

# The Gospel Witness

PUBLISHED WEEKLY

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

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No. 25

## "CREEPING IN UNAWARES"

Impressions of the Convention.

In wartime it sometimes happens that regular meals cannot be served. We are sorry to have to withhold from our readers this week the weekly portion. We have been, and are still, at war; and for this week our space must be occupied with war news. We publish elsewhere in this issue an address on, "Religious Education", delivered before the Baptist Convention of Ontario and Quebec, in Hamilton, by the new Professor of McMaster University, Mr. Marshall. That address was published in a special edition of *The Witness* October 21st, and distributed at the Convention; but is reprinted here in order that our readers may have an opportunity to study it. We do not publish it as a witness to the gospel, but only as affording us an opportunity of witnessing against the teaching of this address. The editorial notes which follow the address were also printed in the special edition; and we see no reason to change a word of it.

We shall probably publish a fuller report of the Convention later, but we write here some impressions of that great meeting. It is impossible for us to discuss in detail the great debate on the Governors' report, which occupied the Convention from two o'clock until practically midnight, with an adjournment of only an hour and a half for tea. We made our protest against Mr. Marshall's appointment to the Convention first through *The Gospel Witness*, and then on the floor of the Convention. We proposed an amendment to the report in the form of a resolution, giving the Convention opportunity to declare its approval, or otherwise, of our protest. The first form in which this resolution was submitted was said to be out of order; later in the discussion, slightly altered, it was accepted as an amendment to the report.

An amendment to the amendment was submitted late at night, endorsing the Board of Governors action in appointing Mr. Marshall. This resolution carried. We do not believe that it indicated that the Convention, as a whole, is sympathetic towards Modernism; it may rather indicate (a vote on an amendment usually does) an unwillingness to vote for the amendment which we had ourselves proposed, to vacate our position on the Board of Governors. We have a large number of ministers, trained in McMaster, who put loyalty to that Institution before every other consideration. It has been drilled into them that their first duty is to be loyal to McMaster. We should not like to accuse these brethren of being modernists: it is the weakness of the system that so many of the students seem never to outgrow the freshman's obsequious attitude toward the supposed professorial incarnations of wisdom. These men apparently have no independent

judgment, but are prepared to accept anything their professors recommend. It is refreshing, however, to observe that there are not a few outstanding exceptions; and these are men who think and act independently.

We have made our protest; and the responsibility now rests with the Convention. It is our conviction that the Convention has arrived at a place not greatly different from that of the Methodist body when they voted approval of Professor George Jackson. In approving the Board's action in appointing Mr. Marshall, the Convention has welcomed to its bosom a type of Modernism which can only issue in spiritual paralysis.

There were many high moments in the Convention, and not a few heroic spirits who dared the anger of McMaster, and probably challenged its vengeance by their heroic stand.

#### Strong Speeches.

The Rev. John Linton made a magnificent speech in seconding one motion. It was exceedingly able and in fine spirit. The same was true of Rev. A. P. Wilson, of whose words Mr. S. J. Moore vainly tried to make capital. Pastor James McGinlay, of Alton, and a student of McMaster, made a fine contribution to the debate. He diplomatically put the Chancellor and Deans on their honor not to allow his expression of his convictions to affect his standing at examination time. One of the hopeful features of the present situation is the large number of pastors who are rising up in protest against the attempts at intimidation so invariably associated with the operation of the Modernist machine.

#### Mr. Albert Matthews.

The attitude of some men was extremely disappointing. We have always had a high regard for Mr. Albert Matthews. We have, in fact, loved him as we have loved few men; but beyond doubt his speech was the most stupid of all the utterances of the Convention. We believe him to be a most amiable gentleman of good intentions, but when he said that the "sinister" influence which had balked the University at every turn for years was somebody's desire to build a college on Jarvis Street, he talked sheer nonsense, and upon sober reflection we cannot but believe he will come to see it. We did make a proposal a few weeks ago to found such an institution. That was the effect of certain other "sinister" influences which seemed at the time of the announcement, and still seem, to make such an institution a necessity. Mr. Matthews' speech made no contribution to the debate, on one side or the other. We do not believe a dozen people would take his speech seriously.

