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

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RELIGIOUS EDUCATION

An Address Delivered by Professor H. T. Marshall, in Stanley Ave.
Baptist Church, at the Baptist Convention of Ontario and
Quebec, Hamilton, October 19th, 1925.

(Stenographically reported)

EDITORIAL NOTE.—This special number of The Gospel Witness is issued that the delegates attending the Baptist Convention of Ontario and Quebec may have an opportunity of carefully studying the address of Rev. H. T. Marshall, the newly appointed Professor of McMaster University.

The address contains many good things; and we are sure our Baptist people generally will be in hearty agreement with Professor Marshall in his estimate of the importance of caring for the religious welfare of the young. We are inclined to think, however, that comparatively few of our people will be found to agree with Mr. Marshall in his general attitude toward this subject.

It is very difficult for the average person carefully to weigh the exact value of all the words of a speaker as an address is delivered. For this reason we had a stenographic report taken of Mr. Marshall's address; and we suggest that this address be read carefully with a view to discerning the real import of what Mr. Marshall says. Some passages in the address which we think require thoughtful consideration will be found in bold-faced type. We ask our readers to judge whether these passages are in agreement with the Word of God.

Mr. Chairman and my dear friends: I feel that I must first of all thank you from the bottom of my heart for the very cordial welcome that you have given me to-night. In view of all the terrible things that have appeared in print about me since I arrived in Toronto a day or two ago, I almost expected that I should be cursed by this Convention; but I am very glad to find that

you have blessed me. (Applause). In fact, to tell you the truth, when a reporter called on me this morning I was almost afraid to come; but I knew that in dealing with a Christian audience I could be quite sure that the vast majority, at any rate, would show me Christian charity and good manners. I knew further that in dealing with a British audience I could count on fair play; and, in fact, my experience of British audiences on the other side of the Atlantic has made me quite certain of the fact that there is no more certain way of winning sympathy for a speaker than for someone to hit him below the belt.

Well now, I have not come to talk about personal matters at all really; but you will forgive that little personal reference, because you drew it out of me by the kindly welcome you gave me.

Well now, I am to speak to you to-night on a theme that is very near to my own heart—and I want to make it just as near and dear to yours—the question of religious education in the churches. I am to speak to you, in other words, on the church's duty in the matter of the religious education of the young. And it was suggested to me that I should speak to you straight out of my own experience. Well, that is the only thing, of course, that I can do. I hesitate a little though to do so, simply because, as you know, all my experience up to the present has been in England, and it may be that a good many of my remarks do not apply to Canada; though to judge from the very little I have seen of religious education in the churches in Canada, I should say that the majority of the churches here are ahead of the churches in the Old Country.

Well, in considering a theme of this kind, I think the first question to be settled is, What is the mind of Jesus Christ on this problem? To my mind, that is the starting point always. That is the starting point even in religious and theological controversy, although I am afraid it is sometimes forgotten.

Remember, that it is one of the greatest achievements of Jesus Christ that He has introduced into the world a new tenderness toward child life, and a new solicitude for the all-round welfare of little children. I need hardly remind you that Jesus Christ befriended children; and when His disciples tried to drive away those mothers who brought their little ones to Him—and there are some preachers to-day who are just as unsympathetic to little children—you remember how the Master forbade them, and took those little ones into His arms, and laid His hands upon them, and blessed them. We all remember those great words of the Master: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." We remember how the Master said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

It is a fair inference, too, from the gospel narratives, that our Lord regarded the greatest wrong ever done among men, the wrong that was committed to a child. Christ was simply appalled when He confessed that there were grown men and women who could be stumbling blocks in the moral and spiritual life of a child, who would try even to lead a child to moral and spiritual ruin. You remember how His anger was kindled when He found there

were people doing that kind of thing; and He declared it were better for such people if a millstone were hanged about their neck, and they be cast into the sea, than that they should offend one of these little ones.

