

BOON AVENUE DECLARES ITSELF	Page 8
PROTEST MEETING IN BRANTFORD	" 8
"ANOTHER GOSPEL WHICH IS NOT ANOTHER"	" 11
ABOUT VOTES OF CONFIDENCE	" 11

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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The Jarvis Street Pulpit

BREAD FOR THE EATER AND SEED FOR THE SOWER.

The third lecture of a series on "How to Study the Bible," by Rev. T. T. Shields, delivered in Jarvis Street Baptist Church, Toronto, Tuesday evening, January 23rd, 1923. (See note at foot of Lecture.)

(Stenographically reported)



LAST week we endeavoured to enunciate certain principles which, I venture to believe, must guide us in all really useful study of the Word of God. But it would take a long time to exhaust the possibilities of application of the principles then considered. We are to find Jesus as being the subject of the whole Book, and having an outline portrait of the Son of God, to go with Him back into the Old Testament and forward into the New.

I.

It is evidently the teaching of God's Word that *every true Christian is called into the fellowship of Jesus Christ, that he may glorify God in serving others.* We are not saved for ourselves alone. We are saved that through us God may make His power known, that we may be witnesses for the Lord Jesus Christ. Every Christian should find some place of service in the vineyard of the Lord. It is not enough that we should cultivate our own souls, that we should nourish our own spirits: we must be made strong in order that we may bear the infirmities of the weak, and not please ourselves. Therefore, we should study the Bible that we may become as expert as possible in its use, that we may learn to use it as an instrument of spiritual husbandry, as a weapon of spiritual warfare, that we may become workmen "needing not to be ashamed, rightly dividing the word of truth."

That is a most alluring aim: it is a most powerful incentive to the study of the Word,—the pursuit of a spiritual equipment which will enable us to become serviceable to others. And it is perfectly legitimate that we should desire to become familiar with the Bible as a book; that we should know as much as possible of the letter of it; that we should know something about its human authors; something about its geography—the lands in which it was born; something about its chronology—the sequence of events that are therein recorded, the relation of one to the other in the matter of time. It is useful that we should know something of its ethnography—if that is not too big a word for you young folks—something about the geographical distribution of different races, where they originated, and how they were distributed over the face of the earth; something about its ethnology—

the peculiar characteristics of the races. The Bible is a universal book; and it declares that God "hath made of one blood all nations of men for to dwell on all the face of the earth;" and it is necessary and most useful that we should know something about what God says as to how these different races had their beginning. It is especially useful also that we should know something about the historical development of the consequences of human sin: "Sin, when it is finished, bringeth forth death." It is necessary that we should see the gradual enlargement and spread of evil as recorded in this Book; and on the other hand the historical unfolding of the divine promise of redemptive grace. It is useful to observe the unity of the Bible; its varied literary style; its sunlit peaks and its shadowy vales; its uninviting rocky areas with their vast incalculable stores of hidden wealth; and then its mighty rivers of pellucid, self-evident truth—the thing that everybody can see; as well as its mountain torrents of heavenly refreshment. To know the Bible in this way, to be able to visualize it, to look upon it as now we are able to look down upon some vast extent of territory from the skies, and to know its main roads, and its rivers, and its lakes, and all its stores of wealth,—to desire that, I say, is a worthy ambition: and to acquire such a knowledge is in itself a noble achievement. Then we should have seed for the sower; then we should be able to use the Bible in the service of the Lord; for we should know the vast storehouses where these things are found; we should know how to hew cedars and firs from the forest, like Hiram of Tyre, for the house of the Lord; we should know how to bring gold from Tarshish to overlay the house withal; we should then have the skill of Bezaleel in all manner of spiritual workmanship, to devise cunning works for the tabernacle of the Most High; we should be like David, familiar with the lair of the lion, and able to take the prey from the jaws of the mighty; we should know the way to many a brook, that therein we might find five smooth stones, wherewith to go forth against the giants of Philistia; we should know the location of the tower of David, bullded for an armoury, where hang a thousand bucklers, all shields of mighty men; we should possess all kinds of spiritual equipment fitting us for the service of the Lord. We should know where to find a ladder reaching up to heaven; we should know where to find and how to use Miriam's cymbals in days of triumph; and where David's harp is hung that we might know how to use it to exorcise the spirits of evil; we should know the way to the fields of Boaz, where he let fall "handfuls of purpose for her," who came back from Moab's land.

I should like to know the Bible in this way; I desire that we should all become thus familiar with it, that we may know how to use it in spiritual service; and that we should be able always to give an answer to those who come to us with their difficulties. A few of us, at least, have explored parts of it already; many of us have made more or less extended excursions into this land of promise; and even though we have not yet taken up our residence there as it was our privilege to do, we have been like the spies who came back from the land beyond the river,—we have brought a cluster or so back with us, saying, "Surely it floweth with milk and honey; and this is the fruit of it."

II.

But there is something even more important than getting seed for the sower; for as I speak to you of the possibilities of possessing a working knowledge of the Bible, I fancy there are some who would say, "Let us start at once; let us get away from the land of spiritual ignorance, let us emigrate to the land of spiritual knowledge; let us get away from the fogs and mists of uncertainty into the uplands of positive assurance; that so we may know how to use the Word of the Lord. If you were going to start on a long journey, however, one of the first things you would have to consider would be how to supply yourself with provisions for the way. We must have bread for the eater, or we cannot make the journey. Thus, the first and most important thing for every Christian to learn is how to feed himself; you must learn how to get your own dinner, how to go to the cupboard between meal times, how to help yourself to the things of God. It is quite possible for one to have a theoretical knowledge of the nutritive values of certain food-stuffs, and yet be unable to prepare a meal for himself. And, similarly, one may discourse eloquently about the Bible, while failing to feed his own soul upon its Truth."

