

The Gospel Witness

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

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The Jarvis Street Pulpit

"WATCHING JESUS"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 2nd, 1933

(Stenographically Reported)

Broadcast over CFRB, 690 k.c., as is every Sunday evening service of Jarvis Street Church, from 7 to 9 o'clock Eastern Daylight-saving Time.

"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."—Matthew 27:54.

Prayer before the Sermon

O Lord our God, we come rejoicing again into Thy presence, for though Thou wast angry with us, Thine anger is turned away, and now Thou dost comfort us. We thank Thee that it is possible to meet with Thee at the Cross, even at the mercy-seat where the blood is sprinkled, where our sins are atoned for, and covered by the crimson flood. We lift our hearts to Thee in the name of Him Whom Thou hast appointed to be our Mediator. We thank Thee for the privilege of access to Thy presence, for Him Who said, I am the way, the truth, and the life; no man cometh unto the Father but by me. We would not attempt to come in any other way.

Therefore we come humbly and penitently, acknowledging our great sin before Thee, yet rejoicing that Thy mercy is as great as our sin, that where sin abounded grace did much more abound. We thank Thee for the great number in Thy presence who know that they have passed from death unto life. Thou hast brought some from the farthest reaches of the far country, from its destitution and desolation, from its loneliness and dejection, back to the fulness and fellowship of the Father's house. We thank Thee this evening for the best robe, for the ring on our hands, and for the perpetual feast of fellowship which Thou hast spread for us. Verily Thou hast brought us into Thy banqueting-house, and Thy banner over us is love.

We bless Thee that we are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. Thou hast put Thy Spirit in our hearts, teaching us to cry, Abba, Father. And thus we cry this evening. We look to Thee desiring grace according to our need. We desire to be better men and women, more fully conformed to Thy holy will. We desire to be separated unto the gospel of Christ, and to the service of the great King. We beseech Thee, O Lord, to make us who are Thy children channels of Thy gracious power, instruments fitted for Thy holy service, vessels, by Thy grace, made meet for the Master's use.

Doubtless there are some here within these walls, or who now bow consciously in Thy presence sharing this service with

us by radio who are greatly troubled, who have heavy crosses to bear and steep hills to climb, bitter disappointments and disillusionments to face. How full of trouble this world is! Verily things have not changed since it was said, Man is born unto trouble, as the sparks fly upward. Yet we thank Thee that these things do but draw the believer nearer to Thee. We pray that every one upon whom Thy name is called in these days of difficulty and distress, may turn more completely, more fully, to Thee. Separate us, insulate us, that there may be no leakage of power, no cross-currents in our lives. Make us, we beseech Thee, wholly Thine.

We invoke Thy blessing upon any who have but heard of Thee by the hearing of the ear, who have never, with the eye of faith, beheld the Lamb of God; to whom Jesus Christ has been but a character of history, an idea or an ideal, and not a living, saving, Personality. We beseech Thee, Thou gracious Saviour, as Thou didst introduce Thyself to Saul of Tarsus on the Damascus road, convincing him that Thou wert not in the grave but in the glory, so break down all prejudice, and all pride of heart or of mind, and lead many this evening humbly and penitently to Thy feet, praying again the prayer of the publican, Be merciful to me, a sinner. Make this a night of grace to many needy souls.

We would not be unmindful of those who are ill, those who languish upon beds of pain. For the aged and infirm, deprived of the privileges of the sanctuary, we pray. Wherever the message of the hour may reach may it be accompanied by the power of the Holy Ghost, that the hearts of men may be opened, their understandings enlightened, and their wills empowered—their whole natures renewed by the recreating power of the Holy Ghost. Lord, grant that this may be so!

Upon all Thy people everywhere, upon the whole household of faith, let Thine evening benediction rest. Upon every assembly of Thy saints, and upon every minister and missionary of the cross of Christ, where the gospel of the grace of God is preached, may the Spirit of grace accompany it with power, to the salvation of men and the glory of God. We ask it in the name of Jesus Christ our risen Lord, Amen.

There is a sense in which Calvary and its attendant circumstances represent certain historical events. There is a sense also in which the story of the Cross is as truly prophecy as it is history. The Cross cannot be confined to a fixed point of time. The sufferings of the Lord Jesus are not to be viewed as confined to a few short hours. The history of this chapter abides, and the events there recorded are, in a certain sense, re-enacted by succeeding generations. The multitudes have not left the place called Calvary. Still men are engaged, as were the centurion and those who were with him, in "watching Jesus," and observing the things associated with the Cross.

I.

So then, let me remark that **THE CROSS OF CHRIST STILL CHALLENGES THE WORLD'S ATTENTION**. It is not something that has passed from human view and from human thought. Dynasties have arisen, and continued for a few generations, like some bright constellation, and then have passed away. Kingdoms and empires have arisen and exercised their influence over the lives of men for a period of time, but they too have ceased to be—and many of them have been all but forgotten. Bright individual stars have shone in the firmament of history for a little while, then they have declined and passed out into the darkness. But still after the passage of the centuries wise men are led by Bethlehem's star to the manger and to Him Who was cradled therein. Poets and philosophers, statesmen and soldiers, kings and emperors, have lived and wrought, have died, and have been forgotten—but still the cross and the One Who died thereon remain objects of interest, challenging the attention of all thoughtful men. Even as the centurion and those who were with him at the place called Calvary turned their eyes intently toward the central Sufferer upon the cross, so at this hour countless millions of people are engaged in the task of "watching Jesus".