And that kind of thing is going on to-day. I remember a little while ago the Master of the Manchester Grammar School asked the very pertinent question as to how it is in spite of all that the churches and schools are doing for boys and girls to-day, yet the general state of affairs is very little improved; and he simply appealed to the fact that in factories and offices young lads and girls fresh from school encountered men and women in middle life who encouraged them to go wrong in three directions fatal to youth, and fatal to society. And he defined the three directions as these—they all begin with "B"—boozing, betting, and beastliness. And I want you to realize that the problem Christ faced is the problem that we face to-day; and when that problem aroused the anger of Christ, it should arouse the anger of Christian people to-day. And then need I remind you that in His post-resurrection talk with Peter, our Lord, after assuring Himself of the love of this erring apostle of His, gave him three charges: the first was, "Feed my lambs"; the other two were both couched in the same terms, "Feed my sheep." Now let us remember that the first charge was, "Feed my lambs." I am afraid many churches have reversed the order. Christ put the lambs first, and the sheep second; the churches of to-day often put the sheep first and the lambs second. There are lots of members in our churches to-day who want all the best for themselves, and the children can have anything. When we continue the figure that our Lord used, one might almost say that there are great fat sheep that want all the green pastures for themselves, and leave the scrubby land for the little lambs. Let us remember that Jesus said, "Feed my lambs." And that is one of the first duties of the Christian church.

Now, what inference can we draw from the plain teaching of Jesus Christ? Surely this: the church that is faithful to her Master will regard it as one of the first charges upon her financial resources, upon her time, her thought, her love, her prayer, her energy; and one of the first concerns of the church of Jesus Christ and all the workers of the Kingdom of God, is to care for the moral and spiritual culture of the children, and growing boys and girls. And I believe the true disciple of Jesus Christ always shares Christ's passionate love of youth, and Christ's burning desire for the all-round welfare of youth. In fact, it seems to me that those great words, "Feed my lambs," are the words which the Spirit to-day saith to the churches.

Well now, what is the position that faces us? We see the attitude of Christ on the matter. What is the present state of affairs? Again, of course, I must ask you to remember that I do not know much of Canadian conditions: I am speaking myself of conditions in England, although I have been told that they apply pretty generally everywhere. I venture to say the churches have few more serious problems confronting her to-day than the problem of the drift of youth from the Christian church, and the drift increases in volume year by year. There are two things which I think we all need to know: in the first place there is a good deal of evidence that eighty per cent. of our boys and girls in the Sunday Schools are lost to the church some time during the period of adolescence, and simply drift away into irreligion and secularity. That is an awfully tragic thing. It is no exaggeration to say that ninety per cent. of our church

members are led to Christ through the influence of the Sunday School. Instead of thinking of the fact that the young people are trickling by two's and three's into the church we have rather to concentrate our thought on the fact that in one great flood youth is drifting away from the church by the score. That is a very serious affair. Dr. Shakespeare called the attention of English Baptists to it some years ago when he said that in his judgment the Baptist Church in England was simply bleeding to death because it was losing its boys and girls. Surely that is a distinct challenge to the Christian church.

And then the other fact that we have to remember is this: one of the most startling revelations or discoveries of the war, so far as religious problems are concerned, was the fact that thousands and thousands of soldiers in the British armies in France and Flanders who were utterly irreligious, had been through the Sunday Schools of England without gleaning even the most elementary notion concerning the essence of Christianity. To my mind that is again an appalling state of affairs.

Well then, what are the causes of this drift? I think it is only fair to admit that one cause is to be found in the general condition of our modern civilization. The church finds herself to-day in a world where there are many counter attractions to her ministry. Her appeal is only one of the many appeals that find their way to the heart and mind of youth. The paraphernalia has grown in recent years, and grows enormously,—theatres, amusements, picture houses, wireless, dances, and countless other things are bidding for the patronage of youth. And amidst this Babel of contentious voices, I am afraid it often happens that the voice of the church is altogether drowned where our modern youth is concerned. But while all that is true, I am afraid the church herself is partly to blame for the drift of youth from her midst. The churches in the past, or a great many of them, have been too much concerned with adults: her most lavish expenditure has been upon adults; the best buildings have always been for adults; ministerial training, for the most part, aims at fitting men for dealing with adults; and there are many ministers who concentrate all their time and strength upon adults.

