

The Gospel Witness

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

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

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UNIVERSITY PRESIDENT ANSWERS ATHEISTIC "SCIENCE"

Shall Physics and Chemistry and Astronomy Determine our Conception of God?

By President H. C. Wayman.

Editorial Note: The following address by Dr. H. C. Wayman, President of Des Moines University, was delivered by the President to Students and Faculty of the University at a recent regular morning chapel service. In Des Moines University there is a compulsory chapel service every morning at ten-thirty, for Students and Faculty.

When we read this address we felt like shouting, "Hallelujah". At last there is a Christian university in America which has for its president a man who has both the ability and the courage to challenge the insolent ravings of a "science falsely so-called." We believe this address will be read by the parents and friends of the students of Des Moines University, as well as by thousands of others, with profoundest satisfaction, and with gratitude to God that He has been pleased to give us such a man as Dr. Wayman to preside over Des Moines University. Here is one university president who can speak with such clearness as to leave no doubt whatever in anyone's mind as to his view of the Bible as the Word of God.

If it were possible we should like to see this address put in pamphlet form and scattered through all the colleges of America. Our readers will earnestly pray that a university under such leadership may receive the financial support it so richly deserves.—Ed. G.W.

The papers and discussions at the recent meetings of the American Association for the Advancement of Science have created quite a stir. For the past week the daily papers the country over have carried extensive news items about the doings of this Association. It is significant, to say the least, that apparently the chief object of these meetings was not scientific but philosophical and religious; not the "advancement of science" but dethronement of God, uprooting of the Christian religion and destruction of the Holy Scriptures. No voice of protest was heard in the great assembly when the learned "scientist" declared, "The Christian God is a myth", or "this newer view of God in the light of astro-physics repudiates the outlook of holy scriptures". And with many like statements exhorted they one another to "save themselves from this untoward generation" of Bible-believing and God-loving Christians.

Now what concerns us most is the news that many of those attending this meeting were men connected with our Christian schools and colleges, and further-

more, that the next meeting of the Association is to be in Des Moines. If the same attitude toward the Christian religion is to be maintained by this "Association", certainly it will be no help to Des Moines. The "Association for the Advancement of Science" is of more benefit to the "Association for the Advancement of Atheism" in New York City. Its work, if this last meeting is a sample, is destructive of the work of the "Association of Christian Colleges" and destructive likewise of the work of the "Association of Churches of the Lord Jesus Christ".

A great many honest Christian people, especially young students in our Christian colleges, are rightly wondering just why a group of scientists gathered together for the announced purpose—"Advancement of Science"—should wage a warfare against the Christian faith. Young Christian students are perplexed and many of them literally "at sea" because these "teachers", supposedly students' friends, have filled the world with the despairing cry, "They have taken away my Lord and I know not where they have laid Him".

It would be uncharitable to question the honesty and sincerity of these men. They may be honest and sincere, but they are sincerely wrong and their conclusions "honestly" false. It is necessary I think for you, my students, to observe just why it is that these scientists (by no means all scientists) maintain a warfare of science against Christian faith, the Christian's God and the Christian's Bible.

In the first place, they fail to understand that *science has its limitations*. Scientists get a working hypothesis in some special science and then, infatuated by this success, suppose that the hypothesis is a complete explanation of the universe and even an adequate philosophy of life. As for instance, one scientist in discussing the effect of sunlight on life even declared, "Heliotropism doubtless wrote Hamlet". This is ridiculous, but no more so than the conclusions of some scientists in biology or astronomy. Science has to do with what can be understood by weighing, measuring and analysis of the universe. Its work stops there. It is an unwarranted intrusion for scientists like those men in the recent meeting, to introduce the metaphysical, philosophical and religious,—subjects totally unrelated to the subjects in their proper field. And this is done in the name of "science" and by "scientists", admitting this themselves.

Religion has reason to be deeply concerned about tendencies in modern science. There is a real conflict on the part of those whom science has led to a materialistic philosophy with Christians who interpret life in terms of its spiritual values and in accord with our Divine revelation—the Bible. Science may give power but not purpose. We may boast of our control over nature, but science cannot give us power to control ourselves. We are in need of a power that it is not the business of science to give. Materialistic scientists may say, "Science is my shepherd—my cup runneth over", but materialistic scientists can never persuade the Christian to say, "Science restoreth my soul". No, many, because of experience even amidst the ridicule of science, will continue to say, "The Lord is my shepherd, He restoreth my soul". True science will one day come to understand its limitations. Science may weigh and measure and analyze, but God our loving, forgiving heavenly Father "restoreth the soul".

Again in the second place, this warfare of science against religion is the result of men devoting their *attention to the sub-human world of physics and chemistry*, ignoring the human world with its spiritual values and possibilities. Their controlling ideas come from the physical world alone. This is the fountain and source of their materialistic naturalism. To them everything is a physico-chemical mechanism. The universe and all that in it is, from protozoon to Plato, from electron to God is adequately explained in mechanistic terms. A machine age has captured these scientists and hence a mechanistic theory of life including man, leaving no room for man's freedom or God's either. As a result of such teaching we are not surprised that one of America's leading lawyers is going up and down the land preaching as his gospel, "Man is a machine", and quoting these materialistic philosopher-scientists to prove his thesis.

This mechanistic theory which has even "decided" the bounds of heaven and has determined that we must

now define our God in terms of a machine, or of natural law, is obviously inadequate to explain anything. They thus explain a horse, but when we look closely they are describing a "hobby-horse". The man they thus explain in terms of a machine is not the man we know but a "tin-soldier", without duty or destiny. Can a machine think, will, love, remember? Can a machine distinguish between right and wrong, fight for ideals, have faith in God? No, mechanistic naturalism of the Association for the Advancement of Science will not work. It is too simple to explain this vast universe. To be rational they must postulate God. If they will start their papers, "In the beginning God"—the warfare will cease. Otherwise we will not be silent while they in the name of science, in a most unscientific manner, invade the territory of God and the people of God. We agree with Cardinal Hayes in his statement, "It is an outrageous shock to read to-day that a scientist at the Association of American Scientists said that our God is our myth". It is worse than outrageous. It is an outburst of insanity.

Another reason for the warfare of science demanding "a revision of the concept of God in terms of materialism is because these *scientists have turned to the stars instead of the Scriptures to find God*. Suppose there are a hundred million luminous stars in our sky, and dark stars in incomputable multitudes and that these stars range from a million to ten million miles in diameter. Do they not declare the glory of our God? Did not He create heaven and earth? Did not the ancient stars exist before the inventors of the powerful telescope? Do new thoughts about God destroy the Ancient of Days? When we look to the stars we behold a vast universe and when we look to the Scriptures we see an adequate God, the God of our fathers, working with a purpose, namely, the redemption of the sons of men.

Our universe is intelligible, hence a Divine Intelligence; it is orderly, hence a Divine Orderer; it shows on every hand purpose, hence a Divine Purposer; it evidences law, hence a Divine Law-giver. More than this, the crown of creation is man not matter; man who can think and will and choose and love and trust, and man's deepest need is communion and fellowship with his Maker. Man has a flame in his heart that will not go out. If he tries to say there is no God, the law-abiding universe, his own longings and aspirations and needs will not let him. Strange universe without God; strange the ideals that beat on us, the conscience that warns us, the remorse that punishes us, without God. No, there is a flame in man's heart that man cannot put out. If there were no personal, loving, forgiving, revealing God, it would be easier to disbelieve in Him who is. If there were no God, the "Association for the Advancement of Science" could devote more time to their proper field—science. They would find less difficulty in propagating a mechanistic gospel of a depersonalized God and would not have to spend days in persuading the various state legislatures to protect them in their efforts in our public schools to undermine the faith of our sons and daughters.

The endeavour to found a civilization upon a materialistic basis is leading us to perdition. If ever a river ran out into a desert, the river of materialistic science, fed from springs of naturalism, has done so.

My young people, beware of those who would scatter thorns in the pathway of the young Greeks, "who would see Jesus". The stars reveal God's handiwork, but the Scriptures reveal His love. Nature is the uninspired literature of science, but the Bible is the inspired literature of religion. Appreciate science in its proper field. We owe much to the work of science, we owe more to God. There are some values and verities that cannot be measured and weighed and analyzed. What test tube can analyze truth? What scales can weigh sacrifice or wisdom? Are they any the less real because they cannot be weighed or measured? No. Your deepest need, my young students, is religion, its insights into life's meanings, its control over life's use, its power for life's moral purposes.

The warfare of science against the Christian religion is further manifest by *efforts to get liberty but not to give liberty*.

At the meeting of the Association of University Professors a committee was appointed to co-operate with the American Association for the Advancement of Science to prepare a circular to contend for freedom, "deploring anti-evolution laws and regulations". The following are statements in their deliverance: "We make our most earnest protest against all legislative interference with the presentation of the facts and theories of science"; "Some of our academic institutions are still under the sway of people who know nothing of our standards"; "As regards institutions of a denominational character, we adhere to the principle that specific stipulations in advance should limit the scope and character of instruction"; "We seldom have legal power of redress but we do have a *powerful weapon* in the publicity we can give offending institutions". The *threat* of the scientist! Behold their intolerance! Our "powerful weapon" to be used by the apostles of liberty against offending institutions! Conservative institutions will feel blows from the "powerful

weapon". Yes, the apostles of liberty demand liberty for themselves, but announce their plans to coerce. We *must get* liberty but will not *grant* it—and all of this in the name of science and tolerance!

If treason against our government were being taught in our schools, would the state have a right to interfere? Certainly. It is recognized that the government has a right to interfere with our schools if the schools are teaching that which is not best for the state. Parents entrust the education of their children to the state on condition that the teaching will not interfere with the physical, mental, moral, or spiritual development of their children. If anything is taught which does interfere, parents may and should appeal to the state. The theory of evolution is at variance with certain fundamental teachings of the Bible and certain Christian beliefs, and is undermining confidence in our most precious heritage. That there is a work of destruction going on, attacking the very foundations of knowledge, is clear to many. How often students come back from certain schools where evolution is taught as a fact, with their faith in the Bible undermined! Surely parents have a right and a responsibility to protect their children from perils. They have a right to expect the state to pass legislation to thus protect their children from atheistic and materialistic teachings.

The Bible should be defended in our schools. It certainly must not be assailed. It is a serious wrong to give light weight and short measure. It is even more serious to tamper with the standard weights and measures of the realm. We deplore the attempts of individuals and groups who are endeavouring to get our young people to place their feet upon the first rung of a ladder the reverse of Jacob's and leading away from God. Let us pray for the day of peace,—a day when true learning will be at the feet of Jesus where all learning should be.

A "Wheeler" Who Walked and Wheeled

Our readers will remember that a few weeks ago we published a letter from one of our students at Des Moines University who identified himself as the student who had "hiked it" from Vermont to Des Moines because he wanted to attend a Christian university. That young man could find many universities nearer home which would have obviated the necessity of his choosing between a long railway journey and a long hike.

