

# 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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## McMaster Asks \$1,500,000 for the Propagation of Modernism

McMaster University authorities will indignantly deny that they have any alliance with Modernists or Modernism. Its representatives everywhere proclaim McMaster's orthodoxy. When Professor McCrimmon goes to London he preaches on the Atonement! Every article published in McMaster's interest proclaims the advantages of "Christian" education. Meanwhile McMaster carries on as usual: Professor Wilson Smith still teaches evolution; Professor Chester New is as unbaptistic and unevangelical as any man could be; and Professor L. H. Marshall still repudiates the infallibility of the Scriptures and the expiatory work of Christ. It is worth while considering the effect the attitude of McMaster University in general, and the teaching of Professor Marshall in particular, is producing upon the students of McMaster.

### The Students' Protest.

A protest against the retention of Professor L. H. Marshall, signed by twenty-three McMaster students, was issued under date of the 18th of March, 1926, in the following terms:

"We, the following Baptist ministerial students of McMaster University, wish to make known to the Baptists of the Convention of Ontario and Quebec that we are heartily in sympathy with three of our fellow-students, Messrs. W. S. Whitcombe, W. G. Brown and A. J. Fieldus in the stand they have taken concerning the theological views of Professor L. H. Marshall, occupant of the chair of Pastoral Theology and Arts Bible of McMaster University.

"The Dean of Theology has stated concerning the theological position of Professor Marshall, 'That his general view was in sympathy with the general moderate, what may be called the Driver view, the moderate critical view. That has to deal with *dates and authorships and so on.*' Professor Marshall himself has written, 'I regard the Book of Jonah as a Divinely inspired prophetic sermon in the form of a parable or an allegory.'

"We claim that the teaching of Arts Bible and Pastoral Theology will necessitate the communication of the above-mentioned views to the students. The question at issue, therefore, is no longer as some have sought to make it, that of the Professor's personal liberty, but rather whether we are prepared as a denomination to endorse his views.

"We do not believe that the Baptists of Ontario and Quebec will sympathize with the Driver view, or will

welcome into the pulpits of their churches men who accept the moderate critical view that has to do with dates and authorships and so on.

"We protest against the retention on the staff of McMaster University, of one who holds these views and is a self-confessed *liberal* evangelical.

"Dated this 18th day of March, 1926.

Yours truly,

(Signed): John F. Holliday, R. Allen Lewis, Wilfred N. Charlton, George A. Brown, E. C. Smith, C. E. Franklin, Harold E. Buchner, A. Eikenaar, Wm. K. Batty, G. E. Downing, George Tranter, Oscar Boomer, R. D. Campbell, G. W. Smith, E. E. Hooper, J. McGinlay, E. H. Young, A. C. Whitcombe, E. K. Pinkerton, Stanley Stock, O. J. Coupland, Joseph A. Suggitt, Gordon D. Mellish."

That was within two months of the close of the spring session of McMaster. We have a letter before us written by one of the twenty-three students, dated, "McMaster Hall, November 14th, 1927." This particular student was "exposed" to McMaster's direct influence after signing the protest against Professor Marshall's retention for about two months in the spring of 1926, from March 18th to the end of the season; one full college year, from Oct. to May, 1926-27, about seven and a half months; and about one month in the fall of 1927—or ten and a half months at the outside. Let us see what ten and a half months of Marshallism can do for one of these protesting students. In a letter to his pastor dated November 14, 1927, one of the twenty-three wrote:

"As for standing for the Bible, as I have heard you claim so often, you do, will you tell me how you harmonize your statements with Scripture. You claim to believe Christ was punished. Will you give me one passage where it states that he was punished? I find the scriptural term is 'He suffered.' Also harmonize your statement, 'Christ knew everything from Eternity to Eternity,' made Nov. 2 and you were very positive in your statement, with Luke 2:52 (And Jesus increased in wisdom)

"I am called by some around \_\_\_\_\_ a Modernist. Let me assure you I do not care what men call me! but when it comes to the place where the word of God must be defended by misrepresentations, then I can no longer defend the word of God. But thanks be to God He still has control of his message and I need not worry.

"Some people ask me why I have changed my position since I came to McMaster. Let me state that when the facts are known and one wishes to be honest with the facts he can do no other. It is easy to stand in a pulpit in a church like \_\_\_\_\_ and say you believe the Word, split or destroy congregations, but it is another thing to face the facts and be honest with them. I do hope the church at \_\_\_\_\_ will be honest enough to face the facts.

Where did this young man obtain all his learning? where did he learn to know "the facts," and that "facing the facts" to be honest he was compelled to change his position" after going to McMaster? Here is what Professor Marshall said in his speech at the Convention in October, 1927: "I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't." And so this juvenile, the English of whose letter ought to send him back to the public school, in ten and a half months, becomes "an honest man who knows the facts!" And because of it changes his whole attitude toward the Bible. If Marshallism can accomplish so much in ten and a half months, what influence will it exert over the students through a four years' course?

(On second thought, in justice to the other twenty-two, we give the name of the writer, Joseph A. Suggitt.)

The Scripture is surely very clear as to the significance of the death of Christ: "For he hath made him to be sin for us, who knew no sin that we might be made the righteousness of God in him"; "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree"; "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed"; "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus"; "Without shedding of blood there is no remission"; "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Surely these scriptures teach, not only that Christ suffered for us, but that He actually endured in His Person the equivalent of the curse of the law, or the punishment which our sins deserved. But now on every hand we hear young striplings telling the people that Christ did not endure our punishment. *The Canadian Baptist* has given publicity to articles arguing the same point. Our Lord, in the days of His flesh, said, "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Can anyone doubt that the teaching of McMaster University will offend many "little ones" who believe in Him? Our churches are in sad enough plight already; but it will not require ten years of Marshallism utterly to destroy all evangelical testimony among Baptists in Ontario and Quebec.

What has Marshallism done for England? In *The British Weekly* of February 23rd, the writer says among other things, "I counted as they came out, the worshippers of a large non-conformist chapel, there being eighteen men, twenty-five women, and fourteen children." Giving statistics of church attendance he supplies figures for the year 1886-87, 1902-03, and 1927. The average at a certain number of churches in 1886-87 was: 226 in the morning, 337 in the evening; in 1902-03, 196 in the morning, 315 in the evening; in 1927, 40 in the morning, 84 in the evening. But Professor Marshall has come to Canada to tell us how they do things in England! This is exactly what *The Canadian*

*Baptist* editorial which precipitated the debate at the Ottawa convention, 1919, was designed to teach. The Convention repudiated that editorial, but accepted Professor Marshall who is a hundred times worse.

Surely if McMaster University exists to teach men how to empty churches, there ought to be a cheaper way of doing it! We have not any doubt that such students as we have quoted, when Professor Marshall has done with them, will be experts in bringing churches to bankruptcy; but why in the name of common sense should the Baptists of Ontario and Quebec give \$1,500,000 for such a programme?

But we must not lay all the blame for present conditions upon Professor Marshall. He has done harm enough, it is true. We put this conviction on record for future generations to read, and we declare that the time will come when it will be evident to every man and woman of any spiritual discernment that it would have paid the Baptist denomination to raise a million dollars to pay Professor Marshall to hold his tongue for ever, rather than to have permitted the blight of his teaching to wither our Canadian Baptist garden. But if it were better for an individual to be drowned in the depths of the sea than to offend a little one who believes in Christ, what shall be said of an institution whose withering influence falls like a curse upon the lives of multitudes? We declare with absolute frankness that in our judgment it would be in the highest interests of the church of Christ, and of the souls of men, if McMaster University, teaching what it now teaches, could be absolutely blotted out of existence. That is a strong statement which many will challenge, but we shall proceed to prove it.

#### McMaster's Earlier Fruits.

We have frequently said that Professor Marshall is only a symptom of the disease from which McMaster University is suffering. If Professor Marshall were to leave Canada to-night, we will not say it would not be an advantage, but certainly it would not wholly remove the evil.

In *The Canadian Baptist* of March 15th, on page six, there is an article entitled, "McMaster Graduates in Business, Politics and Professions". The first paragraph of that article reads as follows:

"By their fruits ye shall know them.' This is a hard but fair test of institutions as well as men. McMaster University can abundantly meet this test—a test that the wayfaring man can apply."

From this we may fairly assume that the writer of this article intended to show the best fruits of the McMaster tree. If there was anything better that could be said of her we have no doubt the writer would have said it.

#### McMaster's Much-Vaunted "Christian" Education.

Before we comment on this article let the reader bear in mind that McMaster University is appealing for funds for "Christian" education, and not for education *per se*; and the only logical reason for McMaster's existence is that she professes to provide a type of education which cannot be obtained in the state institutions. Every Baptist in Ontario and Quebec pays taxes for the upkeep of our educational system, the public and high schools, and universities. The enormous amount of money granted annually to Toronto University comes out of the pockets of the taxpayers in general, Baptists as well as others. Therefore those who are asked to contribute to McMaster University have a right to enquire whether McMaster's education is genuinely "Christian" or not. If it is not, why should Baptists tax themselves voluntarily for the duplication of Toronto University? Any educational system that conforms to the state standards will be able to name a number of graduates who have gone into business or into the various professions, but the test by which the usefulness of McMaster must be judged is this: Are these graduates exercising a distinctively Christian influence? Do they stand, in their several spheres, for the great principles of the gospel? If they do not, however they may have succeeded in their chosen profession, or in their particular business, they have failed to justify the expenditure of money which Ontario and Quebec Baptists have made in their behalf.

#### Some of McMaster's Products.

Let us look, then, at some of the names given in this list. Some have entered politics, one in Quebec, one in Alberta, and one is a member of Parliament for Centre Toronto.

Of the first two we know little. The third is a very excellent gentleman, and we have no doubt a very worthy representative of Toronto in the House of Commons. We were very happy when we read the news of his election. But the fact remains that Mr. R. C. Matthews is not now a Baptist. He was a Baptist; he came of a Baptist family; he is a brother of the Chairman of the Board of Governors of McMaster University, but he himself has joined another Denomination. Are Baptists going to give money to produce members of Parliament who will leave the Denomination and go elsewhere? In the list of those who have gone into business we find the name of one who lives in the United States, and who has made a lot of money, but we were told of him that he goes to church about twice a year. We know some of those whose names are in this business list, and if it be the business of McMaster University to turn out men who will do well for themselves, there may be some reason for supporting it, but we fail to find in this entire list the name of one man who in any church to which he belongs is a factor in its spiritual life.

*The Canadian Baptist* twice mentions the name of Mr. V. E. Gray. Mr. Gray is the gentleman responsible for the iniquitous legislation that was put through Parliament. By his own confession it was he who wrote the resolution passed in the dying hours of the Convention of nineteen hundred and twenty-six, which, it is alleged, authorized it. No doubt he is a very excellent gentleman, standing high in his profession and a man of unblemished character, and yet we do not hesitate to describe him as one of the evil geniuses of the Baptist Denomination. When in the future McMaster University desires to take further steps to suppress evangelical testimony and to smother the witness of those who believe the Bible to be the Word of God, they will find a willing helper in Mr. V. E. Gray.

Once again *The Canadian Baptist* mentions four names of McMaster graduates who have adopted journalism as their profession. The first is that of Mr. J. H. Cranston, Editor of *The Toronto Star Weekly*. Mr. Cranston was the bitter enemy of Dr. Elmore Harris and took a foremost part in the Matthews controversy of nearly twenty years ago. *The Canadian Baptist* is our authority for assuming Mr. Cranston to be responsible for *The Toronto Star Weekly*. That is a very popular journal; it has a very large circulation, but can any believer in the Lord Jesus Christ with a clear conscience give one dollar to produce a man who would produce a paper like that? It is a high-class journal no doubt,—we are speaking only of its religious teaching. For many moons it has featured articles from that preacher of infidelity, Dr. Salem G. Bland. Surely nothing that Harry Emerson Fosdick, or any of the other Higher Critics have ever written surpasses in their blatant unbelief the religious articles in *The Toronto Star Weekly*. We repeat, our only criticism of *The Toronto Star Weekly* is its religious teaching, but we have never been able to find, from the first page to the last, any argument why Baptists who believe the Bible to be the Word of God, and Jesus Christ to be His eternal Son, and our Saviour, should support a University whose teaching could be fairly represented by the religious attitude of *The Toronto Star Weekly*.

And then to cap the climax, Rev. L. F. Kipp, the Editor of *The Canadian Baptist* is mentioned as one of the distinguished graduates of McMaster. If untruthfulness, unfairness and downright dishonesty be virtues which should characterize a religious paper then McMaster University ought to be proud of the editorial work of the Editor of *The Canadian Baptist*.

Dr. Harry L. McNeill of Brandon.

In the teaching profession, the article under review names a number of men whose careers reflect honour on their Alma Mater! Among them we find the name of Dr. Harry L. MacNeill, who is Dean of Brandon College. Dr. MacNeill has done for Western Canada what Professor Marshall is now doing for Ontario and Quebec,—baptistically he has ruined it. Almost everywhere in the West there is dearth and barren land. His presence in Brandon College has split the Baptists of British Columbia in two, and has brought semi-paralysis to all the work of the Baptist Union of Western Canada. Had we large wealth we would gladly give hundreds of thousands of dollars to put out of business an institution guilty of producing one student like Harry L. MacNeill. An admirable gentleman, of course. A man of

sound character and attractive personality is Dr. Harry L. MacNeill, but his teaching is the poison of the pit itself.

Among those who are listed as occupying positions of prominence in the United States we find the name of Dr. D. C. Macintosh, now of Yale. From all that we have heard of Dr. Macintosh he is one of the most pronounced and dangerous Modernists in America. *The Canadian Baptist* proudly reminds us that Dr. H. H. Newman is Professor of Biology in the University of Chicago, and that he is a graduate of McMaster University. Whatever may be said respecting the merits of the anti-evolution law of Tennessee, we should hope there would be very few believers who would care to be associated with the infidel Clarence Darrow in his defence of Scopes. But when Darrow wanted an outstanding expert to defend his infidel theories and to controvert the teachings of Genesis, he sent for Dr. Newman of Chicago, a graduate of McMaster University. Are Canadian Baptists ready to give more money to produce more helpers for infidels like Darrow?

McMaster Graduates in Chicago University Divinity School.

