

The Gospel Witness

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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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ERECTING A GUILLOTINE AT OTTAWA

The Baptist Convention of Ontario and Quebec will meet in the Fourth Avenue Baptist Church, Ottawa, October 18th to 24th. It would perhaps be more accurate to say that *the Marshallite University and the appurtenances thereof* will hold a meeting in Ottawa on those dates, for the Convention has become entirely subject to the University; and the churches, through their pastors, have become the vassals of the Convention. We remember to have seen, in California miles of derricks marking the position of oil wells. And that is about all the churches are nowadays,—wells to be pumped by denominational machinery to provide funds for certain extra-church organizations. Some day they will be pumped dry and abandoned.

It is amazing how rapidly an ecclesiastical machine can grow. The more we see of the machinations of Modernism, the more apparent it becomes that it could not long exist in any denomination were it not for the ecclesiastical hierarchy created to support it. What the German army was to the German dreamers of a race of super-men, a machine fitted to crush out of existence "the lesser breeds without the law", in order that "the blonde beast" might triumph, the ecclesiastical machines of the various denominations are to the modernistic philosophers who dream of crushing out a supernatural Christianity by the organized powers of religious naturalism.

We do not suppose the human agents who are responsible for effecting the changes in the denominational structures are themselves conscious of what they are doing. But a nominal Christian, living on the carnal plane, that is to say, being carnally or naturally minded, is the fittest instrument in the world for the devil to use for his purposes. Thus when supernatural Christianity is set aside, either deliberately and avowedly, or practically by the substitution of worldly or carnal methods in the execution of a religious programme, the devil finds in such an organization a ready-made machine admirably suited for his work.

The Amending Bill adopted by the Convention as an amendment to its Act incorporating the Boards of

the Convention, in Toronto, 1927, was but the platform upon which a permanent guillotine is to be erected. Anyone opposing any part of the programme of the Executive Committee may now be declared "out of harmony with the Convention". But as though that were not enough, notice of motion was given at the last Convention by Mr. Carl V. Farmer that he would present in the Convention at the Annual Meeting in 1929 the following resolution:

"Resolved that the Constitution and Rules of Order be and are hereby rescinded, and the following By-laws be and are hereby passed and enacted as the General By-laws of this Convention."

This article is written on Monday, and the Editor has a crowded day, and must leave for Quebec Province at eleven o'clock; therefore he has not time to analyze all the paragraphs of the document that it is proposed to substitute for the former Constitution, but the proposed substitute is printed on pages thirty-nine to forty-six of the last Baptist Year Book; we content ourselves with calling attention to only a few items.

One is of the fact that a Law Committee of five members is to be one of the standing committees of the Convention. This, of course, is intended to overawe the delegates, and they will be told many times that the "Law Committee" reports so-and-so! In many instances, "Thus saith the Law Committee", will take the place of, "Thus saith the Lord."

Article eleven reads as follows:

"Where a Church calling itself a regular Baptist Church has not been admitted to some Association of regular Baptist Churches recognized by the Convention or where a Church has withdrawn from or been dismissed from such Association, the said Church shall not be entitled to representation in the Convention until a report thereon shall have been submitted to the Convention by the Executive Committee and until the application of said Church for representation by delegates shall be approved by a two-thirds vote of the delegates present and voting."

It would be a pity for the dear brethren to get into an unnecessary tangle, and though we are not on the "Law Committee", we respectfully suggest that the

Law Committee should consider whether or not that paragraph is not *ultra vires* of the incorporating Act. If it is not, then, it would appear to us that it was unnecessary to obtain an Act of Parliament for the purpose of excluding Jarvis Street Church.

The clause covering membership in the Convention, or, at least, defining the terms upon which churches may send delegates, as amended by the Amending Bill is as follows:

"Each regular Baptist Church within the limits of the said Provinces shall be entitled to send two or more delegates to an Assembly to be called 'The Baptist Convention of Ontario and Quebec', provided that the said Convention may from time to time at any annual or special meeting by resolution passed by a vote of three-fifths of the delegates present and voting declare that any church, the conduct or attitude of which, in the opinion of the said Convention, is not in harmony and co-operation with the work and objects of the said Convention, shall cease to be entitled to send any delegates to the said Convention and thereupon any and all delegates of any such church in attendance at such meeting shall cease to be delegates, and any such church shall cease to be entitled to send delegates to any meeting of the said Convention. The said Convention may in like manner at any subsequent annual or special meeting revoke any such resolution or resolutions."

It appears to us from this paragraph that every Regular Baptist Church within the limits of the Province of Ontario is by virtue of the fact that it is a Regular Baptist Church, entitled to send two or more delegates, unless and until the Convention shall, by resolution, have named that church as being "not in harmony and co-operation with the work and objects of the said Convention". We doubt whether the Convention has power to make a by-law governing representation in the Convention, for the reason that that is provided for in the Act of Parliament governing that matter. We respectfully submit to the learned "Law Committee", whoever they are, that they consider whether or not article eleven is *ultra vires*. That, however, is a small matter.

We are happy in the knowledge that wherever the British flag flies, men are supposed to be free. If slaves were to be found anywhere on British soil, whether black or white, we should consider it every free Briton's duty to raise his voice in the interest of their emancipation. We take an entirely disinterested view of the present situation in the Ontario and Quebec Convention, just as if we saw a boat floating down Niagara River headed for the Falls, ourselves being safe on land. In such circumstances, having no fear for ourselves, we should be sorry for the occupants of the boat; and if it were within our power we would throw a rope to rescue them. And though it may be questioned in some quarters, that is the benevolent motive that lies behind this kindly criticism of Mr. Farmer's proposal.

We are really sorry for the ministers and others in the Ontario and Quebec Convention. It was bad enough when the Home Mission Board went into the business of muzzle-making; but this new Constitution, or set of by-laws, or whatever it may be called, is designed to infect the whole body with the germ of tetanus, more commonly called lock-jaw. We are not quite sure whether it was preferable that a man's jaw should be locked rather than that his head should be cut off, for the result in both cases is ultimately usually the same.

On page forty-two of the last Year Book there is this paragraph:

"It shall be the duty of the Committee on Resolutions to consider and report upon all resolutions referred to it by the Convention and it may originate and report others. A motion to refer any resolution to this Committee shall not be debatable. The final report of the Committee shall be presented not later than at the morning session of the day prior to the last day on which the Convention meets. After the final report shall have been presented, no proposed resolution referring to a subject not included in the report, shall be referred to the Committee, but shall be sent without debate to the Executive Committee for submission to the Committee on Resolutions, at the next annual meeting of the Convention. This rule may be suspended by a three-fourths vote."

Let us see how this rule would work. Of course, the Committee on Resolutions would be appointed as the Scrutineers were appointed at the Convention in Temple Baptist Church in 1927. The first provision is that the Committee must report on resolutions referred to it by the Convention, and it may originate and report others. Next, "a motion to refer any resolution to this Committee shall not be debatable". Nobody would ever be appointed on this Resolutions Committee who was not in full agreement with the "powers that be". Supposing Mr. John Smith should want to bring a matter before the Convention and submit a resolution from the floor on the subject he desired to have discussed. It is open then for anyone to move that his resolution be referred to the Resolutions Committee; and when once that motion is proposed, no discussion of the motion is permitted. In ninety-nine cases out of a hundred, unless there had been outside agitation, and the delegates had been informed in advance, such a motion would be carried. Every resolution therefore would go to the Resolutions Committee.

In the next place it is provided that the final report of the Committee "shall be presented not later than at the morning session of the day prior to the last day on which the Convention meets". Of course there would be several interim reports. We will suppose that a Mr. Thomas Brown, having seen Mr. John Smith's resolution referred to the Resolutions Committee, has learned there is no chance of having anything considered when proposed from the floor of the house. He therefore very humbly and respectfully submits his resolution to the Resolutions Committee, praying them to give it consideration, and to bring it before the Convention.

What then? The Committee on Resolutions makes several interim reports, but Mr. Thomas Brown's resolution is not submitted; and he rises to enquire why. He is informed that this is but an interim report, and that other resolutions will yet be dealt with. He is not told whether or not his resolution shall be submitted. He may get the same answer every time he asks the question, until the day before the conclusion of the Convention the Resolutions Committee submits its final report—and Mr. Thomas Brown discovers that his resolution has been suppressed. He therefore exercises his right as a delegate to submit the matter to the Convention. Bravely he rises and reads his resolution, with this result, that "after the final report shall have been presented, no proposed resolution

referring to a subject not included in the report, shall be referred to the Committee, but shall be sent without debate to the Executive Committee for submission to the Committee on Resolutions at the next annual meeting of the Convention". What follows? Automatically his resolution is shelved for a year, and of course, will be buried beyond all possibility of resurrection before next Convention.

We must at least admit that whoever framed that clause was fairly clever, and as unscrupulous as he was clever. This is pure, unadulterated, Bolshevism. It makes the discussion at the Convention of any subject unpalatable to the Executive Committee an absolute impossibility. The delegates to the Ontario and

Quebec Convention, when once this is passed, might as well save their money and stay at home.

This is written merely to wave a red lantern before the door of the lethal chamber, on the bare chance that it may have the effect of persuading a few people not to cross its threshold to be thrown into the silence of an everlasting sleep. More and more clearly we come to understand the Lord's saying when He exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate!"

"FEARFULNESS HATH SURPRISED THE HYPOCRITES"

(The following article was published in our issue of January 17th last. We have deleted a few paragraphs from the article as it appeared then, in order to economize space. But as the Ontario and Quebec Convention is approaching we re-publish the article for the information of the brethren.)

There is a scripture which says, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites". Unfortunately even in Zion sinners are to be found. It has long been a comfort to the Editor of this paper that the gifts bestowed upon the New Testament church by its ascended Lord include those of pastors and teachers "for the perfecting of the saints"; which, being interpreted, means that all saints need still to be perfected.

Conflicting Emotions.

As we begin this article we find ourselves torn by conflicting emotions: the desire to do one's duty without fear or favour, and a sense of compassion for a company of very foolish people who, having taken a wrong course, are just now beginning to eat the fruit of their own doings. A wise man long ago observed, "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel". This proverb finds a striking illustration in the experience of the Editor of *The Canadian Baptist*, for in the issue of that paper for this week, January 17th, we find the Editor busy trying to spit out the gravel. "The bread of deceit" has long been the staple diet of McMaster's defenders, and if their mouths are now as full of gravel as they have been of deceit, the dentists of the old Convention ought to look forward to a prosperous year!

Sorry for Editor Kipp.

We are really sorry for Editor Kipp. He never manifested any interest in the denominational controversy, nor, so far as we know, in anything connected with the Denomination, until he was made Editor of *The Canadian Baptist*. We feel morally certain that he does very little writing himself. But we really think he ought to be more careful in selecting his substitutes. One does not need to be skilful as a literary critic to discern that the article entitled, "Convention Notes for Churches", on page six of *The Canadian Baptist* of January 17th, came from the pen of a lineal descendant of Ananias.

Some time ago, several months now, *The Canadian Baptist* cast prudence to the wind and filled its columns

with unblushing misstatements and the most abusive language. The result of that policy was that hundreds of people cancelled their subscriptions to *The Canadian Baptist*, and the poor *Baptist* became afraid. If we are asked how we know this to be a fact, we reply that in very many instances these persons subscribed for *The Gospel Witness* instead. We were sorry, from a business point of view, that *The Canadian Baptist* changed its policy, for if it had continued a little longer almost the entire *Canadian Baptist* subscription list would have been transferred to *The Gospel Witness* office. But when *The Canadian Baptist* found that policy was unprofitable they changed to a policy of silence.

Resumes Former Policy.

This week Editor Kipp resumes his former course, and launches an attack upon the Union of Regular Baptist Churches of Ontario and Quebec. We beg to assure Editor Kipp that if all the members of several detective agencies were in our employ we could scarcely be better informed respecting conditions in the churches and the secret councils of the Baptist Sanhedrin with headquarters at 223 Church Street, Toronto. And we know that the reason for this week's attack is that something like panic is seizing the minds of many of the "Convention leaders", and that this loud whistling of *The Canadian Baptist* is really an attempt to lay the ghosts of its former crimes.

Large Convention Registration!

The Editor—or rather, the writer, whoever he may have been—begins with this striking sentence:

"With the exception of three or four times when abnormal conditions prevailed we have seldom had so large a registration as that at the Convention of 1928, which met in the James Street Church, Hamilton."