We publish below a letter from Mr. Wheeler, which tells the story of his long free trip of twenty-five hundred miles:

Johnson Hall,
DES MOINES UNIVERSITY,
Highland Park,
Des Moines, Iowa,
January 10th, 1929.

Dear Dr. Shields:

Thank you for your kind letter of December 21st, which was forwarded to me from home on my return to school.

I appreciate very much indeed the consideration you have given my request, and your kindness in making the matter clear in the last issue of *The Gospel Witness*. I received from you this day a number of copies of *The Witness* which I shall be only too glad to distribute carefully to my friends and also to others who may be vitally interested in deeper spiritual things.

The Lord guided me throughout the long, weary journey to Vermont, and I praise Him for carrying me safely there and back. I was able to spend three days with my folks and the surprise to my mother was greater than I can describe, for no one knew that I would attempt such a journey.

On my return I was riding one day with a man who told me of the loss of his son a month ago and how badly he felt. Asking the man if he were a Christian he replied: "No, are you?" I told him that I was, and that he would feel different about the death of his little lad if he were too; and the broken-hearted fellow burst into tears. Then and there I was able to tell him of Jesus who had gone to prepare a place for his little boy and for him. In a few minutes the man turned to me and reaching out his hand said: "Shake, brother. I don't know who you are; I may never see you again, but I shall not forget what you have said." That was a wonderful experience for me. I praise the Lord for it, and I shall long continue to pray that that man may yet give his life wholly to the Lord, which he did not seem willing to do while talking with me.

There were many other amusing incidents such as the one related in the clipping I am enclosing.

May the Lord richly bless your work throughout the land, and I express the appreciation of every student in Des Moines University in thanking you for your

tireless efforts to organize here a university which will be eternally faithful to God's Holy Word.

Yours very sincerely,

ANDREW H. WHEELER.

Dr. T. T. Shields,
130 Gerrard Street East,
Toronto, Ontario, Canada.

AN ATTRACTIVE UNIVERSITY.

A university that can inspire a young man to take such a journey is surely worth supporting. We suggest that our readers help us to turn that twenty-five hundred mile "hike" to account for Des Moines University. Hundreds of our readers can easily resolve, "I will give a cent a mile for every mile that boy travelled", and then send on \$25.00. Others could make it 2 cents a mile, and send \$50.00; not a few could make it 10 cents a mile, and send \$250.00; some could make it 40 cents a mile, and send \$1,000; or 50 cents a mile, and send \$1,250. A few could make it \$1.00 a mile, and send \$2,500; and a still smaller number, perhaps, could make it \$2.00 a mile and send us \$5,000.

HOW MUCH A MILE?

We have no doubt this would make Mr. Wheeler the happiest student in Des Moines. Who will send the first contribution in appreciation of the spirit of the "Wheeler" who started to walk, and yet walking, wheeled most of the way? In any event, a man who requires one hundred and fifty cars to get him from Vermont to Des Moines is a heavy-weight student! We expect him to take first in everything.

DES MOINES UNIVERSITY'S NEEDS.

Des Moines University is making gratifying progress, but it is like a large, healthy family, always ravenously hungry. How would you like to have a family of children that would cost you \$100,000 a year to feed? In round figures Des Moines University will need for the twelve months, May 31st, 1928, to June 1st, 1929, for operating expenses, over, and above regular collegiate income, at least \$100,000. By operating expenses we mean interest on mortgage and certain accounts which must be paid.

A few days ago we received a letter from a lady in California about the Toronto Baptist Seminary, and she said something to this effect: "When I read that the expenses of the Seminary are about \$1,000 a month, I said to myself, That is beyond my ability. But when I read on, that the expenses of the Seminary amounted to about \$35.00 per day. I said, I think I can manage to support the Seminary for one day." That lady sent on her cheque, and with it a suggestion that we should keep that principle to the fore in our *Gospel Witness* appeals.

On reading this we remembered the remark of some generous friends in Los Angeles when we called upon them in the interests of Des Moines University. They said, "You need such enormous sums for the University that we felt anything we could give would be so small that it would be only a drop in the bucket. We assured them that if we could get enough drops, the largest bucket would be filled. We were delighted two or three days later to receive their generous cheque for \$1,500.00. We reckoned that that was a fairly large drop after all!

If that principle is a good one in connection with the daily upkeep of the Toronto Baptist Seminary, it ought to be equally good for Des Moines University. Therefore we propose to employ that method with both.

What then does that \$100,000 extra-collegiate income per year mean? Omitting the cents and fractions, and contenting ourselves with round figures, it means that donations for Des Moines University, in order to pay our way, must amount to \$8,333 per month; \$1,923 per week; \$274 per day; \$11.42 per hour; \$5.71 per half hour; \$2.85 per quarter hour, or 20c per minute. We believe if that were put to Sunday School children in all our Fundamental Baptist Sunday Schools in this way, "How many of you would like to run a whole big university all to yourself for one minute? It would cost you 20c." Then almost any class in the School could run the University for half an hour for \$5.71; and even a small Sunday School could, with an effort, run the

University, say, for five hours. That would cost \$57.10. Scores of even the smallest churches could accept responsibility for the upkeep of the University for at least one day—each for \$274.00.

What a fine thing for a church to become responsible for the operation of the University for one whole day! And then to set apart a day of prayer, bringing in their offerings perhaps at the evening hour.

Some large churches might accept responsibility for the operation of the University for one week, \$1,923.00. What a fine thing for a church to feel that it had a university all its own, paying all the professors, janitors, light, heat, and everything, for one whole week! Some of the churches, perhaps not so many, could operate the University for a month by providing \$8,333.00.

Then, when we think of individuals, how easily the whole load could be carried by spreading the responsibility in this way! We make our appeal to all our readers. Perhaps there is scarcely one who could not run the University for half an hour for \$5.71 (Of course our readers will remember that the figures apply to a twenty-four-hour day, and do not represent the total cost of operation, but a little less than half the total cost; but the rest is provided by regular collegiate income: tuition fees, room rents, etc.).

Since the acquisition of the University by the Baptist Bible Union, Jarvis Street Church treasury has received for, and transmitted to, Des Moines University, \$11,623.40. Of course not all of this has been given by Jarvis Street people. This is over and above amounts directly solicited by the Editor in his campaign for Des Moines University. But if a church situated in Canada can do this for the operation of a university in the United States, we feel we ought to be able to appeal with confidence to friends in that country, the richest country in the world, to come generously to the help of this great Christian University.

We venture to urge every pastor and layman—indeed, every reader, first to consider for how many hours, days, or weeks, they will run the University; and then to gather in their friends to help them. Supposing some ladies were each to have an afternoon hour for Des Moines University as a thankoffering that they are saved by divine grace from squandering their money at bridge parties, as some women do? And to that afternoon hour invite as many of their friends as could be persuaded to bring an offering of \$11.42. And then when they come together to bring their offering, spend the hour in earnest prayer for blessing upon this great Christian University. Supposing a lady were thus to invite four other friends; with herself that would mean five, and an offering of \$57.10. If one hundred and fifty ladies were thus to have a Des Moines University afternoon hour, with a company of not less than five, that would operate Des Moines University for a month.

Inventive minds will think of other ways by which this financial table of cost by the month, week, day, hour, and minute, may be used. Who will be the first to try the experiment, and write *The Gospel Witness* a letter informing us of the result? We will not, of course, publish anybody's name or locality without their consent. Let scores of our readers put this idea to the test at once.

THE TORONTO BAPTIST SEMINARY.

This is another hungry child. We venture to appeal to our Canadian readers to take this institution to their hearts. If every state in the Union had done as well for Des Moines University as Ontario has done, her needs would be abundantly supplied. Last year's figures (to May 31st, 1928) show that six contributing states reached only two figures; eleven states reached only three figures; only seven states reached or exceeded \$2,000 each, and only four states in all the United States, viz., California (\$10,554.57), Iowa (\$11,378.46), New York (\$14,912.90), Ohio (\$15,038.81), equalled or exceeded Ontario's contribution of \$8,460.67.

For the above reasons our United States readers will not, we trust, think we are selfish if we urge our Ontario readers to concentrate upon Toronto Baptist Seminary for the present. Salaries and honoraria are small, so that about \$12,000 will cover our expenses for the year. Here then is the Seminary table of costs:

Per year	\$12,000.00
Per month	1,000.00
Per week	231.77
Per day	35.62
Per hour	1.50
Per minute02½

What use shall we make of this Seminary table of costs? Every child in the primary department of every school could support the Seminary for one minute (2½ cents), most of them could do it for two minutes (5c.). The poorest adult member in our churches could with an effort support the

work for an hour (\$1.50), hundreds could assume responsibility for the Seminary for a day (\$35.62). Many of the churches and individuals, too, could carry the load for a week (\$231.77); and while our Canadian readers are not so rich as many, perhaps most of our United States readers, we must have a few who could carry the Seminary for a month.

The Seminary financial year will end with the Jarvis St. financial year, March 31st. Will not our Canadian readers begin at once to appropriate, hours, and days, and weeks, and months of our Seminary obligations at once? Who will be the first to test this plan, and send us word of the result?

Dr. John MacNeill vs. Mr. R. E. Knowles

WHO IS THE PREVARICATOR—DR. JOHN MACNEILL OR MR. R. E. KNOWLES?

A public journal of any sort, particularly a religious paper, ought to be sure of its facts before going into print on any subject. Of course any journal may sometimes be mistaken, but if it is under honourable management it will be glad to correct any misstatement as soon as the error is discovered. *The Gospel Witness* once again announces its strict adherence to this course of procedure. Furthermore it recognizes and acknowledges that no correction can wholly undo the mischief effected by a misstatement of fact. For this reason it is imperative that honourable men should be sure of their facts before they speak.

The Gospel Witness offers no apology for the controversial character of many of its articles. It believes it is set for the defense of the gospel, and is determined to show no quarter to those who deny the verities of the faith. Nor does *The Gospel Witness* feel aggrieved because it is unpopular in certain quarters, and with some people. On the contrary, we think it our highest credential that some people disapprove of what *The Gospel Witness* says. This paper, of necessity, in time past has given large space to its controversy with McMaster University, which ultimately grew into a controversy with the official body of the Baptist Convention of Ontario and Quebec.

We modestly, but without fear of successful contradiction, affirm that throughout this controversy we have never taken a position without first being sure of our facts. No attempt has ever been made to meet our arguments either on the floor of the Convention, or on the platform, or in the press. The defenders of Modernism in McMaster have resorted rather to the coward's practice of calling names. Their one reply to our every charge has been, "Liar! There is no Modernism in McMaster."

Of course it would be just as reasonable to tell people who live within a quarter of a mile of a glue factory that there is no glue factory there. In such case every olfactory organ in the neighbourhood would give the lie to such a denial. And anyone who says there is no Modernism in McMaster University must be utterly incapable of theological olfaction! We have been exposed to McMaster's calumnies long enough to have become first inured, and then immune. We are able therefore now to view her assortment of religious masks with a sense of amused, and, frankness compels us to say, contemptuous detachment. We are no more deceived by McMaster's pompous efforts to hide her true character than we are by a boy's illuminated pumpkin face used in a Hallowe'en prank.