In fact, I know ministers who are altogether incapable of dealing with children and growing boys and girls, and who imagine that that is a sign of intellectual superiority. It seems to me it is a sign of their utter inaptitude. For surely if Christ was so careful in dealing with children and boys and girls, it should be the ambition of every Christian minister to gain some power over the hearts of youth. There are many ministers to-day who seem to have no message for youth; they are not interested in youth. For obvious reasons I don't propose to mention names, but I know one or two very distinguished preachers in England who can only get hold of people in middle life. You can find their churches crowded, but not a young man or woman anywhere. Now I should be sorry to exercise a ministry that could not hold and grip youth. I like to think of what Thomas Phillips said—I mean Thomas Phillips of the Bloomsbury Central Church, London. He told a body of ministers some time ago that they were addressing their sermons all too much to the deacons. I believe that is true. Don't forget the lads in your congregation, the youths and young men. If you are only appealing to the deacons you are failing in your work. I like to remember how Martin Luther, when he saw young men and

maiden in his congregation, forgot all about the grown-up folks, and poured out his heart to them.

Oh yes, I think anybody who lives near to Jesus Christ will have a warm place in his heart for youth; and I am afraid, brethren, we have been altogether too apt to concentrate too much on preaching to the neglect of teaching. It is notorious that preaching often enough fails to inspire Christian men and women with the idea of service. I know two great churches on the other side of the Atlantic where there was great preaching, in one church for forty years and in the other for thirty years, and yet both of these churches are almost bankrupt for spiritual leaders among boys and girls, and young men and women, in spite of the great preaching they had been listening to. I think there is something wrong there; and the result has been in many of our churches through lack of workers, our Sunday School work has been badly done. And I think it should be mentioned here that the women are more faithful on the whole than men. There is a far larger proportion of women who are interested in the spiritual welfare of girls than there are men who are interested in the spiritual welfare of boys; and I say, Shame on the men, and honor to the women. In my fifteen years of ministry I have never found any difficulty to get consecrated women to look after girls; but I have been constantly in difficulty in getting men to look after the boys and youths. Perhaps you are better off in Canada,—I hope you are.

Well again, I think there is a tendency to exalt talking above working. What I mean is this: I think the platform orator is more esteemed by the churches than the quiet teacher. Now, you know, I am beginning to believe less and less in the value of mere platform oratory, and I am beginning to believe more and more in the quiet influence of Christian teaching exercised among lads and girls year after year. Let me give you an illustration of what I mean. A little while ago we had a great meeting in Birmingham, and one of the speakers delivered a great oration against modern paganism. The oration was received with enthusiasm, and the speaker sat down in a thunder of applause. And I asked myself at the time, What good has been done? The pagans are not here; they are all Christian people here. It seemed to me at the time that the humble Christian man or woman, devoting himself or herself quietly through the years, to try and bring a group of lads or girls into living fellowship with Jesus Christ, is doing far more to fight against modern paganism than the man who fulminates against paganism to a Christian audience. There is no doubt the quiet preacher is doing more real work than the mere platform orator.

Think, too, of the fine temperance orations that are delivered to teetotalers! Go to the Baptist Union meetings in London in the Spring, and you will find one of the largest halls in the city is chartered for a great demonstration. They get some of the leading orators of the land on the platform, and one after another off they go. But remember they are all teetotalers! They cheer to the echo, and they think they have fought a great fight for the temperance cause; and they have done nothing at all.