When the early settlers came to this continent they knew very little about

its vast extent. They did not begin by attempting to make a road through the forests, from coast to coast; nor to survey the whole land. They did not say, "We will first appraise the wealth of this continent; and when we know just what our possessions are, then we will enter into the enjoyment of them." That would have been altogether too big a task. Instead they began by making a little clearing on the shore; because they knew the first thing necessary was to build a house to live in; and to clear enough land to produce sufficient grain to keep them alive. The exploration of the rest of the continent was left to a later time to be accomplished gradually.

Do you see what I mean? There is a possibility of our attempting to master the Bible instead of seeking to be mastered by the Bible. One may endeavour to obtain an intellectual knowledge of the Book instead of receiving the truth of the Book into our own souls, and incorporating it into our own lives. I warn you, therefore, at the outset that the study of this Book is a life's task; indeed, I believe that we shall continue to study this Book over yonder. I believe that we shall admire the wisdom, the justice, the power, the grace of our Lord as we see the great principles and promises of this Book being fulfilled in the experience of the redeemed through all eternity. I do not believe the Bible will ever wear out; only probably instead of having the truth written in a book, when we get yonder, we shall have it in our own minds so as to be able to draw upon its treasures, as we see the promises and principles of the Word of God finding a complete and glorious fulfilment. Certainly it is promised that "in the ages to come he will show the exceeding riches of his grace in his kindness toward us through Christ Jesus." But if we are to enter into that experience, we must learn gradually to grow in the knowledge of the Lord, but to feed our souls day by day.

This is necessary to the teacher, to the preacher, and to the personal worker. We must come to the Bible as to a restaurant before we come to it as a seed-store. If you are to teach your Sunday-School class effectively you must begin by studying your lesson with a view to its incorporation into your own life first. You remember the great lesson the Lord taught Ezekiel, when He said, "Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel." Before Ezekiel was permitted to speak to the people, he was commanded to eat the roll; to appropriate the truth to himself before he preached it to somebody else. And it is necessary that we should all find bread for the eater first. Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." And in proportion as we test the truth of this Word in our own experience, our testimony to others will be effective. For there is great danger in acquiring a mere intellectual knowledge of the truth, knowing the Word by letter, making our minds mere warehouses where bales of scriptural truth are stored away, pigeon-holed, and ready to be served to others, but where nothing is consumed on the premises—always ready to tell other people how they should live, and what they should do, while not so living and doing ourselves.

Some years ago I saw in a certain city a horse that was a living skeleton; its bones were covered with skin, but there was little flesh on it, a poor angular creature which seemed scarcely able to put one foot before another. It was wearily ambling along on a hot pavement and pulling behind it some kind of a wagon—four big wheels, and across the wagon-frame a few boards, and on the boards a large bale of hay. As I looked at it I felt disposed to stop the driver, and say, "Look here, my friend, that horse does not need a wagon to carry that hay. Put that bale of hay inside its skin and leave your wagon at home." And I have seen some perfectly circumspect ultra-orthodox people—and I do not think anybody would charge me with belittling the importance of correct opinions—but I have seen people who were wonderfully, even painfully orthodox in their opinions, but whose characters were angular and forbidding, and whose spirit was the antithesis of the truth they professed. They were like Pharaoh's lean kine rather than like the seven which were "well favoured and fattened": the angularities of the natural man so protruded that one could not come near them without being hurt. They were dragging a great bale of orthodoxy around upon a squeaking wagon. Let us grow in grace, while we grow in knowledge; for only as we exhibit, as God by His grace enables us to do, an increasing conformity to the image and likeness of Christ, shall we be

studying the Word of the Lord to some profit. Herein is the mistake of many a theological expert, he takes the sword of the Spirit, and resolves it into elements, he analyzes its ingredients, he tells you about the temper of the steel; but he does not know how to use it. He is an analyst rather than a soldier. The best test of a sword is to be found in its daily use; but let us use it on our own sin first. Let us slay the giant in our own hearts, and as we do that we shall be fitted to go forth to the battle.

Thus, in Bible study it is imperative that I should learn what the Word of the Lord has to say to me, a sinner, for only then can I apply it to others. I must use this Word as a mirror to discover the mote that is in my own eye; and when I have discovered that, I may hold it up for somebody else, and say, "You have one too."

In Edinburgh University some years ago there was a certain professor who was a somewhat eccentric man. One of his peculiarities consisted in a habit of wearing his hair very long. He was going along Princess Street one day when a little boot-black came up to him, and said, "Shine your shoes, sir?" The little fellow's face was about as black as his blacking, and his hands were about the same colour. The professor replied, "I will give you a sixpence if you will go and wash your face and hands." "All right, sir," he said; and running across the street where there was a fountain, he dipped his hands in the water, washed his face, and, drying it with his sleeve, ran back with shining eyes, and said, "There you are, sir," and put out his hand for his sixpence. As the professor offered it to him he said, "Tak' it yersel', sir, and go and get yer hair cut." When we come with the Word of the Lord recommending people to get their faces washed, we must be sure that we have our hair cut. There is nothing more unbecoming to a professed follower of Christ, nor more obnoxious to other people, nor more dishonouring to the gospel, than the intellectual pride which assumes a spiritual superiority. I do not say that we should not defend the truth: those of you who come here know I do not mean that at all: but rather that behind our testimony there must always be a vital experience of the truth we preach. Before you sow the seed, taste it, and make sure it is the right thing. Find bread for the eater, first, and seed for the sower afterwards.

III.

