

The Gospel Witness

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

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

T. T. SHIELDS, *Editor.*

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

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

Vol. 7. No. 17.

TORONTO, SEPTEMBER 6th, 1928.

Whole No. 331.

Evolutionary Philosophy Leads to Loss of Moral Standard

BY M. H. DUNCAN, LUBBOCK, TEXAS.

As long as men and women think right about God and His word, they are on safe ground, but the great Adversary of men knows the power of thought and begins there to lead them astray. He never shows them evil until he has first influenced their thinking regarding such evil. He knows that "As a man thinketh in his heart so is he." No man can rise above his thinking.

If he thinks right, he is right, and, if he thinks wrong, he is wrong and will act wrong. His thinking is determined by his philosophy or his creed, and that which shapes his philosophy of life or his creed shapes his thinking and, hence, his destiny. This is in spite of the shallow belief of some that creeds are not important and the sooner they are gotten out of the way, the better. Those who seek to minimize creeds say that the life is the important thing, not realizing that the creed is the very source of the life and determines the life. They forget that one of the chief aims in education should be to help the student build a correct philosophy of life or to shape his belief, for, if the school does not do this for its students, it turns them loose in the world at the mercy of every passing opinion.

I.

It is our purpose here to show that modern education is not only failing to help build for the coming generation a correct philosophy of life, but it is destroying the very basis of such a philosophy and sending its products into the world with an attitude towards truth that will imperil the best things in their lives and in the lives of those with whom they come in contact. It is our aim to show that the doctrine of evolution upon which present-day educational philosophy is built is destroying the best things among us. It is causing men and women to think wrong, and the crime and immorality we see everywhere around

us is a direct result of such thinking. The more the kind of thinking that the evolutionary hypothesis leads to influences the thoughts of people, the further they will go in crime and immorality. It leads to it as certainly and as logically as the night follows the day.

In the first place, this doctrine tends to destroy belief in a personal God, a Creator and Ruler of the universe—a Jehovah who loves and cares for us. It tends to remove God further and further from us and to give Him a less and less concern for us. If God created the universe by a process of evolution and has no more direct hand in it than that of "watchful waiting," He is really not very much concerned about our affairs and gradually, under the influence of such teaching, we come to be not very much concerned about Him.

We cease to think of Him as the great Sovereign of the universe who watches the sparrows and knows the number of the very hairs on our heads, and we begin to think of Him as a far-away being who is interested in more important matters than the tiny creatures of the earth. When the doctrine of evolution gets hold of us, we gradually take on a new conception of God. We begin to reason that He is not a person like ourselves, and soon we come to the conclusion that He is not a personality at all, and gradually we begin to conceive of Him, not as a personal God, but as a great pervasive force that pervades all things. Such a conception, we all know, is pantheism.

II.

Naturally such an attitude towards the Being of God does away with the conception of sin. If evolution is true, man is not a sinner, as the Bible says he is. He is to be congratulated on the progress he has made rather than punished for having made no more. Under the influence

of the evolutionary conception of the universe, sin loses its meaning and man ceases to be guilty of the violation of the law of a righteous God.

Guilt loses its meaning, for there is no law but the law of evolution which man cannot violate if he would. If there is no law and no guilt, no one has the right to criticize or punish another for the faults he commits. In fact, we cannot, under this theory, conceive of men's having faults. All law and order are internal, for one man is as divine as another and as capable of guiding his own course.

As one says, "If God alone is and everything is God, vice is as divine as virtue, and sin has no meaning and goodness no worth." Carrying his belief in evolution to its logical conclusion, which the evolutionist who really thinks is compelled to do, a minister, who is the author of a number of theological books and a man of wide influence, said recently in a sermon:

Sin itself is a quest for God—a blundering quest, but a quest for all that. The man who got drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself, and to realize the more abundant life. His self-indulgence just came to that; he wanted, if only for a brief hour, to live the larger life, to expand his soul, to enter untrodden regions, and gather to himself new experiences. That drunken debauch was a quest for life, a quest for God. Men in their sinful follies to-day, their trampling upon things that are beautiful and good, are engaged in this dim, blundering quest for God, whom to know is life eternal.

According to this minister's philosophy, logically it is the philosophy of every evolutionist, Leopold and Loeb, the two Chicago murderers, were searching for God when they took the life of their innocent victim, and Hickman, the prince of criminals, was not committing a crime when he cut to pieces the little girl in Los Angeles, but searching after God. If we accept such a philosophy, "vice is as divine as virtue and goodness has no worth." Right and wrong lose their meaning when they cease to flow from a sovereign personal God. They cease to influence men when they are determined by a popular vote, and it is for this reason that, in all ages, the character of a people may be known by the character of the God they serve.

They tend to become like the God they worship, and when the knowledge of God passes out of their minds, they begin to think of their own divinity and to become a law to themselves. It is not without reason that men and women have always risen under the influence of Christianity, for the conception of God is the highest the world has ever known. When men begin to lose this lofty conception, as they are rapidly doing to-day under the influence of the evolutionary hypothesis, they begin to sink into crime and immorality as we see them everywhere doing.

III.

It is easy to see that, under the influence of a philosophy that destroys their sense of sin, and every one knows that such a sense is dying out among us, men tend to do as they please. If there is no God who punishes sin, and it is evident that people no longer believe in a hell, why

should I concern myself about my conduct? What is there to cause me to feel a sense of guilt, if there is no Holy God whose law I have violated? I know no standard of conduct except that which it pleases me to make for myself and I am responsible to no other being.

External authority gone, I must be my own authority and make my own laws. I am as divine as any other being and no one has the right to tell me what I shall or shall not do. It was in view of such a conception of morality that Emerson, a pantheistic evolutionist, said: "Nothing is sacred to us but the integrity of our own minds," by which he means that each one is to be his own judge and to "do that which is right in his own eyes." Emerson is held in high esteem in all our schools and colleges, and is a great influence in shaping the thinking of the boys and girls of the coming generation.

Then, when men leave the Biblical explanation of the universe and seek to explain it by a pantheistic evolutionary philosophy, as modern education is doing, they gain a false notion of their importance. Christianity humbles; pantheism exalts a man and gives him a false sense of his own worth. It produces a tense individualism, causes men to throw off all self-restraint and makes every one a law to himself.

This explains the increasing selfishness of people to-day and the tense struggle of men for superiority. It explains the growth of factions among us and of smaller groups that lose sight of the common welfare. It explains the blocs and cliques that we see everywhere arising and the small group consciousness that is making it more and more difficult for men and women to look beyond themselves to the welfare of the whole. Every one can see that such a philosophy renders a democratic social order impossible and brings society to confusion.

IV.

As a corollary of the evolutionary hypothesis, it follows that all books are equally human and that the Bible is not a revelation from God, but a product of evolution. The Bible loses its supernaturalness, becomes a part of a great pantheistic scheme, and ceases to be divine except in the sense that all other books are divine. If the Bible is a product of evolution, it has no peculiar message for men. Under such a conception of things, I cease to be concerned about what God said in the Bible two thousand years ago. I am concerned only with what He has to say to me to-day. As one good evolutionist says, "I am not interested in what God said by Moses or by Paul, but I am concerned only with what He has to say by myself."

It is absurd for any one to claim that he can believe in the Bible and evolution, for the teaching inevitably reduces the Book to the level of a mere human production. When an evolutionist tells you that he believes the Bible, he deceives you. He does not and cannot believe in it, as a supernatural book, an authoritative guide, a message from an all-wise, omnipotent, sovereign God, but he believes in it as he believes in Browning and Tennyson and Shakespeare.

No man who thinks will claim to be a New Testament Christian and accept the doctrine of evolution. The one who makes such a claim is ignorant of the meaning either of evolution or of New Testament Christianity.

It also follows as logically that the evolutionary hypothesis does away with the authority of Christ by reducing him to the level of men and making him a product of

evolution. There are some unthinking people who claim to believe in the doctrine of evolution and in a Christ who is the Saviour of the world, who suffered on Calvary's Cross for men's sins, but the Cross and evolution are as much opposed to each other as it is possible for ideas to be. They stand on opposite poles and no man can reconcile them. They tend to destroy each other and cannot dwell in the same soul.

V.

Christ is what the Bible claims to be only as sin is real, and sin cannot be real if the evolutionary hypothesis be true. Christ is real only as God created man in His own image and as he fell from his first estate because of sin. When we make man a product of evolution, there is no sin. Man is going upward and not downward. It is thus easy to see why, under the influence of evolution, men gradually lose their faith in Christ and reduce him to the level of men.

The theory logically causes him to lose his place as judge of the universe and makes him but an example to guide men in their already upward tendencies. He loses his authority, in consequence of such a philosophy, and leaves men to follow the dictates of their own lives which are divine as his. If pantheistic evolution be true, all men are as divine as Christ and there ceases to be any reason why each one should not be a law to himself and follow the dictates of his own conscience, and this is just what each one tends today to do.

It is such a tendency that is causing the increase in crime and immorality and bringing every nation on the

earth to the verge of disaster. It is such a tendency that is shaking the very foundations of government, bringing confusion in international relationships, threatening the world's peace, and filling men's hearts everywhere with fear that civilization itself is seriously endangered.

The false philosophy that modern education is cramming into the heads of our boys and girls breaks with the past and makes each age a climax of all the ages that have gone before and each man a guide to his own conduct. The education of the day falsely claims to teach young men and women how to think and not what to think, but it is actually busy overtime doing that which it claims should not be done.

Theoretically, it is very much opposed to what it calls indoctrination, but it nevertheless busies itself constantly filling the student's mind with a false philosophy that will in the end rob him of all that is worth while in his life. It teaches him by word and example that "he is not interested in the voices of the past, but only in the voices of to-day."