I will tell you who has done something, and that is the men and women who are instilling in lads and girls a great prejudice against alcohol, and exhorting them to remember that their bodies are temples of the Holy Ghost, and inspiring them, by the grace of God, to keep their bodies in temperance and chastity

—they are doing something. Thus, I say, we want not mere platform talkers, we want workers; we want people who love Jesus Christ with all their heart, and mind, and soul, and strength, and who love young people with His passion, and for His sake; and who are therefore prepared to lavish upon the spiritual training and education of the young their time, their prayer, their money, their strength—their all. And thank God there are such people in the churches; but we want more.

And then again, brethren, I venture to say the church's policy has been wrong. And what I am going to say now is easily capable of misinterpretation; and misinterpretation is a favorite weapon of the religious controversialist. The aim of every Christian church that knows its business where young people are concerned is what? Their conversion. Is that not so? Their spiritual birth. That is the aim. Now I know what some people say: they say that a spiritual education dispenses with conversion, with the second birth. That is utter drivel. It does nothing of the kind. Spiritual education, as I understand it, is simply one of the ways of getting there; and it is a better way than the old way. You say, What do you mean? Well, I will tell you what I mean. In the past, the church, often enough, instead of concentrating on the spiritual care and culture of the young in the hope and prayer that, shall we say, quite naturally some day their spiritual awakening should come, and they should appreciate the beauty and the glory of Christ, and give themselves to Him in the act of personal surrender—instead of doing that kind of thing the church has too often let the young people drift, and then by spasmodic effort—by expensive missions held once a year—it has tried to bring them back again by forcing them through all the throes of a psychic revolution. Now, that is a wrong method. There is no need for a lad to go to the devil before he comes to Christ. I don't believe that. And this error in policy, I think, has been due almost entirely to a false view of juvenile human nature. Well, I wonder what then about human nature where children are concerned? You know some people think children are little angels, quite perfect; some others think they are little devils, altogether wrong. They are neither one nor the other: they are just a mixture of the two. You don't need theology to teach you that—you just need a child. I have got one and I know! I have seen it all: I have seen the good side and the bad side in my own child.

Well now, the trouble is this, that so many people in our churches have a poor opinion of children, and others have a great opinion of children, a great opinion of their possibilities. Some people think children are inherently and incurably irreligious. I have heard some people say boys have no religion in them. Boys are very silent; but oh, there is a lot of religious feeling in a boy. We asked some boys in England to tell us what their favorite hymns were. We thought we would get, "Onward, Christian Soldiers" and "Fight the Good Fight"; but we did not get that answer. We found that, in the main, the boys liked hymns like this, "I heard the Voice of Jesus say". That was a favorite hymn among the boys. There is a lot of religious feeling in boys; and it is a libel upon children to suggest that children are, by nature, utterly irreligious.

I will tell you what I believe, and you can disagree with me whenever you like. I am here to say what I think, and I am not going to trim my sails for anybody. I believe that God made you and me and everybody capable of spiritual life. I believe that we are so made by our heavenly Father that the

spiritual instinct is an inalienable part of our nature, that it is part and parcel of our constitution. I believe that there never has been a greater word outside the Bible ever uttered than this old word of Augustine's: "Thou hast created us for Thyself; and our hearts are restless until they rest in Thee." One of the most pathetic things you will find if you only look into the hearts of people outside the churches, is that utter restlessness. They don't know what is the matter, a lot of them. What they want is God, and Jesus Christ Whom He has sent; but they have not found Him. And it is only that that can put them right. I believe it is human to be religious. I believe it is sub-human, in some way abnormal, not to be religious. I believe that just as it is natural for a plant to turn toward the light, or the mariner's compass to point to the north, or a new-born babe to suck nourishment from its mother's breast—so I believe it is, in the best sense of the term, natural for the spirit of man to seek illumination and strength and inspiration from the Spirit of God. I believe it is very important nowadays to emphasize the fact that religion is really and truly perfectly natural; and that Jesus Christ Himself said that when a man really comes to himself and realizes all he needs, and the powers and possibilities of his nature—what does he do? He says with the prodigal son, "I will arise and go to my father."

