

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any Address. 5c. Per Single Copy.

T. T. SHIELDS, *Editor.*

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

Address correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto

Vol. 6. No. 24.

TORONTO, OCTOBER 27th, 1927

Whole No. 286.

THE TORONTO DAILY STAR

35TH YEAR

THIRTY-SIX PAGES

TORONTO, MONDAY, OCTOBER 17, 1927

TWO CENTS

ANNOUNCE HUGE SHEET METAL MERGER BIBLE NOT ALL TRUE SAYS MARSHALL

How a Daily Paper Viewed Professor Marshall's Speech

The above cut is a photograph of the front page of *The Toronto Daily Star* of October 17th, the only difference being that in the original the upper of the two headlines—referring to matters of no interest to our readers—was printed in red. Following the appearance of this issue of *The Star*, the President of the Convention called attention to it, and declared that the headline was misleading, and asked all those who agreed that it was misleading to rise. We publish in this issue a verbatim report of Professor Marshall's speech to which this headline refers; our readers will be able to judge for themselves whether *The Star's* headline was inaccurate or not. It is our conviction that no newspaper ever published, more accurately represented the article it was designed to describe.

Our comments on Professor Marshall's speech will be found interpolated in the speech itself, printed in larger type, and in every case within parentheses. We add the parentheses to the larger type in order to avoid all possibility of our comments being confused with the main text of Professor Marshall's speech. The average, ordin-

MARSHALL HURLS DEFINITIVE REPEATS HIS DISBELIEF BIBLE IS INFALLIBLE

Pounds Pulpit as He Declares
Bible Not Authoritative
on Science Questions

GIVES INSTANCES

"The Baptist denomination has no place for an infallible pope," declared Prof. L. H. Marshall of McMaster University, when he took the rostrum this afternoon at the convention to state his theology.

ary, reader of Professor Marshall's speech will, we believe, receive the same impression which the speech made upon the mind of the headline writer of *The Toronto Star*. As plainly as language can say it, Professor Marshall said that the Bible is not all true.

The Rest of the Convention Proceedings.

The Gospel Witness was represented at all sessions of the Convention by a Parliamentary reporter. The transcriptions now in our hands are so voluminous that we have decided it is impracticable to publish all of it in *The Gospel Witness*. We published the report of Educational Day last year, when our pages were smaller, and it occupied the space of eleven regular issues of *The Gospel Witness*. To follow that plan this year would probably take up one hundred and forty-four pages of the present size of *The Witness*. We have therefore decided upon this course: we believe the whole record should be put in permanent form. Future generations should know where to place the responsibility for what is certain to issue from McMaster University in years to come. We therefore announce that at the earliest possible date we shall issue a book which will tell the

story of McMaster's apostasy. We shall begin with the founding of McMaster University, trace its streams of influence into denominational life in Canada and the United States; touching the Harris-Matthews controversy; covering the Ottawa Convention of 1919; giving the inside story of McMaster's part in the Jarvis Street revolution; then noting the chief points of departure down through the years: the Faunce matter, the coming of Professor Marshall, the Hamilton, First Avenue, and Temple Church, Conventions. We shall then have the whole history in book form, which will make an admirable text-book for Regular Baptist educational institutions. We think it would be an advantage for students to be set on their guard against the leaven of the Sadducees as it has worked itself out in so large a part of the Baptist Convention of Ontario and Quebec.

We promise our readers to do our utmost to produce this book in time to put it on the market so that it may be sent as a Christmas present to all Baptists who would know the truth.

THE CONVENTION EXECUTIVE'S MESSAGE.

The message from the Convention Executive appearing in *The Canadian Baptist* of October twenty-seventh, bears the rubber stamp, rather than the signatures of the President, Dr. Langton, and the Secretary, Mr. McLeod. It is absolutely certain Dr. Langton did not write it; it reads very much to us like the work, either of the Redactor, to which we have elsewhere referred, or to his chief Lieutenant, J. H. Farmer. All that the invisible and the established Executive of the Convention wants in the annual officers is a rubber stamp that will last for twelve months.

It is impossible to read this message and retain any measure of respect for the real authors of it. We pity the signatories, but the real authors we despise, because they have no truth in them. The message speaks of "Jarvis Street and its Pastor" as "utterly defiant and irreconcilable." The word "defiant" implies resistance of authority. We were not aware that any Baptist Church was subject to any kind of authority. Therein lies the misconception. Jarvis Street Church has defied, and will defy, any and every authority outside of the church itself. The Executive finds abundant evidence of the wisdom of the Convention's action in the fact that the Editor of this paper has become the first President of a proposed new Convention. Our brethren are witnesses that we are president of quite enough already, and earnestly desired to be spared the responsibility of accepting the presidency of the new movement. It was only when brethren urged that because we had been prominently identified with the battle through the years, it seemed necessary to them that we should accept the leadership, that we consented. But no man ever lived who had less regard for official position; we confess that we have a kind of contempt for the man who needs an office to give him prominence. An office, properly understood, affords opportunity for service. But now that we have accepted it we promise the Executive of the Convention to do our best to supply them with further evidence, if that is the kind of evidence they want. We do not know how many churches ultimately will join The Union of Regular Baptist Churches of Ontario and Quebec, but we promise to do our utmost to let the facts be known.

The message speaks of "weakening the missionary and educational work of the Convention." We venture to say that everyone who believes the Bible, and who understands the true spirit of McMaster University, will reckon it to be a solemn duty to do his utmost to paralyze such educational work as McMaster University is now doing, particularly in the Theological Department. As to our missionary undertakings: has it not become abundantly evident that the Home Mission Board is the tool of McMaster? The Foreign Mission Board, in its Ontario section at least, is no better. It ought to be known that the Foreign Mission Board refused to accept the offer of the British Columbia Missionary Council to contribute money to missionaries direct in India, and insisted that any money given must be given through the Western Union. Thus the British Columbia Baptists who stand for the Bible would tacitly have to endorse the infidelity of Harry MacNeill and the general apostasy of Brandon College in order to have any part in the support of missionaries in India. This, our British Columbia brethren very properly refused to do.

The Message from the Convention Executive speaks of a "minority meeting in Jarvis Street Church". In point of numbers, of course, it far exceeded the utmost capacity of Temple Baptist Church; and we are not sure that the two hundred and sixty-nine delegates who voted against the Bill really represent the minority of the Baptists in the Convention. If the whole tale were told of the abominable methods pursued by McMaster's agents to secure from every church a delegation of McMaster's sympathizers, it would be seen that the vote on the amending Bill and the expulsion of Jarvis Street Church at the last Convention was simply a triumph of unscrupulous political trickery. We have heard Baptists in our Convention eloquently plead for the support of missionaries to benighted Roman Catholics. Baptists have been urged to give of their money that the gospel might be preached to priest-ridden and ignorant people. We believe one of the missions of the newly-formed Union of Regular Baptist Churches will be to give the facts to benighted Baptists who have been deceived by McMaster's propaganda. Some day we may have space to tell the story of the letters that have been written by McMaster's sympathizers, to individual churches, to Boards of Deacons, of the visits that have been paid by McMaster's agents, of the shameless hypocrisy of those who have piously wrought in support of the McMaster hierarchy.

The delegates who spoke for the churches, not a few of whom had formal resolutions in their pockets passed by their respective churches, were "persuaded at a minority meeting in Jarvis Street Church to present a challenge to the Convention," etc. Who persuaded them? On the McMaster side of this controversy they are all strong men who exercise their reasonable liberty, but those who are opposed to McMaster are all poor, dumb, driven cattle; sheep who follow like a flock through a hole in the fence, with no minds of their own, and it is the business and duty of the Executive Committee, headed by such fatherly and widely experienced gentlemen as Dr. W. H. Langton and Rev. C. E. MacLeod, to shepherd the poor wanderers lest they fall prey to the wolves.

THE EXECUTIVE'S INSULT TO THE CHALLENGING CHURCHES.

The "Message" implies that the delegates spoke without authorization. The Executive assumes a paternal air. The delegates were so many children whose parents will be sure to disapprove of their conduct—therefore the Executive will talk with their parents! Never has the world witnessed greater hypocrisy than this message presents. The great offence is joining the new Missionary Society. For this, Parliament was asked for the amending Bill!

Of course when the Executive asked the Convention in 1926 for authority to apply for this legislation, no such missionary society existed, or had even been thought of; nor had Jarvis Street Church, or any other church, withdrawn its support from the Convention Boards. Now they have the effrontery to tell us that the new Missionary Society produced the Bill!

The last paragraph of the Executive's recommendation is a gem!

"We also recommend that the Convention Executive be asked to further consider the status of any churches which, notwithstanding the said resolution, may continue to identify themselves with or support such organization and report at the next meeting of the Convention any action which seems necessary in the interests of this Convention."

The churches will please behave themselves, or fall under the axe next year! The principle of this last clause, not only says that you must support the Boards of the Convention, but you must not support any other Board. What about Grande Ligne? What about the China Inland Mission? What about many other missions that are not identified with the Ontario and Quebec Convention? The Lord's stewards are to have no liberty in the Spirit to give as the Spirit may direct them. The Convention monopolizes the mind of the Spirit! The Convention will tell everybody where to give, and how to give! The Convention will decapitate all who dare to "identify themselves with or support such organization".

How men and women of any independence at all can submit to such tyranny we are at a loss to understand. There is nothing in the Roman Catholic Church to surpass this. Of course, it will not make any difference to the churches concerned whether the Convention excludes them or not; those who desire to do so will unite with the Union of Regular Baptist Churches, and the Convention of Ontario and Quebec will have to make the best of the bargain.

The paragraph in the Executive's message, "No Room for Modernism", is exceedingly rich. Here is what the paragraph says:

"Unfortunately the minority has undertaken to ascribe all its troubles to the presence of modernism in the Convention. It will be apparent to those who give the matter careful consideration, that the great host of Baptist ministers and representatives of our churches in Convention have never been, nor ever will be, sympathetic with any teaching which denies the inspiration of the Scriptures and their authority in matters of faith and practice. To accuse them of such is an appeal to prejudice and not to sound reason. The Convention stand with regard to the historic Baptist position in doctrine and church polity is as sure as it ever was in our history. The loyalty of our Boards and their leaders is without question. The churches can well afford to trust them."

There is no room for Modernism in the Convention! Let anybody read Professor Marshall's address, and Dr. Farmer's defense of Professor Marshall, and we think they will conclude there is little room for truth with the Executive of the Convention!

McMaster University seems to think it has now conditioned itself so as to be able to go forward with its programme of raising a million and a half dollars. We would remind our readers that every dollar given to McMaster University is a dollar given to assist in the destruction of somebody's faith. The addresses of Professor Marshall and Dr. Farmer, published in this issue, to any candid reader will prove that contention up to the hilt.

Here is another passage which requires a little treatment

"Your executive will not visit the churches nor present their message through the medium of the printed page, except in the spirit of peace. As Dr. Farmer stated in his closing message to the Convention, we believe that righteousness is the only sure ground of peace. Such a peace established in righteousness will prepare us for the blessing which God is ready to pour out upon a people waiting to take advantage of it."

How any body of men guilty of such conduct as that of Dr. Farmer, Rev. C. E. MacLeod, and the shamelessly partisan President, Dr. W. H. Langton, can talk of establishing peace in righteousness surpasses one's understanding. But we shall see what we shall see.

THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC.

At this writing we have no exact information of the number of churches who took their stand on Sunday on the issue before the Baptists of Ontario and Quebec, or of the number who have decided to come into the newly-formed Convention. Reports of the Ottawa press inform us of a mass meeting of Baptists to be held in Ottawa November 7th. Pastor James McGinlay, of Alton, will be the special speaker. The Ottawa papers gave more than a column to their report of Rev. James Hall's services in Calvary Church on Sunday last. A large number of people from Ottawa, representing every Baptist church in Ottawa, signed the protest against the passage of the amending Bill. If these are unable to save their own churches from an endorsement of Modernism, they may be expected to find fellowship with some church connected with the new Convention.

A report from Stratford tells us that the Memorial Church, by unanimous vote of the members present, supported the stand taken by the delegates of that church at the recent Convention; and decided to enter the new Union. Rev. R. K. Gonder is pastor of Memorial Church.

We have news from churches all over the two Provinces, to the effect that some stand will be taken within the next two weeks. We believe that special meetings should be held all over the two Provinces, in order that the fullest possible information be given to the people.

We ask the co-operation of all Regular Baptists in circulating copies of this issue of *The Gospel Witness*. We shall have a special edition of this issue printed, and we

(Continued on page 24.)

Prof. Marshall States His Views

Following is a verbatim report of the speech of Professor L. H. Marshall, B.A., B.D., before the Baptist Convention of Ontario and Quebec, in Temple Baptist Church, Toronto, October 17th, 1927. We had an exact report taken ourselves, which we find word for word the same as that printed in *The Canadian Baptist*; but that no one may say we are quoting from an inaccurate report, we have reprinted Professor Marshall's speech from *The Canadian Baptist*. The only changes which have been made are in the parts of the address which *The Canadian Baptist* specially emphasizes. In all other respects it is an exact reprint of Professor Marshall's speech as it appeared in *The Canadian Baptist*.

Before attempting a detailed criticism of the speech itself, we call attention to the general attitude toward the Bible which Professor Marshall's address evinces. He labours to find little difficulties which, in the view of any careful Bible student, are not difficulties at all. But the mere mention of these matters seems to be designed to cast a doubt on the literal accuracy of the text of Scripture. Our readers will remember that our opposition to Professor Marshall was based, in part, upon Dr. J. H. Farmer's statement that Professor Marshall held what may be called the "Driver view" of the Old Testament. Those who are informed on the subject will, of course, recognize that Driverism has to do, not so much with textual criticism, as with what is known as Higher Criticism. Textual criticism might, with fairness, be described as a science. Higher Criticism may more properly be defined as a philosophy. We do not know of any Fundamentalist, even the most pronounced and uncompromising verbal inspirationist, who ever contended for the absolute inerrancy of any particular translation of the Scriptures. When we speak of the Scriptures we mean that which was written by men who "spoke as they were moved by the Holy Ghost." But Professor Marshall is an expert in caricaturing orthodoxy, and in making straw men that he may heroically knock them down! If McMaster University, which is another name for the Executive of the Convention, had had any sense of fairness it would not have made application of its Bill until after the education report had been received.

A writer in *The Toronto Globe* calls attention to the fact that Professor Marshall declined to discuss matters in the columns of *The Globe*, and insisted that the floor of the Convention was the only forum for the discussion of Baptist affairs, but that they excluded from the Convention one of Professor Marshall's chief opponents before Professor Marshall rose to speak. We call attention also to Professor Marshall's contemptuous attitude toward Rev. John Linton. Mr. Linton cannot be accused of having used too strong language. Our only criticism of Mr. Linton's attitude is that he seemed to have mistaken a Bengal man-eater for a domesticated tabby, and seems to have believed that the devourer from the jungle could be beguiled by soft speech and polite compliments! We feel sure Mr. Linton will now agree with us that the tiger's appetite cannot be satisfied with any "gentleman's agreement", nor converted from its bloodthirstiness by gently tickling its ears.

Professor Marshall's speech follows. We ask our readers to note that our comments upon each section of

the speech are made in larger type than the text of Prof. Marshall's address, and within parentheses.

THE FAITH OF PROFESSOR MARSHALL.

Professor Marshall was received enthusiastically, and said:

Mr. Chairman and fellow delegates, quite a number of people have wondered how it is I have been so very happy in Canada. I think the attitude of this Convention makes it quite clear why that has been possible. I merely want to say that the amount of kindness I have received has far outweighed the unkindness.

