

# The Gospel Witness

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AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## The McMaster of To-Day

When Professor I. G. Matthews resigned from his position in McMaster University in the spring of 1919 the Editor of this paper addressed a letter to the Senate and Board of Governors, expressing the hope that a sound evangelical would be appointed in his place. Again in 1919 at the Ottawa Convention we proposed a resolution in protest against the position taken by an editorial in *The Canadian Baptist* in September of that year. That resolution, after a five hours' debate, carried with but a small opposing vote.

Defeated in the Convention, McMaster used its graduates and sympathizers who were in the membership of Jarvis Street Church to create dissension; their watchword was, "He defeated us in the Convention: we will defeat him in his own church." Their efforts reached their final expression in September, 1921, with the defeat of the McMaster element and its sympathizers, which ultimately resulted in three hundred and forty-one withdrawing from the membership of Jarvis Street Church, and forming what is now known as the Park Road Baptist Church.

It was contended at that time that the issue in Jarvis Street was not the teaching of the pulpit, but the personality of the Pastor. The leaders of those withdrawing declared their firm adherence to the principles of Evangelical Christianity as held by Baptists.

In the autumn of 1923, when McMaster University conferred an honorary degree upon the late President W. H. P. Faunce of Brown University, a leading theological liberal, as a member of the Board of Governors of the University, we then made protest against the University's action. Our protest was subsequently endorsed by the Convention in its meeting in London, 1924, when it unanimously passed a resolution instructing the University not to repeat its error.

Professor Marshall was appointed to the Faculty in Theology in 1925. We protested against his appointment on the ground of his modernistic position. The matter

was debated at the Convention in 1926 at First Avenue Baptist Church, Toronto; and in 1927 the Convention adopted an amendment to its Constitution, and by the authority of that amendment excluded Jarvis Street Church from membership in the Convention.

This issued in the formation of another Convention known as the Union of Regular Baptist Churches of Ontario and Quebec, comprising a total membership at that time of nearly ten thousand.

These are the outstanding events of a denominational controversy which extended from 1919 to 1927. At every one of these Conventions McMaster University was the storm-centre. All other parts of the Denomination ultimately became affected: the Home Mission Board, Foreign Mission Board, Publication Board, Sunday School Board, and all the rest. But at every Convention McMaster professed innocence of the charges laid against her. At practically every one she reaffirmed her adherence to the historic Baptist principles set out in her Trust Deed. Those of us who questioned her orthodoxy were branded as false witnesses, and generally called "liars."

### Wisdom is Justified of Her Children.

One may always be sure, however, that the truth will ultimately come to light. Wisdom need only wait until her children grow up, and they will always justify her. In this principle David rested long ago when he said, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. . . . Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

The McMaster authorities contended throughout the controversy that there was no real drift from evangelical principles. We have only to report certain occurrences to prove that our contentions from the beginning were only too well founded.

**Appointment of Rev. Harris L. MacNeill, Ph.D., LL.D., as Professor of New Testament at McMaster University.**

In *The Canadian Baptist* of July 14th there is an article signed jointly by Dr. H. P. Whidden, Chancellor, and Dr. John MacNeill, Principal of the Theological Faculty of McMaster, announcing the appointment as the Professor of New Testament in the Faculty of Theology, of Rev. Harris L. MacNeill, Ph.D., LL.D.

Dr. Harris L. MacNeill thus takes the Chair once occupied by the late Dr. J. H. Farmer. The article in question says:

"Those who have carried the work of the department since his (Dr. Farmer's) passing have been strong, effective, trusted brethren. In the men appointed, the Senate and Board sought and found in an eminent degree those qualifications so essential in the members of the Faculty of Theology, viz.: A sound evangelical experience issuing in deep-seated beliefs concerning the Nature of God, the authority of the Scriptures, the Deity of our Lord and Saviour Jesus Christ and His atoning sacrifice and resurrection."

Then follows this paragraph:

"We are glad to announce that the Senate and Board have found a worthy successor to these men in the person of Rev. Harris L. MacNeill, Ph.D., LL.D., who in regard to the doctrines just mentioned holds positive and profound convictions."

Thus it is implied that Dr. H. L. MacNeill has a sound evangelical experience issuing in deep-seated beliefs concerning "the Nature of God, the authority of the Scriptures, the Deity of our Lord and Saviour Jesus Christ and His atoning sacrifice and resurrection."

Professor MacNeill was Professor at Brandon College, Manitoba, from 1903 until about three years ago, when he accepted the pastorate of the Fairview Baptist Church, Vancouver. For a brief period, we believe, he was absent from Brandon doing postgraduate work in the University of Chicago.

It is known to all Baptists conversant with Baptist affairs for the last ten or fifteen years that for several years Professor MacNeill was the storm-centre among Baptists of the West. So much was this so that about 1921 a Commission was appointed by the Baptist Union of Western Canada to enquire into the allegations respecting the teaching of Dr. H. L. MacNeill. That Commission made its report, and its findings were printed in the Year Book of the Baptist Union of Western Canada for 1922. In *THE GOSPEL WITNESS* of September 14th, 1924, we printed the Commission's report, with certain comments upon each paragraph. We herewith reprint the article as it appeared in *THE GOSPEL WITNESS* of that date.

**REPORT OF COMMISSION ON TEACHING OF PROF. H. L. MACNEILL.**

The Commission sums up its findings respecting the teaching of Dr. Harry MacNeill in six paragraphs, which we will venture to quote with some comment upon each.

"1. He believes in the great fact of the Inspiration of the Scriptures, and their final authority, when properly interpreted, as a sufficient rule of faith and practice. He would distinguish between the eternal and inspired truth of the Scriptures and the garment in which it is revealed and conveyed to men. Only as this distinction is recognized can there be any meaning at all in that phrase 'when properly interpreted,' which implies that there is an inward truth reposing in the heart of the language used, which can be discovered only through the exercise of our judgment illuminated by the Spirit of God. And while he does not hold to the traditional verbal theory, he holds

most profoundly to the great throbbing, vitalizing fact of inspiration."

It will be observed Dr. MacNeill distinguishes "between the eternal and inspired truth of the Scriptures and the garment in which it is revealed and conveyed to men"; and this "inward truth reposing in the heart of the language used can be discovered only through the exercise of our judgment illuminated by the Spirit of God". The most radical critic in all the world we have ever heard of would subscribe to that paragraph; which means nothing more than that there is some truth in the Scriptures, and that we are ourselves to be the judges of what is true and what is untrue. This view, it seems to us, absolutely destroys the *authority* of Scripture.

"2. He believes profoundly in the great fundamental fact of the incarnation and the deity of Jesus. Here again he would make a distinction between the essential and basic fact and the method of the realization. Concerning the Virgin Birth as the method of realizing the incarnation, he frankly states his uncertainty, and gives as the ground of his uncertainty, his conviction that the incarnation is the essential and vital matter, while the method of realization is a secondary question. He emphatically states that he does not deny the Virgin Birth, and thinks of it as possibly the method of incarnation, and holds in his mind the hope that some day he may see it clearly."

In this it will be observed Dr. MacNeill "emphatically states that he does not deny the Virgin Birth, and thinks of it as possibly the method of the incarnation, and holds in his mind the hope that some day he may see it clearly." This is very plausible; but what does it involve? There is absolutely no escape from the conclusion that in Dr. MacNeill's view, the record of the Virgin Birth in the gospels of Matthew and Luke may possibly be untrue. This throws light upon his attitude toward the Scripture in general. The paragraph declares that he is uncertain about a matter concerning which the Scripture speaks in the most positive and unequivocal terms.

"3. He believes in the fundamental place of the supernatural in the Christian revelation, but distinguishes between that fundamental faith and principle and the liberty to investigate specific facts and events."

This can mean only one thing: "Liberty to investigate specific facts and events" can mean nothing less than liberty to accept or deny the scriptural record of such specific facts and events, as his judgment may determine.

"4. He believes in the tremendous fact of sin, not as something nebulous and negative, but as a tragic and positive reality, and as basic to the whole problem of redemption.

This fact of sin makes the atonement of Jesus a stern necessity. This great fundamental fact of the atonement made by Jesus he believes in, and accepts, but distinguishes between the great fact itself and theories which seek to explain it."

It is refreshing to find that Dr. MacNeill believes in the fact of sin and atonement! But, again, we are told that he "distinguishes between the great fact itself and the theories which seek to explain it"; which leaves the way open to regard sin as the result of disobedience as recorded in Genesis, or as a stage in man's evolutionary development. Dr. Harry Emerson Fosdick, or Dr. Shailer Mathews, or Dr. Faunce would have no hesitation in subscribing to Dr. MacNeill's statement. And so of the atonement: Dr. MacNeill's statement may mean anything at all. He is careful not to commit himself to belief in salvation through the precious blood of a vicarious Sacrifice.

"5. In the great truth of the resurrection, which vindicates the reality of the atonement, he believes most deeply. He believes in the resurrection of the living Christ, distinguishing between the great fact of the resurrection and the nature of the bodily form in which He appeared."

Here we observe "he believes in the resurrection of the living Christ"; which means little more than to say that he believes Christ is still alive; so, according to the Scripture, are Abraham, Isaac and Jacob; so is David: yet, "he is both dead and buried, and his sepulchre is with us unto this day." Dr. MacNeill distinguishes between the "fact of the resurrection" and "the nature of the bodily form; in which He appeared". What does this mean? He appeared in a bodily

form; but had He a body? or was it merely an "astral" body? How easy it would have been for Dr. MacNeill to say that he believed absolutely the scriptural records which declare that Jesus rose again from the dead! Again, we say, there are very few, even of the most radical critics, who could not subscribe to Dr. MacNeill's statement.

"6. In the last place he believes in and trusts the gracious hope of the Lord's return making, however, a clear distinction between the essential fact and hope and the manner in which He may appear."

Here we are told Dr. MacNeill believes "the gracious hope of the Lord's return, making, however, a clear distinction between the essential fact and hope and the manner in which He may appear." What does this mean? It certainly leaves room to deny the personal return of the Lord. The most extravagant of Modernists tell us that Christ returns again and again. Dr. MacNeill distinguishes between "the essential fact and hope" and "the manner in which He may appear." How easy it would have been for him to open his New Testament at Acts 1:9-11, and to have read: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He might have read that and told the Commission he believed it. Dr. MacNeill does not tell us that he believes Christ will come again "in like manner" as He was seen to go.

In paragraph five of the Commission's recommendation, we read:

"It is the judgment of this Commission that in the Academic and Arts departments of the college the teaching of the English Bible be an expositional rather than a critical study, and that the work be assigned the professor of practical theology to be appointed."

Notwithstanding the extremely liberal position taken by Dr. MacNeill, the Commission recommended his retention on the staff; but that the teaching of the English Bible should be assigned to someone else. What a terrible commentary on the character of Dr. MacNeill's teaching! He was to be permitted to teach Latin and Greek; but in a so-called Christian college, appealing for the support of Baptist churches, he was to be retained though he could not be trusted to teach the Bible. We have no hesitation in saying that a college that continues on its staff a man holding Dr. MacNeill's views of the Bible and of the doctrines of the Bible is not worthy of the support of any one who believes the Bible to be the inspired and authoritative Word of God, and Jesus Christ to be God manifest in the flesh, Who "died for our sins according to the scriptures; and was buried, rose again the third day according to the scriptures."

