



His benefits upon us; He does not force salvation upon us against our wills. He not only does something for us, but He does something in us. Solomon's glory was external to himself: he was arrayed in royal robes, it was something that was seen from without. The superior beauty of the lily is an inherent quality, it is a glory that shines from within. And Jesus said that "Solomon in all his glory was not arrayed like one of these."

We may give a gift, a coat for instance, to a poor beggar-man; but we have no power to shape the figure to the coat. Salvation has a certain objective aspect, there is something God does for us, in our behalf: He pays our debts; He cancels our obligations to the law by meeting them; He washes away our sin; He justifies us freely, imputing the righteousness of Christ to us. Thus by the death and resurrection of Christ there is wrought out for us a work by virtue of which, God can be just and yet the Justifier of him that believeth in Jesus.

But that is not all of salvation; for while God does that for us without, He does something within: His grace operates upon the whole man. I said, He does not superimpose salvation upon us. He does not compel us against our wills; but He constrains our wills and brings our wills into subjection, enlightening our understanding, clarifying our judgment, enabling us to see God in the face of Jesus Christ. Thus we are born again; we pass through an experience that is a mystery to us; we know not how the Spirit of God works except that He does change us within. He gives us a new heart, a new nature; we are made a new creation; we find we have new affections, new desires, new ambitions, a new power to realize that upon which He has set our hearts. So that salvation is objective, something apart from us; and it is also subjective, something within us, bringing the whole man into harmony with the will of God. That, in preparation for my exposition of the text, for I am sure we see no truth of Scripture clearly if, for a moment, we lose sight of the fact that salvation, in every phase of it, is wholly of the Lord.

And yet we read this evening His admonition to put on the whole armour of God: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; about all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God"—we are to take them, we are to put them on, we are to clothe ourselves in this divine panoply. But it is all furnished to us; and it is made possible for us to appropriate all these elements of the Christian's armour only because we are, by His grace, and the enlightening of His Spirit, made wise unto salvation. And here Paul exhorts Timothy to fight the good fight of faith, and to lay hold on eternal life. That is an aspect of the Christian religion that I think needs special emphasis in these days. "The kingdom of heaven", saith our Lord Jesus, "suffereth violence, and the violent take it by force." We are to endure hardness as good soldiers, to put on the whole armour. We are to fight, but we are to fight the good fight of faith.

#### I.

So I ask in the beginning, WHAT IS MEANT BY THE "FIGHT OF FAITH"? I think it means, to begin with, that *we cannot believe without fighting*; that faith is very much more than a passive attitude of soul: it means very much more than mere intellectual and affectional acquiescence; it means very much more than mere reception of the Word of God mentally, it is far more than a mental attitude; it is the response of the whole man to God. And it is not possible for us thus to respond to Him, and thus to believe in Him, without contention, without conflict, without, in a word, fighting. It is popularly supposed to-day that faith is the employment of the intellectually indolent, of those whose minds are "static", of those who do not ask questions, of those who are not progressive in their thinking! Faith is supposed to be nothing more than a childlike, unenquiring, acceptance of that which is written. Faith means far more than that, and he who really believes becomes, in the nature of the case, a soldier; for he cannot believe without fighting. He has to

contend for the right and privilege of believing God; and the reason for that is because we are constantly assailed by the great slanderer, by the Devil who from the beginning has misrepresented God. And it is ever the task of the true believer, by divine grace, to find his way through all these satanic misrepresentations of God, and to believe God for what He is, and what He says of Himself.

You will remember that in the beginning *he represented God as an arbitrary despot who deprived man of pleasure*, of legitimate good, of that which was pleasant to the eye, and to be desired to make one wise. The great sorrow of our race, and all the trouble that has come into this sinful world, is due to man's acquiescence in the Devil's misrepresentation of God; because he did not fight, and resist, and hold fast to the word of truth which had been committed to him.

And that is still a popular conception, a popular misconception—it is both—of God, that acceptance of the divine order of things, submission to the divine will, means a blue life. They talk in the United States about "blue laws"; the attempt at any sort of Sabbath regulations, is a "blue" law; the law that deprives men of the privilege of getting drunk, legally, is a "blue" law. Thus always it has been represented by the evil one that the acceptance of God's programme means the deprivation of the soul of all that is good, and pleasant, and desirable to make one wise.

Now you young people, if you are to hold fast your faith, you will have to "fight the good fight of faith"; you will have to stand against that misrepresentation; you will have to cut your way through, as God helps you, to the springs of satisfaction and perennial enjoyment. It is for you to prove that in the service of God there is fulness of joy, and at His right hand there are pleasures forevermore. So far from faith being the occupation of the indolent, it is ever the exercise of especially active souls; for all that is in you, and all there may be of you, by God's grace, must be engaged in this conflict of proving and possessing all there is in Christ for the redeemed soul.

Again, there is another misrepresentation against which we have to contend if we would hold fast our faith: *that the acceptance of the Word of God means the stultification of our intellect*. Let me speak to you students for a minute or two this evening. I never knew a young man yet who did not, on going to college, desire to excel in wisdom; naturally, he desires to obtain standing among his fellows. There is nothing that is more subtle than that temptation which appeals to our pride of intellect. "Why", said the tempter, "to believe God means to shut your eyes; to believe God is to remain in darkness; to accept His word means that you are an intellectual dwarf. But if you follow me, your eyes shall be opened; and you shall not be as men merely, but you shall be as gods, knowing good and evil!" I declare, that Devil would qualify for a professor's chair in almost any modern university! That is exactly the argument to-day: that if you would be wise—if you would be wise, you must reject the testimony of the Book as a basis of faith; and let your trust be reposed in human wisdom. I read an article the other day in one of the papers, in one of the daily papers I think it was, discussing the question as to whether Fundamentalism would win. The author declared that it was exceedingly probable that it would; and the reason he said that Fundamentalism would win, was that it was impossible to educate the multitude; it was because the great mass of people were so ignorant that it was exceedingly probable that the new wisdom would be unable to penetrate their darkened understandings, and lead them out into the larger liberty! When I read that I said, "That is nothing new. Why did not the editor print the third chapter of Genesis?" It is the same old lie,—*"Ye shall be as gods, knowing good and evil."*