In *The Canadian Baptist* of January 3rd, page two, under the heading, "Alliance Sunday, February 3rd", there is a communication recommending the observance of that Sunday as Baptist World Alliance Sunday by Baptist churches throughout the world. The communication is signed by, "John MacNeill, President; J. H. Rushbrooke, General Secretary; Clifton D. Gray, Hon. Associate Secretary."

There is nothing in it, so far as we can see, to move anybody; and we should be surprised if even two per cent. of the Baptist churches throughout the world paid any attention to it. We offer our readers, however, the following quotations:

"The Bunyan Tercentenary has also called public attention to evangelical and Baptist teaching and we are thankful to God for the far-reaching influence which this great Baptist has exercised."

"The clamant needs of the heathen world call for the united prayer of all our people. But there must be no pharisaism in our approach to God. Have we in our own church life and in our personal life understood and accepted our responsibilities? Are we true to the heritage we have received? Are we seriously setting ourselves to work for the reign of Christ in the whole life of men? Are we abiding in fellowship with the Lord, without Whom we can do nothing?"

Whatever may be said of Dr. John MacNeill, no one who knows anything at all about them will question that Dr. John Rushbrooke and Dr. Clifton D. Gray, of Bates College, are out-and-out Modernists. It was Dr. Gray who, from the platform of the World Alliance, loudly denounced the Trustees of Des Moines University for requiring the professors of that institution to sign a statement of faith. Such unreasonable Baptists as the said Trustees Dr. Gray described as "bastard Baptists". How full of charity these amiable Modernists are! How ready to recommend to all and sundry the reading of the thirteenth chapter of first Corinthians!

Shortly after Dr. Gray's explosion last June we received a communication from the State of Maine which read as follows:

_____, Me., July 11th, 1928.

Dr. T. T. Shields,
Toronto, Canada.

Dear Dr. Shields:

In a recent number of *The Gospel Witness* you refer to a vile epithet alleged to have been applied to the Trustees of Des Moines University by Dr. Clifton D. Gray, President of Bates College in this state. Their offense in his eyes as I understand it, was that they require all professors to subscribe to an evangelical statement of faith. Accordingly he proceeded to deliver himself of the attack mentioned, on the platform of the Baptist World Alliance.

Your readers may be curious to know over what kind of an institution this man presides. It has a professorship of Biblical Literature and Religion occupied by Dr. H. R. Purinton. In the May number of *The Bates Alumnus* he has a review of "Jesus—A New Biography" by the notorious Shirley Jackson Case. This book, he it remembered is so radical in its ideas and statements, that it was condemned in the editorial columns of *The Baptist*, published in Chicago. When a Modernist sheet like *The Baptist* censures a book, it must be radical indeed. But Dr. Purinton in his review, has only praise for the book and its author. "A thorough scholar, a straight thinker and a candid speaker" is his characterization of Case, who was once a professor at Bates. He also says "The book is coming to be accepted as one of the most trustworthy historical statements about Jesus". And Bates College was once a Christian institution, founded by devout men who believed the Bible to be the Word of God. In view of the statements quoted above, it is no wonder that Dr. Gray fears the influence of a college like Des Moines where professors are not engaged or retained unless they believe the Bible. Not very long ago a mother who had at that time a daughter in Bates College, expressed great concern to the writer, because

of the destructive teaching concerning Bible truth to which her daughter was listening in college class rooms. This institution does not claim to be in any way under Baptist control, and yet large sums of money have been poured into its coffers from our denominational treasury in recent years. Give us a few more institutions like Des Moines and college authorities who are poisoning the minds of their students against Bible truth will see the handwriting upon the wall.

Cordially yours,
(Signed)

Dr. MacNeill has, of course, throughout our Ontario and Quebec controversy been the champion of Professor Marshall. He has on his deacons' board, at least we presume he is still a deacon of Walmer Road Church—and in order to be fair to all others, we name the man—Dr. Frank Sanderson, who has long proved himself to be the arch-enemy of supernatural Christianity (properly speaking, Christianity is wholly supernatural). Dr. Frank Sanderson, perhaps more than any other one man, is responsible for the apostasy of McMaster University. He is seldom heard in public, but on the Board of Governors he is the dominating personality which determines the course of the University. The Chancellor and the rest of the Board are little more than ciphers.

McMaster has on its staff such anti-evangelicals as Professors Marshall, Parker, and New, as well as the avowed evolutionist, Professor Wilson Smith. Professor Marshall denies the infallibility of the Bible, and repudiates the necessity for the cleansing Blood. Professor Parker in an address on, "The Inspiration of the Bible", described the authorized version of the Scriptures as "an awful mess". Yet in the Alliance message Dr. MacNeill and Dr. Gray together pay tribute to John Bunyan, while supporting that which is the very opposite of everything that Bunyan ever taught.

Dr. MacNeill, among other things, asks the question, "Are we abiding in fellowship with the Lord, without Whom we can do nothing?" Meanwhile he is supporting an institution whose professors undermine confidence in the Word of God, and inevitably, logically, at last, in the infallibility and supreme authority of the Lord Jesus Himself.

Again in a message to the Baptist World Alliance, appearing in *The Canadian Baptist* of January 10th, Dr. MacNeill, among other things, says:

"Never was our witness as Baptists more needed than to-day; never was our task more clearly defined. We are a New Testament people. The authority of His Holy Word, the Deity of Christ, the sufficiency of His atoning sacrifice, the need and hope of regeneration, the miracle of His resurrection, the potency of His Living Presence, the competency of the soul to deal direct with God, through Christ, the enshrining of these great truths in the baptism. He has left us the assertion of Christ's claims in every relationship of men and nations—these are the cardinal notes of our witness."

Without reserve we characterize this as being one of two things: either the expression of an outrageous hypocrisy; or else, the utterance of a man who is mentally incapable of seeing the implications of his flagrant inconsistency. To speak about Baptists as being a New Testament people, and to say they stand for the authority of God's Word, the Deity of Christ, the sufficiency of His atoning sacrifice, etc., while supporting an institution which stands to-day for the practical negation of most of these things, can be accounted for only on the ground either of utter insincerity or mental incapacity.

But in this same message Dr. MacNeill speaks of the World's Congress in Toronto as "the outstanding event in the history of world Baptists in 1928", and again refers to the high honour conferred upon him in his appointment as President.

All this leads us to print again, for the information of our readers, an interview in *The Toronto Daily Star* of June 29th last by R. E. Knowles with Dr. John MacNeill. (The emphasis in quotations of *The Star's* article is ours):

The Knowles Interview.

"You are considered, generally, an enthusiastic denominationalist. Is that correct?" "That's far too violent a definition. I am a loyal son of my church—but not so as to interfere with the broadest fellowship. Probably one thing

that has prompted the opinion you quote is that for seven or eight years I have been in the forefront of the fight for the very life of our denomination—you know what I mean—and of McMaster University. I regard our triumph now as complete, however. This recent McMaster achievement—think of it, \$1,500,000 raised by 60,000 Baptists! It is glorious! That's their answer." And the Highland light of battle shone from the strong Scotch features.

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

Church Cradle in Fight.

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

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

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

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

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

"This tremendous bound to one of the topmost pinnacles of the religious world?" I had plenty of time to arrange my notes. At length John MacNeill (what a four-square name!) began to speak. "My natural sensation is one of chastened pride that this honour has come, not so much to me, as to the Canadian Baptist church—and to our whole Canadian citizenship. And a very deep joy springs from the assurance that this action of the Alliance in choosing me is a vindication, a glorious vindication, of our position and our strivings in the great battle we have been through in Toronto and Ontario. I am humbly and solemnly thankful for this—the Baptists of the world have spoken. Their voice none can misunderstand or ignore."

"Give me one message, one comprehensive word, for the Canadian church—for the churches of every name from coast to coast," I requested. "That word shall be brief," said the new president, a minute or two later. "Tell them this. That I shall count myself happy and blessed if I can lead or can help my fellow Christians to recover the mystic secret of the apostolic days. Thus, and thus alone, shall the church repeat her unforgotten triumphs."

It will be seen by the above that Mr. R. E. Knowles credits Dr. MacNeill with saying that he regarded his election to the Presidency as a vindication of his championship of McMaster. Our publication of this interview called forth various protests from some of the Southern Baptist papers, and from at least one member of the Committee which nominated Dr. MacNeill. *The Baptist and Reflector*, of Nashville, Tenn., in its issue of October 16th, in an article entitled, "Hiding Behind Another's Skirts", spoke in part as follows:

From "The Baptist and Reflector".

"We have been somewhat surprised at the press reports from Toronto, Canada, relative to the election of Dr. John MacNeill as president of the World Alliance. We are more surprised that the noted preacher should have taken advantage of the honor conferred upon him by using it in his fight against the Regular Baptists of the city and country. His claim that his election was a vindication is far-fetched and untrue to the facts, for there were but few of that great body who knew enough about him (we are sorry to tell this fact about so noted a minister as the Canadian papers would have him appear) to begin to help vindicate him. The truth is, the good Doctor was so anxious for vindication that he sought every means of attaining it.

"Every member of that body knows that the nominations were brought in by a special committee, and Baptists have long since learned that a nominating committee is but an agency for setting aside their democracy and securing an election which the few leaders want. Our churches make no effort to hide this fact. Societies and associations of various kinds likewise. Therefore, when the nominating committee reported at Toronto, the messengers to that body had nothing to do but vote for their recommendations. What went on in the committee meetings will never be known, but it is known that the election of Dr. MacNeill was no vindication of his modernistic views and was not determined, so far as the messengers as a whole were concerned, by their theological views. The most that can be said of it is, he was elected as a courtesy to the Dominion of Canada, which American citizens love and respect.

"The *Baptist Times* of London unfortunately viewed the election of Dr. MacNeill in the same light as that given by him to the Toronto daily papers and, this of course, leaves the impression upon our English Baptist brethren, that Baptists of the world are becoming more and more liberal in their theology, while Southern Baptists have swung away from their position or orthodoxy. The reporter for the *Times* compared the struggle in Canada between the liberals and the Regular Baptists as like "the down-grade movement" of England, referring by that, we suppose, to the growth of modernism which caused Charles Spurgeon to leave the British Baptist Union.

"Dr. John MacNeill has been one of the chief defenders of Dr. Marshall, the liberal professor in McMaster about whom the storm has waged for the past several months. We have already referred to Dr. Marshall's demand for liberty, a demand which was nothing short of rebellion against all authority in religion and which inevitably leads to anarchy. The Regular Baptists, whom some of our papers seek to portray as a lot of renegades, have stood foursquare for the old position of Baptists in regard to the Bible and the Christian religion. They have fought every step of modernism, and now have been compelled to do what Spurgeon did in England—withdraw from the convention which is headed by such men as Dr. MacNeill.

