

# 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.

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T. T. SHIELDS, *Editor.*

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

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## Pastor James McGinlay's Great Address

Delivered in Jarvis Street Baptist Church, Toronto, Wednesday Evening,  
November 30th, 1927

*The Gospel Witness* has great pleasure in publishing this week the address of Pastor James McGinlay, of Alton Baptist Church, a third year student of McMaster University, who was recently expelled from that Institution. His address was given on Wednesday evening, November 30th. The weather was exceedingly unpleasant. It rained heavily all day, and was still raining heavily at meeting time. Notwithstanding, the auditorium was crowded to capacity. Mr. McGinlay held his great audience without losing their interest for a moment for two solid hours. A collection was taken for our Campaign Fund which amounted to \$1,511.84.

Our readers will judge of the merits of Mr. McGinlay's speech as they read it, but cold type cannot possibly make the same impression as the spoken word. For example, some people who did not hear Mr. McGinlay's speech, hearing of some things he said, have spoken of him as being somewhat egotistical; but those who heard him, who felt the touch of his merry spirit, and the gentle banter involved in some of his utterances, would never think of him in that way. If our readers are careful to note how the audience laughed at some of his humorous thrusts, they will be able to judge of the speaker's spirit.

For any who have not had contact with Mr. McGinlay through these pages before, we repeat these simple facts. Until Mr. McGinlay attended Jarvis Street Church about six years ago he had never in his life entered a place of worship, although he was a Scotsman. He came under the sound of the gospel, and was very soon converted. He bore his testimony again and again, but left Toronto and resided for a few months in Buffalo. While there he received from God a distinct call to the ministry. His speech tells how he had planned to go to Moody Bible Institute,

but by our advice, went to McMaster University instead. He went to preach in a little country place while visiting some friends, and in two or three weeks many were converted, so that we went out and baptized one night twenty-six people. He returned to this place as student pastor the following summer.

While there, in the summer of 1925, he joined Pastor W. Gordon Brown, of Orangeville, in a mission in a little village called Alton, which had a population of about four hundred. So far as is known, there was not a Baptist in the place. They took the town hall and began services. The first night there were only three Alton people present, but within three weeks about one hundred and fifty professed conversion. It was our privilege to go out and baptize for him in the open again and again, and about a month later we organized a Baptist church with about sixty members. They called Mr. McGinlay as their pastor. He set about the erection of a building; and about sixteen months from the time Mr. McGinlay and Mr. Brown went to Alton a Baptist church had been organized, and a fine stone building erected large enough to accommodate the entire population of Alton, which in Toronto would cost about \$30,000.00, all paid for but about \$2,500.00. Mr. McGinlay is still the pastor of this church, which has now about one hundred members. It has never received a cent of Home Mission money, but has been self-supporting from the beginning.

Mr. McGinlay has several times preached in Jarvis Street Church, always to crowded congregations. The first Sunday evening he preached in Jarvis Street about thirty were converted. He is a young man of great promise, and we ask our readers to remember him very earnestly in prayer.

## Mr. McGinlay's Speech

MR. MCGINLAY: Before I speak I should like to read a few verses from God's Word:

And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto the nation by thy providence.

We accept it always, and in all places, most noble Felix, with all thankfulness.

Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

And the Jews also assented, saying that these things were so.

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself.

Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

Neither can they prove the things whereof they now accuse me.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Now after many years I came to bring alms to my nation, and offerings.

Whereupon certain Jews from Asia found me purified in the temple, neither with multitude nor with tumult.

Who ought to have been here before thee, and object, if they had ought against me.

Or else let these same here say, if they have found any evil doing in me, while I stood before the council,

Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

Christian friends, I am sure that this great audience to-night, notwithstanding the inclemency of the weather, is an evidence of the interest taken by a great company of people in these vital issues which are confronting Christian people throughout the world in general, and Baptists of Ontario and Quebec in particular.

The assumption is made to-day on every hand by the enemies of the truth that men like myself, so young and unsophisticated, ought to remain at Jericho for a while until their beards have grown.—(laughter)—

Most young men in the ministry have some outstanding man to whom they look for counsel and spiritual advice. My spiritual adviser is the greatest preacher this world has ever known, namely, the apostle Paul. And I rejoice to-night in the fact that he exhorted Timothy to let no man despise his youth.—("Amen.")—I am compelled to-night, in expression of my inward feelings, to borrow a phrase from a certain gentleman (Prof. Marshall) when he said on one occasion, "I am as bold as two lions." Upon reviewing my stand in this present controversy, and upon examining all

the false charges made against me, I find myself compelled to alter his statement by saying: I feel to-night as bold as three lions.—(laughter)—

A little over six years ago for the first time in my life I entered a house of worship, and I shall ever remember that night in the vestry of this church when I went down on my knees and in prayer opened my heart, and there and then there shone into it the ineffable glory of God.—("Amen")—I was converted six years ago by the blessed gospel as it is revealed in God's Word and as it is preached by Dr. Shields my pastor.

My early conceptions of a minister of the gospel led me to believe that above all else a minister must believe that this Bible is the infallible word of God.—("Amen")—and that his allegiance, even unto death, must be ever to Jesus Christ his Lord.—("Amen")—Therefore, without apology, I face my accusers to-night, and I answer their accusations not as a boy, not as an expelled student from McMaster University, but as an ambassador of my Lord and Saviour Jesus Christ.—("Amen" and applause)—

About eighteen months after my conversion while in the United States I received direct from Heaven a call to preach Christ. That no man dare dispute with me.—("Amen")—When I finally decided to enter the ministry I looked around for a school of learning wherein to study, and my choice was the Moody Bible Institute of Chicago. While on a visit to Toronto to bid farewell to my friends and pastor, Dr. Shields recommended McMaster University to me, and told me that he thought it would be advisable for me to take advantage of the learning offered by McMaster University.

I entered McMaster University a little over three years ago, and I think during my first year I endeavoured to contribute something in a spiritual way to the life of the University. I was not there very long when I felt the need in my own life of more prayer, and I sponsored prayer meetings. I asked the boys if it would not be better for us to put on our time-tables at least one hour a week for prayer, and I continued to be there at those prayer meetings until the interest so dwindled down that the giving up of them became inevitable.

Now, the motto of McMaster University is: "In Christ all things consist." That is to say, that Jesus Christ is the final authority in every realm of truth. By that we mean that scientifically, historically, religiously and morally, all things hold together in Christ. And in the final analysis the great fundamental reason for my expulsion from McMaster University is because I at all costs endeavoured to adhere to their motto—In Christ all things consist.—("Amen" and applause.)—

I made my controversial debut at Hamilton—(laughter)—in 1925. I did not go to that Convention prepared to make a speech, but when I got there I felt impelled to register my protest against the appointment of Professor Marshall, not only because of his own utterances, but on account of the utterances of Dr. Farmer in connection with Prof. Marshall's view of the Old Testament. My protest, with that of many others, was ignored on the ground that it was not based upon facts. You know, there are a great—well, not a great many, but not a few men who are to-day protesting against McMaster University, and because they are being ignored they are labouring under the delusion that McMaster's lenient attitude toward them is simply because their spirit is so much better than that of the chief accuser, Dr. Shields. I flattered myself for quite a while by believing that the reason McMaster ignored me was that I went at it in a much nicer way than Dr. Shields.—(laughter)—and that the reason McMaster ignored my protest was that I had the facts that were unanswerable. And I went on, poor foolish boy, protesting and protesting, and they never said a word about it!—(laughter)—But at last! at last! my protest has become effective, and before McMaster University will face me with their accusations they expel me from the University and brand me as a liar.—("Shame")—

Do you know why I was expelled from McMaster University? Because my protest was effective. Let me read the resolution. This is from *The Canadian Baptist* printed in big letters.

If someone had sent in a report that on Sunday night several came to Christ through McGinlay's preaching in the

city of Brantford, Mr. Kipp would have thrown it in the basket as waste paper. But at last I have a place in *The Canadian Baptist*.—(applause)—I confess that *The Baptist* looks well this week with my name adorning it!—(laughter)—

"McMaster Students Say McGinlay's Statements Untrue."

"We are gravely concerned about the fact that a great many earnest people, both within and without the bounds of our Convention, are being deliberately misinformed about the true state of affairs in McMaster University,— Listen to this!

—with the result that the confidence of many has been shaken, and doubts fostered in the minds of many more.—(applause)—

"Whereas we are aware of the fact that certain statements have been made regarding our faculty which we know to be unfair and untrue;

"Whereas one student in particular,— (Hallelujah!)

—Mr. James McGinlay, has been making such statements:

"Be it resolved, that we re-affirm our confidence in our professors,—

Let me stop just to say a word concerning votes of confidence that may be passed from time to time upon professors; and it is this: that a vote of confidence is like a certificate of discharge from a lunatic asylum—it is a wonderful asset to those who are in need of it.—(laughter and applause)— I want you Alton people present here to-night to bear in mind that if the day ever comes when you feel your need of passing a vote of confidence in your pastor, we part company.—(laughter)— However, we won't begrudge the faculty their vote of confidence.—

—declare to be untrue certain of the public utterances of Mr. James McGinlay, and disapprove of the hostile attitude which he has adopted, feeling it to be unfair both to the University, to himself, and to all who are led to give credence to his statement."

So you see, dear friends, the reason why I am expelled from McMaster University is simply that they know I have the facts, and rather than face me and answer the accusations they brand me as a liar.

Now, I phoned one member of the Student Council to-day whose name is written above this resolution, and I said, "Mr. Edwards, inasmuch as your name appears on behalf of the Student Council who have accused me of making untrue statements, will you kindly give me a list of those lies so that I may be given opportunity to answer them to-night, and, if I can, disprove them; and, if not, apologize for lying." He said, "Well, I haven't any just offhand."—(laughter)— "Well," I said, "the meeting is not until eight o'clock and I will give you a few hours to look for some."—(renewed laughter)— He called me up this afternoon, and I said, "Well, Mr. Edwards, did you find any lies?" He said, "Brother McGinlay, all I have to say is this, whatever you do to-night tell the truth."—"Oh" and laughter— I said, "Brother, I told the truth long before I met you, and I hope to continue to tell it long after I have forgotten you."—(applause)— "But," I said, "remember this, that ere I conclude my message to-night the charge may be reversed." And I want here and now to ask any man in this audience, whether he be professor, student or minister, to rise to his feet and declare publicly one false statement I have ever made concerning this present controversy. Will you do it now?

McMaster University is always represented where I am speaking. I notice that the same stenographer who represented McMaster at Lindsay and reported my speech is here to-night.—(laughter)— There is only one thing I have to say about that Lindsay speech, and that is, I wish they would give it to me, because I thought it was a good one!—(laughter)— McMaster University will not face me. There are no professors in McMaster University who have intelligence enough to meet me—(applause)— Don't clap when I am going to say something, because I am liable to forget, and I wouldn't forget this for the world.—There are no professors in McMaster University who have intelligence enough to meet me single-handed on any public platform and discuss this issue!—"That is true" and applause)—

I was at Otterville last night—

A VOICE: The night before.