We cannot close this examination of the pronouncement of the Brandon College Commission without the quotation of a paragraph from a statement in connection with the report of the Commission, made by the then Principal, Dr. H. P. Whidden, who is now Chancellor of McMaster University.

"I have no hesitation in declaring myself without sympathy for the views of 'Extremists' of any kind in our denomination (if we have any). I am simply 'a middle-of-the-road Baptist.' And that not because the great majority are such, but because of personal experience and conviction. As such I would have been untrue to my trust if I had consciously encouraged or entertained the teaching of 'extremist' or 'radical' views, at either end, in Brandon College. Each and every teacher is loyal to the great essentials of Christian life and truth, emphasizing in experience and in teaching the divine Saviourhood and Lordship of Christ."

From this the Baptists of Ontario and Quebec may know the kind of teaching that will be encouraged in McMaster University, under the present "middle-of-the-road Baptist" Chancellor.

Following the publication of the foregoing in THE GOSPEL WITNESS of September 14th, 1924, we received a communication signed by six British Columbia Pastors who attended the Baptist Union meeting at Calgary, at which the Commission's report was submitted. Following is the portion of the letter dealing with the Commission's report on Professor H. L. MacNeill:

Vancouver, B.C., March 12, 1924.

Rev. T. T. Shields, Editor, THE GOSPEL WITNESS.

In view of your statement in THE GOSPEL WITNESS, we as ministers who attended the Baptist Union of Western Canada of January 24-28 at Calgary, desire to express our view of matters under discussion.

I. When the question of Future Policy was being discussed in relation to Brandon College, Rev. A. F. Baker made the statement that the three commissioners of B.C., composed of Rev. G. R. Maguire, Dr. Wolverton and himself, signed the report on Brandon College on the understanding that Prof. H. L. MacNeill would sever his connection with the college that year.

In respect to this statement, Dr. Wolverton stated that he might not have signed the report if he had not known that Dr. MacNeill intended to resign in order to pursue further studies in England.

MR. BAKER STATED FURTHER THAT NOT A SINGLE COMMISSIONER BUT WHAT KNEW, AND WOULD NOT DENY THAT PROF. MACNEILL DID NOT ACCEPT THE VIRGIN BIRTH, THE PHYSICAL RESURRECTION, AND THE PLENARY INSPIRATION OF THE SCRIPTURES.

HE CHALLENGED ANY ONE OF ITS MEMBERS TO DENY HIS STATEMENT ON THE FLOOR OF THE HOUSE. THERE WAS NOT A SINGLE DENIAL OF THE STATEMENT. MR. BAKER ALSO POINTED OUT THE FACT THAT HE AND REV. G. R. MAGUIRE HAD VOTED AGAINST RETAINING PROF. MACNEILL IN ANY CAPACITY WHATSOEVER IN THE COLLEGE, MAKING COMPLAINT THAT THIS VOTE DID NOT APPEAR IN THE REPORT.

THE UNION PASSED A MOTION SIGNIFYING REGRET OF THE CLERICAL ERROR, AND ORDERED THE CORRECTION TO BE MADE IN THE CURRENT YEAR BOOK.

#### How Will Ontario and Quebec Baptists Receive Prof. H. L. MacNeill?

We need not occupy further space in discussing Professor MacNeill. That he is a Modernist of the Modernists there is not the shadow of a doubt. The law will be found to operate in university and denominational life, as in the life of an individual, "Whatsoever a man soweth, that shall he also reap." If the Denomination sows Modernism in the minds of its ministerial students, it will reap Modernism from its pulpits in the future. With such a man as Prof. H. L. MacNeill in the Chair of New Testament Interpretation in McMaster University it would be the sheerest hypocrisy for McMaster longer to contend that it has any sympathy with evangelical principles. The thing has come to pass which we predicted long ago, that McMaster was on the toboggan slide, and is descending with ever-increasing acceleration.

#### Another Evidence of Modernism in McMaster.

The Baccalaureate Sermon at McMaster University of May 15th last was preached by Professor E. W. Parsons of Rochester. Dr. Parsons is, in part at least, a product of McMaster University. He is now a professor at Rochester. But for some time Dr. Parsons was special lecturer at McMaster University, coming weekly from Rochester for the purpose.

What do we know about Dr. Parsons? The late Dr. Augustus H. Strong, author of *Strong's Systematic Theology*, referring to certain appointments to the Faculty of Rochester Seminary, wrote as follows:

"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 Prof. Moehlmann, soon gave evidence in their utterances that a veritable revolution had

taken place in the attitude of the seminary toward the fundamentals of the Christian faith."

The theology of the late Dr. George Cross was notoriously modernistic. Indeed, he represented what Dr. Strong called an "agnostic, skeptical, and anti-Christian element", in the teaching of Rochester Theological Seminary. And Dr. Strong is our authority for the statement that Professor Parsons "sympathized with these views." This is the man who has been teaching in McMaster, and who was selected to preach the Baccalaureate sermon.

But we have still further evidence of the kind of pabulum being given McMaster students. In *The Toronto Star* of August 8th there appeared a report of an interview with Prof. E. W. Parsons by R. E. Knowles. Dr. Parsons has been supplying several Sundays in Yorkminster Church. We quote four paragraphs from Mr. Knowles' interview:

"Which leads me, Dr. Parsons, to this plain question: does the religious thought of the American churches still believe—do you still teach to your theological students—what is known as the 'vicarious atonement'? Has not that doctrine largely disappeared from theological language?"

"If by your question you mean a 'substitutionary sacrifice', replied the Dr. slowly, 'then it must be admitted that such terminology has fallen into disuse. Because the belief in what it implies has. This, I think, is a reaction against what the church has suffered from—in there being too much attempt to explain what such a truth may mean, till we miss the very thing we are trying to explain. The presumption, so long maintained, was that there was no other way but one—that is not true, is no longer believed to be true.'

"And is it not also a fact', I pursued, 'that, with regard to one other cardinal doctrine, there has been—as there has been in Canadian theological thought—a distinct modification within recent years?' 'What doctrine?—and what modification has it had here?'

"This—that greater emphasis is now placed upon the divinity of Jesus than upon the deity.' 'It all depends whether you define the matter in terms of moral quality or of metaphysical essence', replied the professor. 'I always teach that what makes God to be God is moral, not metaphysical. Take for instance: 'God is love'—there is nothing metaphysical in such a definition, is there? Regarded that way, there is quite valid distinction between the terms deity and divinity.'

It will be observed Dr. Parsons says respecting vicarious atonement of substitutionary sacrifice, "It must be admitted that such terminology has fallen into disuse. Because the belief in what it implies has." Therefore the doctrine that the Son of man came to give His life a ransom instead of many, that Christ died for our sins according to the Scripture, that He is the propitiation for our sins, that the blood of Jesus Christ God's Son cleanseth us from all sin—that this great central doctrine of the gospel that Christ was made sin for us that we might be made the righteousness of God in Him, is no longer believed, and no longer taught by Dr. Parsons whether in McMaster University or in Rochester.

What Dr. Parsons says about the "valid distinction between the terms deity and divinity", presumably applied to the Lord Jesus Christ: it is impossible to believe that one who believes in the eternal Sonship and essential Deity of the Lord Jesus Christ could have the slightest hesitation

in declaring his belief in that great truth. Dr. Parsons is another symptom of the progress of the plague of Modernism in McMaster University.

#### Rev. L. H. Marshall Revisits Toronto.

We were denounced as a false accuser, a "liar," and we know not what else, because we tried to save McMaster University and the Baptist Denomination from the withering blight of the teaching of Professor L. H. Marshall. From the time we heard Professor Marshall's first speech it was evident to us that his mind was wholly inhospitable to evangelical principles. To anyone having any background of theological knowledge, Professor Marshall's position was perfectly clear.

It is enough to say that at every Convention the teaching of Professor Marshall was endorsed by McMaster University, and under its leadership many of the delegates to the Convention were persuaded that Professor Marshall was a sound evangelical. Of course, Beelzebub himself could not have perpetrated greater falsehoods than were sent forth with the authority of the Senate and Board of Governors of McMaster University. We knew some of the men by whom Professor Marshall was being supported. We knew the principles by which they were actuated. And we knew—and said in advance—that as soon as Professor Marshall had served their purpose he would be thrown overboard. He was brought to Canada for the express purpose of reversing the humiliation inflicted upon McMaster University at London, in 1924, when its action respecting Dr. Faunce was unanimously condemned, and when the Convention refused the University a vote of confidence.

The late Professor Farmer and his associates had given abundant evidence that they could suffer the word and name of the Lord to be dishonoured with equanimity, but the slightest reflection upon the assumed impeccability and infallibility of McMaster University was regarded by them as a mortal sin. Dr. Farmer has left us, but his record remains for analysis and criticism just as does the record of any other historic character.

Years of study of Dr. Farmer's mentality forced us to the conclusion that he afforded the finest example known to us among Protestants of the psychology of Jesuitical casuistry. As the Jesuit is taught to believe in the infallibility of his church, and that anyone who opposes it must be wrong, and that anything that is done to defend it must be right, so Dr. Farmer had given himself absolutely to McMaster University, and was as utterly devoted to its interests as any Romanist was ever devoted to the church. He seemed to have persuaded himself that McMaster could do no wrong, and that almost any course was justifiable that could maintain its prestige.

#### Prof. Marshall Was Brought to Canada for One Purpose Only.

Professor Marshall was brought to Canada for one purpose only, and that was to create a situation that would make it possible for McMaster to regain the prestige she had lost by the Convention's first refusal to pass a vote of confidence at London in 1924. We knew at the time, and said so, that Professor Marshall was nothing more than a cat's paw to pull their chestnuts out of the fire. And we knew, poor man, that when he had done so, and had sadly burned his "paws" in doing it, he would be sent home to England.

### A Family Compact.

For years a sort of Woodstock College family compact dominated the Baptist Denomination of Ontario and Quebec, and it appears that the principle is to be perpetuated. The name of Principal John MacNeill is signed to the announcement of the appointment of his distinctly Modernistic cousin, Professor H. L. MacNeill.

### Interview With Prof. Marshall.

Professor Marshall has been supplying the Park Road Baptist Church this summer, and we print below an interview with Professor Marshall by Mr. R. E. Knowles, appearing in *The Toronto Star* of August 3rd. We reproduce the entire interview lest we should seem to do Mr. Marshall, no longer "Professor" Marshall, an injustice. We print it because of the light it throws upon our controversy with McMaster University covering the last few years.

## CLERGY'S INFLUENCE WANING, SAYS FORMER McMASTER DON.

Prof. L. H. Marshall Attributes Condition to Increase In "Economic Pre-Occupation."

### JEANS SHAKES MANY.

By R. E. Knowles.

Prof. L. H. Marshall, once the hero and the inspiration of earnest youth when he made his Chair, in McMaster University here, a throne of light and power, is once again in Toronto, supplying the pulpit of Park Avenue Baptist church.

When, a little over two years ago, this cultured English preacher and scholar resigned his Chair to return to England as pastor of a prominent church in Leicester, no acceptably just reason for his departure was forthcoming. And, to this date, a bereaved denomination and an almost grieving university has not ceased to wonderingly deplore the loss of a man whose ability and sincerity and charm had made his ministry of education a broadening and quickening influence such as academic circles in Toronto have but rarely known.