"Unfortunately, Dr. L. R. Scarborough has been seized upon by these radicals in Canada as a tool by means of which they hope to whip Southern Baptists into line against the Regular Baptists of Canada. We are persuaded that our good seminary president, in his speech relative to Dr. MacNeill, had no intention whatever of seeking to vindicate that man in his theological position. If he did, he betrayed Southern Baptists who love him and have honoured him much during the past fifteen years. Yet his speech is played up in the papers which back Dr. MacNeill, who gladly take refuge behind another's skirts.

"Another matter that causes righteous indignation to rise is the way the opposers of orthodoxy among Baptists seek to intimidate every man who comes out squarely against modernism by branding him as a Norrisite. Dr. T. T. Shields has suffered much because of this unfair method of attack. He has defended Dr. Norris and has worked with him on various occasions. So have great and good men of the Southern Baptist Convention and of the Northern Baptist Convention. And they have felt the curse of this same unfair charge. Yet there are hosts of us who had rather be branded as "Norrisites" than to have to face our Lord every time we enter the place of prayer, conscious of our betrayal of His own divine honour by playing hypocrites in the camps of the modernists."

Some time during last summer *The Biblical Recorder*, a Southern Baptist paper, contained the following:

"The Biblical Recorder".

"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 mentioned. 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."

The above quotation has the authority of a member of the Committee on Nominations at the Baptist World Alliance. It makes strange reading, for no man knows better than Dr. Scarborough that it would be difficult for anyone to be more "offensive" than Dr. MacNeill had been in the entire controversy. No one, at any time, showed a more vicious disposition than did Dr. MacNeill; and no one in all the controversy has been more extreme both in his views and in his expressions.

All this was thoroughly known to Dr. Scarborough, and we have personally, never for a moment, doubted that Dr. Scarborough was the man who, with his usual ability to take two diametrically opposite positions, engineered Dr. MacNeill's nomination.

But why have we reprinted all this? Because in *The Baptist Advance*, of Little Rock, Ark., of September 27th, there appeared a letter from Dr. MacNeill dated at Walmer Road Church, September 11th, and addressed to Dr. Mullins. We quote the first three paragraphs of the letter which have to do especially with the question under review:

"I left Toronto immediately after the Alliance meeting and have just returned to the city. I regret to learn that some of the Baptist brethren, particularly in the South, have taken literally the report of an 'alleged interview' in a Toronto daily paper. Regarding its contents as reliable they have had their fears awakened as to the significance attached by the new president to his election. Some of the brethren are good enough to question whether I was correctly reported. They are quite right. Certainly the interview as published does not represent my interpretation of the honour that came to me at that time. Not for a moment do I think it was the intention of the Alliance to pronounce on any local controversy or to vindicate any man in relation to it. That can never be the function of the Alliance, nor need the brethren have any fears that the Alliance under its new leadership will be used to further the interests of any one party.

How utterly foreign to my lips is the language of the published interview is seen from such phrases as 'The Baptist Church,' 'My Church.' I never speak of 'The Baptist Church,' for the good reason that I never think in those terms, and for the better reason that such terms are not in accord with N.T. usage as I understand it.

If I had the ear of these brethren I would ask them to judge my attitude by my own utterances which are duly recorded. I appeared twice on the Alliance platform in Toronto: The first time unexpectedly to respond to the electing vote of the Congress, the second time by previous appointment to deliver the closing address on the programme. Those two addresses are in the records. They are my responsible utterances and may be read by those who wish to know my attitude."

It will be observed that Dr. MacNeill denies the accuracy

It will be observed that Dr. MacNeill denies the accuracy of the report of what he calls an "alleged interview" in a Toronto daily paper. In the second paragraph he declares that the language of the published interview is "utterly foreign to his lips". If language means anything at all, this means that Dr. MacNeill repudiates Mr. Knowles' account of his interview with him as being "utterly foreign" to the truth of the matter.

Who Is Mr. R. E. Knowles?

But who is Mr. Knowles? He is an ex-Presbyterian minister who was pastor of Knox Church, Galt, for a number of years, and is a regular and popular contributor to *The Toronto Daily Star*. Our readers will please note that in the article from *The Baptist and Reflector* which we quote above, reference is made to *The Baptist Times and Freeman*, of London, England, in the following terms:

"The *Baptist Times* of London unfortunately viewed the election of Dr. MacNeill in the same light as that given by him to the Toronto daily papers and this of course, leaves the impression upon our English Baptist brethren, that Baptists of the world are becoming more and more liberal in their theology, while Southern Baptists have swung away from their position of orthodoxy. The reporter for *The Times* compared the struggle in Canada between the liberals and the Regular Baptists as like 'the down-grade movement' of England, referring by that, we suppose, to the growth of modernism which caused Charles Spurgeon to leave the British Baptist Union."

The principal reports of the Baptist World Alliance in Toronto, appearing in *The Baptist Times and Freeman*, were the articles written by Mr. R. E. Knowles. Mr. Knowles was responsible for the reports of the World's Alliance given to the Baptists of England. And now the President of the World's Alliance says that Mr. Knowles' report of an interview with him was "utterly foreign" both to his language and his thought. If that be so, it must be admitted that Mr. Knowles is an "utterly" unreliable reporter of the affairs of the Baptist World's Alliance inasmuch as what he wrote about Dr. John MacNeill was, by the President's own statement, "utterly foreign" to the facts.

After reading Dr. MacNeill's letter to Dr. Mullins we wrote Mr. Knowles the following letter:

Rev. R. E. Knowles, December 12th, 1928.
c/o *The Toronto Daily Star*,
Toronto, Canada.

My Dear Mr. Knowles:

I enclose a copy of a letter from Dr. John MacNeill which appeared in *The Baptist Advance*, of September 27th. *The Baptist Advance* is one of the Southern papers, but I forgot at the moment where it is published. I am sending you a copy instead of the cutting itself, for the reason that I have only one copy of the cutting, which I require for my files.

I enclose also copies of *The Gospel Witness*, in one of which your interview with Dr. MacNeill was reprinted. Your interview provoked articles in several Southern papers.

You will notice that Dr. MacNeill says: "Certainly the interview as published does not represent my interpretation of the honor that came to me at that time." Thus the responsibility is placed upon you for having misrepresented Dr. MacNeill. While I am fully aware that you are not in sympathy with the position taken by Jarvis Street Church, I am reluctant to believe that you deliberately put into Dr. MacNeill's lips words that he did not utter.

I enclose a stamped envelope, and should greatly appreciate an explanation of your own view of the letter.

(Signed) T. T. SHIELDS.

Receiving no reply, we wrote Mr. Knowles under date of January 9th—and have not yet heard from him.

It is therefore a question of veracity, and our readers will have to make their own choice between Dr. MacNeill and Mr. Knowles.

From "The Toronto Globe".

Apropos of the foregoing, however, we print the following brief editorial from *The Toronto Globe* of January 22nd:

When the Worm Turns.

The repudiation by Dr. Work, spokesman for Mr. Hoover, of an interview credited to the former and published in various papers in the United States is another case where the reporter is made to take the blame for the utterances of an indiscreet politician. It is an old trick, so old in fact that it has become thread-

bare with use, and one that is now received by the public with the skepticism that it deserves. Dr. Work gave an interview to a number of newspapermen, in the course of which he stated that the National Committee of the Republican Party intended in future to handle the patronage of the party, thus taking it out of the hands of the Senators and Representatives. When the news was published there was a row, naturally, and Dr. Work adopted the usual expedient of blaming the reporters. The result was that Mr. Paul Y. Anderson, one of the best-known journalists in the United States, has asked the newspapermen of Washington to refuse to use any statement of a public man who will not allow himself to be quoted.

The suggestion is a good one, and if generally adopted in every country would no doubt have a salutary effect on the utterances of some public men. There are many politicians who desire to see certain things made public and yet refuse to attach their names to them. It is time there was a change. Too long has the reporter been called upon to accept the blame for rash statements.

"UNITY OF OUR WORK."

Such is the heading of the first paragraph of an article appearing in this week's issue of *The Canadian Baptist*, dated January 24th, entitled, "The Work of the Convention Boards", which is said to be a reprint of a pamphlet by Mr. W. C. Senior, and issued by the Stewardship Committee of the Ontario and Quebec Convention. The various Boards, to each of which a paragraph is assigned, are enumerated by name as follows: Foreign Missions, Home Missions, Western Missions, Board of Sunday Schools, Ministerial Superannuation, Church Edifice, Social Service, Grande Ligne, Christian Education, Publication.

The first paragraph says:

"The work of these several departments, however, whilst being essentially distinctive, is so closely inter-related as to form a unity. So interdependent are these departments that no one board can be weakened or deprived in any measure of its proper support without all being affected and the entire work to that extent hindered."

The "budget", of course, includes all these Boards, and apparently is about as sacred as the Decalogue, so that when one offends in one point, "he is guilty of all". Thus the Modernism of the Marshallite institution, known as McMaster University, has fastened itself upon the vitals of the Denomination, and Ontario and Quebec Baptists are urged to contribute to all the Boards: the Foreign Mission Board, presided over by Dr. John MacNeill, which tolerates the teaching of Rev. Roy Benson; the Home Mission Board which muzzles its pastors; Western Missions which at least lends its moral support to Brandon College, and those methods have closed not a few churches in the West; the Board of Sunday Schools which provides Rev. Geo. T. Webb and a few others with salaries—and so far as we know accomplishes little else; the Ministerial Superannuation Board which breaks faith with those who have depended upon its word, and allows itself to be used by McMaster as an instrument of vengeance to punish those who dissent from McMaster's apostasy; the Church Edifice Board which also has been used to hold a club over the head of many of the churches which have obtained loans from that Board; the Social Service Board, a sort of spare wheel to the coach that, so far as we know, is nothing unless it be ornamental; the Grande Ligne Board which, under Dr. McCutchen, has vied with its Roman Catholic neighbours in becoming an instrument of persecution; and Christian Education which is the misnomer by which the work of Marshallism in the Marshallite University is designated; and last of all, the Board of Publication which is responsible for the production of that paragon of journalistic accuracy, rectitude, and charity, known as *The Canadian Baptist*, and whose paid subscription list is, we suspect, constantly diminishing.

What an unspeakable privilege to be permitted to support this aggregation of Marshallism's allies! There is a saying attributed, we believe, to Abraham Lincoln, to the effect that "for those who like that sort of thing, that is the sort of thing they like"! For ourselves, it is a *table d'hotel* menu which is anything but attractive: we prefer to ride in the Regular Baptist diner, please, where we have our choice—a-la-carte.

The Jarvis Street Pulpit

CHRIST BEFORE HEROD THE FOX

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, January 20th, 1929.

(Seventh in a series of nine addresses on, "The Trial of Jesus").

(Stenographically Reported)

"And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

"Then he questioned with him in many words; but he answered him nothing.

"And the chief priests and scribes stood and vehemently accused him.

"And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." Luke 23:8-11.