Why is it? Why does His name survive? Why is interest in Him through all the generations unending? There are times when religion seems to be at a low ebb. There are times when evangelical principles seem to be somewhat at a discount. But let any who are disposed to be discouraged of heart turn back the pages of history and read the record of the commanding place which Jesus of Nazareth has obtained for Himself, and which He has held in spite of all His foes, from the day that He died and rose again until this present hour.

I ask you to ponder this matter, *How does it come to pass that men who have no love for Jesus Christ, but, on the contrary, seem to be inspired with a strange antagonism toward Him, a hatred of His name and of all associated with it—how does it come to pass that even those who hate the Lord Jesus still come to the place called Calvary to watch Him, and still ponder the mystery of His death, and still try to explain away its significance?*

I wonder if I have the ear of any such this evening? Have you no love for Jesus Christ? Have you no interest in the work He wrought during the parenthesis of His earthly existence? Or do you indeed question whether it was a parenthesis? Have you in your thinking reduced Him to the dimensions of a man who began His life at Bethlehem, and ended it at Golgotha? If this

is your estimate of Jesus Christ, then why not be done with Him? Why talk about Him? Why write about Him? Why still gaze upon the suffering Nazarene? That is a question that is not to be turned aside lightly. Many men, even bad men, men who have wrought great evil in the world, having died, are allowed to rest in their graves. Why should men disinter the past? Why should men concentrate their bitterness upon a mere character of history? Why should the sufferings of Christ be an object for the vulgar gaze of unsympathetic souls through all the centuries? Why is it?

Even among men we are accustomed to say that great opposition is very often a mark of distinction. The world seldom wastes itself in either hating or loving a nobody. Why is it this Character is as prominent as ever? Why not let Him rest in peace?

In my study at the rear of this auditorium I have many shelves laden with books written by men who were opposed to Jesus Christ. Great scholars, great religious leaders, men whose positions have given them great opportunity to mould the thought of men. But they find or found delight in tearing to pieces the claims of our Lord Jesus. They mock at the cross. They hold His blood up to contempt. But they still watch Him! And though ten thousand books have been written, the next enemy of the cross will dip his pen in vitriol and write again.

Why? What strange spirit is it who marshals the men of succeeding generations, and inspires them with a common hatred of this one Character of history? What is there about Him that is unique? What differentiates Him from everybody else who ever lived? What is that spirit? Could it speak to us as did the demons that possessed the man who called his name legion, would it say, "We know Him Who He is, the Holy One of God"? Is that the explanation of the consummate hatred, the abiding antagonism of evil men toward the cross of Christ? But there they are in the universities and seminaries of this and other countries. They are still engaged in critically "watching Jesus".

Another thing: *The abiding interest of those who love the name of Jesus is scarcely less wonderful than the continued attention of those who hate Him,—for human love is proverbially fickle. Our loved ones out of sight are too often in danger of being out of mind. In which of Dickens' books was it—I forget for the moment—how the old sexton was asked about the care of the graves, "Do the people come here?" some one asked. And the sexton answered somewhat after this fashion: "Oh yes, when they are new-made; for a while, almost every day. After a while, less frequently; and with the passage of time the intervals between their visits become longer and longer, until at last they cease to come altogether."*

There have been great men, men who have made their contribution to the public weal, who have been magnificent public servants. Whom shall I name—men like Cromwell? There might be a question with some on that point, though none with me. Chatham, and Pitt the younger, Wellington and others. There have been too the great reformers in the religious world: Knox, Luther, and others who have wrought valiantly for the good of their fellows. Some of them were praised but little while they lived. In a few cases their names have

been attached to a movement, as that of Luther; or to a system of thought, as that of Calvin. But as personalities they soon faded into the background and were forgotten, save as their names are recalled by students of history. But men no longer cherish their memories with affection as though they really owed them something.

But this night, when this service is closed, we shall gather about a table upon which the bread and the wine will be found, and we shall eat and drink in remembrance of One Who died, now nearly two thousand years ago. And still there is nothing in all the world to compare with the interest which Jesus evokes in the hearts of those who love Him. Men grow weary of looking at fine pictures. They become tired at last of gazing even upon some stupendous spectacle of nature, and weary too of singing the praises of even the most illustrious of men. How very soon men are surfeited by praising or being praised!

There have been popular heroes. They lived for a little while in the public mind. When they appeared in New York, or somewhere else, the great city acted like a madhouse for a few hours over some popular hero—but it goes back to business in an hour or so and forgets all about him. How does it come to pass that this Man still remains, still challenges the attention—of men? Not men only. The little children, boys and girls, love to hear the name of Jesus Christ, and love to hear the story of the cross. Young men and maidens find no subject that can engage the thought of men more entrancing than the subject of the cross. Mature men, men of great minds, leaders of men, still delight in trying to plumb the depths of the Mystery represented by the name of Jesus. And as for the aged who soon will depart for their long home, nothing interests them like the name and the cross of Jesus Christ. Whatever your position, however clever you may be, you cannot ignore these considerations. They are challenging to thoughtful men. What do they imply?

Then I would have you observe that *one person is particularly mentioned as intently "watching Jesus"*. He was the one under whose superintendency and by whose authority, the cross had been erected. It was by his direction the nails had been driven. He was the superintendent of the execution. The centurion "watched Jesus". And well he might watch Him. Well he might look at his own work, and consider what he had done.

Say what you will about the principle of substitution, deny it as a theory if you will—and men seem especially to hate the vicariousness of the cross—say what you will about that, no one is more interested in the cross than those who know, or who say they know, that they are responsible for its erection, that it was by their sins He was crucified. When we come to see that He is the second Adam, that He died in our room and stead, that "all we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made to meet upon him the iniquity of us all"—when a man has seen that, he becomes attached to the cross; his attention is riveted upon it; and there is nothing else in the world that can command His abiding interest.