"What made you leave us, Prof. Marshall?" I asked our expatriated treasure this morning, as the rain ricocheted on the roof above us, and clouds thickened, and the elements joined in the plaintive interrogative. "Because I accepted a call to Leicester," was the adroit reply, "and I couldn't very well carry on there without going over," this accompanied by a smile which might launch as many ships as are accredited to the fabled Helen of Troy.

"Will ye no' come back again?" I pursued. "Let us get on with the war," suggested the still smiling master of New Testament interpretation, "but, if it approximates to an answer, I'll say this—that, while I simply will enter on no discussion of my reasons for returning to England, the very biggest disappointment of my life was the giving up of my Canadian life and work."

### Prefers to Teach.

"Which do you like best, the pulpit or the Chair?" I inquired. "Well, of course, the teacher's Chair," was the frank response. "You see," he enlarged, "preaching and teaching are both luxurious jobs. Now, the professor can still preach—but the preacher cannot 'profess.' That's where the Chair has the advantage."

"How is the preaching man, over in England, regarded in these times. Is he still thought worthy of his board?" "Oh, yes—the world can never get on without the preaching man."

"In England, does his prestige wax or wane?" I pursued.

"Wanes, I rather fear. There is certainly a decline in interest, so far as preaching is concerned. I should say, generally speaking, that there is a distinct decline of interest in the preacher and his message—a growing religious indifference."

"Do you blame that, to any degree, upon the influence of Soviet Russia?" I asked. "No, I do not; I would say it is, in great measure, to be traced to an ever-increasing economic pre-occupation—and, especially, to a misunderstanding of the interpretation of religion in the light of modern science."

"Do you mean, on the part of the people generally?" I asked. "Yes. A little learning is a dangerous thing. The thousands read Jeans' theories—and are swamped. They begin to descant learnedly and despondently on disbelief in the real significance of human life and all that sort of thing. They are not drenched with it—only dampened—it percolates through, from real thinkers to those who make earnest with it in vain. They have little to draw with and the well is deep."

"Is religious thought, in England, not permitted more freedom than over here?" I digressed. "Absolutely. In our Baptist churches, for instance, we enjoy complete liberty."

"But the Baptist genius, your preachers and teachers, have always stood for liberty, have they not?" I interpolated.

"Yes, I venture to regard that as the truth," was the gentle reply of this strong, broad, reality-loving man and minister; "the Baptist churches have always regarded personal loyalty to Jesus Christ as the one and only indispensable element of religious life."

### An American Phenomenon.

"But, Prof. Marshall," I ventured, "have there not been many Baptist churches and ministers who would not invite to the Lord's Table any who had not experienced what is known as 'Believers' Baptism'?" "That is an American phenomenon," was the pungent reply of a master of words; "it has no place over here with us—and, if it hasn't quite died out here in Canada, it is certainly in the article of death. Why, in Park Avenue church, only the other Sunday I was requested, when dispensing the Sacrament, to invite all followers and believers in Jesus to sit down with us. Those who take the exclusive course to which you refer forget, or never knew, that such was not the attitude of Bunyan or Spurgeon and the like. Over and over again, in McMaster, I told my students that anything of the narrowness you refer to has no place in the proper Baptist attitude to other Christians."

"Turning to a wider field, Dr. Marshall, do you seem to discern, in England, a closer fellowship between the Church of England and the non-Anglican churches?" "In many quarters there is. But it is always to be borne in mind that there are really two distinct sections in the Church of England there. I refer to the growing size and influence of what is called the Anglo-Catholic movement. I believe, so far as the clergy are concerned, that the Anglo-Catholics are in the majority."

"That is an astounding statement," I observed, poisoning my pencil for repairs. But such were not forthcoming. "What I have said expresses my view of the situation," was the surprising confirmation.

"Is it true that the opposing camps known here as the 'Modernist' and the 'Fundamentalist,' are practically unknown in Britain?" I went afield to inquire.

"Yes, broadly speaking. I am quite confident in saying that, whether or not the terms are familiar, the conflict carried on over here is quite unknown there."

### The College Influence.

"To what, Prof. Marshall, do you attribute that difference of situation?" "Largely to the influence of the colleges, I should say; of course, as you know, in a sense we got our clash over, back in the '80's—the 'down-grade' controversy, Spurgeon leading the conservative side and Dr. John Clifford the more advanced and liberal side. Mr. Spurgeon left the Baptist Union—but it survived, stronger than ever. His own church is now back in it. Even Spurgeon could not arrest the on-march of light and liberty."

"Do you not consider it significant, Dr. Marshall, that probably the greatest spiritual pulpit force of to-day is a man so broad, so defiant of tradition, as Dr. Fosdick, one of your own Baptist ministers?"

"Yes, Fosdick is surely a tremendous power. What a pity, was it not, that at the great Baptist Congress, held in Toronto a few years ago, Fosdick had no part? His success is an evidence of the power which clothes any man who puts religion in the forefront, let theology have what place it may."

### Science Saved Bible.

"Was not that your dominant theme with your own students, Prof. Marshall?" I ventured to suggest. The earnest face glowed as he answered. "Yes, I tried to impress that upon them always. I always tried to teach that science and theology are twin handmaidens of the Highest. It has been reverent science that has saved the Bible for the world. If the Bible presented no difficulties, then, of course, science is superfluous. But if it does, science, reverently applied, comes to the rescue. Personally, I can say this—that, if I had never got out of the narrow school, I would have been lost in scepticism."

"And would you consider, then, that the real destroyers of Christian faith are those who would rebuff and repel the exercise of the intellect in the quest of spiritual truth?" I queried.

"Absolutely—that way lies the culture of unbelief. Once try to compel a thoughtful man to silence and stifle his reason, and you have gone far to make faith, real faith, impossible to him. That process may save doctrines—but it does not save souls."

#### This a Thinking Age.

"Has this deliverance, conspicuously, come only of recent years?" I inquired. "Undoubtedly," replied the professor, "we are to-day, beyond any other day, dealing with trained minds and with a scientific generation. For this, our high schools are largely responsible. Ours is a thinking age. And unless the pulpits are intellectually sound—and, above all, intellectually honest—thoughtful and ingenuous youth will turn away from them with hearts sad and unsatisfied."

Thus ended our interesting interview. Except for this, that Prof. Marshall went on to tell me, with wistful and obvious joy, of the deep happiness his welcome back to Toronto had brought him. And, uppermost among all else, I could detect the teacher's rapture as he spoke of "my old students" and their myriad-greeting to him on his return. I did not wonder—for there sat beside me a man who, if ever man was, had been fore-fashioned in eternity to send forth that light and that truth which the earnest souls of youth leap to receive from the authentic mind and heart which can impart them.

#### Some Remarks on This Interview.

Mr. Knowles says that when Professor Marshall returned to England "no acceptably just reason for his departure was forthcoming. And, to this date, a bereaved denomination and an almost grieving university has not ceased to wonderingly deplore the loss of a man whose ability and sincerity and charm had made his ministry of education a broadening and quickening influence such as academic circles in Toronto have but rarely known." We really fear that Mr. Knowles has rather overdone the matter, for neither when Mr. Marshall was here, nor since his leaving, we venture to affirm has anyone observed in his students this marvellous, quickening influence to which Mr. Knowles refers.

We greatly fear that we were responsible for the prominence Professor Marshall received. But for our criticism of him we feel reasonably sure his presence in Toronto would never have been noted outside of Baptist circles, and not much felt within, save as he influenced his students to take the Modernistic path.

Mr. Knowles, we believe, is slightly hyperbolic too when speaking of "an almost grieving university". There was no act of parliament requiring the dismissal of Mr. Marshall. The authorities of the "grieving" University were themselves responsible for his leaving; and the "bereaved denomination" acquiesced in his retirement apparently without the slightest protest. We are not aware that any special supply of handkerchiefs was necessary to dry the fast-flowing tears of any Convention when the announcement was made.

#### Prof. Marshall's Disappointment.

But Mr. Knowles is quite correct in saying that "no acceptably just reason for his departure was forthcoming". No reason has ever been given. Of course, Mr. Marshall was called to a church in Leicester; but did he choose between the pulpit and the professor's chair, and of his own preference return to the pulpit? The answer must be in the negative; for in this very interview, while Mr. Marshall refuses to enter upon a discussion of his reasons for returning to England, he says, "The biggest disappointment of my life was the giving up of my Canadian life and work."

Why, then, did Professor Marshall give it up? He was under no compulsion to go to Leicester. We believed then, and we still believe, that Leicester was a convenient city of refuge to which Mr. Marshall fled. But the giving up of his Canadian life and work was decreed on this side of the ocean, and not on the other.

#### Prof. MacNeill More Modernistic Than Prof. Marshall.

Why was not Professor Marshall appointed to succeed Dr. Farmer? If all reports of his fine scholarship be correct, and we have no reason to question them, academically Professor Marshall, we should have supposed, was eminently fitted to fill the very chair now to be occupied by Prof. Harris MacNeill. Is it a fact that Professor Marshall was rather too much of a Modernist to succeed Professor Farmer? Surely that could not be, for the simple reason that while Professor Marshall was anything but an Evangelical Baptist, from all that we have been able to ascertain from students who have sat in the classes of each, and from the report of the Commission respecting Professor MacNeill published in this issue, and all that we learned of Professor Marshall's teaching, of two evils, we should have preferred Professor Marshall; for certainly, in expression at least, whatever may be true of conviction, Professor MacNeill has gone much farther along the anti-Christian road of Modernism than Professor Marshall has ever yet acknowledged.

#### Why Prof. Marshall Left McMaster.

THE GOSPEL WITNESS has never had any doubt as to the reason for Professor Marshall's being "let out" of McMaster University—for that is the fact of the case, he was "let out," and was made to understand that his room would be more welcome than his company. And the simple reason is this: There are still thousands of Evangelical Baptists in the Convention of Ontario and Quebec. Large numbers of them are subscribers to THE GOSPEL WITNESS. Many pulpits in the old Convention were never opened to Professor Marshall. The Pastor of a certain Toronto church before one of the heated Conventions, when Marshallism was to be discussed, announced Professor Marshall as the preacher for both services on the Convention Sunday, thinking to attract Convention delegates; but at the close of the morning service, after the announcement was made, the Deacons of that church met and informed the Pastor that the Professor would not be permitted to preach in that church—and that was not one of the smallest churches of Toronto.

The fact is, Professor Marshall had been exposed. His Modernism had been identified, and he had been labelled as a Modernist; and in spite of all the University's attempts to cover him with laurels they discovered he was too big a load for the University to carry.

"Nevertheless the men rowed hard to bring it to the land; but they could not. . . . So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging."

Rev. L. H. Marshall must by now be convinced that certain implications and applications of the Jonah story are not allegorical but strictly historical.

Furthermore, McMaster authorities had to find a comfortable berth for Dr. John MacNeill. Anything more incongruous could scarcely be imagined than Dr. John MacNeill as an educationist. But though wearing neither sackcloth nor ashes, nor crying with a loud and bitter cry at the king's gate, he was like Mordecai in at least one respect, that nothing had been done for him.

It is certain, from Professor Marshall's own statement, that his departure from Canada was his biggest disappointment.