MR. MCGINLAY: Well, the night before. Dr. John MacNeill and Rev. Harry Stillwell were there representing McMaster. I got up and said, "May I ask a question?" And like six wolves they said, "No!"—(laughter)— I said, "Oh, Dr. MacNeill, let me ask a question, please." "No!" And then he said something to the effect that he had been challenged to meet Dr. Shields. He said, "I will meet him." And I said, "Dr. MacNeill, will you meet me now for five minutes?" "No!"—(laughter and applause)—

DR. SHIELDS: If Dr. MacNeill said that, I invite him to meet me here; I will meet him in Walmer Road, I will meet him in Massey Hall or the Coliseum or anywhere else.—(applause)—

MR. MCGINLAY: Now, do you know why Dr. John MacNeill would not meet me? I know. I have heard him give his speech three times. It is memorized. I could give it to you now. Listen! He always ends up like this: "We will hand down our Baptist heritage which we received from our fathers to our children and to our children's children inviolate."—(laughter and applause)— I have been in the trenches now for four weeks and I have not used the same gun twice.—(applause)— When I have finished firing with the one gun, it is so red hot that I have to give it a rest for a month.

These gentlemen cannot face the issue, and the absence of McMaster defenders here to-night speaks louder than words.—(applause)— Are there any now, before I proceed? Because, gentlemen, if you tell me what the lies are I will confine my speech to the answering of them. If you don't, then I am going to reiterate every accusation I ever made against McMaster University, analyze it, and challenge the world to disprove it. Have you any?

Well, I think I will sue them for libel.—(laughter)— No, I won't. They have no money, they are a million and a half behind now. What is the use of trying to get blood out of a stone?

Now then, what are some of the charges? I am going to start now.—(laughter)— What are some of the charges? First, that I likened the University to a bootlegging still. I found myself under the painful necessity about a year ago of giving expression to my convictions concerning their vote of censure upon Dr. Shields by the use of a bootlegging simile. I said that the vote of censure was like a vote of censure passed by the Ontario and Quebec bootleggers upon the provincial police, the reason for this action being that the provincial police had discovered in one of their cellars an illicit whiskey still. And I said, the theological bootleggers of the Baptist Convention of Ontario and Quebec have passed a vote of censure upon the denominational detective because he has discovered in the denominational cellar—McMaster University—a still manufacturing heterodox theology.—("Hear, hear.")—

For that speech I was hailed before the newly-formed Home Mission Board, of which Mr. Ryrie is Chairman. I was subject to their enquiry, and among other things Mr. Albert Matthews asked me if I insinuated that they had anything in common with bootleggers.—(laughter)— Well, I was not clear in my mind at the particular moment whether they had or not;—(laughter)—but since recalling the passing of the iniquitous Home Mission Board Resolution which muzzles the pastors, and the refusal to allow the minority representation at the last Convention on the Scrutineers' Board, and the refusal to have the vote by ballot, and the expulsion of Jarvis Street Baptist Church from the Convention with its pastor, and their refusal to expel other churches which were just as much "out of harmony" as Jarvis Street,—("That is right")—in view of all that, I give my answer to-night in the negative. No, they have nothing in common with bootleggers.—(laughter)— I have felt ever since delivering that speech that an apology was due, and if there are any bootleggers here to-night—(laughter)—I humbly apologize to you!—(applause)—

Yes, before I leave that bootlegging business, I ought to say, I added another clause to it this year to take care of the Bill. I said last year they were manufacturing heterodoxy under the O.T.A. This year by the adoption of the Bill, they have put it under Government control.—(laughter)— And do you notice that under Government control the gaols are all filled.—(laughter)— Under Government control in our Convention, the gaols—well, they may be filled if some of those Brantford gentlemen keep on the way they

are going—but whether the goals are filled or not, the churches certainly will be emptied.

What do I mean by that bootlegging metaphor? I mean this, that Professor Marshall is a modernist.—("Hear, hear")— If he is not a modernist there never was one, there is none, and there never will be one.—("Hear hear")— He denies the infallibility of God's Word; he denies the authority of this Bible in any realm other than "morals and religion"; he denies the historicity of Jonah; he has never uttered one single word that would lead us to believe that he believes in the visible, literal return of our Lord from heaven to this earth. McMaster University retains him, the Convention endorses him, and the application of the Bill protects him. Wherein is my bootlegging metaphor contrary to facts?—(Hear, hear)—

I was told that a Cambridge paper in England had given some publicity to my bootlegging metaphor. Pretty good! I think it will be a long time before the students who are now in McMaster get anything they say in an English paper!—(laughter)—

That is the first charge. Secondly, I said that McMaster University reduced the manhood of the ministry to that of a mama doll,—a doll that says "Mama" when its little mother presses a spring. I make that charge again to-night: that the whole policy of McMaster University is to have men ministering through the different churches of the Convention who will under all circumstances and on every issue vote in favour of McMaster. They want men in the churches who will submit to the direction of McMaster University, even though such submission should involve, in the end, the surrender of their convictions concerning this blessed Book, and the surrender of their manhood.

Now, let me prove it. We have a student, a friend of mine, who during his first year in McMaster University was awarded a scholarship, which he accepted; and during his second year was offered another scholarship, which he declined. He was called to a church, but during the Convention the Superintendent of the Home Mission Board, in company with a Toronto pastor, met the delegates from that church and told them that inasmuch as this student whom they had called had adopted an attitude of protest against McMaster, they thought it would be in the best interests of the church not to call him. In spite of the fact that he is a man of God and that he has as much brain as any student in McMaster, in spite of the fact that he has made full proof of his ministry in the salvation of souls, because he has taken his stand against modernism in McMaster they have used their influence to withhold from him a church.—("Shame")—

Another pastor—I can give you the names, gentlemen, and the churches. Don't dare me to, because I am not up here to-night just talking. Oh no. I differ from some ministers, in that I just tell what I know, and leave unsaid the things I know nothing about.—(laughter and applause)— Another pastor was expelled from his church. Why? Because some supporters of McMaster University carried back word that he was in sympathy with McMaster and was seeking to alienate his church's sympathies therefrom. He was left without a church.

What about the twenty-three students? There were twenty-three students who signed a protest against Professor Marshall's retention. What did they do with them? They brought these students in one after the other before a council. I used to wonder why so many men were necessary on a council. Now I know.—(laughter)— Poor students! They have been brought into the University, and from the first day they have been led to believe that the gentlemen who lecture to them from time to time are the incarnations of wisdom, and that apart from them nothing can be known. And when the student stands before one of them he is a little timid; when he is before two of them he is a little nervous; when he gets before three of them he is quite humble and pliable; but when he gets before eight or nine of them he is speechless.—(laughter)— Well, I never get properly roused until there are more than nine of them! You may call it egotism if you like, you may tell me that I had better humble myself and get in the dust. I thank you for that advice, because no doubt I need it, and I pray for it every day; but I want to tell you that when it comes to dealing with some professors I suffer from no inferiority complex!—(laughter and applause)—

So they have eight or nine on this council. Maybe they have Dr. John MacNeill. I used to be afraid of Dr. John MacNeill, but after Monday night at Otterville, never again! (How many did you say you could eat, Doctor, ten? Well, I am not as big as you are, but I could tackle four anyhow.)

But they took the boys in one at a time. I remember the day. The Sanhedrin met in one room and the victims were in another room across the hall. We were having a good time—we were having a mock convention. I remember they appointed me Chairman of the Board of Governors—(laughter)—and somebody cried "Shame!" "Take it back!" "Sit down!"—(renewed laughter)— We had just a mock convention, and some fun, and they were meeting across the hall. So they sent out word they could not meet all of us, and they read out the list of names they could meet, and I discovered my name was left off. I was going to Chicago that night and wanted to have a little fun before I left, so I sent in word to the effect that as I was leaving for Chicago on the evening train I should like them to meet me and deal with me at once. But they replied they could not deal with me then—and I have not been summoned to meet the Sanhedrin.

Now, what did they do? Those men were brought in, and this is an illustration of the questions that were put to them. First: "Do you believe that Dr. Farmer is a liar?" See? Now, if they said Yes, they were calling Dr. Farmer a liar, if they said No, by implication they were calling Dr. Shields a liar. See? Not, Do you believe this Bible to be the infallible Word of God? Not, Do you believe in the absolute deity and infallibility of Christ? Not, Do you believe that He was punished for your sins? But, Is Dr. Farmer a liar?

And you know they don't like to be called liars.—(laughter)— Listen to me! Listen to me! When in this day the authority of God's Word is on trial my attitude is this: Let God be true and every man a liar.—("Amen" and applause)— Let God be true and every man a liar. I am reluctant to call any man a liar, but when I have the choice between God and man, I give the lie to man.

Now then, one student in particular had become engaged to a young lady. You know there are some men who go to college for two things—a degree and a wife. Well, I have been there three years and I have failed in both attempts. I have managed to get neither a wife nor a bachelor's degree.—(laughter)— But this young man was engaged to be married. Now, this is the question he had put to him. Remember, I am giving you the words of the man in question. He did not tell it to somebody, and somebody told it to somebody else, and that somebody else told it to me; I have the direct communication from the man himself. This is the question that was put to him: How do you expect to support a wife if you are going to adopt this attitude toward the boards? How are you going to support a wife, marry her first and then support her, if you continue in this attitude toward the boards? That is to say, if you protest against modernism, if you take your stand for this Bible and for Jesus Christ, you will have to take back the engagement ring, for you cannot marry a woman and let her starve.

Who asked that question from the student? Who asked it? Dr. J. H. Farmer.—("Shame")— Now, you can believe what you like concerning Dr. Farmer, that he has served this denomination faithfully for forty-five years, you can admit and acknowledge that he is the beloved Dean in Theology, and that he is put every year on the Convention platform just before the vote is taken to swing the sentiments of the Convention and chloroform their convictions; you can believe all that concerning Dr. Farmer, but, O God, has it come to this, that the manhood of thy ministry is reduced by him and others to the level of bread and butter?—("Shame")

Why isn't he here to-night if I am lying? It will be said to-morrow or the next day in *The Canadian Baptist* that McGinlay is a liar. If they call me a liar I will get an injunction against them. I will.—(laughter and applause)— I can call them liars, because I have the facts; but they can't call me that.—(applause)—

Yes, how are you going to get married and support a wife if you don't support the boards? Eh? And then they say that I have made an untrue statement when I tell them they have reduced the manhood of the ministry to little more than a mama doll. What do they want? They don't want men in the pulpit. Thank God, when I was born the first time, my

mother nursed a man.—(applause)— So that when I was born a second time, God knew that He could lay His hands on a man.—("Amen")— And McMaster does not want men. You can be everything else, but please don't be a man.

Their degrees? Why, I will get a degree. Don't ever worry, I will have a degree one of these days.—(laughter)— Not the kind that Dr. Langton has either,—(laughter)— Not one that you get by reading thirteen books and writing a thesis of 15,000 words, and paying \$115! I don't need one like that.—("Amen")— But their degrees? Why, they have men with B.A.'s and B.Th.'s and when they stand in the pulpit they are half through the sermon before they have even convinced the audience that they are in the church at all.—(laughter)—

Men! That is what we want in the ministry to-day, men who will starve to death rather than surrender. My brothers are getting a little afraid of me, that I will be in gaol. They have just come out from a peaceable country, and they are always worried to death every time I am away that I won't come back; but I tell them, "Don't worry. If I have to go to gaol, God helping me, I will go."—"Amen")— And if these Brantford gentlemen want to paint pictures on my face I will let them. I will go to gaol for Christ, yea, I will go down to death for Christ;—"Hallelujah")—and I say it in His presence to-night.