How then shall I find bread for the eater? Last Tuesday evening I tried to show you that Christ is the subject of this Book; and that we study it with profit, whether in Genesis or Revelation, or on any page, or any verse between, only as we find our way to Him. You will remember Jesus said, "I am the bread of life." We must learn how to feed upon Christ for ourselves. There are certain aspects of truth that are extremely important. For instance, the doctrine of the Second Coming of Christ with all its related subjects; but it is most important that we should thoroughly understand the first coming of the Lord, for as we understand the first coming, we shall be qualified to understand the second. We must begin with the things that will feed our own souls. I hope we shall get into deeper waters and climb higher heights presently; but I am trying to speak now with a view to helping those whose knowledge of the Scripture is most elementary. How are we, by the study of this Book, to find spiritual nourishment in the Lord Jesus Christ? Well, we shall go on studying Christ through all the ages to come; but there are some things we must know about Christ in the very beginning. It is important that we should have a *knowledge of the great doctrines of grace*, for the nurture and direction of our own souls. By doctrine, we mean simply what the Scriptures teach concerning Christ. And so I suggest this to you young Christians, having now in your minds, as I have said, an outline portrait of Christ such as is contained in the Gospels and in the Acts,—the crucified, risen, and ascended Lord, sending His Holy Spirit, inaugurating the dispensation of the Spirit; there are certain great truths in which we need to be established if we are to have our feet planted upon the rock so that we may help other people.

Some of our educational institutions make a great mistake in not insisting that their students lay the foundation of a good general education first, before specializing in some particular subject. I read the other day an account of the testimony given in connection with the investigation, being conducted in respect to the department of medicine in Toronto University; and one of the outstand-

ing physicians of the city said that before a man could usefully become a specialist, as a physician or as a surgeon, he must have a good general knowledge of the practice of medicine: that the specialist must be a good general practitioner, plus a special knowledge of a particular subject. And before we specialize in certain departments of religious truth, we should aim to have a good general knowledge of the great foundation principles of the gospel, so that we cannot be "carried about with every wind of doctrine." I have known some people who were specialists in what they called the prophetic Scriptures, who knew all about what they called dispensational truth, but who proved an easy prey to Adventism, and Pentecostalism, and every other kind of ism; and all because they were not first of all firmly grounded in the essential, fundamental body of truth, which is the very heart of the gospel. I want our young people, and others, therefore, to know the great fundamentals of the gospel first, and then from these first principles to "go on unto perfection."

It is, then, essential to know the great doctrine of *justification by faith*, to understand the principle of faith in the Lord Jesus Christ, of salvation by grace and grace alone. That was the fundamental for which the great reformer Luther contended, and it was the great dynamic which effected the Reformation: "The just shall live by faith." Where will you find it? Take the first three chapters of Romans, setting forth man's natural state, his lost state by nature, his utter inability to save himself. Read it, study it, until it makes you tremble before God, until you say, "I am a lost sinner. I can do nothing." Then come to the fourth chapter and find the great doctrine of grace expounded. There you read how Abraham was justified by faith. The Epistle to the Romans takes you back into Genesis, and throws wide the gates into the whole Old Testament Scriptures. In the fifth chapter you read: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." It tells you the story of the first man (and, incidentally, at one blow annihilates the whole doctrine of Evolution, because if the fifth chapter of Romans be true, then Darwin and all who have followed after him are wrong. There is no way out of it.) The fifth chapter of Romans puts its imprimatur upon the early chapters of Genesis, it links us with the beginning of things: and takes us forward to the second Adam; it offers us the choice of the guilt of the first Adam or the grace of the Second: it relates us historically to the sin of the race, and at the same time teaches us how we may appropriate the grace of Him Who came to be a quickening Spirit. In the Epistle to the Galatians, the same great principle is expounded. There you will find the antidote for much that is preached and taught to-day as in Paul's day, that a man may be saved by his own doing. Romans and Galatians magnify the grace of God, and salvation by faith in our Lord Jesus Christ. This is true, of course, of the entire New Testament, but it is especially dealt with in these epistles. In the Gospels, and the Acts, you get an outline portrait of the Lord Jesus; in the New Testament as a whole you find a fulfillment of Christ's promise that the Holy Spirit would "bring all things to their remembrance" whatsoever He had said. In the epistles the portrait of Jesus is filled out; and you see His relation to you as an individual, and to all mankind.

As you study the doctrine of justification by faith, you will come to that which is involved in it, the ground of justification, namely, *the atonement of our Lord Jesus Christ*. You will find that in Romans, and in Galatians; but in the Epistle to the Hebrews we have the principal exposition of the great doctrine of salvation through the blood. And when one understands that clearly—the essential Deity of Christ, the purpose of His manifestation, "God was in Christ, reconciling the world unto Himself," washing our sins away by His precious blood; so long as a man understands and believes that, and is able to say—

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood,"

he cannot go very far astray. Therefore, I want you to be grounded in that: justification by faith, and its logical implication that there must be some divine ground of justification, if God is to be just, and yet the Justifier of him

that believeth on Jesus: that you have in the atonement of our Lord Jesus Christ. Therefore, above all things, study the Cross: other things can wait for by and by.

This involves, further, *the truth of regeneration*: the objective thing is justification, atonement, God blotting out my sins: that is what God does for me; but what will He do in me? I must know this: "Except a man be born again, he cannot see the kingdom of God." You have it in the third of John's Gospel. For this great truth study also the Epistle to the Ephesians, if you would know what God the Holy Ghost does when a soul is saved: "And you hath he quickened, who were dead in trespasses and sins." Or, shall we go back into the first chapter where Paul prays for the Ephesians: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened: that ye may know what is the hope of his calling. And what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. 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. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—I wish I had time to recite to you the whole Epistle to the Ephesians, but you will find the great doctrine of regeneration by the Spirit in this epistle, particularly in the first two chapters. Study it if you would know what God the Holy Spirit does in a man for whom Jesus died, whom He justifies through faith in the Lord Jesus Christ. The same truth is contained in the first and second chapters of the first Epistle of Peter: "Being born again"—"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby;" also in the first Epistle of John; while it is also assumed or implied throughout the New Testament.

