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Editor: T. T. SHIELDS
Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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Professor L. H. Marshall's Return to McMaster

By T. T. SHIELDS

Professor L. H. Marshall, who was a member of the Theological Faculty of McMaster University from the Autumn of 1925 to the Spring of 1930, returned to England to become minister of a church in Leicester. From 1925 until his departure, Professor Marshall was the centre of a controversy which ultimately divided the Baptist Convention of Ontario and Quebec into two Conventions.

It is now announced that Professor Marshall is returning to McMaster University. The official announcement as contained in "The Canadian Baptist" of August 8th was as follows:

Professor of Theology Appointed

"The Senate and Board of Governors of McMaster University are pleased to announce the acceptance by Rev. L. H. Marshall, B.A., B.D., of Leicester, England, of the appointment to the chair of Christian Theology, recently tendered to him by the Senate, and which was made vacant in April last by the death of Prof. A. L. McCrimmon, M.A., LL.D. Mr. Marshall is admirably equipped for the task to which he comes. During his former connection with the Faculty of Theology (1925-1930), first in the Chair of Practical Theology and latterly as Professor of New Testament Interpretation, he gave ample proof of his rare gifts as a teacher and his effectiveness as a preacher. Coming as a pastor of long practical experience, a thorough scholar, a warm evangelical, he will maintain the high traditions associated with the chair of Christian Theology in McMaster University. The governing bodies of the University desire to express their satisfaction that such a distinguished Christian scholar and devout expositor of the Gospel returns to the Faculty of Theology.

"Prof. Marshall will assume his duties in January, 1936, at the opening of the second term of the coming session.

(Signed) ALBERT MATTHEWS, Chairman.
HOWARD P. WHIDDEN, Chancellor.
JOHN MACNEILL, Principal."

When Professor Marshall was appointed to the Staff of McMaster in 1925, I was a member of the Board of Governors of the University. But at the time the appointment was made I was absent in California; and when I received a notice of the meeting I sent a telegram protesting the transaction of such important business in the midst of summer, and without longer notice. After the appointment was announced at the first meeting of the Senate, I ventured to enquire as to Professor Marshall's theological position, and to point out the possibility of injury to the Convention should it transpire that his views were out of harmony with the Denomination's professed doctrinal standards—and this especially in view of the strong conservative pronouncement respecting such matters made by the Convention meeting in

London in 1924. My suggestion was not only opposed, but was greeted with contumely. I thereafter discussed the issue in THE GOSPEL WITNESS, which brought the matter to the floor of the Convention, held in Stanley Avenue Baptist Church, Hamilton, in October, 1925. And so the McMaster-Marshall controversy began.

For the sake of argument we may give the Senate and Board of Governors of McMaster the benefit of the doubt, and assume that when Professor Marshall's appointment was made, they did not fully understand his doctrinal position. (Of course, that should have been established beyond all possibility of doubt: But it is human to err, and so we assume the possibility of Professor Marshall's being more liberal in his views than the Governing Bodies of the University were aware.)

In the second place—also for the sake of argument—we will allow that when once the appointment had been made, it was difficult for the University authorities to recede from the position taken—impossible, indeed, without the tacit admission of the possibility of there being some serious reason for a further enquiry into Professor Marshall's position. While the Governing Bodies ought to have put the interests of the gospel first, in its scriptural entirety, and ought also to have been willing to subordinate their personal reputations to the peace and well-being of the Denomination, we may again admit that it is human to err; and make allowance for such human frailties as may have been involved in their determination to stand their ground.

Having thus written, we remind our readers that Professor Marshall continued on the Staff of McMaster University from 1925 to the Spring of 1930; that during that time the controversy raged about him: at the Hamilton Convention in 1925; at the First Avenue Convention in 1926, and at the Temple Church Convention in 1927; and that between these Conventions Professor Marshall was frequently heard in various pulpits; and that his utterances were freely recorded and reported. So that, by the time Professor Marshall left, there could be no excuse for any Baptist who felt responsible for forming an intelligent opinion of the whole situation, being longer in ignorance of Professor Marshall's exact position.

Mr. Marshall, having resigned his Chair, returned to England in May, 1930. Again for the sake of argument, let us charitably assume that Professor Marshall's appointment having been a mistake, the Governing Bodies of the University, and their supporters in the Denomination, found themselves together in a set of circumstances in which it was impossible to acknowledge that there could be reasonable ground for opposition to their course without too great a humiliation.

When Mr. Marshall—no longer Professor—had returned to England, the University was certainly entirely free to pursue a new and independent course in respect to all those

principles to which they found it difficult to relate themselves with dignity during the heat of the Marshall controversy. Thus, during the intervening years, the University, being free from Mr. Marshall's presence, and the Jarvis Street Church and its Pastor, with nearly a hundred churches in opposition to Mr. Marshall's theological position, being no longer members of the Ontario and Quebec Convention, McMaster University was free to pursue any course in respect to its theological standards without partiality to Mr. Marshall's views, or prejudice against the views of his opponents.

And now Rev. L. H. Marshall is to become Professor Marshall again. He has been recalled to the Faculty of McMaster University. That being so, the conclusion is inevitable that Professor Marshall's theological position is identical with the official attitude on these matters of the Governing Bodies of McMaster University.

During the last eight years the personnel of the ministry of the Baptist Convention of Ontario and Quebec has greatly changed. We presume that the greater number of the new ministers serving churches in that Convention are graduates of McMaster University; but that is not true of all of them. We have learned from several sources that the more difficult posts in the Home Mission fields, and the smaller churches, have been occupied in not a few instances by other than McMaster men. Doubtless there have been some importations also from other countries, and these newer men may not have before them exact information respecting the controversy by which the Convention of Ontario and Quebec was first rocked, and then rent in twain. It will be our purpose in this discussion to set before all who are interested in knowing, as succinctly as possible, a record of the salient facts of the controversy, and specifically to make clear what Professor Marshall really believes, and therefore what will most certainly be taught to the students of McMaster by the occupant of the Chair of Christian Theology in that institution.

The Doctrinal Statement in the McMaster Trust Deed

We begin by naming the standard by which the duty of the Governors of the University is determined, and their conduct of the University must be appraised. We quote a statement respecting the genesis of Toronto Baptist College, and its development into McMaster University, which includes the doctrinal statement which is set forth in the Trust Deed, and in Section Four of the Charter of McMaster University:

STATEMENT OF TRUSTS IN DEED OF McMASTER UNIVERSITY

"Toronto Baptist College was incorporated by an act of the Ontario Legislature on the Fourth day of March, 1881 (44 Victoria, Chap. 87), by which power was given a Board of Trustees to organize and carry on a Theological College for the training of students for the Regular Baptist denomination and by an amending Act assented to Thirtieth March, 1885 (48 Victoria, Chap. 96), it was provided that the Convention of the Denomination should be represented on the Senate of the College, with a view to securing a more direct voice in the management of the College.

"By an Act of the said Legislature assented to on the Twenty-third day of April, 1887 (50 Victoria, Chap. 95), Toronto Baptist College and Woodstock College were united under the name of McMaster University and it was provided in said Act that 'McMaster University shall be a Christian School of Learning, and the study of the Bible, or sacred scriptures, shall form a part of the course of study taught by the professors, tutors, or masters appointed by the board of governors'.

"It was further enacted that 'Nothing in this Act contained shall be deemed to authorize the use of the lands and premises conveyed to the trustees of the Toronto Baptist College by the Honorable William McMaster, by deed bearing dates the first day of December, 1880, for any other purposes than those set out in the said deed, or to otherwise alter or affect the trusts in said deed contained, otherwise than by vesting the rights and powers of the said trustees in the university hereby created'.

"The trusts in said deed in so far as they refer to Religious teaching are as follows: 'For the education

and training of students preparing for and intending to be engaged in Pastoral, Evangelical, missionary or other denominational work in connection with the Regular Baptist Denomination whereby is intended Regular Baptist Churches exclusively composed of persons who have been baptized on a personal profession of their Faith in Christ holding and maintaining substantially the following doctrines, that is to say: The Divine Inspiration of the Scriptures of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice, the existence of one living and true God, sustaining the personal relation of Father, Son and Holy Spirit, the same in essence and equal attributes, the total and universal depravity of mankind, the election and effectual calling of all God's people, the atoning efficacy of the death of Christ, the free justification of believers in Him by His imputed righteousness, the preservation unto eternal life of the Saints, the necessity and efficacy of the influence of the Spirit in regeneration and sanctification, the resurrection of the dead, both just and unjust, the general judgment, the everlasting happiness of the righteous and the everlasting misery of the wicked, immersion in the name of the Father, Son and Holy Ghost, the only gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's Table and that a Gospel Church is a body of baptized believers voluntarily associated together for the service of God.'"

Thus it will be seen that the Trust Deed sets forth twelve articles:

1. Respecting the Scriptures: "The Divine Inspiration of the Scriptures of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice."
2. The Being of God: "The existence of one living and true God, sustaining the personal relation of Father, Son and Holy Spirit, the same in essence and equal attributes."
3. Man's Natural State: "The total and universal depravity of mankind."
4. The Election of Grace: "The election and effectual calling of all God's people."
5. The Atonement: "The atoning efficacy of the death of Christ."
6. Justification by Faith: "The free justification of believers in Him by His imputed righteousness."
7. Eternal Life: "The preservation unto eternal life of the Saints."
8. The Work of the Spirit: "The necessity and efficacy of the influence of the Spirit in regeneration and sanctification."
9. Resurrection: "The resurrection of the dead, both just and unjust."
10. Judgment: "The general judgment, the everlasting happiness of the righteous and the everlasting misery of the wicked."
11. The Ordinances: "Immersion in the name of the Father, Son and Holy Ghost, the only gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's Table."
12. The Church: "That a Gospel Church is a body of baptized believers voluntarily associated together for the service of God."

At this point it may be well to state that only by a long and painful experience have I learned that certain men in their free and unguarded moments, when freely teaching what they believe, will teach one thing; and when called to account will actually borrow Evangelical phraseology while professing their conformity to Evangelical standards.

In the beginning of my participation in this controversy, at the Bloor Street Convention in 1910, I assumed that when a company of men solemnly set their signatures to a statement of what they believed, they might be depended upon thereafter to teach only such things as were in harmony with their statement. I learned from Professor I. G. Matthews' subscription to a very Evangelically orthodox statement of faith, that he found no difficulty in subscribing thereto, and thenceforward in his classes teaching the opposite. That is ever our problem in dealing with this matter. So that, in setting out Professor Marshall's position in respect to the

doctrinal standards of McMaster University's Trust Deed, it will be necessary to set out some of his statements made at different times.

PROFESSOR MARSHALL'S ATTITUDE TOWARD THE BIBLE

In his profession of faith made at the Hamilton Convention, October 21st, 1925, Professor Marshall said:

"I believe that the Bible is the inspired word of God from Genesis to Revelation."

Taken as it stands, that would surely seem to be satisfactory. But we must examine other statements of the Professor, in order to be able fairly to appraise the value of this item in his confession of faith. One cannot help asking what Professor Marshall means by saying the Bible is the inspired word of God, but we must let him speak for himself.

We have before us a report of Professor Marshall's address before the Baptist Convention in Temple Baptist

Church, October 17th, 1927. We had an exact report taken ourselves, which we found was word for word the same as a report printed in *The Canadian Baptist*; and although our record was made by two Hansard reporters working independently, that no one may say we are quoting from an inaccurate report, we reprint parts of Professor Marshall's speech from *The Canadian Baptist*. The entire speech was published in THE GOSPEL WITNESS of October 27th, 1927 (Vol. 6, No. 24). We cannot, for want of space, reproduce the whole speech, although we should like to do so.

But before quoting directly, we reproduce the headlines of *The Toronto Star* of October 17th, 1927, which will indicate how a daily paper viewed Professor Marshall's speech. In fairness, however, to Professor Marshall we must say that we do not hold him responsible for the headliner's interpretation, and we print it only because it so perfectly accords with the contents of the speech itself.