My mind turns at this time to a very curious story that is told of the late Dr. Joseph Parker of the City Temple. He is said to have been on a preaching tour on which he used to visit three towns in a day. One man evidently thought he would have the great treat of hearing this famous London preacher three times. He heard him in the morning; he heard him again in another town in the afternoon, but it was the same sermon. Notwithstanding, undaunted, he determined to hear him again in the evening. He was strolling about on the station platform waiting for the train when he noticed Dr. Parker was doing the same, so he approached him and engaged him in conversation. Rather reprovingly he said, "I heard you preach this morning, and I heard you preach again this afternoon," and then, as it were, giving Dr. Parker a hint to change his sermon, he said, "I am going to hear you again this evening." "Oh," said Dr. Parker, "Will you do me a favour? Just sit in the gallery immediately over the clock." When he began his sermon it was the same text as he had used on the previous occasions, "And Jesus said unto him the third time, Simon, son of Jonas, lovest thou Me?" (Laughter.) Well, here am I again before this Convention for the third time, with the same old question, do you love me or do you not? Do you wish me to stay or do you not? (Applause.) I want to make it quite clear at the outset that I am not here to defend my theology. I was accused of defending my theology a great deal. I am not here to defend it at all, it requires no defence, it can stand on its own feet. I am here to state it, which is another matter.

Some Subsidiary Matters.

But before I go to the main question, I want to deal with one or two subsidiary matters and get them cleared out of the way. There are those who have been telling us constantly that while some people stand for McMaster University, they themselves stand for Christ. I maintain strongly that that is a distinction that is not fair. No man has the right to assume in this Convention or in any Association that he is more devoted to the Lord Jesus Christ than his brethren. Even if we do possess superior sanctity, I think it is well for us all to remember the teaching of our Lord in Matthew, chapter 6, where we are enjoined not to parade our righteousness before men, but to leave that bad habit to other people. Or we might possibly lay to heart those words of the Book of Proverbs, "Let another praise thee, not thine own mouth, a stranger and not thine own lips."

Then, too, again and again the appeal has been made to "Bible-loving and Bible-believing Baptists," and if there is any real point in the appeal at all, the insinuation clearly is that I am not a Bible-loving or a Bible-believing Baptist. I should like to know then how it was that after the completion of my Arts course I devoted five years of my early manhood to strenuous study in universities, with the one idea of fitting myself for the exposition of Biblical truth. I undertook that strenuous work for five years because I loved the Bible and believed the Bible, and at the end of the course I loved the Bible a great deal more and believed it a great deal more. (Applause.) It is quite true and must be confessed, of course, that there are different ways of loving the Bible, and there are different ways of believing in the Bible; but we are Baptists and therefore we must be tolerant with one another, as long as we do love the Bible and do believe in the Bible.

(Professor Marshall boasts of having given five years of strenuous study in universities in order that he might be fitted for the exposition of Biblical truth, and he cites this as a proof that he loves the Bible. Some men have spent just as long time as that in dissecting dead bodies, but that did not prove that they loved the subjects of their investigation! By Professor Marshall's standard, some of the worst enemies of the truth would be classed as among the greatest lovers of the Bible. It seems to us that all through his address Professor Marshall puts a very low estimate upon the intelligence of his hearers, and sets himself up as a very superior sort of person. Indeed, he seems to be suffering all through from a kind of superiority complex. He is never tired of boasting that he is an Englishman. He seems to think that he has been sent to this country as a kind of educational missionary to enlighten the backward people of this British colony. This Editor also is an Englishman.)

I wonder if this Convention would admit that Martin Luther loved the Bible and believed in the Bible. Perhaps some would deny, but I do not think you would. I should just like to point out that even Martin Luther did not accept the whole Bible. He dealt far more freely with the Holy Scriptures than I ever cared or dared to do, or have the slightest desire to do. For example, he rejected contemptuously one whole book of the New Testament. He said of the Epistle of James, "It is a thing of straw." Well, now, you never heard me say that about a book or about a chapter or even about a verse. And, therefore, I want you just to see this, that the people who have been attacking me would attack Martin Luther and declare him unsound, and unorthodox. If Luther could reject one whole book of the New Testament, and in spite of that rejection still be regarded as a great, world-renowned champion of the Bible, a great lover of the Bible, a great believer in the Bible, who, at the risk of his own life, simply flung the authority of the Bible against the authority of the Pope; surely if I were to confess that I had difficulty in regard to an iron axe-head swimming—I understand I am to be held to the word "swim"—you would not have there irrefutable proof that I neither believe in the Bible nor love the Bible. Such a kind of argument is really puerile and absurd.

And then I must protest, too, very gently against the way in which the latest phase of the controversy was introduced. I found on my return home last Monday an open letter in *The Globe* with the request that I should reply by Wednesday. I want to point out that that is not the right method. Some of us have been challenged again and again to public debate in Massey Hall. We have always ignored the challenge for this reason, if Baptist affairs are to be publicly discussed, the place to discuss them is the Baptist Convention of Ontario and Quebec. (Applause.) It is equally true that the *Toronto Globe* is not the forum where our Baptist grievances are to be ventilated. (Applause.)

Then, too, I must also protest against the manner in which the case was presented, because to demand categorical answers, yes or no, to a long series of questions, is a method which no reasonable man would adopt, and to which no man with the slightest self-respect could possibly submit.

And then again may I correct two mis-statements? In one paragraph I am told that I am the sole cause of the controversy during the last two years. I think that is really too absurd to need any refutation from me. The controversy was here before I came, and if I were to withdraw, the controversy would remain. There might be a slight lull in the storm, but in a very short time it would break out with new fury, unless the man appointed as my successor won the approval of the recalcitrant minority.

(At this point we agree with Professor Marshall. He is the occasion of the present controversy, not the cause of it. Beyond doubt, the controversy has been here for many years. He is a symptom of the disease rather than the disease itself. We have but to recall the Harris controversy, the article in *The Canadian Baptist*

which the Ottawa Convention repudiated, and the Faunce matter, to be sure that behind Professor Marshall there stand a group of men who are determined that the Baptists of Ontario and Quebec shall have no peace on a basis of orthodoxy. If Professor Marshall were to resign to-day, there would still remain the same urgent reason for an entire cleansing of McMaster University.)

Then I am accused of refusing to resign. I think I can call this Convention to witness that I twice offered to resign on certain conditions, and I renew that offer again publicly. I offer to resign if this Convention wishes. All I have refused to do is to be dismissed, as I said last year, by a minority. (Applause.) Therefore, my position, I think, is thoroughly constitutional and perfectly in order, and, after all, if a man has to resign his position because only 70 per cent. of the people of this Convention support him, I want to know what servant of the Convention would be left? We should all have to resign. That is just the position.

The Main Issue.

Now, having dealt with those matters, I want to get on with something far more important. Let me deal with what is the main issue. The issue is not whether or not my views concerning the Bible coincide at all points with those of Mr. Linton. You did not appoint Mr. Linton to examine me when I came out here; you appointed Dr. Farmer. And it was Dr. Farmer who declared that my views on the Bible were within the Charter. Mr. Linton's views are not to be regarded as the criterion of orthodoxy. (Hear, hear.) Nor must Mr. Linton suppose that a man who disagrees with him at certain points is necessarily wrong. We must make it perfectly clear that there is no place whatsoever for infallible Popes in the Baptist denomination. (Hear, hear.) And I say quite respectfully and charitably, for reasons which will become manifest before I sit down, that I do not and cannot regard Mr. Linton as an authority in any department of Biblical or theological science. (Applause.)

(At this point Professor Marshall renders us great assistance,—he identifies the man who is responsible for his presence in the Convention. He says it was Dean Farmer; and that Dean Farmer held that Professor Marshall's views were "within the charter." We shall see what those views are, and perhaps our readers will have a better understanding of the attitude of Dr. Farmer when they thoroughly understand where Professor Marshall stands.)

The question is not one as to whether we here are all absolutely agreed on all the difficult questions which the Bible and theology present. It is the very genius of the Baptist denomination to stress individualism and the right of private judgment. (Hear, hear.) And, therefore, the Baptist denomination is bound by its very nature and genius to make room for a measure of what Dr. Farmer has truly called "reasonable liberty." (Applause.) The real motto of the Baptist denomination is "Unity in essentials, liberty in non-essentials, and in all things charity."

(Here again Professor Marshall quotes Dean Farmer as the man responsible for what Dean Farmer calls "reasonable liberty." They seem to think they have found a phrase to conjure with in what Professor Marshall calls, "the real motto of the Baptist denomination, 'Unity in essentials, liberty in non-essentials, and in all things charity'". In all such matters, of course, we are shut up to the necessity of clear definitions. Who is to distinguish between that which is "essential" and that which is "non-essential"? We have failed utterly to understand the genius of the Baptist position as disclosed in Baptist history if an acceptance of the absolute authority of Scripture has not always been regarded as "essential" to the Baptist position. "Liberty in non-essentials" is capable of a very wide interpretation. In the view of some it might permit the setting aside of the Christian ordinances, the changing of the polity of the church.)

The real issue of this, and I want, if I can, to make it clear—and if you are not satisfied with the statement when I am done, I will hand my resignation to the Chancellor this afternoon—the real issue is this, are my views of the Bible in harmony with the Charter? We generally say the Charter, though, as a legal gentleman pointed out to me the other day, we should really say the Trust Deed; but everybody talks about the Charter, so I will. The Charter commits us to this, committed me to this, and this is what I accepted: "The Divine inspiration",—please note it carefully—"the Divine inspiration of the Scriptures of the Old and the New Testament, and their absolute supremacy and sufficiency in matters of faith and practice." That is where I stand honestly and sincerely. (Applause.) Dr. Farmer interpreted the Charter perfectly on Thursday evening.

It is alleged that I have been untrue to the Charter, that it is I who have been wanting to alter the Charter. I beg you to note, fellow-delegates, that is my critics who want to alter the Charter. You say, "How do you make that out?" They want to alter the Charter in two directions, which I for one am not prepared to accept. In the first place, they want to alter it in this direction, they want to fasten this creed on the denomination, namely, the absolute infallibility and inerrancy of the Bible. Why is that not in the Charter? I will tell you why. Simply because those who framed the Charter knew that such a position cannot possibly be maintained, and there is no Baptist church in the world that fastens upon itself the doctrine of the absolute infallibility and inerrancy of Holy Scripture. (Hear, hear.)

(Surely language cannot be found that would more clearly justify the headline in *The Toronto Star* referred to in our opening article! Professor Marshall says no Baptist church in the world would fasten upon itself the doctrine of the absolute infallibility and inerrancy of Holy Scripture! Now we have it in black and white from the Professor's own lips, that he does not believe in the infallibility of the Bible. This will more clearly appear a little later.)

Now, we need to be very careful at this point. I believe—and please note this very carefully—I believe that the real spiritual message of the Bible, the real spiritual truth that God communicates to us through the Bible, is absolutely infallible and inerrant. (Hear, hear.) But that spiritual truth does not lie on the surface; it is not arrived at by the merely mechanical method of quotation, and these categories of inerrancy and infallibility cannot readily be transferred to the Bible text as we possess it to-day. The evidence is obvious. You must not blame me if other people do not know it; that is not my fault. (Laughter.) If I had a good Hebrew Bible here or a good Greek Testament here I could make it clear to everybody. The variant readings alone—to mention one aspect only—take up more space than the text, which is a very striking fact.

(It is a great pity that Professor Marshall did not take with him "a good Hebrew Bible" or "a good Greek Testament" so that he might make his position clear to everybody. He was not like the rest of us who did not know when we were to be permitted to speak; he had a definite space assigned to him in the programme, with ample time to prepare his address. So great a scholar, who is so easily able to confound the "literalists," ought to have had foresight enough to take a good Hebrew Bible or a good Greek Testament with him. But, of course, that kind of talk is a very cheap way of assuming an air of authority. It may be good psychology; it may be a good way of overawing the simple-minded, whom Professor Marshall seems to think he is especially ordained to instruct. But he tells us "the variant readings alone, to mention one aspect only, take up more space than the text, which is a very striking fact." We have before us a work entitled, "The Ancestry of Our English Bible", "An Account of Manuscripts, Texts, and

Versions of the Bible, by Ira Maurice Price, Ph.D., Professor of the Semitic Languages and Literatures in the University of Chicago." On this matter Dr. Price writes as follows:

"The mere existence of such an enormous number of variations in the readings of the text of the New Testament has rather startled some Christians. They fear that such a colossal list of variants throws the whole question of the discovery of the true text of the New Testament into hopeless confusion. On the other hand, these witnesses simply point out that the tremendous importance of the New Testament in the early centuries caused the production of this treasure-house of manuscripts, which certainly does not impair, but rather guarantees, the integrity of the text. Only about 400 of the almost 150,000 variations materially affect the sense. Of these 400 only about fifty are of real significance for one reason or another. And still, again, *not one of these fifty affects an article of faith or a precept of duty*, which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching'. (Schaff, Companion, p. 177). Richard Bentley, the ablest of the classical critics of England, affirmed that even the worst of manuscripts *does not pervert or set aside one article of faith or moral precept* (Schaff, p. 175f.)."

But as we are always talking a great deal in the dark where a great many people are concerned, may I give two simple illustrations of what I mean? I remember many years ago being puzzled by that passage in Proverbs, "Health to thy navel and marrow to thy bones." I used to say, why should the health be merely in the navel? I looked it up in the Greek version of the Old Testament, which goes back to a much earlier Hebrew manuscript than ours, and it had this, "It shall be health to thy body and marrow to thy bones." Well now, you say, "What is the difference between navel and body?" Well, in the Hebrew if a copyist copying that word "body" just missed out one letter, by accident or error, it became "navel." You see it is quite clear that was a little slip. The word "navel" is in our Bibles to-day because of an error. It is not in the old manuscripts. In the Bible Paul used it reads "It shall be health to thy body and marrow to thy bones." That is simply a little illustration. We are not trying to destroy the truth of the Holy Scripture but as soon as you establish one error in the transmission of the text you have disposed of the doctrine of the inerrancy and infallibility of the text.

May I give an illustration from the New Testament? Some of you know that passage in Mark, in the authorized version, "And when Herod heard John, he did many things." During the last century Dr. Tischendorf discovered a manuscript on Mount Sinai. It turned out to be the oldest Greek manuscript we possess, and how does that passage read there? It reads, "And when Herod heard John he was much perplexed," not "He did many things." Every New Testament scholar in the world recognizes that that is the true text and the other is an error. The error is in the King James version. It is a very slight error in the Greek. The words are "Epoiei polla" and "eporei polla"; that is a difference of a letter.

I want you to see that Biblical criticism is not destructive. We have heard again and again of destructive criticism. My view of the matter is rather this, that this critical study of the Bible is altogether constructive. It is enabling us to do what we ought to do, to get nearer the original text. That is the purpose of it. (Applause.) I have given you an example of critical study and I want to know what has been destroyed. I say it was not originally "Health to thy navel." What the author wrote was "It shall be health to thy body." What a dreadful lot of truth I have destroyed. Or take Mark's saying in our King James version, "And when Herod heard John he did many things." Oh no, Mark never wrote that; what Mark wrote was "When Herod heard John he was much perplexed." I do not think there is any destruction there, it is constructive work, and as far as I stand for critical methods, I stand simply and solely for constructive work of that kind. I say, let us honor the Bible and try to get nearer and nearer to the original text. (Applause.)