#### Mr. S. J. Moore.

Another disappointment of the Convention was Mr. S. J. Moore. We have always had a very high regard for Mr. Moore, and believed him to be a high type of Christian gentleman. During the last sixteen years Mr. Moore has several times called groups of men together with a view to promoting a spiritual revival; and we believe Mr. Moore sincerely desires and prays that such a revival will come, but he is obviously unwilling to pay the price. We have seen him in many crises, but have never seen him take a heroic stand yet. His speech on Wednesday evening had much of bitterness in it; but its most glaring defect was its attempt to read into the remarks of Rev. A. P. Wilson, something he never said. Mr. Wilson had spoken about forty pastors being pledged to fight against this thing, by which he meant Modernism. Mr. Moore made several attempts to put into his mouth that he had said that forty pastors had pledged to vote in a given direction. Even after Mr. Wilson had objected, and a stenographic report had been read, and Mr. Moore's contention disproved, he still said that while Mr. Wilson had not said they were pledged to vote, there was little difference. We do not know whether Mr. Moore was going to attempt to prove that there was an organized body within the Convention or not,—there is such an organization in the form of the McMaster Alumni Association, which seldom fails to show its hand; but on our side of the question, in Ontario and Quebec we have no such organization. As for ourselves: we had been busy, and had been able to attend only one evening session of the Convention; and not until Wednesday at noon did we meet with any of the brethren, when about forty

had lunch together. And so far as that forty were concerned, we are positive no body of men could be more open-minded, nor freer of unworthy motives, than they appeared to be. We feel sure that Mr. Moore will live to be very sorry for his speech. We do not believe Mr. Moore has any sympathy with Modernism: the one difficulty was that he attempted to discuss a question of which he is obviously ignorant. Mr. Moore is, personally, gloriously true to the great fundamentals of the faith; but he has not studied the question sufficiently to enable him to recognize Modernism when he sees it or hears it.

The same is true of Mr. Matthews. If Mr. Matthews had been better informed he would not have fallen into the Marshall snare. He would have known that any man recommended by Dr. T. R. Glover would most certainly be a Modernist. It is time our Convention recognized that the men who serve on the Board of Governors need to be something more than "business" men. It is folly to expect an educational institution to be wisely led by men who, however excellent in other respects, are uninformed respecting the religious perils of the hour.

#### Dean Farmer.

As to Dean Farmer: at last he threw off the disguise and openly showed himself to be sympathetic toward Modernist tendencies. In due course we shall publish a verbatim account of Professor Farmer's speech, so that all the Denomination may know how far Dr. Farmer can be depended upon to stand for the faith once for all delivered to the saints. We have seen Dr. Farmer turn somersaults so often that we were not at all surprised at what his Hamilton speech disclosed.

#### Prof. Marshall.

In the evening Mr. Marshall spoke at length. This was the best part of the Convention. Someone who was not at the Convention, reading the report of it describes it as "a wicked speech." The Denomination will soon discover its error in endorsing Mr. Marshall. He was hailed as a man of fine spirit, and publicly commended by one as a Christian gentleman. We need make no comment upon Mr. Marshall's speech. He showed the typical virulence of the modernist; and whatever the Senate may say, or the Convention may do, the Editor of this paper wants the whole Denomination to know that he now recognizes no point at which he could have any fellowship whatever either with the views or the "spirit" of Mr. Marshall.

Some of Mr. Marshall's remarks were hotly resented by the audience, and he had to pause for a considerable time amid deafening cries of "Shame! Shame! Take it back!" This gentleman was especially commended to the Denomination by Dean Farmer because of his excellent spirit!