Now, let us look at it from another aspect. Why do they have a standing vote at the Convention? Why don't they vote on vital issues by a ballot vote? I will tell you why, and I challenge you to deny it. The reason they use the open vote is because they know that there are men in the audience who will paralyze their convictions, chloroform their consciences, and vote for their bread and butter. Did you ever see them when the vote is being taken? The vulture eyes of Dr. Vining and others?—(laughter)— Oh, just watch them! I know wherof I speak. Why? Because they know they have got a crowd of men that they don't respect. I said to them one day, "You have no use for me." I said, "You have no use for my convictions. You hate me. But listen to me, gentlemen, when you see me going along the street unconsciously you have to admit, there goes a man."—(laughter)— And when I hold up the Convention for two hours they are aware of the fact that it takes more than a mama doll to do that,—(applause)— and although they despise me as a preacher, they have to respect me as a man. I emphasize that. But they know that they have men in the audience who will vote for their bread and butter. If the vote were by ballot they would vote according to the dictates of their convictions; but when it is an open vote they have to vote the way the crowd votes. Yes, the McMaster policy has taught the ministerial students this, that their bread and butter will be forthcoming only to the extent of their loyalty to McMaster University.

Now then, what is McMaster University doing? Are all the men in McMaster who are loyal to her to-night outwardly of the conviction that there is no modernism there? Ah! No! No! No! A year or two ago when the resolution was circularized for the dismissal of Professor Marshall do you know what one student said? He said, "Well, if you were to ask me to vote for the dismissal of Chancellor Whidden and Professor Chester New, I would vote, I would sign my name if it were a resolution asking for the dismissal of Chancellor Whidden and Dr. New, for," said he, "Chancellor Whidden and Professor New are bigger modernists than Professor Marshall." I thought that was a good one, and I said, "I am going to make sure of this one." So I took my friend Mr. Alfred Whitcombe, and we approached the brother in question. I just said to him, "Did you say that if this resolution were for the dismissal of Chancellor Whidden and Dr. New you would sign it, for they are bigger modernists than Professor Marshall?" He said, "I said that." I said, "All right." Then I noticed the poor fellow turned a little white. Listen to me! That man last year or so was honoured by the McMaster student body by being given the office of Vice-President of the student body. He is a graduate in Arts. He is now in the undergraduate theological course in McMaster, and he votes with McMaster, and is alleged to be loyal and true. His name is Mr. Russell Anderson.—(applause)—

A VOICE: He has graduated.

MR. MCGINLAY: Has he graduated yet in theology? Then he must be taking more theology; at least he was when I was there. Now, I want to ask you this: Which is the

greater honour of the two, to be expelled for confessing your convictions, or be retained for squelching them? Eh? Oh, there is no question in my mind. The only difference between some of these gentlemen and myself is this, that I am honest and the world knows where I stand.

Now then, are all the students in McMaster who are never heard from, in sympathy with it? No. Take, for example, my good friend the Rev. Dixon Burns, of St. John's Road Baptist Church, Toronto, a fellow countryman of my own. I am getting ashamed of Scotchmen! I think I will have to get naturalization papers and become an Irishman or something.—(laughter)— Now then, what does Mr. Burns say? In private he is never ashamed to confess that Marshall is a modernist. In fact Mr. Dixon Burns protested in the class room of Professor I. G. Matthews. Mr. Dixon Burns would not send his boys to McMaster before they were grounded in the Bible College in case they would lose their faith;—"That is right")—and now he openly stands with them, voted against those of us who are standing against them, voted for the expulsion of Jarvis Street, and is standing with them publicly—and in private is against them.

Take our good friend Mr. Alf. Preston, now of Norwich. I hate to mention these men's names, friends, I hate it; but if ever they have to want bread and butter I will work tooth and nail to feed them. But we are at war; we are at war, and the blockade is on, and we are no longer going to lie under any accusations. I will meet all these men, I don't care where or how or when, but what I say to-night I say to their faces. I hide nothing. Mr. Preston wrote a letter to Rev. Mr. Loney of Hamilton, I read that letter, and he told him that the modernism that was being taught in McMaster, not only by Professor Marshall but by others, was enough to turn your hair grey. Is not that so? I won't quote any more of the letter in case I misquote it, but that is the letter in substance. He simply tiraded against McMaster teaching.

Now, he came down to Jarvis Street one night. I remember, I was in the office with Dr. Shields when he came in. First of all, he was a member of the Bible Union once, wasn't he? Yes. Didn't he tell you about the time Mr. Milligan took his stand that he had again taken his stand? Yes! That is only a little while ago. He came down to Dr. Shields, and he said virtually, "Can you do anything for me? Dr. Farmer has kind of sidetracked me. Can't you do something for me?" Dr. Shields said, "No, I won't. I wouldn't even if I could." And so he went out and went back to McMaster's side, voted with them at the Convention, stands with them to-day.

Listen to me! Mr. Preston has a wife and family, perhaps, so has Mr. Burns. I am not blaming these men for that, I love them; but the thing is this: Who is responsible for this? The policy of McMaster University.—("Amen")— They are to blame for the attitude of men. Why couldn't these men be at liberty to stand for this Book, and protest against anything and everyone who does not stand for it? No! No! We have democracy in McMaster; Dr. John MacNeill talks about "the fundamental principles" of democracy. Do you know what they are in McMaster? The fundamental principle of democracy in McMaster is—that you are quite at liberty to do what you are told.—(laughter)

Now, we hear a lot about the "spirit of Christ." Really I am weary of listening to it. Do you know what Mr. Stillwell said the other night at Otterville? He was talking of Ghandi, that Indian. He said, "Ghandi has the spirit of Christ, but he is not a Christian."—(laughter)— Apart from the fact that Mr. Stillwell made a few grammatical errors in his speech, I thought that was the biggest bit of theological bunkum I ever listened to. Pardon the phraseology of the street. Yes, "He has the spirit of Christ, but he is not a Christian."

What do these men think the Spirit of Christ is anyway? I will tell you what it is, I will tell you what their interpretation of the Spirit of Christ is. It is an operation performed by McMaster University upon ministerial students while their minds are plastic, in the adolescent stage, as Chancellor McCrimmon would say. When they perform this operation they deprive them of their backbone and rob them of their manhood that they will wilt and bend to everything in the name of religion according to McMaster's programme, and then they say they have the spirit of Christ.—(laughter)

I never saw such Christians in my life as I saw at Otterville. Mad! LaFlair from Woodstock—I arose to ask a question, and really I did become afraid—"Oh," he yelled, "we know you McGinlay, we know you now! Sit down!" I said, "Don't hit me, then."—(laughter)— They have the spirit of Christ.—(laughter)— I tell you, friends, I have a little of the Spirit of Christ Who said: "Ye generation of vipers, how shall ye escape the damnation of hell? Ye whited sepulchres! Ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." I have a little of that Spirit in me.

But the Spirit of Christ is not an influence, it is not an atmosphere, it is not an attitude of mind revealed in jelly-fish preachers. The Spirit of Christ is a blessed person, the Third Person of the Trinity.

Yes, the manhood of the ministry by the policy of McMaster University is reduced to that of a mama doll. That is the accusation I made, and the accusation I make again to-night.

Now, let us go on. I have made statements concerning Dr. Findlay, professor in mathematics. What did I say? I told at the Convention and elsewhere of a conversation I had with Professor Findlay. This is what he did. I had better explain the context.—(laughter)— I will explain why I am explaining it in a minute or two. It has to do with Dr. Farmer. This was the context. He took me in and he said, "What do you think of that *Witness* entitled 'Feeding the Tiger'?" I said, "I think it is all right, pretty good." "Now," he said, "look here, McGinlay, do you mean to tell me that you are willing to starve the missionaries to death on the foreign field, do you mean to tell me that you are willing by the withdrawal of your financial support to let the foreign missionaries die?" I said, "Yes, Dr. Findlay, if standing true to God's Word is going to starve the missionaries, then, as far as I am concerned, let them starve."—(applause)— And I say it to-night. We are not feeding the missionaries; they are being fed by God;—"Amen"—and if they are true to God, He will never leave them nor forsake them.—("Amen")— But when a missionary is unfaithful to God and His Word, I say, let him starve.—("Hear, hear")—

Mr. Stillwell is going around with this sentimental slush! Listen to me. They are the gentlemen who are starving the missionaries, for, rather than surrender one iota to Dr. Shields they will destroy the Home Mission work, the Foreign Mission work, the Educational Enterprises—in fact, the entire denominational work will be utterly destroyed before they will surrender one iota to Dr. Shields. Why? Dr. Farmer said—and there is a lady here to-night who knows the lady to whom Dr. Farmer said: "We know Professor Marshall is not all we wish he were, but even if he is not we are not going to give in to Dr. Shields."—"Shame"—That is their attitude.

And I said to Dr. Findlay, "I think 'Feeding the Tiger' from a literary standpoint and from every other standpoint is simply wonderful." "Oh," he said, "I wish you would use your influence with Dr. Shields."—(laughter)— Now I have had precious few honours bestowed upon me in my short life, and I may have precious few bestowed upon me in the years to come, but if I never had an honour Dr. Findlay unconsciously bestowed upon me the greatest honour that any man could have—that I should use my influence with Dr. Shields.—(applause)— The whole company of them have been fighting him for years, and then they come to me and ask me if I can do anything. I tell you, they don't think so little of me as they pretend.

"Now," he said to me, "listen, Brother McGinlay, you have nothing to worry about with regard to modernism. Had you been here in the days of Matthews, Foster and Cross, you would have had reason to complain." I said, "What do you mean?" "Well," he said, "they were modernists." I said, "Is it true that Matthews is a Unitarian to-day?" He said, "Yes." I said, "Look here, Dr. Findlay, I think we have reached a solution of the problem. I am going down now to shake hands with Dr. Shields and bid him and his cause adieu forever, and I am going to come up and shake hands with you and the governing bodies of McMaster University; I am going to take my stand with McMaster and fight in her interests, and I am going to be with you foursquare." "Do you mean it?" he said. I said, "Yes, on one condition." Then his countenance fell. He said, "What is it?" I said, "Simply this. Will you stand on a public platform at the Convention and say to

the delegates of this Convention what you have now said to me in private? If you do, then," I said, "I will see that you are really determined to clean up McMaster, and I will help you." "Oh," he said, "that is an unfair proposal. You mean that if I be good you will be good." I said, "No. But what you mean is, if I will be good you will do as you like."

I made that statement at the Convention. Now, I don't know who urged poor Dr. Findlay to go on the platform. He is all right as a mathematician. I know that, Oh, I know that.—(laughter)— But he made an awfully poor show at the Convention. But they urged him, they were heartless, and they got him up. This is what he said:

DR. FINDLAY:—

"Mr. Chairman, I feel I must apologize for speaking on what seems like a very trivial matter, yet I felt that if I kept silence it might be misinterpreted.

I wish to say just two things.

He is homiletical. You know, that is one thing I notice about some of these homiletical preachers, they are so homiletical that they say nothing. Well, Dr. Findlay is homiletical when he says:

I wish to say just two things. In the first place, the conversation referred to was a confidential conversation between a professor and a student to whom he was assigned as adviser. Such conversations, I think, ought to be sacred and not proclaimed around the country.

During my course at McMaster I have had no photographs taken of myself, I have nothing to show that I was there; but I can say, like some preachers, "I am to-night what I am by McMaster."—(laughter)— So if I am such a bolshevik, that is what McMaster is producing. I am one of her products.