(It is difficult to understand Professor Marshall's pur-

pose in the foregoing paragraph, unless he designed to throw dust in the eyes of his audience. He must have set a very low estimate upon the Biblical intelligence of his hearers, the ministers particularly. Any minister who was not before informed of all that Professor Marshall said on this subject, must be ignorant indeed. To be sure, it seems to us that Professor Marshall seriously reflects upon the character of the work which McMaster University has been doing for thirty-six years. All the "educated" ministers of the Convention, of course, are the product of McMaster! and we admit that a large number of the pastors in the Convention are McMaster men. If, after the best efforts of Professor Farmer and others during all the years, the McMaster graduates needed such theological kindergarten teaching as Professor Marshall gives in the foregoing paragraph, he has supplied another reason, this time a purely academic one, why changes should immediately be effected in McMaster University.)

Or again, I should like to know what the people who stand for inerrancy, and infallibility have to say about this. This is a slip, and I do not know how it got there. In II Samuel, 24:1, "God moved David to number Israel." In I Chronicles 21:1, "Satan provoked David to number Israel." Now I think there is a contradiction there. "God moved David to number Israel," and "Satan moved David to number Israel." It cannot quite be both. When a serious Bible student comes across a problem like that he says that it is not to be slurred over in a slipshod and dishonest way, it is to be faced honestly. (Hear, hear). I am not destroying anything at all, I am trying to get at the truth. Remember, there are crowds of small problems of that kind. It does not mean that the general message of the Bible is, therefore, unreliable; not at all. The general course of the Bible is just as clearly marked as the general course of the St. Lawrence, but remember when you come to insist on inerrancy and infallibility, you cannot find any room at all for these little errors, and that is why I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't.

(Professor Marshall here tells us plainly,
"I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't.")

We are greatly obliged to Professor Marshall for thus frankly admitting what we have all along contended was his position. But it is worth while examining the alleged contradictions contained in the two passages which he cites in the above paragraph. There is a sense in which a translator, to approximate accuracy, must also have the gift of the interpreter; hence a spiritual understanding is as necessary to the translator as to the exegete.

Let us come now to the passages Professor Marshall quotes, and set them one beside the other. II Samuel 24:1 "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." I Chronicles 21:1: "And Satan stood up against Israel, and provoked David to number Israel." In the passage in Chronicles it seems to be perfectly clear that Satan, or an adversary, provoked David to number Israel. In the passage in Second Samuel it is not said that God moved David to number Israel, and the margin gives the word "satan" as a substitute for the pronoun.

But let us take the text as it stands—what then? No temptation comes to any man but by divine permission. Job's experience is the proof of that. In I Kings, 22nd chapter, Micaiah explains the unanimity of Ahab's prophets by saying they were possessed of

a lying spirit from the Lord. Ahab had endeavoured to silence every voice that dared to tell him the truth, and had spent his life asking for a lie; and at last God permitted him to have what he had asked for. Thus when pride and ambition move men to self-seeking and self-confidence, as in David's case, God sometimes lets them have their way. These two records of II Samuel and I Chronicles may be interpreted as presenting two sides of the same fact: the ambition and self-confidence which led David to make an estimate of his own strength, were of the Devil; but the judgment involved in his being permitted to have his own was from God. One thing is abundantly evident from Professor Marshall's use of these two scriptures, and that is that he endeavours to justify his repudiation of the absolute authority of the Word of God.)

Half the questions raised by Mr. Linton, to the Bible scholar—to the Bible scholar remember—raise quite a number of very serious textual problems. I am not wanting to destroy anything, I am simply wanting to get at what the Bible actually says, and the nearer you get to what the Bible actually says, the more you love the Bible and the more you believe the Bible. (Applause.) A man said to me last week, "Yes, but the original text was inerrant." How can we regard as the basis of our fellowship in this Convention a text which nobody has got and nobody can get? The thing is absurd. I simply stand by the Charter in this sense, that I believe in the divine inspiration of the Old and New Testaments and their absolute supremacy in matters of faith and practice.

My critics want to alter the Charter in another direction. It reads, "The Divine inspiration of the Scriptures of the Old and New Testaments, and their absolute supremacy and sufficiency in matters of faith and practice." Or let me quote the Jarvis Street Church deed, "The only authorized guide in religion." Although I have been accused of being a very dishonorable man, more than once in public, and in private too, I am afraid, I just want to say I made perfectly clear when I came here that that was what I accepted. My critics want to turn the Charter into this, "The Bible is absolutely supreme in matters of faith and practice and a great many other things," where the Bible is not supreme. There is the whole trouble. Let me make it quite clear.

The Bible is not authoritative, for instance, where scientific questions arise. I want to make my meaning clear again if I can. In view of the ever-growing knowledge of mankind we are not bound to accept those views of nature and the world which were held by all mankind in Bible times, and, therefore, even by Bible people. It was the common view of mankind, for example, in the old world, that the earth was flat. As soon as ever the idea was mooted that the earth was spherical, the literalists said it was contrary to the Bible, even the great Augustine said that to suppose there were people on the other side of the world was contrary to the Holy Scripture. As far as I am aware the Spirit has not revealed in the Bible that the earth is flat, although you can prove from the Bible that people in Bible times believed the earth was flat and not spherical.

It was the common view that the earth stood still and the sun moved around it, and as soon as Copernicus said the opposite was the truth, the literalists immediately called Copernicus a heretic. Martin Luther said Copernicus was a fool. I frequently agree with Luther, but I cannot there. He called him an upstart astrologer. Even Melancthon accused Copernicus of being a man lacking in common decency; and Calvin thought he could clinch the whole matter by saying "Who will venture to put the authority of Copernicus above the authority of the Holy Spirit?" But Copernicus was right, and the churchmen were wrong. The Holy Spirit has nowhere revealed that the sun moves around the earth, though people in Bible times did believe, with all the rest of mankind, that the sun moved around the earth.

(Professor Marshall says: "My critics want to turn the Charter into this: "The Bible is absolutely supreme in matters of faith and practice and a great many other

things' where the Bible is not supreme." Professor Marshall tells us the Bible is not authoritative in matters of science, and he introduces our old friend Copernicus. We do not know of any evangelical who claims that the Bible was written to teach science, but if it be admitted that the writers of the Bible "spake as they were moved by the Holy Ghost", it is surely axiomatic that *there can be nothing written by the inspiration of the Holy Ghost that is contrary to truth.*

We have sometimes put it in this way. Here is a man of science, a man of great learning, and he has a little boy whom he takes with him to the quarry, where he examines the rocks; or to the woods, where he studies the trees and flowers; or into the laboratory, where he sees something of the facts of life. And the father talks to the child in a language which a child can understand. He avoids the technicalities of scientific definition, but conveys to the child's mind in simple speech the truth which is in his own mind. The background of knowledge which the father has of the objective facts, in the nature of the case, regulates and defines the extent of the definitions which he brings within the compass of the child's understanding. But that background of knowledge forbids that the father should say anything untrue, in whatever simple forms of speech his definitions may be cast. But let us suppose that the child grows up, and follows in his father's footsteps until at length his erudition is equal to that of his father. Now he looks upon these matters which his father described to him when he was a child, and views them through the medium of his larger knowledge, as a scientist, if you like; but he will tell you, "When my father talked to me of these things when I was a child, he did not teach me science, but he told me nothing that was untrue."

But Professor Marshall assumes that some undefined spiritual message is wrapped about with the limitations of the knowledge of a primitive people, and that much of it is necessarily therefore untrue. Again we say, here is a proof of the accuracy of the headline in *The Toronto Star!* But how is it possible for men of logical minds to believe that the Scriptures were written by men who spake as they were moved by the Spirit of God Who cannot lie, if the word of Scripture be so full of error?)

The Bible is not a textbook of science. Its authority is in the realm of religion and morals, and I hold it is dangerous—you can send me back to England for this if you will—it is dangerous to the cause of religion among men to pit the alleged authority of the Bible on such matters against established scientific facts. (Applause.) I am not saying anything now which I have not committed to print and with the full approval of Dr. Farmer and Dr. MacNeil. I may remind you of this pamphlet published a year ago last January. (Reads from pamphlet entitled, "Professor Marshall Refutes Series of Charges"). "There is no conflict between the teaching of science and the real meaning and message of the sacred text. I do not go to my Bible for astronomy or biology, because it is not the office of the Holy Spirit to reveal the secrets of astronomy and geology. I go to the Bible for a religious message. The concern of Genesis 1 is not so much with the question as to *how* God made the world as with *the fact that it was God* who did make the world. I accept with all my heart the teaching of Genesis 1, namely, that behind all the phenomena of the world there lies the creative power and purpose of the living God." That is the message of Genesis 1. (Applause.)

(Here we are told "it is dangerous to the cause of religion among men to pit the alleged authority of the Bible on such matters against established scientific facts." What does this language mean if it does not imply that there may be disagreement between established scientific facts and what the Bible plainly says? And in this realm Professor Marshall speaks of the authority of the Bible as "alleged". That is to say, he denies that the Bible is an authority in matters which relate to "established scientific facts". What does Professor Marshall or anybody else know about facts in the realm of so-called science? The world can never properly compute the debt it owes to true science. But what scientist knows anything about fact? We recall a saying of Spurgeon to this effect, —we have not the actual text of his saying before us, but it was to this effect: Mr. Spurgeon said he never quarrelled with men of science, but left them to settle their differences among themselves. He said, "We now pass sets of scientific hypotheses about as rapidly as we pass telegraph poles when travelling on an express train. One generation of scientists is generally chiefly occupied in telling the world what fools their predecessors were." And Mr. Spurgeon said that he was content to hand over the man of science to his fellows, and when they had torn each other in pieces he would say to them, "Gentlemen, you have not been half so considerate of each other as I should have endeavoured to be."

Of course, the fact is that no text-book that is ten years old on any science is worth buying. Let us hope that we are getting wiser, if not better, every day. We read recently a report of a lecture of a learned physicist who reminded his audience that there was a time when the atomic theory was supposed to be one of the established facts of science. It was believed that the atom was the smallest particle of matter. Now science has discovered that the atom is made up of innumerable electrons, and that these electrons are continuously revolving at a very rapid rate within the atom; and in order to estimate the electrons' velocity he supposed the fastest airplane engine made of metal that would never wear out and supplied with energy that could never be exhausted; and if that most rapidly revolving engine could continue without cessation revolving at its many thousands of revolutions per minute, day and night, for one hundred millions of years, the total revolutions accomplished would approximate the revolutions of the electron within the atom in a single minute! When we read this we understand why a physicist must necessarily be a great mathematician. Of course, we are not competent to question the accuracy of the learned gentleman's statement. We have not a speedometer by which the revolutions of our friend the electrons can be determined. But how wonderful it is that this tremendous "fact" should have escaped the observation of men of science for so many generations so completely as to have led them to suppose that the atom was itself one of the established facts! Brother Marshall would set such "established facts" against "the alleged authority of the Bible." We prefer to reverse the order and set the established authority of the Bible against the "alleged" facts of science.

But let our readers consider the effect of such teaching upon immature minds. What, for instance, does the first-year student in arts know about this world of estab-

lished scientific fact? And when he is taught by his professor with an air of superior authority that there is a world of established fact beyond his ken, which is "out of harmony" with the teaching of the Bible, must it not necessarily lead such an immature mind to question the authority of the Bible in general? For as a rule such a student knows about as little of the Bible as he does about the alleged facts of science. And he is likely to practice the principle of the amending bill, and being assured that the so-called facts of science are established, and at the same time being taught that at least a part of the Bible is "out of harmony" with the supposed facts, he is likely to move, second, and carry, a resolution to the effect that the Bible be excluded from this convention of facts.)

Now I am asked, for instance, in this open letter, about the creation of man, "Do you believe man was created directly and instantaneously from the dust of the ground or that he came by evolution from the lower forms of life?" If Mr. Linton means do I believe God in the shape of a man, something like me, came down to earth and took some dust and moulded it until it was in the shape of a man, breathed into it and instantly up jumped a man, my reply is that I will not insult a school boy by asking him to believe that. What I do believe is exactly what it says, that God formed man out of the dust of the ground—that is quite clear, for to dust we return—and breathed into his nostrils the breath of life, and man became a living soul. How God did it I cannot tell you, and neither can Mr. Linton. (Applause.) The same applies to the story of the creation of woman. I believe that man and woman, male and female, owe their existence to the creative power and purpose of God; but how God made this distinction between male and female, I no more know than I know how He makes the distinction to-day, for this question of the sex of our offspring is entirely beyond our control.

(Professor Marshall here evades Mr. Linton's question. The point of Mr. Linton's question is obviously as to whether man is the direct creation of God, or the product of evolution. Mr. Linton says nothing at all about God coming in the form of a man and moulding the dust into a man's shape. Why does Professor Marshall persist in making up these men of straw? No candid man will, doubt for a moment that Professor Marshall is an evolutionist out and out, who had not the frankness openly to confess it. His quotation, moreover, of one who describes God's Word presumably respecting the creation as "beautiful, oriental poetry" only serves to establish this truth.)

A Voice: How do you know He did it at all?

Prof. Marshall: Never mind about that, we are not discussing that at all. I know He did it, for one reason, because it mentions it here. I think I should like to repeat at this point, so far as I remember them, the words of one of the greatest Biblical scholars of our time, "How long, oh Lord, will those who profess to be thy servants, turn Thy beautiful Oriental poetry into their own dull western prose?" (Cries of "Shame.") All right, you can say shame. Just wait a moment. (At this point a delegate attempted to ask a question, but was rebuked by the chairman for interrupting.)

(We may here remark on the Chairman's rebuking a delegate who attempted to ask a question. Our own report of this is that the Chairman said, "Order; this is no time for catechizing, we are listening to Professor Marshall's statement." Dr. Langton was not always so unwilling to permit interruptions.)

I stand, as I say, for the fact of inspiration. In regard to the theory of inspiration, there is room for differences of opinion and therefore we have to be charitable and tolerant. Some hold that in the process of revelation the Spirit of God did everything and the spirit of man did nothing. In that

case, of course, the revelation is dictation; man is a sort of gramophone, and God a voice, or man is a typewriter and God is the typist. That may be the Mohammedan view, but it is not the Christian view. I will quote the testimony of Dr. Strong presently on that point. My view of the theory of inspiration is this (and I have proclaimed it openly again and again), that in the process of revelation the Spirit of God and the spirit of man co-operated, but throughout the whole process the predominant partner was God and the initiative remained with God. That is how I regard the matter. I notice Dr. Strong says the Bible is equally the product of God and man. You see I am far more conservative than Dr. Strong; I never said and I do not believe the Bible is equally the work of God and man. I think the Bible is mainly the work of God, but the human element is there. I believe that in the Bible you have Divine and human co-operation. The Divine element is infallible, but the human element is not necessarily infallible. I believe it is a progressive process, that God has led man step by step to a larger understanding of himself, and revelation reaches its culmination and crown in our Lord and Saviour Jesus Christ. But remember, that means the revelation is not all on the same level. Samson was not on the same level as St. Paul. I cannot learn from Samson what I can learn from Paul. The prophets were on a higher level than Samson. Christ was on a higher level than all. I know that this idea is sometimes labelled "modernism," but I want you to note this, you do not prove a thing is untrue simply by labelling it "modernism." It is the Scriptural view. Hebrews 1:1: "God having of old times spoken unto the fathers by the prophets in divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." What does that mean? It simply means that revelation is a unified continuous expanding process that reaches its perfection and completion in Jesus Christ. (Applause.) And that means, remember, that those who know Jesus Christ have a larger and fuller understanding of God than the people in pre-Christian times who did not know Jesus Christ.