#### What Rev. L. H. Marshall Told Baptists of England.

We have had before us for more than a year a copy of a magazine printed in England "for private circulation." The title of the magazine is, "The Fraternal and Remembrancer, Organ of the Baptist Ministers' Fraternal Union." Its date is January, 1931. This magazine contains an article by Rev. L. H. Marshall entitled, "Religious Controversy in Canada", which occupies six pages. The article is full of mis-statements—not all of them intentional, we believe, though the inaccuracy of some is utterly inexcusable.

Speaking of the Editor of THE GOSPEL WITNESS Mr. Marshall says:

"He is the minister of a church which was, until about ten years ago the leading Baptist church in Canada. How he came to occupy so exalted a position is rather difficult to understand. Those who appointed him—and amongst them were some of the leading Baptist laymen of Toronto—eventually found out what a blunder they had made."

What Mr. Marshall says about the Jarvis Street controversy is untrue to fact at practically every point as records of the church will show. It is true, however, that certain McMaster men found that a blunder had been made, a blunder which they found themselves powerless to correct. We have never looked upon our position as Pastor of Jarvis Street as an "exalted" position. We recognized in it a position of great responsibility and of large opportunity, and now for these more than twenty-two years we have exercised the same ministry precisely as we exercised in the beginning.

To one thing we must refer, Mr. Marshall says:

"The final issue of the matter was that some four hundred members left Dr. Shields to found a new church. He, of course, was left in possession of the handsome buildings which they and their friends had erected."

Such an accurate "scholar" as Professor Marshall should be more careful of his figures. Only three hundred and forty-one members withdrew from Jarvis Street Church, and of that number not a few were only names which we had vainly endeavoured to have removed from the roll long before. There were not more than two hundred and fifty who had had any active relationship to the church for years. But of the three hundred and forty-one members who withdrew there was not one who had so much as laid a stone in Jarvis Street church. The building had been erected by others, and had been dedicated to the propagation of the gospel which is now preached from its pulpit. Some of those who left had had a share in the beginning of the B. D. Thomas Hall, but they withdrew and left twenty-eight thousand dollars of their solemn pledges unpaid, as they are unpaid unto this day. That is only one example of Mr. Marshall's inaccuracies.

But in this article Mr. Marshall says:

"As for the subjects of controversy, they are the old familiar themes. The central issue was undoubtedly the theory of verbal inspiration. One of the slogans of the Fundamentalist group in Canada is—'The unshakable, unbreakable, infallible Word of God.' Anyone who denies the infallibility of Holy Scripture is regarded as denying its inspiration altogether. Anyone who regards the Book of Jonah as a parabolic sermon is uncompromisingly condemned as one who denies that it is part of the Word of God. Dr. Shields even went so far as to declare that our eternal salvation depends on the acceptance of the historical interpretation of that book."

What a lot we have heard about "scholarship"! Surely Mr. Marshall must know that Dr. Shields never in his life "went so far as to declare that our eternal salvation depends on the historical interpretation of that book." All that we have said on this subject has been reported and printed, and we will gladly pay Mr. Marshall's fare from Liverpool to Toronto and return next summer if he or any of his friends can find one line in anything we have ever written that would substantiate such an astounding statement as to "one of the slogans of the Fundamentalist group," etc. We never once heard of it.

Much of the article is simply silly. Mr. Marshall says again:

"Another of the main questions is that of the Atonement. Dr. Shields holds the Blood-Substitution-Theory in its very crudest form, and he declares that anyone who does not believe in his particular theory of the Atonement does not believe in the Atonement at all. He stands also for the theory of Total Depravity in its extremest and baldest form. Needless to say, he is utterly opposed to the theory of evolution and, indeed, to the entire trend of modern scientific thought. He stands firmly against both open membership and open communion."

In what we have already quoted from Mr. Marshall, do our readers think that he possesses a scientifically trained mind? Surely men who boast of devotion to scientific thought ought to give some little attention to accuracy of statement.

But here is a gem:

"The psychological explanation of the curious phenomenon of Fundamentalism is to be found in fear—fear of criticism, fear of scholarship, and, above all, fear of science.

This, we confess, is news to us. We do not fear biblical criticism. We have no fear of scholarship, but only of the blunders and inaccuracies of such scholarship as Professor Marshall's. Nor have we any fear of science. Science has ever been the handmaid of true religion, and as both are devoted to truth, in so far as they are true, they must be in agreement with each other. We are opposed only to the science that is "falsely so-called."

Mr. Marshall, in this article, referring to this Editor, says:

"There is not a little touch of tragedy in this man's career. If only he had been well educated—his D.D. is a purely honorary affair, awarded for diplomatic reasons—and well trained, and had had a gentler and kinder spirit, untouched by megalomania, he might have been one of the most powerful ministers of the gospel of Christ on the American continent to-day."

We wonder what Professor Marshall knows about our education? Let the readers of THE GOSPEL WITNESS judge. It is now in its eleventh volume. It is read by perhaps three thousand ministers weekly. It is subscribed for by theological seminaries and universities all over the American continent, and is one of the most quoted papers on the American continent. Among our readers we have scholars of every rank. We have engaged in controversy, and a controversial organ must make many enemies, and its every issue will be microscopically examined. We have never boasted of our education, but with all respect we must decline to take second place even to so distinguished a gentleman as Rev. L. H. Marshall.

As to our honorary degrees: they were conferred by two universities, and we would not give a farthing for either of them. The first was conferred without our knowledge or consent. The second was imposed upon us much against our will. Further, we told the Senate of Me-

Master University that they could revoke their decision any time they liked, and it would not give us a moment's uneasiness. If the McMaster D.D. was conferred for "diplomatic" reasons we were ignorant of it then, and have no knowledge of it now.

As to being "well trained", who shall be the judge? This Editor has at least been trained in accuracy of statement.

Let us go back for a moment. In this same article Mr. Marshall says:

"In the year 1924, the year before I went to Canada, he created a great disturbance at the annual assembly of the Convention, on the ground that McMaster had honoured the President of Brown University, W. H. P. Faunce, with a D.D. degree, and had thus favoured 'modernism'. On this occasion he was victorious, for when the vote was taken there was a small majority on his side. This slender victory created a critical situation, for Dr. Shields undoubtedly believed that one of his great objectives, viz., the control of the Convention, was within his reach."

Observe the statement, "On this occasion he was victorious, for when the vote was taken there was a small majority on his side." It is true the vote refusing an expression of confidence in the University was carried by a majority that was not very large, but the vote condemning the granting of a degree to President Faunce was unanimous.

As to the control of the Convention: the brethren were determined on that occasion to nominate the Editor of this paper for the Presidency, and it is certain that at that time nothing could have prevented his being elected had he been so nominated. But because he had never had any ambition in that direction he himself nominated, much to the disappointment of his friends, the President of the year before, who also was Chairman of the Board of Governors of McMaster University.

What a pity Mr. Marshall could not have come to Canada a little earlier so that we might have had the privilege of sitting at his feet! Then indeed might we have been "one of the most powerful ministers of the gospel of Christ on the American continent to-day"! It is quite probable there are few evangelical pulpits that reach more people on the American continent than does that of Jarvis Street. Through the pages of THE GOSPEL WITNESS it reaches thousands of ministers, and hundreds of them write us,—among them men of equal academic standing with Mr. Marshall—declaring their indebtedness to its pages, and generously acknowledging its influence upon their ministry. When Mr. Marshall can show a like influence he may with better reason talk down to us.

When we turned to this article by Mr. Marshall we had no intention of quoting more than the last paragraph, but it seemed so juicy in spots that we could not refrain from sharing it with our readers. If we seem to boast a little we do but follow apostolic precedent and plead in extenuation that Mr. Marshall's arrogant—and, we confess, as it seems to us, unjustifiable assumption of superiority, has "compelled" us. But Mr. Marshall's article is not unlike the locusts of Revelation: "they had tails like unto scorpions, and there were stings in their tails. Here it is:

"In conclusion, let me say that Dr. Shields' campaign against me was not the reason for my willingness to surrender my post at McMaster University. The victory over him and over the darkness and obscurantism of Fundamentalism was complete. The victory was dearly bought and honourably won. Had the leaders of the Baptist denomination in Ontario and Quebec, thus left in victorious possession of the field, possessed the courage boldly to reap the fruits of the victory, and the fairness to leave personal considerations out of

account, they would have to-day a theological college forward-looking and progressive."

(Italics in the above are not ours).

So Mr. Marshall says we had nothing to do with his return to England! We still maintain that we know Canada, and the Baptist Denomination of Ontario and Quebec, a great deal better than Mr. Marshall does; and it was our campaign of information and enlightenment throughout the churches of Ontario and Quebec which made it impossible for McMaster University to retain Professor Marshall longer.

Professor Marshall says that the "victory over him and over the darkness and obscurantism of Fundamentalism was complete." Who doubts that Mr. Marshall is a Modernist now? The readers of this paper know what Jarvis Street pulpit stands for, and it stands for the very things for which every pulpit in the old Convention professes to stand. But Mr. Marshall says that if "the leaders of the Baptist Denomination in Ontario and Quebec, thus left in victorious possession of the field, (had) possessed the courage boldly to reap all the fruits of the victory, and the fairness to leave personal considerations out of account, they would have to-day a theological college forward-looking and progressive".

What does this imply? First, that the leaders lacked courage to reap the fruits of victory. Which means, of course, that they have not reaped the fruits of their victory. We rather think they have not. But they will: "He that soweth to the flesh, shall of the flesh reap corruption."

Secondly, that personal considerations were not left out of account. Of course not! They never were. Nobody knows that better than Principal John MacNeill.

And, thirdly, their theological college is neither "forward-looking" nor "progressive". Well. Well! So that's that.

McMaster University, particularly Chancellor Whidden and Principal John MacNeill, will be obliged to Mr. Marshall for telling them they are neither "forward-looking" nor "progressive". We do not know whether Professor Marshall would go so far as to declare they too are lacking in education, and opposed to science, and we know not what else, because they sent him back to England. We are frankly sorry for Rev. L. H. Marshall. We think he was shamefully treated by McMaster University. They used him for their own convenience, and then threw him overboard.

Mr. Marshall's returning to England was no indication of a change of heart on the part of McMaster University. The Theological Faculty of McMaster University is now inestimably worse, in the sense of being more Modernistic, than it ever was when Professor Marshall was there. We know of no influence within McMaster to-day that can restrain, or to any extent neutralize its Modernism. We said long ago that McMaster was on the toboggan slide. That is no longer true: it has reached the bottom, and is as Modernistic as Rochester or Chicago.

We would, with all good humour, and in the best of spirit, relate a story for Mr. Marshall's edification. One of our ministers some years ago told us that he was once, as a volunteer, on duty at the Citadel in Quebec when a company of American tourists came to visit that historic spot, and he was detailed to show them around the place. Among other things he said he pointed rather proudly to a gun that was taken by the British from the Americans at the battle of Bunker Hill. One of the American tour-

(Continued on page 16)



# The Jarvis Street Pulpit

"IT WAS NIGHT."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 4th, 1932

(Stenographically Reported—Broadcast over Station CFRB, 690 k.c.)

"He then having received the sop went immediately out and it was night."—John 13:30.

## Prayer Before the Sermon.

We humbly bow in Thy holy presence, O God, this evening, invoking Thy blessing upon this congregation, and upon all our radio hearers wherever they may be found. As we give our thought this evening to the word of the Lord we pray that a sense of the Divine Presence may be with all who hear. Though we see Thee not with the natural eye, we are assured that Thou art in the midst of Thy people.