Among McMaster graduates in Chicago University we find the name of Dr. A. E. Haydon, who is Professor of Comparative Religion. Dr. Haydon as we knew him when we met him years ago, was a man of charming personality, a fine gentleman in every sense of the word, but he was anything and everything but an evangelical believer. But he finds a place in the divinity school as Professor of Comparative Religion in Chicago.

Dr. C. T. Holman is another of those listed as a Professor in Chicago divinity school. Dr. Holman's task is to keep an eye on vacant churches, to try to place Modernists and to unseat Fundamentalists. His reputation among Baptist Fundamentalists in the States is similar to a fox's reputation among a farmer's chickens: Where Dr. Holman learned his trade we do not know unless,—and according to the argument of *The Canadian Baptist*, this is a legitimate conclusion, he learned it at McMaster University. But this at least is significant that no less than six McMaster graduates are on the staff of the divinity school of Chicago, over which the arch-infidel Dr. Shailer Mathews presides. Is it the business of Canadian Baptists to provide more graduates to help Dr. Shailer Mathews in his devilish business of destroying the faith of Christ throughout the world?

McMaster Men in Rochester.

But as though that were not enough, *The Canadian Baptist* refers proudly to Rochester, and it tells us that Dr. J. F. Vickert and Dr. E. W. Parsons are professors there. We wonder why *The Canadian Baptist* failed to mention Professor George Cross in this connection? Did they think that that would be a little too strong a dose for their prospective contributors? But Professor Cross is also a product of McMaster, and a professor in Rochester Theological Seminary. It was Dr. Cross who said:

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

Dr. Parsons, we understand, is a close second to Dr. Cross. We have not any of his writings before us, but in his unpublished autobiography, as quoted by Ernest Gordon, in "The Leaven of the Sadducees", page 189, Dr. Augustus H. Strong refers to Professor Parsons, as well as to Professor George Cross, in these words:

"The result of the election of Dr. Cross has been the resignation of some members of the committee and the withdrawal of others from active service. I regard that election as the greatest calamity that has come to the seminary. It was the entrance of an agnostic, skeptical, and anti-Christian element into its teaching, the results of which will be only evil. The election of Dr. Cross was followed by that of Professors Robins, Parsons, and Nixon, who sympathized with these views. These men, with Professor Moehlmann, soon gave evidence in their utterances that a veritable revolution had taken place in the attitude of the seminary towards the fundamentals of the Christian faith."

Dr. Vickert is now Dean of Rochester Theological Seminary, and as everybody knows, is one with Dr. Cross and Dr. Parsons. It is not necessary to quote his words: the fact that he is Dean in an institution where such an infidel as Cross teaches, is abundant proof of his own position.

### McMaster Men in Crozer.

Next, *The Canadian Baptist* tells us of two McMaster men in Crozer Theological Seminary. Crozer has become a Unitarian institution. The ethics as well as the Theology of its President will be seen by the following letters which were published in *The Gospel Witness* in May, 1926. The first letter was sent enquiring as to the theological position of a certain man who was being thought of in connection with a certain church. The letter of enquiry, with Dr. Evans' reply, follow:

\_\_\_\_\_, Pa., May 17, 1926.

Crozer Theological Seminary,  
Chester, Pa.

Dear Sirs:

A church near here is very anxious to secure a pastor and they want a pastor who will not fall in line with the fundamentalists in the association. Mr. \_\_\_\_\_, at present a pastor in \_\_\_\_\_, has been recommended. Some say he is a fundamentalist and some say he isn't. In view of the fact that fundamentalism is on a rampage in this section it becomes an important question.

Could you conscientiously recommend Mr. \_\_\_\_\_ to a church that wants a liberal pastor? Please answer as soon as you can.

Very truly yours,  
(Signed) C. E. \_\_\_\_\_

### CROZER THEOLOGICAL SEMINARY.

Chester, Pa., May 18, 1926.

President's Office.

Mr. C. E. \_\_\_\_\_,  
c/o National Hotel,  
6th St. & Pennsylvania Ave.,  
Washington, D.C.

My Dear Sir—

Yours of May 17th, inquiring about Rev. Mr. \_\_\_\_\_, of \_\_\_\_\_, received.

I can conscientiously recommend Mr. \_\_\_\_\_ to any church that wants a liberal pastor. He is thoroughly modern in his approach to the Bible, and to questions of Baptist Church polity. I do not know a more enthusiastic and constructive pastor than Mr. \_\_\_\_\_. He has done good work wherever he has been.

I am wondering if it is not a tribute to him that some people cannot locate him,—they cannot determine whether he is a Fundamentalist or a Modernist. When he has occasion to speak he speaks decidedly against the Fundamentalists, but he is not combative. He wins. He has won a great many disposed to be fundamental to the modernist group by his tactfulness, and by the undoubted Christian devotion to the good of his people.

If I were a member of any church thinking of him for pastor, I would unhesitatingly vote for him as my pastor.

Yours very truly,  
(Signed) MILTON G. EVANS.

No straightforward, honest, Christian man, would willingly be a party to such deception. Yet there are two former McMaster men on the Crozer Faculty.

We know nothing of the personal views of Dr. Harkness, but the position of Dr. I. G. Matthews is too well known! But lest anyone should be disposed still to question whether Dr. I. G. Matthews is a Modernist or not, we give a few quotations from his book, "Old Testament Life and Literature." This is how Professor Matthews explains the biographies of the patriarchs:

"Woven into the charming picture is very much that reads more intelligently as tribal tradition than as personal biography. Groups have been personified, and when we seek to literalize all the expressions we do grave injustice to those who handed on to the succeeding generations the wealth of family characteristics. Personification is one of the most familiar features of Oriental literature.

"Tribal Traditions—The lives of the patriarchs then do not, strictly speaking, present us with national his-

tory. They show us the stuff out of which the nation grew.

"It is true that evidences of primitive religion and primitive morals, which have the sanction of God (e.g., Genesis xxviii. 18; xxvi. 6-17), are found in the stories. Concubinage was the practice. Slaves were held. Abraham practiced tribal ethics when he denies his wife. Idols were found in the tents. A stone was oiled, and worship was instituted where something inexplicable had happened, as did the Semitic peoples generally, and Abraham went at least part way in offering the not unusual child sacrifice. In all these things they were but following the common practices of ancestors and neighbors." (pp. 34-36).

This is how he explains the Exodus: the miracle of the Red Sea:

"They longed for the ancient freedom of the well-known desert. The plagues, all of them more or less common to the Nile valley, added to their eagerness to withdraw (Exodus vii.—xi.). Escape was never difficult. Roads led from Egypt into the desert in at least three different places. Their flight apparently led them down the wady Tumilat a few miles, then they seem to have turned into the Egyptian desert to avoid the pursuing army (Exodus xiii. 37—xiv.). As they hesitated, perhaps at the southern end of the Bitter lakes, the spring wind blowing from the south or southeast greatly aided them, and likewise impeded the chariots of Egypt. Thus, most probably in the early years of the reign of Merneptah (1225-1215 B.C.); in a marvellous way they escaped from a hated and feared foe to a new-found liberty.

"Many glimpses of natural motives and the naturalness of the deliverance have been preserved in the documents, but that was not the main thought of the storytellers. They found a deeper and richer meaning in all the experiences of their founders. To them those were no ordinary days. Yahweh was in the burning bush and in the plague experiences. He delivered them from Pharaoh, and rolled back the waters of the Red sea. They conceived, and rightly so, that the chief glory of their national birthday was the manifestation and the guidance of their God." (pp. 40-41).

The miracles of the wilderness are naturalized in these words:

"Their food supply, milk, fruit, and at rare intervals meat, was that which was customary to the Bedouin. Agriculture was lacking (Exodus xvii. 3; Numbers xvi. 13; xxi. 5; xx. 5). Great was their joy when in the springtime a flock of quail was driven by the westward wind across their pathway, and the exhausted birds easily became their prey (Numbers xi. 31-35). Naturally, the consequence of the unusual gorge of flesh, neither properly killed nor cooked, was an immediate plague. No less thankful were they when the manna—literally 'What is it?'—fell (Numbers xi. 7-8). Whether this was the exudation of the tamarisk tree, which the monks of Sinai still gather and sell, or an edible lichen found in the desert, matters not. The people rejoiced in what they believed to be a wonder wrought by Yahweh, their God.

"Water, likewise in a moment of great need, was unexpectedly provided them by their leader (Numbers xx. 2-13). Whether the sweetening of the bitter waters, or the bringing of the water from the rock was the uncovering of an old spring, the discovery of a fountain hitherto unknown to the tribes, or the releasing of a new current of water, the thirsty nomads neither judged nor cared." (pp. 50-51).

Here is another passage from Professor Matthews:

"Yahweh was never more of a war-god than now. All the victories of the army were credited to him (II Sam. viii. 6, 14). All the spoils of battle and the slaughter of the enemy were dedicated to him (II Sam. vii. 11, 12). He, like the military chief, was harsh and

arbitrary. The king did as he pleased, unquestioned; then why should not Yahweh? Uzzah dies. Why? He has broken no moral law, defied no known ritual regulation. Then, why? Some one must find the cause, and what more likely than Yahweh's wrath because of some unusual act of his (II Sam. vi. 6-11). The rains are restrained, and famine and suffering are the result. Why the famine? Somebody in some way had displeased Yahweh (II Sam. xxi. 1-14). A pestilence scourged the land. Why? Some one has transgressed (II Sam. xxiv. 1-9). This early idea of a God, arbitrary and irresponsible, flourished in the atmosphere of an unquestioned military autocracy. Later, in the great prophets, we shall find this conception very much softened, and other and nobler characteristics take the place of first importance." (p. 105)

But we need not weary our readers with further quotations. We are not sure that it is worth it, but some time we may give fuller quotations from Dr. Matthews' book. We may end our quotations with this gem:

"The dramatic coloring of the Elijah stories makes it difficult sometimes to discern the historic thread." (p. 141)

The book is the work of a blatant unbeliever, and is designed from beginning to end to discredit the Bible:

#### A Rejected Foreign Missionary.

Another name familiar to us is that of Dr. A. S. Woodburn, who is a Professor at Madras Christian College of India. Dr. Woodburn we knew very well in years gone by. He had one term in India under the Canadian Baptist Foreign Mission Board, but the Board refused to send him back again because of his theological position. Unless we are mistaken, some time ago Rev. H. E. Stillwell published a statement in *The Canadian Baptist* that the Board had never had to refuse appointment to any McMaster graduate on account of his theological views. This was a slip of memory no doubt on Mr. Stillwell's part, or perhaps the Board's action with respect to Dr. Woodburn was taken before Mr. Stillwell became Secretary of the Board. But that it was taken there is not the shadow of a doubt, and Mr. Woodburn, as he was then known, went out to India, under another—we believe the American Board. Whoever may be interested in the support of the Madras Christian College, may be certain there is at least one professor there whose teaching is not in accord with Evangelical principles.

#### How Many Others?

We have selected from the names given in *The Canadian Baptist* only those with whose position we are personally familiar. How many of the others may be doing the same sort of work we have no means of knowing; but we call the attention of Canadian Baptists in general, and Ontario and Quebec Baptists in particular, to this one outstanding fact, that when a writer gathers together the product of McMaster University through the years, in order to make an appeal for Baptist support to the extent of \$1,500,000, and opens his article with the quotation, "By their fruits we shall know them", apparently he is unable to discover, either in Canada or in the United States, one solitary man who is known to the Christian world as an out-and-out defender of evangelical faith.

We know men in the United States in the pastorate who are graduates of McMaster, and some of them are Modernists; others it would not be fair to class as such. But we do not know of one graduate of McMaster University now in the pastorate in the United States who stands for what is known as Fundamentalism. We are speaking now of the territory of the Northern Baptist Convention, with which we are most familiar. There may be some McMaster men who, in their personal ministry, are orthodox enough; but always at Conventions they vote with the machine, whether for open membership or whatnot.

#### McMaster's Forty-Years of History.

It is an extraordinary thing that in its forty years of history McMaster University should have failed to produce one man to stand before the world as a champion of evangelical faith. We do not see how any more damning characterization of the subtle teaching of compromise and political chicanery which has characterized McMaster University, at least of

recent years, could have been written than the article in *The Canadian Baptist* which we have just reviewed.

#### Its "Portion of Goods" to Go to "A Far Country."

If McMaster University in such dire financial need would dare to trample under foot all Baptist tradition, and resort to every artifice known to unscrupulous politicians, to attain her end, what will McMaster do if once she is made independent of the Baptist people? If McMaster University is removed to Hamilton it will simply become a civic institution. A long article in one of the Hamilton papers not long since declared that McMaster would not be a denominational university. If it receives \$500,000 and land from the city of Hamilton, and an additional endowment of \$1,500,000 from the Baptist people, it will be independent of Baptist support. It will not be long before a proposal will be made to amend the charter of the University to allow the alumni of the University to elect half the Governors. The alumni may be made up of Jews or infidels; and ere many years the Baptists of Ontario and Quebec will wake up, as did believing Congregationalists a century ago, to discover that their University has been stolen from them, and all its resources prostituted to the propagation of anti-Christian doctrines.

#### What of the Future?

Is this a gloomy prophecy? Let us see. We never charged the late Dr. Farmer with being a Modernist; nor the late Dr. Brown; nor the late Dr. Gilmour; and certainly not the late Dr. S. S. Bates. Dr. Gilmour was known to be sympathetic toward certain tenets of Modernism, but nobody would have charged that he was not, so far as the essentials of evangelical faith are concerned, personally sound. Yet none of these men stood out against the encroachments of Modernism, but their personal presence in the University was depended upon by many to neutralize the poison disseminated by one or more professors. But in less than three and a half years all these men were taken from us.

Who now remains in McMaster University to give it even a semblance of orthodoxy? Many will immediately name Professor A. L. McCrimmon. But Dr. McCrimmon's orthodoxy is not of the sort that has any relation to his conduct. The flagrant partisanship which characterized his Chairmanship of the Educational Session of the Convention of 1922, and his contemptible conduct in using the forty-five minutes of his address at the Convention of 1926 to pre-judge the issue that was to be raised in the session that was to follow, showed him to be a man who can be depended upon to deliver the principles of evangelicalism into the camp of the enemy. Furthermore Dr. McCrimmon's resignation from the Chancellorship was due to ill health; and he told us at the last Convention that he was speaking against the doctor's orders. Therefore he cannot be depended upon to hold McMaster from slipping over the crest and down the toboggan slide of Modernism. Of course, he cannot,—for the very good and sufficient reason that the University is already on the slide, and Dr. McCrimmon is one of the shouting group that helped to put it there.