The Convention referred to was held last October. Why should it be necessary in the middle of January to tell the churches they had a good attendance? The registration may have been quite large, but the attendance at some of the sessions was very meagre. Perhaps the

delegates paid their fare to Hamilton in order to register their attendance in the Year Book, and then went shopping or to see the sights. But we have been informed by several witnesses who attended some of the Convention sessions that the attendance at least at one of the sessions numbered less than 100 people.

The Editor says: "The sessions were well attended—largely attended". It reminds one of stretching a piece of elastic—stretching it so far, and then wondering if you can stretch it a little further without breaking. The Editor said at first, "well attended". He knew that that was a bit of a stretch, but he stretched a little further and managed to get it down—"largely attended".

What Paper Reaches Baptist People Generally?

And all this in order "that Baptist people generally should know that there is no truth in reports to the contrary which find expression in publications admittedly hostile to the interests of the Convention of Ontario and Quebec". But what are these publications that apparently reach "Baptist people generally"? Come, Brother Kipp, be a little more frank! Say *The Gospel Witness*, and be done with it! No, we are not asking for free advertising. We will take a full page advertisement in *The Canadian Baptist* at any time to advertise *The Gospel Witness*, and pay you full advertising rates. And we do not consider that a very generous offer, because the fact is that the whole of page six of the issue of January 17th, is occupied with an advertisement of *The Gospel Witness*, and we have not to pay a cent for it!

Convention Boards Dominated by McMaster.

We frankly confess that we have absolutely no confidence in any single board of the Convention of Ontario and Quebec. Every Board has lined up in support of McMaster University and its anti-scriptural position; and there is no good reason why any one who believes the Bible to be the Word of God, should give one cent to the support of the work of any Board of the Baptist Convention of Ontario and Quebec.

The Growing Opposition.

We are told, "extravagant statements are continually being published regarding the growth of opposition to the work of the Convention of Ontario and Quebec." And further, "Some folks are shouting to keep their own courage up." Let us ask *The Canadian Baptist* simply and frankly, If there is no "growing opposition" to the course of the Old Convention, why pay any attention to reports which assert that such opposition is on the increase? It is because the writer of the article under review knows that opposition is growing, and that the treasuries of the old Convention are beginning to show it, he is seeking to check the "growing opposition",—not by going to the root of it all, but by the usual charge that our reports are unfounded.

But really we ought to be thankful at this point for the Editor's moderation. He does not, as usual, charge that the statements are untrue, but that they are "exaggerated" and "extravagant". He dare not deny that opposition to the old Convention almost everywhere is on the increase. If it were not so, why did a certain denominational "leader" say, in a certain committee meeting not long ago, that if another professor like

Professor Marshall were appointed to McMaster, or that if another unsatisfactory appointment were made by McMaster, he knew of two hundred churches that would vote themselves out of the old Convention? More than one-fifth of the membership of the Convention has already voted to cut off all supplies. The old Convention, at present, cannot have many more than four hundred churches left in it; and if two hundred churches are so dissatisfied that another straw would break the camel's back, it means that every second church in the Convention is held to the old Convention only by a mere gossamer.

We think we can understand the alarm of some of the brethren when churches like Runnymede Road and Waverley Road, in Toronto, not only severed their connection with the old Convention, but allied themselves with the Union of Regular Baptist Churches.

Anticipating Annual Meetings.

Another reason for this explosion is the fact that the annual meetings of the churches will be held, in many instances, during this month. Many people have come to us with statements, to this effect: "I have written several times to *The Canadian Baptist* telling them to discontinue my paper, and warning them that I will not pay for it longer. But the paper continues to come." Evidently *The Canadian Baptist* is being freely distributed among the churches. It would be interesting to know how many extra copies of this issue have been ordered. We expect parcels will be sent to every pastor who is a McMaster advocate, for free distribution among the members of his church, in a desperate effort to keep them loyal to the present tottering regime.

Again we read:

"We think it should be known by the Convention Baptists that of the seventeen new causes said to be established by the new Union, sixteen are groups split from Convention churches. Some of these number not more than a dozen members. It is almost ludicrous to classify these little divisions as new Home Mission Churches. What professedly Christian leaders can hope to accomplish by this church-wrecking is difficult to imagine. Surely the spirit of a movement which grows only by dividing Baptist Churches in places where the Baptist cause is none too strong numerically does not compare with the purpose of our own Home Mission Board, which seeks to establish Baptist Churches where there is need of Baptist testimony."

First of all, we venture to give our readers some exact statistics respecting these seventeen new causes:

Strength of New Union Causes.

The new Union has in fact twenty-five new causes. About twenty of these have been formed of members who have withdrawn from Ontario and Quebec Convention churches. Of the twenty such causes, only two come within *The Canadian Baptist's* classification as having a dozen members—Walsh with twelve members, and Mimico with ten. But the total membership of these new causes, was six hundred and eighty-two. They have added since organization, by baptism one hundred and sixty-eight, and by letter and experience two hundred and fifty-six, making total additions of four hundred and twenty-four, with a total present membership of eleven hundred and six, or an increase since organization of over sixty-five per cent. That does not look like dissatisfaction with the new rela-

tionship, nor does it indicate any tendency on the part of the churches which have left the old Convention to return to the Egypt of their former bondage.

Membership of Union Churches.

The total membership of the churches of the new Union of Regular Baptist Churches is approximately ten thousand. According to the figures given in the latest Year Book available, the total membership of other churches which have withdrawn from the old Convention, and have not yet united with the Union is 2,377. Which means that churches with an aggregate membership of over twelve thousand have withdrawn all support from the Old Convention.

The total membership of the churches of the Ontario and Quebec Convention as given in the 1927 Year Book was 65,105. (It is interesting to note that this Year Book omits the name of the Pastor of Jarvis St. from the list of ministers but includes the Jarvis St. Church in the list of churches.) Obviously they did not want to report the loss of the 2,219 members of Jarvis St. which they had excluded and which ought not to have been included in their statistics. Had they done this they would have shown a loss in membership for the year in the whole Convention of eleven hundred and thirty-one instead of a gain of nine hundred and eighty-eight,—and this, before a single loss on account of the new Union organization was recorded in their statistics. And of the total gain in the whole Convention of nine hundred and eighty-eight, two hundred and thirty-one, or nearly one-quarter, came from Jarvis St., the excluded church. This year, if the Year Book reports the facts, it will have to report a decrease of over 12,000, or nearly one-fifth of the entire membership of the Convention.

Muzzled Pastors.

The Canadian Baptist says, "What professedly Christian leaders can hope to accomplish by this church-wrecking is difficult to imagine". The Editor of *The Gospel Witness* claims to know as much about Baptist Home Mission work in the provinces of Ontario and Quebec as any man on the present Home Mission Board, for the simple reason that he has had far longer experience with these churches than anyone now serving on the Board, with the exception of the Chairman and Secretary of the Board—and the Chairman's connection with the Board has always been more or less nominal. If the Home Mission Board had kept itself apart from the controversy with McMaster, the present situation would have been quite different. The fact is, the Home Mission Board allowed itself to become the tool of McMaster, and put a muzzle on every Home Mission pastor. It was only by this means that Home Mission churches were kept in line. The men were virtually threatened with the loss of their livelihood if they dared to open their mouths. And then the McMaster interests unscrupulously employed many of these little churches to supply them with authority to appoint proxies to go to the Convention and execute McMaster's will. The fact is, that any man who allows himself to be muzzled by a Home Mission Board ceases to be a prophet of the Lord, and it becomes an absolute necessity, if there is to be any real Baptist testimony in the neighborhood, to free loyal men and women from the intolerable yoke of McMaster's ecclesiasticism.

Churches Split on the Bible.

We have been misquoted again and again, but we repeat what we have said before, that on the issue of the infallibility of the Bible as the word of God and the efficacy of the atoning blood of Christ, we stand ready to split any church in Christendom; because if these things be not freely preached there is no gospel.

The Union of Regular Baptist Churches exists to establish "Baptist" churches, and in every one of the cases above referred to, the new church has become, in the truest sense, a "Baptist" church.

The Communion Question.

If, as *The Canadian Baptist* says, "There are evidences of disagreement in the ranks of the churches which have withdrawn from the Convention of Ontario and Quebec," we have no knowledge of it. It is true that there are several churches which have withdrawn from the old Convention which have not as yet come into the Union; but if their reason be that they "cannot unite with the new movement because of differences of viewpoint regarding open and close communion practices", it would prove that these churches are not, in the strictest sense, Regular Baptist churches. But we leave these churches to speak for themselves as to their reasons for remaining outside the new Union. Some of them may remain unaffiliated with us, but others, like Runnymede Road and Waverly Road, may eventually join the Union.

All Opposed to McMaster.

Three churches are named by the Editor of *The Canadian Baptist* as being "divided by dissensions difficult to overcome." One of these is Annette Street, Toronto. So far as we know this is the only church in which there was a division on the Communion question. There was a division there, and a new church was organized as an Open Communion church, but that took place nearly two years ago. Since that time the life of Annette St. has been characterized by the most perfect harmony. Respecting the other two churches named, there has been division. But what of that? We are under no delusion whatever in this matter. The saints in the churches of the new Union will need "perfecting", and there will be differences and divisions from time to time, as there always have been among churches. But so far as we are aware, whatever differences obtain in these churches, all parties to the dispute are equally opposed to McMaster University and the old Convention.

The Canadian Baptist says:

"There are rumblings of discontent in these churches and in many others."

We do not believe it, for the reason that if *The Canadian Baptist* could name another church, it would be quick to do it.

"The Disturbing Element."

Regular Baptists are described as the "disturbing element". We revert to our old illustration, that when the household is asleep and a masked burglar breaks in with the intention of possessing himself of all the household treasures, the police are likely to prove, should they appear on the scene, rather a "disturbing element"! And we charge that the Ontario and Quebec Convention is in the hands of an aggregation of robbers who, while still

wearing their Baptist masks, have taken possession of McMaster University and the entire Convention organization.

McMaster Puppets.

Not every member of our Baptist churches is aware that the machinery of the Denomination is in the hands of masked ecclesiastical bandits; but that is precisely the fact. We do not mean by that, that the pastors of the churches are generally untrue to evangelical principles. We believe the contrary to be fact. And we still believe that the overwhelming majority of the members of nearly every Baptist church are doctrinally sound in the faith. But scores of our pastors, like Mr. Johnston, of Talbot Street Church, London; Mr. McDiarmid, of First Avenue Baptist Church, Toronto; Mr. Slimon, of Adelaide Street Church, London, have played the part of involuntary puppets; and have done just what McMaster told them to do.

"Leaders" Hungrily Gather Crumbs of Comfort.

We are told that "in some of the churches where the disturbing element has been at work, the visitation of our Convention leaders has strengthened the churches so that they remain loyal to the Convention of Ontario and Quebec. In this connection we mention Barwick, Emo, Slate River, Walsh, Hagersville, Innerkip and Westover. We have no doubt whatever that church after church will return as the real condition in the Convention is made known."

These Convention "leaders" have been busy enough visiting the churches! But we may be absolutely sure that *The Canadian Baptist* has exhausted itself in the list of churches given above. If they had a real loaf of bread of encouragement to cut from, they would not be trying to make a meal of these crumbs of comfort! Personally, we know nothing about Barwick and Emo, except that the Year Book gives the membership of the first as twenty-six, five of whom are non-resident; the second records a membership of twenty-one, seven of whom are non-resident. This leaves a resident membership of twenty-one and fourteen respectively in these two churches.

Thanks, "Canadian Baptist."

We are glad to be informed by *The Canadian Baptist* that even in these small churches there was a substantial element so dissatisfied with the old Convention that it was necessary for some Convention "leaders" to visit them! We had no knowledge of it, and we have no doubt that these two churches are typical of hundreds of other churches that are seething with discontent with respect to the old Convention.

Every "Leader" Busy.

A certain brother called upon us a short time ago who was a preacher who knew nothing at all about the controversy in the old Convention. He had been down to 223 Church Street on Saturday, and was ready to take a service anywhere on Sunday. But he was told by a certain gentleman that everybody was out of town by that time, that such an appalling condition obtained in the Ontario and Quebec Convention that every man had to be on the job, and all the denominational officials were out; and that it was too late to make any appointment anywhere on Satur-

day. When he enquired what the trouble was, he was informed that there was a certain terrible man named "Shields" who was wrecking everything. But back last summer Rev. Geo. T. Webb wrote our obituary notice and informed the press that Dr. Shields was altogether dead and counted for nothing, and was merely walking around to save funeral expenses. And now six months later he is still credited with having such a tremendous influence that all the dear Convention "leaders" had to be hopping around the country like firemen, trying to put out the fire!