I submit to doubtful minds this threefold consideration, that by men who hate Him, by men who love Him, and by men who believe they were morally responsible

for His death there is no character of history, no event in all the record of the past, that challenges and commands at this late day the deep and abiding interest of the minds of men as does the cross at the place called Calvary. It must be an event apart. He must have been a Man apart. Otherwise, He would have faded into forgetfulness as other great characters of history have done.

II.

Once more: THE CROSS OF CHRIST, EVEN NOW, IS ALWAYS ACCOMPANIED BY CHALLENGING EVENTS. It was when the centurion saw the earthquake and the resurrection of those who slept, the rending of the veil of the temple, the three hours of darkness, and the sympathetic response of the created order to the sufferings of Him from Whom it had derived its being—when he saw that he was impressed, and was led to a certain conclusion.

It cannot be denied that *the death of Jesus marked the beginning of a new religion*. The veil of the temple was rent in twain from the top to the bottom, and men then professed—and have ever since professed—that through that rent veil they found the way to God. Is that true, or is it not true? Many centuries have passed. Myriads of people have put the principles herein revealed and recorded to the test, and have declared that they have found their way to God. That is their testimony. That is the testimony of many here. It is the testimony of the preacher. The door is not locked into the divine presence. It is possible for mortal man to come where God is, and to know God. It has all been made possible by that stupendous event, when, as He cried with a loud voice and yielded up the ghost, the veil of the temple was rent in twain from the top to the bottom, and the way into the holiest was made manifest.

Will you deny it, my skeptical friend? You have a big task on your hands. You will have to call many witnesses, and will have to deal with the testimony of an innumerable multitude. Long ago the writer to the Hebrews said, "We also are compassed about with so great a cloud of witnesses." And that crowd has been growing bigger and bigger ever since.

"One army of the living God,
To His command we bow;
Part of His host hath crossed the flood;
And part is crossing now.

"E'en now by faith we join our hands
With those that went before;
And greet the blood be-sprinkled bands
On the eternal shore."

Those who have crossed, and those who are yet crossing, give it as their testimony that the cross of Christ, the blood that was shed, the atoning work that was accomplished, laid the foundation for a vital faith by which men have found their way to God, and have found a new life and a new power. Then at last they have gone home to put it to the test.

What shall we say of the triumph of many who have departed to be with Christ. Not all thus leave us: some quietly, as in a sleep; but Pope well described it, and I have seen such ecstasies:

"Vital spark of heavenly flame,
Quit, oh, quit this mortal frame.
Trembling, hoping, lingering, flying,
Oh the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life!

"Hark! they whisper; angels say,—
'Sister spirit, come away!
What is this absorbs me quite,
Steals my senses, shuts my sight,—
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?

"The world recedes; it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring!
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

The victorious passage of a great host across the swollen tide attests the uniqueness of the cross of Christ, and of the significance of the death of Him Who died thereon.

The death of Christ was *accompanied by the resurrection of many*. There have been moral resurrections. Some of our Oxford Group friends speak as though it were a new thing under the sun for people to be "changed". For what is the gospel preached but to effect such a miracle? For what do churches exist but to be God's instruments to this end? For what are we, any of us, as Christians left in the world if it be not to witness to this possibility? It is an amazing thing to find that the modern church makes the confession that we know nothing of modern miracles.

Have we not in this place seen many come out of the grave of corruption? Have we not ourselves? I say boldly that there is nothing in the Oxford Group, even in that which is best in it, that would lead any believer beyond the kindergarten class. If its loudest profession be true, all that is best about it ought to be characteristic of every church where the gospel is preached. That is what we are here for. And have we not seen it? When Jesus Christ has been set forth crucified among men, and men have "watched Him", even as they watched Him the graves have opened. Men have become new creatures in Christ, partakers of the power of His resurrection. They have become new creations.

Then there was *an earthquake*.

The preaching of the gospel produces earthquakes. Some churches have no earthquakes. A professor of a certain denomination—I will not name it—in a theological seminary was asked by one of the students, "Professor, why do we have no splits in our denomination?" "Splits", said the professor, "Splits? You cannot split punk"! That is true. There is not life enough to stir anybody.

When the gospel was preached in ancient time the preacher was not invited to the Rotary Club, or the Kiwanis Club, or the Lions, or the Tigers—I forgot, they were invited to the lions! They were very often thrown to the lions. But they were lions in fact, not in name only. When the apostles preached the whole city was stirred to an "uproar". That would be quite unseemly in these days of eminent respectability. Think of a

preacher's being the centre of a mob, and having people throw stones at him! It would be difficult to hit some preachers, because they do not stay long enough in one place. One would have to be a good marksman.

But always the preaching of the gospel was accompanied by supernatural events, by the stirring of men's consciences, the transformation of human souls, as by the manifest antagonism of carnal minds.

III.

AND WHAT IS THE CONCLUSION OF IT ALL? To what did these manifestations of supernaturalism lead inevitably? The centurion and those with him "greatly feared". And they "greatly feared" because they were driven to the conclusion, "Truly this was the Son of God." Is there any other conclusion at which we logically may arrive than that the death of Jesus Christ was not the death of a man, but the death of a God? the laying down of the life of Deity, the outpouring of the flood of the world's wealth in solution? His death was not the death of a man: "He died for our sins according to the scriptures."

The testimony of two thousand years of history is not lightly to be set aside. You cannot ignore the Christian consciousness of more than sixty generations which attest the truth of the Bible, the essential Deity of Christ, and the efficacy of His atoning blood. "Truly this was the Son of God."