Prayer Before the Sermon.

Solemnize our hearts, O Lord, as we are bowed in Thy presence, and make us all to know that God is here. We bless Thee for Thy holy Word, for the record which Thou hast given us of Thy Son. We remember that it was written by holy men of God who spake as they were moved by the Holy Ghost. We rejoice in the assurance that the Bible is the very word of God, written by men who were inspired by the Holy Spirit. We cannot, of ourselves, understand its mysteries; we cannot penetrate beyond the letter and discern the inner wisdom involved in these pregnant pages. We pray that this evening the Holy Spirit may lead us to an understanding of the truth; and that we may know something of its saving and sanctifying power.

We beseech Thee, O Lord, by Thy Spirit, to speak to the hearts and consciences of men and women who have come into this place without the assurance of sins forgiven, who are not in fellowship with Thee, and who dwell in the far country, far removed from the Father's house. We beseech Thee, O Lord, to bring them by Thy Spirit, to a recognition of their need; lead every one such to repent and believe the gospel.

We pray for any of Thy dear children who may have played with fire, who have delighted themselves in the things of the world, thus marring their fellowship and their walk with Thee. If there be any such here this evening, bring them back again, we pray Thee; restore unto them the joy of Thy salvation. Bless everyone who is really Thy child, everyone who has been begotten again by the word of truth. Oh, that we all may be faithful to Thee! Give us, we pray Thee, a greater love for the Lord Jesus, a deeper longing for the souls of men, a more ardent desire to see the name of our Lord glorified. Send into every believing heart, we pray Thee, a genuine revival.

Have regard to every home represented here to-night. If there are unconverted parents, may they be saved before they leave this place. If there are unsaved children, may they be turned to the Lord. If there is an unsaved wife or husband, we pray that any such may be constrained to come to the feet of Christ to-night. Command Thy benediction upon every home. We beseech Thee to bless every church here represented. There may be members of other churches in this congregation. Flood the souls of Thy people with the joy of the Lord, and send to every church a real revival.

We pray Thee, O Lord, to hear our humble cry; and as we come to Thy holy Word may we every one be made aware that God the Lord has come to speak with us and to us. We ask it in the name of our Lord Jesus Christ. Amen.

We have come in our study to another stage in the progress of the trial of the Lord Jesus. Immediately following His apprehension in the garden He was brought, as we have seen, before Annas for a brief hear-

ing, and then before Caiaphas and the high committee of the Sanhedrin. It was during this hearing before Caiaphas, and toward the conclusion of it, that Peter denied his Lord. Immediately at the break of day the whole council of the Jews were assembled, and our Lord was formally tried before them. They adjudged Him guilty of death. When the sentence was passed by the council, and Judas saw that He was condemned, he brought back the thirty pieces of silver to his masters. Hence we have taken two evenings, one to study the denial of Peter, and another the betrayal of our Lord by Judas. Then still in the early morning Christ was brought before the governor Pilate, and again submitted to trial. That was the fourth time: before Annas briefly, before the committee privately, before Caiaphas and the whole council, and then before Pilate.

We observed last Sunday night how anxious Pilate was to get rid of Him, and how eagerly he caught at the word "Galilee". When he learned that our Lord came from Galilee he said, "He belongs to Herod's jurisdiction." He thought he saw a good way out of a difficult situation. Therefore he sent Jesus Christ to Herod.

This evening I ask you to study with me the character of Herod as representative of people who still live, and who are under the necessity of forming a judgment of Jesus Christ, and of reaching a decision in respect to their relation to Him.

I have read to you the story of our Lord's appearance before Herod. What sort of a man was Herod? Very little is written to his credit in the record of his life. This Herod was Herod Antipas. He was a Sadducee, and apparently a Sadducee of a positive and aggressive type, for "the leaven of the Sadducees" was also spoken of as "the leaven of Herod." The Sadducees were the naturalists and rationalists of that day. Their distinctive doctrine was that "there is no resurrection, neither angel or spirit". And to that creed, that naturalistic creed, Herod subscribed.

Yet we are told that "Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly". But when he was rebuked by the faithful prophet for his sin, he cast the man of God into prison; and later, at the request of Salome, the daughter of his unlawful wife Herodias, by whom she had been inspired to make the request, he sent an executioner to the prison

and beheaded John, and had the head of the faithful prophet delivered to Salome in a charger.

Our text tells us that Herod had long desired to see Jesus, for he had heard of Him: but when he heard of Him he said, "This is John the Baptist!" The Sadducee, who said there was no resurrection or spirit, when he heard of Jesus Christ, said, "This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him." Our text tells us that he had been "desirous to see him a long season", to see Jesus Christ for himself, personally; and that he hoped when he should see Him, to see some miracles wrought by Him. So when Christ appeared in his presence he was exceeding glad, and asked Him many questions—but Jesus answered him never a word. He maintained, in the presence of Herod, an unbroken silence, the Oracle refused to speak, refused to answer. So "Herod with his men of war set him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate."

I desire this evening to find Herod if I can, for he is here. It is not of the Herods who lived in the long ago that I speak particularly, but of the Herods who are here, and who this evening will form a judgment concerning Jesus Christ, and reach a decision which may determine the destiny of their souls.

I.

Herod, then, is representative of A CLASS OF PEOPLE WHO, RELIGIOUSLY, ARE SUPERFICIAL, who live on the surface of things. They have no depth of earth, no root in themselves. Their thinking and aspiring, every emotion of the soul, is purely superficial. They are like children, "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive".

Note some of the characteristics of this superficially religious man. First of all, *he was intensely interested in the prophets of religion*, in the voice of religion, in the word of religion, in everything that was said about religion. He had a long time desired to see the Prophet of Nazareth. There are many people who manifest an intense religious interest—or rather an interest which seems to be intense. They seem to be religiously disposed. They are not among the non-churchgoers: they go to any church, and to every church. They are sermon-tasters; they always go to hear the latest preacher, and drift about from place to place. They are fully informed respecting the latest religious hobby, the latest religious fad. One day they are Christian Scientists, the next day they are Spiritualists, after a while they are something else—but they are interested in religion. They are not irreligious. They will talk to you by the hour about religion. If you go into their homes you will find their shelves well stocked with religious books. They take all the magazines; they are conversant with all the occultism of the day; they are students of psychology; they are students of spiritualism; they are interested in Sir Conan Doyle and Sir Oliver Lodge. They say, "After all, there may be something in it, and I should like to hear what they have to say"! If Houdini had come to Toronto they would have been sure to go to hear him. "It has a religious aspect, you know"—they would say and they are always interested in matters religious.

A man, who was very prominent in business, came to me a few years ago to pay me a compliment. It was the time that Dr. R. J. Campbell was holding forth in the City Temple, London, before he had returned to his more conservative position, when he was looked upon as the father of what was called the "New Theology". This man came to me and said, "I greatly enjoy your services. Shall I tell you the two men who have influenced me most, and whose preaching I most thoroughly enjoy?" I said, "If you like." He replied, "Yourself and R. J. Campbell"!

A young man sat back there in the centre of the church one Thursday night, who afterward came up to shake hands. He said, "I had a good time to-night." He was a student taking a post-graduate course at Chicago University. He said Dr. Shailer Mathews was too conservative for him altogether! "I love to hear you preach", he said, "but I like Dr. Harry Emerson Fosdick equally well"! It does not make much difference what is on the religious board; they are interested in any and every kind of religion. They remind me of a guide I had once when holidaying among the lakes in one of our great forest preserves. He did the cooking for us, too; and one day he said, "I can eat anything. It does not matter what it is, as long as it fills me up." Some people are like that religiously and they are easily filled up. They are like Herod. They will hear any prophet, anywhere; any utterance in the name of religion will command the interest of the Herods always.

Let us go another step. *Herod's religious views had nothing to do with his moral character.* Herod was an utterly wicked man: he was an adulterer, a murderer, and everything that was bad. But he was interested in religion! He went to hear John preach, and when he heard him, he heard him gladly. He said, "He is a great preacher." But it had no remedial effect upon his character. It had nothing to do with his conduct. In spite of his religious interest he went on in his sin.

There are many people like that. They seem, somehow or another, to think departmentally. A lady said to me one day, speaking of the rationalistic tendencies of the day, "Some people seem to have two brains, and they can think with either of them, and their two lines of thought have no relation to each other. They can believe things that are as opposed to each other as can possibly be, and apparently delight in light and darkness, good and evil, God and the devil, at the same time." That was Herod: he was intensely interested in religion, but a religion that must not infringe upon the desires of his own baser nature. He heard John gladly until John plainly reproved him for his sin. When Herod had taken his Brother Philip's wife John said, "It is not lawful for thee to have her." Then I suppose Herod said, "Why in the world does not that man preach the gospel?" (Laughter.) Let a man insist that religion has something to do with morals, let a man insist that religion is the basis of morality, and that the religion that does not affect a man's will, his whole life and conduct, is not worth having, then these religionists cool off a bit.

If I were to speak about the temperance question, for instance, if I were to say that I see more people under "government control" than the police can take care of, if I were to say that this iniquitous measure was a backward step that has put this country back a quarter of a century or more, somebody would say, "I should be glad to come

to hear you preach. I am always interested. I rather like to come—but preach the gospel." If I were to say that the man who does a crooked thing in business will have to give an account of it to God, and the man who has money ought to exercise care as to where he invests his money and from what sources he derives his income, he would say, "It is none of your business where I receive my income from. Your business is to preach the gospel!" There is a superficial religion that lives in the realm of theory and concerns itself with abstract principles, but which has no relation whatever to right living. And that is what some people are pleased to call "the gospel."

Another thing: Herod is representative of a type of people who, in spite of their religious inclinations, see nothing of the surpassing splendor of the moral beauty of the gospel. Herod saw Jesus Christ and he was glad—and yet he never saw Him at all. When he saw our Lord He was to him without form or comeliness, and had no beauty that he should desire Him. A man says, "I am interested in the Christian religion. I am interested in the doctrines of the gospel. I should like to have an evening with you to discuss them." Yes, but did you ever hear that the gospel says, "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another"?

Do you know that the gospel, after all, is an ethical system? It is more than that, of course, but it is that. Some of our rationalistic friends say, "I believe in an ethical gospel." So do I. The gospel of Jesus Christ is ethical all over and all through. It tells a man how to live—and how not to live. That is what it is for. It is infinitely more than a passport to heaven: it is a revelation of God's pattern of what a man must be to be well-pleasing to God. I would not give a fig for your doctrine if it does not affect your life. I do not care how orthodox you are if it does not make you over again, if you do not become a new creature in Christ Jesus so that everybody can see that you are made anew seven days a week, living the Christ life. But Herod's religion had nothing to do with his conduct.