#### A Dollar for McMaster is A Dollar for Modernism.

We submit, we have proved our point. When Britain and the United States nations were at war with Germany would any true patriot under the Union Jack or the Stars and Stripes have given a dollar to help the Kaiser to prosecute the war? The question answers itself. And for any Bible-loving Baptist, or a Christian of any description to give money to McMaster would be like a Briton or an American secretly giving money to assist the Kaiser in his submarine warfare and in his air raids over defenceless cities. No one can "honour the Lord with his substance" who gives money to an institution that so openly dishonours God and His Word. Every dollar given to McMaster is a dollar given to propagate Modernism and to destroy Christian faith.

#### PRESIDENT J. O. BUSWELL IN JARVIS ST.

We were greatly privileged last Sunday in having President Buswell, of Wheaton College, as our preacher at both services. Only lack of space prevents our giving a full account of the day. We shall hope at some future time to publish one of Dr. Buswell's addresses. He is a great man, and a great preacher, as well as a great President of a great College. Six were baptized at the evening service.



## Dr. W. H. Langton Explains

On page eight of this week's *Canadian Baptist*, Dr. W. H. Langton, Pastor of the First Baptist Church, Brantford, and President of the Ontario and Quebec Convention, explains how he became a graduate of the People's National University, of Georgia, obtaining the degree of Th.D. And here for a moment we must turn higher critic. After carefully examining Dr. Langton's article we are morally certain that Dr. Langton did not himself write it all. No doubt Dr. Langton was one of the "sources" from which the information was obtained. No doubt there is a large "element" of Langtonism in it. But that a fine Italian hand, accustomed to make the best of a bad job, and to prove to the satisfaction of *The Canadian Baptist's* readers that if black is not exactly white, it is at least nearly so, is here clearly revealed. One thing we are practically certain of, and that is that Dr. Langton's statement was written in Toronto. How do we know? We think the "internal" evidences a sufficient proof, and our dogmatic assertions of the "assured results" of our examination is much more securely founded than the alleged "assured results" of modern scholarship.

Dr. Langton tells us that about nine years ago he "was congratulated by a prominent Baptist minister of Ontario". He tells us that this anonymous Baptist minister "was a man of learning and leadership in our Denomination"; and he lays upon him the responsibility for recommending him "to take a course of reading under the direction of an institution known as The Lincoln-Jefferson University". He tells us also that "One of the Deans of this institution was a Baptist minister, then prominent in our own Convention". Thus the plot thickens, and the case is made worse and worse.

Why does not Dr. Langton name the "prominent Baptist minister of Ontario"? Why does he not help us to identify this man of "learning and leadership in our Denomination"? Who was the man of learning and leadership who had so little conscience as to recommend the Lincoln-Jefferson University, a university that actually sold degrees in Medicine, and launched fake practitioners on a professional career, ignorantly to play with the lives of men? Surely this "prominent Baptist minister of learning and leadership" knew what the Lincoln-Jefferson University was! At least he ought to have informed himself before recommending it! And if he did not, one might fairly suppose that the Dean of this institution that was a "Baptist minister of prominence in our Convention" knew what sort of an institution it was. How could a man be a Dean of a "university" and know nothing of its character? Or was this Dean of the institution, who was a minister of this Convention, one and the same with the "prominent" gentleman who was noted for his "learning and leadership"? We are inclined to think that most people will entertain grave doubts about his "learning", but he was certainly a very capable "leader"—for he managed to lead Dr. W. H. Langton into a situation from which he will find it difficult to extricate himself. No company of mining or oil stock swindlers were ever more guilty of fraud than those responsible for the notorious Lincoln-Jefferson University.

We are glad to be assured that Dr. Langton did two years' conscientious work on his course before he established connection with the People's National University, of Atlanta, Georgia. Dr. Langton received information about this institution, and accepted it all at its face value. He certainly evidenced a credulity and an adaptability that would enable him to fit into almost any situation.

But again, Dr. Langton lays the responsibility for it all upon someone else, and leaves that someone else unnamed! "Since all of this had come to me through the recommendation of a man of high repute in our denomination, I took it at face value." We submit that such a defence is both cowardly and contemptible. Or let us soften our condemnation. Is it quite fair for Dr. Langton to fall back upon the man's excuse in Eden, and just at a time when his associate, Prof. Marshall, would discredit the historical accuracy of Genesis? Let Dr. Langton name the man of "high repute in our denomination" who took upon himself the responsibility of recommending these two fraudulent institutions.

And then the President of the Baptist Convention of Ontario and Quebec naively says, "Whether the representation to me was correct or not, is not for me to discuss." And pray, why is it not for Dr. Langton to discuss? He was not a boy; he was a full-grown man; he had been called to an important pastorate; and he says that when congratulated by the "prominent Baptist minister of Ontario" he "expressed to him the sense I had of the responsibility that was resting upon my shoulders and my desire to be adequately furnished in mind and heart and spirit for so great an undertaking." Surely a proper sense of responsibility would have led a man of ordinary intelligence to ascertain the status of this foreign university. Did McMaster University afford no opportunity whatever to Dr. Langton to obtain help to enable him adequately to discharge this great responsibility that had suddenly been thrust upon him? Does Dr. Langton expect ordinary people to believe that he cared nothing whatever for the degree, and that it was the training the degree represented he wanted?

Why should the People's National University have demanded of Dr. Langton the maximum of work, when it was so willing to give to another of "high standing in academic circles" the minimum of work and fees? Was Dr. Langton so deficient, was his "standing in academic circles" at such a discount that special burdens had to be laid upon him? Whatever may be said of this matter, the fact remains that Dr. Langton obtained his degree from a notorious degree-mill; and that the same institution gives degrees for scarcely any work at all!

The columns of *The Gospel Witness* are always open to anyone whom it criticises, and they are open to Dr. Langton to explain why an exception was made in his case.

But at this point it may be well to call in some witnesses. First, let us put "George" in the witness box. Last week we published the letters that passed between George and P.N.U. No unprejudiced person will want further proof that the People's National University exists for the selling of degrees. Elsewhere in this number we have expressed our disagreement with the religious teaching of *The Toronto Star Weekly* but certainly a paper of the standing of *The Toronto Star* would not dare to publish such an article as that which we re-printed last week without first making sure of its facts and, according to *The Toronto Star Weekly*, George could easily have obtained his B.A. degree between now and summer. How does it come to pass that *The Toronto Star*—for it would not be fair to credit George with such a piece of detective work—could so easily ascertain the character of P.N.U., while Dr. Langton remained in blissful ignorance of the fraud that was being perpetrated upon him until *The Gospel Witness* informed him?

Dr. Langton tells us he studied for two years with the Lincoln-Jefferson University—and in all that time he failed to learn its true character; and when it was transferred from Illinois to Georgia, and merged with the People's National University, Dr. Langton was as unsuspecting as ever, and took all the representations made in its literature at its face value!

For the honour of the ministry be it said, it is refreshing to know that there is a little ministerial intelligence among our Baptist ministers in Brantford; for last week, after *The Gospel Witness* had come off the press, we received the following letter from Rev. C. H. Scofield:

45 Rose Avenue, Brantford,  
March 14, 1928.

"Rev. T. T. Shields,  
Toronto, Ontario.

"Sir:

In your issue of *The Gospel Witness* of March 1st, 1928, page four, the following statement is made,—

'We also note that Mr. Scofield, Pastor of the Immanuel Church, is listed as a student. We do not know whether Mr. Scofield will blossom out in the very near future with a B.A. or with a degree in Theology, or whether he will be known as a full-fledged 'Doctor.'

The facts of the matter are these, having a desire for further scholastic training, and hearing of the P.N.U., I began an extra-mural course. However, within a very short time the status of the institution became known to me, and forthwith I ceased all connection with them.

Hoping you will give the same publicity to this letter as you have given to the aforesaid article,

I remain sincerely,

(Signed) REV. C. H. SCOFFIELD."

We congratulate Mr. Scoffield. He, like his neighbour of the First Baptist Church, had "a desire for further scholastic training". That is a worthy ambition for any minister to cherish. Who of us does not need it? But when Brother Scoffield heard of the P.N.U. he began an extra-mural course.

But here are the significant lines in his letter: "However, within a very short time the status of the institution became known to me, and forthwith I ceased all connection with them." We cannot suppose that Brother Scoffield derived his information from *The Gospel Witness*! Surely if that had been so, he would have been frank enough to tell us. But he lives in the same city as Brother Langton, and just a little further away from glorious P.N.U. than does George; and yet in a very short time Mr. Scoffield learned the status of the institution and immediately severed all connection therewith. We would respectfully recommend our friend, Dr. Langton, in future, whenever he has a puzzling problem before him which requires great discernment, well-balanced judgment, and courageous action, to make Rev. C. H. Scoffield his counsellor. But we wonder is there any difference between the mail service that serves the part of Brantford in which Brother Scoffield lives, and that which serves the part of the city in which Dr. Langton resides? How does it come to pass that Brother Scoffield was so easily able to discover the status of P.N.U., while the great President of the Baptist Convention of Ontario and Quebec continued to be "misled"—and is not sure even now?

Nor, indeed, did Dr. Langton repudiate his degree; or in any way sever his connection with the institution; or explain, by a single word, to the public that he had been "misled", and that the degree to which he answered every day by accepting the title of "Doctor", was utterly worthless, until *The Gospel Witness*—that is given, according to Dr. Langton—only to slander—exposed the character of his academic distinction. We are constrained to believe that those who read our article of last week, and the article of a couple of weeks earlier, and those who read this article, with Dr. Langton's statement, will reach but one conclusion, that Dr. Langton made his statement only after and because he was discovered.

Dr. Langton says: "The statement that I paid \$135.00, or any other sum of money for any degree, is simply an untrue statement." Now we shall hear it said that Dr. Langton has nailed another of Dr. Shields' lies! In our first article relating to this matter we said of Dr. Langton:

"It would not appear that he has read anything about Modernism—unless it was referred to in the thirteen books which he read in order to prepare his thesis of fifteen thousand words which, together with \$115.00, was necessary to obtain his Doctor's degree!"

The article we quoted from the *Toronto Saturday Night* in our issue of March 1st, said:

"The People's National University, it appears, works on a correspondence and also a cash basis. For instance, its syllabus points out that an earned 'D.D.' degree may be obtained for \$100.00, plus other expenses, which brings it up to \$135.00. The 'Th.B.' (Bachelor of Theology) degree, seems to be a more luxurious endowment and costs \$150.00 and fees."

In the article in *The Toronto Star Weekly* we were told that the fees of George's course for Bachelor of Arts would have "totalled \$125.00, which included a handsomely engraved diploma. These fees could be paid in instalments."

We have before us a letter from the People's National University, signed by J. D. Bradley, and dated November 7th, 1927, in the following terms:

PEOPLE'S NATIONAL UNIVERSITY.

November 7th, 1927.

"Dear Rev. Mr. \_\_\_\_\_:

Please regard this communication as PERSONAL.

1. You have manifested an interest in our work from time to time. We have mailed literature and tentative outlined course of study for desired degree, at your request, but for some reason your enrollment has not been received as yet.

2. We want to give you this last OPPORTUNITY to enroll on terms submitted already, because after JAN. 1, 1928, we will make no more SPECIAL offers or propositions.

3. After this date, the following will be required for enrollment, in all probability: (a) Evaluation of credits by N.A.C. & U. at an expense of from \$10 to \$15 additional. (b) A minimum of one year's work in residence for all degrees. (c) Tuition will of necessity have to be raised, and more work required in each case.

4. You will be interested in knowing that we plan a \$100,000.00 building and endowment campaign in the next 60 days. We need another building—three storey brick—near present location, to take care of day and evening classes in Bible, Business, Law, Arts and Sciences, etc. Besides, we need a small endowment to take care of certain phases of our work, and some of this has been pledged already.

5. If you enroll NOW, you may do so on terms formerly made you, and upon the completion of your course you may if desired, receive a four page copy of your credits properly EVALUATED, with affidavit attached, and without additional expense to you.

6. It is right that you should have due notice of these changes, so that you may make your arrangements accordingly. IF THIS LETTER is returned with your enrollment, you will receive a class pin free.

Trusting to hear from you at an early date, and with regards and all good wishes, I beg that you believe me.

Yours sincerely and fraternally,

(Signed) J. D. BRADLEY."

This is rather rich! This was an announcement of bargain day in degrees! Prices and terms were to go up after the first of January, 1928,—“After this date, the following will be required for enrollment, in all probability” (emphasis is ours). Brother Bradley is a good salesman, and he knows how to sweep people into a speedy acceptance of his offer. It would be interesting to learn for how many years this plan requiring an increase of costs and of terms has been pending! Apparently the People's National University designs to involve its victims so thoroughly in its frauds as to make them ashamed to tell the extent to which they have been duped.

But we have before us another sheet headed, “Application for Registration”, the first paragraph of which reads,—

“I hereby apply for enrollment in a course of study leading to the earned Th.D. degree” (the Th.D. filled in with indelible pencil).

Now we come to the terms. This is an exact copy of the sheet before us:

“Tuition: \$75.00; Membership and Thesis Exam. Fees, \$20.00; Diploma Fee, \$20.00; Amount enclosed, \$115.00; or, \$15.00 cash and balance \$10.00 monthly.”

Here we are able to identify George's initial \$15.00! So Brother Langton is quite correct when he says, “The statement that I paid \$135.00, or any other sum of money for any degree, is simply an untrue statement.” The Th.D. degree is \$20.00 cheaper! But \$75.00 of the \$115.00 is for tuition, \$20.00 is for membership and thesis examination fees,—and the diploma costs only \$20.00! We beg Dr. Langton's pardon if we have inadvertently ranked him with the academic aristocracy! But what does it all amount to? Certainly the diploma cannot be obtained for \$20.00 without also paying \$20.00 for membership and thesis examination fees; nor is the \$20.00 for this last item sufficient without the \$75.00 for tuition. So there you are!—\$115.00 in all. Put it down as the price of the degree; or tuition, membership and thesis examination fees, or what you like, that is the total cost for

a Th.D. degree. Of course, Dr. Langton does not mean to say that he obtained his degree without cash payment of any kind.