The doctrine of assurance of eternal life, that once saved we are saved for ever through faith in the Lord Jesus, is necessary to the believer's peace. It is implied in the general teaching of Scripture; in the doctrines of justification, the atonement, of regeneration,—the very life of God in the soul, the kind of life that is in God: "Because I live ye shall live also." But you will find it more especially in John's Gospel, the third and fifth chapters, and from the tenth chapter to the end; but it is implied all the way through. Read also the eighth of Romans, the first chapter of I. Peter.

If we are to be sound fundamentally and saved practically, we must have an experimental knowledge of the great doctrine of *sanctification through the Spirit*. I am convinced that one weakness of the modern church is that though Jesus be preached as the Saviour, the Holy Ghost is not preached as the Sanctifier. But He comes to abide with His people; and experience of the power of the Holy Spirit is absolutely essential if we are to walk with God: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." I rejoice to know that Jesus died for me in the long ago, that He ascended into Heaven, and that He is interceding for me; but I must have somebody to walk with me in the way, to dwell within me, energizing all my powers, supplementing my weaknesses, and helping me in a thousand ways where I cannot help myself. That is all

possible; that is the complement of these other doctrines,—that we are to be “sanctified through the truth” by the power of the indwelling Spirit.

Where shall we learn what our privilege is in that respect? You have very specifically the promise of His coming in the fourteenth and sixteenth chapters of John, and it is implied in the fifteenth chapter; but you have only the doctrine of the Spirit in promise in those chapters. But in the Acts of the Apostles you have the record of His coming, and the history of His operation in the Apostolic age. Therefore, you see we learn to go to book after book for special truths. For instance, I go to the Gospels to get an outline picture of Christ, and then I come back again for something else; for every word of Scripture is an inexhaustible well of truth. And so we go to the Acts of the Apostles for the complement of the picture of Jesus, for He is gone out of sight into the heavens, but there we read that the Spirit has come to reveal Him to men and to make them new creatures in Christ. After the Holy Spirit's coming in the second chapter every apostolic preacher, while preaching justification by faith, the necessity of regeneration, the doctrine of the atonement, the doctrine of eternal life, you find that every apostolic preacher laid special emphasis on the necessity of receiving the Holy Spirit. For instance, Samaria “received the word of God” and the apostles sent down Peter and John that they might also receive the Holy Ghost. Ananias was sent to Saul of Tarsus for the same purpose. And when Paul came to the disciples at Ephesus, he asked, “Have ye received the Holy Ghost since ye believed?” Do you know what it is to have this divine Energy dwelling within, and making you other than you are by nature?

Well, if we study this, we shall have a good deal of bread for the eater. Do you not think that is a pretty good meal? It is very elementary for you old theologians, I know; you have heard it a hundred times before: but it will not hurt you to hear it again.

Perhaps, somebody says, “But I thought you were going to tell us *something about seed for the sower, as well as bread for the eater.*” Yes; I can tell you that in a minute or two. When a man is justified by faith, and he knows it; when it has become food for his own soul, he finds he has a whole granary of seed ready for sowing. Is that not true? Knowing it yourself, you can go out and tell other people how to be saved: knowing the great truth of the atonement, entering into an experience of the preciousness of the blood of Jesus, what seed for the sower we have in that great truth! It becomes seed for the sower only as it has become bread for the eater first. And so of all these related doctrines, only as we enter into the joy of them ourselves, shall we be able to pass them on to others.

This, perhaps, is enough for to-night. May the Lord help us all to study His Holy Word. As we go on in these addresses, we shall follow the Lord Jesus through all His haunts in Scripture. I love to find Him in a new dress, to find Him in types, and symbols, to find in the great figures of sacred history, some new suggestion of His character and work. And as we go on we shall have but one subject of study all the way through: it will be Jesus—Jesus only. For that is the best way to get ready for Heaven, for

“The Lamb is all the glory
Of Immanuel's land.”

Note:—Owing to the Editor's absence this series of lectures is being printed instead of the weekly sermon. Lectures one and two appearing in the last two issues of *The Witness* may be obtained by those whose subscriptions begin with this issue, by writing *The Witness* office.

THE PULPIT LAST SUNDAY AND NEXT.

Last Sunday Dr. J. W. Gillon, of Winchester, Ky., preached morning and evening to large congregations. As anticipated, his ministry was accompanied by great blessing. At the morning Bible School 1,198 were present, of which number 410 were in the Pastor's class.

Next Sunday Jarvis St. will again enjoy the ministry of Mr. James McGinlay, who will teach Dr. Shields' Class at ten o'clock, and preach at eleven and seven. Mr. McGinlay is one of the greatest present-day evangelists, and we ask the prayers of *Witness* readers that next Sunday may be a day when great numbers will be saved in Jarvis St.

The publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

Editorial

BOON AVENUE BAPTIST CHURCH, TORONTO, WITHDRAWS SUPPORT FROM McMASTER.

According to well-founded reports, Boon Avenue Baptist Church had a very spirited meeting on Wednesday evening, February 17th. It was really an adjourned meeting in order to deal with the McMaster difficulty in connection with the Budget. The following resolution was presented by Dr. W. L. Clark:

"Resolved that the apportionment of eleven per cent. for McMaster be dropped for 1926 as a protest against the attitude of McMaster in retaining Professor Marshall on the teaching staff of the University; and also that two copies of this resolution be sent, one to Mr. Senior, and one to the Board of Governors."