If we would really be wise with the wisdom that comes from above, and would live in the enjoyment of an unshaken and unshakable faith based upon this sure Word of promise, we shall have to "fight the good fight of faith"; we shall have to resist the suggestions of the evil one and cut our way through to the simplicities, and yet the profundities, of the revealed Word of God. "Fight the good fight of faith"! Between us and an untroubled life, between us and a condition of spiritual tranquility, there stands this slanderer against

whom we must ever contend; we have to fight to hold fast our faith in the divine Word. The temptation presenting itself to us to-day is that which, in different forms, has assailed believers of all generations. The divine Bridegroom would win our hearts: He comes to us in loving kindness and tender mercy; He represents Himself as being worthy of our utmost trust, and His words as being the words of God Who cannot lie. But there is another who would alienate our affections, who would steal our heart's love, who would usurp the divine Lover's place, and establish himself in our hearts; and we shall have to contend continuously, as individuals, against his machinations, against his evil suggestions. Have you not found someone trying to misrepresent someone whom you love, to you? The whisper came again, and again, and again, and you said, "I fought against it, I refused to believe it, I endeavoured to hold fast to my original trust in that person, in loyalty and love." Just so, dear friends, we shall never be left alone until the Devil is chained and cast into the bottomless pit. This is for ever a fight.

We must "fight the good fight of faith", not only that we may not entertain false conceptions of God and do Him the dishonour of doubting His Word, but we must "fight the good fight of faith" in order that the word of the truth of the gospel may be maintained. It is perfectly true that we can do nothing against the truth, but for the truth; you cannot destroy this Word; you cannot unwrite that which is written. For ever God's Word is settled in Heaven. But He has made men, from the beginning, the custodians of His truth; and truth does not win victories of itself: truth is victorious in the measure in which it becomes incarnate in human personalities; and it is for us, receiving the truth, to fight for the truth, and earnestly, always, to "contend for the faith which was once for all delivered unto the saints".

So let me say to you who are not Christians, that *the reception of Jesus Christ means an introduction to a life of conflict*; to a life of strenuous endeavour; to a life which must engage all the powers of your mind, all your gifts of intellect, all the capacities of your spirit, as well as all the energies of your body—if you would be God's man in the truest sense, you will have to be a soldier. There are a good many people called Christians, who do not fight the good fight of faith—weak, anaemic, poor, dwarfed, shrivelled, souls. Did you notice back in the years of the war how the discipline of the camp developed men? Did you notice how when that young fellow went to the camp he was narrow-chested, stoop-shouldered, and weak? His bodily presence was weak, and you wondered how ever a soldier could be made of him. But when he had been a fighting man for a little while, and he came back, you found his chest developed, his shoulders erect, and his muscles firm, and the whole man marching with the tread of a conqueror—what did it? It was the discipline of the army life. And something like that is necessary to the development of the soul. Under the pressure that comes from without, under the necessity of taking the kingdom of heaven by force, of using violence—even the violence of faith, because it is necessary for us to "fight the good fight of faith"—we grow in grace and become men in Christ Jesus.

There is nothing the Church of Christ needs to-day so much as men, fighting men. God give us men! I frankly say that I am ashamed of the present-day ministry, in a large measure at least. I know I shall be charged with being critical of my brethren, but I cannot help it. Somebody must say it: many of our pulpits are occupied by parrots instead of prophets, mere puppets who do the will of some rich men in the pews! When shall we ever get God's work done? I know a great many preachers who are very popular at the clubs, who are always prominent at social functions, who stand well with all the organizations in town; and yet the Devil does not fear them in the least, because they never make a breach in the Devil's ranks by all their eloquent preaching. Oh, my brethren, we are called to a life of heroic service; we are called to engage in battle for the truth, to "fight the good fight of faith"—and it is a glorious fight, the greatest fight in the world.

## II.

Well, then, How SHALL WE FIGHT IT? That is the next question—how shall we fight it? First of all, *we must be men of faith ourselves*; we must, without reserve, yield ourselves to the truth; we must be one-hundred-per-cent.

believers. Then we shall have something to fight for. "Fight the good fight of faith."

How much do you believe? Oh, I do not mean whether you believe about Jonah or not, I shall speak about that in a moment; I do not mean whether you believe this book or that book—but what is the strength of your faith? How far are you prepared to commit yourself to the naked, unsupported, Word of God? How far are you ready to burn all your bridges, to repudiate every other basis of trust, and put yourself in a position where it means either God or ruin?

"The steps of faith fall on the seeming void,  
And find the Rock beneath."

Are you willing to step out on the seeming void? Are you willing to walk on the water to Jesus? Are you willing for time and eternity to commit everything to the Word of God alone? That is faith—to believe God. What God? What God? The only God that any of us may know, the God who is revealed in Jesus Christ. Now come, you church members, whether of this church or of any other church, let me test your faith. Who is your God? What do you know about God? Are you ready to say, "The only God I know is the God I have seen in the face of Jesus Christ. I do not know any other God"? And Who is He? Coming from the glory, born of a virgin, dying the Just for the unjust to bring us to God, buried, risen again, ascended, coming again in glory,—can you take that Word and before all the scholarship of the world, if you please, before all the wise men of the world, before all the universities of the world—and all the fools that are in them—before the accumulation of worldly wisdom—are you willing to take that revelation of God in Christ, and to say, "I will hold fast to that and believe Him up to the hilt for the salvation of my soul, and for the rule of my life. I will stand to it seven days in every week, and twenty-four hours in every day, every day shall be a Sunday to me, and every place a place of worship, and every act an act of obedience to God, in all things seeking to glorify Him"—will you take Him that way? Well then, you begin to "fight the good fight of faith" when you believe without question, without any reservation at all.