I will never forget one of the standing jokes around McMaster—the sacred conversations between professors and students. Yes, they are sacred. What do they mean? Somebody sends a professor to take a student and give him a dressing down to see what he can make of him—oh, I have had two or three of them—and the professor gets all he can out of you and he goes back and reports. You are to say nothing. It is sacred as far as you are concerned, but the professor can do with it what he likes. Now, I have fallen asleep many times when the professors have been lecturing, but during these private "sacred" conversations, I have always been wide awake, and I knew whereof I spoke when I uttered the statement of Professor Findlay to me.

Now, that is his first point, and some delegates shouted, "Shame."

Second point:

In the second place, Mr. McGinlay has not told you the main purport of that conversation, and what he did tell you can only be interpreted in view of the main purport of that conversation.

That is his second point.

In the third place, I am rather convinced, Mr. Chairman, that Mr. McGinlay has told this story so often that there have been certain additions made to it which to my mind completely change the bearing of the remarks quoted.

You notice he does not tell you what the changes were. Eh? No, no. I think I will sue him for libel, also.—(laughter)—

I admit that a large percentage of the phrases he uses were used in the conversation referred to,—

He has a mathematical mind. He adds and subtracts and works on the percentage basis.—(laughter)—

—but there are other phrases added that are not correct,— He does not tell you what the other phrases are, notice.

—and I think they vitiate—

I don't know what that word "vitate" means, but they vitiate anyway, whatever that is,

—the value of two of the main points made.

And he sat down. Professor Marshall is right, it is a conflict between ignorance and education.—(laughter)—

How many McMaster supporters here to-night will be honest enough to raise your hand and say in view of the facts stenographically reported by parliamentary stenographers that Professor Findlay proved his case and proved that I lied? Can you? No, you can't do it. Professor Findlay dare not deny that he told me Matthews, Foster and Cross were modernists.

Dr. Farmer at St. Thomas the other night—I read the newspaper report of his meeting, and do you know what he said? He said: With regard to the statement made by Brother McGinlay concerning his conversation with Dr. Findlay, all I have to say is this, that he misunderstood him. Isn't it a joke? Eh?—(“Yes”)— Why is not Dr. Farmer here to-night? They practically called me a liar everywhere they went. Dr. John MacNeill and Mr. Stillwell didn't! They didn't call me a liar—because I was in the audience.—(laughter)— And were Dr. Farmer here to-night he would not utter those words.

Who misrepresents the facts? They do, every time. They could not deny it, and so they thought the next best thing would be to tell us that we took it out of its context! Do you know why? Because they know two-thirds of the people don't know what a context is, whether it has four feet or two.—(laughter)— Yes. It is like Dr. McCrimmon sometimes when he is lecturing, nobody knows what he is talking about, but it must be all right because he says it. When I call a man a liar I am using the English of the street, but Dr. McCrimmon says he is indulging in terminological inexactitudes.—(laughter)— How many of you know what that means? “Yes, but he took it out of its context.” You see, they don't know what that means. But Dr. Farmer says it; it is all right;—McGinlay is a liar.—(laughter)—

Dr. Findlay, I am sure, cannot deny the statements made, but if his memory is defective I would remind him that mine is not.

What other lies have I told? Oh, yes, Dr. Farmer and his inclusive policy. I had a conversation with Dr. Farmer, when we discussed the virgin birth of Christ. I said to Dr. Farmer, “Do you believe in the virgin birth of Christ?” Dr. Farmer said, “I do.” “Well, then,” I said, “it is a fundamental, is it?” “Well now,” he said, “I am not going to excommunicate a man who differs with me on that point.” Dr. Farmer is not going to excommunicate a man who differs with him on the virgin birth. I want to ask you to-night: Was Jesus Christ born of a virgin, or was He not? If He was not, you can keep that Bible, Old Testament and New;—(“Hear, hear”)— you can keep your Christianity and everything in the name of religion, and I am through.

Now, you can differ if you like, but if Jesus Christ was not born of a virgin we have no Saviour.—(“Hear, hear”)— But he says, “We are not going to excommunicate a man who differs.” Well, I am. I am!—(“Amen”)— I will excommunicate not only the man who denies the virgin birth, but the man who even dares to reflect upon it.—(“Amen” and applause)— Though it be my dearest relative, I will have no fellowship with him who dares to reflect upon the virgin birth of Christ my Lord.—(“Amen”)—

I went down to Lindsay to hear Dr. Farmer speak. I went down to get some ammunition—and I got it. Dr. Farmer said, “Now, we have thirteen articles in our confession of faith, and this word ‘substantially’ is the word that is causing all the trouble.” If Dr. John MacNeill had allowed me the privilege of asking him a question, do you know what one question would have been?—“Will you give us the dictionary meaning of ‘substantially’?” Dr. Farmer said we have thirteen articles in our confession. “Now,” he said, “what do I mean by ‘substantially’?” Simply this, that if a man denies all of them we cannot fellowship him, or if he denies the majority of them we cannot fellowship him.” And then he stopped. That is to say, that if a man denies the majority of them, seven, we will not fellowship him. But, on the other hand, that gives him license to deny six of them—the minority.

Now, since when have we commenced to examine our confession of faith from a mathematical standpoint? I should not have minded had that come from Dr. Findlay;—(laughter)— but when Dr. Farmer is beginning to examine the statement of faith on a mathematical basis, it is about time we had a new Dean.—(applause)— I want to ask you Baptists to-night, Which of the six are you willing to eliminate?—(“None”)— None? Well, you are all out of

harmony with Dr. Farmer!—(“Praise the Lord”)— Shame! —(laughter)— Yes, I tell you this, that every one of these articles is so vitally related to all the others that they can never be divorced.—(“Hear, hear”)— —and Dr. Farmer can say what he likes.

Then he said, “When some of my eighteen-year-old boys have been studying for forty-five years, as I have,”—and he looked right down at me; I am more than eighteen, but he meant me; he said, “When they have been studying forty-five years they won't be so dogmatic on some things.” Yes, I said in public that if studying for forty-five years is going to put a theological kink in me similar to the one that Dr. Farmer has, then I cease from to-night on to be a student and immediately become a full-fledged professor.—(laughter and applause).

What is the implication? The reason we believe this Bible is that we are ignorant and we have never studied it. I resent the implication. And I don't covet Dr. Farmer's knowledge whatsoever. He knows more Greek than I do, but, thank God, I believe more Bible than he does.—(applause)— Yes, sir. That is what I said concerning Dr. Farmer, and I say it again.

Then I made a statement concerning Professor Marshall, and I am going to apologize for it to-night. I said, “He has been here for two years and he has not one conversion.” I take that back. He has one. When Professor Marshall came here first Dr. Farmer said that he did not hold his view of the Scriptures. Dr. Farmer differed from Professor Marshall. But Dr. Farmer wrote a letter to the church in Scotland last week and in that letter he said, “I am in perfect harmony with Professor Marshall's theological position.” Professor Marshall has one conversion, or diversion, I don't know which it is,—(laughter)—or perversion.—(renewed laughter)— Dr. Farmer is now in perfect harmony with Professor Marshall. He is not—but he, with all the rest of them, is tuning down and trimming down to fall in line with Marshall. That is what I said about him, and I say it again.

Now then about other professors, are they sound? No, they are not. We have Professor Parker. Professor Parker is looked up to as the incarnation of orthodoxy. Well, I don't know whether he is or not, for, listen to me, Professor Parker believes in the Deutero-Isaiah theory. He holds that view of Isaiah. I don't know how many Isaiahs he believes in, it may be seven, but if he does, he is behind the times, because they discovered another one about two weeks ago!

Now, listen to me! Did Isaiah write the fifty-third chapter or did he not? Did Isaiah write the last chapters of that Book or did he not? Who discovered this idea first? A German rationalist early in the eighteenth century. To think that the apostles of Jesus Christ—Philip down in the desert, and all the rest of His followers right down through the ages—believed in one Isaiah; then alas! a German rationalist in the eighteenth century, by the manipulation of his own carnal mind, discovered there were other Isaiahs. So the theory started; and from that day until now Wellhausen and all his German school, and Driver and the rest have followed suit; so to surrender to the consensus of scholarship we have to give up the idea that Isaiah, as we know him, was the sole author.

Professor Smith, biology teacher, is an evolutionist. And before I forget—this is what you would call an interpolation, is it?—Stanley Davis, the son of the missionary who died of leprosy, in Otterville the other night approached Dr. MacNeill and asked him this question: “Why,” he said, “did Professor Marshall evade Mr. Linton's question on the creation?” Do you know what Dr. John MacNeill of Walmer Road said? This was at Otterville, to Stanley Davis, the son of the late missionary. He said, listen, “Personally, I think Professor Marshall is a theistic evolutionist.” So Dr. MacNeill and I are in perfect harmony; for I believe Professor Marshall is an evolutionist.—(laughter).

Now, then, Dr. Smith, biology teacher, is an evolutionist. Dr. New is an evolutionist. There are students here who can prove it. And Chancellor Whidden has always stood by everything but that which is in the name of fundamentalism and orthodoxy. I made a statement against Chancellor Whidden to the effect that I would not take the Chancellorship even if they offered it to me.—(laughter)— Why? Because if Chancellor Whidden can fill the job, then there must be bigger jobs for men like myself!—(laughter)— Chancellor Whidden attempts to tell us what scholars have

said concerning the Book of Jonah, but what do we care for what scholars have said? What do we care for what Chancellor Whidden says? Jesus Christ, the Lord of Glory, has put His imprimatur upon it, and that is enough for us.—("Amen" and applause)—That is what I said concerning Chancellor Whidden.

And now I am done. This is the last straw that broke the camel's back. I was put out for this one. What did I say concerning Professor Marshall at Ottawa? Listen, I said this. I want you to stay till I finish this and prove it, then we will go. I said: Never since the devil told his first one, has there been a more unmitigated falsehood than Professor Marshall's statement, "I stand with Spurgeon on the atonement."—(applause)—Now, I said it, and I repeat it again: Never since the devil told his first one has there ever been a more unmitigated falsehood than Professor Marshall's statement, "I stand with Spurgeon on the atonement."—("Amen")—

You will have to wait until I prove that. Now, let us just proceed. I am defending myself to-night against men who have accused me of lying. When I am through you will know there have been lies told all right, but it is a case of mistaken identity.—(laughter)—

Professor Marshall mentioned Luther and spoke to the following effect:

Luther's theory is possibly the boldest, and I think, if I may say it without offence, the crudest statement of the substitutionary atonement, that sin could not be forgiven until it had been punished, and Christ endured the punishment of sin in man's stead.

Now, that statement is alleged to have been made by Professor Marshall, but before we can accuse him of that, we must find out whether or not he acknowledged having said it. So the next point.

I am now quoting from his speech at First Avenue. Listen:

—but I did venture to criticize Luther's theory of penal substitution.

That is Professor Marshall's speech at First Avenue. Now then:

Whether I am a heretic or not on this question of the atonement, I simply take my stand by the side of Charles Haddon Spurgeon. You will find the passage if you want it in Fullerton's *Life*. It is Spurgeon who is the speaker, and I never came across any statement which has so appealed to my heart:—

Now, this is the statement by Spurgeon, from Fullerton's *Life*.