The motion was carried by a vote of 59 to 26; that is to say, over two to one of those present, and not by a "small majority" as reported by some person to the daily press.

It is quite evident to anyone who reads the above resolution that it is very much to the point, and cannot be misunderstood as to its meaning, and the reason for it. Boon Avenue is to be congratulated on the fact that she has rung true, and in splendid tones, upon the issue of the day. It has also been stated that the Pastor, Rev. W. J. Pady, declared himself in favour of the above resolution before it was put to vote.

McMaster, take notice that this is only one of several—and more to come. When will the Dean in Theology and his friends wake up to this glaring fact, that the Baptist people will not submit to this teaching being fostered in our University? Right along with this decisive action taken by Pastor Pady and his people comes the news of a great conflagration of protestations and dissent in a mass meeting of Baptists in Brantford on Friday evening, February 19th. Have the authorities of McMaster not yet learned that the Baptist people of Ontario and Quebec do not want this teaching, and will not have it forced upon them, and at their expense? Baptists will certainly close their purses and thus say, "Pay for this yourselves if you insist upon having it; but we will not, in any sense, be a party to the promulgation of this teaching."

ANOTHER CRATER IN ACTIVITY.

We are delighted to learn that a great protest meeting of Baptists was held in Victoria Hall, Brantford, on Friday evening, the 19th. Strong, intelligent—not "uneducated fools"—and spiritually-minded laymen of the various Baptist churches of the city arranged the mass meeting, and saw it carried through to a finish. They are a body of men who have convictions which are worth more to them than even old-time friendships, and they went about this important business with kindly spirit, and heaven-born determination. Cards announcing the meeting had been freely distributed and no pains spared to have it well advertised. The people came because they were interested in the great question to be discussed. Deacon Schultz, of the First Baptist Church, presided; and after devotional exercises, introduced the various speakers, all of whom were from Toronto.

It is well to say just at this point that these speakers were not sent to

Brantford by Dr. Shields or the Baptist Bible Union, but went as individuals by invitation from this strong body of Baptist laymen of Brantford. Be it said, therefore, that this was not a Dr. Shields affair, and that there are hosts of others who are staunch in their conviction upon this burning question, and that they are determined to carry on this "good fight of faith", Shields or no Shields. Our friends of McMaster have been endeavouring all along to becloud the real question by distracting the attention of the Baptist body from the real issue in McMaster to Dr. Shields. Well, they are off this time. Why pick upon Dr. Shields? He seems to be a genuine nightmare to so many up there. Of course, we all know that such method of procedure is their only hope.

Rev. W. J. H. Brown and Rev. J. Linton, B.A., delivered telling addresses, whilst Messrs. W. Gordon Brown, Pastor of Orangeville Baptist Church; W. S. Whitcombe, Pastor of 2nd Markham Baptist Church; and A. J. Fieldus, Pastor of Fairbanks Baptist Church—all of them students in McMaster, and the first two of them graduates in Arts—not "uneducated fools"—presented an array of telling facts which cannot be discounted or controverted by either Professor Marshall, or the Dean in Theology himself.

The programme was an exceedingly strong and convincing one, and did great credit, not only to the ability of the speakers, but spoke in thunderous tones as to their loyalty to their Lord and His Word. These brainy students, graduates in Arts, are persuaded beyond all peradventure after sitting under Professor Marshall in class for several months, and after several personal interviews with him, that he is a disciple of Canon Driver, who in turn was nothing more nor less than a disciple of the German School of Welhausen, and that he (Professor Marshall) is a *modernist*. In fact, Dean Farmer stated that Professor Marshall was a disciple of Driver.

These staunch followers of our Lord in Brantford are determined to see this fight for the truth through, and there will be more meetings in Brantford and elsewhere to the same end, if the authorities of McMaster do not meet the demands of these, and thousands of others in our Convention. We are battling for one objective, and we are willing to assist Brantford and others in the fray until McMaster is cleansed. Then, and not till then, shall we rush to the support of our beloved Institution. We are accounted as enemies, but that matters not: our consciences in this matter are quite clear in the sight of God.

The Real Friends of McMaster.

Many may not believe us when we affirm once more that we are the real friends of McMaster, and of the Baptist denomination. The day is not far distant when our good people who now think that "no good thing can come out of Nazareth" will learn to their hearts' content that we were the faithful ones, and that those who are now so assiduously defending the other position have been the workers of ruin for the educational institution which belongs to us all.

FLAGS AT HALF MAST, PLEASE.

A short time ago Mr. Joseph Wearing, "City Solicitor for Peterborough", wrote quite an effusion to the press in which he endeavoured to support the McMaster side of the present controversy. As we pass on to the main question of discussion we would inform Mr. Wearing that we all know that he is the "City Solicitor for Peterborough" and that it is no longer necessary to inform us of that fact, seeing that it does not add any weight to his utterances. After this just sign your name like other great men of whom we have heard, e.g., Lloyd George, Harry Emerson Fosdick, etc.

Mr. Wearing in his letter said that at the Convention after Professor I. G. Matthews had made his statement, the vote was carried overwhelmingly, and they "came off with flying colors". Well, let us say to Mr. Wearing that we thought at the time that it was not at all to the credit of those who did it, or of the Baptist body in general. We have wept many bitter tears over the blunder, deliberate and otherwise, made at that time, and to-day we know for a fact that it was a most disgraceful compromise.

Do not swagger any longer over the 1910 episode, Mr. Wearing. Pull down

your "flying colors"; half-mast is certainly in order. What are the facts to-day? What are the present sequences of that statement made by Professor Matthews at the 1910 Convention in such fine equivocal phrases? We are credibly informed by one of the most highly respected and esteemed citizens of Toronto who has very recently returned from Philadelphia, that Professor Matthews is teaching in Crozier Theological Seminary and *supplying a Unitarian pulpit*. This is just where he should have been fifteen years ago when the Dean in Theology and others were so diligently defending him.