We beseech Thee, O Lord, to manifest Thy saving power this evening. Enlighten our understanding, that we may understand the Scripture. Quicken by Thy Spirit's power those who are dead in trespasses and in sin. May a work of grace be begun in hundreds of hearts this evening! We desire above everything else that all who hear Thy word to-night should be led to face the question of their responsibility to God.

We thank Thee that Thou hast come to us in the person of Thy Son. We thank Thee that Thou hast shined in the hearts of many of us to give the light of the knowledge of the glory of God in the face of Jesus Christ. We rejoice to know that—

"There is a Fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

Oh that many may come to the Cross this evening, that blind eyes may be opened to behold the Lamb of God. May there be joy in the presence of the angels of God over sinners repenting!

Especially we pray for those we do not see, who in distant places share this service as though they were present with us. Some of them are Thy children. We pray for their spiritual progress, for their growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Make them all true witnesses for the God of grace, telling to all around what a dear Saviour they have found. Many who hear are not yet Thine; but are desirous of knowing the way of salvation. We beseech Thee to make the way of life plain this evening, that none may be left in darkness, but that all may come to the light.

It may be there are many careless hearers. Some will hear perhaps in hotels, or restaurants, or other places of the sort, apparently by accident. We thank Thee that there are no accidents with Thee. Thy word never returns to Thee void. Therefore we pray that wherever the word of Thy grace may reach this evening, it may be as one of the King's arrows sharp in the hearts of the King's enemies, whereby the people may fall under Thee. May they be wounded that they may be healed, and slain that they may be made alive again!

We think of many who are sufferers, many who will share this service who cannot be with us, in hospitals and in sick rooms at home. We thank Thee for the privilege of speaking Thy word to such. May it be especially blessed to all who are thus deprived of this high privilege of coming together in the name of the Lord.

Open to us Thy word, we pray Thee. Make this evening hour one of conviction and conversion. May many pass from darkness into light! We ask it in the name of Jesus Christ our Lord, Amen.

Many pulpits in our day are busily engaged discussing matters of strictly temporal concern. In so far as the preacher's sermon relates to moral and spiritual principles, they deal merely with man's relation to his fellow-man. And yet surely there is nothing more important than that we should know something of our relationship to God.

There is not one here this evening, or one who hears me by radio, who does not know that "here we have no continuing city". It is quite within the range of possibility—and indeed of probability—that some one or more who will hear me this evening will never again hear a gospel message. By this time next Sunday some of my hearers may have passed from this life to the great beyond. It is ever a matter of concern to me that I should so speak that no one should ever meet me at the judgment seat, and say that I allowed an opportunity to pass without telling him how to be right with God.

That is the matter of supreme concern, and that I may set before you once again the importance of that consideration, I have selected a text which relates to the life of one of the blackest characters of all history. The person referred to in the text was Judas Iscariot: "He then having received the sop went immediately out: and it was night."

I suppose there never has been in all the world's history a greater human tragedy than that which is represented by the name, Judas Iscariot. The name "Judas" fills us with horror, even to hear it. There is a passage in the Scripture which relates to another Judas, and the Holy Ghost Who inspired the writer to refer to him is very particular to identify him, and to say that that other Judas was "not Iscariot". The name is representative of all that is basest in human nature, of all that is blackest in human history, the name of a man who kissed the Son of God to death—"He then having received the sop went immediately out: and it was night."

## I.

LOOK AT THIS MAN'S STRANGE HISTORY for a moment or two, that we may learn whether there are any things in his history in common with our own, whether there were courses adopted by him which should warn us, and which we should seek to avoid.

Who was this man, Judas Iscariot? An utterly godless man, who never thought of God? whose mouth was filled with blasphemy, and whose outward life was stained with every sort of iniquity? No! He was not a man like that: he was a man who had found a place in the company of the godly. He actually consorted with the disciples of Jesus Christ, he was one of the twelve. And yet the Scripture tells us that he was a son of perdition, a child of hell, although numbered among the disciples of the Lord of glory.

Ought not that to lead us all to search our own hearts, the reminder of the possibility that a man could go from a godly circle where he had heard the praises of God sung, where he had been associated with men who worshipped God—that from such a place of privilege he should descend into the nethermost hell, and that his name through all the long history of the human race should

stand out as the very acme of all that is worst in human life?

It is quite possible for people to be members of churches, and sons of perdition at the same time. How often must I warn you that church membership is no guarantee that any man will come to heaven? That does not save anyone. This man moved in a select circle of supposedly godly people, but was yet a son of perdition.

This man had been privileged surely above all his fellows, in this that *he had been blessed with a real and faithful ministry of the word of God*. He was not a savage who went to perdition from one of the dark places of the earth. He was among those who sat at the feet of the Lord Jesus when he preached the sermon on the mount. He had heard those words of divine wisdom which fell from the lips of the Incarnate Son of God. Other men perhaps might find some semblance of excuse for their error in the fact that they were not properly taught, that whoever was charged with the responsibility of teaching them was himself a blind leader of the blind. But not so Judas Iscariot. If ever a man was clearly pointed to the way of life, if ever a man was left without excuse for the judgment day, it was Judas Iscariot, for he listened, not merely to apostles and prophets, but to Him Who is *the* Apostle and High Priest of our profession, even the Lord Jesus Himself.

Though we have not His personal ministry as had the disciples, we have more, for you are more highly privileged than Judas Iscariot. Judas knew Jesus Christ only on the other side of the cross. He never saw the light of that resurrection morn, and was never confronted with that overwhelming proof of the essential Deity of Jesus Christ which is found in the fact of His resurrection from the dead by which He is "declared to be the Son of God with power". Our responsibility, therefore, is even greater than that of Judas, for however men may err in preaching you have the Book, you have the word of God.

Some who hear me to-night are not in a place of public worship, and in your homes are Bibles that have not been opened for many a day. I warn you that that infallible witness will be your condemnation in the day of judgment. You have the same high privilege carried forward that belonged to Judas Iscariot, in that you have the word of God—and yet he was a son of perdition through it all.

This man *had witnessed many a manifestation of divine power*, for Jesus Christ was ever working miracles; He was ever showing Himself to be what He was, the eternal Son of God. You who are here this evening have seen many a manifestation of divine power. I know all that you may say about the inconsistency of professors of religion, and all the excuses you may muster for your continuance in unbelief. But again and again Christ has shown his power somewhere in your presence. You have known of some man or some woman who was made over again by the power of God. Man, it may have been your own mother. It may have been your wife. It may have been a little child that was dearer to you than life, who was touched by a power that was more than human, and you were made to know that it is possible for God to come into a human life.

This man Judas had many evidences of that, but it did not penetrate his darkened understanding. He remained a son of perdition still. Oh, the tragedy of it! The countless thousands of people—and I am sure I speak that which is true—the countless thousands of people in this

city of Toronto who attend church, and who are professors of religion, who have yet never known Jesus Christ. They have never been made children of God through a second birth from above. They are just as truly sons of perdition in their present state as Judas proved to be at last.

And furthermore, *Judas had the example of some true disciples of Christ*. Peter was there—and with all his weakness and all his impetuosity, Peter was a genuine man. Nathanael was there, and our Lord Himself described him as "an Israelite indeed, in whom is no guile". John, the son of thunder, the Boanerges, who was so tamed and quieted by contact with Jesus Christ that his name has become the synonym of all that is sweet, and gentle, and tender, John who leaned on the breast of his Master, lived his life before Judas Iscariot. But Judas was unconvinced still.

We plead guilty to many defects, to many inconsistencies, but I have seen—and you have seen—so many men and women who were manifestly the disciples of Jesus Christ, epistles written by the Spirit of God, that we need no mightier apologetic for the gospel than the godly lives we have known. For all these things shall we be called into account when God at last shall open His book.

Here was *a man who held an official position in the select company of twelve disciples*: he was the treasurer of the little band; and yet, notwithstanding that, he was a son of perdition. Position in the church does not ensure salvation, my friend. I fear me there are many church officials who have never been changed at heart, and who do not know Christ. Are you who hear me this evening, one of them, sitting at home perhaps, in a beautiful home, somewhat lazily reclining in an easy chair, because you were not disposed to go to the place of prayer, and what would be regarded as a place of duty for you—a church member, and a church official, but not a Christian? You could not show another man the way of life if you were offered a million dollars to do it. Oh, the shame of it, that men should occupy official positions in the church of Christ, whose names are not written in the Lamb's book of life!

And yet—and this was the greatest wonder of all—*Judas had spent three years in the immediate presence of Jesus Christ Himself*. He had had before him that supreme Example. He had seen His works; he had heard His words; he had had opportunity to observe the witness of His life, that he was in very truth God manifest in the flesh.

In the last analysis, you and I will be judged, not for our attitude toward the church, or toward our fellows, but for our attitude toward the Son of God. Let it be admitted, for the sake of argument, if you like, that every church is a temple of hypocrisy, and that all its members are but false professors; even if that were so, it would not excuse us, for we have the record of the example of Jesus Christ, the testimony of God's Word, and we have even now the presence and power of the Holy Ghost.

Do you know that God is here to-night? Are you not conscious that the life-giving Spirit Who brooded upon the waters at the Creation, that He who has power to make dead souls live, is here this evening? Is there any doubt about that? I am surer of His presence than I am of yours or of my own. He never fails. He is here, and we who bow in this place this evening have been brought into the immediate presence of God as surely as was

Iscaariot of old. Notwithstanding, there are many who remain, as did he, untouched by divine power, unquicken-ed by the Spirit of God.

What is the explanation of that strange phenomenon? How does it come to pass that a human soul can be so privileged, and yet remain in darkness, and go from the very presence of God Himself into the darkness of hell? Do not forget that hell is in the background, for surely it would be impossible to believe in the moral government of the universe if we could not believe in a time of adjustment, of retribution, of the restoration of the balances, in a day that is yet to be.

## II.

Let us EXAMINE THE PERSONAL CHARACTERISTICS of this one of whom it is said, "He then having received the sop went immediately out: and it was night." What was there about this man that led him to harden his heart against all these holy influences, that left him at last un-advantaged by the high privileges that had been given him?

Let me remark that *there was nothing objectionable in his outward conduct*. Judas, to the view of those who looked only upon the outward appearance, lived an exemplary life. There was nothing to suggest that there was any irregularity about his walk. He was not distinguished from the other disciples by any inconsistency. The extraordinary thing is that he lived his life in the presence of Jesus Christ and his fellow-disciples for three years, and up to the last day of privilege there was not one of the eleven who ever suspected him. So carefully did he walk, so circumspectly did he behave himself, that no one ever dreamed this man was not a true disciple of Jesus Christ.

So, alas! may it be still that the outward life may be without blame, the record of the man may pass the most searching scrutiny, nobody may be able to find fault with him in any of life's relationships; and yet, like Judas, his heart may be alien to all that is of God; he may be a son of perdition still.

You must examine the record to find what was the matter with Judas. He heard the Lord Jesus say, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He heard the divine admonition, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." He had been taught the wisdom of cultivating other-worldly interests. He had been taught, as were the other disciples, to seek "a city which hath foundations, whose builder and maker is God". But one day he went to the enemies of his Master, and I think in an undertone *he divulged at last the secret vice which had stood between him and God*. He said to them, "What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

Although he had lived in the presence of the One Who had come down from heaven, he had continued throughout to be of the earth earthy. He was not a heavenly citizen, nor citizen of the heavenly country. He was seeking to lay up for himself treasures upon earth.