This darkness tells us all that the passion is a great mystery. I try to explain it as a substitution and I feel that where the language of Scripture is explicit I may, and must, be explicit, too. But yet, I feel that the idea of substitution does not cover the whole of the dread mystery, and that no human conception can grasp the whole. Tell me the death of the Lord Jesus was a grand example of self-sacrifice—I can see that and much more. Tell me it was a wondrous obedience to the will of God—I can see that and much more. Tell me it was the bearing of what ought to have been borne by myriads of sinners of the human race, is the chastisement of their sin—I can see that and found my best hope upon it. But do not tell me that this is all that is in the Cross. No, great as this would be, there is much more in the Redeemer's death. God veiled the Cross in darkness, and in darkness much of the deep meaning lies, not because God would not reveal it, but because we have not capacity to discern it all.

And then Professor Marshall says:

Well, that is just what I feel about the matter—and you can call Spurgeon a modernist if you like.

Now, a new crisis has arisen, and I must explain it. Dr. John MacNeill of Walmer Road, in an endeavour to defend Professor Marshall on this statement, said that Professor Marshall meant that he was just in sympathy with that particular passage which he quoted from Fullerton's *Life*. Now, hold that, will you, for a little while, and I will prove to you that there has been misrepresentation of fact all right, but I am not the culprit. This is Spurgeon:

His strong crying and tears denoted the deep sorrow of His soul. He bore all it was possible for His capacious mind to bear, though enlarged and invigorated by union with the Godhead. He bore the equivalent of hell; nay, not that only, but He bore that which stood instead of ten thousand hells so far as the vindication of the law is concerned. Our Lord rendered in His death agony a homage to justice far greater than if a world had been doomed to destruction.

That is from Charles Haddon Spurgeon—but Professor Marshall didn't quote it—the same sermon from Fullerton's *Life* of Spurgeon.

Now, let us come to the First Avenue Convention:

Professor Marshall: I do not care for the idea of the word "punishment." "Suffered" for the guilty; "suffered" in our stead, but not "punished." That is the word. But I am not going to be drawn into a debate, into a discussion. I simply refuse to have questions put to me, to be catechised on the floor of this Convention.

Do you know why he said that? I will tell you why. Because the gentlemen, who knew Dr. Shields, were nodding to Professor Marshall to be careful, for in a few minutes Dr. Shields would have him in a corner.—("Sure")—They had met Dr. Shields on previous occasions. Poor Professor Marshall did not know him. But I will prove it. Professor Marshall continuing:

I simply stated what Spurgeon's view was,—Spurgeon's view.

Dr. Shields: Mr. Chairman, I have no desire to catechise. I simply want, now that Professor Marshall and I are face to face, to get a clear understanding of Professor Marshall's statement of the atonement.

Listen, Dr. Shields said:

I want to get a clear understanding of Professor Marshall's statement of the atonement.

Not of that particular passage quoted from Fullerton's *Life*.

Dr. Shields said: I want to get Professor Marshall's statement clearly concerning the atonement.

Listen to Professor Marshall:

I told you it. Spurgeon gives it perfectly. I have nothing more to add.

Spurgeon gives my view of the atonement perfectly! Dr. John MacNeill, if he knew the facts, misrepresented them at Otterville the night before last. And listen! When I said, "Dr. MacNeill, may I ask you a question?" He said: "No." "Why?" "I refuse to be catechised."

You may catechise me, gentlemen, and the more you catechise the more I like it. Any questions you like, I will answer them if I can.

Now this is Charles Haddon Spurgeon continuing:

If any man here should be in doubt on account of ignorance, let me, as plainly as I can, state the Gospel. I believe it to be wrapt up in one word—Substitution. I have always considered, with Luther and Calvin,—

Do you remember what Professor Marshall said, that Luther's view of the atonement was crude and bold? Now he says, "I stand with Spurgeon," and Spurgeon says, "I have always stood with Luther."

—that the sum and substance of the Gospel lies in that word, substitution, Christ standing in the stead of man. If I understand the Gospel it is this: I deserve to be lost and ruined; the only reason why I should not be damned is this, that Christ was punished in my stead.

Marshall says: "I don't care for the word 'punished.'" And then he says, "Spurgeon gives my view of the atonement perfectly." Spurgeon says:

Christ was punished in my stead, and there is no need to execute a sentence twice for sin.

The prisoner is in the dock; he is about to be taken away for death; he deserves to die; he has been a mighty criminal. But before he is taken away, the judge asks whether there is any possible plan whereby the prisoner's life can be spared. Up rises one who is pure and perfect himself, and has known no sin, and by the



allowances of the judge, for that is necessary, he steps into the dock and says, "Consider me to be the prisoner; pass the sentence on me, and let me die. Gentlemen of the court," he says, "consider the prisoner to be myself. I have fought for my country; I have dared and deserved well of it; reward him as if he had done good, and punish me as if I had committed the sin." Now, I am through with this last quotation. This is

Spurgeon continued:

We believe that God never remitted the penalty; that He did not forgive the sin without punishing it, but that there was blood for blood, and stroke for stroke, and death for death, and punishment for punishment, without the abatement of a solitary jot or tittle; that Jesus Christ, the Saviour, did drink the veritable cup of our redemption to its very dregs; that He did suffer beneath the awful crushing wheels of divine vengeance the self-same pains and sufferings which we ought to have endured. Oh, the glorious doctrine of substitution! When it is preached fully and rightly what a charm and what a power it hath. Oh, how sweet to tell sinners, that though God hath said, "Thou must die," their Maker stoops His head to die for them, and Christ incarnate breathes his last upon a tree that God might execute His vengeance, and yet might pardon the ungodly.

How many people here to-night believe that Professor Marshall stands with Spurgeon on the atonement, that Spurgeon gives his view of the atonement perfectly? How many of you believe it? No? Therefore, my friends, I stand to-night—

THE CHAIRMAN: There is one over here.

DR. DYKE: You ought to be ashamed of yourself, you, a student.

MR. MCGINLAY: Has any person a statement to make?

THE CHAIRMAN: Give Brother Dyke a chance to make his statement if he wants to.

MR. MCGINLAY: Would you like to make a statement, Dr. Dyke?

DR. DYKE: No. I agree with Spurgeon, and I agree with Marshall, too.

THE CHAIRMAN: I will speak to Brother Dyke in a moment.

A LADY: Professor Marshall is a Christian gentleman and he is truthful.

MR. MCGINLAY: That was not the question, madam.

THE LADY: I don't care what the question was.—(laughter).

MR. MCGINLAY: Now, the question is this, friends, not whether Professor Marshall is a gentleman, a truthful man, or a Christian. The question is this: In view of the revealed facts, is the statement made by Professor Marshall that he stands with Spurgeon on the atonement true? That is the question.

A VOICE: No.

MR. MCGINLAY: Any other questions?

I like to be catechized on the floor of the Convention! Have you any other statements, McMaster supporters, to make concerning Professor Marshall on the atonement?

Well, I want to tell you this, that until Professor Marshall comes out and tells the Convention publicly that he does not agree with Spurgeon on the atonement, I will continue to brand his statement as a falsehood.—("That is right" and applause)—and when I say that, I mean that I am willing to go to prison or to death. Professor Marshall says: "As an honest man who knows the facts I cannot subscribe to the inerrancy and infallibility of the Bible,"

A VOICE: "—and I won't."

MR. MCGINLAY: "—and I won't." He is an honest man who knows the facts!

Now, you know, there are a lot of people who are raving about the wondrous humility of Professor Marshall. I want to tell you this, that there never has come into our Convention a greater egotist than Professor Marshall. "As an honest man who knows the fact—I know the facts." You people who believe in the historicity of Jonah, the inerrancy and infallibility of the Bible, the Genesis account of creation,

"you don't know the facts; I do." Well, I would change that. I think I have proved to-night that Professor Marshall neither knows the facts nor is honest on the question of the atonement.—(applause)—And for that statement I was expelled from McMaster University. Why? So that when I make it throughout the country they will know that I am a liar! Eh? Why is McMaster not here to-night to defend themselves? They cannot.—("Hear, hear").

Men love darkness rather than light because their deeds are evil. If I am a liar, if I am impudent and insolent, I will meet any ten of those gentlemen, Professor Marshall included—with all his Greek and all his scholarship, I will meet him anywhere on this question of the atonement and compel him to admit, if he admits the truth, that he does not stand with Charles Haddon Spurgeon.—(applause)—

Now, I am through.

DR. DYKE: Mr. McGinlay has spoken for an hour and three-quarters. It is now a quarter past eleven o'clock. It would not be fair to these people or myself—I want to say just one thing about Mr. Spurgeon. I wrote to him, and he replied, "I accept you on the position you take and receive you into full membership;" and I am still a member of it. I want to say to-night that I think out of his own mouth Mr. McGinlay has justified the college for expelling him.

MR. MCGINLAY: On the ground, Dr. Dyke, that "In Christ all things consist." That is why I was expelled.—("Amen")—Because I believed in McMaster's motto, that in Christ all things hold together.

DR. DYKE: This is no time to discuss the matter. I simply want to express my own opinion.

MR. MCGINLAY: How many people would like to wait until Dr. Dyke and I discuss the matter?

A VOICE: All night.—(applause)—

THE CHAIRMAN: Come to the platform, Dr. Dyke.—(Cries of "Platform")—

DR. DYKE: When silence is wisdom, be silent; when speech is duty, speak. At half-past eleven o'clock it would not be fair for me to answer,—(laughter)—and I would not presume at this hour to venture to make a reply to the long address of Mr. McGinlay.

MR. MCGINLAY: Could we meet to-morrow night, Dr. Dyke, at seven o'clock?

—(Cries of "Come on now")—

DR. DYKE: I want to take as much time as you have taken to get ready.

MR. MCGINLAY: I had only two hours.

DR. DYKE: I decline to enter into a discussion to-night.

A GENTLEMAN: You are an old pastor, you ought to be able to get up and reply to this youngster.—(applause)—

THE CHAIRMAN: Just a minute. I want to say something before Mr. McGinlay finishes. Notwithstanding the late hour, when Mr. McGinlay finishes, although Brother Dyke declines, I have something to say. I hope Dr. Dyke will stay and hear it.—(applause)—

MR. MCGINLAY: I just want to say this in closing, that I have explained all the statements that I can recollect, but if there are any other statements I ever made at any time against McMaster University, and if any of McMaster's supporters are here to-night and they are aware of them, I should like you here and now to mention them, that I might either explain them and vindicate myself or else acknowledge that I am a liar and McMaster's action was justified.—(applause)—

THE CHAIRMAN: I want to ask you in all fairness, McMaster representatives—you are ready to talk about misrepresentation and untruth. The reporters are here and every word will be recorded. We will promise to print your statements as well as our own. Now, come forward and justify your charges, or else hereafter forever hold your peace.—(applause)—

MR. MCGINLAY: Now, I see some McMaster University students here to-night, and I don't think there is one of you who does not preach the same gospel I preach. You believe as I do, that Christ bore our punishment, that He died that

(Continued on page 15.)

# The Jarvis Street Pulpit

## Is the Lord's Supper More Important Than Baptism?

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, December 4th, 1927.

(Stenographically Reported)

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matthew 28:18-20.