It creates in him a selfish pride, gives him a false notion of his importance, exalts his conception of his ability to solve his own problems, does away with the authority of Christ and the Bible, and reduces God to the level of a tiny pigmy or a far-off force that has little influence, if any, on the destinies of men. It touches him that he is the "maker of his own misfortune, the arbiter of his own destiny," and that "the destiny of the world is in his hands." It swells his egotism, makes him impatient of authority, and causes him to be disregarding of the rights of others.

Another Southern Editor Speaks Out

The Baptist and Reflector, of Nashville, Tennessee, reprints an article from *The Biblical Recorder* on the subject of the Baptist World Alliance. The article is headed, "Dr. John MacNeill's Mistake." *The Biblical Recorder* speaks as follows:

"It is known by most of our readers that there has been a bitter fight among the Baptists in Canada because of the heretical views alleged to be held by Dr. Marshall, professor in McMaster University, a Baptist institution. Dr. T. T. Shields, an extreme fundamentalist, led a group which strongly opposed Dr. Marshall and demanded his resignation. Dr. Marshall was retained.

"This writer was a member of the committee on nominations at Toronto. We canvassed the field quite carefully. It was the opinion of a majority, if not all, of the committee, that the next president should be from one of the smaller European states if a suitable man could be found. But as the name of no man was suggested who, in the opinion of the committee, could do the work that needs to be done at this time, we gave up the idea with the expressed opinion that just as soon as a suitable man from one of the smaller states could be found, he should be elected.

"Dr. Alexander Maclaren was the first president and Dr. John Clifford the second, both of England. Dr. R. S. MacArthur, of the Northern Baptist Convention, was elected as the third president and Dr. E. Y. Mullins, of the Southern Convention, the fourth. Under all the circumstances the committee thought the next president should come from Canada. Several names were proposed, Dr. John MacNeill being most favourably men-

tioned. It was distinctly stated by members of the committee who lived in other countries that no man who had been prominently connected with either faction in Canada should be nominated. We recall that Dr. Scarborough was one of those who insisted on this point, and all agreed that it was a point well taken. We were assured that while Dr. MacNeill sympathized with the group which stood for McMaster and its faculty (as did a majority of the Canadian Baptists), his attitude was not offensive, as he was not extreme in his views. We think every member of the committee will agree that the above is a correct statement of what occurred in the two meetings that were held by the committee."

We venture a few observations on *The Biblical Recorder's* article. First of all, its Editor speaks of the Editor of this paper as "an extreme fundamentalist". We have no objection to that designation. If we were teaching the multiplication table to a lot of little children we should be "an extreme fundamentalist" in this, that we should insist that two and two do really make four. If we were a pharmaceutical chemist we should be "an extreme fundamentalist" to the extent of filling the physician's prescription to the very letter. Every time we perform a marriage ceremony, the vows proposed to and taken by the parties to the contract are the vows of "an extreme fundamentalist". And in insisting upon the supernaturalism of the Christian revelation, on the essential Deity of Christ, on His penal, substitutionary death, His literal resurrection, and ascension to the Father's right hand,

and His personal return, we confess to being "an extreme fundamentalist".

-Such a position perhaps has become somewhat unusual in our day, but not more than twenty-five years ago all Baptists were "extreme fundamentalists". The Baptist worthies of earlier generations, such as John Bunyan, Andrew Fuller, William Carey, C. H. Spurgeon, Thomas Armitage, J. B. Gambrel, B. H. Carroll, T. T. Eaton; and in Canada, Robert F. Fyfe, J. H. Castle, Wm. McMaster, and hosts of others, were all "extreme fundamentalists".

But we are especially grateful for this word from *The Biblical Recorder*, because the Editor tells us that the "writer was a member of the Committee on nominations at Toronto". We now have a voice from the inside of the Committee, and we are told, "It was distinctly stated by members of the committee who lived in other countries that no man who had been prominently connected with either faction in Canada should be nominated."

It seems to us that was a perfectly correct attitude for the Committee to assume. In the nature of the case it would be impossible for the Committee to become thoroughly conversant with all the facts related to the controversy in Ontario and Quebec in the time at their disposal; and whichever party to the controversy might be wrong, seeing the Alliance was held in Toronto, and was in a certain sense the guest, as an organization, of all the Baptists of Toronto, courtesy required an attitude of neutrality. Of course that principle had been flagrantly violated in the arrangement of the programme, but we would not hold members of the Alliance—in general, responsible for that. We have now however, an authoritative voice from inside the Committee which informs us that the Committee endeavoured to maintain a strict neutrality.

But there is a line here which is most significant:

"We recall that Dr. Scarborough was one of those who insisted on this point, and all agreed that it was a point well taken. We were assured that while Dr. MacNeill sympathized with the group which stood for McMaster and its faculty (as did a majority of the Canadian Baptists), his attitude was not offensive, as he was not extreme in his views."

Only Dr. L. R. Scarborough could be responsible for giving this impression to the Committee. Of course Dr. Scarborough knew beyond all peradventure that the very opposite was the fact. Dr. Scarborough knew that Dr. John MacNeill was the bitterest and most aggressive of all Canadian anti-fundamentalists, and a most determined supporter of Marshallism in McMaster. We say Dr. Scarborough knew because Dr. Scarborough was present at the First Avenue Convention in Toronto when Dr. MacNeill made such a positively vicious address. Dr. Scarborough could not possibly have been in ignorance of the fact that Dr. John MacNeill was as certainly responsible for betraying McMaster University into the hands of the Modernists as Judas Iscariot was responsible for betraying the Son of God. Let us repeat it. Let us print it in capitals: DR. L. R. SCARBOROUGH KNEW BEYOND ALL PERADVENTURE THAT DR. JOHN MACNEILL WAS THE OUTSTANDING CHAMPION OF McMASTER, AND THE BITTEREST AND MOST VIRULENT ENEMY

OF THE BAPTIST FUNDAMENTALISTS OF ONTARIO AND QUEBEC. And yet, according to *The Biblical Recorder*, the Nominating Committee were assured that while Dr. MacNeill sympathized with McMaster, he was a very mild and inoffensive gentleman who had taken no prominent or leading part in the Canadian controversy; and that he therefore possessed to an eminent degree the qualities of neutrality which the Nominating Committee insisted should characterize the nominee for President of the Alliance. No other member of the committee had such knowledge of the Canadian situation as Dr. Scarborough, he was the only member who had first-hand knowledge of the case.

But we would call our readers' attention to the further fact that the Editor of *The Biblical Recorder* appeals, by implication, to all the other members of the Nominating Committee to support him in his statement by saying: "We think every member of the Committee will agree that the above is a correct statement of what occurred in the two meetings that were held by the committee." That being so, there is but one conclusion to arrive at, and that is THAT DR. L. R. SCARBOROUGH EITHER DELIBERATELY MISLED OR ALLOWED THE COMMITTEE TO BE MISLED INTO AN ASSUMPTION WHICH HE KNEW TO BE UNTRUE. Those who read this will know in such a case how to classify Dr. Scarborough.

It is not the first time Dr. Scarborough has been found guilty of misrepresentation. In order to refresh the memories of our readers we would remind them of what we printed in *The Gospel Witness* about Dr. Scarborough's presence at the First Avenue Convention in our issue of December 9th, 1926:

PORTER VS. SCARBOROUGH.

The following article is reprinted from *The Sling and Stone*, of Lexington, Dr. George Ragland, Editor, in the issue of November 20th. It speaks for itself. Following the article from *The Sling and Stone*, we print a letter from Rev. W. E. Atkinson. The letter needs no comment.

When brethren disagree on small and unessential matters their disagreement needs no comment. Leave them alone and like two lovers the joy of reconciliation will compensate for the pain of disagreement. But when they disagree on vital matters their disagreement is noteworthy and compels us to take sides. Such a disagreement has just taken place between two prominent preachers and leaders, Dr. L. R. Scarborough, President of the Southwestern Baptist Seminary, and Pastor-Editor J. W. Porter.

We hasten to take sides and rejoice that we can conscientiously cast our lot this time with Dr. Porter. We trust our readers will help us to make it unanimous for him. The matter over which they disagree is a certain modernist professor, Dr. L. H. Marshall, of McMaster University, Toronto, Canada, against whose false teaching Dr. T. T. Shields has made such a brave fight. Of this fight Dr. Porter has the following to say:

"248 Hanover Avenue, Lexington, Ky.
September 28/26

"My Dear Brother Shields:

"I have just read article, 'Prof. L. H. Marshall's Position Summarized to Date'.

"Please permit me to say, that if any given proposition can be proved, beyond the scintilla of a doubt, it has been proven that Prof. Marshall is a destructive critic of the

rankest variety. Whatever comes of the fight, you have rendered a valuable service in 'smoking out' this unbeliever.

"Sincerely yours,
(Sgd.) "J. W. PORTER."

The *Ashland Avenue Baptist* of November 14th contains an interesting letter from Brother Judd who is a student in the Seminary at Louisville. This letter contains the following paragraph:

"There has only been one discordant note struck and that by an outside man. Dr. Scarborough came by here on his way back from Toronto, and spoke in chapel of the 'Unwarranted attack of Dr. Shields on McMaster University'. The response of the students to this particular part of his talk was scant. I overheard several of the Canadians in a heated discussion over it after chapel."

We are greatly grieved that Dr. Scarborough, the President of one of our Seminaries, should use the occasion of his visit to another of our Seminaries to make attack on a defender of the Bible and give comfort to modernistic professors in our institutions of learning. But we are equally rejoiced that Dr. J. W. Porter has been brave enough to write to Dr. Shields and in unmistakable language commend Dr. Shields for the fight he has made. Dr. Scarborough characterizes Dr. Shields' fight as "Unwarranted attack". Dr. Porter commends it as "A valuable service in smoking out a destructive critic of the rankest variety."