Why he should have continued in the professed discipleship of Jesus Christ is a mystery. Perhaps he thought that by and by this wonderful Man would set up

a kingdom. Perhaps he thought that by and by He would wear a crown and sway a sceptre, and that if now he com-paired with Him in the days of His humiliation, he would some day ere long share His glory. He may have done all that he did, and was all that he was, with a view to what he conceived to be the best interests of life for him-self here and now. But when he saw that no such king-dom was in prospect, and that no such crown was to be worn immediately, by the Man of Nazareth, he wearied waiting, and said, "What will ye give me?—A bird in the hand is worth two in the bush. I will get what I can out of my association with Him."

Well, my friends, there is ever something which lays hold upon the souls of men. There is ever a secret clog, a besetting sin of some sort, which brings men into bond-age, and holds them captive. I do not know what it is in your case, but there is some one thing in life that domi-nates you. Nobody may know about it but yourself and God. There is some cherished ambition, some secret aim, some worldly project perhaps upon which your heart is set, the realization of which would be inconsistent with the sacrifice of everything for Christ,—but you hold on to that one thing.

Then, will you observe that *Jesus Christ knew all about it?* He was never deceived. When the multitude came to crown Him as a King, and He bade them "labour not for the meat that perisheth", and expounded the spiritual character of his mission, and the great crowd dwindled away until at last there were only twelve left, He said to them, "Why do you not go? You see the rest leaving. Why do you not go too?—Will ye also go away?" And Peter said, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." You remember what Jesus Christ said?—"Have not I chosen you twelve, and one of you is a devil?" Not a multitude: only twelve, and one of them a devil. That was coming pretty close, was it not?

Do you suppose Judas did not know of whom Jesus Christ was speaking when He said that? Judas knew that his heart had ever been locked against the Master. He knew there had been no real abandonment of himself to Jesus Christ. He knew in his heart that he was dif-ferent from Peter, and John, and James, and Nathanael, and all the rest. Or, if I were to bring it up-to-date I think I should say, he surely knew that he was not a Christian.

Many of you who hear me know you are not Christians. You know too well that your religious profession is but an empty name. You know that you are a stranger to vital godliness. You know that you have never let Jesus Christ into your heart.

And yet Judas continued notwithstanding the several warnings of the divine Saviour. Looking at that little group of twelve our Lord said, "One of you is a devil."

But let me get a little closer. There came a time when the disciples were gathered together in an upper room, and Jesus Christ was more specific than he had been before. He said, "Verily, verily, I say unto you, that one of you shall betray me,—one of you here in this little group, and you will do it to-night; this very night you will betray me." They began to ask, "Lord, is it I? Is it I?" One of the evangelists says that they all asked the question. But John asked another question: "He then lying on Jesus' breast saith unto him, Lord, who is it?" As though he would say, "Leaning where I lean, thus brought into close fellowship with the Son of God, I am in

a place of safety. Lord, I know I could not do it. But who is it? Who is it?"

Judas knew. One might have supposed that that warning would have deterred him. One might have supposed that, however set he was in his purpose, when his Master showed He knew his inmost thoughts by that solemn announcement, Judas would have changed his mind.

But I wonder if he did hear? I wonder if in imagination he could not hear the jingle of the thirty pieces of silver? I wonder if there was not before his view something like the vision which Satan brought before the view of Jesus Christ Himself, the kingdoms of the world and their glory? It may be that other sounds drowned out the voice of the eternal world.

As I speak to-night some of you listen with but one ear, and with the other you are listening to other voices. It may be that the call, the allurements of the world fascinate you so irresistibly that you are yielding yourself to them instead of listening to the voice of God. How terrible a reflection, that you should thus sit in the Divine Presence, and hear the words of warning from the lips of the Son of God, and still go on in your iniquity!

The great need of the hour for every one of us is that we should know what sin is. If some one of your loved ones were taken ill to-morrow, and the doctor should come and, after an examination, pronounce the fatal word, "cancer", how your heart would stand still! You would say, "That is a sentence of death. There is no escape from that." I was talking with a surgeon recently, and he told me that there is nothing of which the profession has such a horror as that terrible disease. They are utterly helpless if once it is discovered that that is the nature of the malady. There is nothing medical science can do for it.

I wish you could know that sin is a deadly cancer. I wish we could understand the malignancy of it, how it lays hold of the heart and the conscience, of memory, and judgment, and will; and, like a cancer, goes through the whole man and brings him down into the darkness and dust of death at last. Look at this man: apparently healthy, and yet within, hidden from mortal eye, was this deadly covetousness that was eating out his very soul.

Then there came that fatal moment when Jesus Christ, replying to the enquiries of the disciples, said, "He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot", and, in doing so, said in effect, "Judas, thou art the man. All the potentialities of hell itself are in thy breast. I warn you from the gates of light and life, ere you take the fatal step which will plunge you into everlasting darkness. Take the sop, Judas; and that thou doest, do quickly."

The disciples never dreamed of its significance. They supposed, "because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor."

"He then having received the sop went immediately out." I think I can see him, having received the sop, move a few paces from the presence of the Lord of life, daring perhaps to look back and ask himself at last, "Shall I go? Shall I go? Shall I do the thing that my heart has been set upon, and of which He evidently has full knowledge?" And as though he feared a change of mind, "He then having received the sop went immediately out." I have seen people go out of church like that, because they could not endure the light of the truth.

What will you do?

"There is a line by us unseen  
That crosses every path;  
The hidden boundary between  
God's patience and His wrath.

"To pass that limit is to die,  
To die as if by stealth;  
It does not quench the beaming eye,  
Nor pale the glow of health.

"How far may we go on to sin?  
How long will God forbear?  
Where does hope end, and where  
Begin the confines of despair?"

"An answer from the skies is sent,  
'Ye that from God depart  
While it is called, To-day, repent,  
And harden not your heart.'"

"He then having received the sop went immediately out." I take it that that represented his final rejection of all the overtures of divine grace. Through the years God, in His mercy, had been playing upon heart and conscience and understanding, but Judas had steadfastly rejected the truth; until at last, when He had become more and more personal, more and more direct, the great Teacher shut him up to a particular time, to a particular hour, and said, "Judas, I know what is in thy heart, and I want to let thee know before thou shalt take the last step that I, Who stand as God to you, know all about thee; I dare thee to leave My presence and go to hell. There is the sop to let thee know that I know thee. What wilt thou do?" And "he . . . went immediately out."

"And after the sop Satan entered into him." Ah, yes! Evermore that is true. These spirits of ours have a capacity for heaven, with all its joys; or for hell, with all its woe. We have a capacity for God, we may receive the Spirit of God, we may become partakers of the Divine Nature, we may become one with the Father and with His Son Jesus Christ, a member of the body of Christ of which He is the head, having the very life of God in us. All that is possible. But if the divine overtures are refused, then these inestimably capacious souls of ours have a capacity for Satan too. It is evermore a choice between God and the devil, between light and darkness, between heaven and hell. And whoever at last shuts the door in the face of Jesus Christ, by so doing opens the door for the incoming of the devil, the destroyer of the souls of men. "Satan entered into him."

And then, see what happened! He said to the chief priests, "I know Him." Judas, thou wilt never be able to say at the judgment seat, "I did not know the Son of God", for thou didst tell His enemies that thou wert well able to identify Him. So often had he been with the Incarnate Son of God in the garden for prayer that he said, "I know His secret place; I will take you to Him." Satan drove him on, and Judas said, "You will know Him when I kiss Him. I will distinguish Him from all the rest. He it is to whom I shall give a kiss"—"And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him." And Jesus said unto him, "Judas, betrayest thou the Son of man with a kiss?" And again He said, "Friend, wherefore art thou come?" As to a man whose foot was raised to step over the precipice, to plunge into hell, Jesus Christ seemed to say, "Halt, Judas. Once more I call thee 'friend'. Wherefore hast thou come?"

Notwithstanding, he implanted his poisonous kiss upon the lovely cheek of Jesus Christ, identifying the Son of God for those who were His enemies.

You and I have seen men driven mad. I do not mean that they would be called mad by an alienist. There are many people walking about who are mad, whom no alienist would so describe. But to shut the heart against the Son of God, and to open it to the devil, is a kind of madness. When Satan enters into a man or woman, he or she does go mad. Right over the precipice Judas went.

### III.

And our text says "it was night." Of course it was! Literally, it means that the sun had set. It was late eveningtime. And beyond the presence of Jesus Christ in that upper chamber there was no light. Judas went out into the darkness of the night. But it was dark in another sense, too. It was so dark that *there was no light further to illuminate his understanding*. He went out into the darkness—"and it was night". It always is night when a soul turns his back upon the Lord Jesus Christ. He is the Light of the world,—

"No darkness have they who in Jesus abide,  
The light of the world is Jesus."

But to turn away from Him is to go out into the night.

What sort of night? Turn to the Book, and you will read of a heavenly city that to some of us is becoming dearer and dearer: there are so many loved ones gathering there. Of that celestial city it is said, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever"—"The Lamb is all the glory in Immanuel's land." But to be without, shut out from His presence, is to go into the outer darkness where there is weeping and wailing and gnashing of teeth! That will be a night to which there will be no end, which will never be broken by the light of the morning.

Whom will you have this evening, my friends? My radio hearers, fain would I woo you to my Lord Jesus. What a Saviour He is! How gracious! How infinitely patient! We should have found our way to perdition long ago had He not been so infinitely kind. Those of us who are saved have been snatched as brands from the burning. I beg of you to receive Jesus Christ as Saviour and Lord. Instead of going to His enemies, and, like Judas, saying, "What will ye give me", say, "I give myself to Jesus Christ."

### WELL DONE, MR. FETLER!

THE GOSPEL WITNESS has had occasion more than once to criticize Rev. William Fetler, for the extravagance of his administration of the Russian Missionary Society. We write now to commend him for a most appropriate action. Mr. Fetler has taken into partnership with himself Rev. J. C. Kellogg, who is described in Mr. Fetler's advertisement as the "well-known cowboy evangelist".

We suppose by this time they have left Canada, for their advertisement announced "important farewell messages" by Messrs. Kellogg and Fetler, "on their departure for the Eastern Europe mission fields". We can think of nothing more fitting than what a friend in a letter received to-day calls "the Fetler-Kellogg pact".

The advertisement appearing in the press reads very much like an extract from a circus announcement. It was announced that Mr. Kellogg will speak in "genuine cowboy outfit". We cannot help wondering what particular value there is in such a dress. If we had to choose between the "genuine cowboy outfit" and the ecclesiastical robes affected by the clergy of certain churches, we should unhesitatingly choose the ecclesiastical robes.

Some of Mr. Kellogg's subjects were as follows: "The broncho-buster busted", "Modern women in prophecy. Are women throwing off all moral restraint", "Is Capitalism doomed?" Pastor Fetler was announced to speak on the "Red dragon of Russia",—a pretty lurid announcement for a series of meetings supposedly held for the preaching of the "old-time gospel". But all this is in keeping with Mr. Kellogg's record.