#### Dr. A. L. McCrimmon.

The most amusing episode of the Convention was a resolution submitted to a depleted house long past eleven o'clock by the Rev. B. W. Merrill, dealing with an editorial in *The Gospel Witness* of three years ago, which plainly stated that Dr. A. L. McCrimmon, when President of the Convention, had been unfair in his conduct of the educational session of the Convention, and expressing the Convention's confidence in Dr. McCrimmon. Of course, the resolution carried. Few of the delegates present were competent to pass an opinion on the subject, because many of them were not present at the Convention to which reference had been made. We are glad the resolution passed. Perhaps our censure of Dr. McCrimmon's action was a little too severe, though in principle it was absolutely sound, for he was the most partisan presiding officer we have ever seen. We should probably not have spoken so strongly had we known he was so sensitive. Certainly we had no idea *The Gospel Witness* had power to put the ex-Chancellor in the dumps for three years. We do not, however, begrudge him the resolution. Someone has said a certificate of character is a very good thing for those who need it, and that a certificate of sanity is useful only to one who has been a patient in an asylum. We wish Dr. McCrimmon well, but hope he has learned a lesson.

#### Professor Marshall's Sponsors.

Mr. Marshall attempted to discredit Mr. Robertson, of Liverpool, by saying that he had no standing as a Baptist minister; and Mr. Edgar, of Gilmour

Memorial Church, Peterboro, obviously intent upon currying favour with the powers that be, spoke to the same effect. Since the publication of our letters, we have found many people who have read Mr. Robertson's addresses, and we have seen many references to him in periodicals which come to our office; but we have seen no reference to Mr. Marshall, and certainly we have heard nothing of Mr. Edgar.

Over against what Mr. Robertson had written of Mr. Marshall, the new Professor put the fact that he enjoyed the endorsement of such men as Dr. Carlyle, and Dr. Shakespeare, and Dr. Aubrey, and Dr. Glover. Dr. Shakespeare is anything but a Baptist in the Canadian understanding of that term. He not only stands for open membership, and open Communion, and is of pronounced modernistic sympathy; but in his "Church at the Cross Roads" advocates the union of all free churches, Baptists included, into one body, and then suggests the advisability of the ministers of the free churches, including Baptists, accepting Episcopal ordination, in order to qualify themselves for ministry in an Episcopal church.

Dr. Glover is undoubtedly the Fosdick of England. Articles in the *London Daily News* stirred up a great deal of criticism, and we quote the following from an English magazine:

#### WHAT DR. GLOVER TEACHES.

The following are a few of the shameful statements which DOCTOR GLOVER has recently made in the *Daily News*:—

"Verbal Inspiration . . . a monstrous belief."

"The New Testament writers . . . wrote as well as they knew how."

"We have the sermons of Peter in the Acts . . . the sermons can hardly have been taken down in shorthand."

"Christianity, according to some people, is believing in Jonah and the Whale, and the axe that floated, and so on; an endorsement of every misconception that the Hebrews ever formed."

"Let Moses write about the Fall: the disciples of Jesus have something better to write."

"Reconciliation, not Atonement, is the New Testament idea."

"Paul was driven to think out a Christology—lots of *Christologies*, one after another."

"Religion must depend upon something more verifiable than records attributed to Moses, or even—I will add—*detached sayings attributed to Jesus*."

#### Sound the Alarm!

And now, what of the future? Shall we fold our tents like the Arabs, and silently steal away and leave McMaster to its own devices. We intend to fight on. As a matter of fact, the war has only just begun. All that has gone before is just the beginning. We promise those who would lead the Denomination to destruction that if they have feared *The Gospel Witness* before, they shall fear it a hundred fold more in the future. We have long endeavoured to maintain diplomatic relations, but that effort is at an end. We propose to bring the enemy out of his dug-out. Already Dean Farmer has abandoned his professed neutrality, and, as his speech will show, has allied himself with Dr. Driver's school.

We are grateful for the comradeship of a rapidly increasing company of heroic spirits. We shall be able to tell Mr. Moore of a great army of men who will go up to the Convention "pledged" to fight Modernism to the end. We have avoided anything like an organization. Now we intend to work for it. We invite correspondence with every Baptist Pastor and every Baptist layman in Ontario and Quebec who is sympathetic with our stand. We shall endeavour to organize an Ontario and Quebec Branch of the Baptist Bible Union, and subsidiary branches all over the country. We shall also endeavour to enlist sympathizers as such to present a solid front to the enemy.