The rank and file of Southern Baptist will praise Dr. Porter and condemn Dr. Scarborough. And this is as it should be, for in this particular instance Dr. Scarborough has been untrue to the faith for which Southern Baptists have so long contended, while Dr. Porter has revealed what a real war horse he can be when he is right.

A fair reading of the stenographic report of the Canadian Convention will prove that Dr. Porter is right and Dr. Scarborough is wrong.

LETTER FROM REV. W. E. ATKINSON.

Chicago, Ill.,
December 7, 1926.

Dear Dr. Shields:

In view of the statement appearing in the religious press about the utterances of Dr. L. R. Scarborough since his return South, I think it only fair that you should know of a conversation which I had with him during the sessions of our Ontario and Quebec Convention.

It was not my intention to make this public, but since it is evident that Dr. Scarborough has, by implication, led the Southern audiences which he has addressed to believe that he fellowshipped the action taken at our recent Convention, I must now give publicity to my conversation with him.

On the Wednesday following that eventful Tuesday, I saw Dr. Scarborough alone and disengaged. I approached him and warned him that I was one of those terrible Baptist Bible Unionists, and that I did not wish him to be under any misapprehension as to who I was, I asked him two questions, which follow:

1st: "Dr. Scarborough, I would like to ask you, Would Professor Marshall's statement on total depravity be satisfactory to Southern Baptists?" He replied, "No, we go all the way."

2nd: "Would Professor Marshall's statement on the Atonement be acceptable in the South?" I remember he answered rather emphatically, "NO", and remarked, "We accept the statement read by Dr. Shields from Spurgeon."

I did not seek to corner Dr. Scarborough, and as I have already indicated, did not intend to give this publication; but how can Dr. Scarborough, or anyone for that matter, reconcile this with his utterances since leaving our Convention? I have no intention of misrepresenting the guest of our recent Convention, but for him to have gone out of his way, as indicated in the letter appearing in the last issue of *The Gospel Witness*, to state that the denomination had voted by a large majority to give Professor Marshall a clean bill of health and an orthodox

standing, when he himself admitted that Professor Marshall's teaching would be rejected in the Southern Baptist Constituency, is almost unbelievable, and is certainly deserving of correction or a proper explanation.

Sincerely yours,
(Signed) W. E. ATKINSON.

But the important point in connection with the editorial from *The Biblical Recorder* is this: we now know who was chiefly responsible for Dr. MacNeill's nomination for the Presidency of the Alliance. Beyond question it was Dr. Scarborough. And we venture the opinion that Dr. Scarborough knew what interpretation Dr. MacNeill would put upon his election. The fact is, Dr. Scarborough, by misrepresentation, used the whole Baptist World Alliance to serve the purpose of the enemies of the gospel in the Ontario and Quebec Convention; and not less emphatically to serve his own purpose. Dr. Scarborough has proved himself to be extremely vindictive. We have been compelled in these pages on several occasions to expose Dr. Scarborough's double dealing. Some day Southern Baptists will discover what spirit he is of.

In Dr. Scarborough's judgment no man can be a good Baptist, nor claim to be even respectable unless he shows that he has learned how to hate Dr. J. Frank Norris; and the poor little man thought he would be doing something to discredit us by nominating Dr. MacNeill for the Presidency. Some weeks ago we showed that neither Rev. W. A. Cameron nor Mr. Albert Matthews had learned to hate with sufficient intensity to meet Dr. Scarborough's standard of requirement for the Presidency.

But this is what *The Biblical Recorder* has to say about Dr. MacNeill:

"We note from some of our exchanges that Dr. MacNeill has come out in a statement saying that his election was a vindication of himself and the group with which he sympathized. Even if this had been the case, it was a very unfortunate statement for the president-elect to have made. That may be the interpretation put upon it by Dr. MacNeill, but nothing was farther from the mind of the committee, as the above statement shows, than to commit the Alliance to either side of a local controversy. Indeed, that is the very thing we sought to avoid; and if the committee had believed that Dr. MacNeill would claim it as a vindication, he would not have been nominated."

Thus Dr. MacNeill, according to a responsible Southern Editor, if the Committee had known he would put such an interpretation on his election, never would have been nominated. Seeing this editor appeals to the entire Committee to corroborate his statement, one would think that Dr. MacNeill, on learning that he had been elected on the basis of a misrepresentation, would speedily resign his office. *The Recorder's* editor does not suggest that, however, but he does say:

"Another statement is due from Dr. MacNeill, in which he will assure the Baptists of the world that he will not use his office as president to further the views of any one group. If he injects local divisive issues into the Alliance, or attempts to use it to vindicate those who hold to views on a question concerning which there is honest difference of opinion, it will call forth severe criticism of the Alliance which was called into being to promote the fellowship of the Baptists of the world."

It seems to us that it would be difficult to suggest a more crushing humiliation than is involved in this

suggestion. Dr. MacNeill is asked to make another statement in which he will promise not to use his office to further the views of any particular group in the Alliance; and he is warned that if he pursues a course in harmony with his interpretation of his election, "it will

call forth severe criticism of the Alliance." We wonder what Dr. MacNeill will do? No, we don't wonder what he will do. But we feel morally certain that he has often wished he had not talked to Mr. R. E. Knowles of *The Toronto Star* as he did.

Salaried Servants Control Northern Baptist Convention

BY DR. W. B. RILEY.

The following article has been sent in by Dr. W. B. Riley of Minneapolis. No man has a keener discernment than Dr. Riley. He knows the Northern Baptist Convention as few men know it. He has no personal interests to serve. The Northern Convention has nothing to offer which a man of Dr. Riley's calibre could possibly desire. His own great work is large enough to fill the heart and hand of any man. This article shows that the Northern Convention is in the grip of a lot of men who are merely getting a living out of it.—Ed. G. W.

For two years the editor of this paper has been kept from the Northern Baptist Convention; one year by the illness of his wife; this year, by his mission to the Old Countries.

On returning, we find among the papers that weight our desk, the Philadelphia *Inquirer* of Saturday morning, July 14th, carrying an article entitled, "Fundamentalism Called Dead Issue."

In this article, Dr. Orlando Steward, secretary of the Philadelphia Baptist Union, is reported as having said:

"Fundamentalism is a dead issue within the Baptist denomination." "Hardly a murmur left." "The only indication of a fundamentalist trend came in the election of the late Dr. Frank Goodchild as a member of the Board of Home Missions. The nomination committee of the convention proposed Dr. John M. Moore, of the Federal Council of Churches, a pronounced liberal. In view of the fact that Dr. Goodchild had been the champion of the fundamentalist cause, members of his group objected to Dr. Moore, and proposed a man of their own theological stripe, Rev. Russell Brougher, of Brooklyn. In the election, Dr. Moore won out with a two to one majority, etc."

This gives occasion for certain reflections, and should lead to the facing of certain indisputable facts.

Frank Goodchild.

Dr. Frank Goodchild was a leader, honorable and honored. His leadership rested in the combination of discerning judgment and an exceptionally sweet and calm spirit. It was practically impossible to know Dr. Goodchild without putting trust in him. Such men come naturally to leadership, and in the course of time, and before the Northern Baptist Convention University-of-Chicago machine was created, Frank Goodchild was honored by his Baptist brethren with office, and so faithfully did he fulfil his obligations that even the Convention itself, modernistically conceived and radically governed, was unable to remove him.

His mediocre success in the pastorate made him eligible to office. It is a known fact that a man who is emi-

nently successful in the pastorate is not fitted for office in the Convention. He has not the time, and cannot afford to give the attention required by such office. The office could contribute nothing to them save additional burden. They are accustomed every Sunday to address as big an audience as the convention itself gathers, and so the convention opportunity was no "great day" for them.

Again: It has been patent that the Convention did not propose to pay tribute to the successful pastor. His success rendered him unpopular with his less effective and consequently official-loving brethren. That is why Russell Conwell could say at the Detroit meeting fifteen or more years ago, "I am seldom in your sessions, and judging by your calls for me, or rather your lack of calls for me, you do not need me." That is why A. C. Dixon, the most famous preacher in the world while he lived, was never honored by either the Northern or Southern Convention. But Dr. Goodchild's church in New York City was not a large one; he had time to do this work, and no envy opposed his election to office.

However, his faith in God and His Word finally made him unacceptable to the radicals. In the last years of his life the Convention leaders would have gladly dropped him had they dared to do so. The few Fundamentalists that remain in office in America are retained there, not because the machine desires their services, but because it does not dare to dispense with them and take the consequences of popular indignation. That is how it happened that Goodchild held Baptist office until his death; but if ever there was an ecclesiastical travesty, an open burlesque, it occurred in the election of

John M. Moore.

Dr. Moore has long lived by ecclesiastical office. We are saying exactly what we mean. He has lived by ecclesiastical office. The office was to him a promotion, not an opportunity; a living, not a life.

At the Convention in Portland, Oregon, some twenty years ago, when we were suffering for lack of funds, the board of which he was secretary, brought in a report on finances. It held little promise of success. I moved a substitute that the society should produce literature on tithing and that the Convention should endorse that Biblical teaching as the solution of our problem, and ask the Board to put over a tithing programme in the year succeeding. In spite of the opposition of convention secretaries, who were then limited in number, my substitute obtained by an overwhelming majority. Was any attention paid to it? None whatever, and when Dr. Moore was written to regarding the subject, he replied

to me that he would do as he pleased and the Board would do the same.

That is the history of every convention vote that has gone against the will of convention officers. They have treated it, not with neglect, but with contempt. In Buffalo, Fundamentalists won every motion that was made, but the convention disregarded them. In Milwaukee, Fundamentalists won on the appointment of a commission on investigation of foreign missions, and in Seattle that commission's report was made and adopted by the convention, and it recommended the removal of certain men, then under the employ of the Foreign Board. It is now a matter of history that the Foreign Board never removed one of them. Let it be understood I am not talking now of the Hinson Resolution, but am talking of the commission's report that was adopted by the convention, including the recommendation. Instead of paying any attention to it, the chairman of the board for years has boasted annually, "We still have the inclusive policy!"