The article under review has two paragraphs relating to the Superannuation Fund. We quote the first as follows:

"Attempts have been made to misrepresent the attitude of the Superannuation Board of the Convention toward those who claim an interest in the funds at our disposal for relief of aged ministers and the payment of annuity premiums. It should be definitely understood that the Superannuation Board of the Convention has not been prejudiced in its consideration of the application of any aged minister who has served in our Convention. There are at present some ministers receiving regular help from the Superannuation Fund who are believed to be actively opposed to the Convention interests. Our readers will appreciate the generous attitude which the Board has taken and will trust their brethren to give Christian consideration to every appeal that is made for assistance in time of need."

It will be observed that the Editor says, "Our readers will appreciate the generous attitude which the Board has taken" etc. And who constitute this Board? Are they the lords bountiful who generously give of their own to the needy? They are only trustees of a fund toward which, very probably, some of them give very little. We do not know all the brethren whose names appear, but we do know Rev. C. R. Duncan, McMaster's Secretary; and Professor C. W. New, also of McMaster University; and Mr. V. Evan Gray, who, next to Dr. Frank Sanderson, is the evil genius of the Denomination,—although probably a very excellent gentleman when measured by the standards of the world. It is no accident that McMaster University should be so well represented on every Board.

The members of this, or any other Board, are not asked to be generous, but merely to be just. It is easy of course to be generous with other people's money.

We insist that there is no church in the Denomination that has made so large a contribution to the Superannuation Fund as Jarvis Street has made, and we doubt not that all the churches of the new Union have had their share in building up the invested funds of this Board.

Once more this Editor will venture to say that he took his full share in the Forward Movement, and without exposing himself in the least to the charge of immodesty, he may say that he did as much as any of these "generous" members of the Superannuated Board. And by that Forward Movement \$100,000 was added to the capital funds of the Board.

When the Bill was before the Private Bills Committee in Ottawa we raised the question as to the relation of ministers to that fund. Dr. MacNeill and Chancellor Whidden insisted that the Bill would impose no disability upon any Baptist minister. We raised the question again in an article in *The Toronto Globe* on the 9th of April last, to which Dr. McNeill

replied, and in the sixth paragraph of his article he said:

"Dr. Shields further says: 'It inevitably follows that if a minister with his church is excluded from the Convention, he ceases to have any claim upon that fund (i.e. of the Ministerial Superannuation Board) although he and his church may have borne their full share in establishing it.' This is not so. By referring to the Act, it will appear that there is no provision, express or implied, affecting any person or class of persons who benefit from the funds of the Superannuation Board. The constitution of the Board may be consulted and it will be found that the sending or not sending of delegates to the Convention affects in no way the benefits mentioned. Any rights which any minister, or Board, or the Convention now have, are not affected."

But now let us read the second paragraph on Superannuation in this extraordinary article:

No injustice has been done to any minister in connection with the administration of the Annuity Fund, which is quite distinct from the Superannuation Fund. The Convention has adopted a plan which pledges the Superannuation Board to pay one-third of the premium if a minister of the Convention desires to purchase a Government Annuity. It is stated specifically in the agreement that when a minister leaves the Convention of Ontario and Quebec the responsibility of the Board for giving such assistance shall cease. One member of the new Union, who has ceased to be a member of the Convention of Ontario and Quebec, has been notified that the Board cannot continue to pay a share of his premium. The Superannuation Board cannot be censured for refusing to use Convention money in the interests of members of an organization created to oppose the interests of the Convention of Ontario and Quebec.

It will be seen by the above paragraph that the Convention has adopted a plan to pay one-third of the premium of the Government Annuity. The Christie Street Church took advantage of this, and for some time the one-third of the premium was paid by the Superannuated Ministers' Board. But some time ago Mr. Lawrence received the following letter which explains itself:

Toronto, Ont., February, 14, 1928.

"Rev. S. Lawrence,
68 Shanley Street.

Dear Mr. Lawrence:

The Executive Committee of the Ministerial Superannuation Board met on Tuesday last, and as the time for the payment of the quarterly premium on your annuity contract was near, I was instructed to write you. The Committee feel that since you and the Christie St. Church are not now co-operating with the Convention, they cannot consistently use the special funds contributed by individuals in the Convention for the payment of the Board's proportion of your annuity contract premiums.

The Annuity Contract, however, is one which is made with the Dominion Government, and it can still be kept in force by you or your church continuing to pay the premiums. In that case the premiums should be sent direct to the Superintendent of Government Annuities, Ottawa.

Very sincerely,

(Sgd.) C. E. MacLEOD, Secy.

P.S.—Your cheque just received, and am enclosing the same.—C. E. M."

The article we are considering says, "The Superannuation Board cannot be censured for refusing to use Convention money in the interests of members of an organization created to oppose the interests of the Convention of Ontario and Quebec." But the funds of the Superannuation Board are just as much the funds of

the new Union as they are of the old Convention. The churches that form the new Union were formerly members of the old Convention, and in good faith gave their money.

We have before us an excerpt from *Hansard*, the official record of the proceedings of the Canadian Parliament. The speech by Mr. Ralston is crammed full of misstatements, but he wisely says in the beginning, "I am perhaps not too conversant with the facts out of which this Bill has arisen." He was apparently utterly ignorant of the whole matter. But among other things Mr. Ralston said,—

"I have not exhausted my investigation, but I have taken some pains to get information, and I cannot see that there is any likelihood of any church being deprived of property interest by being refused the right to send a delegate to this convention."

Mr. Spence, the member for Parkdale, said:

"This bill will have no effect on the endowment fund or superannuation fund."

Thus the utterly unscrupulous Modernists of McMaster University filled these members of Parliament with their misrepresentations. They were repeated on the floor of the House of Commons; and now we have it officially stated in *The Canadian Baptist* that the Board is justified in "refusing to use Convention money" even to carry out its own contract. Some day the Baptists of Ontario and Quebec will wake up to discover that McMaster University has utterly parted company with the truth, that it has infected the whole Convention with its virus, until some of the men seem to have no capacity for anything but falsehood.

We brand these two paragraphs referring to the Superannuation Fund as being absolutely false. It is becoming increasingly evident that the word of a McMasterite anywhere is utterly worthless.

Another paragraph in *The Canadian Baptist* article refers to the new McMaster, and its million and a half dollar campaign. We would remind our McMaster friends that pledges are not cash, and when those who have subscribed to the McMaster Fund discover—as many of them will discover long before their pledges are redeemed—that their pledges were obtained by misrepresentation, they will be fully justified in refusing to pay. Of course, when a man makes a pledge in good faith, he must, at all cost, redeem his promise; but when he finds that his pledge has been extracted from him by false pretences, he will be justified in refusing to pay.

The new McMaster University is not built, and long before it is completed the Home and Foreign Mission Boards will be on the verge of bankruptcy—as they both richly deserve to be. We look upon McMaster University, as it is at present conducted, as a veritable pest-house which can provide no good reason why anyone who believes the Bible to be the word of God should do anything but strenuously oppose it.

There never was a more hypocritical sentence written than this: "The educational leaders of the present can be fully trusted to maintain the ideals of the founder of McMaster University." They have utterly violated the McMaster trust, and the present McMaster, by the will of the present "leaders", stands for the very opposite of everything Senator McMaster had in view when the institution was founded. There

never has been a more flagrant betrayal of trust in religious history.

"Alleged Doctrinal Disaffection."

But here is another gem:

"The alleged doctrinal disaffection upon which the opposition first based its activity in our Convention has been proved over and over again to have no foundation in fact. Three successive Conventions, with the largest representations in the history of Ontario and Quebec Baptists, have heard the charges and have declared them to be unwarranted. In spite of the judgment of the great majority of the delegates assembled in these large Convention gatherings the contentious spirit which preferred the charges, finds expression in their continued repetition in the hope that such repetition may hinder the progress of Convention work. We are glad to inform our readers that all the Boards of the Convention have reported a good year and are planning for a still more extensive programme in the year before us."

"The alleged doctrinal disaffection upon which the opposition first based its activity in our Convention has been proved over and over again to have no foundation in fact." We deliberately submit that Ananias and Sapphira were mere novices in comparison with the writer of that sentence. We could fill the pages of *The Gospel Witness* with quotations from Professor Marshall, and from many others for whom McMaster has shown affinity by its endorsement of their positions, such as Professor George Cross, Dr. W. H. P. Faunce, Prof. I. G. Matthews, Dr. T. R. Glover, Dr. Shailer Mathews, and others almost too numerous to mention, to prove that there is not a doctrine of the gospel of whose rejection and repudiation McMaster University has not approved.

The Word Incarnate and Written.

We have on more than one occasion called attention to an analogy between the treatment accorded the written Word and the Word Incarnate. To argue that the decisions of a packed Convention prove there is no Modernism in McMaster is as much to the point as to argue that the demand of the Jewish mob of Pontius Pilate that he deliver Jesus to be crucified, proved that the Incarnate Word was worthy of death.

Why No Ballot Vote?

Why did not the Convention Executive at the Convention held in Temple Church, Toronto, when the amending Bill was to be voted upon, use the ballots they had printed for the occasion? When in the Private Bills Committee we suggested that a clause might be inserted requiring that the vote should be taken by ballot, Dr. MacNeill argued that the Convention might be trusted to do justly in that matter. Instead of that, an open ballot was taken. The McMaster Soviet knew full well that its utterly unscrupulous methods had put terror into the hearts of a host of independent men who stood up for the passage of the Bill only because they were afraid to stand up against it. We are absolutely positive that if that vote had been taken by ballot it never would have carried.

In the paragraph above, now under discussion, we read: "We are glad to inform our readers that all the Boards of the Convention have reported a good year and are planning for a still more extensive programme in the year before us." And yet we have been told of the sad plight of the Foreign Mission Board; and

under ordinary circumstances we should have had screaming appeals from the Home Mission Board for help before this. They do not make their appeals out loud because they dare not.

In a closing paragraph *The Canadian Baptist* says: "The churches of the Convention have continued their loyal support of the Boards. Generous gifts of our Baptist people toward the work of Christian Education, instead of limiting the work of other Boards, has developed the spirit of liberality."

If this be true, why so much complaint? Apparently the Boards have more money than formerly. For ourselves we do not believe it. If it be true, why the cut in Foreign Missions, and the frantic appeals to "heal the cut"? How we wish all Baptists could join in a great Foreign Missions "Forward Movement"! But to send out more missionaries like the Rev. Roy Benson, to support a Board whose supply of missionaries must come from the classes of Profs. Marshall and Parker, would not be a Forward Movement. True, there are sound missionaries on the field, at least we hope there are, but let them show their colours. The same spirit of compromise obtains among the missionaries of the Foreign Mission Board, as among McMaster graduates at home. We must put loyalty to Christ and His word first, and we affirm it is not possible to be loyal to Him and support the activities of the Convention of Ontario and Quebec.

Why Did Mr. S. J. Moore Resign?

The Canadian Baptist in this week's issue, on the editorial page, reports the meeting of what is known as the "Missionary and Educational Union of Toronto Baptist Sunday Schools", in the last paragraph of which it says:

"By the way, it was a source of gratification to see Mr. S. J. Moore, originator of this splendid idea, preside (for the sixteenth time) at the great meeting held in Massey Hall last week."

It was very good of *The Canadian Baptist* to give Mr. S. J. Moore this complimentary notice! Mr. Moore has long been regarded as the leading layman of the Convention of Ontario and Quebec. His keen business judgment has always been at the service of the Denomination, and probably no man in the Denomination, with the possible exception of Senator McMaster, has given so largely to the Denomination's funds in all the history of the body in this Dominion.

For a number of years Mr. Moore was Chairman of the Foreign Mission Board, and ever since we have known him he has been a promoter, not merely of evangelical principles, but of evangelism. We recall with gratitude the great address delivered by Mr. Moore to the Toronto Baptist ministers in the early months of 1920, on the question of worldliness in general, and worldly amusements in particular, in the churches. No one could possibly have taken higher ground than Mr. Moore did. He has always been noted among the men of the Denomination for his intense interest in all spiritual matters.

We have reason to believe that Mr. Moore has disapproved of our method of doing things. We have never heard it said by anyone that Mr. Moore had any sympathy whatever in recent years for Jarvis Street Church or its Pastor. Notwithstanding, we believe that deep down in his heart, Mr. Moore has long had a feel-

ing that we were right in our contention, however he may have disagreed with our ways of presenting the case. (In this we have done our best. But that is not the question before us now.)

Why Was the Convention Silent?