We call our readers' attention to the fact that every dollar contributed to McMaster is interpreted as a vote of confidence. Now that Mr. Marshall is established there, we believe the institution is in a worse state than it has ever been, and is more dangerous to our spiritual prosperity than ever. It is

a severe measure, but we ask our readers to consider whether they want their money to be used to teach such things as are contained in Mr. Marshall's address in this issue, and if not, the only remedy is to refuse to give a dollar to McMaster. That is the present policy of Jarvis Street Church.

#### The Enemy's Fear of The Gospel Witness.

Education day was *Gospel Witness* day. It was this paper which challenged Mr. Marshall. And the paper is growing in favour daily. This week we had a letter from a man in the West, saying he occasionally sees a copy, but he did not think it worth two dollars a year. Almost the next mail brought a letter from Sault Ste. Marie containing a cheque for \$100.00 as a thank-offering for blessing received through *The Witness* and for the stand taken by the paper.

We are planning a tremendous extension of our circulation and such thank-offerings as the above will help us greatly.

### The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson XXXI

November 1st, 1925

#### THE POTTER AND THE CLAY, Jeremiah, Chapter 18.

This chapter begins as that of the last lesson: Jeremiah's message is "the word which came to Jeremiah from the Lord". He heard God's words in the potter's house.

##### I. In the Potter's House.

We are all like the clay that has been marred on the potter's wheel. Originally designed to bear God's image and likeness, that image has been sadly destroyed so that the world was left without a true likeness of God. 2. This potter made the marred vessel again (v. 4). It is a blessing that we may be born again, that God can do over again what He planned to do in the beginning: if any man may be in Christ there is a new creation. 3. Both the design and the skill to effect it are the Potter's: "He made it again another vessel, as seemed good to the potter to make it." 4. So men and nations are to God but as clay in the potter's hands (v. 6). This may well be so since He weighed the mountains in scales and the hills in a balance. 5. At what instant He wills, He can speak for weal or woe to men and nations. What a revelation of divine power is contained in this figure, to think of all the inhabitants of the earth as nothing but clay in the divine Potter's hands!

##### II. In the House of Folly.

Verses 11 to 17 set forth the folly of Judah. 1. They refuse to believe or to receive the offered mercy. They are invited to return, but will not. 2. They forsake the fountains for cisterns (v. 14). They leave the mountains for the mud puddles. Refusing blessing from on high, they seek things from below.

##### III. Instead of Repenting of Their Sins They Conspire Against the Preacher, verses 18-23.

1. They conspire to silence the accusing voice. This the rebellious heart has ever tried to do. This was the sin of Ahab; this was the sin of which Stephen in his great sermon accused the people (Acts 7: 51-53). The practice has not wholly fallen into disuse. When the Word of God is preached it has always one of two effects: it either cuts men to the heart as on Pentecost and leads to repentance; or else it cuts them to the heart and leads them to stone the preacher, as they did with Stephen. 2. The prophet had only sought their good (v. 20). That is the end of all prophesying, to warn men to flee from wrath to mercy. 3. His almost imprecatory prayer (vs. 21-23) can be explained only upon the principle of divine inspiration. He had become God's mouth-piece; and like the voice of wisdom in the Proverbs was heard saying, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded," etc. (Proverbs 1: 24-33).

#### GREAT GOOD NEWS.

We must take space to tell of last Sunday's blessing. The School attendance was 1,124. At the morning service about 25 came forward, and in the evening 12. Six were baptized.

## 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)

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 maidens 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 reli-

gious 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.

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## 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 explate its guilt.

## MISSIONARY CONVENTION, BAPTIST BIBLE UNION OF NORTH AMERICA.

THE CHICAGO GOSPEL TABERNACLE, CLARK-HALSTEAD-BARRY.  
NOVEMBER 1 to 4, 1925.