The election of Dr. Moore *versus* Dr. Goodchild is an insult to every Fundamentalist in the convention, and we believe that it is such an insult that the convention will hear from it in most material ways. Moore is not only a radical Modernist, but confessedly so. The Philadelphia paper article, from which I quote records that fact with glee. Knowing, as the leaders of the Northern Baptist Convention do know, that the big majority of the laymen in the convention are still fundamental in their faith, and that at least one-half of the ministers of the convention, aside from those who hold salaried office, are absolutely fundamental in their faith, it would seem the poorest of all conceivable politics to have added this injury to former insults. Some of us, however, do not regret it, for we believe revolution will be more easy in consequence of the same.

Furthermore, the election of Dr. Moore effects an interlocking system. The Northern Baptist Convention has long been tied up, to the tune of thousands of dollars per annum, to the Federal Council of Churches of Christ of America; a movement that is brazenly Modernistic; a movement that has unjustifiably interfered in all matters of government; a movement that is in both politics and theology, Bolshevistic; a movement that like the leach, has lived, not by its own endeavours, but by sucking the blood from denominational organizations through the tubes of modernistic officials.

Let Baptists reflect upon the fact that now their Home Mission work is more and more coming under the control of such men, and imagine how it will be possible for them to keep faith, for instance, with one of the greatest Fundamentalist laymen America has ever known, whose \$1,750,000 was given "with a rider" to the effect that it was to be spent upon no men or institutions that did not stand for the old faith of the Baptist fathers. Moore and his co-officers will treat that commission with all the contempt that Dr. Moore voiced to me for the action by the convention in White Temple, Portland, Ore., on "tithing". It is enough to make dead men quit their graves to defend their gifts.

But some one says, "You believe in the principle of democracy, don't you, and since the convention took this action, why complain?"

This introduces again a subject that will sooner or

later become the leading one of the Northern Baptist Convention:

The Control of Salaried Servants.

Russell Brougher was nominated from the floor. There was no organization for his backing; no preliminary expectation of the convention of such a nomination. Russell Brougher, while prominent as a pastor, is a young man; and yet, this young man, only a few years out of the theological seminary, suddenly sprung upon the convention as an opponent of a seasoned servant of denominationalism, polled over three hundred votes, while his opponent received above five hundred; in other words, there were two hundred men in that convention that determined John Moore's election.

Who were those two hundred men? There is not an intelligent member of the Northern Baptist Convention that doubts that they were salaried servants, many of them cogs in the machine. In all probability my good friend and critic, Milliken of Oregon, voted for Brougher, for Milliken theologically is straight, and Milliken's course and conduct in the convention has been altogether exceptional; but I challenge the Northern Baptist Convention itself, out of its hundreds and thousands of salaried people, to present the names of five such salaried people who voted against Moore. I dare them to attempt it.

What a farce then is our convention! Those of us who are at the head of churches, great churches, dependable churches, are mere puppets. We are written to cordially by these secretaries, encouraged to do "big things for the Beloved Denomination," and their only interest in us is the financial one, and that is the only point at which they pay us any respect whatever. We vote in the convention, and our voice is lost; the roar of the machine is so loud that it can't be heard above it, and the cogs and screws and taps are so many that fuel-providers are forgotten and a popular vote in the convention is pure imagination.

The Northern Baptist Convention was framed by the University of Chicago for the express purpose of crushing Fundamentalism to death. Is it doing it? Yes! So far as the convention's life is concerned, it is successfully doing it, but, aside from the mere manipulation of ecclesiastical affairs, it is making bigger and better and more Fundamentalists daily. Every man in the denomination who has any love for God and regard for His inspired Word looks upon this juggernaut with increasing disgust.

You ask, "Why do you abide in it?" Simply because our missionaries are under its appointment; because the fields that we have fostered and built up are controlled by it, and it holds title to our property.

Is there any remedy, any hope, that the denomination may yet be righted? Yes! If the salaried servants of the denomination, with that sense of justice that ought to belong, at least, to ever professed Christian man, would voluntarily say, "We will no longer vote on these questions of denominational control. We believe the denomination is capable of controlling itself, and, as its servants, we are willing to hear and do its behest," the denomination would be redeemed in less than five years.

If their modesty and sense of right does not suggest this, and apparently it does not, then the convention

(Continued on page 15.)

The Jarvis Street Pulpit

"They Went Everywhere, Preaching the Word."

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, August 26th, 1928.

(Stenographically Reported.)

"Therefore they that were scattered abroad went everywhere preaching the word."—Acts 8:4.

Prayer Before the Sermon.

We come before Thee, O Lord, desiring to be numbered among Thy true worshippers. We read in Thy Word that Thou dost seek to worship Thee those who will worship Thee in spirit and in truth. We desire to be found of Thee this morning, that by the grace of Thy Spirit we may be enabled to worship Thee acceptably. We thank Thee for Him Who is the fulfilment of all that is promised in the Old Testament; we bless Thee for the Lamb of God Who taketh away the sin of the world; we rejoice that it pleased Thee to make to meet upon Him the iniquities of us all; and we come into Thy presence this morning as those who have no confidence in anything but in the precious blood of Christ.

Help us to look afresh to the bleeding Lamb.—

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

Many of us have thus come for cleansing to the precious blood, and we rejoice in the promises of Thy Word that our sins which were many are all forgiven, that in Him we have redemption through His blood, even the forgiveness of our trespasses.

And now we would pray for every member of this congregation. We thank Thee that we come to One Whose resources are equal to our every requirement. As Joseph first filled the storehouses, and then opened them to the hungry multitudes who came to him for bread, so we rejoice that the doors of Thy storehouses are open this morning; and that if we do but come with empty sacks, pleading our poverty and Thine abounding grace, we shall every one be satisfied. We pray that Thou wilt deal with us individually this morning. Give to us a peculiar blessing; speak to every man and woman and boy and girl in such a way that they shall know that God has spoken personally to every heart. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. There are difficulties, there are temptations, there are besetments, which are peculiar to each individual life. What is a temptation to one is not a temptation to another; what is a difficulty to one provides no obstacle to another. We differ in our capacity as in our experiences, we differ in our legitimate ambitions even as we differ in our tastes; and yet we thank Thee that Thou art able to read our hearts. We pray Thee to meet with us as Thou didst the Samaritan woman at the wellside, so that we may be led to exclaim, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Lay bare to our own inspection these hearts of ours; discover to ourselves the motives which are the spring of every action. We pray Thee, O Lord, so to speak to us by Thy Spirit that from this hour we may be different men and women.

Some are not saved; the eyes of some are still blinded; they are still stiffnecked and uncircumcised in heart and ears. We pray that the Spirit of God may break the hardened hearts, for a broken and a contrite heart, O God, thou wilt not despise. Find entrance, we pray Thee, to the understandings of men and women to whom Thou hast hitherto been a stranger. May Thy gospel,

which perhaps has been unacceptable hitherto, be to them this morning a joyful sound. Number them, we pray Thee, with the blessed people who know the joy of the Lord.

Many before Thee are Thine own children. Some perhaps are revelling in the luxuries of divine grace, delighting in the dainties of Thy table, growing up into Christ in all things, putting on the best robe, and all their beautiful garments. We pray that they may continue to grow, and that nothing may be permitted to retard their progress in the Christian life. Keep our faces to the skies, help us in the upward climb. Fill our hearts with an undying passion for Jesus Christ, that He may grow upon us from day to day; and that we may grow up into Him. Some, it may be, are in danger of losing something of the joy and power of the Christian life. They have turned aside from that which is the path of duty; they have failed in some measure in their testimony to the power of the gospel; they have not everywhere been witnessing for Christ. Restore such to full fellowship with Thyself, and may all the freshness and beauty of their early experience of divine grace return to them. Send them forth from this place with a new note of certainty in their testimony, with a new experience of joy in their hearts, so that the word which they shall speak may be everywhere in demonstration of the Spirit and of power.

Bless the backslider who may be here this morning, who has come as a matter of form, who has not wholly outgrown the habit of coming to the place of prayer. Bring him or her back again to the place of penitence, and thus to the place of fellowship with God. Restore to any such the joy of Thy salvation; then shall they teach transgressors Thy way, and sinners shall be converted unto Thee.

Be mindful of any who are in trouble, those whose hearts are sad, those who are in deep sorrow, those who are filled with anxiety because of some urgent need which they cannot supply: the mother who is troubled about her children, or the father weighed down with family cares. Have regard to the man who is concerned about his business, the young people about their pleasures and their companionships, and the boys and girls in all their experiences. Thou art the children's Saviour, Thou art the Friend and Helper of everyone who would put his trust in Thee. Come to us here and now, cover us with Thy feathers, teach us that under Thy wings we may trust; and then send us forth as heralds of the gospel to all who are in need. Graciously minister to those Whom Thou lovest who are sick. Visit the hospitals, be in all chambers of suffering, be mindful of those who are in a journey, of those who go down to the sea in ships, and do business in great waters. We bring to Thee the needs of the entire household of faith the world around, at home and abroad: Thou great God, out of Thine abundant store satisfy our need according to Thy riches in glory by Christ Jesus. We ask it in His name, Amen.

I shall bring to you this morning a practical exhortation; to endeavour to exhort you to do, as I would exhort my own heart to do, the things which we know we ought to do. The text is taken from an early chapter

of apostolic history. Stephen had preached his great sermon, the people were cut to the heart, they gnashed upon him with their teeth, they stopped their ears. Is that altogether obsolete? Do not people do the same to-day? They stoned Stephen with stones so that he died. There was great persecution of the Church, in Jerusalem particularly, so that with the exception of the apostles that great Church was scattered throughout all Judaea and Samaria. But the text says, "Wherefore they that were scattered abroad went everywhere preaching the word."