If that be so—and it was so—I do not wonder that the centurion and those who were with him, who shared his conviction, "greatly feared". We do not hear much of the fear of God today. God is represented too often, when preached at all, as an indulgent father who knows nothing of justice and judgment, and whose righteous wrath sinners need not fear.

You remember how our Lord spoke a parable in which He described a king as going away, having put certain men in charge of his vineyard. When he did not receive his due he sent a succession of servants, all of whom the wicked husbandmen cast out and ill-treated. "Last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Then what did our Lord say? "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" Even His auditors were witnesses to what he ought to do, that he should come speedily and destroy those wicked husbandmen.

The cross of Jesus Christ must be one of two things to every soul of woman born: either it is the gateway to heaven, a manifestation, an instrument of abiding grace; or else, it is the bar by which the gates of hell shall be for ever locked upon those who do despite to the Spirit of grace, and trample beneath their feet the blood of God's only Son. The blood of Jesus Christ was not shed in vain. When Pilate said to the Jews of his day, "Will you crucify your King?" They said, "His blood be upon us, and upon our children." And it has been! Oh, it has been! The Jews have already reaped a terrible harvest whatever their future may be. Their isolation, their place in history, the fact that no nation can assimilate them, that there is no possibility of obliterating

their distinctiveness, whether in Germany, or France, or Italy, or Britain, or Canada, or America, with whatever blood they may have mingled theirs, they stand out identified as the children of those who shed the blood of the Lord Jesus,—and His blood has been upon them! The awful record of their sufferings from then until now attests the fact.

Oh, my Hebrew friends who hear me by radio, turn ye to Jesus of Nazareth. He is the solution of your problems. His blood, instead of being upon you in judgment, will wash all your sins away if you will but receive Him as your Messiah. But to have any degree of responsibility for the cross of Christ, the death of the Son of God, ought to fill every man with fear, for God will not hold him guiltless. Every one of us must glorify either the saving grace or the punitive power of a holy God. Which shall it be?

"Watching Jesus". Oh to see Him as the Lamb of God Who taketh away the sin of the world! To know that all my sins have been taken account of, not one left out, and all laid upon the Lord Jesus, so that I have nothing to fear now! As we observed this morning, He buried them in His grave—and from that grave they can know no resurrection.

I bring you that gospel. Nothing has been omitted. Every farthing of your indebtedness has been taken account of, not only of the past and the present, but of the future too. For that is the gospel. Like the good Samaritan who paid the way of the poor man who had fallen among thieves, and whom he found, and then gave the inn-keeper on account two pence to cover his future obligations, our Lord has placed on deposit in Heaven's bank all the infinite merit of His own blood upon which poor sinners may draw until the last syllable of recorded time. The cross of the Lord Jesus covers the whole span of life; one arm of it reaches back to the day of our birth, and the other reaches forward to the hour of judgment, and beneath its shadow the penitent, believing sinner may find—shall find—must find—if only he will come to Christ, eternal salvation.

Let us pray:

We thank Thee once again, O Lord, for the way of life open to us through the sufferings of Jesus Christ. Deeply conscious are we that no words of ours can penetrate the darkened understandings of men, that no argument of ours can avail to awaken the soul that is dead in trespasses and sins, that no appeal that we can make can soften the stony heart. Only as the Holy Spirit shall take these poor words of ours and make them effectual can dead souls be quickened, and sinners be saved. Here in this place we would pray for forgiveness, and plead Thy promise that if we confess our sins Thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. We remember Thy promise, Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. May that promise be effective in the experience of hundreds of people to-night through the preached word, in this place and among those who have heard by radio. Spirit of God, Spirit of light and of life and of power, quicken the dead, we pray Thee. Save men, for Jesus Christ's sake, Amen.

EDITORIAL NOTE

The following article appeared in *The Fundamentalist*, Fort Worth, Texas, June 30, (Dr. J. Frank Norris, Editor), dealing with the MacNeill-Fosdick association. It speaks for itself.

DR. JOHN MACNEILL, PRESIDENT OF THE WORLD'S BAPTIST ENTANGLING ALLIANCE ALIGNS HIMSELF WITH THE MODERNISTS

By JOHN R. RICE

ALLY OF DRS. SCARBOROUGH AND TRUETT PREACHES IN PULPIT OF HARRY EMERSON FOSDICK

Dr. T. T. Shields, in his paper, "The Gospel Witness," calls attention to the fact that on May 28th, Dr. John MacNeill, president of the Baptist World Alliance ('Entangling Alliance') preached in the pulpit of the Riverside church in New York City, the pulpit of Dr. Harry Emerson Fosdick. The report of the sermon, as taken from the *New York Times* of May 29th is as follows:

"SCIENTIFIC BASIS FOR FAITH URGED"

"Dr. MacNeill Calls for Drawing of Conclusions on Religion from Observed Facts.

"GOD NOT IN A SYLLOGISM"

"Test of the Great Realities of Christianity Proposed in Sermon at Riverside Church

"Urging that a test be more of the great realities of the Christian religion, the Rev. John MacNeill, Principal of the Faculty of Theology at McMaster University, Hamilton, Ont., spoke yesterday morning on 'Personal Experience of God,' at the Riverside Church, Riverside Drive and 122nd Street.

"Dr. MacNeill declared that since the idea of the whole universe in which man lives is founded on a scientific basis, the scientific theory must also be applied to God, not in the form of abstract reasoning, but in a gathering of facts and the drawing of a conclusion from these facts.

"A great mistake many make," he said, "is to approach the realm of the spiritual as they would approach a problem in Euclid, and write 'Q. E. D.' at the end. That was the mistake made by churchmen in the Middle Ages. But there is another scientific approach. Gather conclusions out of observations. That is the science to which Christianity belongs.