(In the above paragraph Professor Marshall deals with the question of inspiration. It seems to us Professor Marshall does not here properly distinguish between revelation and inspiration. By revelation we understand truth revealed; by inspiration, that operation of the divine Spirit which so directed men in the writing of Scripture as to give to us an infallible record of the divine revelation. We know of no evangelical who insists that God revealed Himself to all men in precisely the same way, nor that those who wrote were always inspired in precisely the same way. In some instances the revelation and the inspiration were combined, and the truth was revealed to the person who recorded it. In other instances men were inspired to write that which had been revealed to others. We can conceive of some of the genealogical tables of Scripture, for instance, which were absolutely accurate, having been copied in to the inspired record of revelation. If we dictate to a stenographer part of our dictation may consist of our own words, but at a certain point we may say, "Insert here a certain quotation"; but when the article is completed, we are just as much responsible for it as though we had written every word of it. In some instances the writers of Scripture may have had a perfect understanding of what they were writing. In other instances the prophetic character of the subject rendered it impossible for them to understand its full significance. An outstanding example of this principle is found in Peter:

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us

they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1:10-12).

In the foregoing quotation it is perfectly plain that Peter said that some of the ancient prophets were so controlled by the Holy Ghost that they wrote that which they did not themselves understand.

Professor Marshall again speaks of "a progressive process" in revelation. No one will quarrel with him here. But he must distinguish between the process of revelation, and the divinely inspired record of that revelation. No one will question the accuracy of Professor Marshall's statement when he says: "Samson was not on the same level as St. Paul. I cannot learn from Samson what I can learn from Paul. The prophets were on a higher level than Samson. Christ was on a higher level than all." But when Professor Marshall says, "I know that this idea is sometimes labelled Modernism," he talks nonsense. Nobody of any sense ever labelled this idea Modernism; but the point is here, *What the Bible records of Samson is as true in every particular as what the Bible records of Paul.* The Bible contains the record of the sayings and doings of evil men, even of the Devil himself. The Bible is full of the record of evil characters whose example we are surely taught to shun. But the record of those lives is divinely inspired, and therefore is absolutely true to fact. There is progression in revelation on the principle, "I have yet many things to say unto you, but ye cannot bear them now." But inspiration has to do with the divine record of this revelation, and we hold that all parts of the Bible are equally inspired, though beyond all question the revelation of God in the New Testament is a fuller and completer revelation than the revelation of God in the Old Testament. Yet there is no contradiction between the two, for as Dr. Joseph Parker said, "The New Testament fulfils the Old just as the noon-day fulfils the dawn." But again Professor Marshall erects a straw man, and labels the principle of the gradual unfolding of the divine purpose as Modernism. We repeat no one in his senses ever so named it.

Professor Marshall is very fond of interjecting quotations from other men whom he sets up as authorities, declaring himself to be "just as orthodox as so-and-so"! In the above paragraph he says, "I notice Dr. Strong says the Bible is equally the product of God and man. You see I am more conservative than Dr. Strong." We quote this from Dr. Strong:

"Inspiration did not always, or even generally, involve a direct communication to the Scripture writers of the words they wrote.

"Thought is possible without words, and in the order of nature precedes words. The Scripture writers appear to have been so influenced by the Holy Spirit that they perceived and felt even the new truths they were to publish, as discoveries of their own minds, and were left to the action of their own minds in the expression of these truths, with the single exception that they were supernaturally held back from the selection of wrong words, and when needful were provided with right ones. Inspiration is therefore **VERBAL AS TO ITS RESULT, BUT NOT VERBAL AS TO ITS METHOD.**" (Emphasis ours.)

Strong's Systematic Theology, 6th Edition, p. 103.

May I also point out that this particular view of revelation was the view of Christ Himself? Our Lord made a bold and

a challenging appeal to this principle of progressive revelation, an appeal that I am afraid carried dismay into the hearts of the literalists of His own day. I give you one example; I could give you many. You remember He said, "Ye have heard it was said"—and he quotes from the Old Testament—"An eye for an eye and a tooth for a tooth." Is he satisfied with that? Does He say that is God's final word to man? Not at all; He says, "But I say unto you, resist not evil at all; you are not to take an eye for an eye, and a tooth for a tooth." Let us examine that for a moment, for it will repay us. What is the purpose of the Old Testament law, "an eye for an eye and a tooth for a tooth?" The whole purpose of it was to check unlimited revenge. What had people been doing before that law? You can imagine. When A. had a quarrel with B. and knocked one of B.'s eyes out, B. knocked both A.'s eyes out. When A. knocked out one of B.'s teeth, B. knocked out several of A.'s. The purpose of the Old Testament legislation, the real meaning is this, "Thou shalt take one eye, not two, for an eye, and one tooth, not a whole row of uppers, for a tooth." It was to check revenge, and our Lord says: "Yes, that truth I will carry further. Let us check the vindictive spirit even more. I say unto you, not that you shall have, if you wish, an eye for an eye, but that you are not to meet a wrong with a counter wrong at all." (Applause.)

That is Christ's teaching, and remember when you say that the final word for Jesus Christ was the Old Testament you are contradicting Christ flatly. What our Lord did say was this, that He was not destroying the old law, but fulfilling it. What did He mean by that? He said, "I am not destroying the old law, I am simply carrying it on to completion." In other words, our Lord carries the Old Testament truth to higher heights, deepened, widened and enlarged, enhanced and enriched. Just as our Lord called Himself the Lord, even of the Sabbath, so you and I may call the Lord Jesus Christ the Lord, even of the Scriptures. He is greater than Moses, greater than Samuel, greater than Solomon, greater than Isaiah. He is the great towering Mount Everest of the Divine revelation to the human race. (Applause.) Or as John so beautifully said, He is the very Word of God, Himself made flesh and dwelling among us. That is my view of Jesus Christ. (Applause.) Note the place of Jesus Christ in the Divine revelation. I do not hesitate—Christ says I must not hesitate, and as long as I stand by Jesus Christ, I care not for all the critics in the world—to say that if there are any ideas about God in the Old Testament which in any way conflict with what Jesus Christ taught about God, then the final court of appeal is not Moses, or Elijah, or Solomon, or Isaiah, the final court of appeal is Jesus Christ. (Applause.) May I remind you of a great text in John's Gospel, unfortunately wrongly translated in the Authorized Version, but the revisers have given us it. What Jesus said was this, "Ye search the Scriptures because in them ye think ye have eternal life, and ye will not come unto me." Notice that. There, Christ simply takes this stand, that He Himself is the very crown of revelation.

Jonah.

Now I am going to our old friend Jonah. (Laughter.) May I say at the outset that I believe, certainly as much as anybody in this Convention, in the Divine inspiration of the Book of Jonah. I regard it as one of the greatest and noblest and sublimest documents in the literature of the world. To me it is one of the grandest things God has ever given us, when rightly interpreted. May I quote the words of a somewhat advanced critic—and please do not imagine when I agree with Prof. Cornell at one point that I agree with him at all points; I hope we have got beyond those puerilities. He says this, and he is one of those wicked critics: "I have read the Book of Jonah at least a hundred times, and I will publicly avow, because I am not ashamed of my weakness, that I cannot even now take up this marvellous book, nor even speak of it, without tears rising in my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest ever written, and I should like to say to everyone who approaches it, 'Take off thy shoes, for the place whereon thou standest is holy ground.' I think that is reverence for Scripture.

The great message of the Book of Jonah is in that last verse, or the last two verses perhaps, where we have the Old Testament anticipation of John 3:16, where God rebuked his selfish narrow-minded servant Jonah, saying, "Should not I

have pity upon Ninevah, that great city, where, apart altogether from grown men and women, there are a hundred and twenty thousand little children of such tender age that they cannot yet discern between their right hand and their left hand, and a great host of morally irresponsible cattle that have done no wrong at all?"

Now there are three methods of interpreting the Book of Jonah. There is the historical method: I know of no Old Testament scholar of first rank to-day who takes that view. There is the allegorical method, and there is the parabolic method which regards it as a sermon in a tale; and I want to say there are thousands of true devoted servants of Jesus Christ who take the parabolic view. I am prepared, whenever the Convention desires, to go into the whole question, but remember I can only do so when I have an hour at my disposal, and remember this, too, as long as I accept the Divine inspiration of the Book of Jonah, and I do it with all my heart, for I love every syllable of it, I am within the Charter. Dr. Strong says so, for one.

(Professor Marshall knows of "no Old Testament scholar of first rank to-day who takes that (the historical) view." This discloses the Professor's favourite method. He has spoken of the Baptist right of private judgment. He has declared that he believes in the inspiration of Scripture. He rejects, however, "the alleged authority of the Bible" on scientific matters; but he seems ever to be obsessed by the authority of alleged "scholarship". What does Professor Marshall mean by a "scholar of first rank"? Who is to be the judge of "first rank" scholarship? It is the way of the Modernists to relegate all who differ from them to the rear rank—or to no rank at all!

Professor Marshall, in the early part of his address, said: "I do not, and cannot, regard Mr. Linton as an authority in any department of biblical or theological science." We do not suppose Mr. Linton has ever claimed to be an authority. He has spoken and written as a believer in the authority of the Bible. But Professor Marshall is chiefly concerned with the opinion of "scholars of first rank"—whoever they may be! We notice that he quotes the Rev. J. A. Grant in one part of his sermon, pastor of Woodbine Heights Baptist Church, because Mr. Grant, at one time, wrote something that suits the Professor's purpose. Would Professor Marshall regard Mr. Grant as a "scholar of first rank"?

We have said it, and written it, again and again, but let us write it once more, the Scholar of first rank to Whose authority on all subjects we reverently and rejoicingly bow, is the Lord Jesus Christ; and language has no meaning at all, and discussion in human speech can be of no avail, if the New Testament does not plainly declare that our Lord Jesus quoted the book of Jonah as a record of literal, historical, fact.

Into the question of the day of the Crucifixion we shall not here enter: that is a matter for Mr. Linton to answer; and we very gladly put the columns of *The Gospel Witness* at Mr. Linton's disposal for that purpose.)

The Day of the Crucifixion.

Now I come to one of the New Testament questions raised by this problem. Mr. Linton is very anxious about my interpretation of Matthew 12:40. He raised this question—I want you to listen very carefully—"For as Jonas was three days and three nights"—notice that, "three days and three nights"—"in the whale's belly, so shall the Son of Man be three days and nights in the heart of the earth." Now you have a problem there, a very big problem. "Three days and three nights." I do not know what the general view of this Convention is, but I have not the slightest doubt at all that our Lord was crucified on Friday

and He was raised on Sunday—there is not the slightest doubt in my own mind and I do not think there are many here who have any doubt on the subject. But this text says "three days and three nights." Mr. Linton insists that in order to get those "three days and three nights" you must fix the crucifixion for Wednesday and you must fix the resurrection for Saturday evening. I have the whole correspondence that Mr. Linton sent to *The Globe*, and he expects me to adopt the view that the crucifixion took place on Wednesday and the resurrection on Saturday evening. If it took place on Wednesday, our Lord was in the grave Wednesday night, Thursday night, Friday night, He was in the grave all day Thursday, Friday, Saturday. But he has to alter the day of the crucifixion from Friday to Wednesday and the resurrection from Sunday morning to Saturday night in order to meet the requirements of this particular verse. He was naturally challenged as to what authority he had. He appealed to certain authorities. I have tested two of them. Challenged to produce the evidence, he said this—I have got it here in black and white—"the Schaff Herzog Encyclopedia of Biblical Knowledge deals with this subject under Paschal controversy." And I want to say to you ladies and gentlemen, that there is not one solitary word in the whole of that article from beginning to end that deals with the question of a Wednesday crucifixion. The book is on the premises; I can produce it if it is required. To my mind that is a very serious thing. To conduct controversy by such a method as that is altogether discreditable and dishonourable.

What was the Paschal controversy which Mr. Linton apparently does not understand at all? It has nothing to do with the day on which our Lord was crucified. The church was always satisfied on that point, namely, that it was Friday: The Paschal controversy concerned this issue. You remember we commemorate our Lord's birth on December 25th. What is the result of that? Well this year it is on Sunday; next year, being Leap Year, it will be on Tuesday, and the next year on Wednesday. It is moving about the week all the time. One party in the church said we ought to do the same with the day of the crucifixion. Our Lord was crucified on Nisan 14th, that is, roughly speaking, April 14th. That one section said we are always going to commemorate our Lord's sacrifice for us on Calvary on April 14th—whether it comes on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday or Saturday. But another party said No, our Lord was crucified on Friday and so we will always commemorate our Lord's death on Friday. And they had a controversy about that. You see religious people have always been fond of controversy. What did the Church decide? The Church decided that Easter Sunday should be the first Sunday following Nisan 14th, and that the Friday immediately previous should be regarded as the day for the commemoration of our Lord's death.

I tested another of his authorities. This is what Mr. Linton says; he has put it in his list of authorities for a Wednesday crucifixion: "Farrar's life of Christ presents the view of the death of Christ on the 14th of Nisan." That has nothing to do with the matter at all. The implication is that Farrar favors a Wednesday crucifixion. No, what he says is this, you will find it in Volume 2, page 474. "It is certain and all but universally acknowledged, being expressly stated by all the evangelists, that our Lord was crucified on Friday and rose on Sunday." Now remember, Mr. Linton flatly contradicts Matthew and Mark and Luke and John, a thing you have never found me doing—to that extent any way. (Laughter).

Mark says, and they all say the same, "And when even was now come, because it was the Preparation—that is the day before the Sabbath," therefore Friday. There are places in the East to-day where Friday is still called Preparation. He completely contradicts Paul in 1st Corinthians 15:4, where Paul says, "On the third day He rose again." He flatly contradicts the Church Fathers. I will give you one quotation from Justin Martyr. Justin (born about the year 100) was a man who laid down his life for the Lord Jesus Christ.

"For on the day before Saturn's day, they crucified Him, and on the day after Saturn's day, which is the day of the sun, He appeared to His apostles and disciples."
—Apol. 1, 65-67.