I.

Obviously, then, THE GOSPEL IN APOSTOLIC TIMES WAS NOT ACCEPTABLE TO CARNAL HUMAN NATURE. We have fallen upon days when men are busily engaged in an endeavour to "restate the gospel" in such terms as will render it acceptable to the modern mind. It is generally assumed in some quarters that we have so advanced that we have outgrown the principles and precepts of the gospel of Christ; and that while it may be true that there are abiding elements of value in it, still, in some particulars at least, it needs to be modified in order that it may be made acceptable.

Not very long ago I quoted to you the words of a certain learned professor in which he said that in order to make the gospel acceptable to reasonable men we shall have to confess our disloyalty to Christ in respect to His teaching about future things. That was the saying of a man who was highly honoured recently among Baptists in Toronto. Quoting the very statement of Christ Himself respecting false teachers, "How can you escape the damnation of hell?" Professor Glover said, "If we had the decency to be candid, we should call that rather un-Christian in our sense, whoever used it." And this notwithstanding it was the Lord who used those words.

But there is a common attitude which assumes that the gospel is unacceptable to man because men have improved; because we are more refined than we used to be; because education is more general, because, if you please, we are somewhat more intellectual than our forebears! But the gospel of Jesus Christ never was acceptable to carnal man, it never will be, it never has been in any period of the Church's history. This inspired deacon, filled with the Holy Ghost, said to his hearers, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it." "Why", said Stephen, "God sent to your fathers prophets and you persecuted them, you slew them; every man who dared to speak of Christ became a martyr. The law was given to you by the disposition of angels, and even the law was not kept; and when at last He Who was a summary of all that God before had spoken, and Who was Himself the express image of His Father's Person, when the Just One Himself appeared, ye were His betrayers and murderers." Never did man, unaided by the Holy Spirit, accept the word of God. Never was the word of the Holy One palatable to carnal nature—and it never will be. If we are re-

solved to declare the whole counsel of God we shall have to prepare ourselves to do it against great opposition, even as did the preachers of the apostolic times.

That is just as true, my dear friends, of those who witness for Christ privately as those who publicly proclaim the truth. That will be just as true of your witness in the office, and in the shop, and among your friends in your recreational life, or your business life. It will be just as true of the boys and girls who tell the story of redeeming love in simple fashion in the playground or wherever they meet their playfellows. The fact is, that which is from God, the Holy one, has no affinity whatever with that which is from below. The whole world lieth in the Wicked One save only those who by grace have been taken out of him and into Christ. Whenever the gospel message is proclaimed it will be as unacceptable to men to-day as it was in the olden times.

Once more, the gospel message is unacceptable to natural men *because it is revolutionary in its character*. We hear a great deal to-day about evolution, matter evolving out of some primeval state, from some original, primitive, germ by forces resident within itself and gradually unfolding without divine interposition or intervention. That idea has coloured human thinking, even the thinking of those who are not evolutionists, and who know nothing about evolution as a philosophy—for it is a philosophy, not a science—but even those who know nothing about evolution as a philosophy have somehow or another accepted it, because the thing has become atmospheric. You cannot read a newspaper, you cannot read a magazine or a book—or, alas, I had almost said, hear a sermon—but you hear men proudly prating about "our evolutionary progress."

Let me forewarn you that the gospel is not evolutionary, but revolutionary. It comes into a human life to turn things upside down. It comes to make war upon the established order of things. It comes to take the sceptre from the hand of him who rules in the kingdom of man-soul. It comes to dethrone "the old man," and to establish "the new man." It comes to put an end to the reign of sin which reigns unto death, and to establish the reign of grace which reigns through righteousness unto eternal life by Jesus Christ our Lord.

Every principle, every precept of the gospel of Jesus Christ runs counter to the carnal mind. It is opposed to all the maxims of the world. It declares war upon the world, the flesh, and the devil. It proposes to turn the world upside down at every point because sin is an inversion of the laws of order; sin has made the world eccentric, out of centre, out of touch, out of right relationship to God. The gospel proposes to re-tune this inharmonious universe, and bring it back into complete harmony with the God Who made it. Therefore God hath reconciled all things to Himself through Christ Jesus. The gospel is just that, a revolutionary message; and the gospel messenger is a revolutionary propagandist always.

Sometimes men speak of people who abide by the Book as being radicals. We accept the charge. I confess to being a radical of the radicals. Do you know what radical means? It comes from a word which means "root". The gospel does not dress up a Christmas tree: it always goes to the root of the matter. It is radical, it proposes a complete overturning of the natural order. Christians are plants of our heavenly Father's

planting; God deals with the root of evil and of righteousness. The gospel demands of every man that there shall be a right-about-face, repentance toward God, and faith in our Lord Jesus Christ.

One of the most interesting characters in European political life—European and Asiatic for that matter—is Venizelos, the recently elected premier of Greece. You remember that in the war years King Constantine took sides with Germany and her allies; he was married to a relative of an incarnate demon. Venizelos took a position in opposition to his government, and to his king; he declared that the interests of Greece were not identical with the interests of Germany. He insisted that the salvation of Greece required a revolution; that since the king would not submit, they must take the king from the throne, and overturn the entire government, and turn all the powers of Greece to the side of Britain with her allies. Did he have an easy task? I believe that Venizelos was one of the most heroic figures of the entire war. Clemenceau of France had the people with him; Lloyd George and Asquith of England had the people with them; King Albert of Belgium had his people with him; President Wilson of the United States had the people with him. Indeed all these statesmen would have had a revolution if they had taken the opposite course; but Venizelos, far-seeing as he was, took a position which was diametrically opposed to the will of his king, to the will of the king's advisors, and against the judgment of many of the people. But "wisdom is justified of her children", and now after the years Venizelos is brought to power with an overwhelming majority, because the people at last have seen that he was right, and that Constantine and the monarchists he followed were wrong.

What Venizelos has now done in Greece, and what he tried to do during the war, is what every gospel preacher and every true witness for Christ must do. You have to go into a life and say, "You are all wrong from top to bottom. There is not a thing that is right about you. The heart is wrong, memory is wrong, judgment is wrong, the affections are wrong, conscience is defiled—the whole man is wrong, and what you need is a new king, a new government; and we come to proclaim Him Who is your rightful King." No man can accept Christ who is not willing to accept, at the same time, a complete revolution of life.

Is it any wonder that a revolutionary gospel is ever found to be antagonistic to an evolutionary philosophy? Every man is an evolutionist whether he has ever been to college or not. It is the most palatable thing in the world. It is the philosophy of the natural man. It is the thing that flatters him, and compliments him, and tells him that he is an angel in the making. So he is—but he is not of the colour that some people suppose! Left to himself, man does not go up; he comes down. Not evolution, but degeneration, is the law of life. You women who have been away for a few weeks will bear me out. Before you went away you shut the house so tight that nothing could get in. Find out whether anything has got in while you were away! You say, "Where did all this dust come from. This house looks as though it had been left to itself for twenty years." Leave any house to itself and see what happens. Not very far from here there is a house that used to be an old mansion; one of the most prominent men in this city lived in it.

Now it is a delapidated building. No one has battered it with a battering-ram; it has just been left alone, that is all. Leave anything alone in this sin-cursed world, and it will go down, never up; it will get worse, never better.

The gospel is a revolutionary principle which comes into human life, and turns things upside down; you must change the gospel so completely as to make it something other than it is before you can make it acceptable to human nature. And yet, and notwithstanding, "they that were scattered abroad went everywhere preaching the word". After Stephen's funeral we do not read that they held a council to consider how the gospel might more wisely be presented to the people. They did not hold a council and say, "That was a great sermon Stephen preached." It was fundamentally true. How full of Scripture it was! If only he had not spoiled it all by those last few words! If only he had been a little more diplomatic! I believe in Stephen, but I do not quite approve of his methods! When Stephen had preached, he pointed to his hearers and said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist—not me, not Peter, but—ye do always resist the Holy Ghost."

Ah, one of our brethren told me the other day that since he had been witnessing for Christ he had had a good deal of difficulty among his own relatives. He said a rather amusing thing, at least it was amusing to me. He said, "I said to them one day, 'You say I have changed, and you say that you do not like me as well as you used to do now that I give my testimony for Christ. But you know I am very much nicer than I used to be. I am ever so much more agreeable than I used to be. I am much more patient than I used to be. I am sure I am much more serviceable than I used to be. I am much less selfish than I used to be. You all know, if you will be honest with yourselves, that I do a great deal more for you than I used to do. It is not with me you are quarrelling at all! it is with my message, and back of my message it is with my Lord you are quarrelling.'" He spoke the truth. "Ye do always resist the Holy Ghost." The carnal nature always did, and always will.

Stephen met with signal failure; apparently there were no conversions. All the preacher did was to make a lot of people furiously, murderously angry. And one could hardly have blamed the apostles if they had met together and said, "Now, brethren, we must preach the gospel; but we must not make Stephen's blunder. There must be a better way of doing things than that. There is no reason for setting all Jerusalem in an uproar. Let us stick to the gospel. Do not surrender that by any means, but we must find a wiser method of presenting it!" They said nothing of the kind, but they went everywhere preaching the word, with no modification, no change of any kind. And the substitution of a "psychological approach" for the power of the Holy Ghost will be no more successful now than it would have been then.

II.