The next paragraph of the application reads:

"I agree to use lectures and syllabi, myself only, and will not permit others to use or copy them, members of my immediate family excepted. I also agree to report to the University monthly. It is also agreed that money paid the University is not to be refunded, in the event I drop the course."

This exception in the case of the members in one's immediate family is perhaps a little ambiguous. We do not know whether it means that a husband and wife can get a degree each for the same price!

Another paragraph in the application reads thus:

"From your experience, scholarship, and association with men holding the above degree, is it your candid opinion that you will be reasonably able to maintain such a degree with honor to yourself and the Institution, upon the completion of the required course of study?"

Of course, Brother Langton answered that question, and without doubt he answered it in the affirmative; and frankly we are not disposed to charge Brother Langton with immodesty if he answered with an emphatic, Yes! For it is at least our "candid opinion" that it does not require very much to sustain a degree obtained from P.N.U.—that is not much in the way of scholarship; but very much in the way of brazen assumption.

The next paragraph reads:

"May we depend upon your loyalty to the Institution and the democratic educational principles for which it stands?"

Doubtless this received an affirmative answer, for even in Dr. Langton's statement he does not acknowledge that the institution is a fraud. He says, "I may have been misled as to its material equipment, though that is certified to by Honorable R. H. Lukenbill, C.P.A., special bank examiner, who certified" etc. But who is the Honorable R. H. Lukenbill, C.P.A.? Perhaps he is a chum of the "Honorable" George Damer of the *Toronto Star Weekly*.

Dr. Langton adds: "The reliability of these statements is irrelevant to the case, since I acted in good faith upon the representation made to me."

Let us examine this a little. If a broker of mining stock had come to us representing the stock he was selling with the certificates offered to have been issued by a sound company, and if we purchased stock believing that the mine whose stock we had purchased was a going concern, paying handsome dividends annually; and if then, in order to establish our credit, (if we could find a bank foolish enough to accept them) we were to deposit these stock certificates as collateral, and thus stand before the bank and in financial circles as a man well secured financially; and if later we were to discover that the mine in which we held stock was nothing but a pasture-field, and its directors a pack of rogues, and its stock certificates worth less than the paper upon which they were printed—if such intelligence were to reach us, could we, as an honest man, say, "We may have been misled", but "the reliability of these statements (of the agent) is irrelevant to the case," and still enjoy the credit thus fraudulently obtained? Should we not be under obligation to inform the bank that our supposed collateral was worthless and our credit void?

But Dr. Langton says, "The reliability of these statements is irrelevant to the case." Therein is a further revelation of Dr. Langton's ethics—or at least of the clever "redactor" who put Dr. Langton's statements together. In view of the revelations made, not only by ourselves, but by *The Bible Witness*, of London, England, by *The Toronto Saturday Night*, by *The Toronto Star Weekly*, Dr. Langton ought to have had courage enough to say more than merely, "I may have been misled".

But our friend the President of the Baptist Convention of Ontario and Quebec refers to us as his "antagonist". We are not antagonistic toward Dr. Langton—not in the least. And he tells the readers of *The Canadian Baptist* that we are "not so much concerned about what he has termed insincerity and hypocrisy as we are about an attempt at strik-

ing the interests of the Baptist denomination in these provinces." We were concerned, and are still concerned, in the exposure of a piece of fraud. We have exposed it to the hilt; we have shown that Dr. Langton uses a degree that, "in academic circles" at least, is not only worthless, but is a badge of insincerity and self-seeking. And Dr. Langton has not the manliness to admit, as his neighbour Mr. Scofield has done, that he has been tricked and deceived; but he still implicitly defends his dear alma mater. Perhaps he is mindful of the pledge he was required to make, "that he would be loyal to the institution".

But furthermore, *The Canadian Baptist* gives prominence to Dr. Langton's statement and joins in his defence; which only proves that the whole Convention organization is pledged to defend any kind of fraud and that will serve its own purposes. Why does not Dr. Langton come out like a man and say, "Brethren, I am both sorry and ashamed. I throw my degree in the waste-basket, and acknowledge that I ought never to have used it. I am ashamed that I ever had such little discernment as to be caught by such a palpable trick; and I ask my brethren to forgive me for this lapse from the path of sincerity and honour; and pledge myself to endeavour in the future to be worthy of the confidence of my brethren." Instead of that, at every point in his article he defends himself, lauds the course he has taken, implicitly defends this bogus university, and condescends only to admit, "I may have been misled". George knows better, so does C. H. Scofield—so does everybody else with any sense. Only "Dr." Langton remains unconvinced.

Dr. Langton has served in the Baptist Convention of Ontario and Quebec for eighteen years. The Editor of this paper has served for the same length of time in one church. We know nothing of Dr. Langton's work in the north, but we did have opportunity of observing something of his work in Chesley. We gladly bear witness that he did a good piece of work there. It was our privilege to take the place of the then Superintendent of Home Missions, Dr. W. E. Norton, and lay the corner stone of the Chesley Church, by "Dr."—then Mr.—Langton's invitation. But if Dr. Langton can plead years of service in the Baptist Convention, so can the Editor of this paper. He has served the Baptist Convention from the fall of 1894 until the fall of 1927. When he was called to the Pastorate of Jarvis Street Church, he had served in the Convention of Ontario and Quebec for sixteen years, and from then (1910) to 1919, not one word was ever spoken officially to his dishonour,—indeed, it was with sixteen years of service behind him he was called to what was then recognized as the premier church of the Dominion, and the chief denominational centre. And even in 1919 and 1920 he was asked to assume responsibility for organizing the Denomination for the Forward Movement; so that from 1894 to 1920, or twenty-six years, no one had ever uttered a public word against him. The truth of this is established by the fact that he was honoured with an honorary degree from McMaster University.

But one other thing we ought to state: attached to the application form for the degree of Th.D. is a list of books: 14 on Theology and Religion; 14 on Religion and Moral Philosophy; 9 on Anthropology and Sociology; 14 on Philosophy; 6 on History; and 5 miscellaneous. The applicant is required to "select the required number of texts from each of the following lists, as indicated." Then at the bottom is this illuminating paragraph:

"The Institution reserves the right to change a text whenever desired, by substituting one of equal value. Especially is this necessary when texts are ordered from our Book Dept., as the supply of the particular text ordered may be exhausted, and a substitute will save time and inconvenience."

So that the institution reserves the right to sell its books as well as its degrees!

Dr. Langton closes his statement by an expression of satisfaction in the expressed confidence of his many friends, and he describes us as: "a man whose ambition seems to be to slander, hinder and destroy." One thing we are sure of, that no candid reader will charge us with slandering Dr. Langton. And if in any respects he be hindered or his work destroyed, he is himself responsible. We were not honoured with any communication from Dr. Langton, or any request

(Continued on page 16.)



# The Jarvis Street Pulpit

## THE HIDING PLACE OF THE BLOOD

A Sermon by the Rev. Thomas Todhunter, M.A.

Vicar of Dacre, Cumberland, sometime during last half of the 18th Century. This sermon is dated Crathorn, April 10th, 1760.

"Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."—Hebrews: 11:28.

Editorial Note: The Editor craves the indulgence of his readers as he explains the appearance of this sermon in *The Gospel Witness*. It surely is not wrong to be thankful for a godly ancestry. Is not His righteousness promised "unto children's children"? And while the iniquity of the fathers is visited upon the children unto the third and fourth generation in them that hate Him, He promises also to "show mercy unto thousands of them that love me, and keep my commandments."

It is known, at least to his intimate friends, that the Editor's initials stand for Thomas Todhunter. The latter is an old family name running far back into the seventeenth century. The Editor's family were left no bank stocks, nor material wealth of any kind by their father, but that which is of greater wealth, the heritage of a father's and mother's godly life and example.

Among our family treasures are hundreds of sermon manuscripts, carefully written by a hand that alas, these many years has "vanished,"—manuscripts of sermons preached by a voice now long since "still." We hope in the near future to share these sermonic treasures with our readers when we can find time to examine them and put them in order for publication.

But we publish herewith a selection from another sermonic treasury. One of the prized possessions of the Editor's family has been a collection of sermon manuscripts, now yellow with age, dating back, some of them, nearly one hundred and seventy years. At the last Baptist Convention one speaker suggested that this writer was scarcely a Baptist because his father had not always been a Baptist. It was an unworthy remark, for Baptists worthy of the name are such by a spiritual and not by a natural birth. But perhaps our readers will forgive us for saying that we feel we may legitimately be proud, or at least thankful to belong to a family which has had preachers of the gospel in its membership for now about two hundred years. How long before that we cannot be sure.

But the sermon printed below was preached by the Rev. Thomas Todhunter, M.A., sometime Vicar of Dacre, Cumberland, England. He was a clergyman of the Church of England and was the great, great grandfather of the Editor of *The Gospel Witness*. This particular sermon is dated at Crathorn, April 10th, 1760, one hundred and sixty-eight years ago. Whether this was the date of its composition or of its delivery we cannot be sure. It is one of many selected at random. The others are being typed, and from time to time will be published.

This sermon has not been edited. The manuscript was copied in our office and is reproduced exactly as written without the change even of a punctuation mark. The sermon shows careful preparation. Our readers will agree that it is gloriously sound in doctrine, while its diction is simple and chaste, it has a fine Oxonian flavour, and it is worthy of the great truth it enshrines.

Other sermons, which will appear later, have on them certain interesting notes—some made by the Editor's father, others by his father's mother whose maiden name was Todhunter—"a great lady" as a countryman who remembered her in Yorkshire once described her to us. We believe our readers will share our enjoyment of this one hundred and sixty-eight year old sermon.—T. T. S.

The apostle in the beginning of this chapter gives us a description or definition of the word "faith," which he says, "is the substance," or subsistence, "of things hoped for, the evidence of things not seen." Having given a definition of faith, he selects many eminent and illustrious examples of it out of the Old Testament. Amongst the many extraordinary instances of this faith he reckons Moses, the Lawgiver and Deliverer of the children of Israel: "Through faith Moses kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."

If we consult the history to which these words refer we shall find the Israelites in a state of great affliction. The Egyptians oppressed them; and made their lives bitter with hard bondage. God pities the misery of His people, and is resolved to redress it. Accordingly He sends Moses, in the quality of His ambassador, to Pharaoh, King of Egypt, to demand their release. The king most insolently replies, "Who is the Lord, that I

should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go." God, to chastise his insolence and obstinacy, inflicts a variety of plagues on him and his subjects. In contempt of all which Pharaoh hardens his heart; persists in his disobedience; and refuses to let the people go. At last, says the Lord, "I will bring one plague more upon Pharaoh and upon Egypt, which shall infallibly accomplish My purpose. Be their hearts hard as the nether millstone, this shall make them feel. Be their resolution stubborn and inflexible as an iron sinew, this shall make it bend. About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts."

The Lord had already put His hand to the sword. It was even now drawn from the scabbard, and had received a commission to go forth—to go forth that very

night; to walk through all the land of Egypt, and to be bathed before the morning light in the blood of the firstborn. All the firstborn, from the haughty king that sat on the throne, even to the slave that toiled at the mill, and the very sheep that yeaned in the field—tremendous as well as inevitable blow! Oh, what an alarm will it create, and what affliction will it spread! Make every heart sad, and every house a scene of mourning! "There shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."

Moses was apprised of this dreadful vengeance that was going to be inflicted on Egypt, the most dreadful that ever was known since the beginning of their nation: so dreadful that it would make every ear tingle, and every heart bleed. The destroying angel was to pass through all the territories of Pharaoh and smite every firstborn, both of man and beast, so that before the morning there should be heaps of slain in the cities, in the villages, and in the fields—not a house exempt, not a family spared, not a herd nor a flock, free from the fatal calamity.

But as the Israelites then dwelt in Egypt, how shall they be safe amidst the general desolation? Moses, considering the danger of their situation, feared the blow. He feared, as the text intimates, the least touch of the divine Executioner's hand. Knowing that it would crush him and his people, as a moth is crushed by the falling millstone, he is therefore greatly solicitous to provide for their welfare. But what expedient shall he use? Shall he give them orders to close their windows and bar their doors, to erect fortifications, and stand upon their defense? Alas! before an invisible hand, armed with the vengeance of Heaven, all such precaution would have been as a spark before the whirlwind. Shall he assemble the warriors, or detach parties of soldiers to patrol the streets, and guard the houses? Vanity of vanities! The sword of an avenging angel would pierce through legions and legions of such guards as lightning penetrates the yielding air. Shall the whole congregation bend their knees, with solemn confession of their sins, and sincere resolutions of future obedience? This was highly necessary to be done, but extremely improper to be relied on. It would have been relying on a broken reed, and despising the ordinance of the Holy One.

How then shall the Israelites be preserved? How shall they secure themselves from the impending storm? How shall they be safe amidst the general havoc? The Lord Himself appoints a method of preservation, which, though seemingly despicable and insignificant, yet entirely effectual and sufficient for their defence. Moses is directed to slay a lamb. Each family in Israel is commanded to do the same. Having received the blood into a basin, they are to sprinkle it, not on the threshold, but on the lintel and sideposts of their doors. This shall be a sign to the destroying angel: looking upon this sign, he will pass over the house; will strike no blow, and execute no vengeance, wherever he sees the blood sprinkled—all this being performed in pursuance of the divine direction: with faith and tranquility they await the event.