But our point just now is that Mr. Moore has for many years occupied the foremost place among the laymen of the old Convention. How well we remember how the supporters of McMaster University rang the changes on a speech by Mr. Moore when he said something to the effect (we have not the exact words before us) that "McMaster University is our greatest asset". Certainly no one could charge Mr. Moore with ever having assumed an unfriendly attitude toward McMaster. He was a member of the Board of Governors, and we know was earnestly solicited to accept the Chairmanship of the Board when the late Dr. D. E. Thomson retired from that position. But in this last great drive for McMaster, Mr. Moore's name did not appear on any committee. And we are credibly informed also that his name did not appear on any subscription list either.

According to the Year Book Mr. Moore's four-year term of office on the Board of Governors of McMaster University would end in 1930. But with years of service behind him, and two years yet to run of the period for which he was last elected to serve, Mr. Moore resigned. Why did he resign? Why did he not serve on any committee of McMaster? Why was his voice never heard in support of the recent McMaster Financial Campaign?

Ontario Baptists Ponder This.

Let the Baptists of Ontario and Quebec remember that the leading layman of the entire Convention resigned from the Board of McMaster after apparently having refused to participate in its financial campaign. The Baptists of Ontario and Quebec will not charge Mr. Moore with being "intolerant". They will not complain of his "methods", or his "spirit". They will not charge him, as they have charged us, with misrepresentation. But Mr. Moore resigned. We were certain years ago, that the time would come when the limit of Mr. Moore's patience and forbearance would be reached, and when his loyalty to the Word of God, to the great truth of the gospel, and to his Saviour Jesus Christ, would make it impossible for him to countenance the teachings of McMaster.

Did Mr. Moore Resign Without Cause?

Did Mr. Moore resign without cause? Will the sane Baptists of the churches of Ontario and Quebec believe that this leading business man who is looked upon as a leader in the world of finance, who for years was Superintendent of Dovercourt Road Sunday School, and who has given the best years of his life to the Baptist denomination; and who said but a few years ago that McMaster University was our greatest asset—we ask, Would any sane Baptist believe that such a man, at the most critical hour in McMaster's history, would retire from the Board without having a good reason for doing so?

But equally significant as the retirement of Mr. Moore was the Convention's silence. His resignation was quietly accepted. Nobody voiced the Convention's regret, we have been told. Certainly no resolution to that effect was proposed. It was evidently designed to pass the matter over as quietly as possible in the hope that attention would not be called to it. But surely the

Convention was lacking in ordinary courtesy, to say the least, in accepting the resignation of such a prominent and much-honoured servant of the Convention as Mr. Moore, without even saying, Thank you, for his great service. The Convention Executive must have known why Mr. Moore resigned. Certainly the Board of Governors of McMaster University must have known why he resigned. But no; all his generosity and his long years of faithfulness must go for nothing the moment he ceases to support McMaster University.

And then the clumsy writer in *The Canadian Baptist* has not the wit to report the meeting of some of the Toronto Sunday Schools in Massey Hall in the ordinary way, but he must especially call attention to the fact that Mr. Moore was in the Chair, saying that "this was a source of gratification".

The Truth Will Out.

Little by little the truth will out. Meanwhile let Baptists ask the so-called "Convention leaders", wherever they meet them, this twofold question: Why did Mr. S. J. Moore resign from the Board of Governors of McMaster University? and why did the Convention accept the resignation of such an honoured leader without the expression of so much as a word of regret?

When we had read two-thirds of *The Baptist* article we learned that it had been sent to the pastors of the Convention as a circular, bearing no signature. It was indeed sent as an anonymous communication, without any suggestion as to its authorship; and so far as we know, nothing to indicate by whose authority it was issued. Verily "the sinners in Zion are afraid; fearfulness hath surprised the hypocrites". When men are driven to such anonymity they must find themselves in a desperate situation. Something must be said if possible to allay the ever-rising dissatisfaction, and yet apparently no man could be found brave enough to assume, over his own signature, the responsibility for the attempt. Soon we shall find the "Convention leaders" hiding in dugouts, and viewing the new Union of Regular Baptist Churches through a periscope.

We therefore owe an apology to Brother Kipp, and yet at the outset, before we knew that the article we have reviewed, had been sent out as a circular, we expressed the view that Brother Kipp himself did little writing. This seems to show pretty conclusively that this article was written by some other hand than that of the Editor. We are reminded of an interesting matter which occurred when we were Pastor in London, Ontario, perhaps now nearly twenty years ago. A certain very able man had delivered a course of lectures in the city, and after he had left, a letter in criticism of his lectures appeared in the public press over a *nom de plume*. We forwarded a copy of the paper to the lecturer, and received a reply with the request that we forward it to the Editor of the paper. Having referred to the article the lecturer said, "Our correspondent evidently belongs to that class of nondescript who has just sufficient intelligence to know that his name would add no weight to his article."

For the writer of this article, or circular, or whatever it may be called, to conclude with the words, "Forward with Christ", is the utterest hypocrisy. How can a body who officially approves a man who denies the infallibility of the Bible and who mocks at the efficacy of the cleansing blood, go forward with Christ?

The Jarvis Street Pulpit

CAN A CHRISTIAN VOTE TO PROVIDE ONTARIO'S HIGHWAYS WITH PERMANENT "GOVERNMENT CONTROL" DETOURS TO JAIL OR TO THE CEMETERY?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 13th, 1929.

(Stenographically Reported.)

"If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

"But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

"If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

"Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

"If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

"And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

"The owner of the pit shall make it good, and give money unto the owner of them: and the dead beast shall be his.

"And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

"Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own."—EX. 21:28-36.

Prayer Before the Sermon.

We are bowed in Thy presence, O Lord our God, that we may worship Thee. We would, by Thy grace, be numbered among those who worship Thee acceptably, remembering that Thou art a Spirit; and that Thou art not worshipped with men's hands as though Thou didst need anything. Neither dost Thou dwell in temples made with hands; but Thou givest to all life and breath and all things.

We know Thee only as Thou hast been pleased to disclose Thyself to us in the person of Thy Son. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. We think of Thee, O God, in terms of the revelation of Thyself through Jesus Christ. We cannot understand why Thou shouldst have loved us, for there is nothing holy in us: How grievously we have sinned, every one of us! Verily we have taken our journey into the far country. We have deliberately put the greatest possible distance between our souls and Thee. We have substituted our own wills for Thine; our own imaginings for Thy thoughts; our own vain words for Thy revelation of wisdom. Forgive us, we pray Thee, for our sin and for our folly. Nor could we hope for forgiveness if it were not true that Christ died for our sins according to the scriptures, and that He was buried, and that He rose again the third day according to the scriptures.

We rejoice this evening in a living Saviour, One Who has entered into the presence of God with His own blood, there to appear in the presence of God for us. Oh, Thou mighty Advocate, receive our petitions, we pray Thee, and bring them to the Father with Whom Thou art in covenant, and Who is always pleased with Thee. How we thank Thee that so many in Thy presence have been made complete in Him Who is the Head of all principality and power! How we thank Thee that we are accepted in the Beloved! We rejoice that however weak and unimportant and insignificant we may be among men, yet it is possible for the believer to move the mighty arm of God.

So we come with our needs this evening. Look upon this great assembly and grant, we beseech Thee, that no one within these walls may escape Thy benediction. How Thou canst find us out! How Thou canst discover, not only our weaknesses, but our deepest need! Thou canst speak in such a fashion that men will say, Come, see a man that told me all things that ever I did. Is not this the Christ?

We pray that everyone this evening may be conscious that God is here. As we discuss matters of present moment, and yet of eternal consequence, we pray that the Spirit of God may be present. Sanctify this hour to the good of our souls, we pray Thee. Grant that from this service there may go forth influences which will do something to move this dark world a little nearer to the Sun. Thou mighty Spirit, come near to anyone enslaved by sin, who has been led captive by the devil at his will. Break their bands, we pray Thee. Open the prison doors, and set the captive free.

We pray for this country, and especially at this hour for this province. We pray that Thou wilt make bare Thy mighty arm; move among men and women in the interests of righteousness, we beseech Thee, Thou gracious Saviour. Thou hast loved righteousness and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of joy above Thy fellows. Give us a passion for the righteousness which exalteth a nation. Give us, we pray Thee, a true understanding of the heinousness of that sin which is a reproach to any people. Draw graciously near to us. Thou hast said that one shall chase a thousand, and that two shall put ten thousand to flight. We pray that Thou wilt raise up, if it please Thee, men who will stand for righteousness, and who will put the moral, as well as the physical welfare of the people, above their own material interests, and who will seek to bring this country under a rule of righteousness.

We thank Thee that there is a day coming when Jesus Christ shall return. We bless Thee for the confidence we have that some day the devil shall be bruised under our feet; that he shall be bound with chains so that he shall deceive the nations no more. We pray Thee, O Lord, meanwhile to shorten his chain, and to set in operation influences which will lessen the evil of the day.

Draw near to us now as we come to Thy Book. Speak to us out of its treasuries of wisdom; make us wise and strong to do that which is right; and above all things, bring some poor sinner to repentance and to humble acceptance of Jesus Christ as Saviour and Lord. Bless every child of Thine, and send him forth to do Thy holy will, since we ask it in the name of Jesus Christ our Lord, Amen.

I shall read a few verses in the book of Exodus, the twenty-first chapter, beginning at the twenty-eighth

verse: "If an ox gore a man or a woman, that they die then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to his judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned"—not a word about putting that ox under 'government control'—"And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also shall they divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own."

I would rather at any time, Sunday or Monday or any other day in the week, preach the gospel of salvation to lost men than to do anything else in the world. I think a preacher who is God's ambassador need not covet anybody else's position, because he has the biggest job in the world. Unless I am greatly mistaken the religion of our Lord Jesus Christ is for the whole man, spirit, soul, and body; and it ought to dominate him in all the relationships of life. If your religion does not make you a better business man — I mean "better" in the moral sense, more honest, more serviceable—there is something wrong with your religion. It should affect the whole life, genuine Christianity will affect the whole life—the business life, the home life, the social life; and direct us in all the affairs of life seven days in every week.

And when there is an election on, your religion ought to have some influence upon the way you vote. A Christian man ought to exercise all his powers, whatever they may be, for the furtherance of righteousness. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God". I have no sympathy, I frankly say, with those who, while boasting that their citizenship is in heaven, have no concern whatever about their earthly obligations. Mr. Spurgeon was once stopped by a brother on the morning of an election day, while he was on his way to the polling booth. This brother said, "I am surprised, Mr. Spurgeon, to learn that you are going to vote. I thought you were a citizen of the heavenly country". "Well, so I am," Mr. Spurgeon, "but my old man is a citizen of this country". "Well", said the other quite solemnly, "you ought to crucify the old man". "That is just what I am about to do", replied Mr. Spurgeon, "for the old man is a Tory, and I am going to make him vote for the Liberals"!

I have no politics to discuss this evening. I have never had very much respect for a Methodist who was a Methodist because his father and grandfather were; nor for a Presbyterian, who is what he is because his antecedents were Presbyterians; and I have still less respect for a man who calls himself a Baptist, and who

says he is a Baptist simply because his wife or someone else is. And I never have had any interest in Liberals, or Progressives, or Conservatives, simply because by some accident somebody has tacked upon them a party name. Personally, I confess myself a Conservative in principle, with the understanding that "Conservative" means the conservation of such principles as have been proved to be good.

I do not know whether I told you of this, but there is a lawyer somewhere in the Southland who reads, or used to read, *The Gospel Witness*. He was one of our subscribers, and sent me again and again the most eulogistic letters. He wished that the Editor of *The Gospel Witness* could be multiplied by a hundred. What a world we should have! He was complimentary to the last degree. During the last election in the United States, when I printed an editorial paragraph commending someone who had taken a stand for righteousness against the liquor interests which were seeking to put Mr. Smith in the White House, I got a letter from that lawyer-friend. He said, "This is to cancel my subscription. I am a Democrat. My father was a Democrat. My grandfather was a Democrat"—I forget how many generations he carried me back—"I have never yet cast a Republican vote, and I never will. Cancel my subscription"! I do not know whether he renewed it or not after he got over his bit of temper. On the top of his letter there was his name, and the name of the firm to which he belonged. He was an Attorney-at-Law, and I suppose he thought he had manifested a very high degree of intelligence!

There are many people just like that; they are "dumb, driven, cattle." I do not know what you are, Liberal, Conservative, Progressive, or something else, but if you do not like what I have to say, it is a rule of this church that the doors are always unlocked, and you may go out any time you like. This pulpit stands for righteousness, and it will make no apology for pleading the cause of righteousness no matter whom it offends.