They went right on with their work. Why? BECAUSE THEY THEMSELVES WERE SUBJECT TO THE AUTHORITY OF A DIVINE REVELATION. These men were not specially learned. Up to this hour the Church had not a man who had a reputation for learning among them. Indeed, some of them were specifically de-

scribed as "unlearned and ignorant men". But one thing they knew: *they knew that Jesus Christ was risen from the dead.* They had seen Him before He died; they had seen Him as He hung upon the cross; they had seen Him as He was taken down, Almighty Incarnate, yet appearing as incarnate impotence! He was laid in the grave, and the disciples had seen Him after He was risen. They knew, and Stephen knew, that the Old Testament was all true, because they had heard Jesus Christ say so; and His resurrection had proved him to be a True Witness.

Stephen's sermon was made up of quotations from the Old Testament, and he did not even try to make his gospel acceptable to reasonable men; for, as a matter of fact, he knew by divine inspiration that in respect to spiritual things no man is reasonable until God makes him so. Paul asked people to pray that he might be delivered from "unreasonable and wicked men." The men who call themselves reasonable are often the most unreasonable people in the world, because there is a spiritual reasoning, there is a logic that belongs to the spiritual realm, and that is known only to the spiritually enlightened mind. Stephen had it, and he knew that the Old Testament scriptures were the word of God. He had no New Testament at that time, but he gave them all he could of the Old Testament. What a masterly summary it was of the divine message in the old book! He declared the whole counsel of God right up to the coming and crucifixion and resurrection of Jesus Christ. I say, these people who were scattered abroad were sure of their message, they had no doubt as to its truth; nor as to its divine authority; they were therefore content simply to tell the story.

Are you my friends subject thus to divine authority? Is the Bible to you the very word of God? Are you sure it is? "Ah", you say, "I cannot explain it." Nor can anyone else explain it. In your business you will do a hundred things to-morrow that you cannot explain. You will deal with things that which no one can explain. There is not one man in ten who drives a motor car who can explain it, not one in ten. And if you take your car to the garage you will find there is not one in twenty who can explain it, although they are supposed to be expert! But we all use cars just the same. I do not discount learning, nor undervalue intellectual powers. I believe the gospel is worthy of the very best and the highest scholarship. The truest, deepest, and richest scholarship will always bring a man in humility to the feet of Jesus Christ. It will not make him proud, it will make him humble. But I venture to say that it is possible to over-emphasize the importance of the intellectual side of things.

Few people have been converted through mighty arguments. I appeal to you who are Christians—some of you are not without learning, some of you have had your college and university courses, some of you find delight in intellectual pursuits, but I ask you, how you were saved? What led to your conversion? Did it require great learning upon the part of the instrument whom God used? If we were to stop now and turn this into a testimony meeting, the great majority would rise and say, "Sir, my conversion was very simple. The instrumentality employed by the Holy Spirit to lead me out of darkness into light was so simple that even a child might have done it. I was

not even saved under a great preacher, nor through a great sermon; I was saved by the simple testimony of a man who believed in Jesus Christ with all his heart, and who had no doubt about it at all."

That, my friends, is what we need, a heart-confidence in the gospel: We need to believe it wholly, as a message from God. Then we shall be able to preach it. You are not to be blamed for not preaching it if you do not believe it; nor for being half-hearted in your utterances if you are half-hearted in your heart. Until there is a deep, overwhelming, conviction with you that is deeper than anything else in life, that the gospel of the redeeming blood of Jesus Christ is God's last message to a ruined world—unless you believe it, you cannot preach it. Behind the intellectual assent to these great principles, there must be a *very practical experience of its power.* You cannot reason yourself into an acceptance of Christ. Salvation is not the climax of a syllogism. You will not find Christ at the end of an elaborate argument. Salvation is the work of the Spirit of God; and the same Spirit Who inspired the word, must inspire you to receive it, and illuminate your understanding, and quicken your whole nature. When your heart has been touched by the Spirit Who inspired the men who wrote this Book, so that "the Spirit answers to the blood, and tells you you are born of God", you not only know in an intellectual way, by divine enlightenment, that the gospel is true, but you know it experimentally, because you have had experience of its power. You will then be able to tell to all around what a dear Saviour you have found.

Are you living in the power of it? Are you living in the enjoyment of it? Are you young people getting any joy out of your Christian life? Do you want to leave God at home when you go on vacation? Is He the one Companion of Whose presence you never tire? Is His the one voice that is music above all other music, of which you never weary? Is He the subject of your thought, the Beloved of your soul, of Whom you love to talk, even as you love to converse with Him? As you live in His presence, and daily talk with Him, you cannot help talking about Him. Speaking with God, you will be compelled to speak for God. There will be no doubtful note in the message you proclaim. When people hear it, they may not always accept it; but they will go out after they have heard your testimony and say, "This one thing I know: I have listened to the witness of someone who believes everything he says." And no man has a right to preach that which is not part of his very life, that which he does not believe with all his heart and soul. It was because they thus believed that "they went everywhere preaching the word".

There was another reason: *these people knew that they did not go alone,* they knew that the Holy Ghost had been given. They had seen His power at Pentecost. I fancy Stephen was there; I think he never forgot Peter's sermon. Perhaps he was standing hard by one of those who crucified the Lord when Peter, filled with the Holy Ghost, said, "Him (Christ) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." He saw that when the Scripture was quoted, when the testimony of the

gospel was given in the power of the Holy Ghost, it was as a sharp two-edged sword that cut them to the heart. I think Stephen said, "If ever I preach, I am going to preach like that." And he did preach that way—and the word of God at his lips did cut men to the heart. Every time the gospel is preached in the power of the Holy Spirit it cuts someone to the heart.

It is going to cut someone to the heart this morning; I am positive of it. I may not know it to-day, but I shall know it some day. God's word never returns to Him void, it always cuts someone. It produces one of two results: either the people whose hearts are thus cut, repent, as they did at Pentecost; or they get angry with the preacher, as they did with Stephen—always. He is a wise preacher who does not trouble much about it, but leaves it to the Lord: I tell you frankly that I have no concern for your good pleasure. I say it again and again to the members of this church, and to everyone else, as the Apostle Paul said, "If I yet pleased men, I should not be the servant of Christ." One cannot be a servant of Christ and please men, except as men who are in the Spirit are made pleased by the Spirit. Even then it is God Who pleases them, and when they are well pleased with God, and the revelation of His grace to them in Christ, they will be well pleased with the preacher who preaches the gospel to them. That is the only thing worth having in this life, and the only thing worth having in the life to come.

If you will go preaching the gospel of the grace of God, as did His apostolic witnesses, in the power of the Holy Ghost, you will get something done. I say that to you young people. You visit the home and ask people to come to your classes, and they do not always come. Some of you teachers go into a home, and come away depressed because the parents have no care for the spiritual interests of their children. We used to have a whole school come here, a Boys' Home, of about eighty boys. Some of the boys became converted, and through the week would hold prayer meetings in the Home. The Superintendent took them all away. She wanted them to go where they would get less religion. It was all right to go to church, but she did not want them to bring it home with them! It is often so, and you will be depressed, and will sometimes say, "I am doing the best I can, and I don't please anyone." Sometimes after a faithful lesson in the class you may miss one of your scholars, and you may say, "What did I do now? I must have offended that person." Well, go after her, and get her back if you can; but do not lower your standard, do not withhold your testimony to please anyone.

What I preach from this pulpit is enough to empty any church in the world. I do not suppose I ever preach that I do not make somebody angry—so the ushers tell me. I am sorry, I have no pleasure in doing so; but I say to you that only as the Holy Ghost gives men sense and breaks their hearts and opens their eyes to behold the truth, can the gospel of the grace of God be acceptable to anyone; but it can become so then. I pray that it may be to some this morning.

Let me say this word to you who are unsaved: there is not the remotest chance of your ever finding your way into the presence of God in your present state. However well educated you are, however circum-

spectly you walk, however morally upright and beautiful your character may be, or what ever works of righteousness you may have done, there is not an infinitesimal element of goodness in you. You are all bad. From the crown of your head to the sole of your feet you are shot through with sin. It is in the blood, and you cannot get to heaven and be with God until you are born over again, until you are made a new creature in Christ Jesus. If you do not like that gospel, settle it with the Lord; do not blame me. If you do not like it, go home and tell Him about it. You will not dare go into the presence of the Holy One and tell Him that you have anything to commend yourself to Him. If you do, you will be the first man who ever succeeded. The gospel is the power of God unto salvation, and when we come to ourselves, when at last we do get a little sense from above, when light shines from above, we see ourselves to be wholly undone, wrecked, and ruined.

III.

"Therefore they that were scattered abroad went everywhere preaching the word." Not a word does it say about any committee. I am firmly of the opinion that Spurgeon was right when he said that the best committee in the world was a committee of three—with two of them sick in bed! That is the proper kind of a committee. "They that were scattered abroad went everywhere preaching the word." Under the inspiration of the Spirit of God they developed initiative.

I do not know what you want to do, my friends. There are a great many people who think they are called to preach the gospel in a public way, who are not called to preach at all; and some people imagine they can better serve God in business, who ought to be in the pulpit. The only way we can determine these things is to get our orders from Headquarters. The Spirit of God develops a wonderful inventiveness in those whom He possesses, and you will find, if you study the history of the Christian church, and the great movements that have been honoured of God to the salvation of multitudes, that no one planned them. General Booth did not plan the Salvation Army; it was like Topsy, it "just grewed". John Wesley did not plan the Methodist Church. He planned to stay in the English Church. He was an Anglican, and he hoped to see his church revived. So he formed "societies", not churches; they did not call them churches. He had no idea of establishing a new church when he began, but the new wine burst the old bottles, and he was compelled. The Spirit of God led them out. Canadian Methodism has got far away from that now, although there are some noble individual Methodists. Twenty years ago I heard a Methodist minister proudly boast in a ministerial meeting that if John Wesley were to come back now he would not recognize the Methodists. That was perfectly true! "Our little systems have their day—they have their day, and cease to be." God providentially breaks them up, and they are scattered abroad, and out of the wreck come those who know the Lord, and they go everywhere preaching the Word.

