moines University on the same terms which bring success to any enterprise, namely, hard work. Let us bend our backs to the burden and lift once again.

THE GOSPEL WITNESS.

From time to time we receive letters from friends in different parts of the world, containing contributions for *The Gospel Witness*. Sometimes friends send us a certain amount of money to cover so many subscriptions, and with the money the names of persons to whom they desire the paper sent. *The Gospel Witness* fund has almost as voracious an appetite as a university fund.

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BAPTIST BIBLE UNION LESSON LEAF.

(Continued from page 14.)

they had grown cold. It is very rarely the gushing enthusiast retains his interest; he is too easily affected. Deep waters run steady and still. 5. At the conclusion of the paragraph the apostle expresses his great longing for them, (v. 19); his desire to be with them, and his perplexity concerning them, (v. 20).

III. CHILDREN OF PROMISE NOT OF LAW, (vs. 21-31).

1. The apostle now illustrates his argument concerning law and promise by the use of an Old Testament incident. The Judaisers professed to be sons of Abraham, but he reminds them that Abraham had two sons, the one according to the flesh, the other according to promise, (v. 23), and he intimates that such things are an allegory, (v. 24). We have here a use made of the Old Testament which it is important we should note. The truth contained therein has its primary meaning as historical fact, etc., but it also has its spiritual application, all in emphasis of its unity and divine inspiration. 2. In this case Ishmael, the son of Hagar, the bondwoman represents those who are under law and in bondage to it (v. 25), and Isaac the son of Sarah the freewoman, represents those who are children of God by faith. The latter are saved without the deeds of the law, and are heirs according to the promise. They pertain not to the old Jerusalem but to that which is above, (v. 26). Then follows a quotation of rejoicing concerning the numerical superiority of the children of faith over the children of law, (v. 27), followed by the statement that those who were of faith were the children of promise as was Isaac (v. 28). and that the persecution which was at that time being inflicted by the Judaisers had its counterpart in the case of Ishmael and Isaac, (v. 29); (Gen. 21:9). Nevertheless the end of Judaism would come, prefigured as it was by the casting out of Hagar and her son, (v. 30). The Christians were not of the bondwoman but of the free, (v. 31), and are enjoined not to be again entangled in bondage (5.1). Paul by the Spirit clearly sees the distinct nature of Christianity unburdened by the ceremonies of the law, which had been fulfilled in Christ. May we retain our liberty and not be burdened by the ritualism of the time in which we live.