Now the whole of this most wonderful transaction was typical or prefigurative of spiritual things, a lively lesson delivered, according to the eastern method of conveying knowledge, by figures and emblems. The Egyptian bondage was a fit resemblance of our natural condition, which is a state of the most abject slavery to sin and

satan. We are by nature prone to evil, and averse to good. How often are we led away by carnal and corrupt affections! How often do we fall a prey to unruly appetites and imperious passions! "We are all gone out of the way; we are altogether unprofitable; there is none that doeth good, no not one." All mankind is by nature enslaved to sin and the love of this world in some shape or other. Some are addicted to the lust of covetousness, some to drunkenness, others to fornication and uncleanness, others to theft, others to dissimulation, backbiting and tale-bearing; and others to gaming, idleness and diversion—so that we are all slaves to some irregular lusts, to some wild domineering passions. And such is the deplorable hardness of our hearts, and blindness of our understandings, that we hug our chains, are in love with our misery, and have no desire to change our condition for the better. The Israelites, when they met with some troubles and difficulties in their journey, began to murmur and to wish they had continued by the fleshpots in Egypt. So we shall always continue slaves to our sinful lusts, ignorant of our true interests, until "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The Commission given to the destroying angel to slay the firstborn, and to make such a dreadful massacre throughout all the land of Egypt, shadowed forth the punishment due to mankind upon account of their sins, disobedience, and rebellion against God. What storm can be so dreadful as the eternal vengeance of God poured out upon a sinful soul? To this every sinner is justly liable; this punishment is the proper wages of our sins. "If God should be extreme to mark what is done amiss, who could abide it? If he should enter into judgment with us for the actions of any one day, we could not answer Him one of a thousand"; but "must lay our hands upon our mouths and plead guilty." Should the flaming sword of His awful justice be unsheathed against us, hell would be our inevitable portion. Though God inflicted the most tremendous plagues upon Egypt, yet Pharaoh always hardened his heart against the divine judgments. In like manner we have been obstinate and rebellious, perverse and stiffnecked, amidst all divine visitations: "I have called, and ye refused; I have stretched out my hand, and no man regarded." And if, upon account of Pharaoh's wickedness and disobedience, God smote all the firstborn of Egypt, we have reason to fear lest for our sins He pour out His indignation to the uttermost upon us, and appoint us our portion in the lake that burneth with fire and brimstone for ever. This is our deserved doom; to this punishment we are justly liable; and unless we obtain a place of safety we shall at last, to our confusion and sorrow, find this to be our unhappy portion.

But the text, if further considered, will afford us some comfort in our miserable situation. The deliverance of the Israelites from the Egyptian bondage was an expressive sign of our redemption by the blood of Christ. How were the Israelites preserved in the general destruction? By the blood of the Paschal Lamb. How must sinners escape divine vengeance? By the blood of Christ. The blood of the Paschal Lamb typified or prefigured the blood of Christ, Who is the Lamb of God slain for the sins of the world. By the blood of Christ is frequently signified, in Scripture, the whole merit of His life and

death, of His actions and sufferings, of His trials and graces, which satisfied God's justice, and magnified God's law; which made propitiation for iniquity, and brought in an everlasting righteousness. Well does the apostle call it "precious blood." It appeases the wrath of God revealed from heaven; and makes peace between the offended Creator and the offending creature. Sprinkled on the conscience, it takes away all guilt, and secures from all vengeance. This therefore, this Blood, is the security of all believers; this is to their souls what the blood of the Paschal Lamb was to the Israelitish families.

Was the blood of a lamb sprinkled upon the lintel and sideposts of the doors a sufficient security and preservative against the destroying angel's sword? Much more will the "precious blood" of Christ, as of a lamb without blemish and without spot, be a safeguard and defence, a shield and bulwark, for the believer against the flaming sword of God's justice, and the piercing arrows of divine vengeance.

As I have said that the blood of Christ avails only to save those that believe, it is very proper that I should explain myself and show what I understand by a "believer."

By a believer I do not mean one who barely believes that Jesus Christ lived upon earth, and suffered under Pontius Pilate. This, I suppose, everybody believes. Ask the drunkard; he will tell you he believes in Jesus Christ; ask the covetous, the man of pleasure, nay, ask the proud, self-righteous moralist—they will all tell you the same. But what sort of belief is it? Not the same as that of the apostles, not such a faith as affords them peace of conscience, and gives them hope towards God—indeed, it is no faith at all, for to such it is a matter of no great moment whether the gospel be true or not; and many thousands who flatter themselves with thinking they are Christians and true believers are as ignorant of the end and design of Christ's coming into the world as infidels and heathen who never heard of the name of Jesus of Nazareth.

But by a believer I mean one who believes the gospel upon its proper evidence, and derives comfort from it; one who believes that the blood of Christ is as able to justify a sinner before God, as the Israelites believed that the blood of the Paschal Lamb was sufficient to screen them from the angel's sword. This I call faith; this is the faith which is always connected with gospel obedience; this is the faith which always produces good works. Though if we compare this sort of believers with those who call themselves Christians, their numbers will be but small in the Christian world.

The Scripture gives us several most amiable and instructive views of Christ as our Refuge and Safety. He is called a "Hiding-Place." To a hiding place people retreat, and are secure from their enemies; even from those cruel enemies that seek their destruction. Thus the prophets whom Obadiah hid by fifty in a cave were secure from Ahab's tyranny and Jezebel's persecution. So they who believe the gospel of Christ, and take sanctuary under the blood of sprinkling, are secure from the most formidable of all enemies, are secure from all the wrath due to sin, and from every accusation which Satan can bring. To such persons shall be fulfilled what is spoken by the prophet Jeremiah: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and

they shall not be found: for I will pardon them whom I reserve."

Christ is styled a "covert from the tempest." "A man," says Isaiah, that is, the Godman, Christ Jesus, "shall be a hiding place from the wind, and a covert from the tempest." When the thunders roar, and the lightnings flash; when the clouds pour down water, and a horrid storm comes on; all that are in the open air retire to some commodious shelter. So the sinner, convinced of the evil of his ways, pursued by the terrors of a broken law, and exposed to the righteous vengeance of God, flies to the blood of Christ for safety. His blood and righteousness are a covert; hither he may fly, and be screened; hither he may fly and be safe—safe as Noah was when he entered the ark; and God's own hand closed the door, and God's own eye guarded its motions, for there is "no condemnation" of any kind, or from any quarter, "to them that are in Christ Jesus."

Christ is compared to a stronghold, "Turn ye to the stronghold," says the prophet Zechariah, "ye prisoners of hope." When soldiers fly from a victorious army, being admitted into an impregnable castle, they are beyond the reach of danger, they give their fears to the wind, and repose themselves in tranquility; so they who are justified by the blood of Christ are in a tower of salvation. Their guilt is laid upon their Surety; they see that the flaming sword of justice is returned to its sheath, having received full satisfaction from the sufferings of Christ. The curse of the violated law is taken away, for "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." He had effected for us the blessing of perfect reconciliation and everlasting friendship with God most high.

There, then, is the believer's security in the day of peril: the blood, the righteousness, the infinitely glorious Person of Christ. These are his hiding places, these are his coverts, these are his strongholds; and, blessed be God, the doors stand wide open; they are never shut night nor day. Access is free for sinners of all ranks and nations, for "the righteousness of Christ is unto all and upon all them that believe: for there is no difference."

The Egyptian firstborn were wounded; were mortally wounded; were absolutely destroyed. The Israelites were not hurt; nor endangered; no, nor so much as touched—so sure and complete a defence was this sprinkling of blood! Nothing else could have yielded any protection: this afforded security. When the blood was sprinkled upon their door posts, they had no need to be "afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

And is not the Hiding-place, the Covert, the Stronghold, provided for us in the blood and righteousness of Christ, an equal security? Do they not yield absolute, perfect, and consummate safety? Thousands of rams, and ten thousands of rivers of oil, could never expiate the least of our iniquities; but the blood of Christ has infinite worth to purge the conscience from guilt, and make our peace with God. This opens an inviolable sanctuary even for the greatest of sinners; none ever perished who laid their help upon Christ. He is mighty to save, to "save to the uttermost all that come unto God by Him." How did Israel bless and adore God for granting them such an effectual means of preservation as the blood of the

Paschal Lamb! And how will believers bless and adore the same most gracious God for granting them a means of preservation, altogether as effectual and incomparably more wonderful! Had any of the Israelites despised God's ordinance, and neglected to sprinkle the blood upon their door posts, the angel would not have passed by their houses; but have smote their firstborn, and involved them in the general destruction. So they who dispute the efficacy of Christ's blood to justify a sinner before God, and put it far from them, shall at last be judged unworthy of eternal life—they shall be banished with an everlasting destruction from the presence of God, and from the glory of His power.

It is the dignity of our Saviour's Person and character that gives such infinite worth and value to His blood. It has all the power and efficacy that every divine perfection can give it; it is the blood of Him Who is eternal, incomprehensible, and exalted above all praise. Surely then nothing can bear any proportion to it: it is all-sufficient to screen those who trust in it, not only from

the destroying angel's sword, but from the sword of God's justice, and from the pit of everlasting ruin.

When the Heavens shall pass away with a great noise; when the elements shall melt with fervent heat; when the whole earth and all the works that are therein, shall be burnt up; when our cities and all the labours of human art, shall be laid in ashes; when all the grandeur, pomp, and magnificence of this world shall drop into nothing—happy, unspeakably happy, will they be on whom this precious blood is sprinkled! This will screen and protect their persons, like the blood of the Passover sprinkled on the door posts of the Israelites, or like the mark which the man clothed with linen set on the foreheads of God's chosen ones, or like the line of scarlet thread which Rahab the harlot bound to the window of her house—being justified by this Blood their latter end shall be peace; their inheritance is unalienable; and their "joy no man taketh from them."

Crathorn, April 10th, 1760.

## The Ministry of the Holy Spirit

First Address in a Series—By Dr. T. T. Shields.

Delivered in Jarvis Street Church, Toronto, Thursday Evening, March 15th, 1928.

**This is the first of a series of lectures on the Ministry of the Holy Spirit, to be given each Thursday evening. Every lecture will be reported and printed in *The Witness*. The next will deal with the question, What is the Baptism of the Holy Ghost? Following that, The Holy Spirit's Ministry in Conversion; later, Proofs of the Holy Spirit's Presence. This will deal with the tongues movement, divine healing, so-called, etc., etc.**

In the twelfth chapter of the first epistle to the Corinthians, verses four to seven, are these words: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." What I have to say this evening will be largely introductory to a study of the subject, "The Ministry of the Holy Spirit."

The Devil is an adept in quoting Scripture. There is no doctrine of the gospel which he has not prostituted to his own purposes. It is possible to hold the truth in unrighteousness, and to receive the truth without the love of it. The doctrine of the Atonement has been used by the adversary to lead men into every kind of excess of riot. The whole matter of salvation by grace has often been discredited by those who would argue, "Let us continue in sin that grace may abound." The doctrine of the second coming of our Lord is associated with many extravagances, and because of these things, because it has been misused, sometimes godly people are tempted to turn away from the truth of God.

In our day perhaps there is scarcely any doctrine of the Word that has been used more by the spirit of evil than the great truth of the Spirit's ministry. It is possible for us to wrest things out of their proper relation, and to become lopsided. Nothing is more clearly taught in the Word of God than the sovereign choice, God's sovereign choice, of His own elect people. And

that is a very precious truth to the believer when it is properly understood. But on the other hand, the Bible teaches with equal clearness the doctrine of human responsibility: "So then every one of us shall give account of himself to God." I do not attempt to reconcile the two. They are both revealed in the Word of God, and it is our business to preach them. So the doctrine of the Holy Spirit has been converted nowadays into a fad. We are told in some quarters that unless we have had certain physical experiences we cannot be sure that we have the Holy Spirit. We must be careful not to allow ourselves to be driven away from that which is designed for our comfort and our edification by the devil's abuse of the Word. It must be our concern diligently to study the Word of God and to learn to view truth relatively, so that we may see one truth in relation to all other truths. Then we shall obtain a symmetrical view of the whole round of Christian revelation.

It is impossible to speak of one Person of the Trinity without speaking of all. We have not three Gods, but one; and we cannot think of the Holy Spirit, if we think truly, without thinking equally of the Father and of the Son. All three are mentioned in the verses I have read: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." I remember, a good many years ago now, reading a definition of the Trinity by the great Dr. Joseph Cook to this effect: "Father, Son, and Holy Ghost, are one God. Each is possessed of qualities incommunicable to the others; neither is God without the others; each with the others is God." Dr. Cook rather objected to the use of the familiar term, "Persons". There is a sense in which there are not three Persons in the Godhead. If you mean by persons three separate Wills, three separate Intelligences, three separate

Persons, such is not the case; there is one Substance and three Subsistencies in the one Substance, Father, Son, and Holy Ghost one God.

It is true there are periods or dispensations in which the activities of each have been especially prominent, but there has been no dispensation in which all Three were not present—for then God were divided. It is true that in the New Testament God was manifest in the flesh, and the Second Person of the Trinity appeared as He had not appeared before. But the second Person of the Trinity was just as truly present in the Old Testament as in the New. He is everywhere present in the Old. He was present in the creation, for "all things were made by him; and without him was not any thing made that was made"; "He is before all things, and by him all things consist." We must think of the Son, as truly as of the Father, as the Creator of all things that are. The Jehovah of the Old Testament is the Jesus of the New; and the Old Testament is as full of Christ as the New Testament. Yet it is true that the Son of God was not manifested in the Old Testament as He was when He became incarnate and took upon Him the form of a servant, and was made in the likeness of man. But He was present in the Old Testament. He is revealed in the Old Testament as He is in the New.

So we are to remember that the Father has never been absent, for He cannot be divided from the Son. He speaks in the opening verse of the Bible: "In the beginning God created the heaven and the earth." The Trinity is undoubtedly there proclaimed, and all through the Old Testament God is speaking at sundry times and in divers manners to the fathers by the prophets; and in the New Testament you will find that God the Father is present. A voice from heaven, at the baptism of our Lord, proclaimed, "This is my beloved Son, in whom I am well pleased." When on one occasion our Lord prayed, "Father, glorify thy name", He answered from heaven, "I have both glorified it, and will glorify it again." It was to the Father the Lord Jesus always prayed. He said it was from the Father He received the words which He spoke, and He declared that the Father was always with Him. It was to the Father He ultimately dismissed His spirit, saying, "Father, into thy hands I commend my spirit." And from eternity to eternity there never has been a breach in the fellowship between Father and Son, or separation between Them, save in that dark hour which no one can fully understand when He cried, "My God, my God, Why hast thou forsaken me?" But the Father was present in the Old Testament, and equally present in the New; for where the Son is there the Father is also.

The same is true of the Holy Spirit. It is true that in the New Testament it is said, "The Holy Ghost was not yet given; because that Jesus was not yet glorified." The Holy Spirit had not come in His fullness, and in the sense in which He has been abiding with God's redeemed people ever since, prior to Pentecost; yet the Holy Spirit was always present with the Father and the Son. He was present in the creation, "The Spirit of God moved upon the face of the waters." The Holy Spirit wrought in human life in the old Testament as in the New,—not in the same measure, not in precisely the same way, but you remember how God said in Noah's day, "My spirit shall not always

strive with man." But the Holy Spirit did strive with men in the days of Noah, and undoubtedly as you read the lives of the patriarchs—of Abraham, Isaac, and Jacob, for example—it was by the Holy Spirit heavenly communications were made to them. It was by the Holy Spirit, beyond question, that Abraham came to understand, to receive, the word of God; and who shall say that it was not by the inspiration of the Holy Spirit that Jacob had his wonderful dream when he saw the ladder set up upon the earth whose top reached to heaven? It was by no chance that Pharaoh had his dreams, and Joseph interpreted them. Nor was it by chance that as a youth Joseph's whole life had been anticipated, and he dreamed of a day when among his brethren he should be given the pre-eminence.