Following is a reduced reproduction of the top of the front page of *The Toronto Daily Star* of October 17, 1927.

THE TORONTO DAILY STAR

35TH YEAR

THIRTY-SIX PAGES

TORONTO, MONDAY, OCTOBER 17, 1927

TWO CENTS

ANNOUNCE HUGE SHEET METAL MERGER BIBLE NOT ALL TRUE SAYS MARSHALL

EXCERPTS FROM PROFESSOR MARSHALL'S CONVENTION SPEECH OF OCTOBER 17th, 1927

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

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

"It is alleged that I have been untrue to the Charter,

MARSHALL HURLS DEFY REPEATS HIS DISBELIEF BIBLE IS INFALLIBLE

Pounds Pulpit as He Declares Bible Not Authoritative on Science Questions

GIVES INSTANCES

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

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

"Or again, I should like to know what the people who stand for inerrancy, and infallibility have to say about this. This is a slip, and I do not know how it got there. In II Samuel, 24:1, 'God moved David to number Israel.' In I Chronicles 21:1, 'Satan provoked David to number Israel.' Now I think there is a contradiction there. 'God moved David to number Israel,' and 'Satan moved David to number Israel.' It cannot quite be both. When a serious Bible student comes across a problem like that he says that it is not to be slurred over in a slipshod and dishonest way, it is to be faced honestly. (Hear, hear). I am not destroying anything at all, I am trying to get at the truth. Remember there are crowds of small problems of that kind. It does not mean that the gen-

eral message of the Bible is, therefore, unreliable; not at all. The general course of the Bible is just as clearly marked as the general course of the St. Lawrence, but remember when you come to insist on inerrancy and infallibility, you cannot find any room at all for these little errors, and that is why I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't.

* * * * *

"My critics want to turn the Charter into this, 'The Bible is absolutely supreme in matters of faith and practice; and a great many other things,' where the Bible is not supreme. There is the whole trouble. Let me make it quite clear.

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

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

PROFESSOR MARSHALL ON MAN'S NATURAL STATE

We now quote from Professor Marshall's speech at the Hamilton Convention of 1925, when defending his view of man's natural state in reply to my criticism. The quotations are taken from the stenographic report as published in *The Canadian Baptist* of November 5th, 1925:

"PROFESSOR MARSHALL: I will tell you what Paul's thought is. This is Paul's thought about human nature. He says that man is, in the first place, flesh; in the second place, mind; in the third place, spirit. And there are, so to speak—this is the Pauline doctrine, this is the doctrine of the New Testament about human nature—Paul maintains that the three ingredients of human nature are flesh and mind and spirit. And he puts men into three different classes. He says there are some men in whom the flesh is absolutely predominant; the mind is dormant and the spirit is dormant. And what sort of people are they? He says they are carnal, fleshly. He says, on the other hand there are some people who keep down the flesh; the mind is in the ascendant, but their spiritual nature is dormant. What does he call them? They are not fleshly, but they are not spiritual; they are psychic. On the other hand there are those who do not only keep the flesh under, they also have the mind alert, and the spirit alive toward God. What does Paul call them? He calls them the spiritual.

Now, what is the meaning of this text? Paul simply maintains that the psychic man, the man whose mind is alert but whose spirit is dormant, cannot understand the things of the Spirit of God. Of course, he cannot. I never said that he could."

* * * * *

On examination of the record I think it will be instructive to quote directly from the record of the discussion,

including the responses. Professor Marshall is replying to my criticism in *THE GOSPEL WITNESS* when he says:

"One more example of Dr. Shields' inaccurate exegesis. Taking up my statement (Prof. Marshall's):

'I believe that we are so made by our Heavenly Father that the spirit-instinct is an inalienable part of our nature,—

You know the passage. Well now, what does he say about that?

'The scripture says: For I know that in me (that is, in my flesh) dwelleth no good thing.

Did I say that the spiritual instinct was in the liver? Did I say that it was in the lights? Did I say that it was in the blood? I said nothing of the sort. I quite agree with the Apostle Paul: In this flesh of mine dwelleth no good thing. I sometimes look forward to the day when I will be rid of it. But I am not all flesh; of course not. You must again get Paul's conception of human nature—flesh, mind, spirit. In the flesh, of course, dwelleth no good thing. But that does not say there is nothing good in the mind and nothing good in the spirit of man. Of course it does not. Dr. Shields' interpretation of scripture is pretty well on a par with that of Mrs. Eddy,—

(Cries of 'Oh! Oh!' and 'Hear, hear!')

—who says—

(Cries of 'Oh! Oh!')

Let me finish my sentence.

(Cries of 'No, No!' 'Take it back!')

No, I want to finish my sentence.

THE VICE-MODERATOR: Gentlemen—

(Cries of 'Take it back!')

PROFESSOR MARSHALL: I want to finish my sentence.

THE VICE-MODERATOR:—You have been exceedingly courteous.—Continue your courtesy.

PROFESSOR MARSHALL: I say let me finish my sentence. I am not going to take it back yet. I will take it back in a moment if you think it unfair. I was not meaning Mrs. Eddy generally. I mean in one particular case—(Cries of 'Oh! Oh!')—Wait a minute. Will you let me finish my sentence? Mrs. Eddy at one point in her book says—I cannot remember the words exactly, but she says you never want to use ointment for the skin. Why? Because Jesus said: 'Take no thought for the body.'

Now, that is a false use of holy scripture entirely, and all that I am maintaining now is that there is a false use of holy scripture in Dr. Shields' quotation: 'But the natural man receiveth not the things of the Spirit of God.' I am not suggesting that Dr. Shields' general method of interpretation is on a par with that of Mrs. Eddy at all. I am simply meaning in these particular cases he is just as wide of the mark as Mrs. Eddy so often is."

"THE GOSPEL WITNESS" COMMENT ON ABOVE

Our comment on the foregoing in *THE GOSPEL WITNESS* of October 30th, 1925, was as follows:

We have read a little, but we think this surpasses anything we have met with anywhere: "Did I say that the spiritual instinct was in the liver: Did I say that it was in the lights? Did I say that it was in the blood? I said nothing of the sort, I quite agree with the Apostle Paul: In this flesh of mine dwelleth no good thing. I sometimes look forward to the day when I will be rid of it. But I am not all flesh; of course not. You must again get Paul's conception of human nature—flesh, mind, spirit. In the flesh, of course, dwelleth no good thing. But that does not say there is nothing good in the mind and nothing good in the spirit of man. Of course it does not." Through the stormiest moments of the whole Convention Professor Marshall endeavoured to tell the Convention that my interpretation of Scripture was pretty well on a par with that of Mrs. Eddy who said, "You never want to use ointment for the skin. Why? Because Jesus said: 'Take no thought for the body.'"

Is this what the students are to be taught by the Professor of Practical Theology? When Paul spoke of his "flesh", did he mean "liver" and "lights" and "blood"? Let us examine some of his uses of the term: In Galatians 1:16, Paul says, "I conferred not with flesh and blood." Did he mean that he conferred not with the "liver" and "lights"? "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

envyings, murders, drunkenness, revellings and such like." Some of these "works" are obviously fleshly in the physical sense; but what of idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies? Do all these belong to the same category as "liver" and "lights"?

Again: When Paul says in Galatians 5:24: "They that are Christ's have crucified the flesh with the affections and lusts," does he mean that their bodies have actually been nailed to a cross, or that their flesh has been mutilated? Or again, in Romans 6:6 "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Are we to follow Professor Marshall's literalization of the term "flesh," and commit suicide in order that the body of sin may be destroyed? Was it for this sort of exegesis Professor Marshall was brought from England? Once again: our distinguished pedant observes, "In the flesh, of course, dwelleth no good thing. But that does not say there is nothing good in the mind and nothing good in the spirit of man. Of course it does not." Obviously, Professor Marshall believes there is something good in the spirit of man, and in the mind of man, for he has said that "the spiritual instinct is an inalienable part of our nature". And this is the thesis he is discussing; and he labours to prove that while it is not in our flesh, there is something good in the mind and in the spirit.

DOES PROF. MARSHALL BELIEVE MAN TOTALLY DEPRAVED?

Let us now go back for a moment to the McMaster Statement of Faith. One of the doctrines set out in that Statement is "the total and universal depravity of mankind." Dr. Farmer made mention of the fact that Mr. Marshall had subscribed to the whole Statement; but certainly he does not believe in the total depravity of mankind. Yet he is said to have accepted that Statement.

But let us see whether Paul's statement that "in me (that is, in my flesh) dwelleth no good thing" is confirmed by other scriptures and, at the same time, whether Mr. Marshall's contention that the spiritual instinct is an inalienable part of our nature finds any scriptural support. Our Lord Himself said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"; in Ephesians 2:3 Paul says that those who were dead in trespass and sins "fulfilled the desires of the flesh and of the mind; and were by nature the children of wrath, even as others"; in Romans 1:28 we are told, "God gave them over to a reprobate mind"; Paul speaks of the "fleshly" mind; of the "carnal" mind; of the "vanity of their mind"; of many of "corrupt minds"; of some of whom it is said even "their mind and conscience is defiled"; "the carnal mind is enmity against God"; "an evil heart of unbelief." But surely this is enough when we remember our Lord's words, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Notwithstanding our reduction to the ranks of the theological awkward squad by Mr. Marshall, we still believe that Paul teaches, by the Holy Spirit, in the 2nd chapter of 1st Corinthians that the gospel is "the wisdom of God in a mystery"; and that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

At the First Avenue Convention

The following year, at the First Avenue Convention, discussing human depravity, Professor Marshall spoke as follows:

PROFESSOR MARSHALL: It is not true to experience in the first place. I ask you fathers and mothers to think of your little children. Do you mean to tell me that a sweet little child is simply a mass of moral corruption, wholly incapable of anything good and wholly inclined to everything evil? I say it is a lie. (Applause). That is not true of my child, though I can see all her faults. For instance, I can see all the evil tendencies she has got from me. (Laughter.) But no! My little child is not to be described as incapable of anything good and wholly inclined to everything evil. It is not true.

It is not only not true to experience, it is not true to Scripture. I have been twitted a great deal for referring to juvenile human nature. Why should not I refer to

juvenile human nature when Jesus Christ does? Jesus said once to a party of people, look you, of grown men and women: "Except ye turn and become like little children, ye shall in nowise enter into the Kingdom of Heaven." Jesus Christ apparently saw something good in a little child—and so do I.

The same applies to Paul. Anyone who makes a study of that passage in Romans VII, will find that the Apostle Paul regarded the soul of man, even the unregenerate man, as a battlefield where good and evil were striving together for the mastery; and the tragedy of the whole thing for the Apostle Paul was—and he was a Pharisee—that it was the evil that was carrying off the victory.

But remember, good and evil are striving for the mastery—and it was from that sorry state that he looked for deliverance to the Lord Jesus Christ, simply because he felt in himself that there was good being held in captivity, and he felt that Christ could set it free.

Prof. Marshall's First Avenue Sermon

In a sermon entitled, "The Insight of Christ", preached in First Avenue Baptist Church, Toronto, Professor Marshall spoke of man's natural state as follows:

"He (Christ) never despaired of anyone—not even of the prodigals and wastrels, and harlots. He had hope for all, simply because He knew what was in man. He knew that at the heart and centre of man's being, planted there by the hand of God, was something divine, beautiful, radiant, deathless, indestructible. It may be buried, hidden from view, ignored, forgotten, suppressed, but it is there in everybody, even in the worst, and there it remains incorruptible in all its corruptness, undefiled in all its defilement, awaiting the day of its manifestation, its expression, its diamond radiance, its power. . . . Beneath the ashes of collapsed human nature He knew that there were yet sparks of celestial fire.