"There is no possible way in which we can reason our way through to the existence of God. You never can crowd the love of God into a syllogism, but you can know and feel it in your heart. All our certainty about spiritual things and the authority with which we speak on them will be dependent upon our personal experience with God. You and I cannot live upon ancient history, even when that is the ancient history of the Scriptures. If we know God is a living reality, it is because we have seen Him."

"Dr. MacNeill said the great realities of the Christian religion, that must be felt in the depths of men's own experiences, are the divine forgiveness and the divine care over man."

Importance of Dr. MacNeill to the Texas Baptists

A little later I will discuss the evidences that Dr. MacNeill is not only aligned with the modernists, but is himself a modernist. But first let me call the reader's attention to Dr. MacNeill's connection with Baptist affairs, particularly with Texas Baptists and Texas Baptist leaders.

In 1928 Dr. John MacNeill was elected president of the Baptist World Alliance, which office he yet holds and will at least until the next meeting of the alliance. Southern Baptist people not only attended the alliance, but Texas and Southern leaders took prominent part in the organization and program of the alliance. Even more than that, the

Southern Baptist Convention appropriated a certain sum of money annually to help pay the expenses of the alliance and the secretary, Dr. J. H. Rushbrook. Southern Baptists, then, are entangled in the "World's Baptist Entangling Alliance."

Dr. Scarborough Responsible for Dr. MacNeill's Election

Dr. MacNeill in 1928 was unknown to the great mass of Baptists of the world. His election was brought about by Dr. L. R. Scarborough. Dr. Scarborough who was chairman of the nominating committee, suggested and insisted on the election of Dr. MacNeill as president of the alliance. As a courtesy to the Canadian brethren, among whom they were meeting, the alliance elected Dr. MacNeill as president following Dr. Scarborough's recommendation. Southern Baptists had a very strong delegation at the meeting of the alliance. Dr. Scarborough was on the program committee. Dr. George W. Truett was chairman of the "English-American Fraternal," that is, the English speaking section of the Alliance. Texas Baptist leaders at that time largely dominated Southern Baptist forces.

Very soon after the adjournment of the Baptist World Alliance, Dr. MacNeill came to Texas by invitation of Drs. Scarborough, Brooks and Truett. He preached at the seminary, gave the commencement address at Baylor University at Waco and on the same trip preached for Dr. Truett at the First Baptist Church in Dallas. I heard him speak at the seminary in Fort Worth on that trip on "How a Person Filled with the Holy Spirit is Like a Drunk Man." Since that time Dr. MacNeill has been featured, lauded and feted in several Southern Baptist gatherings as he was at the recent Washington meeting of the Southern Baptist Convention. It is a matter of very great concern, then, to Texas Baptist people to hear that Dr. MacNeill aligns himself with the modernists by preaching in the pulpit of Dr. Harry Emerson Fosdick. He represents the officialdom of Southern Baptists. He was given his office through the influence of Texas Baptist leaders. He has been the welcomed prominent, invited guest in the Southwestern Seminary, in Baylor University and in the pulpit of Dr. George W. Truett of Dallas. Dr. Scarborough and Dr. Truett have sponsored him, recommending him and his ministry to the people by their own acceptance and endorsement of him.

Is Dr. MacNeill a Modernist?

When Dr. Scarborough requested the World Alliance to elect Dr. MacNeill as president, he was even then under fire in Canada as a modernist. He was the defender of Professor L. H. Marshall, the modernist in McMaster University, over whose modernism the Canadian Baptist Convention was split in two and is even yet divided in two separate conventions. Dr. MacNeill was the bitter foe of old time, or "regular" Baptists in Canada who stood boldly for the fundamentals of the faith. He especially opposes Dr. T. T. Shields. Canadian Baptists believe that Dr. MacNeill was proposed by Dr. Scarborough for Presidential honors in the alliance because of his opposition to Fundamentalists. There has been all along a very great presumption that Dr. MacNeill was a modernist. Certainly he was known to be a friend of modernism and a defender of the enemies of the Bible. Since that time his position has become increasingly plain. This last event, his sermon in the pulpit of Dr. Harry Emerson Fosdick, definitely places him as a modernist.

Two Proofs of Dr. MacNeill's Modernism

There are two sides of this incident which prove the modernism of Dr. John MacNeill. The first is his own sermon. The second is his alignment with Harry Emerson Fosdick and his Riverside Church.

Read again the report of Dr. MacNeill's sermon as quoted from the "New York Times" at the first of this article. Notice the subject of the sermon. It discusses "The Scientific Basis for Faith." You will expect to find in this sermon, then, on what Dr. John MacNeill bases whatever faith he has.

Now read the report of the sermon through twice. First read it through looking for any reference to the Bible as the basis of the Christian faith. See if you can find any hint of the authority of God's word. There is none here. If Dr. MacNeill made any reference at all to the authority of the Bible, the report certainly did not mention it. Speaking of the basis of his faith, we find that it is not based upon the authority of the word of God.

Now read through that report of Dr. MacNeill's so-called "sermon" again and notice the actual, deliberate modernism in the sermon. Let us number the objectionable statements and refer to them one by one. It is true that a newspaper report might misquote a man on some particular detail. The great "New York Times", however, would not deliberately manufacture a modernistic sermon when there was no modernism in it. Consider carefully the following points:

(1) Notice the headline:

"SCIENTIFIC BASIS FOR FAITH URGED

"Dr. MacNeill Calls for Drawing of Conclusions on Religion from Observed Facts."