### Sunday.

11.00 a.m.—Address: Dr. Wm. L. Pettingill, Philadelphia, Pa., "The Holy Spirit the Dynamic for World-wide Evangelism"—Acts 1: 1-8. 3.00 p.m.—Address: Dr. T. T. Shields, Toronto, Ont., "The Holy Spirit's Use of Scripture in Evangelism"—Acts 1: 9-14. 7.30 p.m.—Address: Dr. J. Frank Norris, Fort Worth, Texas, "The Holy Spirit's Method in Missionary Evangelism"—Acts

### Monday.

9.30 a.m.—Devotional. 10.30 a.m.—Address: Dr. O. W. Van Osdel, Grand Rapids, Mich., "The Holy Spirit and the Ordinances in New Testament Evangelism"—Acts 2: 37-41. 11.15 a.m.—Open Forum. 2.30 p.m.—Address: Rev. H. O. Meyer, Des Moines, Iowa, "The Holy Spirit's Manifestation of Miraculous Power in a Missionary Ministry"—Acts 3: 1-26. 3.30 p.m.—Address: Rev. H. H. Savage, Pontiac, Mich., "Persecution a Needful Experience in the Ministry of God's Prophets"—Acts 4: 1-3. 7.30 p.m.—Address: "The Holy Spirit's Method in Administering Missions and Monies"—Acts 4: 32-37 and 5: 1-16. 8.30 p.m.—Address: Dr. W. B. Riley, Minneapolis, Minn., "The Holy Spirit's Independence of Human Ordination in Making Evangelists"—Acts 7: 1-60.

### Tuesday.

9.30 a.m.—Devotional. 10.30 a.m.—Address: Rev. H. H. Savage, Pontiac, Mich., "The Holy Spirit's Approval of the Public and Private Ministry of a Lay Evangelist"—Acts 8: 1-40. 11.15 a.m.—Open Forum. 2.30 p.m.—Address: Dr. Chas. F. Fields, Chicago, Ill., "The Holy Spirit's Method in Adapting Men and Mission Fields"—Acts 10: 1-48. 3.30 p.m.—Address: Dr. John Roach Straton, New York, N.Y., "The Holy Spirit's Special Methods in a Soul-winning Ministry to Men"—Acts 11: 1-30. 7.30 p.m.—Address: Dr. W. B. Riley, Minneapolis, Minn., "The Holy Spirit's Method of Defeating Man-made Programme"—Acts 12: 1-25. 8.30 p.m.—Address: Dr. J. Frank Norris, Fort Worth, Texas, "The Holy Spirit's Call, Equipment and Commission of Missionaries"—Acts 13: 1-52.

### Wednesday.

9.30 a.m.—Devotional. 10.30 a.m.—Address: Dr. Wm. L. Pettingill, Philadelphia, Pa., "The Holy Spirit's Administration of the First Christian Fundamentals Convention"—Acts 15: 1-41. 11.15 a.m.—Open Forum. 2.30 p.m.—Address, Rev. E. E. Shields, Chicago, Ill., "The Holy Spirit's Method of Meeting False Philosophies Posing as Religion"—Acts 17: 1-34. 3.30 p.m.—Address: "The Holy Spirit's Method of Evangelizing the Great City Centres"—Acts 18: 1-28. 7.30 p.m.—Address: Dr. John Roach Straton, New York, N.Y., "The Holy Spirit's Method of Descrediting the Diana of Ecclesiasticism"—Acts 19: 1-41. 8.30 p.m.—Address: Dr. T. T. Shields, Toronto, Ont., "The Holy Spirit's Method of Meeting the Conspiracy of Ecclesiastics and Courts Against His Missionaries"—Acts 24 to 28.

### THE PASTOR'S COLLEGE.

We have done our full duty in trying to cleanse McMaster. It now seems perfectly clear that we need another school, and of another sort. We need another type of training than McMaster supplies. From far and near we have had enquiries from prospective students. Also, we have had pledges of money to a considerable amount. It is not true that we have been going up and down the country to raise money. Our only appeal so far has been through these pages.

We are now able to announce that we are practically certain of being able to secure one of the ablest preachers and teachers on the continent to head the college, and that we have the men for the teaching staff in view. Perhaps some pastors will now feel free to encourage their people to come to our support financially. We think it possible we may be able to begin—with somewhat irregular courses at first—about January.