Here is an extraordinary thing about it, that Herod had an innate love for the abnormal, the sensational, the spectacular. Herod professed to be a Sadducee, and said there was neither angel nor spirit, but when he heard of Jesus Christ his quickened conscience, his awakened conscience, spoke, and he said, "It is John, whom I beheaded; he is risen from the dead." But, Herod, it cannot be true! You do not believe in the resurrection of the dead! You said so yourself. You are identified with a body whose central teaching is contrary to that. Herod's disbeliefs were as superficial as his beliefs. It was all on the surface. He could change his thinking over night.

And he had hoped to see some miracle wrought by Jesus Christ. Think of that! A naturalist, a rationalist, hoping to see a miracle! What a contradiction! But he did. Of course he had no proper appreciation of the tremendous truth that Jesus Christ was God, and that therefore all the laws of nature were at His command, and that He could suspend their operation and then overtake the lost time if He wanted to. But he had an interest in magic, in a conjurer's trick, in some display of jugglery. There are some people who have that same tendency, who have an inordinate desire to see some un-

usual thing. A crowd of people will go down the midway at the Exhibition to see a calf with five legs! Yet they will motor along a country road where there is a herd of magnificent cows grazing in a pasture field, and they have no eye to see one of them. There are more than five legs there! They want to see the unusual! The abnormal!

A man came to me one day and said he had joined the church some time before, and that he had enjoyed hearing me preach; but he said, "I am leaving you." I said, "Yes? And are you leaving the city?" "No, not just now, but I am leaving the church." "Well, what is the matter?" "There are two things I miss from your preaching." "Oh, what are they?" "One is that you do not preach divine healing, and I believe the church ought to witness miracles." "Yes, count number one. What is the other?" "You do not preach holiness." "Do I not. I do the best I can to preach it." "No, you do not preach the eradication of the old nature. You do not preach that it is possible to be so completely saved as to live without sin." "No. I do not preach that, because we are inherently sinful, and so long as we are in this world we must fight the old man." "That is where we do not agree. I love to hear you preach the gospel, but I want to see miracles; I want to hear the preaching of holy living, of the eradication of the old nature." And inside of a month the scoundrel ran away with another man's wife! He was not leaving town just yet, he had said!

A long-haired prophet with a flash of oil can get a crowd anywhere. I do not want to offend anyone, but let me speak plainly. What is the explanation of so-called Pentecostalism? It is nothing but an orgy of emotionalism. It is the Herod spirit: "Let me see a miracle"—but not the miracle of a reformed life, not the miracle of an awakened conscience and a pure heart, not that. "I want to see some lame man walk."

Take the Bosworth Brothers' healing campaigns, Dr. Price's, and others of that class—what is the explanation of them? Merely that they minister to a morbid desire to see something unusual, to a passion for miracles, and yet a miracle that must have no relation whatever to life and conduct, but that will leave a man alone in his sin. "A wicked and adulterous generation seeketh after a sign."

Beware of these emotional manifestations. I do not say that our emotions should not be stirred. God give us the day when we shall see men weeping their way to Zion! God send us the day when we shall see the hardest hearts broken by the preaching of the gospel! It is when men bow before the Holy One with broken and contrite hearts and obtain forgiveness of sins they are moved to cry, "Hallelujah, I am saved." There can be no reasonable objection to that kind of emotional experience, but the spurious thing, the religious midway exhibition, is dishonouring to God, and has no relation to the genuine gospel of our Lord Jesus Christ.

II.

This man who was superficially religious was also CURIOUSLY INQUISITIVE. "Then he questioned with him in many words." Did you ever meet that gentleman? Did you hear it?—"Then he questioned with him in many words." Oh, so often have I met people of that order! They are full of questionings. They have a problem

they have been pondering for a long time. I get letters from Herod nearly every day! Sometimes they are post-marked England, sometimes Canada, and sometimes the United States, but they are full of questions. Full of questions! "In many words"! You know what I mean. There are some people who never arrive anywhere: they are always asking questions. They are something like Pilate in this, that he said, "What is truth?"—but did not wait for an answer. There are many people who ask questions, but who do not want the answer: "For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth."

Herod questioned Jesus Christ "in many words", but "he answered him nothing". A man here may say, "Well, sir, I have studied the Bible. I am a Bible student. I have read the Bible from Genesis to Revelation. I come to the Bible with my questions, but it does not answer me. It says nothing to me. I can recite whole chapters—but it does not answer me." No! You may read the Bible every day, and if you live to be as old as Methuselah, if you go to the written Word in Herod's spirit, you will get no answer, even as Herod received no answer from the Word Incarnate. One of the worst infidels I have ever known, a man who seemed to be made of adamant, who seemed to have no conscience or heart, who was the most striking illustration of what the Scripture describes as being "dead in trespasses and sins", was well versed in the letter of Scripture. He had studied the Bible all his life—for the sole purpose of asking questions that he thought no man could answer. He was like Herod, and he never received an answer from the skies.

It is a truly awful possibility, and the simple reflection on such a matter is utterly terrible, that a man may come into the very presence of the Word of God—nay, more, into the very presence of the Son of God, Who is Himself the answer to all questions, the incarnation of wisdom, the depository of all the treasures of wisdom and knowledge—that a man may stand in His presence and ask questions, and yet Heaven itself be absolutely dumb; so that he never hears a single word from God.

How is it? The only time that Herod ever saw Jesus Christ he did not hear Him speak. He saw Him, but he did not hear Him. He poured out his questions, but Incarnate Deity was silent. Why? You cannot get an answer while sin is hugged to your breast. You cannot get an answer when you have resolutely determined that nothing shall turn you aside from your evil way. Ask as many questions as you like, but you will get no answer from God that way.

I come back to the principle I discussed with you this morning, "If any man will do his will, he shall know of the doctrine." When a man genuinely repents of his sin, heaven is opened to him. Jesus Christ never refused to answer a humble penitent. You remember how He wrote on the ground? Presently He looked about, and there was only one person there, a woman; while all her accusers had gone. He said, "Where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." A leper came saying, "Lord, if thou wilt, thou canst make me clean." And Jesus Christ did not refuse to answer him, but said,

"I will; be thou clean." And immediately his leprosy was cleansed. The blind man cried, "Thou son of David, have mercy on me." And our Lord said, "What wilt thou that I should do unto thee?" The blind man said unto Him, "Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole, and immediately he received his sight, and followed Jesus in the way."

My Lord Jesus loves to answer questions, but not when one comes curiously inquisitive like Herod, desiring to get an answer merely to play with, merely to get another word from Scripture to make a ground for discussion. You will get no answer from God that way. But whoever will repent and turn to God will find that the way into the holiest of all is open for us by Christ Jesus.

III.

Superficially religious, curiously inquisitive, INHERENTLY SINFUL, INCORRIGIBLY IMPENITENT—these were Herod's characteristics.

We found an illustration of our theme this morning in the case of Ahab. Herod and Herodias are the New Testament examples of the principles exemplified in Ahab and Jezebel. There is a very close analogy between these characters. Of Ahab it is said, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." He sold himself out to the devil to work wickedness, and at last when Ahab asked questions, he was answered by a lying spirit. He had closed his heart so long against the truth that at last God let him have his way. Ahab spent his whole life asking for a lie, and at last a lying spirit went forth from the Lord into the mouth of all Ahab's prophets. There is a terrible word in the Scripture which says, "For this cause God shall send them strong delusion, that they should believe a lie."

My brethren and sisters, those of us who are Christians ought to come with reverence to the Word of God, and be careful how we hear when God speaks to us, for it is terribly possible utterly to lose the capacity for believing the truth. There is an apostasy in which the apostate is incapable of receiving the truth. He asks for a lie, and he gets it: When he gets it, he goes straight to hell. And if God were to let any man or woman here this evening have his or her own way by withdrawing the restraints of His grace and the ministry of His Spirit—if God were to let any man—that man down there in the centre of the church, that man before me in the gallery—if God were to let any one of us have our own way, we should do exactly as Judas did, and go to our own place. The natural heart of man has a natural affinity for hell! Man, left to himself, will hasten thither, and he cannot help it. When men play with holy things as Herod did, with the very Son of God from heaven Who would save them, they turn their back upon God's last appeal to sinful men.

Why did Herod so behave? Because he was inherently sinful. He was all sin, as we all are by nature.

And he was incorrigibly impenitent. He would have nothing to do with any religion that would prevent his doing his own sweet will, that would prevent his living the worldly, fleshly, lustful, life upon which his heart was set. When Jesus Christ gave him no

answer, he "with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." He said in effect, "Take your religion. I do not want it." He never saw Jesus Christ again. But he will see Him. When He shall come down the skies, and take His judgment seat, Herod will be there. Pilate will be there at last. And all the dead both small and great shall stand before Him, for God hath appointed a day in the which he "shall judge the secrets of men by Jesus Christ according to my gospel."

I ask you this solemn question, and I have done: What is this service to do for us? The gospel is always one of two things: a savour of life unto life, or of death unto death. This simple message to-night is designed of God to bring you to the feet of Christ in humble penitence. It will do that if you will hear the Word of God, and repent and say, "No matter what the sin, I will have done with it as God shall help me, and I will come to the feet of Christ to-night." If not, and you harden yourself against it, and go on in your sin, a time will come when, like Herod, no message will appeal to you, when no presentation of the gospel will move you. Even when you see Jesus Christ you will array Him in a gorgeous robe and say, "Be gone from me. I will hear no further word at Thy lips." Oh, I wish we could see that every service as this inevitably must affect men's souls for eternity, for good or ill!

My friends, you may not like what I have said to you; you may go away feeling disturbed in your minds; and you may say in your heart, "I do not think I will go any more. I do not think I will go back." No! The people who come here, by God's grace, do one of two things at last: they either come to Christ, or they cease coming to church; it becomes too uncomfortable. May it be more and more uncomfortable for any and every man who is still in his sins! But bear witness that if I wanted to please myself, if I wanted your favour, if I wanted your approval, if I were seeking my own profit, I should not speak to you as I have spoken to-night. But God is my witness that I seek the eternal profit of your soul; and as one who must give an account, I must so preach that at last when the books are opened, I shall be able to say, "O, Lord, Thou art my witness that I am free from the blood of all men. I never allowed my hearers to go out of the door without warning them that sin is an epitome of hell, and that repentance is the first step toward heaven."

Will you go down or up? Will you receive Christ or reject Him? I beg of you to receive Him.

Do you know how to be saved? How shall I tell you? What shall I say? Shall I tell you over again the story of a little girl whom I knew? I have told it many times, but I would tell it a million times if it would make the way of salvation plain. She lifted her hand one night in the service indicating that she wanted to be a Christian. I sat with her after the service and tried to explain to her what it means to be a Christian. She was only about twelve years of age, and could not understand very well. I said, "If the Lord Jesus were sitting here where I am, and He were to tell you that He had forgiven all your sins, would you know that your sins were forgiven if you

heard Jesus Christ Himself say so?" "Yes, if He said so I should know it: But He is not here. I cannot see Him. I cannot talk to Him as I can to you." I said, "No; but supposing He were to send you a letter and say the same thing in a letter, would you know it then?" She thought for a minute and said, "I would rather have the letter, sir, for if I had the letter I could always have it with me, and I should always know." Just then I was called away, and the shy little girl slipped out, and when I turn around again she was gone. I hardly slept that night. (By the way, when you see somebody trying to lead a soul to Christ, leave them alone. There is nothing as important as that. See to it that you do not disturb them.) I prayed, "O God, look after that little girl and bring her back again." I did not even know her name.