" . . . Some time ago a French professor tried a series of remarkable experiments on some seeds. His aim was to see if the germ of life could be destroyed without destroying the seed itself. He kept naked seeds of lucerne, mustard and wheat for three weeks at a temperature of liquid air and then for 77 hours at a temperature of liquid hydrogen, viz., 250 degrees below zero. He then put them in a vacuum for a whole year. He deprived them of their internal gases by subjection to an air pump; he kept them for a long time under mercury, in nitrogen and in carbon dioxide. After all these hardships most of the seeds still sprouted when sown in the usual way! The germ of life in a seed seems, therefore, to be tough. So it is with the divine element in the human soul. Whatever the rough and tumble of life it abides indestructible. . . . How wonderful and how beautiful it is to think that in all of us, in you and me and in every human being, there are moral and spiritual potentialities, divine powers, which, under proper stimulus and encouragement from on high can develop into the excellencies of Christ."

The Election of Grace

I find no statement of Professor Marshall's view of what the Trust Deed speaks of as "the election and effectual calling of all God's people". But as he does not accept the view of man's natural state, as held by Evangelical Baptists, logically the principle of election would have no place in his system of thought.

PROFESSOR MARSHALL ON THE ATONEMENT

As an example of Professor Marshall's method of stating things, we may quote from his First Avenue Convention speech in October, 1926, in which he quoted with approval from Dr. Denney's work on the Christian doctrine of reconciliation, including this:

"Punishment is something which can only exist in and for a bad conscience, and the sufferings into which Christ's love led Him, and in and through which His reconciling work was achieved, do not come through a bad conscience and therefore are in no sense penal."

He later said:

"Whether I am a heretic or not on this question of the atonement, I simply take my stand by the side of Charles Haddon Spurgeon. (Applause). You will find the passage if you want it in Fullerton's *Life*. It is Spurgeon

who is the speaker, and I never came across any statement which has so appealed to my heart:—

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

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

"THE GOSPEL WITNESS" COMMENTS ON THE ABOVE

In my comments on this matter at the time I said:

"We wonder why Professor Marshall omitted the lines occurring between the two paragraphs he quoted from Dr. Denney?"

The omitted paragraph included the following lines:

"It excludes all those ideas of equivalence between what Christ suffered and what men as sinners were under an obligation to suffer, which revolt both intelligence and conscience in much of what is called orthodox theology. It excludes all those assimilations of the sufferings of our Lord in the garden and on the cross to the pains of the damned, which cast a hideous shadow on many interpretations of His Passion."

The view which Dr. Denney says "excludes" certain things is that which Professor Marshall approves.

Commenting further upon this in THE GOSPEL WITNESS of November 4th, 1926, I remark:

Professor Marshall Misrepresents Spurgeon

Professor Marshall says, "I simply take my stand by the side of Charles Haddon Spurgeon." We have dealt with this matter at some length in our speech. *If Professor Marshall has any true knowledge of Spurgeon's teaching respecting the atonement, the statement just quoted from the Professor is an absolute untruth. I hold, and will proceed to prove, that no greater untruth was ever told than when Professor Marshall said, "I simply take my stand by the side of Charles Haddon Spurgeon."* If he does not know what Spurgeon taught, it is but a further proof of the narrowness of his spirit: *if he does not know what Spurgeon taught, he was guilty of absolute misrepresentation and deliberate deception.* For example: he quotes Denney as repudiating Luther's view. Let our readers go back and read the last paragraph from Denney quoted by Professor Marshall, of which he approves, and, at the same time, read the paragraph taken from Spurgeon with which Professor Marshall claims to be in full accord; and then let them read the following which is taken from the very sermon by Spurgeon which Professor Marshall quotes:

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

"Ideas of Equivalence" in the Atonement

It will be observed that Spurgeon uses the very word "equivalent" which Dr. Denney repudiates in the passage which Professor Marshall did not quote. We repeat, *if the imputation of guilt is not moral, the imputation of righteousness must also be repudiated.* But let our readers judge whether we have been right in saying that Professor

Marshall's statements are not to be taken at their face value. The name of Spurgeon for more than half a century has stood before Evangelical Christendom, as almost a synonym for the gospel of grace,—and Professor Marshall would traffic with that name, and deceive his hearers.

EXCERPT FROM DR. SHIELDS' SPEECH AT FIRST AVENUE CONVENTION

I take the following from the stenographic report of my speech at the First Avenue Convention, as reported by *Berryman, Emerson & Co., Parliamentary, Court, and General Reporters*:

"Professor Marshall has told us, at least—again I ask a question—I so understood him, that he rejects the idea that in the atonement of our Lord there was a penal element, the innocent suffering for the guilty. He quoted from a distinguished authority, if my recollection is correct, and said that it expressed his views. I do not wish to do Professor Marshall any injustice, but that has been my complaint; for that is the heart of the whole matter.

Now, Professor Marshall having told us that—and I wish the Professor would tell me whether I am correct or not—that he does reject the idea that the innocent was punished for the guilty, and that such view is not moral—I think he quoted Dr. Denney to that effect. Is that correct?

PROFESSOR MARSHALL: I do not care for the idea of the word "punished". "Suffered" for the guilty; "suffered" in our stead, but not "punished". That is the word. But I am not going to be drawn into a debate, into a discussion. (Cries of "Oh, Oh".) I simply refuse to have questions put to me, to be catechised on the floor of this Convention. (Applause). I simply stated what Spurgeon's view was, and read—

DR. SHIELDS: Mr. Chairman, I have no desire to catechise. I simply want, now that Professor Marshall and I are face to face, to get a clear understanding—(Cries of "Oh, Oh" and laughter)—of Professor Marshall's statement of the atonement.

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

DR. SHIELDS: Now, Mr. Chairman and friends, I, too, read Spurgeon, and I am going to quote from Spurgeon. I think I am within my rights, am I? (Cries of "Amen" and "Yes").

Professor Marshall has said that he stands with Spurgeon in his view of the atonement. If, after I have read this, Professor Marshall will stand with Spurgeon, then I think all controversy would be about at an end:

Spurgeon Agreed With Luther on Substitution

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

Now, you will remember the statement (of Prof. Marshall) quoted about Luther's view being "crude". This is SPURGEON:

"I have always considered, with Luther and Calvin, that the sum and substance of the gospel lies in that word, substitution, Christ standing in the stead of man. If I understand the gospel, it is this: I deserve to be lost and ruined; the only reason why I should not be damned is this, that Christ was punished in my stead, and there is no need to execute a sentence twice for sin. On the other hand, I know I cannot enter heaven, unless I have a perfect righteousness; I am absolutely certain I shall never have one of my own, for I find sin every day; but then Christ had a perfect righteousness, and He said, 'There, take my garment, put it on; you shall stand before God as if you were Christ, and I will stand before God as if I had been the sinner; I will suffer in the sinner's stead, and you shall be rewarded for works which you did not do, but which Christ did for you'. I think the whole substance of salvation lies in the thought that Christ stood in the place of man."

Here is another quotation from SPURGEON:

"We are singular enough to believe in substitution. The blood upon the lintel said, 'Someone has died here instead of us.' We also hold and rest in this truth, that Christ died, 'The just for the unjust, to bring us to God.' We believe that He was made a curse for us, as it is written, 'Cursed is every one that hangeth on a tree.' The belief

in the greatness of sin distinguishes Christians from Pharisees, and all other self-justiciaries; and the belief in substitution separates Christians from all those philosophic adulterators of the gospel who are willing to hold up Christ's example, but cannot endure His expiatory sacrifice, who will speak to you of Christ's spirit and the power of His teaching, but reject His vicarious death. We do not subscribe to the lax theology which teaches that the Lord Jesus did something or other which in some way or other is, in some degree or other, connected with the salvation of men: we hold as vital truths that He stood in His people's stead, and from them endured a death which honored the justice of God, and satisfied His righteous laws. *We firmly believe that He bore the penalty due to sin, or that which from the excellence of His person was fully equivalent thereto.* (Italics ours.)

Spurgeon "Delighted to Preach the Doctrine of Substitution".

"It is our delight to preach the doctrine of substitution, because we are fully persuaded that no gospel is preached where substitution is omitted. Unless men are told positively and plainly that Christ did stand in their room and stead, to bear their guilt and carry their sorrows, they never can see how God is to be 'just, and yet the justifier of the ungodly'. We have heard some preach a gospel, something after this order—that though God is angry with men, yet out of His great mercy, for the sake of something that Christ has done, He does not punish them, but remits the penalty. Now, we hold, that this is not of God's gospel; for it is neither just to God, nor safe to man. *We believe that God never remitted the penalty, that he did not forgive the sin without punishing it, but that there was blood for blood, and stroke for stroke, and death for death, and punishment for punishment, without the abatement of a solitary jot or tittle; that Jesus Christ, the Saviour, did drink the veritable cup of our redemption to its very dregs; that he did suffer beneath the awful crushing wheels of divine vengeance, the self-same pains and sufferings which we ought to have endured. Of the glorious doctrine of substitution! When it is preached fully and rightly, what a charm and what a power it hath. O! how sweet to tell sinners, that though God hath said, 'Thou must die,' their Maker stoops his head to die for them, and Christ incarnate breathes his last upon a tree, that God might execute His vengeance, and yet might pardon the ungodly.*" (Italics in this paragraph ours.)

* * *

"Well," sayest thou, "I ought to have died." Christ hath died! "I ought to have been sent to hell." Christ did not go there to endure that torment forever; but he suffered an equivalent for it, something which satisfied God. The whole of hell was distilled into his cup of sorrows; he drank it. The cup which His Father gave Him, he drank to the dregs."
—Spurgeon's Sermons, Vol. No. 2, "The Curse Removed", pp. 289, 290.

"But the man who receives the Bible as it is, he says, 'Christ died for me, then my eternal life is sure. I know,' says he, 'that Christ can not be punished in a man's stead, and the man be punished afterwards. No,' says he, 'I believe in a just God, and if God be just, He will not punish Christ first, and then punish men afterwards. No; my Saviour died, and now I am free from every demand of God's vengeance, and I can walk through this world secure; no thunderbolt can smite me, and I can die absolutely certain that for me there is no flame of hell, and no pit digged; for Christ, my ransom, suffered in my stead, and, therefore, am I clean delivered. Oh! glorious doctrine! I would wish to die preaching it! What better testimony can we bear to the love and faithfulness of God than the testimony of a substitution eminently satisfactory for all of them that believe on Christ?'"

—Spurgeon's Sermons, Vol. 4, "The Death of Christ", pp. 219, 220.

"We stand to the literal substitution of Jesus Christ in the place of his people, and his real endurance of suffering and death in their stead, and from this distinct and definite ground we will not move an inch. Even the term 'the blood', from which some shrink with the affectation of great delicacy, we shall not cease to use, whoever may take offence at it, for it brings out that fundamental truth which is the power of God unto salvation. We dwell beneath the blood

mark, and rejoice that Jesus for us poured out his soul unto death when He bare the sin of many."

"Surely from these quotations it is evident that when Professor Marshall said,

"I simply take my stand by the side of Charles Haddon Spurgeon, . . . and you can call Spurgeon a Modernist if you like,"

he entirely misrepresented Spurgeon—and equally misrepresented himself.