In all effective preaching there is an element of teaching. The preacher must be a teacher as well as a preacher; he must proclaim the good tidings, but he must teach men to observe the commandments of the Lord. I believe the special need of this hour is an expository ministry, a pulpit that will concern itself with the exposition of the Word of God, depending upon the ministry of the Holy Spirit to make that word—shall I say, popular and effective. I desire you to give me your thought this evening for a little while as I discuss with you, in a very simple and elementary way, certain great doctrines of the Word of God which relate themselves naturally to the subject announced for this evening, "Is the Lord's Supper More Important Than Baptism?"

In the first place, these verses which I have read to you assert the sovereign authority of our Lord Jesus Christ in all realms. Before He gave His great commission, bidding men go into all the world to preach the gospel, He declared that all authority was given to Him in heaven and on earth. That was the theme of Peter's message at Pentecost. The fact of the crucifixion was a matter of common knowledge; the people of Jerusalem and those assembled there knew that Jesus of Nazareth had been crucified. The Apostle Peter proclaimed the truth of the resurrection, and the ascension of our Lord to the right hand of God; and he declared that the outpouring of the Holy Spirit upon the people, the coming of the Holy Ghost at Pentecost, was an evidence of the exaltation of Christ. To prove his point Peter quoted Old Testament Scripture, and showed that certain passages which were spoken by the mouth of David, and which predicted that His enemies should be made His footstool, could not possibly have related to David, inasmuch as David had been buried and his sepulchre remained unto that day. Peter declared that these scriptures found their fulfilment in Christ's resurrection and ascension to the right hand of God, and that the fulness and power of the Holy Spirit which the people witnessed was an evidence of that exaltation: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

And when the people heard that truth, that all authority was given to Jesus Christ, that He was seated at the right hand of God, that the Crucified was now glorified, they asked very naturally, "Men and brethren, what shall we do? How shall we adjust ourselves to this tremendous truth? If Jesus of Nazareth Whom we crucified be now the Lord of glory, what shall we do?" It was when they accepted that great principle, and repented and were baptized, that they were added to the company of believers. Thus the New Testament church was established upon the foundation of that great truth. You remember when Peter made his great confession, "Thou art the Christ, the Son of the living God," the Lord Jesus said, "Upon this rock will I build my church; and the gates of hell shall not prevail against it." The Christian church was established on the great truth of the sovereign Lordship of Jesus Christ; and from then until now that has been the theme of the church.

It ought to be the theme of every sermon, that Jesus Christ Who was crucified, is Lord. It is the message for saint and for sinner; it is the message we need to hear to-day, that Jesus Christ is not—was not in the days of His flesh—limited in knowledge; that there is no limit to His authority, that all authority is His in heaven and on earth.

In the next place: on the basis of that fact the early disciples were commissioned to go and preach the gospel. It had been folly to send men of such standing as Peter and John and the rest of the disciples against the world and all its powers, in the hope of conquering it for Christ, or subduing men by the charm of His name, if it were not so that Christ said, "All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Disciple all nations." No man becomes a disciple of Jesus Christ in the true, in the New Testament, sense, who looks upon salvation as merely a ticket to heaven. Salvation is infinitely more than escape from hell and entrance to heaven, infinitely more than a passage from darkness into light: salvation, discipleship, involves the recognition and acknowledgment of Jesus Christ as Lord.

We are not asked to pay Him compliments, to say that He was the Greatest of all teachers, that He was the Flower of the race, the Highest of all examples. He does not ask—nor will He accept—your compliments: He demands submission to Himself as Lord. That is the requirement of every true disciple; not the mere taking upon yourself of the name of Christ and the joining of a church, the making of a religious profession; it means the reception of Jesus Christ into heart and life as absolute Lord, to rule and reign over us seven days of every week, and twenty-four hours of every day. "All authority is given unto me in heaven and in earth. Go ye therefore and make disciples of every nation. Command everybody in My name to repent and believe the gospel."

I sometimes think that the persuasive note may be sounded to the exclusion of the note of authority. Our Lord is *Lord*. I say that to you this evening, saint and sinner, in His name. He is exalted, and it is for you to receive and obey Him. If you reject Him, then you must give account to Him. If you disobey His commandments, then to Him, and to Him alone, are you responsible. But I insist that the teaching of Scripture is that discipleship involves not only the acceptance of His atoning work in your behalf—that is true; the great truth of the expiatory death of Christ is involved; but we must remember that He Who died and was buried, is risen again, and is exalted to the right hand of God. And all the house of Israel must know assuredly that God has made the Crucified both Lord and Christ. I think that needs very special emphasis in the modern church. Salvation is something more than an insurance policy issued in the name of the Lord Jesus Christ to be put away in a drawer as a kind of certificate to be referred to by the minister during the funeral service, saying, "This man made a profession of religion, so he must be all right." Salvation means discipleship; it means the acceptance of Jesus Christ as Lord.

Involved in that, is the divinely-ordained method of confessing Christ: "Go ye therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Some people have said to me, "Why do you speak so much of baptism?" I have to speak of it, it is in the commission; I have to be faithful to my trust. He Who said, "Go and preach the gospel," also said, "Baptize everybody who is a disciple." It is part of the discipleship, it is an evidence of discipleship, it is the badge of discipleship, it is the confession which God requires of everyone who professes Christ as Lord; and what right have I to say, "Believe on the Lord Jesus Christ, and take five or ten years to consider whether you ought to be baptized or not"? That is not my business; my commission is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Everyone who receives Jesus Christ as Lord, ought immediately to be baptized in His name; and everyone who fails so to do, beyond all peradventure, is disobedient to the Word of God. I do not care whether you are a Baptist, or Methodist, or Presbyterian, or Anglican, or what you are, if you claim to be a disciple of Jesus Christ, it is your bounden duty to be baptized according to His command. And because He is Lord, we are commissioned to require that of you.

Then once more: it is our duty to teach men to observe all things whatsoever He has commanded; to insist upon the application of this principle, that if Jesus Christ be Lord, then it is for you to enquire of His Word what He would have you to do. You remember how Saul of Tarsas thought within himself that he ought to do many things contrary to the name of Jesus of Nazareth; but when he heard the Voice from heaven, he asked, "Who art thou, Lord?", and the moment he received the answer, "I am Jesus whom thou persecutest", he enquired, "Lord, what wilt thou have me to do?" If the Jesus Who was crucified is now enthroned in the glory, if He is the Lord, the one imperative question, the supreme enquiry must be, What wilt Thou have me to do? Put aside your prejudices and your preconceptions and all your early training, and get back to the simplicity of the Word of God, and enquire what He would have you to do.

"Teaching them to observe"—not some of the things. There are some of you Fundamentalists who are Presbyterians or Anglicans and you say, "I believe in the Bible. I have no sympathy with men who would delete the book of Jonah from the Old Testament, who would make light of any part of Scripture. I believe in it, sir." Well, if you believe it, why do you not obey it? Why do you say, "I do not believe in deleting any part of Scripture", when right there in the Bible you have been studying twenty, thirty, or forty years, is the commandment you have not obeyed? You say you submit to its authority, and there is a plain command you have not obeyed. Not some of the things are to be observed, but "all things"; not baptism only, not the Lord's Supper only, nor both together; but the principles of His gospel must be applied to all life's relationships.

The true Christian must be a Christian everywhere and always. The policemen wear a band around their sleeve when on duty, and when off duty they take the band off (I think they do it here, they do it where I was brought up anyhow). And there are some Christians who are like policemen: they put on the band occasionally and say, "I am on duty"; then after a while they take it off and say, "I can do as I like." We are to observe "all things", everything that Jesus Christ has commanded. And it is the business of the preacher to teach men that, is it not? I am obeying my commission when I say to you that we must enquire what the Lord would have us to do, and, finding out, we must set about the doing of it,—"Teaching them to observe all things whatsoever I have commanded you."

The presence of the Holy Ghost in our lives is conditioned upon our obedience. "Lo, I am with you always." You remember Peter's word when he spoke of the death and resurrection of Jesus Christ, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." We are to receive the promise of the Spirit through faith; but He will abide with us, He will energize us, He will make our testimony effective, in the measure in which we are obedient to Him.

The Bible is the most practical book in the world, there is not a passage of the Scriptures given to you to hang on your watch chain like an ornament, and say of it to your friends, "How lovely it is!" Oh, no! Every word of Scripture is to be translated into char-

acter and conduct; we are to obey Him. And as we obey Him in the little things of life, and the great things of life, walking in obedience to His commands day by day, the Holy Ghost will be with us, manifesting His power; He will make us mighty to bring others to Christ. "I am with you alway." With whom? Surely with those who keep His commandments, who do the will of God from the heart.

Now then, growing out of all this, let us consider the practical question of the relative importance of the New Testament ordinances, baptism and the Lord's Supper.

They are both commanded of the Lord. The same Lord Who said, "This do in remembrance of me," commissioned His disciples to baptize all who believed: There is the same authority for the one ordinance as for the other; and obedience to Jesus Christ requires that we should obey both, that we should be baptized and that we should observe the ordinance of the Supper.

Let me remind you that baptism is first in order, it was first in the order of its institution. Long before the Supper was established, "Jesus made and baptized more disciples than John. (Though Jesus himself baptized not, but his disciples)." But men confessed their discipleship during the days of His personal ministry by their baptism. That is expressly taught in Scripture. Just as John baptized his disciples, so Jesus baptized His; and that, before the Supper was instituted.

Then furthermore, baptism is first in the commission, "Go ye therefore, and disciple all nations, baptizing them." I did not say that: the Lord says that, He bids those who believe to be baptized, and He says that before there is a word about the Supper of the Lord. Afterwards He adds, "Teaching them to observe all things whatsoever I have commanded you." But every believer should face this obligation to be baptized in the name of the Lord.

Then again, baptism was first in the order of apostolic observance. Go back to the day of Pentecost. When they said, "Men and brethren, what shall we do?", what did Peter answer?—repent and be baptized as many of you as may have conscientious convictions in respect to that matter? Repent and be baptized as many of you as may be able to obtain the consent of your Jewish friends? No! No! Peter said, "Repent, and be baptized every one of you." I did not say that: that is Scripture. The moment a man sees that Jesus Christ is Lord and says, "What shall I do?", the Scripture answers, "Repent of your sins, turn wholeheartedly to God, and show that you have done so by being immediately baptized;—be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." I am positive that multitudes of the Lord's children miss great spiritual blessing because, having received Jesus Christ as Lord, they come up to this plain command of Christ and then run away to ask their minister what they ought to do, or run away to ask husband or wife or father or mother. That is not the direction of enquiry; it is, What will the Lord have me to do? And it is for us to obey Him when He commands, every one of us.

Let us take a hurried glance through the New Testament to see how far that practice was observed by apostolic preachers. Look at the case of Philip. Philip went down into Samaria, and when he preached, they were baptized both men and women. Then you have the instance of his meeting, on the road, the Ethiopian who was reading the fifty-third chapter of Isaiah: I heard someone joke one day about a certain preacher who could not preach at all without mentioning baptism. I do not believe that any preacher can preach the full gospel of God's grace without mentioning baptism. I do not believe the gospel is preached in all its wealth and fulness without summoning men to obey the Lord. Philip "began at the same scripture". I heard a man read that scripture once and preach from it. He said, "He began at the same scripture and preached unto him baptism? He began at the same scripture and preached unto him church membership?"—and he went on through a long catalogue of things that Philip did not say. Poor man! Here is the interesting fact, that Philip the evangelist, taking a text from the Old Testament, from the fifty-third chapter of Isaiah—finding, indeed, the text selected for him, for the roll was in the hand of the Ethiopian—began at the same scripture and preached unto him Jesus.