That being so, what is our weapon—what are our weapons? We need but one: "The sword of the Spirit, which is the word of God." If that be so, what is your business? To learn to use that sword, that is your business. Swordsmanship comes by long practice, and by thorough training; and if you would fight the good fight of faith,—I am not speaking to ministers now—wherever you are, it is for you to know how to unsheath this sword, and to fight in the name of the Lord against Russelism, Christian Science, Roman Catholicism, Modernism in all its phases, and everything that is contrary to sound doctrine according to the Scriptures. Are you willing to put yourself under training, will you say, "I do not know very much"?—well, that is true, it is true of all of us. This is no end of a Book. Are you studying it, you young Christians? Are you endeavouring, in one sense, to master this Book; and, in another sense, to be mastered by it, so that you shall always be able to give an answer to him that asketh you the reason of the hope that is in you? Are you able, you Jarvis Street young people, to answer the enemies of the faith? Unsheath the sword; tell what God says. The very devils in hell are afraid of the Word of God. It is with this Word we are to fight.—"Thus saith the Lord."

And not only are we to fight with the Word, but we are to fight by the power of the Spirit; "the sword of the Spirit, which is the Word of God." He made it; He knows what it can stand; He knows of what metal it is composed; He knows that it has in it potentialities which ultimately shall cleave the Devil himself from head to heel, for some day He Who is called the Word of God, shall come down the skies, and He shall chain this vile slanderer, and cast him into the bottomless pit; and still later shall cast him into the lake that burneth with fire and brimstone. The Word of God is our weapon, dear friends, and it is the sword of the Spirit, because it is the only weapon the Spirit of God uses. You quote Scripture and see how the Spirit helps you, just learn to answer, "It is written"; "It is written again"; "Again it is written", and you will see how marvellously the Spirit of God will attend your testimony with blessing. So must we "fight the good fight of faith."

## III

AND WHAT IS THE PRIZE AT STAKE? "Lay hold on eternal life." "Why, but", you say, "you do not mean to say you have got to fight for life, do you? I thought life, eternal life, was the gift of God." So it is the gift of God, the free gift of His sovereign grace; and yet there is a sense in which we have to lay hold of it; for you see we lay hold of it by faith, and if we lose our faith we have nothing with which to lay hold of the gift; it is to be received by faith. Somebody sent me a cutting from one of the Hamilton papers, I think it was the *Hamilton Herald*, an editorial on the controversy now raging in Toronto, and the Editor with a fine sneer, and with an assumption of superior wisdom, mocks at the idea of its being important whether Jonah is an allegory or history. "Now", he says in effect, "Fundamentalists really have a case! Now they are going to shut us all up to believe in Jonah." Well, what does it matter? It is the old, old story that any boy in the Junior Department ought to be able to answer. It just means this, if that book of Jonah, for example, be not true, then Jesus Christ is not infallible; if the book of Jonah be not true the testimony of Christ to the Old Testament Scriptures is valueless, for He, beyond all peradventure, declared that book to be historically true. Professor Marshall says that in England anyone who believes that is regarded as an "uneducated fool," "the laughing stock of the world." But Jesus said it is true, that is all! He said it! And if I cannot believe Him, I have nobody to believe; if I cannot believe Him absolutely in every thing He said, as being Himself the Way, the Truth, and the Life, the One Who never did make a mistake, and Who never uttered a word that was not absolutely according to fact—if that be not true, I have no Saviour, I have no Bible; for all His testimony to the Book is false, and I must accept, like our new professor, the voice of science instead of the voice of God! Then I have no promise of eternal life; I know nothing of the future; I am in utter darkness; I am without a revelation from God, without a voice from the skies.

Why do we fight? Do you know where Wrangel Island is? Somebody discovered it, and there was a bit of a dispute as to whether it should belong to the United States or Canada. (I confess I am not particularly interested, I do not propose to live there: it is too far north—it is cold enough here to suit me). But I do not believe if there was going to be a fight over Wrangel Island I should be very enthusiastic about enlisting. I should say, "Let anybody have it who wants it, I do not care. It is not worth fighting for as far as I can understand." But in this fight of faith, what is the issue? What is at stake, my dear friends? I know well that undiscerning people would persuade others that those who contend for the faith love contention more than the faith, and that they are mere doctrinaires discussing theories. Some man spends forty-five minutes, or an hour, telling people that the religion of Christ is not a creed, it is not a doctrine; it is a life. How does he know what it is? Has he not been spending an hour speaking words which I am to understand?—and his words constitute his creed, the thing he believes. What is the issue over? Take the matter of Jonah, for instance—what is at issue? Not only the whole evangelical position, but the very promise of eternal life is at issue. That is what is at issue—the great question as to whether we have a revelation from God or not, as to whether there is any hope in the life beyond.

Now, if we fight a good fight of faith, and so, by God's blessing, are enabled to rest our all upon His promised Word, we have a Saviour Who died and rose again; and holding fast the faith, we are enabled to lay hold of eternal life whereunto we are also called. And then may we witness a good profession before many witnesses. Oh, that God may make Christ so precious to us, and the inheritance of the believer in Him so inestimably, incalculably, valuable, that we shall count all things but loss "for the excellency of the knowledge of Christ Jesus our Lord." Are you ready to fight? Well, begin to-night.

Is there an unconverted man or woman here to-night? Will you say, "As God helps me, thronged as I shall be with detractors and those who would turn men away from the faith, I will fight my way through the crowd of misrepresentations, like the woman of ancient time, and I will myself touch the hem of His garment to-night. I will lay hold on eternal life. I will trust in Jesus as my Saviour"?

## Editorial

### PROFESSOR L. H. MARSHALL AT OTTAWA.

We publish elsewhere in this issue a report which appeared in *The Toronto Daily Star*, Tuesday, February 2, of an address delivered in Ottawa the night before by Professor L. H. Marshall. Little need be said about the Professor's speech. We publish it here to give our readers the McMaster side of the controversy. They will be able to judge for themselves the quality of our opponents' "spirit." The Professor does not seem to know that there is any principle at issue. His speech is a tirade against Dr. Shields. Our thousands of readers will be able to judge something, both of Mr. Marshall's own theological position, and of the degree of accuracy which may safely be ascribed to his statements by the following quotation:

"As for *The Gospel Witness*, Prof. Marshall said he seldom read it. 'I have no use for the yellow press' he declared. 'In *The Gospel Witness*, so far as I have read it, I have found very little of the gospel, and very little witness except false witness.'"