That is exactly the position of all modernists. Instead of a revealed religion based on an infallible Bible, God's Word, modernists accept only what they can find proof for in the present life. Since they cannot perform miracles, they do not believe in miracles. Since they cannot understand from the scientific viewpoint the virgin birth, they deny it. Since modernists have never seen a resurrected body, they deny the bodily resurrection of Jesus Christ. Instead of drawing conclusion from the promises of God's Word, they draw "conclusions on religion from observed facts." They want to have a religion which is subject to the inquiries of science. They refuse to believe in direct creation because many scientists believe that man came by evolution. This is modernism.

(2) Notice the second paragraph of the report of Dr. MacNeill's sermon as given by the "New York Times":

"Dr. MacNeill declared that since the idea of the whole universe in which man lives is founded on a scientific basis, the scientific theory must also be applied to God, not in the form of abstract reasoning, but in a gathering of facts and the drawing of a conclusion from these facts."

"The Scientific Theory Must Also be Applied to God" ! ! ! !

The only God that Dr. MacNeill would have would be one that can be found by scientific gathering of facts. Evidently he knows nothing about a God who has revealed Himself through His Son, Jesus Christ and through a verbally inspired Bible. This is the essence of modernism. Another way to say it is, this is the essence of infidelity, for modernism in the pulpit and infidelity on the outside are identically the same in their attitude toward revealed religion.

(3) Note the last half of the fourth paragraph of the report of Dr. MacNeill's sermon in Harry Emerson Fosdick's pulpit.

"All our certainty about spiritual things and the authority with which we speak on them will be dependent upon our personal experience with God. You and I cannot live upon ancient history, even when that is the ancient history of the Scriptures. If we know God is a living reality, it is because we have seen Him."

Dr. MacNeill says that there can be no certainty about spiritual things and no authority when we speak on spiritual matters except our own personal experience! He does not regard the Bible as certain. He does not regard the Scriptures as sufficient authority. The position of Fundamentalists is that the Bible itself settles for a Christian the certainty of the things we preach. The position of all true Bible believers is that the authority of God's own statements in His word is sufficient authority for any fact which they preach. Bible believers say that Christ was virgin born because the Bible says so. The only certainty which a Bible believer has that Jesus arose bodily from the dead is that the Bible says so. I maintain that the Bible is certain and the Bible is authoritative. Dr. MacNeill states that the only certainty and authority about spiritual things depend upon personal experience. Then he deliberately puts "the ancient history of the Scripture" on a par with other ancient histories, telling his hearers to turn from such ancient history to personal experience.

Do not be misled by Dr. MacNeill's reference to a personal knowledge of God. All modernists claim to be close to God, using that to cast reflection on the Scriptures as a revelation of God.

The above statements of Dr. MacNeill definitely place him as a modernist who seeks a scientific basis for faith instead of the word of God.

Further Proof of Modernism

The second proof of Dr. MacNeill's modernism is the fact that he preached in the pulpit of Dr. Harry Emerson Fosdick. I have no doubt Dr. Harry Emerson Fosdick is the most influential modernist in America. He preached in the First Presbyterian Church of New York City until his modernism became so offensive that he was obliged to seek another pulpit. He has so many books and articles in print that his position cannot be misunderstood. More than that, Dr. Fosdick has the virtue at least of boldly stating his position that he does not believe the Bible and the fundamentals of the faith which the Bible plainly teaches. Dr. Fosdick's book, "The Modern Use of the Bible" clearly stated his position. In a pamphlet entitled "The Deadly Parallel" by George H. Dowkontt, M.D., and quoted in *The Gospel Witness* by Dr. Shields, the writings of Dr. Fosdick, the preacher, and Tom Paine, the infidel, are compared column by column, statement by statement, side by side. The statements of Thomas Paine, the infidel, in his book "The Age of Reason" are paralleled in every important question by the statements of Dr. Harry Emerson Fosdick in his book "The Modern Use of the Bible." This parallel is published in *THE GOSPEL WITNESS*, June 8, 1933. Concerning Satan and devils on page 121, Dr. Fosdick says:

"Having frankly recognized, therefore, the outgrown nature of the category (demonology) we need not be troubled by it when we read the Bible." (p. 121).

Tom Paine said on page 13 of his book that the Bible teaching of Satan and demons is mythology and it came from the fable of Jupiter and the giants. The position of the two are the same. The comparison throughout is much the same. Tom Paine says the stories of the miracles are not "credible," are "fables." Fosdick says:

"Certainly I find some of the miracles-narratives of Scripture incredible. Others puzzle me. I am not sure about them." (p. 164).

"The whimsicalities and the irregularities of the age of miracle makes the narratives of miracle unreal to the modern man." (p. 155).

Paine says that the morality of the Bible is "shocking." Dr. Fosdick says:

"Ethical conceptions of Jehovah in the Old Testament shock the modern conscience." "Deeds in the Old Testament which from our youth have shocked us by their barbarity." (pp. 5, 13).

"Again read the ninth chapter of Esther, where the writer rejoices in a vengeful massacre; or the closing words of the 137th Psalm, which even Gounod's glorious music cannot redeem from brutality." (p. 14).

Tom Paine says the gospels "are impositions," that "they have been manufactured as the books of the Old Testament have been." Fosdick says practically the same thing. Dr. Fosdick says:

"When we compare Mark and Luke we get the same impression of heightened effect, and added detail. In Luke, though not in Mark, are the stories of the virgin birth and the angelic apparition to the shepherds.

"In Mark, where 'one of them that stood by drew his sword and smote the servant of the high priest, and struck off his ear,' no miracle is recorded. In Luke, however, the ear is restored—the only example in Scripture of the restoration of an amputated member. Luke is especially rich in dramatic additions to the narrative." (pp. 147, 148).