A friend whom we esteem most highly asked us the question the other day, "Why bother about these men? Why not ignore them?" Our answer is that we are not concerned about these men so much as about the people whom they will victimize. There was a certain cow in Chicago many years ago which, we suppose, was not even a prize animal, and was quite unimportant; but it kicked over a lamp in its stable, and started a fire which destroyed a large part of the city of Chicago.

This Mr. Kellogg is going to Eastern mission fields. No doubt he will appear in England, and in various parts of Europe. THE GOSPEL WITNESS has a somewhat extensive circulation in Great Britain and Ireland, and in many European countries: in all the Scandinavian countries, in Switzerland, in France, in Italy, in Germany, in Latvia, in Poland, and in Greece. This article is written for the benefit of such people in Great Britain and on the continent of Europe who may be misled by Messrs. Fetler and Kellogg.

If there was any doubt whatever about the necessity of writing what we have written about Mr. Fetler, his union with this man Kellogg ought to be sufficient to dispel it.

### Who Is Mr. Kellogg?

A year or so ago he was brought to Toronto by Rev. Oswald J. Smith for a series of meetings in Toronto Gospel Tabernacle. He conducted certain "divine healing" meetings, and declared that he had held meetings in the First Presbyterian Church, Seattle, Wash., of which the great Dr. Mark Matthews is Pastor. He told of some miraculous cures that had been effected in that Pacific Coast city, and especially referred to Dr. Mark Matthews as a representative Presbyterian who had endorsed his divine healing propaganda.

We spent more than one hundred dollars in telegrams to Dr. Matthews, to ascertain the facts of the case, for we were morally certain that Kellogg was a religious faker, and that his stories of miraculous healings were not true. It would occupy too much space to print again the telegrams which we printed in THE GOSPEL WITNESS at the time. We put copies of the telegrams in the hands of Rev. Oswald J. Smith of Toronto Gospel Tabernacle, and, although the telegrams proved beyond doubt that Kellogg's statements were utterly untrue, Mr. Smith continued his services in the Tabernacle, and invited him for a return visit. We content ourselves here with reproducing the final letter on the subject received from Dr. Mark Matthews. When we had sent THE GOSPEL WITNESS, with the full report of our exposure of Kellogg, containing also our telegrams to Dr. Matthews and his telegrams in reply, we received the following letter from Dr. Matthews, which speaks for itself:

"Rev. T. T. Shields,  
130 Gerrard St. East,  
Toronto, Canada

"First Presbyterian Church,  
Seattle, Washington,  
October 11, 1930.

"My dear Brother:

"Yours of the second found on my return from the East.

"You properly represented me. I never at any time, under any circumstances, endorsed divine healing. My session at no time endorsed divine healing. I never at any time requested my session to endorse said fallacy and fake. No one ever left this church because of my stand against such fakes, fads, and follies.

"The meetings referred to in the circulars were meetings held by my assistants, with the exception of the tent meetings, in the different branch Sunday School buildings. These circulars were printed either by them or Mr. Kellogg himself, but, as you properly say, divine healing was never mentioned, never endorsed, nor ever countenanced in any way. I thank you for properly representing me.

With best regards, I am,

Your true friend,

(Signed) M. A. Matthews."

### Kellogg and Aimee Semple McPherson.

This man Kellogg, subsequently to his visit to Toronto under the auspices of the Gospel Tabernacle, appeared in association with Mrs. Aimee Semple McPherson, who has since added Hutton to her name. In Angelus Temple, Los Angeles, we are informed, Kellogg came rushing on to the stage in "genuine

(Continued on page 16)

## Whole Bible Course Lesson Leaf

Vol. 7

No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 30 September 25th, 1932  
THIRD QUARTER

### JOSHUA CROSSING THE JORDAN

Lesson Text: Joshua, chapter 3.

**Golden Text:** "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap."  
—Joshua 3:13.

#### DAILY BIBLE READINGS:

Monday—Exodus 14:1-12.  
Tuesday—Exodus 14:13-31.  
Wednesday—Psalm 48:1-14.  
Thursday—Job 42:1-14.  
Friday—Matthew 8:23-34.  
Saturday—I. Thess. 1:1-10.

#### I. THE ARRIVAL AT THE JORDAN (vs. 1-6).

The Israelites have been encamped near the Jordan for a short time, now they actually reach the river and prepare to cross over and begin the conquest of the land. Before doing so, instructions concerning the work were necessary, and these they received through Joshua and the officers of the congregation. A large number of people require to be carefully guided, lest they become a mob and suffer the evil consequences attendant thereupon. They were advancing into a land inhabited by enemies, and they must be on their guard. Furthermore, as the Lord's people they must deport themselves in a manner worthy of their high standing and privilege. By the Lord's people this should always be remembered: they have been chosen as His representatives, and a higher standard of conduct is expected of them; in accordance with their actions the service of God is judged by the world.

Shortly after their arrival at the Jordan "the officers went through the host" (v. 2), and gave commandment concerning their march. The people were instructed to follow the ark borne by the priests, keeping a distance of nearly one mile therefrom, the ark thereby to be conspicuous and visible to the whole marching host, guiding them to the river, and thence into the promised land. Such guidance was necessary, as the way was unknown; they had not passed that way heretofore (vs. 3, 4).

Note the significance of this circumstance and its spiritual application. The Israelites were making a new departure, beginning a new chapter in their history. Hitherto their experience had been of the wilderness: now they were entering the promised land where a new experience awaited them. Hitherto it had been journeying and wandering: in the future it would be possession and settlement, not without conflict. It is likewise true of the child of God, that in his progressive Christian experience he is going a way he has not gone heretofore. The same is also true of churches in general, of all life. The disobedient may well fear the future, but those who walk in the way of the Lord need not be

afraid. For them, whether individually or collectively, every advance means possession and enlarged life; and comfort on the journey or in the way comes from the consciousness that God knows the way and is well acquainted with every circumstance attendant upon those who traverse it.

The ark which led the Israelites was the meeting-place between God and man, the symbol of God's presence, speaking unto us of the Lord Jesus Christ, the propitiation or mercy seat (I. John 2:2). On this occasion it went before the host, whereas usually it was carried in the midst of the people (Num. 2:17). The reason for this relating to the miracle performed by God in the drying up of the river. And just as the waters were divided to permit the people to pass over dry shod, so our Saviour has gone before, and thus opened the way for His people to pass through the waters of death to sin, that they may enter the promised land of a deeper and richer experience of His grace.

The duty of the Israelite was to follow the ark, and not to deviate from the pathway; and the duty of the child of God is to follow his Lord, and not wander from Him (Matt. 16:24). Note the danger of wandering, and the temptation to do so; also the necessity and privilege of advancing from a wilderness experience to that typified by the promised land. Many remain too long in the wilderness, and some never seem to get out of it. In preparation for the crossing of the river the people were enjoined to sanctify themselves (v. 5), make themselves ready for advancement, prepare themselves for the wondrous manifestation of the power of God. Such preparation was necessary, affecting body and spirit; and the same is needed on the part of those who would witness the manifestation of the power of God these days. The reason we see so little of it is due to this lack of preparation. But this kind goeth not out but by prayer and fasting (Matt. 17:21). Explain and emphasize the necessity for being right before God, in order that we may have the privilege of seeing the display of His power in the saving of men and women.

#### II. THE PROMISE CONCERNING THE CROSSING (vs. 7-13).

"And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." This meant divine attestation to the legitimacy of Joshua's leadership. It is not likely anyone would dispute this, but after the manifestation of divine power there would be no room for doubt. In a similar manner the Lord makes known to the world the evidence of His call to His servants. The prophet is honoured in his utterances unto the people, and his words fall not to the ground (I. Samuel 3:19). The divine power vindicates the divine word spoken through man. Note the gracious attitude of God in thus assisting His servants, also the encouragement vouchsafed to those servants in the knowledge of this vindication. There follows a command to be given to the priests, instructing them to stand still in the Jordan when they reached its brink (v. 8), after which Joshua gives directions to the people concerning the crossing of the river.

In these directions there is first the invitation to gather and hear the word

of the Lord (v. 9), implying Joshua's conviction respecting the divine source of his directions, and also the gracious privilege accorded Israel in this connection. Note the privilege of possession of the word of God these days, and the duty and blessing attending the reading, hearing, and obeying of it. The people are then informed that God by the manifestation of His power would give them assurance He was among them, and that He would drive out their enemies before them (v. 10). When God is in the midst of His people He makes His presence known. The ark of the covenant would pass before them into the Jordan (v. 11). Note the title, "Lord of all the earth", denoting His power and dignity. The people are then directed to choose twelve men out of Israel, one from each tribe (v. 12), that they might carry twelve stones from the midst of the Jordan for a memorial of the crossing of the same.

An encouraging promise concludes the command wherein it is stated that as soon as the soles of the feet of the priests who bore the ark should rest in the water of the river, these waters would be "cut off from the waters that come down from above; they shall stand upon an heap." Evidently the people had not hitherto been informed as to the manner in which they would cross the river, and some may have been wondering as to that; but God is never at a loss in the overcoming of obstacles in His service, and His people profit by the manifestation of His power and wisdom. Someone has said that difficulties are hindrances to cowards, but stimulants to brave men. No servant of God need be deterred by difficulties which meet him in the path of obedience, as these only give God the greater opportunity of making known His omnipotent power. Note the stimulating and directive nature of this promise.

#### III. THE CROSSING OF THE RIVER (vs. 14-17).

Having received the necessary directions, and being stimulated and encouraged by the certainty of seeing the miraculous manifestation of divine power on their behalf, the people set forth on the final lap of their journey toward the promised land. The priests bearing the ark went first, the people following it at the prescribed distance (v. 14). As soon as the priests reached the Jordan, and their feet were dipped in the brim of the water, "the waters which came down from above stood, and rose up upon an heap very far from the city of Adam; that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho." The greatness of this miracle may be understood when we note that the river was at its highest at the time, and that it immediately became dry as far as the eye could see, the place named being about thirty miles from the Israelite encampment. Note the greatness and wisdom of God manifested in this and other examples of His power, as in creation (Gen. 1:1), division of the Red Sea (Ex. 14:21), provision of the manna (Ex. 16:15), feeding the multitude (John 6:1-14), calming the storm (Mark 4:39), resurrection from the dead (Matt. 20:6), and later in the return of our Lord (Acts 1:11).

# The Union Baptist Witness

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## A WELCOME HOME.

Runnymede Road, Toronto.

After a separation of two months, Runnymede Road Regular Baptist Church, Toronto, welcomed its Pastor, Rev. P. B. Loney, back on Sunday, September 4th. How gratifying it was to the members of the church and congregation to see the Pastor looking so much better for his enforced vacation!

Throughout the summer months, the pulpit of the Runnymede Church has been acceptably supplied and the attendance at all services has been exceptionally good, but to have one's own Pastor back in his pulpit is a matter of rejoicing, and the messages of the day were choice ones, bringing to the sad, comfort; to the weak, encouragement; to the sinner an all-forgiving Saviour, and to the believer the challenge of the Cross and the call to consecrated service.