And so all through the Old Testament the Holy Spirit has been present in the lives of God's people. You are familiar with the prayer of the fifty-first Psalm where David wails, "Take not thy Holy Spirit from me." The Spirit of God was present in the lives of God's people, and it was by the Spirit of God they were enabled to understand the word of God. I believe it was just as true of the Old Testament dispensation as of the New, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." As a matter of fact that is a quotation from the Old Testament. We are to remember, therefore, that the saints of old enjoyed the Spirit's ministry, in a lesser degree than that in which He comes to believers in this day, still it was by the Spirit of God that men understood the things of God in the Old Testament dispensation as it is to-day.

Then if you call to mind the roll of the Old Testament worthies who wrought valiantly in the name of the Lord, you cannot believe that they accomplished what they did without the Holy Spirit. Take, for example, the eleventh chapter of Hebrews in which the writer calls the roll of the heroes of the faith. They were all men who were what they were by the Spirit of God. We have New Testament warrant for it that faith is the gift of God, and no man ever did believe in God in the Old Testament or in the New but by the inspiration of the Holy Ghost. Certainly if it is impossible for us to believe without His ministry, it must have been equally impossible for them to believe in the days before Christ had appeared in the flesh.

Then again, we read in the New Testament of Peter's being filled with the Holy Ghost, and the Holy Spirit coming upon men for special service. That was as true in the Old Testament as in the New. No one can doubt that Moses was especially anointed for his task. It was not the wisdom of the Egyptians that made him what he was, but it was the anointing that came from above.

We read again and again and again of the Spirit of God coming specifically upon mighty men of old, as they did exploits in the name of the Lord. For example, the case of Samson: "The Spirit of the Lord came mightily upon him." And we read of a time when the Spirit of the Lord departed from him, and Samson "wist not that the Lord was departed from him." So that the Old Testament heroes of the faith were dependent



upon the power of the Spirit of God for the things that they did just as we are to-day.

Once more, we are to remember that the Holy Spirit especially and peculiarly exercised His ministry for those whom God selected to write the Scriptures: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." And in the New Testament the writer of the epistle to the Hebrews, whoever he may have been, does not concern himself at some points with reference to the human authorship of certain portions of Scripture, but he says, "The Holy Ghost saith", "The Holy Ghost thus signifying". The New Testament writers beyond question regarded the Scriptures of the Old Testament as having been written by men who were so completely dominated by the Spirit of God, as to be preserved in their writing from recording that which was untrue. We should keep these things clearly in mind.

When we come to the study of the Sonship of our Lord Jesus, we cannot begin with Him at Bethlehem: we must go further back than that, for no one will ever understand the gospel until he understands that the Lamb was slain from the foundation of the world. And so of the Holy Spirit: we are to remember that God is the same, that He does not change, that from everlasting to everlasting He is God; and that the Father, the Son, and the Holy Ghost, are and always will be the same unchangeable God.

But just as the Son wrought a special work in the days of His flesh, and as He revealed God as God had never before been revealed through His incarnation, so the ministry of the Spirit, following the ascension of our Lord, is a peculiar and special ministry. I believe it is true that the church to-day, made up of the body of God's believing people, is under the administration of the Holy Ghost. As the Executive of the Godhead our Lord has received from the Father the promise of the Holy Ghost, and has shed Him forth that He might come and abide with God's people for ever.

I would remind you, however, once more, that the Spirit of God exercised a very special ministry in the earthly life of our Lord. It was by the Holy Ghost Jesus was begotten. The miracle of the Incarnation was effected by the power of the Holy Spirit. Having a human mother, He was without human father, as the Word so beautifully says, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." He was begotten of the Holy Spirit; nor was the Spirit of God absent from His life at any time. The super-human, supernatural, wisdom which He displayed in the days of His youth, and His confounding of the doctors in the temple as a child, were undoubtedly the wisdom of the Spirit finding utterance through Him, for He was one with the Spirit and with the Father.

Then you will remember that at His baptism, while the Son was buried beneath the waves, and the heavens were opened and a Voice from heaven was heard speaking, there appeared also the Spirit in the form of a dove lighting upon Him;—the Holy Spirit was present at His baptism.

If you remember the story of the temptation—and I believe that that temptation was a typical one. We

are not to suppose our Lord was tempted once and once only: the analysis of all His temptation is presented there in the record of His temptation in the wilderness. He was tempted in all points like as we are, He withstood temptation by the power of the Holy Spirit, and He returned from the wilderness in the power of the Holy Spirit. But oh, my brethren, if the Incarnate God, if Jesus Christ Himself, Who was in His very nature sinless, and Who was not predisposed to evil as we are—if He needed that divine anointing, and if it was by the power of the Holy Ghost He withstood temptation, and by the inspiration of the Holy Ghost He uttered His Father's word, how dare we suppose that we shall ever be able to accomplish anything if the Spirit of God be departed from us? So that you see the Holy Spirit was in the life of our Lord Jesus Christ: in the miracles He wrought, in the words He uttered, in His resistance of temptation, and ultimately in His triumph in the garden and on the cross. The fact is, that while these three Subsistencies have had special activities peculiar to each, yet They are but one; and salvation, in its beginning and its end, in its completeness, belongeth unto God the Father, Son, and Holy Spirit.

Our Lord promised in the days of His flesh the special ministry of the Holy Spirit to such as believe. I believe that that promise was first of all fulfilled, not chronologically, but that it was fulfilled in the writing of the gospels, for instance. One wonders sometimes how Matthew and Mark and Luke and John were able to recall and to record with such accuracy the very words of Jesus Christ, and years after He had gone to glory write them down as though they had taken them down stenographically. But it is not to be wondered at when we recall that our Lord said when the Spirit of truth should come, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." I have not the slightest doubt myself that when Matthew wrote, for example, the Sermon on the Mount, he wrote it as though the Lord were then speaking it. It came back to him, brought back to him by the inspiration of the Holy Spirit. And so the Spirit of God wrought in the New Testament, giving us the New Testament, as well as in the Old; in the gospels, in the Acts, in the epistles, all who wrote were under the inspiration of the Spirit of truth. Hence we have a Book that is a transcription of the mind of God, written by so many hands, yet possessing a close unity because there is one Spirit breathing through it all; and from Genesis to Revelation the Book is one and indivisible.

Our Lord promised that the Holy Spirit would come, and that He would guide His people—not into truth merely—but into all the truth. That is the special promise. He is called the "Spirit of truth", He is called the "Comforter" (the One Who comes to stand by), the One Who comes to abide with God's people.

Into the details of those promises we need not now go, but it is well for us to endeavour to understand what the apostles, who heard these promises at our Lord's lips, understood them to mean, and wherein those promises were fulfilled. Before our Lord's ascension the disciples were admonished to tarry at Jerusalem until they should be endued with power from on high. They were not told to tarry until they should be filled, but they were to tarry until the Power should come. They were not told immediately to put themselves into such relationship to God

that that Power might be instantaneously received, but they were to await God's time. There was a time element there, they were to tarry until they were endued with power from on high. And they did tarry.

You will remember they had been given the Great Commission: "Go ye into all the world, and preach the gospel to every creature", as Mark records it; or, "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 always, even unto the end of the world", as Matthew records it. But they were commissioned to go, to teach, to make disciples; and yet after they had seen our Lord disappear within the cloud, as it received Him out of their sight, they returned to Jerusalem. It is not recorded that they attempted anywhere to give their testimony, they did not witness to anybody on the street or in the temple or anywhere: they did exactly as they were told, they went to an upper room and tarried, they waited upon God for the coming of the Power from above: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together." Then Peter explained that which they were unable to understand, that Jesus had ascended and had received from the Father the promise of the Holy Ghost. That was the peculiar, special promise to which no doubt John refers when he says, "The Holy Ghost was not yet given; because that Jesus was not yet glorified."

As I have already pointed out, there is a sense in which the Holy Spirit was always present with His people, but in that peculiar sense He was not yet given because that Jesus was not yet glorified. But now He had been glorified, He had gone to the Father, and had "received of the Father the promise of the Holy Ghost, and hath shed forth this, which ye now see and hear." Was not that the fulfilment of the implied promise that they should be endued with power from on high? Did they not tarry until that promise was fulfilled?

And when that promise was fulfilled, then they began to bear witness, for Jesus had said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And it was not until the Holy Ghost came upon them that they witnessed. The dispensation of the Spirit, I venture to believe, was inaugurated when He came to take up His residence in the church. It was not until then the apostles were empowered to witness, but on that day Peter said, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The coming of the Holy Spirit is the divine attestation of the Son, a manifestation of the Father's approval of the Son, an earthly demonstration of His heavenly 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."

Subsequently we shall examine what is meant by being baptized with the Holy Ghost, and we shall consider whether there is any necessity for our tarrying for the coming of the Spirit in the sense in which they tarried in pre-Pentecostal days. But certainly that promise, that they should be endued with power, was fulfilled at Pentecost. The Power came, and they immediately began witnessing to the unseen Christ,—“Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”

What a difficult thing it is to make known One Who is invisible, to introduce the Invisible, to prove that Jesus is alive when no man has seen Him, and when no man can see Him! We cannot bring His body into human view, we cannot now say as Jesus Himself said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." John said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us:) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." We cannot see Him, we have never handled the Word of Life, we have never heard Jesus Christ, we have never touched Him; and yet it is our business to preach Him. How can we bear witness to One Who is not here, Who cannot be seen, Who cannot be heard, Who cannot be touched? How can we bear witness to Him but by the power of the Holy Ghost?

Do you not see, dear friends, that the apostles were shut up to that? After He had disappeared into the glory, and they gathered together in that upper room, I can almost imagine their saying one to another, "I begin to understand what the Lord meant when He said, 'Ye shall receive power after that the Holy Ghost is come upon you.'" Do we not remember that when our glorious Lord was here Himself that they did not receive Him? Do we not remember when He wrought miracles before them: raising the dead, stilling the sea, cleansing the leper, multiplying the loaves—when He did all these signs before them, still they refused to believe? And with His own perfect life of holiness under inspection and subject to examination, they took Him to the cross, they nailed Him to a tree, and buried Him out of their sight, saying, "We will not have this man to reign over us",—I can fancy Peter saying, "Brethren, I cannot go and tell anybody about Him. I think we had better do as He said and tarry at Jerusalem until we are endued with power from on high."

Next Thursday night, God willing, we shall talk a little more about this great subject.

## DR. W. H. LANGTON EXPLAINS.

(Continued from page 8.)

to publish his statement; but there are thousands of people who read *The Gospel Witness* who never see *The Canadian Baptist*. Therefore in justice to Dr. Langton, in order that he may be allowed to speak for himself, we publish herewith his full statement as contained in *The Canadian Baptist* of this date, March 21st:

## Dr. Langton's Statement.

For some weeks now a certain paper has been at great pains to discuss a degree that I have from the People's National University, of Atlanta, Ga. Such publicity has been given to this matter that I feel that it is due to the Baptist constituency of Ontario and Quebec that I should make a statement of explanation.

May I say, at the very beginning, I have never suffered from a hunger for degrees, nor am I ambitious concerning such now. I have always felt that a man's fitness for his work and his ability to carry on his task, are the real criteria of the man. I am profoundly convinced of that, and on that basis I act and serve.

About nine years ago, when called to the pastorate of an important church, I was congratulated by a prominent Baptist minister of Ontario, and I expressed to him the sense I had of the responsibility that was resting upon my shoulders and my desire to be adequately furnished in mind and heart and spirit for so great an undertaking. He was a man of learning and leadership in our denomination, and he counselled me to take a course of reading under the direction of an institution known as The Lincoln-Jefferson University. A little later I received the literature of that institution, which showed it to be a chartered university under the laws of the State of Illinois, with a Board of Trustees, an Advisory Board consisting of nineteen gentlemen, a Faculty and Editorial Board, consisting of twenty-six persons. One of the Deans of this institution was a Baptist minister, then prominent in our own Convention, and after conference with him, I undertook this reading course which was supposed to lead to the degree of Bachelor of Theology.

I did two years' conscientious work on this course, but before receiving the degree I was approached in January, 1921, by another institution known as The People's National University, over the signature of the President, Dr. Jay D. Bradley. The communication offered me one of the scholarships of that University, and invited me to take one of the courses leading to a degree in that institution. At a later date The People's National University and The Lincoln-Jefferson University were merged into one institution bearing the name, "The People's National University."

The People's National University was represented to me as having a Board of Regents of twenty-two gentlemen, and a Faculty and Advisory Board of twenty-two persons. A picture of its campus and buildings was laid before me—more than twenty buildings on a beautiful campus of fifty acres in the hill country of Georgia. Since all of this had come to me through the recommendation of a man of high repute in our denomination, I took it at face value. Whether the representation to me was correct or not, is not for me to discuss. I may have been misled. I believed it to be as represented.

The course that was offered, leading to the degree of Doctor of Theology, was no sinecure. It meant close application and strenuous work. It consisted in courses in Christian Ethics, Ecclesiastical History, New Testament Biblical Theology, Systematic Theology, History of Religion, Moral Philosophy, Social Science, Old Testament Biblical Theology and Sociology. These subjects were handled through text books of well recognized worth, and I wish to say that in the prosecution of this work I devoted my best energy for four hours a day, between four and eight o'clock each morning, for four or five days every week, through two years of very close application—an aggregate or somewhere between 1,200 and 1,500 hours of conscientious study.

My ambition was not a degree, but a furnishing for work, and whether the degree stands for anything or not, I know that the mental discipline, close application, accumulation of knowledge, and my ability to carry on

my work derived from this experience, combine to make something that I prize very highly.

The statement that I paid \$135.00, or any other sum of money for any degree, is simply an untrue statement.