PROFESSOR MARSHALL ON JUSTIFICATION BY FAITH

The Trust Deed contains this statement: "The free justification of believers in Him by His imputed righteousness." That certainly is not Professor Marshall's gospel; for, as we have already pointed out, if it be unethical to assume that the Lord Jesus Christ did actually bear our sins in His own body on the tree, in the sense of suffering our punishment, if it be unethical to believe that He Who knew no sin "became sin for us", it follows, in the nature of the case, that it would be equally unethical to impute His righteousness to the believer; for the imputation of guilt and punishment voluntarily accepted and appropriated, is no more unethical than the imputation of another's righteousness when voluntarily accepted and appropriated. That is to say, *the principle of the penal substitutionary or expiatory death of Christ is involved as an inevitable corollary in the doctrine of justification by faith. Professor Marshall's statement that Luther's view of the Atonement was "crude and bold", inevitably involves the rejection of its logical outcome, justification by faith; and would destroy the very foundation of that great revival of Evangelical Christianity known as the Reformation.*

PROFESSOR MARSHALL ON THE RESURRECTION OF THE DEAD

The Trust Deed of McMaster requires that those sharing the benefits of Senator McMaster's bequest shall believe in the "resurrection of the dead, both just and unjust." There is no definition of "resurrection" here, it is true. In all probability at the time that was written the ordinary Evangelical doctrine of the resurrection was not called in question. However, we will allow Professor Marshall once more to speak for himself. We quote from the stenographic report of his speech before the Baptist Convention held in Temple Church, Toronto, October 17th, 1927:

The Resurrection

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

The following paragraph is our comment on the preceding statement on the Resurrection from Prof. Marshall's Temple Convention speech, as published in THE GOSPEL WITNESS of October 27, 1927. We reprint it here because we feel it is as pertinent to the question now as it was then:

"(As we read the Scriptures, whatever change took place in the body of Christ, took place at the resurrection;

and whatever the nature of that body may have been, He Himself described it as a body of flesh and bones. He did eat a piece of a broiled fish and of an honeycomb; He did challenge Thomas to put his finger into the print of the nails; and in a very real sense the resurrection body of Christ was identical with the body in which He was crucified, for He was identified by the very marks of His crucifixion. We do not know whether Professor Marshall would keep company with the crude and grotesque Pastor Russell in his supposition that the body of Christ may have been dissolved into gases, or may be miraculously preserved for future exhibition? Our readers will judge from Professor Marshall's own words how far he believes in the resurrection of Christ.)"

PROFESSOR MARSHALL ON THE CHURCH AND ITS ORDINANCES

We quote once more from the Trust Deed of McMaster University. Its endowment was left exclusively to the use of those believing in "immersion in the name of the Father, Son and Holy Ghost, the only gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's Table; that a Gospel Church is a body of baptized

believers voluntarily associated together for the service of God".

In an article on, "Baptists and Church Membership", published in *The Baptist Times and Freeman*, London, England, Professor Marshall, six months or thereabout before coming to Canada, wrote:

"To regard baptism as essential to salvation or even to membership in the Christian Church is to ascribe to the baptismal rite a crucial importance for which there is no warrant in the New Testament, or in any truly spiritual interpretation of the Gospel or in common sense."

In this, we need go no farther than this single quotation; for it follows as a matter of course that if baptism is not to be made a condition of church membership, and we are therefore to receive into membership unbaptized persons, Professor Marshall cannot be in agreement with the Trust Deed which defines baptism, and its relation to church membership and the Lord's Supper in these terms: "Immersion in the name of the Father, Son and Holy Ghost, the only gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's Table: That a Gospel Church is a body of baptized believers voluntarily associated together for the service of God."

REPRINT FROM THE GOSPEL WITNESS OF SEPT. 8th, 1932

We reprint below an article from THE GOSPEL WITNESS of September 8th, 1932, entitled, "The McMaster of To-day". We do this in order to show that Professor Marshall will not be the only one at McMaster who is a Modernist. Indeed; if there are any out-and-out evangelicals left, we are unable to name them. We call special attention to the report respecting the views of Professor H. L. MacNeill as reported by a special Commission appointed by the Western Convention to enquire into his beliefs. In the second place, we print an interview with Professor Marshall on the occasion of his revisiting Toronto as a summer supply. And in the third place, an article written by Professor Marshall, and appearing in "The Fraternal and Remembrancer", Organ of the Baptist Ministers' Fraternal Union, of January, 1931. Also our comments thereon as published in THE GOSPEL WITNESS of September 8th, 1932.

THE McMASTER OF TO-DAY

When Professor I. G. Matthews resigned 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. H. L. MacNEILL, Ph.D., LL.D.

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. H. L. MacNeill, Ph.D., LL.D.

Dr. H. 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. H. L. 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 ourselves are 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, and 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 THAT 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 WHATEVER 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.

WHY PROFESSOR MARSHALL WAS BROUGHT TO CANADA

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.

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"

By R. E. KNOWLES in *The Toronto Daily Star*, Aug. 3, 1932

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 ingenious 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 forefashioned 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. H. L. 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 unmakeable, 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 McMaster 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.

GUILTY, OR NOT GUILTY?

So far, we have presented the case, not against Professor Marshall, but against the Board of Governors for having invited him to McMaster in 1925, and for bringing him back in 1935. We have not the shadow of a doubt that the case we have thus presented in relation to Professor Marshall alone is enough to prove that the Board of Governors of McMaster University have grossly violated their trust, and are now using the proceeds of the McMaster estate for a purpose opposite to that which the donor designed. The fact that the Board of Governors asked Professor Marshall to return, with a full knowledge of his position, proves that they, not he, are guilty of a breach of trust.

McMaster No Worse For Professor Marshall's Return

Professor Marshall's return to McMaster but adds one voice to the modernistic chorus, one instrument to the modernistic orchestra. Elsewhere in this issue we deal with the position of Professor H. L. MacNeill. There are, of course, other professors who are no more evangelical than he, notably Dr. Roy Benson, who, from all accounts, is as amiable as he is rationalistic.

IS IT ANY OF OUR BUSINESS?

Some will ask why those of us outside the Baptist Convention of Ontario and Quebec should concern ourselves about this matter. For this reason: the foundations of the educational work of the Baptist Convention of Ontario and Quebec were laid by Regular Baptists. The same is true of the Publication Society, the Superannuated Ministers' Society, the Home and Foreign Mission work. The whole organization of the Ontario and Quebec Convention was laid down by Regular Baptists, and financed by their sacrificial giving. All

this work was established for the propagation of the principles which some of us still believe.

The doctrinal statement in the Trust Deed of Jarvis Street Baptist Church is practically identical with that of McMaster University. The same is true, we doubt not, of the Deeds of the majority of Baptist churches in these two provinces. *The time may come when McMaster University's title to the McMaster estate may have to be challenged in the courts. We openly confess we have been preparing for such an eventuality for years. And this issue of THE WITNESS will serve as a link in the chain of evidence. As we have gone over the records of things already published, and the stenographic reports which were never put in type, we are amazed at the mass of evidence accumulated which prove beyond all question that Senator McMaster's trust in the Denomination has been wickedly betrayed.*

A graduate of McMaster University, now a judge, told us, when we met on a train two or three years ago, that he had not the slightest doubt that we were right in our contention that Mr. McMaster left his money for the propagation of the doctrines we were preaching. He further said that all opposed to us knew that the McMaster estate was being used for a purpose quite opposite to that to which Mr. McMaster dedicated it. But, he said, they did not believe in the "rule of the dead hand".

There is a story in the Book of Joshua of certain people who came to Joshua as he advanced into the land of Canaan, wearing old clothes and clouts, and carrying stale bread, professing that they had come from a far country. Thus deceived, Joshua made a covenant with them, that he would not execute judgment upon them as upon the other Canaanites he had been commanded to punish. But immediately afterward he discovered that these people who had apparently come such a great distance, really lived close at hand; they were none other than the Gibeonites. But, the covenant having been made, he had no option but to abide by it. Perhaps about four centuries later there was a famine in the land of Israel, and when David enquired of the Lord the reason for it, he was told, "It is for Saul, and for his bloody house, because he slew the Gibeonites." Saul refused to be "ruled by the dead hand", and violated a trust four hundred years old; and so closely related and mutually dependent are the moral and physical constitutions of the universe that the earth refused her fruits because of Saul's violation of trust.

Can a denomination whose ministers have been trained with stolen money expect to prosper spiritually? Can a denomination, permitting its funds to be used to train men to teach that which is destructive of the very foundations of Evangelical Christianity, expect blessing? If a great revival were vouchsafed us, a revival that would touch McMaster University, and result in the conversion of its Faculty, and could thereafter touch all the organizations connected with the Denomination, and the people called Baptists could be brought back to the Cross, and to the Gospel of the New Testament, we might then hope that the damage might be undone. But until such a revival can come, Regular Baptists who still believe and teach what Senator McMaster and the Baptists of his day believed, must keep the flag flying, and by their *faithfulness to their doctrinal position, establish their identity as the only legitimate heirs of the Regular Baptist heritage in Ontario and Quebec.*

"WITHIN THE CHARTER"

Having examined with some detail Professor Marshall's statement respecting his doctrinal views, it may be well to consider one thing that he said at the Convention held in Temple Baptist Church. It was this:

"The real issue is this: are my views of the Bible in harmony with the Charter? We generally say the Charter, though, as a legal gentleman pointed out to me the other day, we should really say the Trust Deed; but everybody talks about the Charter, so I will."

Of course, Professor Marshall is correct in the strictly legal sense when he says the issue is whether his views are "within the Charter". But were this matter brought to a court of law, that question would involve a definition of the terms of the Trust Deed. Everyone will recognize that in the brief space available in such an instrument, a statement of faith is necessarily set out in condensed form; and statements of faith contained in such a Deed, like other legal documents, may be variously construed.

In the celebrated Andover case the judgment of the court was to the effect that the phraseology of the doctrinal trust must be construed in terms of the exact significance of its phraseology as used and understood at the time, and for the purpose, for which it was written, and not in terms of a possible altered meaning when the same language was employed many years later. By that principle, the terms in the doctrinal statements of the Trust Deed of McMaster University should be construed in the light of what such terms must have meant to Baptists at the time the Trust Deed was written.

At some points it may appear that Professor Marshall's views were "within the Charter". But at other points it is quite evident that the doctrinal statement cannot even now be so stretched as to include Professor Marshall's position.

For example, "the Divine Inspiration of the Scripture"; "the atoning efficacy of the death of Christ"; "the resurrection of the dead", must be defined in terms of their respective significance to Ontario and Quebec Baptists at the time the Trust Deed was written. It may be asked, How shall we determine the precise significance of the terms of the Doctrinal Statement in the Trust Deed? We learn that the Toronto Baptist College was incorporated in eighteen hundred and eighty-one, and the doctrinal trust must therefore have been formulated at that time, for the reason that the Trusts of Toronto Baptist College were continued in the Trust Deed and Charter of McMaster University. So then, what did these terms mean as employed by Canadian Baptists during the decade from 1880 to 1890?

What is a Regular Baptist Church?

What were the Regular Baptist Churches of Ontario and Quebec which, by Senator McMaster's will, were made heirs to his estate, to be held in trust for a specific purpose? That question can only be answered by a statement from some recognized representative Baptist of the time.

We select Rev. D. A. McGregor, who later succeeded Dr. Castle as Principal of Toronto Baptist College, and whose great hymn, "Jesus, wondrous Saviour", was adopted years ago as the McMaster hymn. Principal McGregor was a product of Canadian Baptist institutions—of a Canadian Baptist church—of Woodstock College; and became the second Principal of Toronto Baptist College. If any man was able exactly to define the Canadian Regular Baptist position, surely it was Principal McGregor.

We have before us "a Memoir of Daniel Arthur McGregor, late Principal of Toronto Baptist College, published by the Alumni Association of Toronto Baptist College". The preface tells us: "The Alumni Association of Toronto Baptist College, at its annual meeting in April, 1890, decided to undertake the preparation and publication of a Memoir of Principal McGregor, then recently deceased. . . . For the carrying out of this undertaking two committees were appointed: an Editing Committee, consisting of Professors Newman and Campbell, and a Finance Committee, consisting of Rev. W. C. Weir and Rev. J. L. Gilmour."

The preface further tells us that "chapter two was assigned to Rev. E. W. Dadson, whose long acquaintance with Principal McGregor and his profound admiration for his character enabled him to write sympathetically and intelligently of the period of his life under consideration". The preface further informs us that "the selection for publication of the essays, addresses, sermons, etc., contained in Part II." was assigned to Mrs. McGregor. In view of the fact therefore that Mr. McGregor was so distinctively representative of Canadian Regular Baptists, and that Rev. E. W. Dadson, apparently a fellow-student, and a life-long friend, of Principal McGregor, was selected to write the record of his student days, we may assume that these two men would be about as representative of Canadian Regular Baptists as any who could be named.