Go where the Lord sends you; do what He tells you to do. You young men, several parties of you were standing on the street corners last night. Go on with

the work. If you ask the Lord, He will tell you where to stand; if you ask him, He will even send the right people to listen. And you Sunday School teachers,—if you ask the Lord, He will tell you what homes to visit, and where to go. Go everywhere preaching the word. No matter where you go, be sure you have the right message, and that is the Word of the living God.

Some of you here this morning are facing some sort of crisis in your life, and you say, "I have come to Toronto, but I do not know whether I am going to stay here or not. It depends on whether a door opens to me for employment." Or someone in Toronto says, "It looks as though I should have to go out of the city." Well, nothing "happens" to a Christian. If the Lord sends you somewhere else, it is because He has something else for you to do. The Lord may send you to Detroit—or maybe to Jerusalem. I do not know where, but He may scatter you abroad; and when that time comes, do not stop to ask Him what is the reason for this or that, do not ask where you are going to work, do not ask what you are going to get. Carey said, "My business is to preach the gospel, but I mend shoes to pay my way." Shall we make that our business? Shall we go everywhere preaching the word? Let us take hold of our sword afresh this morning, and say, "God helping us, we will join the fighting army, and we will get into the front-line trenches at once.

Let us pray: We thank Thee, O Lord, for the blessing of work. We thank Thee for the opportunities to testify for Thee. We pray that Thou wilt help us everyone to receive this simple exhortation this morning; send us out to preach the word. May we preach it more earnestly and more zealously than we have ever done before. If we have relaxed our efforts in any respect, help us to renew them; if any have laid down their task, help them to assume it afresh. So grant that all who are Thine, whether they belong to this church or somewhere else, whether in this city or elsewhere, may have a holy zeal for Thy gospel in the salvation of men. We pray for Thy blessing upon any unsaved souls. Give them courage to acknowledge Christ, and to become wholly Thine. We pray Thy blessing on any backslider; may he come back again. So bless us everyone. Make this service an occasion of grace to us all, for we ask it in the name of Jesus Christ our Lord. Amen.

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BAPTIST BIBLE UNION LESSON LEAF

Vol. III. REV. ALEX. THOMSON, Editor. No. 12

Lesson 40. Third Quarter. September 30th, 1928

THE CHURCH AND ITS FULNESS.

Lesson Text: Ephesians, chapter 3.

Golden Text: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Ephesians 3:20).

I. PAUL'S STEWARDSHIP, (vs. 1-7).

I. Paul in introducing the subject of his stewardship first of all reminded the Ephesians of his condition. He was a prisoner, (v. 1). It meant something in those days to be a true servant of God, for persecution was rampant and martyrdom was not uncommon. The apostle was in prison for his Lord's sake, and because of his preaching to the Gentiles to whom he was particularly sent. 2. He then deals with the stewardship entrusted to him and of which they had heard, (v. 2), the "if" here not implying doubt but having the sense of "seeing that". He had been given the privilege and duty of making known certain phases of truth. God had made this truth known to him by revelation, (v. 3), the term mystery applying to something formerly hid, but now made known. Information of this he had already given them. By that information they would understand his knowledge in the mystery of Christ, (v. 4). They would understand his insight into the truth of Christ. 3. In former ages such knowledge was not made known unto men as it was there revealed to the apostles and prophets by the Spirit, (v. 5.) Distinctively church teaching is not found in the Old Testament except in type. 4. The nature of the mystery revealed to the apostle related to the union of Jew and Gentile, (v. 6). He had already emphasized their oneness in Christ, (II:14), and he again states this truth. The Gentiles are fellowheirs with the Jews, they are of the same body and are partakers of the same promise in Christ by the gospel. Glorious truth for Gentiles and blessed truth also for Jews. God has made provision for the salvation of all His creatures and of such a gospel the apostle was made a minister according to the gift of the grace of God given unto him by the working of God's power, (v. 7). God revealed the mystery to Paul, made him a minister of the glad tidings and sent him forth with power for the service. May He help us in the proclamation of the same gospel.

II. PAUL'S MISSION TO THE GENTILES (vs. 8-12).

I. The humility of the apostle stands out clearly as he describes his commission to preach to the Gentiles. He counted himself less than the least of all saints, (v. 8). He remembered his persecuting past, and felt his unworthiness for such a great honour. It was because he was so very conscious of God's presence that he was so sensitive to his own deficiency. The person who thinks highly of himself is not the one who is living near to God. 2. He was commissioned to preach the "unsearchable riches of Christ", (v. 8), the "exhaustless wealth of Christ": like an inexhaustible mine, the more it is explored the more there is to find. There are untold blessings in Christ. The apostle had rich material for his preaching, and so has every minister of the gospel, and every teacher of the truth. No preacher or teacher will ever give out poor matter who lives amid such wealth. 3. The apostle was also to make men see the nature of his stewardship, (v. 9). He was to make clear the mystery revealed to him and previously referred to, (v. 3), "to the intent that now by the church the manifold wisdom of God might be made known to the principalities and powers in the heavens", (v. 10), meaning that the gathering together in one body of Jews and Gentiles would manifest the wisdom of God to the angelic beings of the heavens. The apostle is emphasizing the wonder of God's plan concerning the salvation of men, a work in which both heaven and earth are interested. 4. Such a work was not an after-thought with

God. It was according to His eternal purpose in Christ, (v. 11), and planned before the foundation of the world, (1:4). Note how everything centres in Christ, "in whom also we have confident access by faith into the presence of God"; (v. 12).

III. PAUL'S PRAYER FOR THE EPHESIANS (vs. 13-21).

1. At the commencement of this chapter Paul makes mention of his imprisonment, (v. 1). Now he asks the Ephesians not to faint or lose heart at his sufferings for them, rather should they count them a cause for glory, (v. 13). There is a peculiar honour attached to suffering for our Lord's sake. In the days immediately succeeding Pentecost the apostles "rejoiced because they were counted worthy to suffer shame for his name", (Acts 5:31), and Paul would have these saints imbued with the same spirit. There is also a glorious reward later for those who thus suffer, for the crown follows the cross. 2. The apostle then gives expression to his prayer on behalf of these saints, approaching the matter in a humble, reverential attitude. He bows his knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, (vs. 14 and 15). In this he emphasizes the proper spirit in which to approach God. There should be humility and reverence in remembrance of the character of God, the Holy One, Lord of the whole universe, with the consciousness of our own unworthiness as of brands plucked from the burning. There should also be confidence, however, in approaching Him for He has graciously condescended to be a Father to all who through faith in Christ have received the new life, and has given them His name, (v. 15). 2. After this ascription there follows the petitions of the prayer; He desires first of all that they

might be strengthened by the Spirit in the inner man, (v. 16). This is the important part of the man. There will be no trouble about the outer part if the inner is right, and akin to this petition he prays that Christ may dwell in their hearts by faith, (v. 17), that He may have full possession of the life; wonderful condescension on His part that He should deign to take up His abode in the human heart. May our hearts be emptied of all else that He might have complete possession of them. 4. Arising from such possession there will be a more complete realization of the love of our Lord, so the apostle continuing his prayer anticipates this desired result. He says "that ye being rooted" using the image of a tree, "and grounded in love", - a future of a foundation, "may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge", (vs. 17-19). Such love can never be adequately known by man, it is so great; but it may be experienced, and the more of Christ we have in our hearts, the more of His love shall we know. It is wonderful in its nature, taking in the very worst of sinners, giving of its very best and manifesting itself continuously and consistently throughout the ages. In having Christ in the life and experiencing His love we shall be filled with the fulness of God, (v. 19). 5. The benediction closes the prayer, and is a wonderfully faithful study in itself. He refers to God as One "who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us", (v. 20). This is a distinct encouragement to prayer. Let our petitions be large and our expectations great, "Unto Him be glory in the church by Christ Jesus throughout all ages world without end", (v. 21), and our hearts utter most heartily, Amen.

Coals for the Altar Fire

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

Sunday, September 9th.

Love the best wealth.—

Ephesians iii:13-21

Oh! ye kind and affectionate hearts, who are not rich in wealth, but who are rich in love—and that is the world's best wealth—put this golden coin among your silver ones, and it will sanctify them. Get Christ's love shed abroad in your hearts, and your mother's love, your daughter's love, your husband's love, your wife's love, will become more sweet than ever. The love of Christ casts not out the love of relatives, but it sanctifies our loves, and makes them sweeter far. Remember the love of men and women is very sweet; but all must pass away; and what will you do, if you have no wealth but the wealth that fadeth, and no love but the love which dies, when death shall come? Oh! to have the love of Christ! You can take that across the river of death with you; you can wear it as your bracelet in heaven, and set it as a seal upon your hand; for his love is "strong as death and mightier than the grave."

Monday, September 10th.

Love's noblest object.—

Hebrews xiii:1-16

O my heart, I bid thee now put thy treasure where thou canst never lose it. Put it in Christ; put all thine affections in His person, all thy hope in His glory, all thy trust in His efficacious blood, all thy joy in His presence, and then thou wilt have put thyself and put thine all where thou canst never lose anything, because it is secure. Remember, O my heart, that the time is coming when all things must fade, and when thou must part with all. Death's gloomy night must soon put out thy sunshine; the dark flood must soon roll between thee and all thou hast. Then put thine heart with him who will never leave thee; trust thyself with him who will go with thee through the black and surging current of death's stream, and who will walk with thee up the steep hills of heaven and make thee sit together with him in heavenly places forever. Go, tell thy secrets to that

friend that sticketh closer than a brother. My heart, I charge thee, trust all thy concerns with him who never can be taken from thee, who will never leave thee, and who will never let thee leave him, even "Jesus Christ the same yesterday, and to-day, and forever."