Professor Marshall says that anyone who believes the book of Jonah to be literal history would be regarded in England as "an uneducated fool." In his Ottawa speech he says, "The real struggle is a struggle between ignorance and education." Among the thousands of *Witness* readers approximately two thousand are ministers of the gospel,—and among them are a good many distinguished men. Counting the great Bible School it is safe to say that four thousand and sometimes more attend the services of Jarvis St. each Sunday. By Professor Marshall's estimate most of the great *Witness* family of many thousands and the great Jarvis St. family are "uneducated fools."

The kindly judgment of hosts of *Witness* and Jarvis St. friends will interpret the Professor's remark that the issue in the present conflict is between "ignorance and education" as a case of mistaken identity.

Again the distinguished Professor observes "that Dr. Shields is doing more harm to the cause of religion than anybody else in Canada." If the Professor means by "religion" the modernist brand which he has preached and taught since coming to Canada, we have only to say we should count it a high honor to deserve his charge.

Again our critic remarks: "The more thoughtful and intelligent men and women cannot sympathize with obscurantism in religion." Thus all who believe the Bible to be the Word of God are "obscurantists." Those who prefer the brightness of God's noonday under a cloudless sky to the yellow gleam of human wisdom flickering from the smoking tapers of *not* "uneducated fools" who shut themselves behind reason's windows shuttered by unbelief are "obscurantists."

So be it then! Let us rejoice in being fools for Christ's sake.

### THE NEW COLLEGE PROPOSAL.

We are still receiving many enquiries about this matter. We are happy to be able to say that there is a prospect of our being able to secure for Dean the great preacher and teacher upon whom our heart has been set, and that at an early date.

The following letter speaks volumes. Our answer to the question it asks is in the affirmative. It is practically certain that we shall not be able to obtain a charter that would give the institution power to confer degrees. But we do propose that a standard of work shall be set that will prove second to none. It is our intention to endeavour to discover, and develop, men who are "apt to teach". We hope to make the institution serviceable to men and women of all grades of educational standing, who desire to equip themselves for Christian service, not merely in official positions, but as unofficial workers in the churches. But our chief aim will be to instruct and develop those who have been called by God as preachers for work at home and abroad. We believe that this can be done in an institution connected with an active and

spiritually energetic church better than in an institution that is largely divorced from the practical side of things.

We trust this note will reach the eyes of many of the Lord's stewards, who will be glad to have a share in this new educational enterprise.

We are well off for buildings in Jarvis Street: our new property with its magnificent class rooms, as well as the large number of fine rooms in the main building, with the main auditorium of the church, and the large lecture hall, provide a material equipment quite equal to our immediate needs. All that we need is an income for operating the school; and we feel that we could safely undertake this work on an income of from ten to fifteen thousand dollars a year.

If our appeal meets with the response we expect, we hope to arrange a special evangelistic course for pastors and others for the period from July to September, and to be ready to begin our regular courses in October. To do this it would be necessary to have our staff engaged within the next two or three months so that they may have time to close up their affairs in the positions they now hold, and prepare for the work of the Fall.

Are there not many of the Lord's stewards who will follow the example of our correspondent, whose letter we print below, by sending us promises of help? Pledges for small amounts as well as for large, will be very gratefully received, but let us have a good many like the one following:

— — — — — Ont., February 2nd, 1926.

Dear Dr. Shields:

Received your good letter in due course of mail and thank you. The principal thing I want to know is this: If your proposition matures, will your school or College prepare students for the ministry? Will it have a charter to do so? If it will, you have my promise of One thousand dollars by July 1st, and a second thousand before the end of the year. Wait my name withheld for the present. Your last proposition to McMaster is reasonable: namely, confess and begin anew. Failing to do this I see nothing but go ahead. The powers that be will soon have it on the toboggan slide, on the way to the scrap heap, and eventually swallowed up in the whirlpool of Modernism and then what! !

Yours in His service.

## WEIGHING THE ENEMY'S OPINION.

There are many truly orthodox people who feel it to be a duty earnestly to contend for the faith, who study to find methods of doing so to which the enemies of the truth will not object. The moment one takes a stand for the faith he is labelled as a man of bitter "spirit", whose "methods" are reprehensible. Sensitive souls flinch from being called hard names, and immediately consider how they may so choose their "methods" as to escape this opprobrium. If the Allies had sought Germany's approval, either of their weapons or their officers, the civilized world would now be under the heel of the German Kaiser. No matter how honourably we may contend for the faith, we shall be accused of unfair dealing, and of resorting to doubtful "methods", and of manifesting a "bitter" spirit.

Truth is a terribly keen weapon, and is no respecter of persons; and whoever uses the Word of revealed truth will be sure to deeply wound the enemies of the truth, and make them very angry. Modernism loudly professes its passion for facts, yet there is nothing of which modernists are so afraid as facts. If any of our readers are disturbed by what the enemy says about them, we recommend them to the following Scripture for their comfort, inspiration, and strength: "And it came to pass the same night, that the Lord said unto him. Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host; and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. And when Gideon was come, be-



hold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host. And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian."

### "I REFUSE TO BE LABELLED."

Certain people make a great show of superior wisdom by declaring that they refuse to be labelled—they are neither fundamentalists nor modernists. They are, of course, perfectly orthodox, but they indignantly declare, "We will wear no man's label." It is a matter of history, however, that many of the names now held in high honour in the Christian church were first applied to believers by the enemy, and as a term of reproach. The fact is, it is not left with us to choose whether we will wear a label or not: we are "broad", or "narrow", or "intolerant", or "courageous", or "faithful", or "bigoted", as we appear in the eyes of our enemies.