Pull Down Your Flag.

We want no more of this in McMaster, and will fight for the Deity of Christ and the complete authenticity and supreme authority of the Word of God. Mr. Wearing, please read Professor Matthews' last book, and pull down your "flying colors".

WANTED: A JUDICIOUS SECRETARY!

It seems to the Editor of *The Gospel Witness* that an official of the Denomination, like a member of parliament, should represent the whole of his constituency. The Rev. C. R. Duncan, M.A., B.D., the newly-appointed Secretary of Education, seems to fail to recognize this fact; for his very first public act after receiving his appointment was to pen a bitter attack upon the Editor of this paper, and his second public act was to voice his extreme displeasure with the speakers and their addresses at the protest meeting held in Brantford on the 19th inst.

Is not Mr. Duncan aware of the fact that all of those who were present at that meeting are Baptists? and that an overwhelming majority of our Baptist people stand unflinchingly for the identical conservative theological views which were defended by these same speakers,—that is, the historicity of the book of Jonah, the virgin birth of Christ, etc.; and that as Educational Secretary he must visit their churches and make his appeals for the support of McMaster? Has not the new Secretary of Education already *sorely prejudiced his case by such rank imprudence*? Let us have a man who is possessed of much wider vision.

A BATCH OF CONUNDRUMS:

I. The Rev. W. J. Pady, Pastor of Boon Avenue Church, Toronto, presided at the Alumni Meeting held lately in Castle Memorial Hall at which a very strong resolution was unanimously passed endorsing most heartily Professor Marshall, Dean Farmer, etc., etc.; and since that date (February 17th) a meeting was held in his own church at which an equally strong resolution was passed by a very large majority, withdrawing all financial support from McMaster University for 1926, "as a *protest* against the attitude of McMaster in retaining Professor Marshall upon the teaching staff of the University". At this same meeting Pastor Pady announced that he was in favour of this resolution before the vote was taken. Upon what principle of ethics was Pastor Pady able to do this?

II. On Sunday, February 14th, several of the professors of McMaster held their Annual Educational Field Day in Montreal churches. How much of their allotted time was occupied in defending the appointment and theological views of Professor Marshall?

III. Why has Germany refused to join the League of Nations if Poland be admitted? Ask Professor Marshall. He went to Germany and found out from the German school of theology that the book of Jonah is not at all historical, and is only allegorical, notwithstanding what Christ says in Matt. 12: 40.

IV. Certain professors who are on salary and thus have fairly good stated incomes, usually appropriate the supplies in prominent churches where the remuneration is well worth while, and send the struggling students to the small and often far-distant fields where the financial returns are scarcely worth while dropping into their jeans. Upon what passage or passages of Scripture do they indulge in these generous impulses? Possibly it is the case

Meeting of the Temple Church, appeared in "The Canadian Baptist." In this connection Mr. A. C. Whitcombe, brother of Mr. W. S. Whitcombe, and himself also a student of McMaster, has some rather plain things to say.—Editor.

The following resolution was adopted by the Temple Church, Toronto, at its annual meeting:

"Whereas certain statements and insinuations of a derogatory character have been made against our pastor, the Rev. W. E. Hodgson, be it therefore resolved that we express our confidence in the preaching and teaching of our pastor, the Rev. W. E. Hodgson, and our thankfulness for his able presentation of the truth and his loyalty to the Word of God."

The foregoing excerpt is from the columns of *The Canadian Baptist* of February 4th, 1926. It is but one of several items of like tenor. We do not suppose that such things escape the notice of the good people who read *The Canadian Baptist* (and we feel that every good Baptist does that). What does the appearance of these items in one issue mean? The conclusion is a horrible one, but we will proceed to draw it. When the Ghost of King Hamlet appeared more than once or twice, one of the guards was led to remark, "Something is rotten in the state of Denmark." When, in one issue of the denomination organ, there appears four such items as we have already mentioned, is it strange that the people who have a heart interest in the affairs of the denomination should be led to say "Something is rotten in the denomination"?

For some time past, phrases once fraught with meaning have been almost threadbare through use and misuse. It has been stated and re-stated that "The lid is off." We presume it is still off and that will account for the evil stench that continues to pour from the University stock-pot once a month, in spite of the rigors of mid-term exams. Nothing less than a very "unfortunate necessity" could have caused such a dignified organ to allow itself to get into the power of those who would use it for such a despicable purpose. In spite of the twisting, the perverting, suffered by these and other equally famous phrases, we feel that

no such fate will befall this one which we know is not the oily whisper of an obedient group, but the dull rumble of many voices, all reiterating the truth, "Something is rotten in the denomination."

A vote of confidence in a pastor, professor, board or denomination presupposes a want of confidence in that person or group of persons. The lack of confidence in pastor, professor and board is appalling throughout the Convention of Ontario and Quebec if the columns of *The Canadian Baptist* contain the truth, and we believe they do in the cases referred to. Four separate articles in one issue, all recording a vote of confidence passed in favor of a person or group of persons in regard to their relation to denominational work, loom up to the eyes of every Baptist, who has learned to think without being prompted, who has not allowed his sentiment to dull his sense, as signs that point to the fact that the want of confidence is growing with alarming rapidity.

We have cited a particular case. It would be interesting to examine it as a type-case. Without going into detail, it can be proven that two of the pastor's deacons were among those who found themselves unable to support their pastor. Others, slow to see through such political machinations, did not vote either way. Instead of establishing the confidence of the people in their leader, those whose brilliant strategy conceived the idea, and so carefully worded the statement we have given at the beginning, have succeeded only in sowing doubts in the mind of some, and in capturing the vacillating sentiment of others. This is a particular incident, but it serves as a good type case of many other such schemes to bolster tottering machines.