Well now, that is important where the religious education of the child is concerned. When you and I give children religious training and education, when we take the baby hands and put them together and teach the child to pray, we are not endeavouring to graft some alien growth into the nature, or force anything artificial upon child life: we are simply and solely helping the child to recognize the best and highest and noblest possibilities of its own nature; and we are seeking to initiate the child into the mystery of God. It is a great thing to think like that about children. Remember that the church has a sublime opportunity in the youth that surrounds her. It is for her to supply the best possible teachers, and to try to adopt the best possible methods; and to fail to do these things is, in my judgment, a crime against the child; it is high treason to the Christian church, and to the cause of the Kingdom of God on earth, and the base betrayal of the cause of Jesus Christ.

But remember—and I must hurry on—remember that important as religious training and education are, they cannot do everything. But let us remember that that is no argument against religious training and education. We have to sow the seed, we have to plant, and we have to water but it is only God Who can give the increase. But we must sow the seed with lavish hand, and water it assiduously. It is the business of the church to see that its Sunday School organizations are efficient. The methods adopted must be suited to the steps of child life: little children must be encouraged to pray and worship as little children, and growing boys and girls must be encouraged to pray and worship as growing boys and girls. And I venture to say out of my own experience that the foundation of all efficient Sunday School work is the weekly teachers' conference, where you get live, keen, devoted, teachers spending an hour and a half or two hours in child study, in nature study, and, chiefest of all, in Bible study—the Old Testament and the New. And don't you believe that canard that I don't believe in the Old Testament. If only my Coventry people were here they would laugh the idea to scorn, because they know me.

Yes, we want that weekly teachers' conference. That is essential to the success of the Sunday School. And I would say, See to it that Sunday School work is supplemented by week-day activities. The churches across the Atlantic that are the most successful are the churches that have adopted such organizations as the Girls' Life Brigade, the Boy Scout Movement, and the Girl Guide Movement. Now, I know that you have movements of your own, but may I just give you a leaf out of my own experience? Four years ago I found that I was failing almost altogether to grip certain of the youths in my congregation. We formed them into a Scout Group, and I became the Scout Master. I was their minister, and their teacher, but through scouting I became also their closest friend. I aroused their interest in the wonders of nature, I kindled a love of life in the open air. We learned ambulance work, signalling, and so on. I took them into a camp every year; I joined with them in their games; I went swimming with them in the sea; I joined with them in their singing around the camp fire at night. And let me say that never to my dying day shall I forget the way in which those lads joined in evening prayers around the camp fire. It did my heart good. But what was the result of it all? I established close personal friendship. And what was the result of that? All those lads began to listen to me on Sunday evening as they had never listened before; and as a result, twenty-five of those lads during the last four years or so, have professed their faith in Christ and passed through the waters of baptism. And when I left England a few days ago the thing that touched me most deeply was to receive letters from a lot of those lads, letters that I can scarcely read now without moist eyes; because those lads, many of them now just twenty or twenty-one, testified one after another how it was through scouting, one way or another, they had been led to find Jesus Christ, and the Christ life. The difficulty of the times, I am afraid, is just to establish a point of contact.

And then may I say one other thing? So far as church organization is concerned, it seems to me before we receive young people into our church fellowship they should be compelled to attend a church preparation class conducted by the minister himself. Before we allow our young people to pass through the waters of baptism and join our churches, they should be rooted and grounded in the principles of Evangelical Christianity; and this work should be done by the minister. For years now I have done that, and I persuaded my church in Coventry to make it compulsory, so that no young person could be passed as a candidate until he had had a satisfactory attendance at my church preparation class.