I am not pleading for my degree. It is a matter of little importance to me. I am not defending the university. I may have been misled as to its material equipment, though that is certified to by Honorable R. H. Lukenbill, C.P.A., special bank examiner, who certified that the equipment of the university included in its assets a 63-acre tract of land and buildings and equipment valued at \$206,700.00, with liability of only \$14,200.00. The reliability of these statements is irrelevant to the case, since I acted in good faith upon the representations made to me.

Of this I am very sure. My antagonist is not so much concerned about what he has termed insincerity and hypocrisy as he is about an attempt at striking the interests of Baptist denomination in these provinces. Had I yielded to the solicitation of friends to line up with his party, nothing of this kind would have appeared. I would have been as honorable in his ranks as he has sought to make me dishonorable in the ranks of the denomination; but I am happy in the assurance of multitudes of friends that just as he has failed in other cases, so he has failed in this also, and that the evil purpose behind the attack made upon me can do no other than recoil to his own discomfiture.

I have served in the Baptist Convention of Ontario and Quebec for eighteen years—for three and a half years on Home Mission fields in the north, and in subsequent pastorates at Chesley, Paris and Brantford. I have never asked people to judge me on the ground of titles and degrees. I am humbly content to let my reputation rest upon the record of my work, and I find a satisfaction in the expressed confidence of many friends, such as entirely overbalances the attacks of him who has established his reputation, not only in our Convention, but far beyond its bounds, as a man whose ambition seems to be to slander, hinder and destroy.

W. H. LANGTON.

Brantford, Ont., Mar. 19, 1928.

## BAPTIST WORLD ALLIANCE MEETING.

(From the *Western Recorder*.)

Editorial Note: The following article is re-printed from *The Western Recorder*. We are gratified that Editor Masters has such a clear view of the Canadian situation, but find it difficult to agree with part of the article. Dr. Masters says that Prof. Marshall and Shailer Mathews have been put on the programme by a special group organization which meets in connection with the Baptist World Alliance, which has a separate programme committee, and a different presiding officer.

Brother Masters must be blessed with an abundant supply of the charity that "believeth all things"! When we published excerpts from the article in *The British Weekly* we called attention to the fact that the article was written by Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance. There was not one word to suggest that these men were not on the regular World Alliance programme; and if we cannot believe a statement issued by the Secretary of the Baptist World Alliance, what can we believe?

Furthermore, if the Alliance is in alliance with the group referred to which sponsors Marshall, Shailer Mathews, and Glover, is not the situation just as bad?

But even if the group referred to be entirely separate from the World Alliance, that does not alter the situation, for Dr. Rushbrooke is as bad as any of them. Here is what the *Baptist Times* of February 16th says:

"Dr. Rushbrooke's three weeks in America, from his landing on Jan. 11 to his leaving on Feb. 3, were occupied by a speaking tour in the Maritime Provinces and Ontario, including meetings in Halifax, St. John, Fredericton, Montreal, Ottawa, Toronto and other centres, and by conferences in New York. On the Sunday before sailing home he occupied the pulpit of Dr. H. E. Fosdick's Church in New York, and preached on 'Christianity and International Relations'. He was warmly received everywhere."

Thus the Secretary of the World Alliance occupies Dr. Fosdick's pulpit acceptably.

Notwithstanding this word of criticism, however, we value Dr. Masters' calling attention to the impossibility of a large element of Southern Baptists attending the Alliance if the announced programme represents the official Alliance view. It is our own conviction, of course, that that is exactly what it does represent.—T. T. S.

Much interest is naturally developing among Baptists in regard to the Baptist World Alliance which will meet in Toronto, Canada, in the latter part of June. Grave concern was felt among large elements of our Southern Baptist people when six weeks or more ago announcement of the Alliance meeting appeared in the British Weekly from Dr. J. H. Rushbrooke, of England, who is the Baptist World Alliance Secretary for the Eastern Hemisphere. In that announcement three Baptist Liberals were featured who for one reason or another are perhaps most in the public mind at the present time. It was manifest that if the Rushbrooke front represented the responsible attitude of the Alliance leadership, it would be impossible to expect a large element of our Baptist people in the South either to attend the Alliance meeting or to keep quiet under what they would properly regard as an affront to Bible faith.

We are writing these words in the hour of going to press, and when space limitations are insufficient to deal with the situation with that clarity and adequacy which the importance of the issue demands. We expect to write at more length next week. But we are gratified to be able to say now that the Rushbrooke foregleams in the British Weekly (which the Eastern Hemisphere Secretary, by the way, did not offer to the Baptist press of the South, though he does send very much multiform stuff to us ordinarily), are set down in misleading perspective. Those who know anything about Southern Baptists know that a very large element of our people would deeply resent the placing, for instance, of Professor Marshall, of McMaster University, on the Baptist World Alliance programme, when they remember that this man, by virtue of his departure from the historic faith of Baptists and his cock-sure exaltation right there in Toronto of his dogma of Modernism, has in the last few years split the Baptist denomination wide open in Canada. Southern Baptists would not knowingly allow themselves to give countenance to a meeting which was used to give prestige and standing to such a man.

The facts of the case, as they have been made known to us from trustworthy sources, are that Marshall and Shailer Mathews have been put on the programme of a special group organization which meets in connection with the Baptist World Alliance, but which has a separate programme committee and a different presiding officer. Any front which poses the Marshall-Mathews' utterances as in the Alliance proper is not warranted.

It will in fact be regarded by many Baptists as unsatisfactory for notorious liberals to be featured even on subordinate programmes at the Alliance, but those who have kept informed as to the spectacular and arrogant course of Professor Marshall at McMaster, and the resultant split among Canadian Baptists, would regard it as intolerable to have this man on the Alliance programme. That he should be advertised even on a subordinate programme there in the city where his indefensible Modernistic effrontery has wrought such havoc, will still be regarded by many as unfortunate—as in fact a characteristic Modernistic effort to exploit the Alliance to give countenance and standing to one of their own ilk.

We expect to present the facts with more fulness and exactness next week. Meantime we rejoice that the Alliance programme itself is not to be scandalized by using it to exploit a Modernistic partizan in the midst of the very people whose faith he has betrayed.

—Western Recorder.

## THE WINNIPEG CAMPAIGN.

By Rev. Chas. Fisher, M.A.

Our readers will rejoice at the news of the great blessing attending the ministry of Rev. Chas. Fisher in Winnipeg where he is preaching under the auspices of a group of Regular Baptists who have withdrawn from other Baptist churches to form a new genuine Regular Baptist Church. The services are being held in St. Stephen's Church, the building occupied by Dr. C. W. Gordon's (Ralph Connor) church before the union of the Methodist and part of the Presbyterian bodies. Let us pray much for these meetings.—Ed. "G.W."

When Billy Sunday went on the platform to commence one of his great Prohibition campaigns, a letter was handed to him from the Brewers' Association saying, "This is to let you know that we are after you, and that we'll follow you till we down you," or something to that effect. Mr. Sunday read it, and then read it aloud to the audience, and added, "They say they are after me, do they? I'll let them know I'm after them, and I'll follow them till hell freezes over, and then I'll buy a pair of skates and follow them still!" Good for Billy Sunday! We would say the same to the Modernists, and to all who are teaching doctrines that endanger the immortal souls; only we shall not need to buy any skates, for Modernism will be banished for ever when Jesus Christ, the Lord of Glory, returns, at whose coming the darkness will flee away!

Yesterday, the second Sunday, was a great day! The subjects were: Morning: "The Inevitability of Conflict"; Afternoon: "Contending for the Faith"; Evening: "The Challenge Accepted: a Fight to a Finish". In the morning we showed from the Scriptures that the great conflict between God and Satan, truth and error, light and darkness, admits of no neutrality: "He that is not for Me, is against Me", said the Captain of our Salvation, and "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, the help of the Lord against the mighty", has a very fitting application in the present state of affairs in the battle for the Book!

At the end of the service, Mr. William Fraser, of Jarvis Street, Toronto, who had come up to Winnipeg to help the writer in this campaign, felt led to ask for an expression of readiness to stand with God for the Book. It was quite unpremeditated, but seemed quite natural: it was obviously of the Spirit of God. He asked all who were prepared to stand to it, to come forward to the front, and join him. "I'll be the first", he said. We went down from the platform; one after another they came. So many, in fact, that it was impossible to tell where the division came, as the front seats and open space got filled up. We explained the situation, and asked them to go up on the platform, so as to make the line of demarcation clean! What a witness! About seventy standing together, facing the audience.

As we stood there one minister of the Gospel got up and said: "I want to make my position clear. I'm with you all the way for the Book." "Well, why not come and stand with us, my friend?" He spoke up, but didn't come up! A brother, with strong Pentecostal leanings, asked to be allowed to make his position clear. "I stand with you absolutely for the Book, but for nothing less than the whole book!" He didn't come up! An ardent-souled, charming Christian young lady stood up at the back, while the Pentecostal friend was speaking, and held her Bible aloft—she stood for it, and wants to stand with us. May God in His mercy enable us "to take the precious from the vile", as we deal this week with the great problems of Pentecostalism in the light of the Word of God! (see subjects printed elsewhere); We believe that there are many true children of God being led astray by these dangerous, subtle teachings which appeal particularly to high-minded, whole-hearted Christians, because they claim to be spiritual and scriptural. There is an urgent need for a clear, balanced, and absolutely scriptural presentation of the teaching of the Bible on these important matters. Another, an elderly sister, who had been sitting there with head uncovered, came slowly forward while we were singing the hymn to take her place with us. But as she came to the bottom of the steps, we stood forward and said: "My sister, we stand for the whole Bible. The Bible says that women must not have their heads uncovered in the assembly; if you will

go back and put your hat on, we will gladly welcome you with us, but if not, we must ask you not to come!" She went to her pew, put her hat on, and came up to stand with us. Praise the Lord! But the most interesting incident of all was when an elderly Presbyterian brother came forward, and stood at the bottom of the steps. He said, "I am with you all the way for the Book, but I don't like this display. God doesn't want parades", (though how armies would get on without parades we don't know!) We replied, "Is thine heart right, as my heart is with thy heart? If it be, give me thy hand. Either come up and stand with us or go back: we can't have any half-way business." Mr. Fraser came up to me and whispered, "He's a Scotsman—and diffident" like Mr. Fraser himself, we presume! But our friend came up, and gave our hand such a grip as to hurt! As we went home after the service, a resident of Winnipeg said there had been nothing like this, so far as he knew, to get Christians to declare themselves for the Book, for thirty-five years. We had another great meeting in the afternoon.

At night there was the biggest congregation so far, and we had to commandeer a second hymn-book, as the supply of the first ran out. The preacher held up the Bible, however, while the new book was being given out, and said that we should use the same BIBLE all the time! We came to Winnipeg expecting to find that Modernism was the great issue we should have to face. It is an issue—how real and serious we are only just beginning to understand from reports of the sad spiritual powerlessness of the Baptist and other churches! But it is not the only issue, and we have realized that this city, which seems to have been a happy hunting ground for all kinds of sensationalists, and Scripture-dishonouring cults, is the key place in which to face and fight these evil things! It will be a big matter: if we stir up the wasps' nest we shall get stung, but we would rather get stung ourselves in rooting it out, than allow it to remain and be a pest to our children! We can truthfully say with William of Orange, when he came to England under very difficult conditions: "Before we embarked on this enterprise, we entered into a covenant with Almighty God." We did not seek to get any favours or help from men in this matter; ("I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich"). If this matter is of God let Him vindicate His word!

But to return to the evening service report. Our text was 1 Sam. 17:7-9, 45-47; "The challenge accepted: a fight to a finish". We showed that God's supremacy and sovereignty were such that they excluded all possibility of others sharing His position! The Devil has tried to usurp His authority, saying, "I will be as God"; the forces of good and evil, like those of Israel and the Philistines, are opposing one another in deadly combat, and there are only two issues, victory or defeat. "If he be able to fight with me, and to kill me, then we'll be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us!" We had a wonderful service, and God's presence and power were with us. We can only refer to two thoughts. First, one bad apple in the barrel, and the whole barrel goes bad! One bad boy in the street with his profane language and the whole street may be corrupted! One bad professor in a college, and every student may get the disease! One "holy-roller" in a church, and the church will get turned upside-down! Second, the three great R's of education, Reading, wRiting, and aRithmetic, are the very foundation stones of learning. Similarly a New Testament church to-day must face and remove three great R's of false teaching, before it can begin to build. Rationalism (Modernism), Ritualism, and Riotism, (a word we have coined to describe the unbalanced sensationalism of some modern religious cults. We refer to physical jerks, so-called speaking in tongues, holy rollings, tarryings, tears, visions, swoonings, and worse things which it is a shame even to speak of! Because of these things "the way of Truth is evil spoken of"! "Nay, Truth has (well nigh) fallen in the streets!") They are looked upon by many as manifestations of the Spirit. "If you scratch a Turk, you'll discover a Tartar"! One "brother" stopped us last week and told us we were not converted because we didn't speak in tongues! But he went further, and said Mr. Spurgeon was not converted, and he could show it from his tracts, because he didn't speak in tongues!

And one "brother" raised his fist in a threatening way, and told us to be careful, or we would be "pushed out" of Winnipeg in less than two months!

We have a great vision of the work here. It is bristling with opportunities and possibilities. We shall develop these next week when we provide a further report of the campaign. We are not unmindful of the Scripture which says, "Let not him that girdeth on his harness boast himself as he that putteth it off"; nor of another Scripture which saith, "He that is for us, is more than all that can be against us"; or again, "Them that honour me, I will honour." The Lord defend the right, and vindicate His Truth.

The following are this week's subjects in the Mission in Winnipeg under the auspices of the Independent Baptist Assembly in St. Stephen's Church, conducted by the Rev. Charles Fisher, M.A., formerly of Birmingham, England, and Mr. William Fraser, of Toronto: Sunday, 11.00 a.m., "The Inevitability of Conflicts"; 3.00 p.m., "Contending for the Faith"; 7.00 p.m., "The Challenge Accepted; a Fight to a finish." Monday, 3 and 8 p.m., "McMaster University's Betrayal of Her Trust and Modernism Riding in the Saddle of the Baptist Denomination," Speaker, Mr. William Fraser, Assistant to Dr. T. T. Shields, Jarvis St. Baptist Church, Toronto. Tuesday, 3 and 8 p.m., "Should Christians Seek the Baptism of the Holy Ghost?" Wednesday, 3 and 8 p.m., "Is Divine Healing in the Atonement?" Thursday, 3 and 8 p.m., "Is Speaking in Tongues an Essential Evidence of Salvation?" Friday, 3 and 8 p.m., "Is There a New Testament Church in Winnipeg?" Saturday, 3 and 8 p.m., "Capturing the City".