So throughout the rest of "The Deadly Parallel," Tom Paine says the Trinity is "absurd stuff." Fosdick says it is "Arithmetical Absurdity." Both denied the fact of angels. Tom Paine says about Jesus:

"He was the son of God in like manner that every other person is—for the Creator is the Father of All." (p. 24).

Fosdick says on the same matter:

"Yet the God who was in Jesus is the same God who is in us. You cannot have one God and two kinds of divinity." (p. 272).

About the future life Tom Paine says:

"I trouble not myself about the manner of future existence."

Fosdick says:

"Personally I do not pretend to know the details of the future life. I am sufficiently sense-bound so that I do not easily imagine a completely disembodied existence. I wonder just what we mean by the persistence of personality." (p. 102).

"I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh."

Both deny the ascension of the body of Jesus, as both deny the resurrection of His body. Both hold that the Bible is not scientifically true. Both boldly admit that they started out to weigh the Bible and reject any part that did not appear to them credible or subject to scientific proof. The inescapable conclusion is that Fosdick is not only a modernist, but an infidel!

This deadly parallel is published elsewhere in this paper and I want you to read carefully every detail and see to what depths a man can go who yet claims to be a preacher of the gospel and poses as a Baptist.

Dr. MacNeill Aligns With This Infidel!

Dr. MacNeill preached in Dr. Fosdick's church last month. That was some eight or ten years after Dr. Fosdick's position had been made known to all the world through countless magazine articles, many books and such newspaper publicity as few preachers in America have ever had. We must come to the conclusion that Dr. MacNeill went by choice to preach in the pulpit of a modernist, in a church composed of modernists, the very building in which he spoke, the Riverside Church in New York, was built and dedicated to the propagation of modernism. On the arches over the main door of the church building are mingled together the names of pagans and infidels, with prophets and preachers. Figures there represent the following:

Scientists—Hippocrates, Euclid, Archimedes, Hipparchus, Pare, Galileo, Kepler, Newton, Dalton, Faraday, Darwin, Pasteur, Lister, and Albert Einstein.

Philosophers—Pythagoras, Socrates, Plato, Epicurus, Aristotle, Seneca, Epictetus, Plotenus, Thos. Aquinas, Descartes, Spinoza, Kant, Hegel and Ralph W. Emerson.

Religious Leaders—Moses, Confucius, Buddha, Mohammed, Origen, St. Francis of Assise, Dante Hubmeyer, Martin Luther, Calvin, John Bunyan, John Milton, William Carey, David Livingstone.

Notice that Darwin, the evolutionist, Albert Einstein, the Jewish agnostic still living, Confucius, Buddha and Mohammed, the founders of heathen religions, are all honored over these church doors with a few preachers. Notice that Moses is the only Bible character so honored. Originally it was planned and announced to the world that the figure of Jesus would be included in the list of forty-two great men of the world! The latest report from the Riverside Church makes no mention of His name. Dr. John MacNeill entered this heathen "church building," built largely by the millions of John D. Rockefeller Jr., and in such blasphemous surroundings, preached his "sermon" on "A Scientific Basis for Faith!"

Church Where MacNeill Repudiated Conversion and Baptism

In 1926, I believe it was, the Riverside Church officially dropped the requirement of baptism. Those who come for membership now are not taught to be baptized. They do not need to profess a change of heart nor to claim that their hope for salvation is in the shed blood of Jesus Christ! The modernistic Northern Baptist Convention after a fight received the messengers from this church on this understanding, after representatives of the church had hinted that Rockefeller's financial help would be withdrawn from the Northern Baptist Convention if the messengers were not seated. Since that time the word Baptist has been dropped from the name of the church. This church is known throughout the world as a center of modernism, infidelity, unbelief. And in this church Dr. John MacNeill, president of the Baptist World Alliance, friend of Dr. Truett and Dr. Scarborough, welcome in the Southwestern Seminary, Baylor University and in the pulpit of Dr. George W. Truett, preached his sermon on "A Scientific Basis for Faith." The inescapable conclusion is that Dr. MacNeill himself is a modernist of the rankest sort, the enemy of the Bible and champion of unbelievers, the friend of the enemies of Jesus Christ!

Whole Bible Course Lesson Leaf

Vol. 8

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 30

July 23rd, 1933

THIRD QUARTER**GOD'S COVENANT WITH DAVID**

Lesson Text: Sam. 7-I Chron. 17.

Golden Text: "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." II Samuel 7:16.

DAILY BIBLE READINGS:

Monday—I Kings 2:1-11.

Tuesday—I Kings 5:1-11.

Wednesday—Ps. 89:1-7.

Thursday—Luke 1:26-33.

Friday—Luke 18:35-43.

Saturday—John 17:11-19.

I. DAVID'S DESIRE, (vs. 1-3; I Chron. 17:1-3).

The study of the covenants is one of interest and profit. We may begin the same with that made in Eden, (Gen. 2:8-20), then pass on to those made with Adam at his expulsion from Eden, (Gen. 3:14-19), with Noah after the flood, (Gen. 8:20; 9:7), with Abraham at his call, (Gen. 12:1-3; 13:14-18), with Israel in the wilderness, (Ex. 20-31), and the new covenant which governs the future, (Heb. 8:7-13). Each one manifests great condescension on the part of God, and affords wondrous opportunity and blessing for men. God loves His creatures, (John 3:16), and seeks always their high-welfare, and inasmuch as His word can always be trusted, for throughout the ages He has never failed to observe it, we do well to depend on it, and implicitly obey it. Note the fulfilment of the covenants.