Tuesday, September 11th.

Love should begin with God.—

Psalms vi:1-14

Begin with science of Christ crucified, and you will begin with the sun, you will see every other science moving around it in complete harmony. The greatest mind in the world will be evolved by beginning at the right end. The old saying is, "Go from nature up to nature's God"; but it is hard working up hill. The best thing is to go from nature's God down to nature; and if you once get to nature's God, and believe Him, and love Him, it is surprising how easy it is to hear music in the waves, and songs in the wild whisperings of the winds; to see God everywhere, in the stones, in the rocks, in the rippling brooks, and hear him everywhere in the lowing of cattle, in the rolling of thunders, and in the fury of tempests. Get Christ first, put him in the right place, and you will find him to be the wisdom of God in your own experience.

Wednesday, September 12th.

The measureless love of Christ.—

John xv:1-17

Beloved, can you conceive how much Christ will love you when you are in heaven? Have you ever tried to fathom that bottomless sea of affection in which you shall swim, when you shall bathe yourself in seas of heavenly rest? Did you ever think of the love which Christ will manifest to you, when He shall present you without spot, or blemish, or any such thing, before His Father's throne? Well, pause and remember, that He loves you at this hour as much as He will love you then; for He will be the same forever as He is to-day, and He is the same to-day as He will be for-

ever. This one thing I know: if Jesus' heart is set on me He will not love me one atom better when this head wears a crown, and when this hand shall with joyous fingers touch the strings of golden harps, than He does now, amidst all my sin, and care and woe. I believe that saying which is written—"As the Father hath loved me, even so have I loved you"; and a higher degree of love we cannot imagine. The Father loves His Son infinitely, and even so to-day, believer, doth the Son of God love thee. Every bowel yearns over thee; all His heart flows out to thee. All His life is thine; all His person is thine. He cannot love thee more; He will not love thee less. "The same yesterday, to-day, and for ever."

Thursday, September 13th.

The idiom and brogue of love.—

I John iv:7-21

Oh! there is a voice in love; it speaks a language which is its own; it has an idiom and a brogue which none can mimic; wisdom cannot imitate it; oratory cannot attain it; it is love alone which can reach the mourning heart; love is the only handkerchief which can wipe the mourner's tears away. And is not the Holy Ghost a loving comforter? Dost thou know, O saint, how much the Holy Spirit loves thee? Canst thou measure the love of the Spirit? Dost thou know how great is the affection of his soul toward thee? Go measure heaven with thy span; go weigh the mountains in the scales; go take the ocean's water, and tell each drop; go count the sand upon the sea's wide shore; and when thou hast accomplished this, thou canst tell how much He loveth thee. He has loved thee long, He has loved thee well, He loved thee ever, and He still shall love thee; surely He is the person to comfort thee; because He loves.

Friday, September 14th.

The inspiration of love.—

I Cor. viii:1-13

Love to Christ smooths the path of duty, and wings the feet to travel it: it is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of pity, the sinew of spiritual strength—yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sere leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat, as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles, it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant—it heapeth mountains upon mountains, and thinks the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death, and it makes pain less painful than enjoyment. Love has a clear eye, but it can see only one thing—it is blind to every interest but that of its Lord; it seeth things in the light of His glory, and weigheth actions in the scales of His honour."

Saturday, September 15th.

The song that love will sing.—

Revelation i:4-18

Dear friends, the last song in this world, the song of triumph, shall be full of God, and of no one else. Here you praise the instrument; to-day you look on this man and on that, and you say, "Thank God for this minister, and for

this man!" To-day you say, "Blessed be God for Luther, who shook the Vatican, and thank God for Whitfield, who stirred up a slumbering church;" but in that day you shall not sing of Luther, nor of Whitfield, nor of any of the mighty ones of God's hosts; forgotten shall their names be for a season, even as the stars refuse to shine, when the sun himself appeareth. The song shall be unto Jehovah, and Jehovah only; we shall not have a word to say for preachers nor bishops, not a syllable to say for good men and true; but the whole song from first to last shall be, "Unto him that loved us, and hath washed us from our sins in his own blood, unto him be glory forever and ever. Amen."

Readings by C. M. Spurgeon.

MISSIONARIES OF OUR NEW CONVENTION.

Three of the newly appointed missionaries to Liberia, West Africa, of the newly organized Union of Regular Baptist Churches of Ontario and Quebec will hold missionary meetings among the churches from September 9th to October 5th before sailing for Africa. Mr. Davey will speak at Stratford September 9th; and Mr. and Mrs. Davey at Barrie September 11th; Trenton, 13th; Guelph, 14th. Mr. Davey, Baker Hill and Second Markham, 16th. Mr. and Mrs. Davey, Hespeler, 18th; Mount Pleasant Road, Toronto (Young Women's Missionary Rally), 20th. Rev. Alfred J. Lewis and Mr. Davey will speak at a missionary rally and farewell in London, September 21st; at St. Thomas, and Shedden and Fingal, September 23rd; Chatham (Missionary Rally) 24th; Woodstock, 25th; Brantford, 26th; Jarvis Street Church, Toronto, 27th; Hamilton, 28th. Alfred J. Lewis, Pembroke, 30th. Mr. Davey, Ottawa, 30th; Messrs. Lewis and Davey, Ottawa, October 1st; Mr. Davey's ordination, Ottawa, October 2nd; Rev. A. J. Lewis, Montreal, October 2nd; Messrs. Lewis and Davey, Immanuel Church, Verdun, October 3rd; Messrs. Lewis and Davey, St. Paul's Church, Montreal, October 4th; October 5th, sail on "Duchess of Bedford," from Montreal.

These dates may be slightly altered, but it is expected the programme will be carried out practically as given above. We urge our readers to remember all these services in earnest prayer; and those living in the places mentioned we asked to co-operate in every way to make the services a great success. The prospective departure of these missionaries for Africa ought to move our people everywhere to give still more generously to the support of our foreign mission work.

SALARIED SERVANTS CONTROL NORTHERN BAPTIST CONVENTION.

(Continued from page 7.)

ought to be compelled to face the proposition of disenfranchising every salaried servant.

I repeat again, that in my nearly thirty-two years of pastorate in my church, I have never cast a vote in a board meeting or in a church business meeting. I am here to do the will of my people, carrying out the church programme. Not only so, but in that entire time I have never permitted a member of my family to cast a vote on any matter of business concern. Why should servants essay to be masters? And why should an organized bloc, made by Modernist manipulations, be left in control of an orthodox and evangelical denomination?

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A Greater "Gospel Witness"

Of all the activities in which the Editor of this paper has some part, he is convinced there is nothing more important or more far-reaching in its influence than the work of THE GOSPEL WITNESS itself. We will venture even to blow our own trumpet a little.

THE GOSPEL WITNESS started from a church calendar, without a cent of capital. We had no money to advertise it. We started it as an act of faith, and God has wonderfully blessed its ministry.

What would be said of anyone who was known to have an audience of THREE THOUSAND MINISTERS PER WEEK? And yet THE GOSPEL WITNESS reaches about that number of gospel preachers. Without advertising, it has spread itself through THIRTY-EIGHT DIFFERENT COUNTRIES OF THE EARTH.

Its sermons and other messages have been re-printed in numerous periodicals, so that its weekly testimony is sometimes multiplied ten or one hundredfold.

We have reason to believe that not a few ministers in difficult and isolated places have been given new heart by its messages, and enabled to take hold of their sword afresh as they realized they were not alone in the fight.

We were informed by one brother that he had subscribed for THE GOSPEL WITNESS for all the elders of a certain Presbyterian church. These men had not made a special study of the ravages of Modernism, and did not see the dangers of the day. But this brother told us that through reading THE GOSPEL WITNESS that Presbyterian church had been converted into an out-and-out Fundamentalist church, and the elders stand together as a body for the great truths of the gospel.

We had a letter from A PASTOR IN ITALY explaining that one dollar in American or Canadian money was equal to five dollars in Italian money, but he said he could not do without the paper even if he had to pay the equivalent of ten dollars for it.

We have had the testimony of scores of ministers that they have found the paper more helpful to them in their ministry than any other paper coming to their desk. We have had kind words spoken also by missionaries from the far corners of the earth of the blessing THE GOSPEL WITNESS has been to them.

In addition to that, the paper has endeavoured to serve the interests of many good causes, and through its appeals thousands of dollars have come into the Lord's treasury in different places.

All this has come about almost without any sustained endeavour to press the claims of the paper. The paper, however, has been so wonderfully blessed of God that we feel led to inaugurate a new movement for A GREATER GOSPEL WITNESS. We need, first of all, a greater circulation. We believe it ought to be possible to add 10,000 subscribers between now and the end of the year, or an average rate of twenty-five hundred per month.

All this will cost money, and we invite the Lord's stewards to help us spread the messages of THE GOSPEL WITNESS in this way. We have a new Circulation Manager, who is full of enthusiasm for the possibilities of the paper. Plans are being made which, it seems to us, must almost certainly result in an increased circulation of ten thousand in the next four months.

HOW EVERY "GOSPEL WITNESS" READER CAN HELP.

1. Send us a substantial contribution for THE GREATER GOSPEL WITNESS fund. Every dollar will help, but we appeal for large, as well as small contributions. Had we the money ourselves, we would gladly put tens of thousands of dollars into THE GOSPEL WITNESS enterprise.
2. Solicit your friends to subscribe to THE GOSPEL WITNESS, and see if you cannot send us anywhere from one to ten or twenty subscriptions.
3. If you cannot secure the subscriptions yourself, send us the names and addresses of persons whom you know to believe in the great principles for which THE GOSPEL WITNESS stands, and we will write them direct soliciting their subscriptions.
4. Pray daily that the efforts being put forth to extend the influence of the paper may be blessed of God.