He was not like a brother who was here the night Mr. McGinlay replied to McMaster, who defended Professor Marshall's view of the Atonement; and when challenged to come to the platform and discuss the matter, said he would need time for preparation! After preaching twenty-five or thirty years, I should think a man would be able to talk on the Atonement any time, I should think he would be able to say something about it anyhow. I should be sorry, if I met a man on the road and found him reading an Old Testament, if I could not begin "at the same scripture" and lead him to Christ. What did Philip do? He preached unto him Jesus. What was involved in preaching Jesus to him? Look at the sequel: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" How do you suppose he knew he ought to be baptized? Because Philip had told him. There is only one explanation: Philip had obeyed the commission. Then Philip said, "If thou believest with all thine heart, thou mayest." The Ethiopian said, "I believe that Jesus Christ is the Son of God." Philip answered, Just go home and think about it a while, and if you decide that you ought to be baptized, well and good—did he say that? No! "He commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." That is how one apostolic preacher did.

In the next chapter you have the story of the conversion of Saul of Tarsas; and later, in one of his apologies, Paul gives us the details of the visit of Ananias and says that when Ananias came to him he said, "Why tarriest thou? arise, and be baptised, and wash away thy sins, calling on the name of the Lord." That is a strong word, but Ananias said to Saul of Tarsas when he expounded the word to him, "Be baptized".

Well then, go over into the tenth chapter when Peter carried the gospel to the Gentiles and preached to Cornelius. And while he preached the Holy Ghost fell on all that heard, signifying God's acceptance of the Gentiles. We know why it happened that way, for when later Peter was rebuked for preaching to the Gentiles, he said, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." The coming of the Holy Ghost proved that God had accepted the Gentiles.

Someone will say, "What I believe we need to-day is the baptism of the Holy Ghost"—nowhere in the Scripture do you find a single passage commanding people to be baptized with the Holy Ghost. As a matter of fact, the Holy Ghost came once for all at Pentecost; now we are to be filled with the Holy Ghost. Here is an instance where the people were filled with the Holy Ghost, and Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Even though they had received the Holy Ghost, he commanded them to be baptized with water.

Go on into the sixteenth chapter and take the case of Lydia. She believed with her household, and was baptized. I have not time to examine that chapter particularly, but there is nothing to indicate there were babies; they all believed and were baptized. Then later in the same chapter there is the story of the Philippian jailer who the same night he was converted, "was baptized, he and all his, straightway". All who were baptized believed, and all who believed were baptized. And they were baptized the same hour of the night: they did not even wait until the next morning.

You will find that in all these instances the apostolic preachers laid emphasis on the commandment to be baptized. Never in one instance do you find them saying, "It is your first duty to come to the Table of the Lord." They were to confess Christ in baptism; then after that, they were to observe the other ordinance.

Then I suggest—I have not time to analyze it—but baptism is first in the matter of existence. Baptism speaks of life out of death; the Lord's Supper speaks of the spiritual sustenance of the soul. We feed upon Christ, we eat His flesh and drink His blood; but before the spiritual life is to be sustained with heavenly food, it must be given. Baptism is the figure whereby we set forth to the world that we have been buried with Christ, and are risen again to walk in newness of life; and that new life is to be sustained by spiritual food as we feed upon Christ. Hence we come to the Table not once, nor twice; but as oft as we come, we come to show the Lord's death till He come.

Yet this is common to both ordinances—both deal with and symbolize the central fact of the gospel, the death of the Lord Jesus Christ. Ye do shew the Lord's death until Chicago University has discovered a new gospel? Until some great scholar has "re-stated" the gospel? Oh no! How long will the old gospel last? How long will men be saved by the death and resurrection of Christ? How long are we to keep the Memorial Feast? "Till he come." I love that word. We need no other gospel. I come to ask you this, What right have you to differentiate between these two ordinances?

I think I ought to say this: baptism is first in the proportional emphasis given it. Again and again you have it as an explicit command. You find it in Romans; again in practically the same terms in Colossians; in Corinthians, finding an analogy between that and the passage of the people of God through the Red Sea—they "were all baptized unto Moses in the cloud and in the sea." In the gospels you have the records of the institution of the Supper. No doubt in the Acts of the Apostles a record of its observances is given in the breaking of bread; but that came as a matter of course after joining the company of believers. Always repentance and baptism stood on the threshold of Christian experience. What right have you to say, "I want to come to the Lord's Table, but I do not want to be baptized"? Why do you want to come to the Lord's Table? "Because He commands it." Why do you not want to be baptized? He commanded that also. Keep to the scriptural order. If you believe, be baptized; and if you have been baptized, do this in remembrance of Him.

All this is necessary in order that we may proclaim the universal, sovereign, authority of Jesus Christ. If He had wanted a different order, He would have given it to us. Let those of us who say we believe the Bible, obey the Bible and put Jesus Christ first in everything. May the Lord lead many to yield their prejudices and early training and everything else, and do as the Lord has commanded.

Let us bow in prayer: O Lord, we thank Thee for the simplicity of the gospel. Thou hast said in Thy Word, If ye know these things, happy are ye if ye do them; to him that knoweth to do good, and doeth it not, to him it is sin. Make us all obedient to Thy commands. May the Word of God have authority in our lives, so that it will be enough for anyone of us to know that God has commanded, to run in the way of His commandments. That this may be so, we pray that Thou wilt enlarge our hearts. Help us to receive Jesus Christ as Lord, and, receiving Him, receive the Holy Ghost in fulness and power. For Jesus Christ's sake, Amen.

(Note: On account of the Editor's preoccupation with other matters this week, this sermon is published from the stenographic report without any revision, and without the Editor's having read it.)

## WHO ARE THE PREVARICATORS?

Some time before the Convention of last October we learned that some of the Convention funds were in a very low state. But the Executive of the Convention were to come to the Convention with their Parliamentary Bill for the erection of Haman's gallows, and it would never do to meet the Convention with a poor balance sheet. There appeared therefore in *The Canadian Baptist* of October 13th the following article:

### "A Great Financial Year."

"It is a bit early yet to state just what the regular income of the Boards has been. Some of the returns are not complete but so splendid are the returns to hand thus far that we are able to say that financially the year has been one of the very best. Perhaps only twice in our history have we done so well for the regular work.

A month ago the General Treasurer told the churches through *The Canadian Baptist* that we would require not less than \$60,000.00 before the end of the Convention year. The Stewardship office supplemented the Treasurer's appeal by a letter urging that local treasurers be sure to forward all denominational money in hand before the books closed on September 30th. The response has been most satisfactory.

During the month as reported, Mr. Warren received approximately \$67,000.00; the greatest month's income for regular work we have known. The Boards are coming up to the Convention with balanced budgets and songs of gratitude. This practical, magnanimous expression of confidence and co-operation has caused them all to sing unto the Lord with great joy.

On behalf of the Boards and especially on behalf of the Officers and General Treasurer, it is my privilege to express great thankfulness to all of the churches who have so generously responded.

(Signed) W. C. SENIOR.

This article says the Treasurer had "received approximately \$67,000.00; the greatest month's income for regular work we have known. The Boards are coming up to the Convention with balanced budgets and songs of gratitude. This practical, magnanimous expression of confidence and co-operation has caused them all to sing unto the Lord with great joy". We felt reasonably sure at the time that a few people of large means had given generously to make up the deficit, but of course that cannot be continued.

In *The Canadian Baptist* of December 8th, over the name of H. E. Stillwell there is a rather gloomy view of the Foreign Mission outlook presented. Mr. Stillwell says there is a difference between expenditure and income of \$27,000.00; and that "the Board could not ensure that in less than two years income would be sufficiently increased" to meet this difference.

The Boards will discover that they have utterly forfeited the confidence of tens of thousands of Baptists who do not speak on public platforms, and who do not attend Conventions, but who are the masters of their own purses, and who will refuse longer to trust their money to Boards which support such teaching as that of Professor Marshall. Pastors also will discover that instead of entering the promised land by means of the Bill, they have gone down into Egypt to join the ranks of those who are compelled to make bricks without straw. While the Foreign Mission Board thus admits that it cannot send out missionaries, that its income is \$27,000.00 short of its

present requirements, McMaster University has—let us put it plainly—the impudence to ask for a million and a half! That will mean, of course, that all the other Boards will have to live on short commons while that drive is being made. It will mean that every pastor who has supported McMaster University will be enlisted as a hewer of wood and drawer of water for McMaster. The pastor will soon find his life to be one of slavery.

On the other hand, the representatives of the Boards, such as Mr. Stillwell, Mr. Schutt, and others, each of whom will be after his portion, will find that McMaster University is standing across their path everywhere. They will find that the McMaster steam roller will play the part of the proverbial "road hog" and will occupy the whole highway, making it impossible for anyone to get on.

We have prophesied a few things before, many of which have come true; and it seems to us that some sort of judicial blindness must have fallen on our denominational leaders. Otherwise they would not so readily take a course which is suicidal for the interest they represent. However, we shall see what we shall see.

## DR. J. E. HAMPTON ACCEPTS POSITION OF GREAT POTENTIALITIES.

We are publishing elsewhere action of the First Baptist Church at Bowling Green, Ky., expressing the appreciation of Dr. J. E. Hampton, now for a number of years the beloved pastor at Bowling Green. We have received copies of a similar vote of appreciation on the part of the Bowling Green Ministerial Association. Dr. Hampton has accepted the position of Head of the Bible Department of the Baptist University at Des Moines, Iowa. Dr. Hampton is native of Northwestern Missouri. That beloved Boergenes of the Southern Baptist ministry, Dr. F. C. McConnell, got hold of Hampton when Dr. McConnell was at Kansas City. Dr. McConnell is his spiritual father. Hampton has served with power and acceptance in a number of responsible pastorates in the South, especially in Georgia, Tennessee, and Kentucky. He has now reached fruitful maturity as a student and preacher of the Gospel. He has laid broad the foundations of scholarship while his life service was that of a skilful and loving pulpit witness to the eternal verities of redemption and a gentle shepherd of the flock. In Des Moines our friend will be near the place of his childhood home. Des Moines University, as is generally known, recently came out full length as a Christian university. It has even, we believe, adopted the adjective "fundamentalist" in its self-description, though some excellent people unhappily stumble over the word as an offence. We rejoice that God has called Dr. Hampton to this work. We believe the institution to which he has gone has before it vast possibilities of fruitfulness in fashioning the lives of young Americans by a culture that worships God at once with mind and heart. We are confident that the going of this fine man to head the Department of Bible will be richly blest of God to the fulness of its service. —From *The Western Recorder* of December 1st, 1927.

## MR. MCGINLAY'S SPEECH.

(Continued from page 9.)

we might live. You are standing by Professor Marshall, and you are evidently behind the University in expelling me. I want you now to ask me any question or make any statement. You have heard all the rumours around the halls that I am a liar. I am open for any accusation to-night, and if I cannot answer it, as an honest man, I will admit in the sight of God that I have either misrepresented the facts, or, just to make a point, deliberately lied.—(Hear hear)—I differ from McMaster University supporters in that one respect. Are there any questions?