The Davidic covenant is introduced with a statement concerning the desire of David to erect a house for the Lord. The King was at rest from his enemies, dwelt in peace in his own house, and felt that the service of God deserved something better than a tabernacle. Evidently prosperity had not made David forget God, as it only too often does. The spirit herein manifested should not only be encouraged, but enjoined upon all. God permits some to possess wealth, and many of them spend it in the far country on their follies, like the prodigal, (Luke 15:13). He gives beautiful summer weather, and a considerable percentage, even of His own professed followers, are rarely inside a church door during that period. To them the Lord's Day is but a holiday, instead of a holy day. To many He grants physical health, and the ability to enjoy the blessings of life, yet they spend their time in useless pursuits, and neglect the Lord who created them, and bought them with His own precious blood. Emphasis should be placed upon the duty of serving God, and upon our

obligations to give Him the best of that which we are, and possess. David was encouraged in his attitude by Nathan the prophet, and though the king was not permitted to carry out his full intention, he was commended for his desire, and allowed to help toward the consummation of his purpose, (I Chron. 22:1-5).

II. GOD'S COVENANT, (vs. 4-17; I Chron. 17:4-15).

Nathan had encouraged David respecting the carrying out of his worthy intention, but that same night there came a message from God directing otherwise, yet promising honour, and blessing, for the house of the king, (v. 4). In the divine statement there is first a reference to the existence of the tabernacle, which was being used at that time as the centre of religious worship, also to the fact that never at any time had God enquired as to the reason for not building him a house of cedar, (vs. 5-7). He had not complained about their neglect to build Him a more permanent abode, and they had but carried out His will in worshipping Him in the temple. Inasmuch, however, as David had proposed the erection of this permanent structure, a special message was given for him. We note, in this, the fact that God knew, and was interested, in the desires of David, and designed to give attention to them. He knows the innermost thoughts of each individual, and nothing is hid from Him, (I John 3:20). Care, therefore, should be exercised to bring every thought into captivity to His will, (2 Cor. 10:5).

Several things are worthy of note respecting this message to David. First, concerning the statement recording the divine choice of David, (v. 8), the latter's position was wholly due to the grace of God. From a lowly sphere he had been exalted to the highest position in the land. In the Christian's experience there is a somewhat similar exaltation in the spiritual realm, for from the lowly estate of a sinner he has been raised to the plane of the royal family, being made a child of God, (John 1:12), and a royal priest, (I Pet. 2:9), and all wholly due to the grace of God, (Rom. 3:24). There may also be a typical application here to our Lord, Who, for our sakes, took the lowliest position among men, and has been exalted over all, (Phil. 2:1-11), and some day He will be acknowledged by all as King of kings, and Lord of lords, (Rev. 17:14). In the second place there is a reference to the presence of God with David, and to that which He had done for him in overcoming his enemies, and making him a great name, (v. 9). In these days David is still looked upon as a great man, one of the outstanding leaders of his people, the most prominent of all, and his name is enshrined in the hearts, not only of his countrymen, but of all the children of God. But the greatest lustre attaches to it through its adoption by the One Who was his descendant, yet at the same time, his Lord (Matt. 22:41-46).

After this reference to history, God enters the predictive realm, and promises to establish His people in the land, and save them from the affliction of their enemies, (v. 10). Under David the

Israelites became a great nation, respected by the nations around them, and not until they forsook the Lord, and served idols did they suffer the humiliation of coming under an enemy yoke. To this day they are suffering the chastisement of their sins, although the sure and certain hope is held out concerning their restoration to divine favour, (Ezek. 27). The promise is then given that God would make David an house, (v. 11). He would not be the only one of his family to reign, others of his own blood would follow him on the throne, and to him would be given the honour of establishing a dynasty.

Following the prediction concerning the establishment of David's house, assurance is given the king that the son who would follow him on the throne would erect the building which he so much desired to build, and his kingdom would be established forever, (vs. 12,13). Furthermore God promised to be a Father unto him, and to chasten him with the rod of men if he should commit iniquity, but He would not take His mercy away from him, as He had done from Saul, (vs. 14, 15). And again, the assurance is given that the house and kingdom of David would be established forever, (vs. 16,17). Note the gracious nature of the promises contained in this covenant, the comfort, inspiration and guidance which they were destined to bring to David, and their instructional value for us from the standpoints of prediction and fulfilment.

III. DAVID'S RESPONSE, (vs. 18-29; I Chron. 17:16-27).

The effect on David of receiving this divine communication was immediate and stirring. He went in and sat before the Lord, then giving expression to his feelings he confessed his unworthiness to receive such honour, and attributes the same entirely to the choice of God, (vs. 18-21). David understood, as every child of God knows concerning himself, that there was nothing in him to warrant the bestowment of such blessing upon him. It was due wholly to the unmerited favour of God. This leads David to magnify the Lord, and praise Him for His great work, on behalf of Israel, (vs. 22-24), after which he prays that the blessing promised may come upon his house. The consideration of his response gives the impression that while uttering it, the King was overwhelmed with a sense of gratitude and adoration at the great honour bestowed upon him.

There is also to be observed in this response the humility, piety, and submission of David. He knew his own condition and realized the great condescension of God in giving him such gracious consideration. These characteristics were manifest in perfection in David's greatest Son, the Lord Jesus Christ, Who humbled Himself in assuming our flesh, and submitted to the father during the period of His incarnation. And in each believer they should in the greatest degree possible likewise be manifest. Note also the significance of the fact of the response, when in these days so many fail to do this, and the evidence that David knew how to approach God in prayer.