The next night I preached to a large congregation. As soon as the service was over I turned to go down the pulpit steps, and there was my little friend on the step. She said, "Mr. Shields, you told me last night that the Lord Jesus had sent me a letter. May I have my letter, please?" "Yes, come and sit down with me," I said, and we sat down together.

I turned to the first epistle of John. The little girl lived in a small town where there was no house-to-house delivery of letters: the people had to go to the post office to get their mail. I said, "My dear, do you ever go to the post office for a letter?" "Yes, every day, to get my Daddy's mail." "When the postmaster hands out a letter to you, what do you do first of all?" "I read the envelope to see if it is right." "Did he ever make a mistake and give you the wrong letter?" "Sometimes." "Supposing your father's name were not on that letter, what would you do?" "I should give it back to him." "If it is for your father, what do you do?" "I take it home and he opens it." "Supposing you were to get one with your own name on it, what would you do?" "I would open it and read it." I said, "Well, let us see if we can find your letter."

I opened the Book and read, "These things have I written unto you that believe on the name of the Son of God"—"There is the name on the envelope. Do you believe?" "Yes, sir, I believe that Jesus Christ died for me, and that He rose again, and that He saves people." "Do you really believe that He can save you?" "Yes, sir." "Then that looks as though that were written for you. 'These things have I written unto you that believe on the name of the Son of God.' Is that for you?" "Yes, that is for me." "All right, we will break the envelope and see what is inside. Here is the letter, 'That you may know that ye have eternal life.' What about it?" "Oh, I know it now. He says so! He says so!" That little girl went away with a letter from Heaven, and simply rested her faith upon what God had said.

It is a simple thing to be saved. If only we repent of our sins, and come to Him, He will answer us. "Whosoever shall call upon the name of the Lord shall be saved." How many will call upon Him to-night and be saved?

(Nineteen responded to the invitation and came forward to the front seat confessing their interest in Christ.)

The Union Baptist Witness

This page is the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.
W. GORDON BROWN, Editor.

THANKFUL FOR THE HUSKS OF THE FAR COUNTRY.

By "The Gospel Witness" Editor.

Every day brings evidence that *The Canadian Baptist* is learning to be thankful for very small mercies. In this week's issue the following paragraph occurs:

"Following the withdrawal of the Verdun Baptist Church from the Convention, a largely attended meeting of those who do not wish to do so, was held recently for the purpose of organizing a Convention Baptist Church in Verdun. A vote was taken to organize, carried, and officers appointed. The necessary steps are being taken for a full church and school work to commence Sunday, January 28th. Mr. E. E. Rhodes, 4046 Lasalle Blvd., is Church Clerk."

In November, 1926, following the First Avenue Convention, Toronto, the Verdun Church passed a resolution withdrawing support from McMaster University, but continuing its support of the Convention generally. Nearly a year ago a company who thought the Verdun Church should have gone further and withdrawn entirely from the Convention, withdrew from Verdun and formed the Emmanuel Regular Baptist Church. This division meant a loss of forty-six members to Verdun. The 1927 Year Book gave the Verdun membership as two hundred and fifty-two; subtracting forty-six it left it at two hundred and six.

On December 6th last the Verdun Church took the further step of withdrawing support from all the Convention Boards, and we are informed that seventy per cent. of the vote recorded on that occasion favoured entire withdrawal from the Convention of Ontario and Quebec. Seventy per cent. of the entire membership would be about one hundred and forty-four, leaving only sixty-two. How many of these actually voted we do not know; but certainly any member, who, under such circumstances, did not vote on either side, would be of little use to either side. But for the purpose of organizing a Convention church in Verdun a meeting was held which we are told was "largely attended". This meeting, however, did not "reorganize", as the paragraph heading said. A minority group of forty-six withdrew about a year ago because the church did not withdraw entirely from the Convention, and now seventy per cent. of the remainder have voted against Marshallism. Our readers may judge of the spiritual quality of the remainder.

When *The Canadian Baptist* can rejoice over matters of that sort it must be in almost as desperate straits as the prodigal. Let us hope our contemporary will some day come to itself.

NOTICE

Regarding Mrs. H. L. Davey's Itinerary.

As has already been announced, Mrs. H. L. Davey, wife of the Rev. Horace L. Davey, who is now in Liberia, is visiting many of the churches of the Union in the Western part of Ontario, during the next three weeks. This may be the only opportunity some of our people will have of meeting and hearing Mrs. Davey before she leaves for Africa, and we covet the privilege for those interested in the work committed to the Union in Africa. While there may be some slight adjustment necessary in connection with the later dates, we believe the following program is pretty well completed and will serve to notify friends of when the meeting is to be held in their locality:—

January 24th, Willowdale; 25th, Stouffville; 27th, Baker Hill and 16th Line Baptist Churches; 28th, Runnymede Road Church; 29th, Victoria Street Regular Baptist Church, Wingham; 30th-31st, Sound End, Baptist Church, Owen Sound.

February 1st, open at this date; 3rd, Otterville; 4th, Oxford Street Baptist Church, Woodstock, Ont.; 5th, East Zorra Baptist Church; 7th, Rally, Stanley Avenue, Hamilton; 8th, Union Regular Baptist Church, Guelph; 10th, Springfield; 12th, Hiawatha Street Regular Baptist Church, St. Thomas; 13th, Shedden; 14th, Essex; 15th, Immanuel Baptist Church, Wheatley; 17th, Chatham Regular Baptist Church; 18th, Shenstone Memorial Church, Brantford, Ont.

MISS GERTIE JAMES.

"It is a good thing to give thanks unto the Lord
And to sing praises unto Thy name, O most High."

Miss Gertie James, the blind singer, whose voice is consecrated to the Lord, is available for evangelistic services. Miss James is a real soul-winner and can be heartily recommended to the churches of the Union. For particulars write either the office of the Union, or telephone Miss James at Hamilton, Ont., Garfield 1320J.

CENTRAL CHURCH, LONDON.

Word has reached us of Mr. McGinlay's second Sunday in London. At the evening service the Capital Theatre was crowded, with large numbers turned away. Two men professed conversion.

MEMORIAL BAPTIST CHURCH, STRATFORD, ONT.

After a pastorate in Hamilton extending over nine years, the Rev. J. G. Connor has gone to the Memorial Baptist Church. Mr. Connor is a strong Bible teacher and has few equals in ministering to the needs of the saints, and we predict for him a very fruitful pastorate in the City of Stratford.

SHENSTONE MEMORIAL BAPTIST CHURCH, BRANTFORD, ONT.

This church, under the ministry of Rev. F. A. McNulty, has growing pains. The auditorium is being remodeled and when finished will accommodate an increased congregation to the extent of approximately two hundred persons. Shenstone Memorial Baptist Church is a missionary church, and the missionary offerings of this church have trebled within the last year. "May their tribe increase."

IMMANUEL REGULAR BAPTIST CHURCH, HAMILTON, ONT.

A gathering with a dual purpose was held on Monday evening, January 21st, namely, to review the year's work and bid farewell to Rev. J. G. Connor, who has been Pastor there for nearly ten years. Mr. Connor is now Pastor of the Memorial Baptist Church, Stratford, and leaves a host of friends in Hamilton, and his people at Immanuel follow him with their prayers. Immanuel folk are looking forward to a time of real spiritual progress even though they are without the services of a regular Pastor. Rev. W. E. Atkinson, Secretary-Treasurer of the Union, is supplying the pulpit until such time as a new Pastor is found. He reports a spirit of hopefulness and earnestness on the part of the people looking toward a real forward movement in connection with their work.

REPORTS OF ANNUAL MEETINGS.

The Union Baptist Witness would be glad, as space permits, to publish brief reports of annual meetings. Send summary and statistics without the names of officers elected.

REV. ARTHUR ST. JAMES' TOUR.

Rev. J. G. Connor has requested the Office to arrange Rev. Arthur St. James' tour of the churches in March. Will you kindly address all requests to Rev. W. E. Atkinson, 337 Jarvis Street, Toronto.

SUMMER BIBLE CONFERENCES.

The Executive of the F.B.Y.P.A. of Ontario met in Christie Street Baptist Church on Tuesday, January 22nd, and among the items of business that were discussed was the establishment of a Summer Bible Conference to provide for a Fundamentalist Baptist testimony such as is not given in any other conference now being held during the summer months.

An announcement will be made later in reference to the location and the probable cost of entertainment and all necessary information. Pray that the Committee may be led of the Lord in the selection of a central and advantageous place for this new enterprise.

Goals for the Altar Fire

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

Sunday, January 27th.

Life Prayer.—

Nehemiah i:1-11

If we would know anything of the real power of prayer, we can only do so as we live separated lives; because, after all, it is not the words of our prayer that appeal to God when we come before Him, but the life behind the words—that is the power that tells. Abraham could be a mighty intercessor, because he was a man of faith, separated unto God. Moses became a man of prayer because he had renounced Egypt and separated himself from that life unto the service of God. It is not the earnestness of our prayer when we bend before the throne of God, but the power of our life during the day that will secure the answer. A selfish life in the day and an earnest prayer at night will be of no avail; but if the life during the day has been Christlike, though the prayer may be brief at night, it shall not lose its answer. It is really the life that prays.

Monday, January 28th.

Solitary Prayer.—

Matthew vi:5-12

The Master says, "Enter thou into thine inner chamber, when thou wouldst pray, and when thou hast shut thy door, pray to thy Father which is in secret." That is the place for prayer, alone with God; and however busy our life may be, we must have our secret place of prayer, the place where everything else is shut out, and we can speak with our Father alone. "When thou hast shut thy door," that is when we have excluded the common affairs of life, and even our own busy thoughts and wishes, then we can pray. Some of us perhaps may be so placed in the world that it is impossible for us to have a room where we can have our quiet season with God in prayer. But we can be alone with God in the tramcar, we can close our eyes and be in His secret presence immediately, or in the corner of the railway carriage we can find our secret place. Even in the midst of a crowd a man can be alone with God. Somewhere, at any rate, we must have our secret place, where we can exclude everything, and speak with our Lord and hear his voice in answer to our prayers.

Tuesday, January 29th.

Lowly Prayer.—

Genesis xviii:23-33

The place of self-abasement is the true place of prayer. Elijah cast himself on the ground with his face between his knees. What a change! Just now he stood out bold as a lion; there was no shrinking, no quivering of the lip, but a man of noble courage and boldness, standing forth there in the presence of men. But now coming into the presence of God, he is prostrate upon the ground, in self-abasement. A man who had no fear in the presence of man is now swayed with the spirit of lowliness and profound reverence in the presence of God. We cannot get too low in self-abasement and humiliation before God in prayer. More of this brokenness in spirit, this sense of nothingness in the presence of the Almighty, and the Infinitely Glorious, would be greatly to our advantage. Sometimes I fear we talk too familiarly with God. Let us remember that the position of self-abasement is the true place for the creature in the presence of the Thrice Holy, even when that creature has become a child of God.