Yes! Something is rotten in the denomination! The hearts of all true Baptists are filled with sorrow and dismay as they face the stern facts. Conditions are bad and will continue to get worse denominationally, because the people have begun to exercise their God-given prerogative as democratic church-members, to read their Bible, think for themselves, and to stand true to their conviction, in spite of the fact that such convictions are contrary to the ideas of a pastor, a much-loved denomination and an honored University.

of "A" and "B" entering into business partnership, "A" putting in the money and "B" putting in his experience. When the business was closed out "B" had the money and "A" had the experience.

"ANOTHER GOSPEL WHICH IS NOT ANOTHER"!

By Rev. W. J. H. Brown, of Annette Street Baptist Church, Toronto.

Paul declares that his message was one of certitude: it was not yea and nay—one thing to-day, and something else to-morrow. He brought a definite, positive message.

In the minds of many, Professor Marshall, of McMaster University, preaches two gospels—the "yea" gospel that he preached in Walmer Road on, "I am not ashamed of the gospel"; and the "nay" gospel that he preached in James Street Church, Hamilton, some three months before, on "Coming to Christ", which clearly proclaimed salvation through works. Of course, in having two gospels, Professor Marshall is right in line with Dr. Shailer Mathews, of Chicago University. It is well known that when he preaches in the South to an orthodox congregation he preaches an orthodox sermon. And Dr. I. G. Matthews while preaching in Ontario pulpits preached there an orthodox gospel; but he is now supplying a Unitarian pulpit in Philadelphia! How can any man preach two gospels? There is but one: "Woe is unto me, if I preach not *the* gospel!" As for that Walmer Road sermon, two of the ablest theologians on the Continent have given their word, after a critical reading of it, that, in their judgment, it could have been preached by a Unitarian. There is no propitiation for sin in it at all. But even so, in Professor Marshall's own judgment he would be absolutely loyal to Christ in preaching Unitarianism; for he has declared that those who are theologically "the broadest of the broad" are loyal to the Son of God.

In a recent lecture in class the Professor declared: "We do not find God in books but in the heart. Where is the seat of authority for religion? Would you be religious if the church and the Bible were gone? Experience is independent of these two factors. What we want to get home to people is that real authority for religion is in men's souls. The foundation of my religion is in my own soul." Comment on such statements seems unnecessary. "The real authority for religion is in men's souls"—not in God's Word! And this from the lips of the Professor who at the Convention so emphatically declared his faith in the Bible as inspired, as the Word of the living God. But he said this in the class room! It does not require much perception to discern that such teaching utterly repudiates the authority of the Word of God.

One the other day Professor Marshall took his senior class in theology into his confidence in a certain matter, and said to them, "This is between you and me." He did not want the parents of the young men to know what he was saying; he did not want the Convention to know it; he did not want *The Gospel Witness* to know it. What his secret was we do not know; but we do know a Scripture that declares of false teachers that they "*privily* shall bring in damnable heresies"—heresies of destruction.

Why does not Professor Marshall come out in the open and say from the pulpit what he says in the class room? Why? He has the same reason for not doing so that Dr. I. G. Matthews had when he taught in McMaster University.

Article appearing below is reprinted from the February 17th issue of *The Prophet*, a monthly paper issued in connection with Annette Street Baptist Church, Toronto, and Orangeville Baptist Church; and edited by W. G. Brown.

About Votes of Confidence

By A. C. Whitcombe,
McMaster University

At a certain widely-reported meeting Mr. W. S. Whitcombe told

how "just a few Sundays ago the pastor, Mr. Hodgson (of Temple, formerly Jones Avenue Baptist Church), took the pains to devote a considerable part of his sermon to a denunciation of me and my attitude on this matter." Recently a resolution adopted at the Annual

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Lesson 13

FIRST QUARTER

Mar. 28, 1926

Application for entry as second-class matter is pending.

QUARTERLY EXAMINATION, MARCH 28, 1926.

HOW TO ANSWER QUESTIONS: The questions in this paper are based upon the Lesson Text in Matthew, and the parallel passages in Mark and Luke. The object of this is to make it necessary for the scholar to read all these Scriptures in order to be able to answer the questions.

The questions are so framed as not to give an interpretation of the Lesson Text but only a knowledge of the letter of the lesson. In every case the answer may be found in the very words of Scripture—either in Matthew, Mark, or Luke.

DISTRIBUTION OF EXAMINATION PAPERS. To give every scholar plenty of time, it is suggested that this paper be given to the scholars Sunday, March 14th, which will allow two weeks to answer the questions.

MARKING THE PAPERS. There are sixty questions. One mark will be given for every question answered correctly. Forty-five correct answers will be required for a pass grade, and forty-five to fifty-four will be marked third, fifty-five to fifty-nine for a second grade, and sixty for a first, or perfect grade.

EXAMINING THE PAPERS. The papers must be returned to teacher or superintendent, as the case may be, March 28th. The classes may well use the lesson period to discuss the answers, and to learn from experience of scholar and teacher how to do still better next quarter.

It is suggested that the pastor examine the paper of the superintendent, the superintendent the department superintendents, the department superintendents the teachers, and the teachers the scholars.

LESSON I.

Matt. 1; Luke 1:26-38; 2:1-7; 3:23-28.

1. How far back does Matthew trace the human ancestors of Jesus? *Ans.*

2. How far does Luke trace His human relationship? *Ans.*

3. Who told Joseph that Jesus was to be born? *Ans.*

4. Who told Mary? *Ans.*

5. What reason is given for the Child's being called Jesus? *Ans.*

LESSON II.