Rev. E. W. Dadson was for years Pastor of First Baptist Church, Woodstock, for an extended period was Editor of *The Canadian Baptist*, and at the time of his death was Pastor of Olivet Baptist Church, Montreal. Dr. Dadson was recognized in his day as perhaps the foremost Baptist preacher of Ontario and Quebec.

PRINCIPAL MCGREGOR ON A REGULAR BAPTIST CHURCH

Among the addresses selected by Mrs. McGregor as representative of her husband's position is one on, "A Regular Baptist Church". We wish we had room for the entire

address, and some day we hope to give it to our readers. But it is significant that the Memoir tells us that this was "a paper read to the Ministerial Institute, in Jarvis Street Church, 1880". The paper was therefore read to the Baptist ministers of Toronto, meeting in Jarvis Street Church, sometime during the year before Toronto Baptist College was incorporated by an Act of the Ontario Legislature. The date of that incorporation was March 4th, 1881.

It is reasonably certain therefore that the steps preparatory to the incorporation of Toronto Baptist College must have been in progress at the time this paper was read to the Baptist ministers of Toronto in Jarvis Street Church, of which Senator McMaster was then a member. And surely Senator McMaster and the framers of the Trust Deed must have known the position of the Regular Baptist Churches of Ontario and Quebec; and his position must have been similar to that defined by Mr. McGregor who, about ten years later, was to become Principal of the institution.

The address has to do with the church, the constitution of its membership, its doctrinal basis, its officers, and its ordinances. We call attention to the fact that the McMaster Charter requires that all members of the Theological Faculty must be members in good standing of a Regular Baptist Church. Professor Marshall is appointed to the Theological Faculty as Professor of Christian Theology; and, knowing his position, the Board of Governors have, by that appointment, directly violated the Charter; for Professor Marshall is on record—as quoted in these pages—as characterizing the position of Regular Baptists in respect to the ordinances as being "an American phenomenon", and as having "no warrant in the New Testament, or in any truly spiritual interpretation of the Gospel or in common sense".

PRINCIPAL MCGREGOR, in the paper above referred to, said:

"But further, he who admits, as every Christian must, that man has no right to interfere with Divine institutions, must accept another conclusion which his acknowledgment involves, and, in so doing, must abandon every position on which open communion rests. If Christ has established an order in the observance of gospel ordinances, man may no more violate that order than he may violate any other of the institutions of God. That Christ has established order in the gospel system is seen from the fact that regeneration, by his command, precedes baptism, and baptism, by his command, precedes church-fellowship. But, if baptism precedes church-fellowship, it must also precede the Lord's Supper, which is observed only within the fellowship of the church. A Regular Baptist Church, therefore, believes, in common with other bodies of Christians, that, in the order of observance, baptism precedes the Lord's Supper. This is the order in which they were instituted by Christ. This is the order in which they stand enjoined in the great commission. This is the order in which they were observed in the apostolic practice. Here, then, is the real question at issue between Regular Baptist churches and open communionists: 'Shall we keep the ordinances as they were delivered?' But, if it be true, as we have already shown, that there must be absolutely no interference with divine institutions, how can we, in God's name, invite to a course which is subversive of divinely established order? Examine the statute book of the King of Zion and if you can find one instance in which He has, either by precept or example, reversed the order which He instituted in the observance of the ordinances, then take that single exception and argue from it against the general law. But if there be not, as there is not in the Word of God, a single recorded example where the Lord's Supper preceded baptism, then those who fight against this order are simply at war with the Almighty. The man who hurls his censures against the observance of this rule must remember that he implicates thereby, not the subject whose duty is obedience, but the great Lawgiver Himself, and thus, with imputations of unchristian narrowness, assails the character of the Most High. The test of the communion question, as of every other article of Christian faith and practice, is not personal feeling, but the Word of God. So far as personal feelings are concerned, Regular Baptist Churches cherish Christian love toward every Christian denomination, but they do not believe that they are called upon to give expression to that love by breaking the laws of Christ, nor do they think him fit for communion who would seek it by such a means. They believe that the truest love to God and man is that which, even amid misrepresentations and censure, preserves inviolate so divine a gift as gospel truth. They therefore accept

and assert, as an indispensable principle in the constitution of a truly scriptural church, absolute non-interference with divine institutions."

ANOTHER REGULAR BAPTIST TESTIMONY

We have examined the biography of Dr. R. A. Fife, by Professor J. E. Wells; and that of Dr. E. W. Dadson, by Dr. J. H. Farmer. Each of these men take a position identical with that of Principal McGregor respecting the church and its ordinances. But in this matter one witness is sufficient. The biography of Dr. E. W. Dadson was the outcome of a suggestion made by Professor Newman, in *The Canadian Baptist*, and later adopted by "the Alumni Association of McMaster University", and the work of preparation was left to a committee, of which Dr. Farmer was one of the chief.

The title page reads: "E. W. Dadson, B.A., D.D.—The Man and His Message—Edited by Jones H. Farmer, B.A., LL.D., *Professor of New Testament Greek in McMaster University, Toronto*—published by William Briggs, 1902." The title of the book indicates that it was specially published to describe the character of the "man", and to perpetuate his "message". It is significant also that the book bears this dedication: "To the Students for the Canadian Baptist Ministry in recognition of the deep interest Dr. Dadson always took in their welfare, and in the hope that his life and teachings may help towards the realization of the truest ideals, this book is affectionately inscribed."

Evidently therefore in 1902, when McMaster was but fifteen years old, the Dean of Theology desired that "students for the Canadian Baptist Ministry" might profit by the "message" and "teachings" of Dr. E. W. Dadson. So that this biography has the endorsement of "the Alumni Association of McMaster University", and was produced under the editorial supervision of the late Dr. J. H. Farmer, Dean in Theology at McMaster University.

DR. E. W. DADSON A REPRESENTATIVE REGULAR BAPTIST

Surely it will be recognized that Dr. Dadson was a representative Canadian Regular Baptist. He was not a "crank", an "extremist", or a "fanatic". He died in 1900; and he must have been in the zenith of his power about the time the Charter of McMaster University was written.

In the body of this article we have clearly set forth the views of Mr. Spurgeon respecting the Atonement; but Dr. Dadson was a Canadian Baptist—an Ontario and Quebec Baptist. Like Principal McGregor, he was a product of Canadian Baptist institutions. Therefore he would be likely to reflect what Canadian Baptists generally believed when they spoke of "the atoning efficacy of the death of Christ", and "the resurrection of the dead." We give below excerpts from Dr. Dadson's sermons, and we call attention to the fact that the sermons were selected as representative of the "man and his message", and presumably of Regular Baptists, by the late Dean Farmer of McMaster University.

DR. DADSON, in a sermon on "The Lord hath laid upon Him the iniquities of us all", says:

Two things growing out of this consideration I want to say: what kind of testimony have we here in regard to the love of Jehovah God for poor sinners? He so loved the world that He sent His son. Some of you are wondering if God's love could ever light upon you. You know it is great, but can it reach your case, so low sunken have you become? Let the solemn consideration of God's dealing with His Only Begotten, prove to the vilest sinner upon earth that God's love is limitless, absolutely limitless. If, for the world's sake, He would thus deal with the Eternal Son, is there one of you here upon whom He does not look with the intensest of compassionate regard? Let, then, this mysterious feature of the atonement come as a bright ray of hope to the most downcast sinner. God surely loves him, or He would not have put all this upon His Son.

"And the second thing I want to say is this: *It evidently will not do for sinful men to trust too much upon the mercy and love of Jehovah God.* God loved His Son above all else; no object in the heavens above or the earth beneath was so near to the heart of God the Father. The Son was in the Father, and the Father in the Son. These two from all eternity had been in the purest companionship—They had performed Their creative work together. The One had said to the Other as the task was approaching completion, 'Let us make man in Our image'. In spite of God's love for His only begotten Son, He laid upon Him all this that we have

seen. 'He put Him to grief'. I have magnified His love to you, sinful man. But now I caution you not to trust it. For upon One Whom He loved with love such as you can never know, He laid a load which crushed Him. When will this folly cease among those who should know better—this folly of trusting to God's love for salvation—this folly of trusting to God's mercy for salvation—this folly of thinking God is too good ever to punish eternally? In spite of their better knowledge men will keep at it; and, against hope, they will hope that God's goodness will somehow make it all right with them. O poor sinner, He does not love you any more than He does your Saviour—and He will not spare you if He did not spare Him. Don't think it.

"The text has something to say about the ACTOR IN THE ATONEMENT. 'The Lord hath laid upon Him'—His Son Christ Jesus—the iniquity of us all'. We now divert our minds from the author, God, and fix them upon the agent, the Son. And the thought springs up immediately, 'Why the Son?' Surely in the creation of God, the Father might have selected some other agent for the carrying out of this purpose; and the answer comes surely, 'Thou alone art worthy'. No one else could; and so, as the Lord Himself said, 'I must'. Consider what was to be done. A ruined world was to be saved, which God Himself had declared must be lost. Sin, indeed, without any declaration from God, by its own might had sunken men beyond hope of mercy. And now it needed not only the power, but also the worth, of omnipotence, to offset the evil that had been done. God's word must be carried out to the last letter. And the problem stood. Since the world, every one, had turned to his own way, every one in the world must meet the fate which God had said; or, the universally recognized alternative, a substitution, in all points equitable, must be found. But the Almighty might search the heavens and the earth to the last created thing, and this equitable substitution could never be found. There was only One in the realm of God that could stand in this regard against the world, and that was God Himself in the Person of His Son. If He put Himself in the balance against the world, the world must kick the beam. And this is what He did. Listen! 'God was in Christ reconciling the world unto himself'. God gave Himself. God so loved the world, that He placed Himself under the lash, which was the world's due. God, in the person of His Son, did this. And what did His doing this mean as to the result? It meant that the law of God was honoured in every particular; it meant that His word was fulfilled to the letter; it meant that the debt was paid to the uttermost farthing. See you that mighty sacrifice coming from the heavens to stand upon this earth, the Christ, the Son of God—He Who inhabiteth eternity, without beginning of days or end of years; He Whose breath spoke into existence all worlds and all men; He before Whom the countless myriads of the hosts of heaven veil their faces and cry, 'Holy, Holy, Holy, Lord God Almighty'; spotless from all eternity. 'Who only hath immortality', in Himself. One glance is sufficient to show that He is of worth and dignity sufficient to outweigh the universe of God. The substitution thus offers far more than an equivalent. Ten thousand worlds could be redeemed by an offering such as this.

"But how could God take punishment from guilty men and justly lay it upon Him Who knew no sin? Can God inflict punishment justly upon the innocent? If the innocent can voluntarily assume the sinner's place, no violence to justice can be done. And Christ voluntarily died. 'I lay down my life of Myself. No man taketh it from Me. I have power to lay it down and I have power to take it again'. This voluntary action was the result of that incomprehensible love. Sooner than let man be lost, Jesus Christ voluntarily offers to stand in his place. If there were any compulsion there would have been injustice. If there were any hidden calamity there would have been injustice. But our Lord lifted the burden knowing the end from the beginning of all that it contained. Did the burden involve the absence from glory—the contact with sinners—the spitting and the shame—the cross and the forsaking of God? He knew it all, and, in the face of His knowledge, the Son of man came to seek and to save that which was lost.