So far as we have observed, those who refuse to be labelled usually keep the same company, and take the same course, as the historic example which follows: "And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him: Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly."

### POOR EDITOR KIPP!

In our issue of December 31st we published a letter from Dr. A. T. Sowerby which had been sent to *The Canadian Baptist* more than three weeks before; but as three issues of *The Baptist* had appeared after its delivery at the Editor's office, Dr. Sowerby sent the letter to us for publication. Now in the issue of January 28th, four weeks after it had appeared in *The Gospel Witness*, and more than seven weeks after it had been sent to *The Canadian Baptist*, Editor Kipp publishes Dr. Sowerby's letter.

Following the letter he publishes this note:

"Editor's Note: This letter was received some time ago, but it bore no address or anything to indicate where the author might be located. It was written on plain paper and so it was held over with the thought that Dr. Sowerby would write again and possibly give an address. But the Doctor chose to give the letter to the public without making any attempt to learn why it had not been printed. *The Canadian Baptist* publishes no anonymous letters or any from people whose addresses it does not know. We did not know that Dr. Sowerby was living in Toronto: when we heard of him last he was preaching in Montreal."

Somewhere we have heard that,

"A little nonsense now and then  
Is relished by the best of men."

We suppose Editor Kipp must have had this in mind when he published this note. Dr. Sowerby has been a minister of our Convention for more than forty-one years; and during the greater part of that time has been pastor of some of

our most prominent churches. But Editor Kipp tells us that he did not print his letter because Dr. Sowerby failed to send his address! We have no doubt whatever that a letter addressed, "Dr. A. T. Sowerby, Toronto" would find him; and we are rather inclined to believe that "Canada" only on the envelope would find Dr. Sowerby. But Editor Kipp tells us that he did not publish his letter because he did not know where Dr. Sowerby lived! We are too charitable to believe that any of his readers would believe his explanation,—it must be a joke!

Furthermore, we have enquired of Dr. Sowerby whether Mr. Kipp has communicated with him, and he replies in the negative. We wonder what new situation has been created? Was the Editor so lacking in reading material as to be shut up to the telephone book? and did he accidentally stumble upon Dr. Sowerby's address there? The Editor's humor, as represented in his note on Dr. Sowerby's letter, is so subtle that we are afraid some of his readers may miss it and actually accuse him of stating what was not true.

## ARE NORTHERN CONVENTION BAPTISTS PROUD OF THIS?

The last meeting of the Northern Baptist Convention was presided over by the Honourable Carl E. Milliken, ex-Governor of Maine. It was Mr. Milliken who ruled, as we thought, so extraordinarily when the case of the seating of the Fosdick delegates was before the Convention. In a recent issue of *The Baptist*, published in Chicago, the following paragraph occurs:

Concerning an honoured ex-president of the Northern Baptist Convention the following official notice appears: Carl E. Milliken, nationally known churchman and governor of Maine from 1917 to 1921, has been appointed secretary of the Motion Picture Producers and Distributors of America, Inc., of which Will H. Hays is president. Governor Milliken succeeds Courtland Smith, who has resigned to become associated with the Fox Theaters Corporation, William Fox, president. Governor Milliken entered upon his new responsibilities with the Motion Picture Producers and Distributors of America on January 1, with offices at 469 Fifth Avenue, New York City.

We should suppose that from President of a great Baptist Convention to the Secretaryship of the Motion Picture Producers and Distributors of America is a long step down. Surely this is a sign of the times. It strikes us that Baptist assemblies should be under the presidency of such spiritual men as could not be persuaded into any sort of affiliation with the "movie" business.

## THE BALANCE OF COMFORT.

A few days before Professor Marshall's Ottawa speech was reported we received a letter from Ottawa from a gentleman who occupies one of the highest legal positions in Canada, and is recognized as a great judicial authority, containing a cheque for \$100.00 to be used as we might think best in the Lord's work. Our friend is trained to weigh evidence, and is a reader of *The Gospel Witness*. Evidently he does not share Professor Marshall's opinion that this paper contains little gospel, or that its only witness is false witness.

## THE PROTEST MEETING ISSUE.

*The Searchlight* of Fort Worth published every word of the stenographically reported record of the great Protest Meeting in Jarvis St. Church. This report filled 32 pages of *The Witness*, and about five pages of *The Searchlight*, which is regular newspaper size. Thus the combined circulation of *The Witness* and *The Searchlight* has broadcast almost 80,000 copies of every word spoken at the Jarvis St. protest meeting, to be read by nearly half a million Baptists.

From The Toronto Daily Star, February 2.

# SAYS DR. SHIELDS' AIM IS TO RULE OR WRECK

**Prof. Marshall Accuses Jarvis  
Street Pastor of "Cowardly  
Calumny"**

## CENSURES TACTICS

**Declares "Gospel Witness" Con-  
tains "Little Gospel and  
False Witness"**

Special to The Star by a Staff Reporter

Ottawa, Ont., Feb. 1.—"I have come to the conclusion that Dr. Shields is determined to do one of two things: either to control McMaster or to smash it; and it is for us to see he does neither," was the emphatic declaration made here to-night by Prof. L. H. Marshall, of McMaster University, at a dinner given in his honor by McMaster alumni of Ottawa. He outlined the controversy which had arisen in the Baptist church, and at the close of his address the alumni passed a vote of appreciation and confidence.

"I am not the cause of the present controversy," said Prof. Marshall. "but simply the occasion. The cry of modernism and fundamentalism is a false antithesis. Our cry should be 'the truth, whatever it be, as old as Adam or as new as to-day.'" Referring to Dr. Shields' "cowardly campaign of misrepresentation and calumny" Prof. Marshall declared that if Dr. Shields got control of McMaster he would resign the same instant. He would not, however, resign as things were, in spite of the attacks upon him. So long as the senate desired him to remain he would do so.