All right. I am going to continue week after week, night after night, travelling throughout this Convention, and not shooting at them from my trench and allowing them to remain in theirs; I am going to do what I did at Otterville, I am going out when these men are calling me a liar, I am going out to face them before the churches and compel them to prove their statements—(applause)—We are at war, and I tell you, McMaster supporters, you are defeated, and you know it. You are bolstering up a tottering cause, and you have to lie and lie and lie to defend Marshall, and by this time next year you will have multiplied and multiplied your lies. You cannot face the truth. With all respect to the fact that Dr. Dyke has been longer in the ministry than I have, again on that principle, Let no man despise thy youth, I challenge Dr. Dyke to come on this platform and defend Marshall on the ground that he stands with Spurgeon; and I say without apology, that Dr. Dyke nor any other man here can. I see my friend, Dr. Webb, here. I wish Dr. Webb would take a hand in it, too.—(laughter)—I am not a doctor, but I tell you when I have got the facts before me I will challenge anybody.

A VOICE: You are a man—(applause)—

DR. DYKE: Is the word "penal" in the New Testament, or is it in the Revised or in the Greek?

MR. MCGINLAY: Dr. Dyke, I think Dr. Shields has answered that. We are not here to-night to discuss the atonement. We are just discussing Professor Marshall's statement, "I stand with Spurgeon."

DR. DYKE: May I ask another question? Mr. Marshall quoted that statement of Mr. Spurgeon's and said, "I stand in full agreement with that."

MR. MCGINLAY: No.

DR. DYKE: Do you want us to understand that he agreed with everything that Spurgeon said? Is that what you want us to understand?

THE CHAIRMAN: Read his own words.

MR. MCGINLAY: May I just answer that, Dr. Dyke?

THE CHAIRMAN: I hope you will all wait. There are one or two things I really want to say. Just a minute now, please.

MR. MCGINLAY: (Reading)

Dr. Shields: Mr. Chairman, I have no desire to catechise, I simply want, now that Professor Marshall and I are face to face, to get a clear understanding of Professor Marshall's statement of the atonement.

Professor Marshall: I told you it. Spurgeon gives it perfectly. I have nothing more to add.

DR. DYKE: Is that the quotation he made from Spurgeon? Did he go into any other statement beyond that?

MR. MCGINLAY: He is not being asked what he thinks of that particular statement of Spurgeon's. He is being asked what is his view of the atonement, and in answer to that question he says, "Spurgeon gives my view perfectly. I stand with Spurgeon." Again, he says, "I stand with Spurgeon, and you can call Spurgeon a heretic if you like."—Meaning, "Spurgeon's view and my view of the atonement are identical," if the English language means anything.

Now, I think I will close and let Dr. Shields speak. I thank you for your kind attention.—(applause)—

## News from the Front

In our last issue we reported the activities of what our opponents have called "the flying squad" up to the Port Hope meeting of November 29th. There was no meeting on Wednesday on account of the great meeting in Jarvis Street at which Mr. McGinlay delivered the speech appearing in this issue. But on Thursday, Rev. E. A. Brownlee, Mr. Wm. Fraser, and the Editor of this paper went to Belleville and held a meeting in the city hall. One of the city papers described the congregation as packing the hall to capacity. That was not correct, but there was a fine audience. We had really a great meeting. The Belleville meeting was attended by large numbers of people from other denominations as well as a good number of Baptists. We believe there is a great opportunity in Belleville for a new work, and that such a work would soon attract Bible lovers from all denominations. The Belleville situation serves to emphasize the importance of our praying for men.

One amusing thing about Belleville was the following advertisement which appeared in *The Daily Intelligencer*, occupying a space two columns wide and three inches deep. We cannot afford space to display it as it appeared in the paper, and must be content to capitalize the words emphasized: "THE DEACONS, PASTOR AND MEMBERS OF THE VICTORIA AVENUE BAPTIST CHURCH, Belleville, Ont., wish to announce that they have no connection with the Dr. T. T. Shields' meeting as announced in the Belleville papers for Thursday, December 1st, in the City Hall at 8 p.m.—P. C. MacLaurin, Chairman Deacons' Board; A. L. Stillwell, Secretary Deacons' Board."

We wonder if Brother MacLaurin, himself a graduate of McMaster University, knows anything about psychology? He ought to have known that such an advertisement would only send people to us.

On Friday we had another great meeting in the Ontario Hall, an auditorium in the City Hall, Kingston. This was attended by two hundred and fifty or three hundred people. A good number of Baptists were present, as well as believers from other denominations, including five or six ministers. Kingston is another place urgently in need of a real testimony for God. Certainly we were greeted by a large company of warm-hearted, zealous, believers who would support a clear Bible testimony with great heartiness.

On Monday we held a meeting in Hamilton in the Knights of Pythias Hall. This was attended by probably four to five hundred people, and it was said to be a very representative meeting; members of all the Baptist churches of the city being present. The speakers were Mr. Thomas Urquhart, Rev. C. J. Loney, and Dr. Shields. The meeting was well supported by ministers in accord with Fundamentalism.

Tuesday evening our meeting was in Niagara Falls, Ontario, and was held in the Gospel Tabernacle, which was completely filled. A great address was given by Rev. J. G. Conner, of Hamilton. We had not heard Mr. Conner before on this subject. His logic was irresistible. With fine humour and gracious spirit he drove home the truth as with a sledge hammer. No speaking on the other side of this issue at the Convention was in the same class with Brother Conner's deliverance. We felt that we should like to see him matched with Dr. John MacNeill or Dr. Farmer. Of course we must not compliment Brother Conner too highly, for the fact is he has the truth on his side, and when a man is pleading for truth, and is able to be absolutely frank and straightforward, he has a tremendous advantage over the defenders of error. But, having made such allowance, we are confident that Brother Conner is far more than a match for any man McMaster can put up.

The same is true of Rev. C. J. Loney and others. It is most exhilarating to see how the Lord is raising up men who, in this controversy, are becoming veritable giants. And we shall need them all, for the truth must be carried to every individual church in the entire Convention.

The other meetings for this week are: Wednesday night, Welland; Thursday night, St. Catharines; Friday night, Dunnville. The programme for next week is as follows: Monday, December 12th, Stratford; Tuesday, Kitchener; Wednesday, Bobcaygeon; Thursday, Peterborough.

## TORONTO BAPTIST SEMINARY.

Not one of the several interests which it is our privilege to serve, affords us greater joy than the Toronto Baptist Seminary. The student enrolment is somewhere between eighty and ninety. Every member of the Faculty is full of enthusiasm for the work, and feels that the establishment of this Institution is of God.

One of our greatly beloved professors, Rev. Alex Thomson, B.D., has recently been bereaved of his father, Mr. David Thomson. Mr. Thomson was a devoted disciple of the Lord Jesus, whose daily converse with the King was reflected in his happy countenance. He has gone to be with Christ, which is far better.

### Contributions For the Seminary.

To carry on the work of the Seminary we need approximately \$750.00 per month. We have no income apart from the contributions which God's people are led of His Spirit to send to us. We are training some magnificent young men for the ministry, and we believe the discipline they are receiving will fit them for effective service. We are always urgently in need of funds, and we make this appeal to our friends to send us such contributions as they may be able to make. When you make your will, remember the Toronto Baptist Seminary; or if you have made it, make it over again and provide a little corner in it for this Institution.

### A Students' Aid Fund.

An Anglican brother who, when able, worshipped with us in Jarvis Street, recently passed to his reward; and his will revealed that he had left to the Editor of this paper \$250.00 to be used at his discretion for the assistance of ministers. We have decided therefore to make that \$250.00 the nucleus of a Students' Aid Fund. We announced this last Sunday morning, and someone came forward afterwards promising the addition of another \$100.00 to that fund; and on Monday someone handed us another \$20.00 for the same object. Ministerial students are proverbially poor. The Seminary makes no charge for tuition, but notwithstanding, many students have a hard struggle to maintain themselves while studying. Very often the assistance of a dollar or two a week would make all the difference in some students' position between the possible and the impossible. The money contributed to this fund will be used wisely, and in such a way as will not impair the students' independence. Dean Stockley has received from England £10 for the same purpose. We invite our readers to send us contributions for this fund also.

### Pray For the Seminary.

But above all, we ask our many friends to pray continually for God's blessing on students and Faculty, and also to pray for the funds of the Institution.

## BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II.

T. T. SHIELDS, Editor

No. 4

Lesson 12

Fourth Quarter

Dec. 18, 1927

### CHRISTIAN UNITY IN SERVICE.

Lesson Text: Romans, chapter 15:4-33.

Golden Text.—"Praise the Lord, all ye Gentiles; and laud him, all ye people" (Rom. 15:11).

#### I. THE BELIEVER'S SUPREME EXAMPLE.

1. We are taught that strength is given us to be used for others. We are not to complain of others' infirmities but are to rejoice in the opportunity it affords us to minister to them. 2. There is a profitable way of pleasing others. We must not be governed by the fear of man, neither should we be numbered among those who have men's persons in admiration because of advantage, but we should endeavour each to please his neighbour by doing him good. 3. The essence of the example of Christ (and while our Substitute and Saviour He is also our Example, for "Christ also suffered for us, leaving us an example, that ye should follow His steps") is an unselfish service. He pleased not Himself: He lived for other people.

#### II. SUNDRY ALLUSIONS TO THE OLD TESTAMENT (vs. 4-12).

1. " whatsoever things were written aforetime were written for our learning". The Bible is not obsolete, and everything that is written therein is put there for our learning and our comfort (v. 1). 2. We are to glorify God in all that we do. That really is the chief end of life (vs. 6 and 7). 3. The truth of the Old Testament finds its confirmation in the person of Christ (v. 8). This is true not only in respect to the ordinance of circumcision, but is the divine seal, the heavenly imprimatur, placed upon the Old Testament as the Word of God.

#### III. PAUL'S SPECIAL INTEREST IN THE CHRISTIANS AT ROME.

1. He desires them by the grace of God and the power of the Holy Ghost to abound in hope. Hopelessness should be foreign to a Christian's experience. We are saved by hope, and it is promised that they shall never be ashamed who wait for God. However dark the day, however trying our circumstances, however hostile our foe, however hopeless our situation from a human point of view, through the prospect of faith it is possible to abound in hope. 2. Paul covets the Gentiles for Christ. His compassion for the salvation of souls never waned. He lived for the conversion of both Gentile and Jew (vs. 15-19). 3. He was prevented from an earlier visit to Rome by his concern to fulfil his ministry elsewhere. It is a legitimate excuse for absence when our hearts and hands have been filled in some other place by doing the will of God (vs. 20-23). 4. It is a reasonable interpretation of Providence to conclude that when one's work is completely finished in one place, it is time to move on. We remember a preacher who complained of diminishing congregations, and told us that the Sunday before, in relation of experiences, he came to church to preach, but not one solitary person came to hear. We are inclined to believe that he would have been justified in assuming that his work was done. 5. Before going to Rome Paul announced that he had to carry a collection for the poor saints at Jerusalem. That is always a legitimate undertaking (vs. 25-28). 6. Paul was sure that his visit to Rome would be spiritually profitable, for he was certain of going "in the fulness of the blessing of the Gospel of Christ". It is easy to call on the needy when one has a full basket on his arm. The reason some people do not go to others is that they would have nothing to give them were they to go (v. 29). 7. Paul exhorts the Christians of Rome to strive together in prayer in his behalf. If so great a man as the Apostle Paul needed others' intercession, how surely do the rest of us need it!