We who are Christians ought surely to exercise our franchise in the interests of righteousness. The state is no better than its individual citizens, and it is folly to talk about what the Government does unless we recognize that we have some share of responsibility for putting in their place the Government of the day. If it be a matter of trade and commerce there are other men who know more about that than I do, and I shall not waste your time discussing that which may be dealt with by others of greater competence. But when there is a moral issue before the people, one that vitally affects the moral health of the nation, then every prophet of the Lord ought to be heard from. And it is rather a significant indication of the trend of the times that so many pulpits in this day are silent in respect to the great matter concerning which the people of the province of Ontario will shortly have to pronounce themselves.

It is always well to get back to biblical principles. All that is best in our system of jurisprudence is based upon the Mosaic economy. It is a great mistake to suppose that the Old Testament is obsolete. It is true that the sacrifices that were offered, with all that was connected with the ceremonial law relating to the coming of Christ, have already been fulfilled, and there "remaineth no more sacrifice for sin". Now every believer, as we saw in our lesson this morning, is a priest, and we need no more

priests. We have one great High Priest, and we are chosen "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ". But the principles of law designed to regulate the daily conduct of the people, which were given in order to ensure that justice as between man and man should obtain, are just as much in force to-day as they ever were. The ten commandments have not been repealed. The moral law is a transcript of the nature of God, and is as eternal as God is eternal. You cannot change it. It remains for ever the same. The summary of the law, our Lord Jesus gave us when He said that all the law, the two tables of the law, were summed up in this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself".

Our text enunciates an interesting law. A man has an ox, and he does not know its disposition—and no wonder:—it is hard to know the disposition of men, to say nothing of the disposition of an ox! A man may surprise you by his conduct. But this man has an ox, and it gores somebody to death, a man or a woman. The ox is not a moral agent; it is useless to lecture an ox, to tell him what he ought, or what he ought not to do. What does the law say? It says that when that ox has killed a man or a woman it has forfeited the right to live, and that it must be killed. But the owner in such case is blameless, because not knowing what the ox would do, he was not responsible.

But if it shall be proved that the owner knew that that was the habit of the ox, if the ox "had been wont to push with his horn in time past", and it should kill a man or a woman, the law says the owner of the ox is just as guilty as the ox, because he failed to keep him in. Therefore the ox was to be slain, and the owner of the ox was to be put to death also as being guilty of murder for having allowed at large a beast that was in the habit of killing people.

That was an aggressive sort of evil, an evil on the march, on the highway, seeking its prey. But if one should open a pit that somebody else had dug, or he should dig a pit and leave it uncovered—the pit simply remains there. It is not a moving thing—but he leaves it uncovered, and if an ox or an ass should fall into the pit and suffer injury thereby, then the man who left that pit open is responsible. Think of that to-morrow night when you are going up the street and see a red light. You say, "Wonder what that is?" It is a heap of gravel on the road or an open cavity, and the light is put there to keep you and me out. There is a law governing those things founded upon the principle of the law of our text. In the day time it is a red flag. But the principle is that if any point of danger is left unguarded, the man who knew of it is responsible for the damage suffered by anybody who falls into that pit. This law was designed not only to safeguard the life of the people, but to protect their property as well. And if an ox or an ass were thus injured, or either was killed, there was to be an equitable adjustment, and the man responsible for it was to pay.

An Ox That Has Gored Many To Death.

I desire you to look at that principle as I apply it to present-day conditions. How shall I put it? Shall I say that the liquor traffic is an ox that has gored a great

many people to death? Is that not true? I shall go farther than that. I am not going to talk about the liquor traffic merely, because there is no man in this Province who makes liquor of any sort, who has the legal right to sell it to anybody, except through the Government. The Government has gone into partnership with the liquor business, and *whatever is accomplished by that liquor traffic to-day, the Government is responsible for, for it is one of the partners in the business.* I do not think I should exaggerate if I were to say that the present-day Government, because it has identified itself with the liquor traffic, is an ox that has already gored many to death. I know that is putting it strongly, but I intend to state the case strongly. Were I to exhaust my supply of superlatives in attempting to describe the depredations effected by this raving, raging, ravening beast, there are no words in the English language that could possibly exaggerate the damnable character of the liquor traffic—and it is not made respectable by being joined to the Government!

On the physical plane, of what deeds of violence has it been guilty! Surely I should only impugn your intelligence were I to occupy your time in endeavouring to establish that which, to the man of ordinary intelligence, must be self-evident. Look at life on the physical plane only, and what has liquor accomplished? I thought we were through with this some years ago, but apparently we have to begin all over again. What has it to its credit? The record of the liquor traffic wherever you find it, here or anywhere else, is as red with blood as the record of the bloody Judge Jeffreys. It is the record of a murderer always. Countless murders are to its credit. Deeds of violence of every description may be traced to its influence, and even where it has not progressed as far as that, has it not wrecked the bodies of men, and made them utterly useless for the service of their fellows?

It was bad enough fifteen or twenty years ago, but conditions have changed. I will venture the assertion that there is no railroad on the American continent, that would think for one moment of employing a man as a locomotive engineer who was addicted to drink, not a railroad. And yet the engineer has a comparatively easy road. He has despatchers and signal-men and trackmen, and a hundred men employed to keep the track clear for him and his train of living freight. But it is now proposed to issue a license to a man who must be engineer, conductor, brakeman, signal-man, and trackman, all in one, and to let that man loose upon the road with a bottle in his car that makes him a potential murderer. A proposal to issue permits to all who apply to carry firearms would meet with little favour; yet a bottle may prove as fatal as a revolver.

I shall not burden you with statistics. Deeds of violence are everywhere to the credit of this liquor business. How many wives and little children there are who literally have been bruised and beaten, and in some cases their lives sacrificed by this accursed thing! And where it has not been so, there have been impoverishment, the joys of life destroyed, and the family utterly wrecked. I cannot see how any man of moral sense, how any man who has not absolutely chloroformed his conscience—if he has a mind to think at all,—I cannot see how any man can consent to allow this ox to roam the roads where people travel. It jeopardizes the safety of everybody on the highways and in the homes.

If I could take you into our factories I know I am well within the mark when I say—and any employer of labour will tell you—that in the days of the open bar, and increasingly now in the days of Government Control, after a holiday when men are free to indulge their pleasures, there are more men absent from work than in the days of prohibition. There are some plants that would take nearly a week to recover from the debauchery of a free day when liquor is permitted everybody.

How It Drugs the Conscience.

Then what shall we say about the moral effect of this thing? How it drugs the conscience! How it drags a man down to the very lowest levels! A friend told me a story of Dr. P. S. Henson, a great preacher of Chicago, and later of Boston. He was going home from church one night when a man in rags, with red eyes and every evidence of debauchery about him, stopped him. He said, "Is this Dr. Henson?" "Yes", the preacher replied, "Look at me again", the man said. Dr. Henson looked at him, and said, "Why, surely it cannot be John _____?" "Yes, Henson, it is". To his amazement Dr. Henson discovered that he was talking to his most brilliant classmate in the university who had been a prize man, who had carried everything before him. On graduating from the university he had entered the practice of law, and had become a very prominent lawyer. But drink got hold of him, and dragged him down. He lost his business, was separated from his wife and his children, and became a poor waif of the streets. Dr. Henson said, "Come home with me". He took the poor wretch into his home. "Now", he said, "So-and-So, tomorrow I will get you a new suit of clothes. I will get some of my friends to take an interest in you, and will find you employment, and you will begin all over again". The poor man shook his head and said, "It is no use, Henson. A hundred other people have done that, but it is always the same old story: I come back to this every time."

Corrupts Political Life.

Oh, the degradation of it! And mark this well: when liquor becomes a part of the political life of a country there is no depth to which that political life will not descend. It has no conscience. It is a beast of prey. It considers anything legitimate. It sears the conscience of anyone who deals in it, and converts him into an incarnate devil, even though he himself keeps sober. I do not know whether representatives of the press are here, but if they are, I wish they would give my compliments to my fellow-ministers throughout this province, and ask them to ask before God how it is possible for a man who has named the name of Christ to enter into partnership with a movement that is destroying the bodies and damning the souls of men. I do not know who that minister in Brantford is, but how any minister of the gospel can support anybody who is in partnership with the liquor business, I cannot understand.

The Economic Waste.

If I had time I would speak of the economic waste effected by this traffic. I talked with a manager of a bank one day in the period of the Ontario Temperance Act and asked him what he thought of it. "Well", he said, "it is a good thing for the people,—and it is a good thing for us. We have scores of clients who, in the old days, had not a dollar, but who are now saving money and

buying their houses". Fifty millions of dollars for whiskey! I do not care how much money the liquor business brings the government, the price is altogether too high.

Responsible For the Lessons of History.

The second principle is this, that if the ox has been known to push in time past with his horn, and the owner did not keep him in, he is responsible for all the damage done. In the first instance, when it was established that the ox had shed human blood there was simply one thing to be done. It was not proposed that it should be put in a narrower stall. It was not proposed that it should be given a little shorter tether. It was not enacted that a "strong man" should superintend its "control". It was not proposed that Government officials should see that it did not kill too many people! The law simply stipulated that the ox should be killed, and have done with it. If I were to speak to you for a year I could not say more than is contained in that principle. What ought we to do with the liquor traffic? *Kill it! Kill it! Kill it!* It has no right to live. It is the enemy of the individual, of the home, of the church, of the state, of God, and of all mankind; it is the enemy of everyone but the devil. It is the friend of nobody, and has no right to live. The only thing to do with it is to blot it out. Government Control! Can you imagine a man walking along the road in Moses' day in uniform leading this savage ox, with two or three other men walking along with goads to keep it in the road—an ox occupying a half dozen men, *where one good stroke of an axe and a spade to bury it were all that were necessary! Kill the ugly savage beast and be done with it for ever!*

Seemingly Good Qualities Nullified.

"But", someone says, "it has some good things to its credit". Some man back there says, "Well, sir, you are an extremist". I know I am. That ox would think so if I had to dispose of him, there is no doubt about that at all! You say, "There are a good many people who are moderate drinkers. They do no harm; and a man's personal liberty ought not to be interfered with". There is not one man in a hundred who drinks liquor, who stays a moderate drinker, no matter how he begins. A particular ox, I dare say, may have plowed many a field. Probably it had been a most serviceable beast. The owner would say, "I do not know how I can get along without it. Last year's harvest came to me largely through the plowing of that animal". But the law says, "No matter what the ox has done, it has now killed a man or a woman, and the blood of this human that has been shed by that ox utterly blots out its usefulness." The law therefore decrees it must be killed.

I am going to say a strong thing, so hold on to your seats. It may seem an extreme thing; but before I say that thing, let me say something else. Here is a man who comes before the court charged with a capital offence. He is charged with murder. What is the defense? Not that he did not commit the crime, but that there are extenuating circumstances. A host of witnesses are called. One man declares that the prisoner has been a most excellent husband, that he has been a most exemplary father, that he has been a good citizen hitherto—and if he has been a soldier, of course, his war record will be brought into court; it will be

said that he did great service in the war. He may also be a very worthy employer, and be able to bring several hundred men who would say, "I have worked for this man for ten years, and there never was a better employer than he." He may, indeed, have set in operation in the community some exceedingly valuable industry that has proved a benefit to thousands of people. It would be possible to bring witnesses to show that that man, taking his record as a whole, was one of the greatest assets of the community. But when the law speaks, it says, "That is not the question. The question is, *Did he kill?* Is he responsible for this murder? If he is, then he should be found guilty and executed for his crime, in spite of all his good deeds."

This is the strong statement I now make. I am no politician—you have found that out by this time—but I will assume, for the sake of argument, that the present Government of Ontario is the best Government Ontario ever had. I will assume—and it is easier to assume it than prove it!—but I will assume that it has conducted the business of this province as economically as any Government could have done. I will assume that it has no stain of any sort upon its record except one,—only one—and what is that? That stain, I affirm, is the stain of human blood. And it ought to blot out everything the Government has done, and lead every Christian man and woman to rise up and vote against it (applause). "All that a man hath will he give for his life", and when that which is fundamental to human existence is jeopardized by a man or a government there can be found no compensating virtues to set against that crime.

"Wont To Push With His Horn In Time Past."