Well, as I was saying, important as religious education is, it is only a help, it only points the way. Let me remind you of those great words of the Apostle Paul. "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." Brethren, that experience is the same, more or less, for every one of us. After all real conversion, really and truly to find Christ, comes about only by an act of God in the soul, as the Apostle Paul teaches. I remember once meeting a day school teacher in Europe. He told me that he taught English, and French, and religion. The expression struck me at the time as very

curious; for if there is one subject in the world that you cannot teach it is religion. You can give religious guidance, religious instruction, but you cannot teach religion. Vital religion is something unteachable; it is something utterly incommunicable from man to man. As Dean Inge says, "Religion can be caught, but it cannot be taught." Our sermons at the very best are but crutches to help people on their spiritual way; lessons which have been toiled over, prayed over, wept over, can only be guide-posts pointing out to young people the right way. Personal religion can be aroused in the soul only as the soul is made to feel the appeal of Jesus Christ, of the Spirit of Jesus Christ; and that is an act of God in the soul. And that appeal must not only be felt, it must be responded to, that is the act of personal surrender. It is the coalescence of God's appeal and man's act of surrender that makes man vitally religious. Religious education, remember, reaches its end, its aim, its climax, and crown, only when through the Spirit of God the young people voluntarily and freely surrender their whole hearts and lives to Jesus Christ. And to play some part in that great task is surely the greatest privilege and supremest joy that any Christian man or woman can ever know.

THE EDITOR'S COMMENTS ON MR. MARSHALL'S SERMON

On page 6 Mr. Marshall says, "What I am going to say now is easily capable of misinterpretation, and misinterpretation is a favorite weapon of the religious controversialist." We have printed a stenographic report of what Mr. Marshall said in order that our readers may interpret it for themselves. At the same time, we venture this observation: It ought to be possible for a trained teacher—and Mr. Marshall's emphasis on the importance and effectiveness of teaching surely implies a claim to some ability in that direction, as does also his acceptance of a position on the teaching staff of a university—it ought to be possible for such an one to speak with such plainness as to make misinterpretation almost an impossibility.

On page 6 Mr. Marshall says, "The aim of every Christian church that knows its business where young people are concerned is what? Their conversion. Is that not so? Their spiritual birth. That is the aim." This surely is perfectly true. But let us see whether Mr. Marshall explains what he means by a spiritual birth. He complains on page 6 that the church has failed to do one thing, and has done something else. This is what it ought to have done: "Concentrate on the spiritual care and culture of the young in the hope and prayer that, shall we say, quite naturally some day their spiritual awakening should come, and they should appreciate the beauty and the glory of Christ, and give themselves to Him in the act of personal surrender." We ask our readers whether that spiritual awakening which we speak of as the new birth ever comes "quite naturally"? We have greatly mistaken the meaning of the third chapter of John if it be correct to interpret the new birth as coming "quite naturally,"—"That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."

Again on the same page Mr. Marshall describes the church's "wrong method" by saying: "Instead of doing that kind of thing the church has too often let the young people drift, and then by spasmodic effort—by expensive missions held once a year—it has tried to bring them back again by forcing them through all the throes of a psychic revolution." Surely Mr. Marshall is referring to evangelistic effort. This was the method of Wesley, and of Whitfield, and of Finney, and of Spurgeon, and of Moody, and of many others. Were such conversions as these great evangelistic efforts produced nothing more than "psychic revolutions"? Are such wonders of grace as those great movements witnessed to be psychologically explained? This is Modernism in full flower. Dr. Harry Emerson Fosdick could scarcely have surpassed it.

Once again: Mr. Marshall tells us (page 6), "This error in policy, I think, has been due almost entirely to a false view of juvenile human nature." We would not misinterpret Mr. Marshall, but why the adjective? In what respect does "juvenile human nature" differ from adult human nature, except in development? When the Scripture says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be", does that apply to "juvenile" human nature? and if not, will Mr. Marshall tell us at what age the mind of "juvenile" human nature becomes "carnal" and "enmity against God"?