Matt. 2; Luke 2.

1. What led the wise men from the east? *Ans.*

2. Where did the chief priest and scribes find their answer to Herod's inquiry concerning Christ's birth? *Ans.*

3. Who beside the wise men were told of Christ's birth? and who told them? *Ans.*

4. What did the wise men present to Jesus? *Ans.*

5. Why did Joseph take Jesus and Mary into Egypt? *Ans.*

LESSON III.

Matt. 3; Mark 1:1-11; Luke 3:1-22.

1. What did John the Baptist call the Pharisees and Sadducees? *Ans.*
2. Where was Jesus baptized? *Ans.*
3. What part had the Father and the Holy Spirit in Jesus' baptism? *Ans.*
4. What does Mark say John the Baptist wore? *Ans.*
5. What does Luke say Jesus will do with His "fan"? *Ans.*

LESSON IV.

Matt. 4; Mark 1:12-20; 1:35-39; Luke 3:23-5:11

1. What did the tempter suggest to Jesus when He was hungry? *Ans.*
2. What did Jesus answer the tempter when he suggested He cast Himself down from the pinnacle of the Temple? *Ans.*
3. To what words of the devil did Jesus reply "It is written, Thou shalt worship the Lord thy God", etc.? *Ans.*
4. What does Mark add to what Matthew tells us of Jesus' experience in the wilderness? *Ans.*
5. In what place does Luke say Jesus had been "brought up"? and what did Jesus do in that place? *Ans.*

LESSON V.

Matt. 5; Luke 6.

1. What did Jesus say of the "meek"? *Ans.*
2. To what two common things did Jesus liken His disciples, saying, "Ye are the ___"? *Ans.*
3. What did Jesus say of the one who calls another a "fool"? *Ans.*
4. What did Jesus say (1) about swearing? (2) when smitten on the cheek? (3) about our coat? (4) when compelled to go a mile? *Ans.*
5. What does Luke tell us Jesus said to those who are "rich", and "full", and of whom all men "speak well"? *Ans.*

LESSON VI.

Matt. 6; Luke 6.

1. How did Jesus say we were to (1) do alms and (2) pray? *Ans.*
2. What did our Lord say would result if one should try to serve two masters? *Ans.*

3. On what condition did Jesus say "all these things shall be added unto you"?
Ans.

4. What does Luke say will follow if we "give"? *Ans.*

5. Give Luke's exact words about the "mote" and the "beam" in the eye. *Ans.*

LESSON VII.

Matt. 7; Luke 6.

1. Quote what Jesus says about asking, seeking, knocking. *Ans.*

2. What does Jesus say "is the Law and the Prophets"? *Ans.*

3. What does Jesus say about false prophets? Quote exact words. *Ans.*

4. What does Luke say Jesus said of those who call Him "Lord, Lord"? *Ans.*

5. What does Luke say of the man who built his house on a rock, which Matthew omits to mention? *Ans.*

LESSON VIII.

Matt. 8; Mark 1: 40-45; 4: 35—5: 21; Luke 5: 12-16; 7: 1-10; 8: 23-40; 9: 57-62.

1. What did the leper ask of the Lord?
Ans.

2. What "only" did the centurion ask of Jesus? *Ans.*

3. Into what country did Jesus come following the miraculous stilling of the Tempest? *Ans.*

4. Where did the man out of whom Jesus cast the devils, publish what Jesus had done for him? *Ans.*

5. What does Luke tell us Jesus said to the man who proposed to say farewell to his friends before following Jesus?
Ans.

LESSON IX.

Matt. 9; Mark 2: 1-22; 5: 1-6; 6; Luke 5: 17-39; 8: 26-36.

1. What did Jesus say to the sick man before he was healed? *Ans.*

2. What did Jesus say to the ruler's daughter? *Ans.*

3. Where was Matthew when Jesus called him? *Ans.*

4. What does Mark say the disciples said when Jesus asked, "Who touched my clothes"? Quote exact words. *Ans.*

5. What does Luke say the man who had many devils answered when Jesus asked him, "What is thy name"? *Ans.*

LESSON X. Matt. 10; Mark 3: 13-19; 6: 7-13; Luke 6: 12-19; 9: 1-6.

1. Name the twelve disciples. *Ans.*
2. How much money did Jesus tell the disciples to take with them? *Ans.*
3. What did Jesus say of the house or city which refused to receive His disciples? *Ans.*
4. What does Mark say Jesus said of the one who blasphemes against the Holy Ghost? Quote exact words. *Ans.*
5. What does Luke call Judas Iscariot? *Ans.*

LESSON XI.

Matt. 11; Luke 7: 18-35.

1. How did Jesus compare John with "them that are born of women"? *Ans.*
2. To whom did Jesus liken the generation of His day? *Ans.*
3. Name the three cities Jesus severely censured. *Ans.*
4. What did Jesus say of "the wise and prudent"? *Ans.*
5. What does Luke say a woman did to Jesus in Simon's house? *Ans.*

LESSON XII. Matt. 12; Mark 2: 23-28; 3: 1-35; Luke 6: 1-11; 8: 19-21; 11: 14-32.

1. To whose conduct did Jesus refer when the Pharisees complained of the disciples' plucking ears of corn on the Sabbath Day? *Ans.*
2. After Jesus had healed the man with a withered hand, what did the Pharisees do? *Ans.*
3. What prophet wrote about "the smoking flax"? *Ans.*
4. In whose days does Mark tell us David ate "the shewbread"? *Ans.*
5. Quote what Luke says Jesus answered when it was told Him, "Thy mother and Thy brethren stand without", etc. *Ans.*

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