Well, what does this text mean when it says, "If an ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death"? It means that *every man is responsible for the lessons of history*. If you do not know them, you ought to know them. This ox which is under inspection this evening certainly has pushed "in time past". Sir George Foster, politically, has always been a Conservative, but he has always been a temperance man; and I recall, while I cannot give you his words, that he said something to this effect—I think it was in Brantford a year or so ago in discussing this principle of Government Control: When the liquor is made in the warehouse yonder the Government inspectors know what has been produced, and there is a sense in which it is under Government control. By and by it is put in the bottles or casks and shipped to Government warehouses—and it is under Government control. Still later it is distributed to these vending places in the bottles and cartons—and it is still under Government control. The man standing behind the counter is a Government official, and he is in control of all the liquor in his store. But, he said, when the customer comes to get it, and the man behind the counter hands it over for that man to drink, it is the same old whiskey—and it is no more under Government control than when handed over the bar.

The Record of the Goring Ox.

Surely everybody ought to know the record of this goring ox, and the Government must be held responsible for the deadly doings of what has become a beast of prey. And if you cast your vote for the Government you are responsible. You, you, you ARE RESPONSIBLE! It will not then be fair to blame Mr. Ferguson alone. If you register your vote in favour of anyone who will support the Government you will be responsible for its destroying the lives of men and women and little children. There is a fearful responsibility resting upon the people of Ontario just now.

The Open Pit.

Then there is that law of the open pit, let me say a word about that. The ox is roaming the roads or the field, and he gores somebody; runs after them, overtakes them, and lifts them on his horns, and as they fall he gores the life out of them. But the pit does not pursue: it is stationary—but it is open; it is uncovered. A blind man could fall into it, or a man who was not blind, but was looking at the stars or somewhere else. Anybody could fall into it. Does one say, "He ought to look where he is going"? This law did not provide for that. The law provided that *there should be no pit into which a man could fall*. If the pit was dug and left uncovered, the man responsible for its being open should bear responsibility for the damage wrought.

"But I believe in education. I believe in temperance education." I notice that the Premier tried to enlist General Higgins on his side. When he quoted him I knew that that was not what General Higgins said. We all of us know that the best kind of control is Government Control when the Government is that of heaven, when Jesus Christ is on the throne, and the Spirit energizes the will, and a man is controlled from within. Then liquor will not trouble him. Personally, I am not tempted in that direction—except that I am tempted to be indignant when I see what it is doing. "But I believe in education." All right! Educate the ox so that it will not fall into the pit! This legislation was not for men merely, but it was designed for the protection of a poor ass! You cannot educate a donkey, or if you can, you are a clever man. I tried it once as a boy, but he taught me more than I taught him!

Protection For The Simple.

But here was a provision that was designed to ensure the protection of poor beasts that had no intelligence at all; and if the law will protect an ox or an ass, it ought to protect a man who has not sense enough to protect himself. It ought also to protect his wife and children. My friends, if you leave those Government stores open, you have left open a pit. If you vote for the continuance of Government Control, you will vote to leave uncovered a pit into which men may fall, not only to the destruction of everything of value in this life, but to the ruin of their souls as well. Do not blame somebody else. I do not speak for the sake of speaking: I want your vote. I do not know how you are going to vote, I do not know for whom you will have the opportunity to vote; but I point out to you that there is a moral evil abroad in the land to-day against which the hand of every

Christian man and woman ought to be raised—and raised for its utter destruction (“Amen!”)

What About “Compensation”?

There is something said here about compensation. We do not hear so much about compensation now, as formerly, in these discussions, but they used to say that in voting against liquor you were taking away the property of the distillers and brewers, thus depriving them of their legitimate business. Even if that were true, they have made enough already! But read the text. There are compensations—not for the owner of the ox, but for the persons killed! And if there is any compensation anywhere, then the liquor business ought to be taxed out of existence. Half of the expense of the hospitals and asylums, and seven-eighths—or three-quarters at least—of the expense of the jails, ought to be charged up to the brewers and distillers. If there is to be compensation, they are the people who ought to pay it, for they have done damage enough, and have reaped profit only for themselves.

Against Principles, Not Persons.

I have nothing to say against any man in particular, but against the things for which certain men have stood. Against those things I protest, and protest strongly. There must be thousands of ministers who are just as strongly opposed, but if there were no other minister in the city to raise his voice against this going ox, that would be all the more reason why I should speak (“Amen”). There is no particular pleasure in being in the minority, but we have come to a day when we must take issue with these things; and we shall at least have this compensation—the company of a good conscience.

One may say, “The Ontario Temperance Act was a failure.” Of course it was a failure, relatively speaking. *So is every law a failure.* The principle of law will never take the place of the gospel, but the law was “added because of transgression” in the olden days till the Seed should come. And the same principle still obtains. We must have law for the protection of human life and property, because we are not yet living in the millennium. Then we shall have a regenerated society in which all will be under grace. Meanwhile, there is no law on the statute books that absolutely prohibits. There is a law against stealing, but we are not altogether free from thieves! It is illegal to kill anybody—but unfortunately there are some murderers abroad. And I have never heard of anybody’s suggesting that the law in these directions should be amended! There are some reckless drivers who do not like red lights on the highway; but supposing a company of men were to get together here in Toronto and say, “We will form a group of ‘reckless drivers’, and will pay no attention to traffic signals at all. We will run past red lights. We shall pay no attention to stop signals!” What if then men were to write letters to the press saying, “The traffic regulations are a failure. Let us do away with them!” What utter folly that would be! No; if a driver runs past the red light, he runs to jail—or at least to court, to pay a fine—and that is the proper place for law-breakers.

“If you make it illegal to drink liquor, then everybody will want to drink!” Is it not amazing that that sort of argument should be listened to outside of an insane asylum! Is it not extraordinary! Make it illegal to kill, make it illegal to steal, make it illegal to do any other evil thing, and then you are going to make everybody determined to break that particular law! Nobody talks such nonsense as that in respect to any other matter than prohibition! I cannot tell you how many I have heard settle that question in a railroad car. If you want to know how to settle all national and international questions, sit for half an hour in the smoking compartment of a Pullman car! There are men there qualified to be the President of the United States, Premier of Great Britain, or to fill any other important position in the world, but whom somehow a needy world has overlooked! They know how to settle everything! And they will all tell you, when discussing the prohibition question, that when they were boys there were orchards of luscious apples near the school grounds, but that nobody ever thought of touching them until the farmer put up a sign, “Trespassers will be prosecuted”, and that after that everybody got over the fence! I do not know how many orchards of that kind there must have been, for I have certainly heard of scores of them!

No Human Law Enforces Itself.

The Ontario Temperance Act needed enforcement. No law will enforce itself. The right men are needed to enforce any law. If you have men in the Government who are out of sympathy with the laws on the statute book, they are not going to enforce them; and *the present Government did everything they could to bring the prohibition law into disrepute.* They tried to make it a laughing-stock as a ground for its abrogation. The four-point-four was only the thin edge of the wedge. Everybody knew, who knew anything, that something was coming after that. And now the leader of the Government asks that he be given five years more! For what? I do not know, but he may get five years! But if he does, there will be a good many others who will get more than five years—in Kingston and elsewhere, as a result. There is no doubt about that.

A Temperance Law can be judged only over a period of years. The Liquor Control Act is not a temperance law. Anybody who knows anything about the liquor traffic knows that no temperance act could reform “old toppers”; they could not be made sober by law; they would get it somewhere in spite of any and every prohibition. But I am positive the Ontario Temperance Act did much—and would have done more had it been given a chance—to prevent drinking among the youth of this land. Give a prohibition law ten or fifteen years to operate, and you would blot out drunkenness from the land. But give the Liquor Control Act five years more, and conditions will be a hundred times worse than they are now, for the simple reason that liquor creates an appetite for itself. It is a kind of business that needs no advertising.

What are you going to do? I do not know what you will do, but I know what I shall do. I am not satisfied with any of the parties. If I had not such a big job, I declare, I should like to start one myself!

But I know what interpretation will be put upon the vote that will be cast. I do not even know what choice I shall have where I vote, but I am going to register a vote, no matter who it is for, no matter what his position,—I am going to register a vote that must be interpreted as a vote of condemnation of the present Government. If the Christian people of this country, and all people of moral sense, would simply say, "We can have some other Government for a while, even if they are not experts; but we can be sure that on one point they can be no worse than we have had", the present Government would go down to defeat. I have no criticism of the Government on other points; I have not gone into figures. They may have done excellently in other respects, but their course in this one matter destroys my confidence in them absolutely; and I will not vote for any man, no matter how good a man he may be, who will support the Government that is responsible for so-called Government Control, which is a mere euphemism for unrestricted sale. If the present Government were left without a working majority in the House, whatever was on the other side, there could be no mistake as to the meaning of that decision. It would mean that this country is against Government control.

I dare not stop this service and send you home until I have said this: There was One Who came to destroy the ox that had pushed "in time past", Who was "manifested to destroy the works of the devil", and Who came to make life safe for time and eternity. All the legislation in the world will not prepare a man for heaven. No statute placed upon the statute book can possibly make a drunkard sober. Nothing but the grace of God, nothing but a change of nature, nothing but the indwelling power of the Holy Ghost, can give a man victory over temptation. So, while I have turned aside from my proper business to discuss the issue that concerns our political life, I must point you to Jesus Christ. That is my business,—

"None but Jesus
Can do helpless sinners good."

Nothing but His blood can wash our sins away. If you will trust Him, if you will put Him first, you will have the best kind of Government control. You will be safe for time and for eternity.

THE USE OF SPIRITUAL GIFTS.

It is a very delicate matter to venture a criticism of any spiritual exercise. Nothing is more destructive of spiritual liberty, in a prayer meeting, for instance, than a critical attitude toward those who participate in its exercises, on the part of others. Notwithstanding, it is indisputable that many genuinely spiritual people do greatly offend even in the holy exercise of prayer.

In private prayer one may pray as long as he desires, for the time is all his own; but in any public service a man should recognize that others' rights than his own are involved. In the public worship of the Lord's Day when one person leads the whole congregation, a somewhat extended prayer may be permissible; but in a prayer meeting in which there are many participants, Christian courtesy alone should prescribe an equitable division of time.

In this connection some long meter brethren plead as their justification for monopolizing the time of the meeting that they are led of the Spirit. They object to any curtailment of their petitions on the ground that it would be an infringement upon their spiritual freedom. Of course, they do not recognize that such a defense is, in principle, no more sound logically than the man who objects to any principle of prohibition because it interferes with his "personal liberty". The fact is, that just as the liberty of all members of any organized society depends upon certain limitations being imposed upon each, so the exercise of public prayer must be subject to limitations just because it is public.

Paul, in the fourteenth chapter of first Corinthians, gives the most specific directions for the exercise of spiritual gifts, and that principle is our justification for saying that chronic long meter petitions make the conduct of any prayer meeting a very difficult matter. Of course, everyone of experience will recognize that there are occasions when one person may be led out in extended prayer that is manifestly of the Spirit. But when anyone forms a habit of occupying ten or fifteen minutes at a time, and in some cases repeats the same thing over and over again, the interests of the prayer meeting demand that such practices be prohibited by general consent.

"AND DAILY FROM HOUSE TO HOUSE".

In apostolic times the preachers of the gospel did not confine themselves to public testimony but they taught "daily from house to house." The insurance agent, the sellers of a hundred wares, the errorist with his religious fads—all do their business "daily from house to house." Why should not the Christian worker do the same?

We have grown familiar with the complaint from some quarters that people do not go to church as once they did. If that be true, or whether true or not, why should not the church go to the people?

Tens of thousands of people would respond to a personal invitation. We give this example. A young lady, teacher of a Sunday School class, was coming to a meeting at church when she met two little boys on the sidewalk some blocks from the church. She stopped them and asked if they went anywhere to Sunday School, to which they replied they did not, but that their mothers intended to "start them" the next Sunday, but that, as yet, they did not know where.

She obtained their address (they belonged to two families living in the same house), and told them to run home and she would call within half an hour. This she did, and was welcomed by the mothers of the two boys, and obtained the promise that both families entire would be at Sunday School next Sunday—which meant the parents of both boys with the boys and a third child, the sister of one of them, seven in all.

Of course, not every call would likely be as successful as that, but many might be so. What an opportunity for doing good every door on the street presents. Call and see what will follow.

The Union Baptist Witness

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CROWDS TO HEAR THE DOCTOR.

Seats, aisles and vestibules crowded out, and an address on Fundamentalism, which made its stand and purpose clear to many, and therefore more friends of our movement and interest in our work,—these were some of the results of the visit of Dr. T. T. Shields to the Mitchell Square Baptist Church, where Rev. A. T. Finlayson is pastor, on Friday, September 27th. Pastor J. Byers, of Orillia, and Pastor A. C. Whitcombe, of Barrie, were present, with a number from the churches where they minister, to share the spiritual feast.

* * *

FELLOWSHIP IN THE WORD.