"But in His contact with sin did He remain guiltless? When He was made to be sin for us, when He was made a curse for us, did He in all these respects maintain His purity? 'He knew no sin, neither was guile found in His mouth.' Down to the depths of depravity He went, right to the extremity of the consequences He went. He did not restrain His footsteps one inch, but 'was tempted in all points

like as we are, yet without sin.' Even to the extremity of spiritual death—the torture of hell, signified by the withdrawal of the Father's face—went the Son of God. But through all His progress in sin, and throughout His experience of the consequence of sin, He was untouched by sin. Indeed, 'perfected was He through suffering', and proved spotless through His resurrection from the dead. Here is a piece of iron. Place it in the water and it goes to the bottom through its own weight. Let the iron represent sin. Here is a piece of wood. Place it in the water, and it floats through its own buoyancy. Let this wood represent the innocence of the Saviour. But now, bind you the iron upon the wood, and both sink to the bottom, because the weight of the iron overcomes the buoyance of the wood. Let this combination represent Christ upon Whom was laid the iniquity of us all. He was crushed to the nethermost part by the weight of the sin imposed upon Him. Unbind the cords now from the iron and the wood, and the former lies still upon the bottom of the water, while the wood immediately springs to the surface, showing that its buoyancy was only overcome temporarily through the bondage of iron imposed upon it. So with our Saviour. Our iniquity placed upon Him sunk Him to the region of ruin, forced Him to the most downward depth of the consequences of the guilt He carried; but, when the last depth was reached and expiation to the uttermost farthing was made, the cords which fastened our iniquity upon Him, snapped, and He burst the cords of death and the grave, and rose triumphant over sin, and scathless from His contact with depravity. O sinful man, it was your sin and mine for which the Lamb of God patiently bowed His head! It was your sin and mine that God laid upon Him! and thus laden with the world's woe, yours and mine, He plunged from the pinnacle of glory into the abyss of desolation, carrying with Him your sins and mine, sinner, and leaving them there in the abyss—your sins and mine, sinner. And now, having paid the debt of your sins and mine, sinner, to the uttermost farthing, through His own sinlessness He ascended to the right hand of God where He ever liveth to make intercession for us.

ON THE RESURRECTION OF THE BODY

DR. DADSON says:

"A great deal has been said and written against the resurrection of the body, we are well aware; but as yet scientists have failed to give us any other theory that is more easily understood, or that accords better with the judgment of reason. We fancy science would be as much puzzled over the assumption of any other substance in which to clothe the spirit as it now is with the literal body. This matter and many kindred matters are, however, entirely beyond the realm of science. They are simply miraculous, and ought to be looked on as such only. The creation of the world out of nothing was a most unscientific performance, and upon that ground men deny it. The formation of man out of earth was equally unscientific, and so scientists deny it; but we take God's Word for it, as we needs must, and let science and reason go. So with the resurrection of the body. This bringing together again of atoms which have been constituents of human bodies again and again for ages past is absurdity to science and contradictory to reason. Of course it is, and what then? Why, so let it be; it is not impossible with God, and there we rest. Christ's body came out of the grave, and it is declared that 'all which are in the graves shall hear His voice and shall come forth'. The body is in the grave, not the spirit. The body shall come forth."

WHAT IS THE VERDICT?

Our readers are the jury. Carefully, and without prejudice, weigh the evidence herein submitted. If Regular Baptists of Ontario and Quebec will, without fear or favour, render a verdict according to the facts submitted, they must find

McMASTER GOVERNORS

GUILTY

OF A BREACH OF TRUST

Whole Bible Course Lesson Leaf

Vol. 10

No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 42 Fourth Quarter October 20th, 1935

THE RIGHTEOUS AND WICKED IN CONTRAST

Lesson Text: Proverbs 10 to 13.

Golden Text: "The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked."—Proverbs 10: 3.

Bible School Reading: Proverbs 10: 1-32.

DAILY BIBLE READINGS: Monday—2 Sam. 22: 21-30; Tuesday—Psalm 116:1-14; Wednesday—Eccles. 5:1-7; Thursday—Luke 18:9-14; Friday—Romans 12:9-21; Saturday—James 3:1-13.

CHAPTER TEN

With this chapter we begin the second division of the book. In it, and succeeding chapters, the proverbs find their complete sense in a few verses in each case, and having no close continuity of subject matter, admit of no chapter analysis. The proverbs are stated clearly, are suitable for memorizing, and in general emphasize in contrast the life and fate of the righteous, and the wicked. After an introduction respecting the effect of a son's conduct on his parents (v. 1), Solomon contrasts the treasures of wickedness with righteousness, showing the superiority of the latter. If a man should gain the whole world and lose his soul, it would not profit him (Matt. 16:26). Note the importance of the spiritual, and the wisdom of living on that plane respecting time and eternity. The Lord's attitude toward the righteous and the wicked is then stated, together with the attitude of men respecting the things of this world, and the consequences ensuing therefrom. Carefulness in the dispensing of this world's goods, and diligence in business, are taught herein.

The series of contrasts continue, relating to the memory of the just and unjust (v. 7), their attitude toward counsel, their everyday life, the consequences of hatred, love, and speech; the proper attitude toward knowledge; the power of wealth and poverty; the effect of righteous and wicked living; the right attitude toward instruction; the results of the right and the wrong use of the tongue; the blessing of the Lord; the motive governing the actions of fools and wise men; and the end of the righteous and the wicked. Observe the blessedness of living a righteous life. Such a life is pleasing to God, beneficial to others, and fruitful to the one exercised thereby. The foolishness of wicked men, affecting time and eternity, may also be noted; together with the scriptural instruction respecting the tongue (Ps. 39:1; Jas. 3:1-13). Why do we act wickedly instead of yielding to God, and acting righteously?

CHAPTER ELEVEN

Instruction is continued in this chapter respecting the righteous and the wicked. First, in relation to everyday life (vs. 1-6), wherein we find condemnation of false weights, pride, perverseness, and transgressions. Note the fact of God's interest in business practices. Religion and business are not separate in God's plan. The latter is governed by the former. The service of God is a seven-day matter. The end of the wicked is then referred to (vs. 7-11); teaching being given concerning the extinction of the expectations of such a person, the deliverance of the righteous, and the rejoicing over the death of the wicked. The expectations of the wicked are confined to this earth. They have nothing beyond this sphere; consequently all their hopes and plans fade away at death. The hope of saved persons goes beyond the tomb, for them, the best is yet to come (Col. 1:5; I John 3:2). Conduct governed by wisdom is next extolled (vs. 12-15), emphasizing the right attitude toward one's neighbour, the proper control of the tongue, and the necessity for exercising caution in business. Praise is thereafter offered the gracious woman, and the merciful man. And the con-

cluding verses of the chapter deal in general with the subject of rewards. The sure reward of the righteous is stated; the end of the righteous, and of the wicked, is declared; the attitude of God toward both is mentioned; and the certainty of punishment for the wicked is indicated (v. 21). Note may further be made of the woman without discretion, the desire of the righteous, the blessing of liberality, the foolishness of trusting in riches, and the wisdom of winning souls. Liberality in giving to the work of the Lord, and the duty and privilege of soul-winning, require emphasis in the present day (2 Cor. 9:6, 7; Mark 1:17). We are only stewards of that which we possess (I Cor. 4:1-5); our bodies are not our own (I Cor. 6: 19, 20); and we are saved to serve the living and true God (I Thess. 1:9). How may we win souls for our Lord?

CHAPTER TWELVE

The proverbs contained in this chapter are in each case complete in one or two verses, and being so great in number forbid comment except in a general way. They relate to instruction and divine favour; a virtuous woman, thoughts, words, rewards; actions, words, and motives; divine protection and favour; the attitude of prudence; the reward of diligence; the effect of encouragement; the dangers of temptation; the way of slothfulness; and the nature of the way of righteousness. Special attention may be given to certain proverbs, or some general lessons may be pointed out; respecting the latter, we note the contrast between the righteous and the wicked, manifest in motive, word, deed, and reward. Also affecting present and future life, and in relation to influence on self and others. The way in which the divine favour may be secured is also clearly indicated, together with the unpleasant consequences brought upon men through incurring the divine disfavour. It pays in time, and in eternity, to serve the Lord. Note the necessity for the divine control of the life. We are compelled to contend with the world, the flesh, and the devil; and require supernatural power to overcome (Matt. 13:22; Rom. 7:23; Eph. 6:12). How may we gain control of the tongue?

CHAPTER THIRTEEN

As in the previous chapters, so in this, the proverbs are complete in one or two verses. They are introduced with the statement that a "wise son heareth his father's instruction: but a scorner heareth not rebuke". The ear of the wicked is closed to counsel, but wise persons are ready at all times to benefit therefrom. The importance of controlling the tongue is then emphasized. This small member of the human body is capable of blessing or cursing. It can create disturbance, and cause mischief; or it can encourage peace, and bring happiness. Note the importance of bearing in mind the effect of words, and their appearance in judgment with us (Matt. 12:36, 37). The unsatisfied desire of the sluggard is next referred to (v. 4), implying the necessity for diligent action in the carrying out of life's plans, and setting forth the natural result of laziness. The righteous hate lying, while the wicked with their slander cause shame and reproach. We can understand thereafter the suitable fate of each. Following this, the hypocrisy of some is indicated; appearing to be what they were not; together with the disadvantage of riches, when the same are demanded as a reason for the life. Reference is thereafter made to the life of the righteous and the wicked, the evil effect of pride, wealth in its gathering and consequences, and deferred hope (vs. 9-12); also to the right attitude toward the law, good and bad messengers, instruction, in relation to wise and foolish, the prudence of wise men, parental discipline, and the satisfaction of the righteous (vs. 13-25). Note the blessedness of the way of the righteous, and the hardness of the way of transgressors. It is true throughout life, that "whatsoever a man soweth that shall he also reap". (Gal. 6:7). Observe also the evils of pride, in ignoring the instruction of God, thinking too highly of self, despising others, causing contention, and shutting itself off from the blessing of God (Luke 18:9-14). Parental discipline is also worthy of attention. On some future day the "lawless one" will appear, but we are now living in the midst of the manifestation of lawlessness (2 Thess. 2:7, 8), the same being in evidence among the children, as well as among adults. The God-controlled life is needed, and the necessity for regeneration is plainly evident. How may we be an example unto others, and live to condemn the sinful practices around us?

The Jarvis Street Pulpit

"IF YE BELIEVE NOT THAT I AM HE, YE SHALL DIE IN YOUR SINS"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 29th, 1935

(Stenographically Reported)

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

"Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

"And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."—John 8:21-24.

Prayer before the Sermon

We come, O Lord, by way of the Cross to pray. We thank Thee for the precious blood, for the new and living way which our Mediator has consecrated forevermore. We bless Thee that the veil of the temple has been rent in twain, and that we may now through Him have access into the holiest of all, that we may indeed come where Thou art, and lay our petitions at Thy feet.

First of all, O Lord, we come to worship Thee. We acknowledge Thee to be our God. With all our hearts we praise Thee for what Thou art, for what Thou hast disclosed Thyself to be, for what we have learned of Thee through the unveiling of Thy glory in the person of our Lord Jesus Christ.

Invoking the aid of Thy Spirit, pleading the merits of Thy Son, we have come to worship Thee, Father, Son, and Holy Ghost, one God. We would know Thee better, those of us who are Thy children. We desire to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Deepen within us, we pray Thee, our love of holiness. Strengthen us, and teach us more intensely to abhor that which is evil. Grant that we may be partakers of His Spirit Who loved righteousness, and hated iniquity; and Whom the Lord hath therefore anointed with the oil of gladness above His fellows.

Help us who are Christians that we may forget the things which are behind, and press toward the mark. Make us to be growing children of the King. Enable us day by day to make real progress in Jesus Christ. Empower us by Thy grace to put off the old man, and to put on the new, which after God is created in righteousness and true holiness.