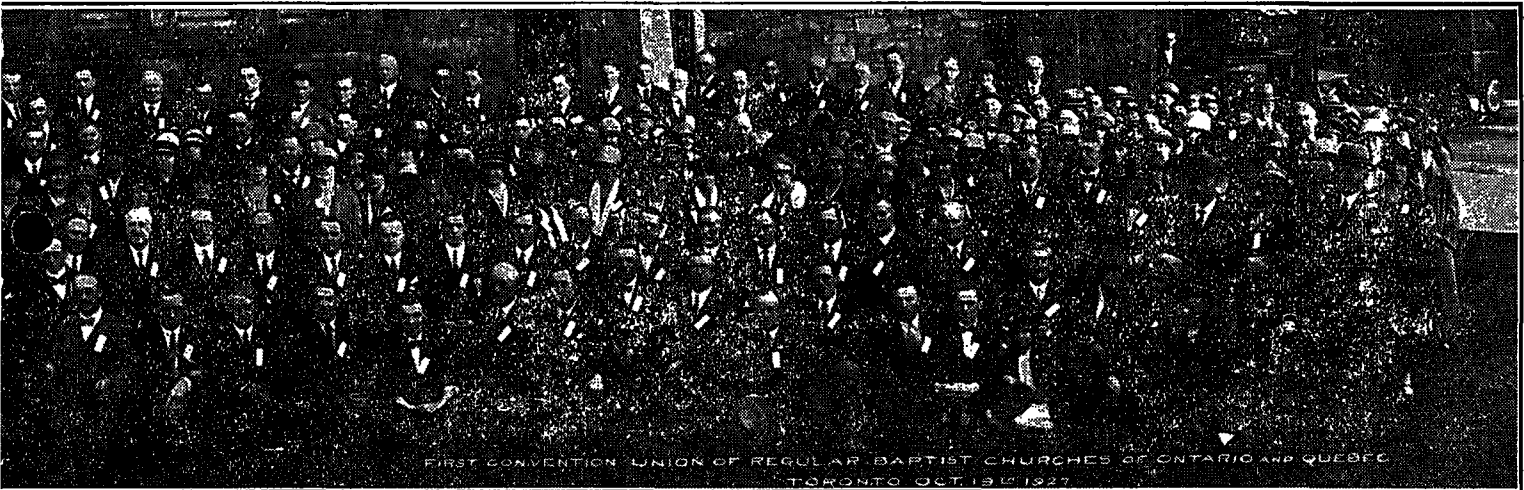
And Mr. Linton also flatly contradicts twenty centuries of unbroken tradition. On what authority? I must tell you



A Few of the Seven Hundred and Sixty-eight Regular Baptists Who Signed the Statement of Faith and Declaration of Quebec Held in Jarvis St. Baptist Church

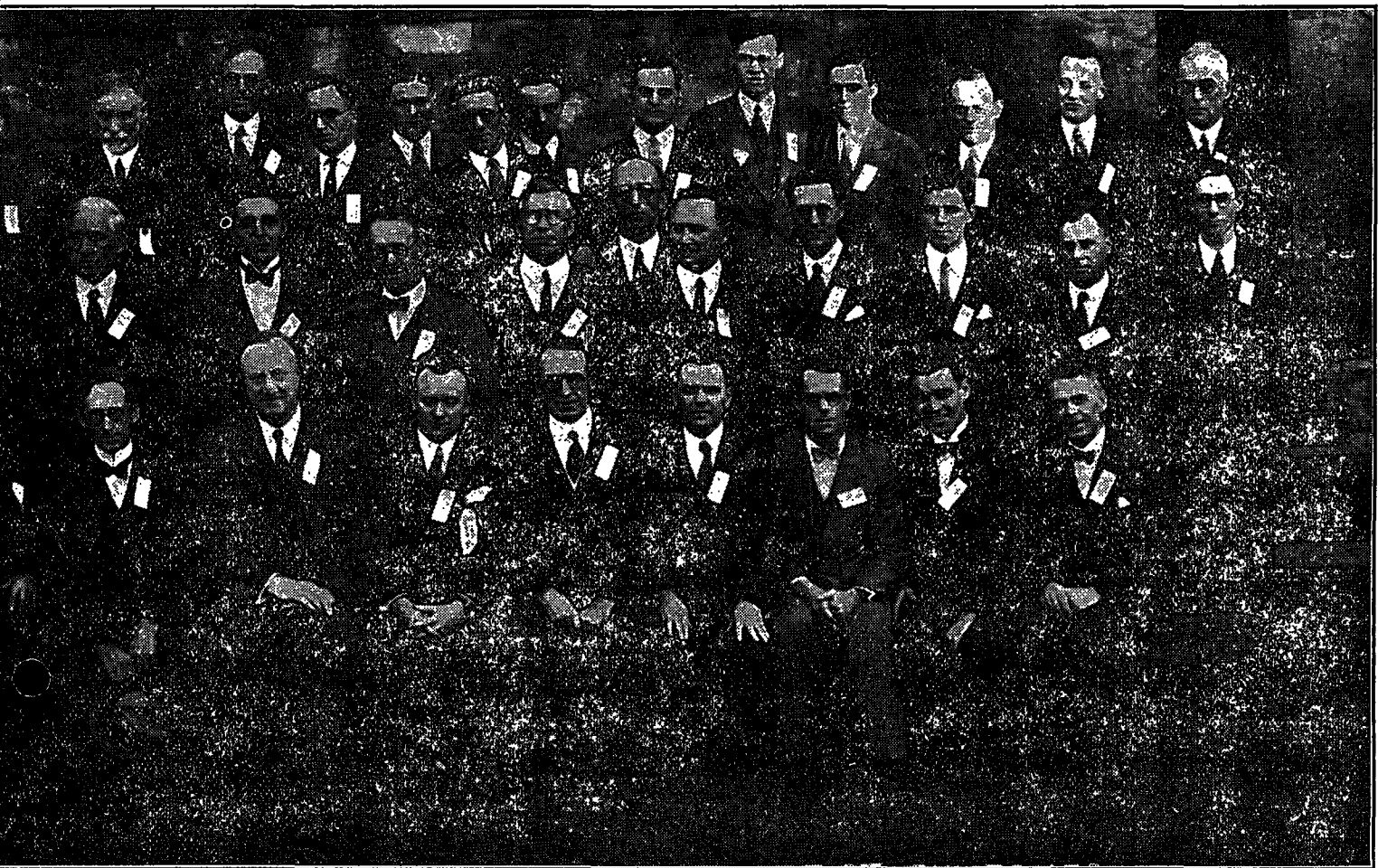


A Group of Ministers with a few Theological Students at the First Convention of t



(Photo by Panoramic Photo Co., 251 Victoria St., Toronto, from whom copies of photograph may be obtained for \$1.50 each)

Opposition to McMaster's Modernism at the First Convention of the Union of Regular Baptist Churches of Ontario and Toronto, Wednesday, October 19th, 1927.



Union of Regular Baptist Churches of Ontario and Quebec, October 19th, 1927.

he does this on no solid authority whatsoever. It is sheer modernism. (Applause.) You will not find any such modernism in me. But I must say that to foist so novel an idea upon the public without a vestige of solid authority is, from the view of a heretic like myself, a species of intellectual fraud. (Applause). And the same man presumptuously demands of me in an open letter to *The Globe*—because that is what it involves—that I adopt this idea. Well, I won't; there is an end of the matter; I won't.

Now listen; if Mr. Linton insists, as he does insist, on the literal interpretation of Matthew 12:40, three days and three nights, then he makes Matthew and Mark and Luke and John and Paul false witnesses and there is no escape from that dilemma.

Voices: "No, no", and "Shame"!

Professor Marshall: A theory of biblical interpretation and inspiration that of necessity leads a man into a position like that, untenable and absurd, must of itself be untenable and absurd.

The Hamilton Confession of Faith.

Let me say in conclusion that I stand by every syllable of the faith I declared at Hamilton. I declared my faith there quite extempore. I was challenged to do it on the platform and had to do it without a moment's preparation. I may repeat it this afternoon in a slightly expanded form, but before I do so I want to say a word about one or two points that have been raised again and again.

The Atonement.

First, about the atonement. May I again call attention to the Charter. What the Charter says is this, "The atoning efficacy of the death of Christ." Notice that, nothing else,— "The atoning efficacy of the death of Christ." Ever since I became a Christian I have accepted with all my heart the atoning efficacy of the death of Christ. May I point out that the Charter appeals to the fact of the atonement, it does not define any particular theory of the atonement, which is another matter. You know, there have been many theories of the atonement put forward by the Christian church, very, very many, and if my critics are not aware of the fact that there have been many theories of the Atonement, and if they have never studied the history of Christian doctrine, I do not see that I am responsible for that. For several centuries the only recognized theory of the Atonement was Origen's, and you would, every one of you, reject that if I were to tell you what it was. After that followed Anselm's theory, after that Luther's theory. One theory was discarded by the Church after another. This is too big a problem to go into here and now, this is not a class in the history of doctrine, and these things are far too difficult to summarize. But when it is asserted that I do not believe in a substitutionary view of the Atonement, because I do not believe in a penal substitutionary theory, because I won't say the word "punish," well I must say that is going too far. I had no idea that there was anything very novel in this refusal to say the word "Punish." Look at what I have got here; I have a document here that is almost yellow with age. It is "The Canadian Baptist" of November 2nd, 1911, sixteen years ago. It is an account of a sermon preached by one of our Toronto ministers, who is with us to-day; he is in the building now, Rev. J. A. Grant, on the Atonement. This is what he says:

"That God punished Christ, or that He was angry with Him, cannot be held. Christ was not punished at all."

(In the above paragraph Professor Marshall plainly admits that he does not believe in a penal substitutionary theory of the atonement, that he does not believe that Christ endured the punishment our sins deserved. But in support of his view Professor Marshall quotes from *The Canadian Baptist* of 1911, from a sermon by the Rev. J. A. Grant. Here we cannot forbear to ask a question. Who is the diligent gentleman who has time to search among old copies of *The Canadian Baptist* and dig up references here and there for Professor Marshall's convenience? Certainly Professor Marshall did not do it. Last year we had the spectacle of the

Rev. J. M. Warner reading something which he said was in a certain book which wasn't there at all. Mr. Warner himself admitted that he had not searched these things out for himself but that they had been prepared for him. We know the gentleman who does this work, the sinister shadow that sits behind and inspires McMaster's machinations, ceaselessly plotting and planning the overthrow of orthodoxy, and so far as it is in his power, conspiring to destroy men and churches who stand for the old paths. Yes, for once the editor of *The Gospel Witness* becomes a higher critic in the sense that he can discern the hand of Joab in the speech of Professor Marshall, and of Mr. J. M. Warner, and of many, many others. For years we have known this anonymous conspirator to be an enemy of orthodoxy, of all evangelical principles, and of Christ Himself. He has no conscience; he has no regard for truth; he will prepare a statement from Dr. Orr, which makes Dr. Orr say the opposite of what he has written, by taking little pieces from here and there and putting them together, without any suggestion that there are passages omitted. And Chancellor Whidden rises in the Convention like an obedient parrot and reads what this denominational redactor has prepared: J. M. Warner does the same: Professor Marshall does the same: we know who the gentleman is. We admire the industry of a man who will reread *The Canadian Baptist* of sixteen years ago to discover a sermon written by such a scholar of first rank as Rev. J. A. Grant of Woodbine Heights. This gentleman has been long in the denomination. Beyond peradventure he was the author of the editorial in *The Canadian Baptist* which the Convention repudiated in 1919. He illustrates in his present day activities, the record of the lying spirit from the Lord that took possession of all Ahab's prophets. He is not a professor but he is a member of the governing body of McMaster University. We submit a puzzle to our Canadian Baptist readers and it is this, *find the redactor*. He actually reads the sermons in *The Gospel Witness* to see if he can find passages that can by any means be made to support Professor Marshall's contentions. We imagine ourselves standing on the platform of the Convention making the statement we have now written, and we can see the Rev. Joshua Marshall and Rev. Hugh McDiarmid and several others of the same spirit shouting, "Name him! Name him?" In this case, for the present, we refuse to name the man, but if from our description Toronto readers of the *Witness* cannot identify him, then they know very little of the machinery of the Convention.)

(Applause and interruption). I have been told that these books—(showing a small book on "The Fundamentals")—are too orthodox even for Toronto, but let us hear what this man has to say. This is Dr. Franklin Johnston. Listen to this; he is discussing this question of using the word punish:

"It is perhaps worthy of the serious attention of the theologian,—this objection to the word punish—the theologian who wishes to keep his terms free from offence, but it has no force beyond the sphere of verbal criticism. It is true that guilt, in the sense of personal blameworthiness, cannot be transferred from the wrongdoer to the well-doer. It is true that punishment, in the sense of penalty inflicted for personal blameworthiness, cannot be transferred from the wrongdoer to the well-doer."

And then he adds,—and this is what he commends, in order to avoid the use of the word punishment, and that is all I am pleading for:

"If now we shall teach that Christ suffered in order to deliver us from suffering which we richly deserve, we shall avoid a strife about words, and shall maintain that coming into the world as a member of our Race, He suffered to the utmost."

Now last year one of the speakers quoted Dr. Joseph Cook against me and said he wished he had the book there. Well I have got the book here.

"The ghastliest of all misconceptions ever put before this city or any other is the assertion that the doctrine of the Atonement implies first an innocent being is made guilty in the sense of being personally blameworthy, and secondly, that that innocent being is punished in the sense of suffering pain for personal ill-desert. Both these propositions all clear thought discards, all religious science condemns. We have no doctrine of the Atonement that declares that personal demerit is laid upon our Lord or that in the strict sense of the word He suffered punishment, that is pain inflicted for personal blameworthiness. He had no personal blameworthiness; He was an innocent being, as He always will be, and never did or can or will suffer punishment in the strict sense of the word."

(The two quotations above are on a par. We are concerned only with the second one because reference is made here to our quotation from Joseph Cook of the year before. We fear Professor Marshall is not familiar with the atmosphere in which the great Joseph Cook lectured. Dr. Cook was chiefly combatting a Unitarian objection to the doctrine of substitution, namely, that to assume that Christ bore our punishment implied that He was personally blameworthy. This was the passage to which we referred in our speech at First Avenue Church at the Convention of Nineteen hundred and twenty-six:

"Why, it is amazing to me that gentlemen will quote phrases from Mr. Spurgeon, saying that our Lord was punished, and then come forward in Boston and affirm that orthodoxy holds that our Lord was not innocent, and meet us with the charge of self-contradiction when we exhibit the truths of the atonement in detail. Ask Mr. Spurgeon, or any other man who uses that word, 'punished', whether our Lord was a murderer, a perjurer, a leper, or a thief. Ask whether he does not believe, as the church has always believed, whatever its language may have been, that our Lord was innocent."

We have discussed the principles involved in what Professor Marshall says in the following paragraph in the sermon on "The Meaning of The Death of Christ", which is published in this issue. We must again, however, register our objection to Professor Marshall's use of Spurgeon's name in an endeavour to convey an impression that he stands with Spurgeon on the Atonement. Nothing could possibly be further from the fact.)

And that is the book that Dr. Shields quoted against me last year. (Applause). So, apparently, if I am a heretic at this point I am not the only one; you will have to turn your attention to a few more people as well.

A Voice: Where is Dr. Shields?

Another Voice: He is not here.

Professor Marshall: Well, you may pass the message on to him. I think that is the first statement I have made in public about Dr. Shields in his absence. You cannot say he has made only one about me in my absence. (Applause).

May I say, quietly and calmly, that I cannot say the word punish. You must not be cross with me. To me it does not seem scriptural. To me, according to Scripture, the Atonement is rooted and grounded in the love of God. "God so loved the world that He gave His only begotten Son." That is Scripture. "God commendeth His love towards us in that while we were yet sinners Christ died for us." That

is Scripture, and you must take it into account when you are discussing the Atonement.

It seems to me the word punish is not ethical. Where there is no guilt there can be no punishment in the strict sense of the term. To me it is also bad theology for this reason: to represent Christ as more sympathetic to fallen humanity than God, is to deny the essence of the Christian revelation. "He that hath seen Me hath seen the Father." I believe with all my heart that God is like Jesus Christ. One of the greatest words Paul ever uttered was "God was in Christ reconciling the world unto Himself." Therefore, remember, I accept the fact that Christ suffered for our sakes and in our room and in our stead. If there is not substitution there, I cannot put it in. "He suffered under Pontius Pilate," says the Apostles Creed. You see I have a great classical document on my side,—to a certain extent at any rate. As Spurgeon says, the Atonement is a mystery our human intellect cannot fathom. I accept with all my heart the greatest authority of all upon this subject, Our Lord Himself; I am thinking of His own account of His death, when He declared that He regarded His death as the means of establishing a new spiritual covenant relationship between God and man, the covenant relationship foretold in Jeremiah 31. He said: "This cup is the new covenant in My blood." The blessings of Christian redemption, remember, are to be appropriated by faith, and faith in the Pauline sense of the word, which is not merely intellectual assent, but spiritual union with Christ—"In Christ." Or as John puts it, "If we walk in the light as He is in the light, we have fellowship one with the other, and the blood of Jesus Christ, His Son, cleanseth us from all sin." That is what I believe and teach now, that is what I have always believed and always taught, and that is in complete harmony with the Charter, "The atoning efficacy of the death of Christ."

The Resurrection.