When the Pastors' and People's Conference of Hamilton Brantford and District met in Hespeler recently, with a hundred present from eighteen outside churches, the day was one of spiritual power. Deacon Stanley Davis, of Otterville, made a keen, original application of Moses' experience recorded in Exodus 32 and 33. In the afternoon Pastor D. Fraser, of St. Thomas, led in a study of Romans, which lasted for two and a half hours, with sustained interest throughout. Says the secretary: "We never heard of such a thing in the old days before the ('war') separation." An old-time evangelistic message from Isaiah 55:1, 2, delivered by Pastor T. L. White, of Scotland, marked the evening service. The next Conference will be held in Oxford Street, Woodstock on November 12th.

* * *

TORONTO Y. P. RALLY.

At the Fall Rally of the F.B.Y.P.A.'s of Toronto, held in Mount Pleasant Road Church, on Monday, October 7th, Rev. C. J. Loney, of Hamilton, gave a message concerning Christian service, that was an inspiration to the representatives of the Toronto Union and, we are sure, to the party of visitors present from Hamilton. The Executive Committee of the City Union elected at this meeting was: Rev. P. B. Loney (Runnymede Road); President; Rev. J. H. Peer (Willowdale), First Vice-President; Mr. A. Jones (Christie Street), Second Vice-President; Miss Carson (Waverley Road), Secretary; Mr. C. R. Haddon (Christie Street), Treasurer; Rev. H. H. Peer and Mr. C. R. Hadden, Delegates to the Provincial Council. Such work among the young people of our churches is promising, though difficult. Pray for it.

PRAYING IN THE MONEY.

A week of prayer, and, as a direct material result, \$700 more in the treasury, making the total in hand nearly \$5,000 for their building! No wonder the members of Central, London, are praising the Lord continually. In spite of special attractions elsewhere, there was a good crowd at the theatre service on Sunday, the 6th, and four received Christ as Saviour. So the seed is sown, and watered, and the harvest reaped.

WATFORD.

A girl of fifteen recently accepted Christ at a Sunday evening service in Watford under the ministry of Rev. Jas. Gibson, and at a Saturday night open-air meeting a young farmer decided the great question right on the street.

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EAST ZORRA.

18th Line Church, of which Rev. Frank Mesley is pastor, has recently joined our Union.

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KENORA AND WEST FORT.

While holding meetings in Fort William the writer of these pages made a flying trip to Kenora, to preach there on Thursday, September 26th, at the invitation of Pastor E. E. Hooper. We found a good work going forward. For instance, two young men were baptized the Sunday evening before our visit. Our message dealt in part with McMaster's Modernism. In response to an invitation, three young women came forward seeking salvation; another, who was already a Christian, to take a clear-cut stand in regard to worldliness; while a man in middle life, who had been a member of a Baptist Church years ago, but who had for a long time been out of fellowship with the Lord and with His work, boldly came to the front, confessing his rededication to God.

The following Sunday we also preached in the West Fort Baptist Church, located in a suburb of Fort William, where Rev. R. J. Campbell is the faithful pastor. Mr. Campbell himself, together with a number of the members of the West Fort Church, had been doing all in his power to forward the special campaign of the Fundamentalist Baptist Tabernacle. Naturally, we were glad to speak at the Rally Day Service Sunday morning. This church, which has withdrawn from the Old Convention, had a good attendance at Sunday School, and, in response to the Gospel message, four scholars professed to receive Christ.

BIRTHDAYS.

The first anniversary of Melrose Park Church was held on Sunday, October

6th, with accommodation for the services taxed to the limit, with a record attendance at Sunday School, and with two professed conversions, under the ministry of our Secretary, Rev. W. E. Atkinson. One of those who came to Christ was a married woman, whose husband is already a member. The other is a young man, falling into bad habits and lately convicted of stealing. For such blessing as this, we, with the faithful members of this church, praise the Lord.

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CONSECRATION AND CONVERSIONS.

It was a heart appeal which Pastor T. J. Mitchell made to those present in Wortley Road, London, Saturday evening of the 5th, when, in response to his appeal all present vowed to rededicate their lives to the service of our King. Therefore we rejoice to hear that on the Sunday preceding and following six professed faith in Christ.

HIAWATHA ST. IS REGULAR!

In spite of the fact that Old Convention local pastors announced in the press of St. Thomas that no Regular Baptist delegates from any Regular Baptist Churches were meeting in any Regular Baptist Church of St. Thomas, on Friday, October 4th, 1929, at least fifty Regular Baptist messengers from twenty Regular Baptist Churches met at the invitation of Hiawatha Street Regular Baptist Church, St. Thomas, of which Rev. Donald Fraser is pastor, for the purpose of forming a council to examine her credentials, and, if advisable, to recognize her as a Regular Baptist Church.

If, as is the opinion of many, a regular Baptist Church is one which recognizes Christ as its Head, and which, for purposes of doctrine and conduct, conforms to the enerrant Word of God, then Hiawatha Street Church is Regular. The Council's finding is:

1. That Hiawatha Street Regular Baptist Church came into being because of the need of a pure Gospel testimony in and around St. Thomas, and because of the need of a clear-cut testimony to the inerrancy and infallibility of the Word of God, in opposition to those among Baptists who repudiate this fact.
2. That the history of the church since its organization proves its right to existence; e.g., an increase of membership in one year and ten months from 28 to 60,—24 of these by baptism; an increase in the Sunday School enrolment in the same time from 13 to 86, with an average attendance of 70; an expenditure of \$3,036.40 for local work, including building equipment; an expenditure for the spread of the Gospel abroad of \$97.40 by the church, \$46.00 by the Sunday School, and \$163.00 by

the Women's Auxiliary, and by the Mission Band, \$5.82.

3. That for its doctrine and practice, this church has as its basis and standards the Word of God.

The following resolution was carried on the part of the Council by a unanimous standing vote: That we do recognize the Hiawatha Street Baptist Church to be a Regular Baptist Church and fellowship her as such.

A bountiful supper was served by the ladies of the church in Cavell Hall. In the evening the following programme was carried out: song service, Rev. Donald Fraser; Scripture reading, Rev. W. T. Farr; prayer, Rev. Oscar Boomer; reading of minutes, Rev. H. S. Bennett; right hand of fellowship, Rev. John Dodds; prayer, Rev. F. Dyson; the charge to the church, Rev. A. J. Love-day; the charge to the candidate, Rev. Wm. Fraser. A sermon by Dr. T. T. Shields, based on Hebrews 11:12, made us all realize the presence of God.

The closing moments of the meeting will not soon be forgotten by those who were present, when a goodly company of pastors and people in prayer on and around the platform in prayer and dedication. With full hearts and bowed heads this company of God's people sang.

"Take my life and let it be,
Consecrated, Lord, to Thee",
and Dr. Shields closed the meeting with prayer.

Richard E. Jones, Moderator.
Herbert S. Bennett, Clerk.

DOCTOR WANTED.

The Liberian mission of our Union is greatly in need of a medical doctor. Our missionaries are themselves without trained medical aid, when needed, and their work would be forwarded greatly had they the service of a doctor for work among the natives as well as for care among themselves. Who will go? And what nurse will go, too?

MEDINA.

The first contribution in connection with St. Paul's Field Day, received at the Union office, was from the Indian Baptist Church at Medina. "We thought it very beautiful that these Indian friends should be the first to respond to the appeal of their French brethren."

CALVIN BAPTIST CHURCH.

About six months ago there was organized on the basis of the Confession of Faith of the Baptist Bible Union, with fourteen charter members, the Calvin Baptist Church. This work grew out of missionary effort in East Toronto. Mr. Frank Roblin is pastor, and since the organization three new members have been received, two of them by experience and one by baptism. Two others have also been immersed on behalf of the church, by Rev. David Alexander, of Waverley Road. Attendance at the services is growing. On a recent Sunday there were thirty at Sunday School, thirty-seven at the morning service and forty present in the evening. This work is carried on by voluntary

service entirely. Although the church is not a member of the Union, their sympathy is with us, and they contemplate applying for membership in the near future.

PORT DOVER.

The work carried on this summer by Student-pastor S. R. Jeffery in Port Dover, is being continued during the winter, with a prayer-meeting conducted in the Port by Rev. Oscar Boomer, of Walsh, and a Sunday School at Marburg.

HUNTING SOULS.

Recently Pastor Creagh and the Fingal Church were rejoiced when a mother of four boys, a man who had come to the service for the first time only a few months before, and a boy of the Sunday School, accepted Christ as Saviour.

The following week the pastor and his wife made a trip to Muskoka. It seems that Pastor Creagh was on a hunting trip in that district last year, and, calling at a home on the bush road to ask the way, he preached to the mother, spending some hours in doing so. In the months that followed literature was sent to this home. The mother desired baptism, having seen its truth in the Book. Thus it was that a service was arranged for September 17th. The ordinance was administered in the Lake of Bays, at a point opposite Bigwig Inn. In Fingal the church has been having open-air services Sunday evenings. It was too cold for this on October 6th, but a time of prayer was held in-doors. There the children of God joined the rejoicing of the angels when two young women praised God for salvation.

ASSOCIATION MEETING.

The meeting of the Sunderland and District Association of Regular Baptist Churches will be held in the church at Stouffville on the afternoon and evening of October 23rd (Wednesday) next.

MICHIGAN NOTES.

By C. R. Peterson.
STRICKLAND, MICH.

There is neither city, town, village, county nor township bearing this name, but about eight miles south of Mt. Pleasant is the Strickland Baptist Church. No one seems to know where the name comes from. It is a country church, located where two roads cross. Pastor G. D. Kaufman, who has been conducting services there for the past three years, lives at St. Louis, 17 miles away. He invited the writer, who is state missionary for the Regular Baptists, to assist in evangelistic meetings at the Strickland Church. The meetings began Sunday, September 8, and closed Sunday, September 29. The Holy Spirit's presence and power was invoked from the beginning, and He wrought a good work. Without any "attractions", almost entirely without newspaper publicity, but with the preparation of much earnest prayer by Pastor Kaufman and a handful of the faithful, the community became interested, and the Spirit wrought real conviction in the hearts of people. Many remarkable conversions took place, and, as it was at Samaria,

"there was great joy in that" community. The farmers worked early and late gathering in their beans and potatoes, and as a result week-night congregations averaged only about 25. On Sundays they were more than double this number. The net results of the meetings were 23 professions of faith in Christ; three received into the church on experience, and one who had been sprinkled 13 years ago, asked for Scriptural baptism and membership with the Baptist Church. Sound Scriptural doctrine was preached along with the evangelistic message at each service, and it bore fruit. For about seven years previous to the present pastorate, the church and community had been served by a "holiness" preacher—with the usual results! When the Word of God was set before them, they received it joyfully—and are now real Baptists! Sunday morning, September 29, there were present four members of the church to receive eighteen for baptism! This church promises to be a real live country church. Of course, they voted unanimously and enthusiastically to unite with the Union of Regular Baptists of Michigan.

ROSEBUSH, MICH.

The church building here burned to the ground during the month of August. It caught fire from the burning creamery across the alley, and the equipment of the village fire department was inadequate to protect the building. The membership of this church has dwindled, through deaths and removals, until there are now but seven resident members. They have been without a pastor for the past four years. Bro. Wm. Cross resigned the work there four years ago to take up missionary work on a boat on the Mississippi River, sponsored by the Maranatha Club, of Grand Rapids. Rosebush is a village of about 200 population. There are now three churches there: Presbyterian, Methodist and a "Standard Church". This last-named should interest the denominational ecclesiastical machine. The writer hopes to visit this field in the near future, to conduct a revival campaign.

MICHIGAN LOCALS.

The Berean Association, meeting at Laingsburg, officially severed all connection with the Michigan Baptist Convention. Most of the churches composing the Association have not been cooperating with the Convention for years.

Pastor Roy Frook, of Memorial Church, Jackson, has been helping Rev. Fred Mokma in special meetings at Raker, Ohio, 27 miles west of Toledo. The meetings continued for three weeks. Bro. Frook's church recently presented him with a new car. Here is a good example for other churches to follow.

Pastor P. A. Hill recently tendered his resignation to the Gorham Street Church, Jackson. The church promptly rejected it, and Bro. Hill is still pastor there.

The Grand River Valley Association, at its recent meeting at Grand Rapids, by voluntary subscriptions, bought an automobile for Pastor John Rader, of Calumet.

Coals for the Altar Fire

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

Sunday, October 20th.