### "Little Gospel, False Witness"

Prof. Marshall referred to the Robertson letter written last August, criticizing him, and stated that a month after these letters had been written he had received from Mr. Robertson in England, a very polite and complimentary letter saying that Mr. Robertson admired his plain

straightforward statements and asked him for any books he had written or printed matter. This printed matter Mr. Robertson had wanted to send on to Canada and he characterized this method of obtaining so-called evidence against him as a "dastardly trick" and "worthy of Uriah Heep."

"If I have to attack Dr. Shields I will do so to his face," declared the speaker. He charged Dr. Shields with flooding Canada with literature which it was impossible to follow. As for the *Gospel Witness* Prof. Marshall said he seldom read it. "I have no use for the yellow press," he declared. "In the *Gospel Witness*, so far as I have read it, I have found very little of the gospel, and very little witness except false witness.

"I can never satisfy Dr. Shields," he continued. "If I omit to say certain things he concludes the things I do not say are things I do not believe. If I do say them he accuses me of being a smooth deceiver or a dealer in chicanery."

### Says Shields Incites Others

Not only had Dr. Shields attacked him, the speaker went on, but he had got his satellites in West Toronto to do the same. "I pass Annette Street Baptist Church on my way home," said Prof. Marshall, "and the other day I saw on the notice board the subject, 'The Marshall Controversy.' Another time it was 'Has He Any Right to Call Himself a Christian?' I get hysterical letters from various people, one of whom informed me that a millstone should be hanged round my neck and I should be drowned.

"It has also been alleged that in lecturing on homiletics I had told the students that they must never preach against sin or they would drive their congregations away. No such statement ever passed my lips," Prof. Marshall declared. "What I did say was, 'When you are talking of sin do not talk in any general terms. Get down to particularities. Talk of each sin as Our Master did when He gave that ghastly catalogue of evils. Don't talk

of sin as a mere theological concept but get down to actual sins.'

#### Praises Students' Stand

"I have also been referred to as a fountain of poison. I can easily disprove this—in some of my classes there were students who are definitely on Dr. Shields' side. Two of them were good enough to go into print in *The Prophet*, the journal of West Toronto churches. I talked with them about it. They have been perfect Christian gentlemen in their dealings with me. If some of their seniors would copy their manners we should soon see the end of this controversy.

"They came to me and said that if their presence in the classroom embarrassed me they would withdraw but I would not hear of that. I had nothing to hide. However, I had a long talk with them over the article. They paid me a compliment as a lecturer and in other directions but said in print 'but the theological implications are the things which disturb us; we do not regard his theology as above suspicion.'

"I asked them what the theological implications were. There was no answer. I asked them about the suspicions. There was no reply. Finally they said: 'It would be as difficult for us to express as for you to understand.' In other words my errors in the class room were so attenuated that they could not be expressed and could not be understood.

"I have come to the conclusion," added Prof. Marshall, "that the best thing to be done is to let the fire burn out. We have to do all we can to check misunderstanding, but I have abandoned any idea of making Dr. Shields a reasonable person. It would be disastrous if he were ever to control the university.

#### Ignorance Versus Education

"The real struggle is a struggle between ignorance and education. I feel further that Dr. Shields is doing more harm to the cause of religion than anybody else in Canada. I believe the tactics he is employing and the methods he is adopting are cause of disgust among scores of young men and women who are inclined to say: 'If that is Christianity, if that is the kind of thing the church goes in for, we are best outside.' The more thoughtful and intelligent men and women cannot sympathize with obscurantism in religion. As long as we

are loyal to the fundamentals of the New Testament we are loyal to the teachings of Christianity.

"There are people who are afraid of the truth and to be afraid of truth is to be uncertain of God. All truth is God's truth, and you cannot help the cause of religion by falsehood in any form.

#### Need Not Fear Truth

"There is nothing to be afraid of in truth. I am thoroughly in sympathy with fundamentalists when they observe how scornful some modernists are of things of ancient times and when they oppose negativism. I do not sympathize with fundamentalists when they oppose truth or the need of having an open mind. I stand as firmly as they stand on the fundamental teaching of the New Testament. Other foundation can no man lay down than that which is laid down; which is Jesus Christ.

"I declared my own personal faith at Hamilton. Did I mean what I said? The slur these people have cast on my personal honor I dismiss with the contempt it deserves. I stand by that declaration of faith. That is why I call myself a fundamentalist according to the New Testament. As for McMaster, I have never been happier in my work in my life than in the classrooms there."

*Hamilton Herald, Jan. 25, 1926.*

# MODERNISTS WERESCORED BY SPEAKERS

**Toronto Pastors Stand  
For the Bible  
Literally**

**CHARGED INTRIGUE**

**Said Modernism Crowding Word  
of God out of McMaster**

The great controversy which is raging in the Baptist Church over the modern tendencies of Professor Mar-

shall of McMaster University, found many fundamentalist supporters at the Stanley Avenue Baptist Church last evening, who heard the message delivered by Pastors A. J. Fieldus, Fairbanks Church, Toronto; W. G. Brown, Orangeville; Whitcomb, Markham Bay, and McGinley, Acton.

#### BEHIND BIBLE.

"So far as the Stanley Avenue Church is concerned it stands behind the holy Bible, and I will always support its statements," stated Rev. Mr. Loney, amid great applause.

He stated that the Baptist Church remained true to the faith delivered to the saints, and welcomed those who would place the inspired word ahead of the findings of scientists, which constantly changed. The word endured.

The speakers all stated that they were not attacking the character of Professor Marshall of McMaster University, but his theological views, since he was a lecturer on theology at that University.

#### PASTOR FIELDUS.

Pastor Fieldus denied that the Bible and science were incompatible. But Dr. Marshall preferred to accept science when it differed with God's word, as in the case of Jonah and the whale. Dr. Marshall had declared that to literally believe the story would brand a man in England as an uneducated fool. The speaker regretted the stand of the dean of McMaster University, who preferred Professor Marshall rather than those who took the orthodox position.

"We fundamentalists have been charged with being 'stool pigeons.' I deny such a statement," he said.