One word more and I will stop. Just a word about the Resurrection. I stand by the Apostle Paul in 1st Corinthians 15. I will not stay to read the passage. These are the two basic facts: "Christ after His passion showed himself alive by many infallible proofs." That is the first fact guaranteed in the New Testament. The second fact, also guaranteed in the New Testament, is that the grave was empty. That means that the body rose. (Amen). I have friends who do not believe with me here, and when anybody says to me, "Well now, the Resurrection was a purely spiritual affair." I say it cannot have been a purely spiritual affair for this reason: If our Lord's enemies could have produced our Lord's body they would have given the lie to the preaching of the Resurrection, and the fact that they did not is the proof that the could not. (Applause). I hope that is clear now. But if you ask me fully to explain the mystery of our Lord's Resurrection Body, I must reply that I regard that as a mystery beyond my power to solve. But on the other hand if anybody tells me that our Lord's physical body, flesh and bones and blood, have all been transferred to heaven, just as they were on earth, I must say that is directly contrary to Holy Scripture. "Flesh and blood cannot inherit the Kingdom of Heaven." I believe our Lord's physical body in some wonderful way that I cannot understand, was, either at the time of the Resurrection or shortly afterward, transformed. However that may be, I believe in the Resurrection and it is my joy to preach the living Christ.

(As we read the Scriptures, whatever change took place in the body of Christ, took place at the resurrection; and whatever the nature of that body may have been, He Himself described it as a body of flesh and bones. He did eat a piece of a broiled fish and of an honey-comb; He did challenge Thomas to put his finger into the print of the nails; and in a very real sense the resurrection body of Christ was identical with the body in which He was crucified, for He was identified by the very marks of His crucifixion. We do not know whether Professor Marshall would keep company with the crude and grotesque Pastor Russell in his supposition that the body of Christ may have been dissolved into gases, or may be miraculously preserved

for future exhibition! Our readers will judge from Professor Marshall's own words how far he believes in the resurrection of Christ.)

So this is my faith in outline:

I believe in God the Father, Almighty, maker of Heaven and earth.

I believe in the deity of Jesus Christ His Son and our Lord, the effulgence of the Father's glory and the express image of His substance.

(And I put into those terms the whole New Testament content.)

I believe that on all the great questions of morality and religion the absolute and final word is with Jesus Christ, our Lord and Saviour.

I believe in the Virgin birth.

I believe in the vicarious—

And remember in that word vicarious the word substitutionary is hidden.

—I believe in the vicarious suffering of Jesus Christ as effecting the atonement or reconciliation of man and God.

I believe in the glorious Resurrection of our Lord Jesus Christ and in the empty grave on the first Easter morn.

I believe that Jesus ever liveth to make intercession for us and to be the inspiration of all who love Him.

And as I said at Hamilton, and repeat now, I am a Fundamentalist in the New Testament sense of the term; "Other foundation can no man lay than that is laid which is Jesus Christ."

I believe that the Bible is the inspired Word of God, a revelation of the mind and will of God that reaches its crown and its culmination in Jesus Christ, God's Son and our Saviour.

I believe in the life hereafter for the just and the unjust.

I believe in the necessity of conversion, the need of being born again through the quickening work of the Holy Spirit.

In that faith I live, by that faith I labor, and by the grace of God in that faith I hope finally to depart hence; and as long as I remain loyal to that faith, which is the faith of the Charter, I maintain that I have a rightful claim to the Baptist birthright of reasonable liberty.

(On Professor Marshall's confession of faith we need say but little, except to point out that Professor Marshall leaves the door open for the acceptance of the conclusions of all the critics by limiting the authority of Christ to "questions of morality and religion". Professor Marshall's statement of the Atonement, in view of his elaboration of it elsewhere in his speech, is anything but satisfactory. There is no recognition of the necessity for expiation at all. That, to us, is the heart of the whole gospel. Professor Marshall has added to his statement respecting the present ministry of Christ the words, "To make intercession for us." Of course we suggested this to him in a dozen speeches, but Professor Marshall's general view of the Atonement does not make Christ an High Priest at all.)

The Real Question Before Us.

My concluding word is this. If scholarship and sound methods of study among the Baptists of Ontario and Quebec are to be dubbed modernism, held up to shame and execration, exposed to abuse and persecution, then the Baptists of Ontario and Quebec cannot have a university at all, for as soon as a university shuts its door on learning it ceases to be a university, and we may as well shut up shop. To fight against sound scholarship, carried on in a spirit of reverence, and in a spirit of absolute loyalty to the Lord Jesus Christ, is not to defend evangelical Christianity, but to betray it and destroy it. The issue is not fundamentalism versus modernism, it is this: Are we as Baptists to stand for ignorance and obscurantism and intolerance, or are we to get into line with all the truly great men whose names are written upon our Baptist roll of fame, (and the greatest of them all, in my humble opinion, is Wm. Carey, the great pioneer of modern missionary enterprise) and stand for sound scholarship, for the love of truth, for tolerance, for

reasonable liberty, with the McMaster motto as our watchword: "In Christ all things consist." That is where I stand, ladies and gentlemen, and, I say again, the issue is for you to decide. (Applause).

(Professor Marshall here represents himself as the defender of "scholarship and sound methods of study", and his opponents are described as standing "for ignorance and obscurantism and intolerance". We deny both allegations. Professor Marshall's scholarship seems to us to be wholly divorced from a recognition of the principle that "these things are spiritually discerned". We are weary of the vainglorious assumptions of these so-called scholars, and of their superior habit of calling everybody ignorant and obscurantists who will not accept their cunningly devised fables. We confess ourselves, however, to be utterly intolerant of all that is manifestly opposed to the infallibility and authority of scripture, and of the infallibility and authority of Christ.)

Dr. Farmer's Speech

The following address by Dr. J. H. Farmer followed the address of Prof. Marshall. Dr. Farmer runs true to form—always the enemy of those who stand for the Bible as the Word of God, and always the defender of those who deny its infallibility. Professing himself to be "strongly conservative," he ever opposes those who are conservative and aids and abets those who would destroy the foundations of the faith. It is folly to say there is "no room for Modernism." There was room for Prof. George Cross in the Bloor Street pulpit. There was a warm welcome for the man who says:

"And now after the lapse of all the intervening centuries, it is still an open question whether after all it was not misleading to call Jesus the Christ."

And the church which sponsors such teaching as that has ten of the thirty-three members of McMaster Senate in its membership, and the man who seconded the motion for Jarvis Street's expulsion is a deacon of that church and a governor of McMaster. But there is "no room for Modernism" in the Convention! Dr. Farmer's address is a plea to make room for Modernism—to include "the more liberal view" of the Bible in McMaster. It is a plea for the "inclusive" policy. But "inclusive" in the lips of a Modernist advocate like Dr. Farmer means "exclusive." First he begs permission to include Modernism, and then by every kind of political trick known to the unscrupulous he seeks power to exclude Fundamentalism.

Dr. Farmer's course through the years forces us to believe that his professions of conservatism are utterly insincere. If he believes what he says he believes he must be violating his own conscience all the time by sponsoring and in every way defending the opposite. In spite of his pious professions Dr. Farmer's actions prove that he is the enemy of those who stand for the Bible and the ally of those who seek to discredit it.

DEAN J. H. FARMER: (Received with applause): Mr. Chairman and members of the Convention, I think it is not an easy thing to deal with the question such as is before us now in a very few minutes, but after all my impression is that these matters have been before us for so long a time that most of us have become pretty well seized of just what

(Continued on page 23.)

The Jarvis Street Pulpit

"The Meaning of the Death of Christ"

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, October 23rd, 1927.

(Stenographically Reported.)

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—II Corinthians 5:21.

"For he hath made him to be sin for us, who knew no sin"—that is, He knew no sin—"that we might be made the righteousness of God in him." It is necessary, in approaching a great subject like this, to recognize that we are dealing with matters that are entirely beyond the reach of the human intellect: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Our Lord Himself said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." The Apostle Paul, in the first chapter of his first epistle to the Corinthians, deals with this principle at length where he declares that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." He declares in the second chapter that he came unto the Corinthians determined to know nothing among them but "Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

The Apostle Paul declared that the death of Christ, this sacred secret of the transference of guilt on the one hand, and of righteousness on the other, God's way of reconciling a sinful world unto Himself, God's way of being just and yet the Justifier of them that believe on Jesus—he says that is entirely beyond the understanding of the natural man, that it is a wisdom that comes from above, which none of the princes of this world knew; for had they known it they would not have crucified the Lord of glory. Then you will remember, in the first chapter of Romans, Paul deals with the same matter when he says that the righteousness of God is revealed, that is, in the gospel, "from

faith to faith: as it is written, The just shall live by faith." Then he proceeds to tell how men have turned aside from the divine Wisdom, notwithstanding the revelation in nature, and have "changed the glory of the uncorruptible God into an image made like to corruptible man." And so the whole matter is brought down to the bar of human judgment, and Professor Denney says that the idea of the transference of guilt to the innocent is not moral, and is utterly inconceivable. So it may be to the natural man, it may be that man cannot understand it. I think it was in this week's *Witness* Mr. Stockley quotes Spurgeon as saying whether it be understood or not, it is a glorious reality which the Word of the Lord proclaims, and it is to be accepted by men of faith.

Now come we to this text from that point of view. I am fully aware that human wisdom will not accept it. "The Greeks seek after wisdom"; they want to try everything at the bar of human reason, and that which they cannot explain, which they cannot understand for themselves, they refuse to accept. There are ten thousand things about the gospel which no mortal can explain. This is the Word of the Infinite, not of man; this is the unfolding of the eternal purposes of grace concerning a sinful world. Professor Marshall asks why he has studied theology five years! Well, I could tell Professor Marshall I have been studying theology for thirty years, and I do not know much about it yet. But if he could study theology for five thousand years, what would be the sum of his knowledge even then to the revelation which God gives us of His Son? It is not what I think about God: it is what God says to me that matters; and when I substitute human reason for divine revelation, I am not likely to get a verdict that is in agreement with the word of wisdom given us in this Holy Book.

I.

WHAT SAITH THE SCRIPTURE, FIRST, CONCERNING CHRIST? That He knew no sin. That is what Joseph Cook declares. It was against the idea that there was ought of taint upon Him that he contended; and insisted that Christian orthodoxy, with its doctrine of Substitution, did not imply that Jesus was ever other than "holy, harmless, undefiled, and separate from sinners". That is what my text says, that so far as the Lord Jesus was concerned, He "knew no sin." I am not going to try to explain that, I know there are difficulties in that doctrine. We can see a little light by recognition of the fact that He was born of a virgin; that He was not born of natural generation, but that He was begotten of the Holy Ghost. You remember that great passage, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of

God." He had a human mother, but no human father; He was supernaturally, miraculously, begotten of the Holy Ghost.

But was there no taint of sin on His mother's side? How was it possible that One absolutely holy should be born of one who was herself not holy? The Roman Catholic theologians have tried to overcome that difficulty by pushing it back another generation, but though taught for a long time, it was never promulgated as a dogma of the church until 1854, when the Pope declared the church's belief in the doctrine of the Immaculate Conception. Understand, that is not to be confused with the virgin birth of our Lord. The doctrine of the Immaculate Conception carries it back a generation, and declares that Mary herself was born without sin, being immaculately conceived, and free from every taint of sin. That, of course, is necessary to the Roman Catholic position that Mary is to be worshipped. But there is no authority in the Scripture for that dogma. I cannot explain the mystery of the sinlessness of Christ, but it is no greater mystery than the mystery of the virgin birth itself. Science cannot explain it, no human reason can account for it; and if you bring this Book into that court, it will be reckoned out as having no authority. But if we accept it as the Word of God, then we are on safe ground. We are told that He was virgin-born, and that that Holy Thing that was born of her was to be called the Son of God. And so the Scriptures proclaim the sinlessness of Jesus Christ. Any other idea, it seems to me, is abhorrent to the Christian conscience; we cannot conceive of Christ as being other than absolutely holy—and I use the strongest word I know.

Moreover, our Lord Himself declared that He was sinless, He said that in Him was no sin. He challenged even His enemies when He said, "Which of you convinceth me of sin?" No other man did ever dare say that, but He said it—and there was no answer. Never was He convicted of sin. Again He said to His disciples, "The prince of this world cometh, and hath nothing in me."

Then take the teaching of the New Testament in general, and you will find that all the New Testament writers either assume, or explicitly teach, the absolute sinlessness of Jesus Christ. He "was tempted in all points like as we are, yet without sin"; "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners." He, through the Eternal Spirit, offered Himself without spot to God; again He is described as a "Lamb without blemish"; John said of Him, that "in him was no sin". All the New Testament writers take that position, that He knew no sin. Is there any objection to that? Is not the teaching of Scripture indisputable? Can anybody suggest a single passage that will cast a doubt upon the absolute sinlessness of Jesus Christ? "No", you say, "there is no controversy about that."

II.

Very well, then, let us take another step. The sufferings of Christ are a matter of historical fact, nobody doubts that He was crucified, no one questions that He sweat great drops of blood falling down to the ground, that he said, "My soul is exceeding sorrowful, even unto death." No one doubts that the soldiers laid their cruel whips upon his back, that they put a

crown of mockery on His brow, that they drove the cruel nails through His hands and His feet, and thrust a spear into His side. He suffered, there is no doubt about His suffering; He agonized in death. I ask you to face this proposition—mark, we have established from Scripture the truth that He was absolutely without sin—now I ask you to account for the fact that a sinless man suffered. "Oh", you say, "many people suffer for other people's sin. The sin of the fathers shall be visited upon the children unto the third and fourth generation." That is perfectly true, but He is the only sinless One, and though it may be that a particular offence committed by another brings suffering to someone who is not responsible for that particular offence, no one else is sinless. Suffering is the lot of mankind. Job was right when he said, "Man is born unto trouble, as the sparks fly upward." The word of the curse promised that in the "sweat of thy face shalt thou eat bread." You speak about the vicarious sufferings of motherhood—it is there in the curse: "In sorrow thou shalt bring forth children." It is the lot of mankind. The curse has not only fallen upon man, but upon all the earth: "The whole-creation groaneth and travaileth in pain together until now." But here is One Who is holy, harmless, undefiled, and separate from sinners, and yet He suffered!

Is there a just God upon the throne? Do you not see that the repudiation, the rejection, of the expiatory value of the death of Christ impugns the moral government of the universe? If an innocent Man, if One Who is as holy as God is holy, could suffer in any other than a vicarious sense, in any other than a penal sense, in any other sense than taking upon Himself the curse due to the guilty, if it be accident, it means that it is not true that righteousness and judgment are the habitation of God's throne.

And let me tell you that back of all this misrepresentation of the doctrine of the death of Christ, lies a failure to apprehend what God is. Professor Marshall says, the death of Christ is not designed to show God's hatred of sin; it is designed to show His love of the sinner. And so they make love the fundamental thing in God. Is it? There is more than that in God. The seraphim before the throne do not proclaim His love, but they veil their faces and their feet as they cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." More of that in a minute or two, but I am calling your attention to the fact that if the absolute sinlessness of Jesus Christ be accepted, the fact of His sufferings presents a moral problem which is very difficult of solution. He was without sin, yet He suffered. Why did He suffer? There is no question about the fact; we are now to explain the sufferings of Christ.

What does the Scripture say about it? "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Again it is said, Christ hath redeemed us from the course of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Mark, it is not said that He was cursed for us, but that *He was made a curse*. Nor is it here said that sin was laid upon Him—though that is true. There are many passages that say so:

"He bore our sins in his own body on the tree." The Scripture read to you to-night, says, "The Lord hath laid on him the iniquity of us all"; "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Again it is said that He died "the just for the unjust, that he might bring us to God." It is true that our sins were laid upon Him. John so introduced Him, "Behold the Lamb of God, which taketh away the sin of the world." But this is a stronger word than that. I have never found anybody who could explain it. You may consult all the expositors, but there is no explanation of it. The Word of God declares it, that Jesus Christ was "made sin for us." He so completely identified Himself with us, that, by the redemptive plan of God, He voluntarily became Himself the sum-total of the world's sin, sin itself in the aggregate, in the mass, for us.