Spiritual Power.— Col. i:1-14

The essential condition of spiritual power is union with Christ. The power of which we speak is power for practical godliness, personal holiness, and effective service. This power is not from ourselves. It is not something lying dormant within us, something that has been covered up, and only needs to be liberated, set free. It is divine power. Originally God put power into the hands of man, but he lost it at the fall. Now God has put power in Christ. He does not give it to each one separately, but He has bestowed it on Christ; He has laid it up in His own Son. There it is eternally safe, and there it is for all the members of His body. But while it is there—and there for us—we cannot have it apart from vital union with Him. The essential condition for the communication of the power from the engine to the machinery is union. Break the connection, and the power ceases. So that power which we must have if we are to live overcoming lives must be divine power, God's power; which comes to us as a ceaseless stream of energy from the central source of all spiritual life, the Lord Jesus Christ. There must be vital union with Him Who is the Power of God.

Monday, October 21st.

The Hindrance to Power.—

The great hindrance to power—that which lies at the root of every other—is unbelief. We limit God by our unbelief. The avenues of our being which bring us in contact with Christ may become contracted, and the vessel into which the power is to flow may have been reduced to a very small capacity, all through the chilling influences of unbelief. If we are to be filled with the power of God, our faith must grow. Whatever increases our faith will increase our capacity, will open the avenues of our being to God, and the power will flow in. But instead of looking at power in the abstract, instead of regarding it as a quality we can have from God and apart from Him, it will help us to understand the conditions of its manifestation if we think of it as inseparable from the Lord Himself. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of him whose heart is perfect toward Him." Instead of recognizing the truth that I am weak and God is to show Himself strong in me, I may be expecting to see myself made strong. I may be looking for an experience of power in myself, rather than for a manifestation of divine power in me.

Tuesday, October 22nd.

Right relations to Power.— Matt. xvii:14-21

When the artisan who is engaged in some elaborate piece of workmanship

requiring the highest skill, the most delicate art, and the best of instruments, lays his hand on a tool and then finds that it has lost its edge, he at once lays it down, and takes up another that is ready for use. He puts forth his power through those instruments that are perfect or "made ready"; only such is he able to use in his work. How many of God's children is He obliged to prepare, by severe discipline it may be, before they are meet for His use! How much of pride and self-will and carnal energy have to be taken out of us, before we are really fit to be used in His service! It is not from lack of power—power belongs unto God, and there is no lack of power in Him—but from a want of being right towards Him, a want of this perfection of heart of which the word of God so often speaks, that we know so little of the manifestation of power in ourselves. He is ready and waiting to "show Himself strong in the behalf of him whose heart is perfect toward Him."

Wednesday, October 23rd.

Thine is the Power.— Psalm lxxii:1-12

How often we have said, "Thine is the power", but how little have we entered into the deep meaning of those words! Too often we have had our minds occupied with the thought, "Oh that mine were the power!" But to have His strength we must have Himself. It is not that He will show that I am strong. I am ever to be learning my own weakness—that I am weakness itself. But it is that His strength may overshadow me as a tent. Such is the meaning of the words, "that the power of Christ might rest upon me." When God is about to manifest His power through His children, it is thus that He leads them. He brings them into this condition of heart—a condition in which there is no longer any controversy with Him, in which every part of their being is voluntarily yielded to Him, in which the heart is entirely at His disposal and maintained in an attitude of loyalty towards Him. There is then no hindrance in the instrument to the manifestation of His power. The channel is then open, and free from all obstruction to the flowing forth of His fulness. There will then be a manifestation of Divine power in all directions.

Thursday, October 24th.

Conquering Power.— Luke vii:1-10

Conquering power. The very first enemy that must be conquered, if we would lead triumphant lives, is Self. The only power that can conquer Self is the power of God. We get the benefit of that power by submitting to it—getting under it. To know what it is to be led forth in triumph by Christ you must first become His captive. He is always going forth as the Conqueror, and there are no conquerors but those who are in-

cluded in His train, who are conquering because conquered by Christ. Have you noticed the reason which the Centurion gave why his words commanded obedience? He did not say, "Because I am a man having authority"—but "because I am a man under authority." And the greatness of his faith consisted in this, that he recognized Christ's relationship to the God of heaven. Christ's word was power because He was under divine authority. Here is the secret of reigning over sin. We must be under divine control; we must know what it is fully to submit to it." "Humble yourselves therefore under the mighty hand of God."

Friday, October 25th.

Sustaining power.— 2 Cor. xii:1-10

Sustaining power. Some there are of God's children who seem to be always struggling to keep themselves up. You see a man in the water. In terror of sinking he begins to struggle, and soon he finds that his struggling is vain, as, in spite of all his efforts, he sinks. But there is power in that very water to keep him afloat. Faith, it is true, is needed, and certain conditions must be fulfilled. One is, that he must cease from struggling. Let him cast himself on the water and cease from trying to keep himself from sinking; let him trust the water to bear him up, and instead of sinking he floats! So it is in finding the power that keeps us spiritually from falling. We must be ready and willing to abandon ourselves to His almighty keeping. The responsibility of keeping us from falling is His; the responsibility of trusting Him to keep is our.

Saturday, October 26th.

Protecting Power.— Eph. iii:13-21

Protecting power. We need this on every hand. Not only over us and under us, but on all sides—encircling us: "who are being guarded in the power of God." Christ, who is the power of God, is the fortress in which the trusting soul is garrisoned. Let the enemy find you thus entrenched, and he will be met by a power which is not yours but God's; he cannot touch you. "He that was begotten of God (i.e. Christ) keepeth him, and the evil one toucheth him not." The power of God is to fill us. When the tabernacle was finished, then God's presence filled it. "So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle." When we who are the temple of the living God lose the glory we lose the power. God transforms us by filling us. "That ye might be filled with all the fulness of God" is the blessing the apostle sought on behalf of the Ephesian converts.

Readings by Rev. Evan H. Hopkins.

Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMSON, Editor.

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Fourth Quarter.

THE PASTOR AND HIS FLOCK.

Lesson Text: I Peter, 5.

Golden Text: "Casting all your care upon him; for he careth for you."
I Peter, 5:7.

I. PASTORAL DUTIES, (vs. 1-4).

1. The relation of the pastor to his flock is a most important one requiring due emphasis. When such relationship is understood and faithfully observed by all, there is peace and progress in the church, but when disregarded, there is sure to be trouble. Three terms are used to designate the pastoral office, each significant of the duties pertaining to the office, that of "elder" denoting a spiritual ruler, "bishop" designating one who has the oversight of others, and "pastor" or shepherd meaning one who guides, feeds and protects the flock.

2. Peter designates himself as an "elder", "a witness of the sufferings of Christ", and "a partaker of the glory which shall be revealed", (v. 1), thus denoting his authoritative office and the blessed hope by which he was possessed. Following this designation of himself, the apostle gives directions concerning the duties of the pastor, the first of these relating to the feeding of the flock. "Feed the flock of God" he enjoins upon the elders, (v. 2). Sheep won't live long without food, and the children of God will be poor and weak if they partake not of spiritual food. One of the most important duties of a shepherd is to see that the sheep are properly fed. Carelessness in this particular might easily lead to disaster in the flock; even so in the assembly of the Lord's people, if proper food is not given it may lead to disaster. The spiritual sheep need to be fed on the spiritual food of the Word of God, not upon philosophy or the vain imaginings of man. Great is the responsibility of the pastor.

3. The second direction refers to the oversight of the flock, the duties of which are not to be entered upon for the sake of personal gain, but willingly and of a ready mind. No one should enter the pastorate unless divinely called, and then only for the glory of God. Fortunately there is no special financial inducement these days attached to the office, so that cupidity of this nature is not so apt to exert

its influence, but one must be careful that other selfish reasons do not enter into the choice. 4. In the carrying out of his duties the pastor is warned not to lord it over his people, but to be an example unto them, (v. 3). He occupies the highest position in the church but he is not to presume on this account and act in an unbecoming manner. He is to be a guide unto his people in life and conversation. In all things he is to be what they ought to be, and what he is seeking to lead them to be. On the other hand, the members of his flock should accord him due honour and respect as their divinely-appointed leader, (Heb. 13:7, 17). Too often the pastor is treated as a mere employee of the church, and he is expected to do only those things which please the members of his congregation, trouble being his lot when he fails to do this. Such an attitude is unscriptural and cruel, and because of it blessing is withheld. The pastor is not the employee of the church, but the overseer of the flock and the divinely-appointed leader. 4. The reward for faithfulness in this office is then stated, "Ye shall receive a crown of glory", etc., (v. 4), we are informed. Our Lord the Chief Shepherd is coming some day and with Him He will bring His rewards, so the blessed hope of His return should act as an incentive to faithfulness in the pastoral office. Note the cost of faithfulness and the temptations to unfaithfulness.

II. HUMILITY OF SPIRIT, (vs. 5-7).

1. The pastor as leader is to be an example to the flock in all things, in the spirit of humility serving the Chief Shepherd and in the same spirit the members of the flock are enjoined to act toward each other. The younger are exhorted to be in submission to the elder, showing due respect to age; they are to be "clothed with humility", putting on this gracious spirit as a servant, puts on his apron to serve his master, and they are warned that "God resisteth the proud but giveth grace to the humble", (v. 5). The pride of man worketh not the purpose of God, it is contrary to His will, and inimical to His interest. The humble spirit is akin to that of our Lord whose example we should follow, (John 13:3-17).

2. The general exhortation is then given to humble ourselves under the mighty hand of God that we may be exalted in due time, (v. 6). It is better by far to humble ourselves than to be humbled, for "pride goeth before destruction and an haughty spirit before a fall", (Prov. 16:18). God cannot exalt the proud: their spirit forbids His doing so; they may and do exalt themselves, but this is not to the benefit of our Lord's work and is without reward here and hereafter. The humble are in God's time exalted to the benefit of all. We must remember that in order to go up in the favour of God, we must go down low before Him. The higher the building, the deeper must be the foundation.

3. "Casting all your care upon Him for He careth for you", (v. 7). This is a promise and a direction. God does care for us, and He has manifested His attitude on many occasions. He does have

our cares upon Him, but He desires us once and for all to roll our cares upon Him, and if we put them upon Him we should not seek to carry them. Such an action on our part will relieve us of all worry and anxiety and bring peace of heart. Note the comfort and general blessedness of such an attitude.

III. RESISTING THE DEVIL, (vs. 8-14).

1. The personality of our great adversary is clearly taught in Scripture. He is portrayed as Satan the adversary, (Job 1:6), as that old serpent the devil, (Rev. 12:9), as being the prince of this world, (John 14:30), the god of this age, (2 Cor. 4:4), the prince of the power of the air, (Eph. 2:1), and as manifesting himself as an angel of light, (2 Cor. 11:14). He is undoubtedly an exalted personage as seen by the attitude of the archangel toward him, (Jude 9), but his end is certain and terrible, (Rev. 20:10).

2. Inasmuch as he is our adversary we are exhorted to "be sober" or self-restrained and "vigilant" or watchful. We must needs be on our guard at all times against his wiles, (Eph. 6:11), for he is no mean adversary, and so cunning is he that he uses even the Lord's people to carry out his will, (Matt. 16:22, 23). It is comforting to know, however, that he is a defeated adversary, (John 16:11), and in Christ we are perfectly safe from his power, (John 10:28, 29). We should see to it, however, that he does not secure even a momentary advantage over us. We are enjoined further to resist him steadfast in the faith, (v. 9). It is only in faith we can do this; for in ourselves we are no match for him. We need not, therefore, suffer defeat, for in Christ the victory is certain. The way in which he was seeking to devour the Christians to whom Peter was writing was in the stirring up of persecution, and the apostle comforts them with the statement that such suffering was not peculiar to them, but was common to all other saints. And the same may be intimated of to-day. The devil is still at the stirring up business, if not outside the church, then inside the same, and sometimes both. There is nothing for it but to resist him, and not give way one inch before his attack.

3. The saints are further encouraged by the statement of that which God would accomplish in them; after that they had suffered a while He would perfect them, so that nothing defective would remain, and He would stablish, strengthen, and settle them, (v. 10). This all denotes a distinct purpose in suffering. All things work together for good to those who love God, etc. (Rom. 8:28). We do not always realize this but it is nevertheless true. Our attitude should be one of constant trust, knowing that as "God of all grace" our Heavenly Father deals with us always in grace; to whom "be glory and dominion for ever and ever", (v. 11).

4. The name of the messenger through whom this epistle was transmitted is then given. Silvanus, a faithful brother, (v. 12), also a friend of Paul, (2 Cor. 1:19). The epistle closes with the salutation denoting the place from which it was sent, Babylon in Chaldea, not Rome, (vs. 13, 14).