He further stated that Professor Marshall had doubts regarding the biblical statement that Moses wrote the pentateuch. Jesus Christ believed in Moses' authorship. He quoted the words of Jesus: "If ye believe not Moses, how shall ye believe My word."

#### LOYALTY TO CHRIST.

Pastor Whitcomb stated that his attitude was loyalty to Christ first, and not to McMaster University or any doctor, if there was any doubt cast on the holy scriptures. It was his fifth year at McMaster. He knew Professor Marshall as a gentleman and a scholar, but his theological attitude was inconsistent with the written word of God. The professor had told

Pastor Brown and the speaker that he did not like to be classed as a modernist, but as a liberal evangelical.

#### CHARGES MODERNIST INTRIGUE.

Like the camel in the story which obtruded little by little into its master's tent, and finally told the master to get out, he saw in modernism at McMaster University "one leg at first, then another and finally out you go"—a threat to fundamentalism, he inferred.

The question was why the University had not secured an orthodox man for the chair. He asked the audience to think over the question.

Personally he held that the truths of science and of the Bible were identical, but science was incomplete, therefore the Bible truths must be placed before science. Professor Marshall had expressed sympathy to the speaker for his point of view, but declined to accept it as he "could not go to God with a lie on his lips."

Pastor McGinley announced that Pastor Whitcomb had suffered persecution in his church because of his orthodox stand. Baptists at the Hamilton conference last fall had covered up the matter instead of fighting it in the meeting. He himself had been branded as an enemy of McMaster University for his stand. If so, those who shared orthodox opinions were also enemies, but the charge was absurd. He was going to stand by the word of God.

#### GAVE ARGUMENTS.

Pastor Brown accused his opponents of charging him with a campaign of misrepresentation. He was presenting facts. He testified as to Professor Marshall's high character and condemned his theology. The dean of the University had told him that the professor accepted the words of Christ. But in differing from the orthodox belief he had not accepted Christ's statement. Christ spoke of the sign of the "prophet Jonas" which he would give the generation. That sign, three days in the grave and resurrection, was typified in the time spent by Jonah in the belly of the huge sea beast.

The pastor showed that while the King James version of the Bible might have difficult statements, the holy writ in the original was inspired by God and was true to a word. The

Jonah incident was no allegory, nor should it be accepted as such by Christians. Dr. Marshall had denied belief in the "strong view of the Old and New Testament," acknowledging a belief that in them was contained God's holy word. The professor had regarded the views of one who had accepted a matter in which science clashed with revealed religion, from

the biblical standard, as one who refused to face fact. The professor had declared his attitude was poles apart to that of the man who accepted by faith what seemed physically impossible, it was stated. Together with this was the fact that Professor Marshall taught biblical subjects in the arts course, which seemed most unwelcome from an orthodox viewpoint.

*Hamilton Herald, Jan. 25, 1926.*

## *Rev. S. Lawrence Criticizes Teaching of Prof. Marshall*

Rev. Sydney Lawrence of Freelon Baptist Church to-day made the following statement in connection with a report of the meeting of the Baptist Ministerial Association here on Tuesday, January 12. At that meeting a resolution of confidence in Prof. Marshall of McMaster University was passed, and Mr. Lawrence's comments on this follow:

"What does Professor Marshall teach? Prof. Marshall teaches: 'Some of our people are theologically the narrowest of the narrow, while others are the broadest of the broad, but all are one in personal loyalty and devotion to Christ.'

"When Prof. Marshall uses the term 'the broadest of the broad' he includes all the destructive critics, even those who deny practically every fundamental of our faith, and then he insists that these critics are loyal and devoted to Christ. Canadian Baptists do not believe this.

"Prof. Marshall teaches: 'We hold, for instance, that the Christian disciple is free to adopt the Hebrew tradition about creation if it satisfies him, or the teaching on that subject of modern science.'

"It will be observed that when dealing with the subject of the creation Prof. Marshall makes no appeal to the scriptures as an authority. The Bible deals explicitly with creation, but Prof. Marshall ignores its sacred testimony and offers the choice between two erroneous views.

"Prof. Marshall teaches: 'He (the Christian disciple) is free to interpret the scriptures by any method which commends itself to his judgment as

true—he can follow the so-called orthodox method or the method pursued by modern scholarship.'

"When Prof. Marshall uses the phrase, 'So-called orthodox method,' he infers by the word so-called that he does not believe this method to be the right one, but that he accepts the alternative, 'the method pursued by modern scholarship,' as the correct method of interpretation.

"What are these methods? The so-called orthodox method is that method which actually takes God's word at its face value and believes its solemn statements to be true. 'The method pursued by modern scholarship' is that method which doubts the truth of God's holy word. Prof. Marshall must use the latter method, since he denies the plain statement of Jesus Christ concerning the miracle of the prophet Jonah, and also believes the gospel narratives to be contradictory to each other.

"Prof. Marshall teaches: 'How wonderful and how beautiful it is to think that in all of us, in you and in me, and in every human being, there are moral and spiritual potentialities, divine powers which can develop into the excellencies of Christ.'

"Prof. Marshall teaches that 'in every human being'—that surely includes the worst rogues in the land—there are 'spiritual potentialities,' divine powers which can develop into the excellencies of Christ.' Canadian Baptists do not believe this. If unsaved men have 'spiritual potentialities, divine powers, which can develop into the excellencies of Christ,' our Saviour did not know anything about

it, for Jesus said, 'Ye must be born again,' also 'That which is born of the flesh is flesh, and that which is born of the spirit is spirit.' The apostle Paul did not know anything about it, for Paul said, 'For I know that in me (that is in my flesh) dwelleth no good thing.' Canadian Baptists in the past did not know anything about it, for Canadian Baptists have always believed in the total depravity of man.

"Prof. Marshall teaches: 'That where the Bible and science were at variance he would choose the scientific facts'—from the testimony of a student.

"Bible-loving Baptists believe that God's word is final truth, from which there is no appeal. Prof. Marshall does not believe this, because he admits the possibility of the Bible being proven wrong when he says 'he would choose the scientific facts.'