Wednesday, January 30th.

Intercessory Prayer.—

Exodus xxxii:30-35

Exodus xxxiii:12-17

Ours should be the prayer of intercession. It was that thought that the Apostle James seized upon in his letter. James said: "Pray one for another;" and then he immediately introduced Elijah as our example, and so the thought is that Elijah was not praying for himself, but was engaged in intercession on behalf of others. If we would see large answers to prayer we must enter into the ministry of intercession; if our prayer is constantly for ourselves there is no wonder we receive so few answers. It is the man that pleads for others who obtains answers to prayer. God calls us to this. He makes us priests to God; and one of the works of the priests is that he should go in to intercede on

behalf of the people. How many there are who say, "You know I can't do much, I can only pray." Only pray! Why, you are doing the grandest work possible for Christ's Church, and the world, if you pray. The man who can pray gets nearer to souls than the man who only speaks to them, for there is no way so direct to the souls of men as *via* the Throne of Grace. Let us understand then the great privilege and power of intercession.

Thursday, January 31st.

Definite Prayer.—

Luke xviii:9-14

Luke xviii:35-43

Prayer should be definite. There are a great many people who rather condemn definiteness in prayer, they tell us that the only value of prayer is its reflex influence, that coming into the presence of God is, of course, a helpful thing, and to pray is helpful, in so far as it brings us into communion with God; but to look for definite answers to definite requests, they regard as altogether vulgar. Yet the Master asks definitely. "What wilt thou that I should do unto thee?" He bids us, "by prayer and supplication, to make known unto Him our requests." Indeed, the chief trouble is that so much of our prayer is pointless, and not definite enough. It is so much like a mimic fight in a beautiful park, where men simply fire off powder, but no execution is wrought. As somebody has said, men write two different kinds of letters; they may write to a friend about ordinary affairs, and to such a letter as that they would require no definite answers, but if they wrote on business matters, and stated definite requests, then, of course, they would require a definite answer. We have both these exercises with God in prayer. It is our privilege to have delightful seasons of communion with Him in prayer, but there are times when we come to do business with God, to lay before Him definite requests, to which, of course, we expect definite answers.

Friday, February 1st.

Trustful and Fervent Prayer.—

James v:7-20

We may offer the prayer of faith and fervency. God said to Elijah, "Go and stand before Ahab, for I will send rain on the earth." With that promise Elijah went up to pray. We can pray the prayer of faith when we base our prayer on the promises of God. God's promises are given to us as our direction in prayer, but also to incite us to pray. God's promises are like cheques, which it is our privilege to place before Him, and which he delights to cash, giving us the grace we need. There are two classes of prayer—the prayer of faith, and the prayer of submission. The prayer of faith is that which is based upon His promise. When we have a definite promise about anything, we can come before God, and lay that promise before him, and wait till the answer comes, sure that God will perform His word. We do not need to say: "Lord, if it is Thy will, grant us this prayer." If we have a definite promise, we have His will distinctly stated; the promise is given in order that we may thus know His will. Upon that promise we can stand until the answer comes.

Saturday, February 2nd.

Persevering Prayer.—

1 Kings xviii:36-46

Persevering prayer will win. How many of us there are who come before God with definite requests, and then because we do not get the answers immediately we think perhaps that God intends to send something else, and so we are often too easily satisfied. The Lord wants His watchmen to be on the walls and look out to see the coming blessing which they ask of Him, when they base their prayer upon His promise. "My God will hear me," said the prophet Micah, so may we. Elijah's servant was sent to look toward the sea, and the answer he brought was, "There is nothing." Have you not looked, and said the same sometimes? God often tests the reality of His people's desire and their willingness to receive blessing by allowing the blessing to come first of all in a very small indication. He looks to see how they will receive that before He sends the mighty downpour. First, a tiny indication, and then the clouds gathered and the blessing came.

Readings by T. I. Stockley.

BAPTIST BIBLE UNION LESSON LEAF

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REV. ALEX. THOMSON, Editor.

Lesson 7. First Quarter. Feb. 17, 1929

**A CHARGE CONCERNING DIS-
ORDERLY PERSONS.**

Lesson Text: 2 Thessalonians, chapter 3.

Golden Text: "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (2 Thess. 3:12).

I. A PRAYER REQUEST, (vs. 1-15).

1. After the wonderful teaching of the previous chapter ending with the exhortation to stand fast in the holding of the truth, the apostle requests prayer for the success of the work in which he is engaged. He realized the terrible power of his spiritual enemies and knew that God alone could give the victory. The nature and necessity of prayer require constant emphasis. 2. Paul's request is twofold, the first part dealing with the spread of the gospel message, the second with the need for deliverance from wicked men, (vs. 1, 2). The word of God had been glorified in Thessalonica in its acceptance by many, and in the changed lives which resulted therefrom, and the apostle desires them to pray for a like result in other places. Note the power of the Word of God and the duty and privilege of proclaiming it and praying for its dissemination. In the second part of his request Paul is thinking of his opponents, those who opposed the proclamation of the truth, unreasonable and wicked individuals, from those he desires deliverance. In a measure all who reject the gospel are unreasonable, but in this respect there are some who are specially unreasonable, such are those who won't listen to the truth, and who seek to prevent others from hearing it. They are most difficult to deal with, and we may well pray God to be delivered from them. 3. All men have not faith (v. 2) we are informed, for faith is a gift. "But the Lord is faithful" (v. 3). Such is the assurance given us, and it is a distinct encouragement. It means we can depend upon Him at all times, and that He never changes in His attitude toward us. The apostle then assures the Thessalonians this faithful Lord would do something for them first. He would make them steadfast, (v. 3). Only the power of God is sufficient to make and keep one steadfast in the midst of changing opinions and opposition to the truth. And in the second place He would guard them from the power of Satan. Christians must realize the great and terrible power confronting them as they seek to serve their Lord. 4. An expression of confidence follows the statement of assurance, (v. 4). The apostle has confidence in the Lord that they will obey his teaching and he desires the Lord to direct their hearts into the love of God, and into the patience or endurance of Christ, (v. 5), both very necessary in this great spiritual conflict.

II. A COMMAND, (vs. 6-12).

1. Paul in the following verses gives direction as to how to deal with certain disorderly persons in the church in Thessalonica, individuals who apparently for one reason or another had given up work and living in idleness and, having no business of their own to engage their attention, were interfering in the business of others. Asserting his apostolic authority he commands the saints to withdraw themselves or stand aloof from such individuals, (v. 6). He had at first advocated mild treatment of such persons, (1 Thess. 5:14), but since their disorderliness had been persisted in in spite of his warning, he advocates this stronger measure. Learn from this that the standard of church life must be upheld and those who refuse to comply with Scriptural requirements after warning must be dealt with and disciplined. 2. Having given this command the apostle cites his own example while in their midst as one which they ought to follow, (v. 7). He had lived what he preached, and could say, do as I do, as well as, do what I say. This emphasizes the necessity of a godly life accompanying Christian testimony. The word spoken will have little effect if the conduct does not correspond. The apostle's life among them had been without a disorder of any kind, and not only so, but he had even refrained from exercising his just claim as an apostle, (vs. 8, 9). This teaches us that there are times when in the interest of the work it is the part of wisdom to forego our just rights, if by doing so we can lead others nearer to the Lord. Also that we must be exceedingly careful of our example that others may only receive good from it, and not evil. 3. Paul then reminds them of a certain command which he gave when he was with them concerning those chronic idlers, (v. 10). There are many willing to work who cannot get it, for those one has real sympathy, for idleness under such circumstances is one of the worst afflictions of a healthy person. But those who refrain from working, those are the kind the apostle means; if they won't work neither shall they eat. This is rather a drastic punishment but it might also prove a wonderful remedy. Starvation might stimulate even the laziest individual. Food is produced at the cost of labour, and it is the duty of all, high and low, rich and poor, to be engaged in the work of the world, earning in some way that which he consumes and helping to produce for others.

**III. DIRECTION AND SALUTATION,
(vs. 13-18).**

1. In concluding his epistle the apostle gives further direction as a guidance to his converts. First in relation to their continuance in the work of the Lord. They are not to grow weary in doing good, (v. 13). The same instruction is later given to the Galatians, (Gal. 6:9). Those early saints had much to try them and discouragement might have been expected. From the worldly standpoint their lot was poor and their prospect dull, and they were doing good to persons who were not appreciative of their efforts. Looked at in this way cause might have been found for easing the

work. But the Christians never judges by sight, nor is his gaze limited to this world. 2. The second direction relates to the attitude to be adopted toward the disobedient person. They are to hold no communication with him that he might be ashamed, but in acting thus toward him they are to remember that he is still a brother, (vs. 14, 15). An explanation of such an attitude is evidently to be given the guilty one that he might understand the reason thereof, and this in itself would impress him with the seriousness of the offence, and unless he was absolutely incorrigible would tend to humble him into obedience, if made in the right spirit. This again emphasizes the necessity of upholding the Christian standard of living in the church. Note the nature of this standard, the purpose of discipline, and the consequence of lowering this standard. 3. Such a direction is followed by a benediction, (v. 16) and salutation, (vs. 17, 18). He desires them to have peace always. There are two phases of peace, first peace with God which is reached at conversion, and second the peace of God which is meant to possess the heart of the Christian continually and both have their source in the Lord of peace. The last verses were written by Paul himself, the rest of the epistle having been written evidently by another at his dictation.

JARVIS STREET CHURCH, TORONTO

The week-end in Jarvis Street was one of more than usual blessing. The Saturday night prayer meeting was crowded, and a fine spirit of prayer was manifest in the earnest intercessions which ascended to God.

Sunday morning 1,102 were present in the Sunday School, and a great congregation at the morning service. In response to the invitation a company came forward which entirely filled the front seat across the centre of the church. In the evening there was another great congregation, when the Pastor preached the sermon appearing in this issue. Nineteen came forward in response to the invitation; seven were baptized at this service. (We omitted to mention in our last week's report that five were baptized January 13th).

At the after-meeting Rev. R. A. and Mrs. Seaman, missionaries on furlough, who are returning to China this week, were given the hand of fellowship, having recently transferred by letter to Jarvis Street Church. Mr. and Mrs. Seaman spoke briefly of their work in China, and of their great joy in the prospect of immediately returning to their field of labour. Jarvis Street will follow them and their two children with earnest prayer for journeying mercies and blessing at the end of the road.

The prayer with which the church began the year, and which has been before us at every prayer meeting since, "O Lord, revive Thy work", is already being answered.

At the Pastor's lecture to the teachers of the school Monday evening, by actual count, two hundred and eighty were crowded into the parlor. In all the church's activities there is a "sound of a going".