There is no doubt that such evangelism as Mr. Marshall describes as the "wrong method" is based upon a certain "view" of "human nature," both juvenile and adult. Such evangelism is based on the conviction that that which is born of the flesh is flesh, no matter how young or how old it is. Whether such a view of human nature be a "false" view, let the Scriptures answer: "For we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one"; "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

We ask our readers now to turn back to page 6 and read the lines printed in bold type. Here Mr. Marshall says: "I believe that we are so made by our heavenly Father that the spiritual instinct is an inalienable part of our nature, that it is part and parcel of our constitution." The Scripture says: "For I know that in me (that is, in my flesh,) dwelleth no good thing." "And you hath he quickened, who were dead in trespasses and sins"; "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

Again: Mr. Marshall refers (page 7) to the plant turning toward the light as being "natural". That is, we suppose, it obeys the law of its own nature. He refers to the mariner's compass pointing to the north,—this, as everyone knows, is the result of a magnetic affinity between the two. His other illustration is of

a new-born babe seeking nourishment at its mother's breast. This, too, as everyone will recognize, is the result of obedience to the law of its own nature. Then he adds: "So, I believe, it is, in the best sense of the term, natural for the spirit of man to seek illumination and strength and inspiration from the Spirit of God. I believe it is very important nowadays to emphasize the fact that religion is really and truly perfectly natural" etc. Let us see how far this agrees with the teaching of Scripture: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"; "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me"; "They which are the children of the flesh, these are not the children of God."

In conclusion we ask our readers to consider whether this address is not characterized by some serious omissions. Again, we would guard against all possibility of misinterpretation. We are aware that a speaker cannot say everything in one address, and that there is danger of doing one an injustice by judging his silences. But there are some things which are elemental. One cannot write the simplest letter and ignore the alphabet, nor make the simplest calculation and ignore the multiplication table. Thus the fact of sin and redemption through the blood are elemental in every true Christian experience. One finds it difficult to understand how one can discuss conversion, the new birth, the means or process of bringing a soul into right relation to God, without ever mentioning the fact of sin, or even remotely alluding to the death of Christ.

Mr. Marshall's address undertakes to define the function of religious, or spiritual education, and says it is one of the ways by which a second birth is effected; but not once does he speak of sin, or repentance, or faith. Paul summarized the gospel thus: "I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how 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."

Let the Convention judge whether it wants a generation of preachers trained by such teaching as Mr. Marshall's address contains. In our judgment no sort of education, no kind of new birth squares with the teaching of Scripture which is based upon any other conception of sin than that it is such a deadly plague that nothing but the blood of Jesus Christ God's Son can cleanse the soul of its virus, and that it is such an heinous offense against God, that nothing but the death of the Incarnate God can expiate its guilt.

WHAT MR. MARSHALL SAID TO THE PRESS.

We print below the report of an interview with Professor H. T. Marshall which appeared in The Evening Telegram of October 19th. It speaks for itself.

Professor Marshall informed The Telegram to-day that he has been engaged in the ministry in the Midlands of England. He had received the invitation to come to McMaster, and had accepted it.

"Are you a supporter of fundamentalism or modernism in your ministry?" Professor Marshall was asked.

"I am neither," he replied. "I dislike any labels." In Britain the term "fundamentalist" or "modernist" is not used. There were undoubtedly conservatives and liberals in religious beliefs in Britain, but they are not synonymous with the two words so frequently heard in America when religious matters come to the fore.

Believe Divine Inspiration.

"Do the Liberals disbelieve the Virgin Birth?" Professor Marshall was asked, to which he replied indirectly by stating that in Britain there are many Liberals who, while not accepting the literal meaning of some parts of the Bible, are yet quite willing to believe in its Divine inspiration. An instance of this is the Book of Jonah. Professor Marshall says this book contains a very free message, and the Liberals accept it as being divinely inspired. Professor Marshall is addressing the Baptist Convention at Hamilton this evening, but he is not dealing with this subject at all, he says.

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