"Prof. Marshall teaches 'that any man holding the view that the Bible was verbally inspired was brainless and blind and would not use his God-given will'—from the testimony of a student.

"We are of the opinion that the great majority of Canadian Baptists believe in the verbal inspiration of the Bible, but Prof. Marshall says that this great host of Baptist people are 'brainless and blind.'

"Prof. Marshall teaches 'that any man who believes the story of Jonah

and the fish to be a historical fact is an 'uneducated fool'—from the testimony of a student.

"Bible-loving Baptists do believe the story of Jonah to be historical; they are, therefore, according to Prof. Marshall, 'uneducated fools.' So to be 100 per cent. loyal to God's word is to be an 'uneducated fool' in the eyes of Prof. Marshall. Canadian Baptists resent this wicked slur upon their loyalty to God's holy word.

"Note again the resolution of confidence: 'As each spoke he expressed the wish that the prosperity of McMaster might continue and that Professor Marshall continue the splendid theological teachings he had already commenced.'

"Do the above mentioned ministers really mean what they say? Are we to believe that they desire to have Prof. Marshall continue his teaching of modernism? These gentlemen do not teach, preach or practice what Prof. Marshall believes; then why in the name of common sense do they vote confidence in a man who classes them with the 'uneducated fools' and who denies what is dear and precious truth to them?

"How can these things be? The only answer we can give to our question is that these ministers work and live by the following principle: 'McMaster University, right or wrong.'"

#### LAST SUNDAY'S SERVICES.

There were 1,140 present in the School, and a large congregation in the morning; a crowded church again in the evening, five baptisms, and many responses to the invitation at both services.

At the Parliament St. Branch there were 235 present at the School, a full church in the evening, and three definite conversions. The work at the Branch under Mr. Wilfred Charlton is prospering wonderfully, and there have been many conversions of late.

There were 70 present at the Chinese School in the afternoon, making a total school attendance for the day of 1,445.

#### THE EDITOR'S ABSENCE.

The Editor will leave Toronto for a preaching tour in the South after Sunday evening's service. He will preach in Atlanta, Georgia, February 9th, at a great service where the Governor of Georgia has promised to preside. From Atlanta, he will go to Macon, Ga., thence to Jacksonville, Green Cove Springs, Orlando, Miami, Fla., Fort Worth, Houston, and possibly San Antonio, Texas.

The Jarvis St. pulpit will be occupied Feb. 14th by Dr. R. E. Neighbour; Feb. 21st, Dr. J. W. Gillon; Feb. 28th, Dr. George Ragland.

The above programme would be cancelled at any point if a special Convention were called within those dates.

## BAPTIST BIBLE UNION SENIOR LESSON LEAF

VOL. 1.

T. T. SHIELDS, EDITOR

NO. 1.

Lesson 10

FIRST QUARTER

Mar. 7, 1926

Application for entry as second-class matter is pending.

### THE SENDING OF THE FIRST MISSIONARIES

**LESSON TEXT:** Tenth chapter of Matthew.

To be studied in harmony with lesson text: Mark 3:13-19 and 6:7-13. Luke 6:12-19 and 9:1-6.

#### I. THE CALLING OF THE TWELVE.

The twelve represent a variety of character,—no two of them alike, but all having a place in the divine plan and purpose. Their future record is worth tracing; some were more conspicuous than others, but all remained true except Judas Iscariot, who betrayed Him.

#### II. THE COMMISSION OF THE TWELVE.

1. They were sent after lost sheep. That is still the preachers' and the teachers' business. They were to declare the kingdom of heaven at hand. While the kingdom in its fulness will be established when the King shall come, to Him to Whom a thousand years are but as a day, through all the dispensation of grace, the kingdom of heaven is at hand, and the only preparation for entrance into it is to repent and be born again. 2. These first missionaries were supernaturally endowed. Christ's disciples do not go a warfare at their own charges. Ye shall be "endued with power from on high." 3. They were to be careless of their personal requirements, (vs. 9-10), and exercise their ministry in faith. Have we not largely departed from this simple way of doing God's work. 4. Their presence conferred honour on the house where they were entertained. Too often nowadays people ask whether a preacher is worthy to be received. The Scripture reverses the order: they were to ascertain who was worthy to receive them. 5. The Lord promised that He would take account of their reception and deal with the people as their attitude should be. It is a serious thing to oppose a true servant of God.

#### III. THE DISCIPLES ARE FOREWARNED WHAT TO EXPECT.

They will be as sheep among wolves. Here is Christ's estimate of human nature. He promises them persecution; they will call them names and deliver them up to death; but they were admonished to fear God, and be utterly fearless of men, (vs. 16-23). This quality of fearlessness is especially needed in our day, among boys and girls, and men and women, and ministers and laymen everywhere.

#### IV. SUNDRY PROMISES ARE MADE AND DUTIES ENJOINED.

1. They are assured of God's unceasing care. "Of more value than many sparrows!" (verses 29-31). 2. We are promised that if we confess Christ before men He will confess us before His Father. That does not mean by and by at the judgment, but now: "He ever liveth to make intercession for" us; and the moment we confess Him before men He confesses us in the glory. 3. Christ here represents Himself as a divider, sending not peace but a sword. How true this is, where His word is implicitly obeyed. "A man's foes shall be they of his own household", (vs. 34-36). He claims the first place in our affections, (vs. 37-39). 4. He identifies Himself with those who faithfully represent Him, and promises a reward to those who receive His ambassadors. This is an important lesson for Sunday School workers and visitors, for when we go about our work we go in the name of the Lord, and we can depend upon Him to stand by us.

Published quarterly in weekly parts by the UNION GOSPEL PRESS for the BAPTIST BIBLE UNION OF NORTH AMERICA—Publishing office, 2375 Thurman St., Cleveland, Ohio.

TERMS: Each set, a quarter, 4 cents; a year, 16 cents.

ADDRESS UNION GOSPEL PRESS, P. O. Drawer 880, CLEVELAND, OHIO.