I come back to the matter that I suggested a moment ago. What is the fundamental thing in God—is it love? Supposing you analyze the Divine Character so far as it is given in the Scripture—if we may legitimately do so—what are the elements of the Divine Nature? Truth? Yes, He is the "God that cannot lie." Righteousness? Yes, there is no unrighteousness in Him; He is the Standard, He is the Norm, He can never do other than right. Justice? Yes, it was a true instinct which led Abraham to cry, "Shall not the Judge of all the earth do right?" He must do right, there is justice in God. Mercy? Yes, blessed be God, He is plenteous in mercy. Faithfulness? Yes, the Psalmist says, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds." He never fails. Love? Oh yes, His love is infinite,—

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty."

There is love in God, but you must not say merely that God is love—He is more than that; you must take the full-orbed revelation of God in Christ, and you will see that these qualities are but elements, if I may so say, in the Divine Spectrum. And when they are all blended together they constitute the white and terrible light of His ineffable holiness: truth, righteousness, justice, equity, mercy, love, faithfulness—grace; and all these qualities blended into the white light of His holiness, for He is the thrice holy One. Modernism seems to know nothing about the holiness of God, the justice of God, the righteousness of God, the truth of God,—it is all love.

Very well, there is no analogy to these divine matters. How often we sing,—

"Join all the glorious names
Of wisdom, love and power,
That ever mortals knew,
That angels ever bore;
All are too mean to speak His worth,
Too mean to set the Saviour forth."

All the types and symbols of the Old Testament, all the sacrifices offered there, all those human personalities who so wondrously foreshadowed the glory of the Coming One, gather them all up into one, and you have not a fragment of the Christ—He is "God over all, blessed for ever"; He transcends every human

standard. It is no wonder that He said in the Old Testament, "To whom then will ye liken me, or shall I be equal? saith the Holy One." There is no standard by which to judge Him. And yet, just as these types and symbols of the Old Testament give us a glimpse of the glories of the future, so within the narrow range of our own human observation we may learn something of the necessity of these other qualities to which I have referred.

The Press recently has been engaged in the discussion of the inadequacy of certain sentences pronounced by certain magistrates, and the moral consciences of people have been shocked because some offences have been so lightly dealt with. What is your own attitude toward these matters? There was a bank robbery committed in the city last week. Supposing the culprits are arrested to-morrow, will you say, "Just love them—just love them"? No—no—no. Supposing some man dyes his hand in a brother's blood, and commits some foul murder to-night—ought there to be justice in the land? Ought there to be? Do you not feel, in the light of some human transgressions, that something within you cries, not for vengeance, but for justice?

Well do I remember the day when the world was shocked by the cabled report of what the great Joseph Parker said when he was preaching in the City Temple, London. I think it was at one of his Thursday lectures. He was preaching about Ezra: "When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." And Dr. Parker's plea was for a capacity for moral indignation, for moral wrath; he said the world was losing it, that nothing could astonish the world any more. Then he referred to a speech which the then Kaiser had made at a banquet given in his honour by the Sultan of Turkey, when he had referred to the man whom Kipling called, "Abdul the damned", as, "My friend, the Sultan". And Joseph Parker said in effect, "His Majesty of Germany"—it was just after the Armenian Massacres—"His Majesty of Germany may, if he will, call this murderer his friend; but standing in this holy place, I say, in the name of the Father, and of the Son, and of the Holy Ghost, God damn the Sultan"—and the world was shocked. But a few years later when they saw what that partnership meant, and when they saw earth's rivers red with blood, and millions murdered to satiate one man's, or nation's, ambition, there were millions of people who, if Parker had lived to say it in the midst of the Great War, would have said, "Amen"—and I should have been one of them.

A missionary told me that he had met old people in India who had lived through the terrible days of the Indian Mutiny, when they saw women and children ruthlessly butchered, when they saw Hell walk like a beast of prey through the land; and he said some of the greatest saints he knew told him that in those awful days many of the imprecatory Psalms were their most appropriate vehicles of prayer. And I say to you, if you can look upon such red ruin, if you can see such sin, and not feel like unsheathing a sword against it, there is something wrong with your moral nature; I do not want you in my house!

If we could see what sin is! if we could see what is wrapped up in that awful saying, "By one man's dis-

obedience many were made sinners"; if we could see sin going on from generation to generation, shutting out the radiance of the sun; if we could see that one man's sin has in it the potentialities of damning unborn generations—if we could apprehend sin, we should not talk only about love. You mothers and fathers, have you not learned a hundred times in your own home, among the children, that for the governance of your house, for its orderly progress, for the proper discipline and governance of your family, something more than love is necessary? Have you not learned that? Must there not be truth, and righteousness, and justice, and faithfulness? Must there not be all these?

And oh, there is something like that in God—there must be something like that in God. If there were not, this world would be at the mercy of an almighty devil. Do not talk to me only about love—love must be founded in truth and righteousness and justice, or it is not love at all. Divorce the quality of love from all these sterner elements so marvellously revealed in Scripture, and instead of a Sovereign God upon the throne, you reduce Him to the measure of a Modernist professor—and that is small enough!

What saith the Scripture? "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." No, you must not represent God as an indulgent Father: He is much more than that. And when it is written, "He made him to sin for us", we must surely understand that God gathered up all the sin of the world, and laid it upon Christ; and the burden of the world's guilt was so great that nothing but death could atone.

But Mr. Professor comes along and tells me it cannot be done! What does he know about it?? The magistrate will sit on his bench to-morrow, and some offender will be brought before him, and the witnesses will be called. "What is the evidence against this man?" One witness after another will be called and it will be proved to a demonstration that he is guilty of the offence with which he is charged. Then the magistrate reads the law, he uses his judgment as to the degree of punishment this offence deserves, and pronounces judgment. He has done the best he could—but it is no judgment at all! He does not know the man's father; he does not know the man's mother; and, what is more, he did not know his great-great-great-great-great grandfather, or mother; and he does not know the streams of evil that have been coursing through that man's veins; nor does he know, perhaps, that that poor fellow is the last product of a sin committed fifty years ago. But there is Somebody in heaven Who knows. Oh yes, He knows; "The Lord is a God of knowledge, and by him actions are weighed." He knows man's moral qualities: there is no past with Him; there is no future with Him; He judges things as they are—and He sees them as they will be a million years from now. And He made Him, the Infinite One, to be sin for us—all your sins, past, present, and future; all my sins, all of everybody's sins, the sum-total of the world's iniquity, every bit of it: motive, spirit, action, all taken into account, and He made them to meet upon Christ, so that He appeared as sin itself to God.

You say, "I cannot understand that"—do not try, my friend; accept the proclamation of redeeming grace that it is so; it will take you a million years to understand in full this matchless mystery, that God—not man, but God, Infinite Truth, Infinite Righteousness, Infinite Justice, Infinite Faithfulness, Infinite Love, Infinite Grace, Infinite, Absolute, Holiness that "God was in Christ reconciling the world unto himself". That is the gospel. "He made him to be sin for us."

I have been thinking about preaching for a month or two on "The Fundamentals of the Faith". Do you think it would be interesting?—subjects something like this: "Why I Believe the Bible is the Word of God"; "Why I Believe Jesus Christ is His Son", and kindred subjects.

III.

But before I close, we must consider the opposite of the phrase we have been studying, "That we might be made the righteousness of God in him." Dr. Denney says, and Professor Marshall quotes him with approval that the transference of guilt to an innocent party is impossible; "that the innocent should be punished for the guilty is not moral at all. It is in every sense of the term impossible. As an incident in the divine administration of the world it is simply inconceivable." We answer that the Scripture says God did conceive of it—and that God did it. Great scholar as Professor Denney was, we will hold to what the Bible says, that great theologian to the contrary notwithstanding. Denney's view of this mystery in *The Christian Doctrine of Reconciliation*, in my judgment is full of error. But mark this: if it be so that the transference of guilt to the innocent is impossible, morally impossible, then the opposite is true, and *the imputation of righteousness to the guilty is equally impossible*. And if that position be admitted, that God cannot transfer the guilt of the sinner to Christ, nor accept the satisfaction He rendered the divine law, it follows that He cannot impute the righteousness of Christ to the sinner. *And if that be so, there is no salvation by grace*; it must be of works—and the Bible says there is no salvation by works.

What are you going to do? Is that not logical? Once accept Dr. Denney's position, and Professor Marshall's position, that there is no penal element in the Atonement because guilt has never been transferred, that the sufferings of Christ are vicarious only you know how Fosdick treats that, do you not? He says something to the effect that the doctor suffers for his patient, the mother for her child, the soldier for his country: but in that view there is no place for the expiatory work of Christ, no satisfaction rendered the outraged law of God.

Now, my friends, there is a thought here that I wish I had an hour or so to develop, but I suggest it for your consideration. In connection with the transference both of guilt and of righteousness, what law of God was violated? What is the relation of God's law to God himself? You lawyers open your law books and you read that "his Majesty, by and with the consent of his counsellors enacted" and his Majesty did not know one thing about it. For instance we had a prohibition law, and it was said to be enacted by his Majesty—

and I do not know whether he is a teetotaler. I honour him as a great man, and sing with all my heart, "God save the King", and give thanks for him all the time—we ought to thank God for the purity of the British court. But the law that is written in the statute book bears no direct relation to the king himself. You could break one hundred of the king's laws and he would know nothing about it; and if he did know about it, there is a bare possibility that in respect to some of them he might be somewhat sympathetic toward the culprit. Do you see, therefore that though the laws on the statute books are made in the name of the king, they bear no direct relation to the king's own desire or his character? But not so with God: God's law is a transcript of His own Nature, God's law is what it is because He is what he is.

I knew a man so constituted that he could not sit in a room two minutes where anybody was smoking. Poor man, he had a bad time of it, especially in England. He would go into a compartment where it was marked "No smoking", but if there were no ladies in the compartment, some man would come along, step in, and seeing no ladies, fill the place with smoke. My friend was overcome in about two minutes; he had to go out. He could not help it: he was so constituted; he could not live where there was tobacco smoke. Supposing he had been a king, an absolute monarch, for his own peace he probably would have enacted a law—as he probably did in his own house—that there should be no smoking in his presence. That law would not have been an arbitrary rule, but a law that emanated from his own nature, his own constitution. That is a poor illustration, I know, but the Bible says that God is "of purer eyes than to behold evil, and canst not look on iniquity". God is so constituted that He cannot look upon sin, He cannot behold it; and nothing shall ever come into His presence that "defileth, neither whatsoever worketh abomination, or maketh a lie".

Therefore the law of holiness is, as I have said, the transcript of His own nature; and it can no more be changed than you can change the nature of God. Sin is a violation, not of an abstract law, but an offence against the very nature of God; sin puts nails through the hands of manifested God; it drives spikes through the feet of God; it puts a crown of thorns upon the brow of God; it drives its rebellious spear to the very heart of God. And God has to deal with it, and will deal with it, and has dealt with it in the Person of His Son, Whom He made sin for us and thereby He rendered satisfaction to the divine law. "But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us"; "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God"—His work was ended. And now Christ is "the end of the law of righteousness to every one that believeth." He takes my sin, and gives me His righteousness; made sin for me, I become not merely clothed with righteousness, but mystery of mysteries, I become the very righteousness of God in Him.

Is not that a blessed gospel? We are not saved by works of righteousness which we may do; nothing but the blood of Christ can save.

I happened to pick up *The Christian Herald* last night—and I have done when I have said this—and read a sermon by Dr. Talmadge. He said in the beginning of his sermon that someone asked him, "Dr. Talmadge, do you believe that men are really washed in the blood of Christ?" And Talmadge said, "Certainly not; if you mean the blood that flowed from His veins." Professor Marshall caricatures the doctrine of the blood when he talks about "the bath of blood". Did you ever hear any theologian say that he believed men were really washed with the physical blood of Christ? What is the meaning of the blood? "The life of the flesh is in the blood; and I have given it to you unto the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The blood is the life poured out for us, that is what it is. Christ gave His absolutely perfect life as a substitute for your imperfect life, laid it down in death as a complete satisfaction to the law of God; and opposite your sins God writes, "Acquitted"; for if you trust Him, and believe that He was made sin for you, His perfect righteousness is imputed to you, and you are complete in Him.

How may we know it? Oh, I trust there are some here this evening who say, "Somehow or another, there is something in my heart that answers that. I know I am a great sinner, and I love to believe that all my sins have been taken account of, and paid for—but how may I know it? How may I get the receipt?" Down there in the court a man is on trial for something, and when the evidence is all in, the judge says, "I find the prisoner, not guilty." The prisoner walks out of the dock, and proceeds toward the door, but a policeman says, "Hold on, sir, you are my prisoner. I brought you in, and I am going to take you out." "Oh no, you are not", replies the prisoner, "I came in under the law, but I am not under the law any more. I am a free man." "What is your authority?" "Do you see that judge? His word is the authority in this court, and when he says 'acquitted', I say to all the rest of you, Stand out of my way, I am a free man." Listen: "It is God—it is God—it is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us"; "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me hath everlasting life"—that is the present, you see "hath everlasting life"—what about the future?—"and shall not come into condemnation; but is passed from death unto life." Who says so? The Judge of all the earth says so, my brother; believe Him. "But I do not feel it"—believe Him! "My record is against me"—believe Him! "I will have lots of temptation to-morrow"—believe Him! "But the Devil bothers me"—believe God, and never mind the Devil—it is written and shall not come into condemnation but "is passed from death unto life." Why should not the people who came in here without Christ, go out glorifying in the blood of Christ? May God grant that it may be so.

Let us pray: We pray, O Spirit of Life, that Thou

wilt indite the petitions of any in this assembly tonight, for Thy Word tells us that the Spirit helpeth our infirmities; and Thou hast also told us that whosoever calleth on the name of the Lord shall be saved. O Father, Son, and Holy Ghost, we need salvation. The battle is too much for us all, we are a company of beaten men and women, we are utterly defeated unless God shall help us. Wilt Thou open blind eyes to see the glory of the Lord Jesus? Spirit of light and truth, in Jesus Christ's name, we beg that Thou wilt open blind eyes. Oh, help us to see the Lamb of God just now; and as we lift our hearts to Thee saying, "God be merciful to me a sinner", wilt Thou speak to the souls who have not known Thee until now. Lord give courage to such to confess Thee, for Thou hast said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Sweetly, and yet irresistably, we pray Thee, constrain such as Thou hast dealt with this evening to come with all their burdens to the Cross, and cast their burdens at Thy feet and bear a song away. Make this a night of salvation for Thy glory's sake, Amen.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II. T. T. SHIELDS, Editor. No. 4.

Lesson 6. Fourth Quarter. November 6th, 1927

THE WAY OF SALVATION.

Lesson Text: Romans, Chapter 10.