The privilege of being able to sit under such a ministry from Sunday to Sunday and partake of the refreshment which the Lord ministers unto His people through His servant cannot be estimated, but one wonders that with such preaching at their very doors, there are not hundreds turned from darkness unto the glorious light, but Mr. Loney's Sunday morning message quieted many questioning hearts concerning this burden. From the sixth chapter of Isaiah he brought the message and as that chapter was opened up, what a treasury it presented! The outstanding year; the vision; the reverence; the description; the realization of unworthiness; confession; cleansing; the call; the response; the commission. It was pointed out that one may long to see revival blessing, that one may be commissioned by the Lord himself to preach, and yet the message may be to an unresponsive people. Like Isaiah, many are crying out to the Lord in these days, "Lord, how long?" How long before the blessing falls? How long before the heavy ears hear again and the shut eyes open, and the people understand with their hearts and be converted and healed? The answer is surely the same in effect as in the other day—deliver the message and in God's own time the remnant will return.

There are no easy places to-day, the man with the Message of the Book is not popular; consecration to the service of the Lord may mean hard, discouraging fields, but to be called upon to deliver the Lord's message; to be used of Him, what an all-consuming passion should such an honour arouse within His followers.

\* \* \* \* \*

## LATEST NEWS FROM LIBERIA.

Last week a synopsis of the history of the work in Liberia was given and that will be continued at an early date, but as letters from the field have just come to hand, paragraphs which will be of deep interest to those who follow the progress of the work are quoted.

It is always possible to read between the lines and get intimate glimpses of the life and work of our missionaries as they labour by every means to awaken in the hearts of the sin-bound natives a realization of their need by the Holy Spirit.

From a casual paragraph from Mr. Hancox's letter of July 21st, received in Toronto on September 1st, one sees what it means to visit a village for a Sunday evening service. He writes:

"While we are in the rainy season, we have not by any means been flooded out and thus far have not been greatly hampered with our village meetings. On Sunday evenings, and quite often through the week, we have been able to get out with the Message of Life. Last Sunday evening, I started away about a quarter to six accompanied by Charles and a number of the school boys. We planned to visit a town some distance away, where it was reported no missionaries had ever been. It took us more than one hour of walking to reach it. On the way we were joined by a man who regularly attends the church services at the Mission. He had expressed a wish to come with us if we were going for a village meeting in the evening and when we reached his town he was all ready and went on with us. He proved a real helper, for without him, it might have been necessary for us to abandon the trip. We came to a deep stream over which none of the boys could carry me. It was necessary for them to disrobe in order that they might get over themselves, but this man, who was larger and stronger than any of the boys, was able to get me across."

## A Funeral Service.

Another striking paragraph tells us of a funeral service—

"We were called upon to conduct a funeral service on Tuesday of this week. The deceased was a brother of one of our church members. Charles Dean and the brother had quite a time obtaining the consent of the town's people for a Christian burial service and up until the time that the three of us arrived, there were attempts made to start the usual dancing and carousing. Some even threatened to carry the body over the river to another town that the festivities might be carried on according to their own pleasure, but the Lord must have restrained and He surely gave us a splendid opportunity to bring His Word to the people as we stood around the open grave. We believe that the Spirit truly enabled us to bring the Message so that we were freed from the blood of that company. They listened quietly and attentively, whatever might have been the feeling beneath that outward respect. Once again, we can only look to Him for results, remembering whose work it is to convict of sin and bring men into vital relationship with the Lord Jesus."

## Sin Abounds.

"Sin is sin stripped of its cloak of respectability in this land. There is not the slightest sense of shame, nor even the recognition of restraint or sorrow for wrong-doing. Alas, the white traders often contribute to the moral pollution. They seem to sink morally just as low as the blacks and one feels that they need the Gospel as much or more, than the benighted heathen. Oh! for a time of spiritual blessing, for the opening of sin-blinded eyes, the breaking of sin's fetters and the salvation of souls."

The cry of our missionary in Liberia, is it echoed in the hearts of those in the homeland whose representatives on the Foreign field these missionaries are?

## Those Bassa Words.

There are many difficulties to be faced by our missionaries, but perhaps the most trying of all of them is the language study. Several hours a day are given to the study of the language and then the contact with the people serves as a study of the best kind along that line, but was ever a vernacular as hard to master as that of the Bassa people? Our missionaries continually ask that question as they stumble upon an occasional word and find that their past efforts at hearing it have been entirely wrong. Mrs. Mellish tells us that one realizes how very slow is progress when she tries it out and asks a boy to put something down, or so she thinks she asks him, and he holds it up, or one finds that he has asked someone to burn himself rather than to convey the request to lay something aside.

## No Mail for the Missionaries.

One of our missionaries tells us that the long anticipated mail day arrived, but that there was no mail for her. That almost seems tragic when for four long weeks one may have to await another boat and the mail bag is the only link one has with home when far away. Was there no mail for the missionary because you neglected to send off that letter which you were so prompted to write? Was there no mail for the missionary because the missionary in Liberia was entirely forgotten owing to the petty demands upon your time? Are there to be other mail days when there is no news from home and a disappointed, lonely missionary goes back to await another steamer's arrival the next month?

The warm, friendly, interesting letters from the prayer-helpers and co-workers in the homeland mean so much to those labouring in distant lands. See that they are sent on their way without fail and be content with general replies, asking definite information from the office that the missionaries will not need to send personal letters repeating instructions which are already on file.

## Week-end Trips and Good Times.

Under date of July 25th, Miss Lane writes of some of her trips and of the good times that she is enjoying.

"Once again I am at the end of a very busy but happy day and although I am real tired, yet I have longed since Saturday to write and tell everyone what a good time I am having.

"For almost a week, I have tried in vain to get to a town in the morning, or to the farms, but rain and duties have held me back every time. Friday I got up early to go but rain it must. Saturday all looked fair so I got up and was ready to start by 6.30 but the rain once again fell, so I waited, praying that God would make it possible for me to go out if it please Him. About 7.15 I was able to start out accompanied by my wee girlie and Mrs. Davey's two girlies and my wash girl. We passed through town after town, for I had heard of a special town where only one white man had been and that was Mr. Lewis, so I decided to try and carry the gospel to them again. We crossed creeks, bridges, puddles, bogs, stones, towns and farms, and had plenty of people to greet us on the way. All wanted to know where we were going and much surprise was registered when told, so much so that I must confess that my curiosity was aroused concerning their amazement at my going. It may have been the distance, or the water, or the fact that I travelled alone without other white folk, I do not know. We kept asking our way and often had to choose between paths. Once we passed a farm where there was a grass tent and from it ran two little boys who were so pleased to see us that they danced and laughed

and shouted that 'a white Ma' had come.

"Such was the interest that I told them that if they gathered together I would tell them the gospel message on the way back.

"Once we met a real obstacle, a wide river with nothing but a slippery tree trunk bridge, but we got across. After two long hours we reached the town and the people were so glad to see me that the headman would not let me go until he had presented me with a chicken. He also made one woman bring her baby girl for me to carry, but since I have one girlie of my own and two of Mrs. Davey's and my house is small, I had to refuse her saying that when she could walk properly they could come to see me. In the meantime, she is my baby and is so sweet. She is one of the prettiest babies I have seen.

"After the preliminaries were over, we gave the gospel message. The rain kept off while we were walking except for spittings and that just kept us cool, but while we were at the town it rained hard. I prayed that it would stop when we were ready to go and it did and all we had on the way home were cooling drippings.

Again we read between the lines and learn something of Miss Lane's heavy Saturday and are hardly prepared for the circumstances which makes the following Sunday one filled to the brim with activity when she had to visit, though very tired, a woman suffering from an infected foot and then on her return get word of another woman in intense agony

with a bad finger (blood poisoning). It was necessary for her, the weary missionary, before she had time to bathe and get refreshed after her other journey to start out again and this time it was necessary to cross a river. The poor woman was found in a sad condition. The hand was dressed and put in a sling and the missionary returned to her small house rejoicing that she had been able to minister. This is part of the story of her happy week-end and good time.

We wish that we could tell of the poor sufferer from poisoning responding to the treatment but another letter tells us of her terrible suffering and the spread of the trouble; of her going back to country medicine and the missionary's fear lest word would shortly come of her death.

Miss Lane's experiences are similar to those of other labourers on the field. The demands are many and heavy. The missionary's joy is in the service he is able to give and the Message he is able to tell to these people. His sorrow is that the labourers are so few and that the darkness is so dense. It can be dispelled and the Holy Spirit fall with convicting power upon the people, IF WE PRAY.

\* \* \* \*  
SEPTEMBER.

The Convention Year closes as at the 30th day of September. The Pastors, Treasurers and friends of the Union are asked to have all contributions for the work sent forward before that date.

### THE McMASTER OF TO-DAY.

(Continued from page 8)

ists quite calmly remarked, "That is most interesting. You have the gun: we have the hill!"

Our readers must judge for themselves as to the influence of THE GOSPEL WITNESS in this controversy. We have only this to say, that letters which were formerly addressed, "Professor L. H. Marshall, McMaster University, Toronto", must now be addressed, "Rev. L. H. Marshall Leicester, England." For the information of our readers, including Mr. Marshall, we beg to say that this Editor's address is still, "Jarvis Street Baptist Church, Toronto, Canada."

### WELL DONE, MR. FETLER!

(Continued from page 13)

cowboy outfit",—we should judge from the description, with something of the whoop of a wild Indian.

This is the man who is to travel with Mr. Fetler to Eastern mission fields. Whether he is to wear his "genuine cowboy outfit" all the way and everywhere we have not been informed.

### The Fetler-Kellogg Massey Hall Frost.

In THE GOSPEL WITNESS of August 18th we published a report of Mr. Fetler's doings under the title of "The Fetler Fiasco". In the church announcement of Toronto papers of August 27th there was an advertisement announcing that Messrs Fetler and Kellogg were to give concluding messages in Massey Hall. Massey Hall is one of Toronto's largest auditoriums. By people who do not count, but only estimate, it is sometimes said to seat five thousand. As a matter of fact, it actually seats, without the platform, three thousand people. It has a large, wide balcony, and a second large gallery. At the afternoon service there were considerably less than five hundred people. At the evening service there were a few people scattered in the first balcony, none of course in the top, and the person reporting was able from the first balcony to count within view of the ground floor seventy-five people. When the meeting began Mr. Fetler invited

those in the balcony to come down to the ground floor. Even on the ground floor there was a very small sprinkling of people. A generous estimate placed the number at a little more than four hundred, but another who made a partial count reports a few more than three hundred—in the hall that seats three thousand.

Mr. Kellogg appeared in "genuine cowboy outfit", according to announcement. The collection was taken, and counted, and it was announced that it had amounted to \$48.60, and that they would take a second collection. On this announcement a considerable number of the handful present left the meeting.

Again some people will say, "Why do you report that meeting?" For this reason: we know Mr. Fetler so well. He was determined to make some kind of demonstration in Toronto if that were at all possible. He engaged Massey Hall for his final meeting in order that he might be able to report in Great Britain and Europe that he held his final meeting in the great Massey Music Hall, in the very city where THE GOSPEL WITNESS is published. For the benefit of those who will hear such report from Mr. Fetler this is published in order that our friends in Europe may understand that Mr. Fetler's visit to Toronto showed that he has utterly lost the confidence of the Christian public of Toronto. The collection at Massey Hall would not pay for the rental of the Hall, nor would it pay, without hall rental, half the cost of advertising the meeting in the Saturday papers.

Mr. Fetler has found appropriate company at last. "Birds of a feather flock together." Hence the Fetler-Kellogg Pact.

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