#### OUR SEVERAL NEEDY CHILDREN.

All the causes in which *The Gospel Witness* is specially interested, and for which we plead, are like Oliver Twist,—They want some more.

The members of Jarvis Street are reminded that our church year ends March 31st, and our treasury needs much money before then. Remember the special thank-offering next Sunday.

*The Gospel Witness*. We fear our losses through theft in the mails have been very heavy. We have no means of determining the exact amount. We can only know as contributors or subscribers inform us of amount sent. But *The Witness* is always needy, and once more we ask our friends to remember us.

The Toronto Baptist Seminary is another hungry child of Jarvis St. We need in round figures about a thousand dollars a month for this. It is a glorious work and is being remembered by many. But this healthy youngster, which is not an Oliver Twist, but an Oliver Straight and True, has a fine appetite and wants some more. Yes, thank you! As much as you can pile on the plate.

Des Moines University. This is the hungriest member of the family. It is no use to invite D.M.U. to an afternoon tea with dainty sandwiches and fancy biscuits. This member is always ready for what one of our friends calls "A bang-up dinner"—roast beef, potatoes, all kinds of vegetables "n everything." It takes a bit of money to feed D.M.U.—nearly five hundred dollars a day, or about \$15,000.00 a month. Hitherto hath the Lord helped us. Will our readers pray that God may send into the D.M.U. treasury \$14,000 by April 1st? God has the money: let us ask Him for it.

The Treasury of the Union of Regular Baptist Churches of Ontario and Quebec, is still another child with an ever-growing appetite. He has long passed the milk stage of existence and can eat a loaf at a time—of course, he likes butter and meat, too.

But what more shall we say? We shall soon be like the old woman who lived in a shoe, and had so many children she didn't know what to do. But we love them all, and would not be without one of them. Moreover, we would rather be like the old woman than like Old Mother Hubbard—no, no, we won't talk about bare cupboards,—besides, we have no dogs, but only dear, but hungry and growing children. As said Ting Tin, "God bless us every one."

The Sunday School Lesson, we regret is crowded out this week, but next week's *Witness* will be mailed to Sunday Schools at distant points by first-class mail so as to reach all in plenty of time.



# Coals for the Altar Fire

By Rev. T. I. Stockley, Dean of Toronto Baptist Seminary.

Sunday, March 25th.

*Peace described.*—

*Luke ii:8-20.*

Peace is a lovely characteristic of the Gospel. Everything breathes peace and pardon to the believer. Jehovah is called the God of Peace. Jesus is called "the Prince of Peace," and peace is in every way associated with His character and work. His name is the King of Peace; angels sang over Him in Bethlehem the song of peace; His Gospel is the Gospel of peace; His kingdom is the kingdom of righteousness, and peace, and joy in the Holy Ghost. He Himself came and preached peace to them that were near and to them that were afar off. His blood is the seal of peace. In one sweet passage it is said, "He is our peace;" and the ministers of the Gospel are the messengers of peace. But what does the word mean? It includes peace with God, peace of conscience, and peace with our fellow-men; it declares that the veil between you and God is rent, and that you have free access to the Holiest of all; it is the assurance to your trembling conscience that the enmity is taken away, and that God is Love. This is what we receive in believing, which Jesus promised, and which the world can neither give nor take away. It is strong and perfect in proportion as the eye rests on Christ; it becomes weak and broken in proportion as you love earthly things. In the assurance of this peace we brave the storms of life, and in the same tranquillizing conviction we fall asleep in Jesus. Sin alone can disturb this calm and blissful repose.

Rev. Wm. Graham, D.D.

Monday, March 26th.

*Peace Provided.*—

*Isaiah liii:1-12.*

See the abounding mercy of God, Who, in order to our peace, finds a substitute to bear our penalty, and reveals to us this gracious fact. He puts His Son into the sinner's place. Voluntarily doth the divine Saviour take upon Himself our nature, and come under the law, and by a sovereign act Jehovah lays upon Him the iniquity of us all. That sin having been laid on Christ, He has borne it and carried it away. In His own body He bore it on the tree. The transgressions of His people were made to meet upon His devoted person: those five wounds tell what He suffered, that marred countenance bears the tokens of His inward grief, and that cry, "My God, my God, why hast thou forsaken me?" indicates to us, as far as we are able to understand it, what He endured when He stood in the sinner's stead, the sin-bearer and the sacrifice.

When the Lord enables the soul to perceive that Christ stood in its stead, then the work of appropriating the justification is going on. Christ died, "the just for the unjust, that he might bring us to God"; for He "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." He was "made a curse for us: as it is written, Cursed is every one that hangeth on a tree." Christ hath once suffered for sin, and this is the foundation of our peace.

The point wherein faith comes into contact with pardon is when faith believes that the Son of God did come and stand in the sinner's stead, and when faith accepts that substitution as a glorious boon of grace, and rests in it, and says, "Now I see how God is just, and smites Christ in my stead. By one Adam I was destroyed: by another Adam am I restored. I see it. I leap for joy as I see it, and I accept it as from the Lord."

C. H. Spurgeon.

Tuesday, March 27th.

*The Credentials of Peace.*—

*John xx:19-31.*

Have you ever noticed that inimitable description of Christ's first announcement of His peace after His resurrection? If an ambassador were to go to a rebellious people, carrying the tidings of peace, he would be likely first to announce the proclamation of peace, and then to show them the written documents and credentials to support it. So did Jesus. He had just risen from the dead. "And at evening, being the first day of the week, when the doors were shut where the

disciples were assembled for fear of the Jews, then came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed them His hands and His side." Yes, Thou mighty ambassador from God! These were the proofs and credentials of Thy peace! These scars of Thy conflict are our security. These marks of Thy passion are our title-deeds of peace; these nail-prints and spear-marks are our certificates to assure us that Thy ransom was accepted when Thou didst offer up Thyself without spot unto God. Here, then, O believer, is the ground on which your assurance rests. Christ's conflict, waged for us, and waged to the end, is the present and eternal security for our entering into peace.

A. J. Gordon, D.D.

Wednesday, March 28th.

*Peace Possessed.*—

*Romans v:1-11.*

The text tells us that every justified man has peace with God; and if so, how is it that I hear poor souls crying, "I do believe, but I do not enjoy peace." I think I can tell you how it is. You make a mistake as to what this peace is. You say, "I am so dreadfully tempted. Sometimes I am drawn this way, and sometimes the other, and the devil never lets me alone." Listen. Did you ever read in the Bible that you were to have peace with the devil? Look at the text—"Therefore, being justified by faith, we have peace with God." That is a very different thing from having peace with Satan. If the devil were to let you alone and never to tempt you I should begin to think that you belonged to him; for he is kind to his own in his own way, for a while. He has a way of whispering soft things into their ears, and with dulcet tones and siren songs he lures them to eternal destruction. But he worries with a malicious joy those whom he cannot destroy; for in their case he hath great wrath, knowing that his time is short. He expects to see you soon in heaven out of gunshot of him; and so he makes the best of his opportunities to try if he can distress and injure you while you are here. You will soon be so far above him that you will not be able to hear the hell-dog bark, and so he snaps at you now to see if he can hurt you, as once he did your Master when he wounded His heel. You never had a promise of being at peace with the prince of darkness, but there is another promise which is far better: it is this—"The Lord shall bruise Satan under your feet shortly." A bruise it shall be when we have him under our feet: we will triumph like our Master in the breaking of his head. Till then, depend upon it, the enmity between the seed of the serpent and the seed of the woman will continue, and there will be no truce to the war.

C. H. Spurgeon.

Thursday, March 29th.

*The Peace of Christ.*—

*John xiv:15-27.*

"Peace I leave with you. My peace I give unto you." He gives His peace because He gives Himself; and in the bestowal of His life He bestows, in so far as we possess the gift, the qualities and attributes of that life. His peace is inseparable from His presence. It comes with Him, like an atmosphere; it is never where He is not. It was His peace inasmuch as, in His own experience, He possessed it. His manhood was untroubled by perturbation or tumult, by passions or contending desires, and no outward things could break His calm. If we open our hearts by lowly faith, love, and aspiration for His entrance, we too may be at rest; for His peace, like all which He is and has, is His that it may be ours.

I remember once standing by the side of a little Highland loch on a calm autumn day, when all the winds were still, and every birch-tree stood unmoved, and every twig was reflected on the steadfast mirror, into the depths of which Heaven's own blue seemed to have found its way. That is what our hearts may be, if we let Christ put His guarding hand round them to keep the storms off, and have Him within us for our rest. But the man who does not trust Jesus "is like the troubled sea which cannot rest," but goes moaning round half the world, homeless and hungry, rolling and heaving, monotonous and yet changeable, salt and barren—the true emblem

of every soul that has not listened to the merciful call, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Alexander Maclaren, D.D.

Friday, March 30th.

*The Peace of God.*— *Philippians iv:4-23.*  
This is "the peace of God which passeth all understanding." It is a peace which transcends all power of conception. It is unthinkable. It can no more be realized by the uninitiated than a perfume could be realized by one who is destitute of the sense of smell. The only channel of realization is the channel of actual experience. To those who have not known the peace of God it cannot be even the subject of a dream. It is infinitely to be preferred to mere knowledge. Knowledge is good, wisdom is better, but peace is best. Peace gives a higher and a deeper satisfaction than all the devices and acquisitions of the intellect. Trustful fellowship with the Lord is infinitely more fruitful than anxious counsels, than restless timidities, than the constant worryings of the sleepless mind. The "peace of God" is easily first, surpassing all the gathered treasures of mental acquisition, and it passeth all understanding. And this peace of God shall "guard your hearts and your thoughts."

J. H. Jowett, D.D.

Saturday, March 31st.

*Peace at the End.*— *Psalms xxxvii:23-40.*  
"Can I do anything for you?" said an officer in one of our gory battles in America, during that awful conflict, to one of the lads in blue, whose life was trickling away upon the green sward. "Nothing," said the dying soldier, "nothing!" "Shall I get you a little water?" "No, thank you, I am dying." "Is there nothing I can do?" said the officer; "Shall I write a letter to your friends?" "No, I have no friends that you can write to. But there is one thing I should be much obliged to you for. In my knapsack you will find a Testament; open it at the 14th chapter of St. John, and near the end you will find a passage that begins with the word 'Peace'; please read it." The officer took up the blood-stained haversack, took out the Testament, and turned to that chapter that we have read so often, or held up so often as a lamp in the valley of the shadow of death, the matchless 14th chapter of John; and he read: "Peace I leave with you; My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Thank you, sir," said the dying man; "I have got that peace; I am going to that Saviour." And winging its way from the poor bleeding body, the spirit ascended; and, as Noah stretched out his hand to the dove, the infinite Love grasped him and drew him in. For him to die was Christ; for him to die was gain—gain everlasting!

Dr. Cuyler.

## A "BAPTIST SECTION"—WE DISSENT.

*From The Word and Way.*

It is as surprising as it is regrettable the number of people with a Baptist alliance who have been caught and captivated by the "branch" theory of the church. Concerning the church they are Protestants rather than Baptists. Many seem not only to accept the branch theory but to be infatuated with it. They are influenced by the pedo-Baptist idea of a universal, invisible, spiritual church, a church that is unorganized, unintegrated and without power to assemble. Concerning this utterly unscriptural idea notions are loosely and vaguely held. Some have the notion that the church universal is made up of the several Christian denominations. Others have the notion that it is constituted of all the real Christians of all denominations of all the world and of all time, and that one becomes a member by virtue of his conversion; that when one is born again he is born into the kingdom of God which is identical with the church of God, and that therefore everyone who is born again is born into the church and is a member thereof.

The universal church, according to the theory of

those who believe in it and advocate it, is the tree from which grow the several denominational branches, the Baptist branch, the Methodist branch and so on. But we challenge anyone to find Scriptural authorization and justification for the existence of any such church. A New Testament church is an independent, autonomous body of which Christ is the head. A New Testament church is a church that can assemble and does assemble. The idea of assembly inheres in the word ecclesia. But there can be no such thing as the assembling of a universal, invisible, spiritual church. There is in the New Testament such a church but it is a church in prospect, a church of the future, the church triumphant, but this church has no present existence, no world existence, and it will have no existence until all the redeemed of the Lord assemble in heaven.

We are led to these reflections by a deliverance of a prominent Baptist and teacher in a Baptist university. We refer to Prof. Marshall of McMaster University, Toronto, Canada. Concerning this distinguished man there has been and continues to be considerable agitation among the Baptists of Quebec and Ontario. A group of Canadian Baptists are lustily challenging the orthodoxy of Mr. Marshall. We do not know and therefore do not undertake to say anything about his theological orthodoxy which is being questioned, but according to our understanding of New Testament teaching concerning the church, Mr. Marshall is the veriest heretic in his ecclesiology. His deliverance given below is not only a compromise but a betrayal of the Baptist position. Here is what he says:

"Baptists rightly hold that to pass through the waters of believer's baptism after conversion is to put one's self completely into line with the teaching of the New Testament and with apostolic practice, but they do not unchurch those members of other Christian communions who have not been baptized. That means that Baptists do not regard baptism as essential to membership of the Christian church—the church universal—even though they insist on immersion as a condition of admittance into the Baptist section of the Christian church."

From this we enter a most positive dissent. Since Baptists hold that there is no church membership without baptism they automatically "unchurch" those members of other Christian communions who have not been baptized." Baptists do hold "regular baptism as essential to membership of the Christian church." That is, when allowed to give their interpretation of a "Christian church", Baptists dissent from the theory of a universal church. A real Baptist anywhere would be quick to repudiate the statement that there is any such thing as "the Baptist section of the Christian church." Our Baptist cause must suffer unspeakably from students, young preachers especially, going out from McMaster or any other school having had such heretical teaching concerning the church.

## STEWARDS, ATTENTION!

Churches, Sunday Schools and Individuals are requested to forward all contributions for the Union of Regular Baptist Churches of Ontario and Quebec to: Rev. W. E. Atkinson, 337 Jarvis Street, Toronto 2, Ont.

Funds are urgently needed to place Pastors on New Fields. Opportunities await us in many important Centres and the Open Door must be entered.

HELP US DO IT AT ONCE!