I. HOW SOME PEOPLE MISS SALVATION.

1. All need it. Even the most religious people need salvation as did Israel. 2. All need praying for, for salvation is from above. It is folly to seek it anywhere else, and because it is of the Lord, those who would be saved must needs pray for it. 3. Israel were intensely religious, but were very ignorant, and there are many people still who have been religiously trained in a knowledge of the Bible, in the exercise of prayer, in the use of the means of grace, who have been given every opportunity, and who yet have no vital godliness. Some of them are thoroughly educated in a knowledge of things temporal, but until a man has gone to school to Christ, though he may have graduated from the university, and obtained many degrees, he is still an ignorant man. 3. (1) Israel were ignorant of God's righteousness. They really did not know what righteousness was. What if at some time every kind of scales should be destroyed, and every kind of measurement of inches or metres were put away, we should then be without any kind of standard. Who should say what constitutes a pound or what equals a foot or a yard? A man might be a very good guesser, but if he had no standard he would be ignorant of these things. And so as there is not a righteous man on earth, for "There is none righteous, no, not one", it is impossible that men should know of themselves what righteousness is. (2) Such ignorance of the divine righteousness, of what God requires us to be, invariably led men to set up a righteousness of their own. Lacking scales, they make some for themselves; lacking a rule, they make a new one, and

invariably men set themselves up as standards, and finding satisfaction in themselves, they assume that that is all that God Himself requires of men. (3) By this means they refuse to submit themselves to God's standard; they "have not submitted themselves unto the righteousness of God". How often we hear men say, "Who dares to say that I am not saved: I am just as good as many of your church members, and a great deal better than many of them". But this attitude involves a rejection of the divine standard and the substitution for it of one's own righteousness. (4) The fact is, however, there is no righteousness apart from Christ. He is "the end of the law for righteousness". In Him the law is perfectly fulfilled, and has not been violated at any point, and whoever would believe on Christ will find that His righteousness is reckoned to his account.

II. THE RIGHTEOUSNESS OF THE LAW AND OF FAITH.

1. In what did the righteousness of the law consist? (v. 5). "That the man which doeth those things shall live by them". A legal righteousness can be obtained only by perfect obedience to the whole law of God. In this every one of us has failed, therefore righteousness cannot come by the law. 2. But what is the righteousness of faith? It does not seek to bring Christ down from above, nor to bring him up again from the dead, but is content to accept the word of the gospel (vs. 6-8). 3. What is the word of faith which is preached? (1) We must believe with our hearts that God raised Jesus from the dead. We must accept the record of God's Word when it tells us that the body of Jesus Christ was actually raised from the dead. And when we thus believe, we believe God for what He really is, God over all. We believe that Christ died for our sins, and that He was buried, and that He rose again from the dead. (2) We must then confess with our mouth Jesus as Lord. We must not be ashamed of Jesus, but openly acknowledge Him. We are then told that "whosoever shall call upon the name of the Lord shall be saved".

III. THE GENESIS OF FAITH, OR HOW FAITH COMES.

1. Faith puts no premium upon ignorance (v. 14). For we are told it is impossible to believe one of whom we know nothing, and impossible to know without being told. 2. Such knowledge as a foundation for faith can be ours only through a divine message. Hence "faith cometh by hearing, and hearing by the Word of God". It cannot be too strongly emphasized that faith rests always upon the Word of God. We read that he that believeth not God hath made him a liar, because he believed not the record which God had given of His Son. 3. All have heard enough to bring them under condemnation, for even the testimony of nature is here spoken of as the Word of God (v. 18), where the reference is to the 19th Psalm. 4. As for Israel, they heard and refused to believe, but God in grace called others who had not sought Him, and Israel is represented as a disobedient and gainsaying people, to whom all day long He has stretched forth His hands.

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 680, CLEVELAND, OHIO.

DR. FARMER'S SPEECH.

(Continued from page 16.)

the issue is. All I shall attempt to do now will be to define that afresh.

The charter is that by which the University is to guide its course. If I had time I could take you back from stage to stage and show you the care with which the authorities have hewed to that line. No appointment has been made in the Theological Department within my experience that has not been within that charter at the time that appointment was made.—("Hear, hear").

Now, the real difficulty that has emerged is this, and let us quickly understand it. Personally I should be grieved to the heart if I felt that we were departing from that charter,—("Oh, oh")—if we were breaking through its limitations and were embarking on a wild career in relation to theology. I hope that those who have known me through these many years know that my own personal convictions are strongly conservative. I hope you will allow me to claim the spirit of the genuine Baptists,—("Hear, hear")—and I believe that the future rests with the people who are holding the essential Baptist faith in the carrying out of the great discussion as to the position of the Bible in Christian churches.

What we are really asked to do this afternoon is to narrow the charter, as pointed out the other night.—("No, sir"—"Yes")—There is room for the man who believes in verbal inspiration, as Brother Imrie does, and I shall be very sorry if the time comes when I have to part company with the people who believe that way. But there is room in the charter for the other view.

SOME DELEGATES: Oh no, no.

THE CHAIRMAN: Let Dr. Farmer say what he has to say, please.

DEAN FARMER: That is a matter of interpretation.

A DELEGATE: No, sir.

DEAN FARMER: I have had that matter before me for years and years. At the Bloor Street Convention I was the one who drafted the statement that was accepted by that Convention. The whole faculty at the time accepted that statement before it was presented to the Convention. That statement was the charter statement re-made; not changed, but simply quoted.

When we came to the Ottawa Convention the statement there was closely tied up to the Bloor Street statement, and no venture was made in the resolution passed at the Ottawa Convention to make it one bit narrower than the statement of the Bloor Street Convention.

Let me recall a little bit of history. There was some correspondence in The Canadian Baptist before that Convention. There were some letters written, practically demanding that the doctrine of absolute inerrancy in every respect should be adopted as the standard of the Convention. There was one letter written by a very important and able man among us at the time cautioning against that sort of demand.

Now, I went to Ottawa rather expecting that the resolution to be proposed there would be a resolution demanding that we should adopt that platform, and I went with an amendment in my own pocket in case such a demand were made. That amendment was to the effect that we should stand by the Bloor Street standard, the charter standard in other words. When the resolution was offered to that Convention I saw it was simply a repetition of the Bloor Street platform, and I did not produce my amendment because it was not necessary. From that day to this we have stood squarely on that point.

There are two views: There is the stricter, the closer view, the inerrancy view; there is the other view; and they are both within the limits of the charter.

SOME DELEGATES: No.

DEAN FARMER: I stake my judgment on that.

A DELEGATE: No, sir.

DEAN FARMER: The man who says "No" does not understand the history of our statements. The man who says that has never read the history of our Baptist credal statements. From time to time our fathers have made such statements. There being one or two possible exceptions; the Milwaukee statement was not by a representative Baptist Convention, but by a section. These statements are just

about in the terms in which our charter statement is made. Our fathers have always been careful not to abridge personal liberty too much in matters of this sort. I believe the University has taken very great care in adhering to that charter statement as to the inspiration of the Scriptures.

Now, I do not see myself why those who believe in the strictest verbal inspiration view, and those who adopt the other view within the charter limits, cannot work together, and I will tell you why.

SOME DELEGATES: Impossible.

DEAN FARMER: I will tell you why. We believe in the one Christ, and Professor Marshall is perfectly right when he says, that no other foundation can man lay than that is laid, which is Jesus Christ. After all, He is the word of God, and He Himself is the standard of ultimate appeal. And to-day it is our common privilege, bowing the knee to Him as Saviour and Lord, to go into the Scriptures under the guidance of Him and His spirit, and be free men in Christ Jesus to interpret and understand the Scriptures; and if we go there with the desire to do the will of God, we will not be disappointed. We can go there with many curious questions, and we will be disappointed; but if we go there with a sincere desire to do the will of God, I believe we will find His holy will, because Christ Himself has said, if any man will do His will he shall know His teaching; and in that is our great guarantee.

Now, I have not been without concern myself as to certain drifts in modern thinking; I have been quite concerned, and all through these years I have been seeking, in what I judge to be the best and wisest way, the way of reason, the way of kind persuasion, the way of brotherly discussion.—I have been seeking all the time to hold our people steadily to that great central Baptist position, and the result is that the institution stands to-day as conservative as it did forty years ago.

I have given one bit of personal experience. I might give one or two others perhaps. I was Secretary of the Nominating Committee of the Toronto Baptist College back in 1887, when Dr. W. N. Clark resigned. Our Committee went to him and tried to get him to stay with us. We were not successful. As Secretary of that Committee I had to make a report to the Senate, and in the Senate, Mr. McMaster took us to task because he thought we had not done as much as we should have done to retain the services of Dr. Clark.

Dr. Clark's view was the view that is here considered so objectionable to-day in the matter of the Scriptures. So far as I know, I believe Dr. Clark's view was substantially the view of Professor Marshall to-day, only Professor Marshall is more conservative than he. That was Mr. McMaster's position. That is why I said the other evening: If he were here at the present time I have no doubt as to where he would stand in this discussion.

Dr. Fyfe has been referred to. Dr. Fyfe's right-hand man for nearly all the time he was head of the Canadian Literary Institute in Woodstock, was Professor Wells, a great scholar, a great writer, a great teacher, a great Christian. Professor Wells held substantially the same view that Professor Marshall holds. It has been said again and again that Dr. Fyfe would pretty soon put an end to this sort of innovation. Dr. Fyfe stands exactly where I stand to-day in relation to a matter of that sort, precisely.

Now, mark this: Those who hold what may be called the more liberal of these two views—both within the charter—are not undertaking to excommunicate the other people, they are not undertaking to excommunicate the people who believe in verbal inspiration and absolute infallibility.

SOME DELEGATES: They have done it. They did it the other day.

DEAN FARMER: Not for that reason. That was not the point at all there. They have not undertaken to do that. But what is demanded here to-day is this. A minority has been demanding that all the others shall be excommunicated from the rights of membership in this Convention.

SOME DELEGATES: No.

DEAN FARMER: That is what it amounts to. I say we ought to live together. I say our common faith in Christ is great enough and glorious enough to form a basis broad enough on which to work together.

How are we, how is the Christian world, going to guard against any danger in the future? This discussion is not

confined to Ontario and Quebec, it is a world-wide discussion at the present time. What are our safeguards? Our safeguards are in the people who really believe in the Lord Jesus Christ and have got new life and spirit from him in them, and under that a spirit of obedience to the right, and a spirit of frank, free, brotherly discussion and of mutual confidence.

REV. MR. BROWN: Then why go to Ottawa?

DEAN FARMER: Why did we go to Ottawa in 1899 to get the act at all? We have to live under the law. That is my declaration. I say that democratic rule should be the rule among us. The majority should rule. The minority should not expect in every case time after time for the majority to yield to them, or to say, "Well, we cannot work together if you do not accept our position." The minority ought to accept the position of the majority. At all events, there should be no excommunication.

A DELEGATE: Inspiration?

DEAN FARMER: No, I do not say you should accept the doctrine of inspiration; but I do say our agreements are so large that we ought to be able to live and work together. In the statement Professor Marshall gave us to-day of the atonement and the resurrection, have we not got right there the gospel of Christ?

SOME DELEGATES: No, no.

DEAN FARMER: I think we have. I think the man who applies that and teaches that I can work with.

SOME DELEGATES: Time.

DEAN FARMER: Is my time up?

THE CHAIRMAN: You have half a minute.

DEAN FARMER: I want to say this one word. Two years ago a student came to the University without thinking about the ministry. He has since made up his mind to enter the ministry. He was on the mission field this summer and had a great time, many conversions. He was in my office and I asked him, "What led you to think of the ministry?" "Well," he said, "there were two things. I think, first, Professor Marshall's influence; and the second was the general influence of the institution." As long as we will carry on this University of ours in harmony with the declaration and the spirit of the charter to do Christian work, to do Evangelistic work among our student Baptists and all others who will come—I shall be glad to have as many others come as possible—and seek to build up the students who are converted in Christian character and for Christian work, then I think the institution ought to have the unanimous support of the Denomination.—(Applause).

THE UNION OF REGULAR BAPTIST CHURCHES.

(Continued from page 3)

should appreciate the help of all interested persons in getting the paper circulated. We ask our friends to remember that the issuance of this paper, and of the book which is to follow, will involve an enormous expense. We have no money; we are trusting to God to supply the necessary funds. The amount received in the collections taken at the services held in connection with the formation of the new Union will fall far short of meeting the cost of the stepographic report alone. *The Gospel Witness* Fund is really in need just now of thousands of dollars; we trust our many friends will remember us as they distribute the Lord's tithe.

But in addition to this we remind our readers that the Rev. W. E. Atkinson, 337 Jarvis Street, Toronto, is the Secretary-Treasurer of the newly-formed Union. All funds for the Regular Baptist Missionary and Educational Society of Canada should now be sent to Mr. Atkinson, former Treasurer of that organization, as the Missionary and Educational Society is now merged in the Union of Regular Baptist Churches; and the obligations of the late Society respecting Home and Foreign Mission work have been assumed by the Union of Regular Baptist Churches of Ontario and Quebec.

TWO GREAT MEETINGS.

Lindsay.

A new Regular Baptist Church was formally recognized in Lindsay on Monday evening, October 24th. We are not sure of the exact membership, but understand it was something over thirty. Representatives from various churches standing with the new Convention, The Union of Regular Baptist Churches of Ontario and Quebec, were present; and the usual procedure was followed except that the programme of addresses was varied. The meeting was held in one of the theatres, and by actual count something over five hundred persons were present. It was perhaps the largest meeting ever held under Baptist auspices in Lindsay. Representatives of all denominations were present, including a number of ministers, as well as representatives from many of the surrounding churches. Among those who took part in the proceedings were: Dr. W. A. Gunton, Rev. W. E. Atkinson, Rev. W. J. H. Brown, Mrs. C. J. Holman, Pastor James McGinlay, and the Editor of this paper. Rev. C. M. Carew, of Fenelon Falls, presided in his usual able and gracious way.

Shenstone Memorial Church, Brantford.

On Tuesday evening, October 25th, there was a great meeting in Shenstone Memorial Church, Brantford. To say that the church in every part was packed, would be to understate the case—it was literally crammed. Delegations, some of them quite large, were present from many outside places, such as Woodstock, Hespeler, Boston, Scotland, Burch, Hamilton, and doubtless other places. Among the pastors present were: Rev. F. A. McNulty, Pastor; Revs. Loveday, of Boston; White, of Scotland; R. E. Jones, of Woodstock; C. J. Loney, of Hamilton; James McGinlay, and the Editor of this paper.

We cannot describe the meeting beyond saying that there was a fine atmosphere, and apparently a great response on the part of those assembled. The crowded congregation listened until past eleven o'clock, and gave every evidence of being made up of people profoundly moved by the recent events in the Baptist Convention.

SUNDAY LAST IN JARVIS STREET.

Crowded congregations marked the services of last Sunday. The attendance at School in the morning was nearly eleven hundred, and the church was filled for the morning service. In the evening every inch of space was occupied. The deacons and others had to sit on the platform, and many stood, both upstairs and down, throughout the service. Several professed conversion at each service, and baptism was, as usual, administered in the evening. The sermon appearing in this issue was preached by the Pastor.

THE TORONTO BAPTIST SEMINARY.

This note is written between midnight and dawn, when we have no access to exact figures. But somewhere about eighty students are enrolled in the Seminary and the prospect for a great work is exceedingly bright. We ask our readers to pray constantly for Faculty and Students, and also for the supply of necessary funds. We are dependent on the gifts of God's people for the supply of our financial needs, and we ask our friends to remember us in prayer and, so far as possible, to help us with their own gifts.

GREAT RALLY OF THE FUNDAMENTALIST BAPTIST YOUNG PEOPLE'S ASSOCIATION OF ONTARIO AND QUEBEC.

To be held in the Stanley Ave. Baptist Church, Hamilton, on Thanksgiving Day, Monday, Nov. 7th.

Afternoon and Evening Sessions, commencing at 2 p.m.
Speakers:—Rev. Sydney Lawrence, Toronto; Rev. F. A. McNulty, Brantford; Rev. T. I. Stockley, Dean of Toronto Baptist Seminary.

Come and enjoy these addresses—also a time of spiritual refreshment in prayer and testimony.

Please advise at an early date approximate number coming from your church.

MISS B. CLARK, Secretary of F.B.Y.P.A.,
Grandview P.O., Brantford, Ont.