We beseech Thee, O Lord, to use this service for the illumination of those whose minds are dark toward Thee, who have never seen in the Lord Jesus the Saviour of men, to whom He is still without form or comeliness, in Whom there is no beauty that they should desire Him. Oh that their eyes may be opened to behold the glory of the Lord, that they may learn that He is the Standard-bearer, the Chiefest among ten thousand, One Who, seen with the eye of faith, is verily altogether lovely. We thank Thee, Lord Jesus, for what we ourselves know of Thee, for Thine unflinching faithfulness, for Thine everlasting kindness. How gracious hast Thou been to us all! May the light of Thy gospel penetrate darkened minds this evening! May the creative Spirit of God, Who in the beginning said, Let there be light, and there was light, shine in men's hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

It may be there are some in this congregation this evening in peculiar circumstances, some man or woman who finds his or her situation altogether unusual; another has come to the end of the road, and does not know which way to turn, and is greatly in need of a Comforter, One Who in all circumstances can help, Who is equal to all the emergencies and exigencies of life. Grant that such an one may find his need supplied in the person of our Lord Jesus Christ.

If any are sad this evening, if any are afflicted or in sorrow of heart, tasting such bitterness as only the heart knoweth, we pray that the Divine Comforter may draw near. Help us to find in the perspective of the ages, looking for the city which hath foundation, whose Builder and Maker is God, some compensation for all life's disabilities, for all its dis-

appointments and disillusionments. Enable us to believe, in the light of that great future, that all things work together for good to them that love God, to them who are the called according to his purpose.

This evening, O Lord, we dare once again to open Thy Word. How often have we come to it when it has been to us as a bush that burned with fire, and we have heard Thee say, Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Be pleased this evening to speak to us as Thou didst to Moses in the bush that burned with fire, and was not consumed. Make this service memorable in the experience of many as the night of all nights, as the day of all days, when He Who is the bright and morning Star and the Sun of Righteousness came and shed His beams upon them. Make this a gladsome occasion, a time when the seeking Saviour shall find the lost sheep, and bring it home upon His shoulders rejoicing. So help us in every exercise of this hour that our spirits may be hushed with a sense of the Divine Presence, that all there is of us may be responsive to the Divine appeal. Thus we pray in the name of Him Who died for us, and rose again, Amen.

It has become somewhat unusual for even the pulpit to speak of a future life. It would seem that, in the thought of some, the special mission of the church is to make this world as comfortable as possible. The modern church devotes much of its energies to an attempt to secure for the prodigal a better job in the far country. But surely a study of the personal ministry of our Lord alone should teach us that this involves a disproportionate emphasis upon temporal things, and a false valuation of the elements of life. Of course we must do good to all men. Of course it must be recognized that we have to live in the flesh, and that therefore the requirements of this physical life cannot be ignored. Our Lord Himself said respecting these matters, "Your heavenly Father knoweth that ye have need of all these things." That is, food, and raiment, and shelter. But He said there is something that is of greater moment than that: "Seek ye first the kingdom of God and his righteousness." The moral and spiritual elements of life are the things that are of supreme importance.

I suppose it is a mere commonplace to remind you that Scripture has much to say about the future life. The Lord Jesus said, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." This He said in contrast to the injunction, "Lay not up for yourselves treasures upon earth."

The modern sneer at an attitude of "otherworldliness" is entirely out of place. It is an attitude which the Bible commends; and in the chapter from which I read this evening, and the verses I have chosen as a text, our Lord Himself said, "Ye are from beneath; I am from above:

ye are of this world; I am not of this world—I come from another world, and have come to bring you news of another world." That is the function, the primary function, of the Christian religion. It is true it is to teach us how to live—but how to live in relation to that larger life which is life indeed, and which lies beyond.

I desire this evening then to speak to you of the importance of getting your trunks packed, of getting your garments ready, of being all prepared for a long, long, journey. Perhaps some of you who are older have heard the old story of the king's jester. Kings used to have men who were especially appointed to make fun for them, to drive sadness from their hearts, and to induce in them, so far as was possible, the merry heart that doeth good like a medicine.

One day a certain king handed to his jester a staff, a stick which he highly prized, and said, "You may keep this until you find a man who is a bigger fool than yourself." Years passed, and the jester came before his majesty on one occasion, summoned by royal order, when he was unable to drive the shadows from the royal brow. The king said, "I am going on a long journey. The physicians have told me that I must soon leave, and go elsewhere." He told his jester in veiled speech that he was going to die. "Well," said the jester, "I presume your majesty has made full preparation for the journey, that you know all about the way that leads to the country of your desire, and that you are all ready for your departure?" Said the king, "Oh, no; I have made no preparation for leaving this life, or for entrance upon another." "None whatever?" said the fool, so-called. "None whatever!" replied the king. "Then, your majesty, I must return to you the staff you kindly gave me long ago; for, fool though I be, I am ready to obey the summons, and know the way that I shall take."

He is not a wise man, whatever his skill or special ability, who makes no provision for the life that is to come.

I.

Our Lord told these people to whom He addressed Himself on this occasion that IT IS POSSIBLE FOR A MAN TO DIE IN HIS SINS. I think no reasonable man, no man of sound moral judgment, will be disposed for a moment to question the fact of sin. He may not view it from the biblical standpoint, he may not call it by the name "sin"; but that there is in every human life some kind of moral eccentricity, some off-centreness, everybody must admit.

If you have a dislocation of a finger, of an elbow, of an ankle joint, it gives you pain; and you know there is something wrong. Surely, surely, every man must know that there is something in every life that is out of joint. No man is ready to say that he has made the best of life, that he has not failed in the realization even of his own ideals, to say nothing of the higher standards revealed in the Word of God. I think I may safely assume that everybody here will recognize the reality of that thing which the Bible calls sin. It makes no difference what name you employ: it is the thing itself that is of importance, and the nature of it. That sin is here, nobody can successfully deny.

I do not speak of the grosser sins of the flesh only. They are but the more pronounced symptoms of the disease. But however respectable a man may be, he knows perfectly well there is something in life that is out of joint. Surely there never was a day when there seemed

more things to be out of joint than in our day. That is what the Bible calls sin.

Of course, men generally are much like those who are physically indisposed, and are inclined to attribute their indisposition to a passing mood. But when it does not wear off, at last they go to a physician, and discover that there is within them some deep-seated malady. There are some here to-night perhaps who have not been to the Great Physician for an accurate diagnosis of their case. You only know that you are out of sorts, out of joint, eccentric; that life is dislocated, something is wrong. If you would but come to the Great Physician He would tell you what that great thing is, and you would learn to call it by the biblical name, sin.

I think too that anyone who will examine his own heart, and carefully and honestly survey his own experience, will be disposed to recognize this principle, that his sins, his outward failures, transgressions, irregularities of life, are only the external manifestations of some inward distemper. A habit of the hand, of the foot, of the tongue, or of the eye, may seem to be a little matter, and something that ought readily to yield to treatment, that could easily be corrected. It is not until the man tries to correct it that he discovers that that outward thing is related to something inside. It is like a man who has a skin eruption. He says, "I think if I apply some ointment it will soon heal." He applies some kind of salve, and it seems to bring relief for a time; but by and by it returns again. He applies another kind of salve—but it recurs again and again. At last he goes to the doctor and says, "I thought I had got rid of it again and again, but it comes back." The doctor soon says, "That is in your blood. It is not on your face or hands: it is in the blood. Any remedy that will permanently cure, must be applied at the seat of the trouble. The blood must somehow be purified."

How many a man has been alarmed when he thought to correct some habit of life, which seemed to be trivial, at the discovery that there was in that thing a power that was not subject to his control. Though he did not go to church, though he was void of religious interest, he was forced by the logic of his own experience to admit that there was a malady within expressing itself in his outer life; for in spite of all his attempts to exercise the power of his will, to cultivate his imagination, and lay hold of his memory, and so to mobilize all the forces of his mind for the correction of these unwelcome characteristics, he discovered the evils persisted. These external acts are sins, but they are only the visible symptoms of the inward disease, a disease which is in the blood, in the very nature of the man, which the Bible calls, sin. "For all have sinned, and come short of the glory of God." We were so born, and it is as natural for people to do evil as it is for the sparks to fly upward.

That being so, it is a serious matter when one finds himself afflicted with a malady that refuses to yield to the most expert treatment. Jesus Christ, speaking to these people, assumed, as I am assuming, that all who heard Him were sinners; and that their sins were upon them.

Outward sins, the manifestation of mental action, react upon the spirit of a man. While the sin that is of the very nature manifests itself in the sins which are the outflow of life, in thought and action, these sins leave an ineradicable scar upon the spirit. If a man could only get rid of the scars of life!

I was on a train last week in Michigan, and a conductor came to collect my ticket. His right hand was badly disfigured. He had lost the thumb, and the fingers had been torn. He had probably been a railroad man a long time, and had been in an accident. I said to myself, What a pity that such a handsome fellow should be so disfigured! He bore the scars of some accident, whatever it was. You have seen people who have lost a limb, or have a scar upon the face, probably received while a child. Years pass, and the child grows to manhood—but the scar remains, enlarged with the years. I have seen foolish boys who have grown to be men, who had allowed themselves to be tattooed. An anchor, a dragon, or something else, had been tattooed on their arms with Indian ink—and it will not come off. No matter how the body changes, year after year the disfigurement remains. The young lad who thought it was rather smart so to disfigure himself when among certain companions, growing older and gaining sense, would give much to remove the mark of his early folly, but discovers it to be impossible.

The sins of life tattoo the very spirit of a man; they burn themselves into his very soul. There they are, and the man's character at last is formed of the sum-total of his thoughts, for as a man thinketh in his heart so is he. He has been building his character through the years, and he bears the marks of all his sins.

Our Lord Jesus said something about dying. Do you ever think about dying? You call me old-fashioned for talking to you about dying! There are many things that become unfashionable, and some habits and customs entirely pass away; but I have not yet read that Death has resigned his charge. I think, indeed, that he never was busier. I read only last week that from accidents alone in the United States there were over thirty-two thousand deaths, and over one million people wounded, during the past year.

There are people who do not like to think of death. I have known people who had a terror of death, "who through fear of death were all their lifetime subject to bondage". Some are afraid even to think of it. There are people who are afraid to make their will because it suggests the possible termination of life. But though you be afraid, it will not alter the fact that unless God Himself should interpose, and come down the skies before we reach our journey's end, every man and woman, every boy and girl, in this house sooner or later will have to say, Good-bye, to earth, and be gone.

One of the problems of the city is to do away with the slums, but another problem of a great city is to find space to bury its dead. How rapidly cemeteries fill up! How rapidly the whole population of a city changes! I am only asking you to face facts. It is true of every one of us. We have here no continuing city. Sooner or later, unless the Lord should come for us, we must die.

And the Lord Jesus said that *it is possible for a man to die in his sins to carry his sins with him into another life*. There are some things he cannot take with him. He will leave his house behind, if he has one. He will leave all his property, if he has any—all his earthly treasures, and all his earthly friends. We say we cannot do this, and we cannot do the other thing; we cannot afford to take a rest, and so on. But when Death comes, he does not ask our consent: he breaks in, and that is the end. If it be so that we are infected by this moral malady which the Bible calls sin, and we die with it, what

then? Jesus Christ said it is possible for a man to die in his sins.

I have met people who have gone around the world to get away from themselves. Perhaps they have left England or Scotland, and come to Canada; or, left here and gone to the United States or to Australia—always trying to run away from themselves, imagining that if they change their situation, life will be altogether different; only to discover that they carry their miserable selves with them, and that the disposition which brought them into trouble in one hemisphere, brings them into trouble in another—for they cannot get away from their real selves.

Who of us is not profoundly conscious of the truth of the soul's immortality, the survival of personality after death? Surely it is self-evident that Death is not the end of all things. The doctrine of the soul's immortality is not a distinctively Christian doctrine: it is a human instinct. The Indians buried their chiefs with their bow and arrow, so that they might be fully equipped for the "happy hunting ground" to which they supposed they had gone. The tombs of the ancients, when excavated, go to show that people have always believed in a life beyond the grave. So that when this earthly house of our tabernacle is dissolved, and we put off this body, everybody knows that the spirit that occupied it, survives.

Our Lord Jesus implies in these words that *sin is not primarily an offence of the body, but belongs to that something which never dies*; and that if a man dies in his sins, he carries them with him into another life. What a terrible reflection that is, that the mind has been trained here for life beyond. Our Lord, drawing the curtain in the parable of the rich man and Lazarus, put into the lips of Abraham these words, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." What did our Lord mean by that? He represented Abraham as appealing to the faculties of the mind, trained on the other side of the grave, stored with memories of the life now for ever past; and calls upon Memory to do its duty, and remind this man of all the folly he committed in the life behind him. Memory, even in this life, sometimes tortures a man or woman. The faculties of the mind can be like fiery serpents, inflicting the most excruciating torture.

I heard a preacher years ago, discussing the future life, and the fact that the man carried with him the record of this life, say this: "Some of you, my hearers, may doubt the reality of hell. But I do not, for I once saw a man in hell." Then he went on to say what it was. I remembered having read of the case in the papers of a young man who had had brilliant prospects, a university training, and a large opportunity in life. But he had fallen into sin, and at last had committed murder; and was convicted of his crime, and sentenced to die. This minister was called upon to minister to him in the interval between his conviction and his execution, and he summed up his experience by saying, "I saw a man in hell."

It is bad enough in this life for a man to carry his sins with him. I have had many a man come to me and say that he was in the grip of a power that threatened to undo him. Like some giant cobra that wraps itself about one, sin so gets a man in its coils that he

cannot throw it off. It grips him tighter, ever more mightily, until at last he says, "Something must be done. I cannot continue as I am." The teaching of Scripture is that unless a divine power breaks the strength of that sin, the personality that survives the grave, continues in the grip of that evil. Not less than that did our Lord mean when He said, "Ye shall die in your sins."

I say nothing for the moment about external punishment, although I believe that is taught in Scripture; but I speak this evening of a principle which decrees that "whatsoever a man soweth, that shall he also reap". There is no escaping that law. "God is not mocked." God's laws are inexorable, and grind out their products. The man who sows to the flesh, shall of the flesh reap corruption. He cannot help it. No legislation in the world can annul that law. To go out of this life into another, and to carry with one all these dispositions, this inner distemper, this terrible malady which the Bible calls sin—that is hell enough for any one of us—yes, alas! alas! hell enough for any one of us! There is not a man or woman here this evening who does not know that within him or her there are certain tendencies which, given time—time, mark you, space—for their everlasting development, would themselves create hell. And Jesus said it is possible for a man's spirit to be separated from his body, and for him to die in his sins, with all his sins and their condemnation upon him, and thus handicapped, to begin existence beyond the grave!

II.

Note what He says, that **THOSE WHO THUS DIE IN THEIR SINS CANNOT GO WHERE HE IS**. Those who die *must go somewhere*. All of us must go somewhere—whither does the spirit go? If it survives, if it be a reality, then it must find some place of habitation; it must be somewhere. Where is it? Jesus Himself has gone. He is not here as to the body. We cannot see Him to-day. But surely He survives. Not only did His body rise from the grave, but His Spirit persists. He lives; He is a living Person. Such a character as His, in the nature of the case, could not die. "Holy, harmless, undefiled, separate from sinners." Study His life, and you will reach this conclusion, inevitably I think, that whoever He was, One so holy and pure must create a heaven wherever He is.

He said to these people, "Ye are from beneath: I am from above. . . . I go my way. . . . whither I go, ye cannot come." Sometimes men speak of the justice of the principle of—how shall I put it—the future segregation of the unrighteous from the righteous, the separation of the future. They enquire, "Is it just?" Let me ask you, Has sin afflicted you here? Have you been troubled by evil men here? Have you smarted under the conduct of wicked people here? I think you have. And is there to be no relief from it in the future? Are we to be forever compelled to associate with that which takes the joy out of life, the smile from our countenances, the peace from our hearts? Is there to be no place of rest where we can get rid of it? I have heard the speech of men that was offensive. Sometimes I have rebuked them as kindly as I could: sometimes I have had to endure it. So have you. But there are people it were an offence for any man of moral quality to live with. I do not want to be where they are. Oh, if they

could be changed, if they could be made new creatures, that would be well. But if they die in their sins, and carry their sins with them, then there must be two places beyond. It would not be fair, it would not be just, to those who have repented of their sins, who have mourned, who have begged forgiveness for them, who have sought divine help to be delivered from them—to be for ever doomed to associate with those who have died in their sins.

I have seen cases of physical illness which brought indescribable distress to those who waited upon the patient, forms of disease which were themselves repulsive. Love ministered, yet ministered under a kind of torture; and when at last—at long last—the terrible disease had done its work, and the body, disfigured, and almost rotting before life had passed—when at last it is carried away, no one mourned the passing of that repulsive body: the removal of that out of sight has become almost a relief, even to a husband, or a wife, to children, or parents. There are some things in life that have to be endured. But when at last we are delivered from them there is relief.

But this terrible leprosy called sin, this awful cancer that would pollute the very atmosphere of heaven—if a man will persist in it, and refuse to be healed, and will carry it with him into the other life, he can never come where Jesus is! The very holiness of God demands that there be a hell! He must—He must—because of what He is, banish from His holy presence for ever all that is offensive. It shall then be a creed, "He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy let him be holy still. . . . For without"—Oh, hear it!—"without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

My brethren and sisters, if one makes himself offensive to God, and hugs his sins, and dies in them, he cannot justly complain if He says, "Whither I go, ye cannot come." Heaven would not be heaven if sin could enter there. That is the teaching of the text, that there is a condition of life beyond upon which sin will never be permitted to intrude, where its offensive presence will never be felt.

That would be a terrible thing, would it not, for one to die in his sin? I am sure that if we could look upon life from the biblical point of view, we should be as a physician who knows the nature of certain maladies, and who, while the layman is unafraid, trembles at its presence; because he knows it has death at its heart. If we knew the potentialities of sin, and its long reaches into the future, we should be full of fear, and should refuse to give sleep to our eyes, or slumber to our eyelids, until some remedy had been sought and found.

III.

I would not thus speak to you could I offer you no remedy. Sometimes people have said to me, "The doctor has said that mother has such and such a disease (let us say, cancer). She does not know it. The doctor says it is hopeless, but we have not told her; do you think we ought to do so?" I have answered, "Is she ready? Has she committed her soul to the Saviour? If so, why torment her? There is no special advantage in the knowledge of it unless side by side with the knowledge of the disease there can be placed a knowledge of a

certain remedy." Jesus said, "If ye believe not that I am he, ye shall die in your sins." But it is also written, "Thou shalt call his name JESUS: for he shall save his people from their sins." Blessed be His name, He is able to save us from our sins.

No one but Jesus can pay the price of sin, or save us from its punishment. How terrible the stories in the papers just now of murder and violence generally! I wish they would not publish them, but the headlines glare at one; and we are forced to know of these things. Frankly, I have long since ceased to read the details of them. I do not like it. It is horrible to have to think of—a woman or a man around whom a network of evidence seems to be framed. Nobody can save them. No matter what money he may have: that person has come under the law, and, being under the law, justice must be done. It is a terrible thing to be "condemned already", sentence passed, and no power in the universe to save one from the punishment of sin! No power? Only One! Jesus Himself came. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." There is opportunity to escape from sin's punishment, because He bore in our stead the punishment our sins deserved.

On the occasion of the King's Jubilee certain inmates of Kingston and other penitentiaries were released on parole: they were set at liberty. So far as the punishment of their crime was concerned, it was remitted. But some of them were back in prison within a couple of weeks. Why? Because the criminal tendencies had not been removed. It would be of no value for us to have the punishment of our sins remitted if we were not given a new nature. That is what our Lord Jesus does: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "You hath he quickened who were dead in trespasses and sins." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." We are given a new bias, an inclination to ascend, not to descend. The old nature is there, but the new man, "which after God is created in righteousness and true holiness", is in the ascendancy; and it is the new man that will survive death.

"If ye believe not that I am he"! "Who art thou?" they asked Him; and, "Where is thy Father?" I will tell you who He is. He is the One Who came down from heaven, none other than the Son of God. He "died the just for the unjust, that he might bring us to God." If we believe that He is the Saviour, if we accept the remedy which He offers, the cleansing of His precious blood, our sins will be washed away; and when at last, if the Lord should tarry, we put off this tabernacle, our redeemed spirits purged of every spot and stain, will take their flight and go to be "with Christ which is far better".

I want to go where He is, do you? I want to go where He is, and abide where He abides; and the only way by which we may go is to believe in the Lord Jesus Christ. Do you trust Him, my friend? You who are Christians, rejoice in Him this evening, for the converse is true. If we believe that He is the Saviour, whither He goes, we shall go too, and shall dwell with Him in everlasting felicity.

Whither are we going? We may never be together again. It may be, that the preacher or some one of his hearers, before this time next Sunday will have reached

the end of the road. It is quite possible—and not at all improbable. It will be said, "He was with us last Sunday: he is not with us now." Then we should have to ask the question, Where is he? Whither has he gone? Could it then be said of every one of us, He has gone to be "with Christ, which is far better"? May the Lord help us to receive Him as Saviour now.

Do not say that I have been gloomy to-night. There was laid upon my heart this evening a deep sense of the necessity for proclaiming that radical cure which only the blood of Jesus Christ can effect. I have tried to offer you, in His name, the one and only remedy: there is no other. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

THE SHADOWS OF LIFE'S EVENTIDE

A Bible Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, September 26th, 1935.

First in the 1935-36 Series of Thursday Evening Lectures on Biblical Theology, which Subject is Included in the Curriculum of Toronto Baptist Seminary.

(Stenographically Reported)

Lesson Text: I. Kings, chapter 11.

We have now for several years each Thursday evening during the Seminary session consecutively studied the Word of God. Last session the closing lecture covered the tenth chapter of the First of Kings, so we have this evening the eleventh chapter, which brings us to the conclusion of Solomon's reign.

To the new students let me say this word. We want you to be specialists in one Book. Whatever else you may learn, we want you to know the Bible—not merely the New Testament, but the Bible as a whole; and not merely the prophetic portions of it, but the historical chapters as well. Let us remember there is not one superfluous word in the Book, and that that which is written is written for our learning. To that word therefore we do well to give heed.

We come, then, to the eleventh chapter. It is rather a surprising and saddening chapter, in view of all that we have already learned of Solomon, and of his special endowment from heaven with extraordinary wisdom.

I.

The first paragraph of this chapter has to do with Solomon's domestic relations; with a subject that is too often made a subject of jest, and is not treated as seriously as it deserves. But the matters here discussed are of supreme importance to every Christian. A man's home either makes or breaks him, and he is a blessed man who has a Christian home to which he can go, and who, in all his endeavours to serve the Lord, finds there not a hindrance but a help.

We are told here that Solomon made alliance with the nations with which he was particularly and specifically forbidden to have anything to do. To begin with, his marriages were contrary to the express word of God. He went in the teeth of the specific revelation of God in respect to these matters. How strange it is that so many apparently devout people should have in their lives certain departments which seem to be entirely separate

from the authority of God's Word! I have known some men who seem to be devout people, who made a very strong profession, who yet, in many matters, appeared to have no conscience. Their religion did not apply to the ordinary business affairs of life. Let us bear in mind that the Word of the Lord must be authoritative in all realms.

God particularly warned Solomon that if he were to ally himself with these nations his wives would most certainly turn his heart away from Jehovah. And that is exactly what they did. The man whom God selected to build the temple, proved in this matter the greatest simpleton of which Holy Writ gives us any record. How strange it is that men should be wise in some things, and yet so utterly foolish in others. But we must recognize that there is nothing that comes quite so close to a man or woman as his or her home life. If you have difficulty in the office you can get away from it occasionally; if you have rather a difficult situation in your business, whatever it may be, it is possible to withdraw yourself from it. But when a man has trouble in his home, that is real trouble. Sometimes such a condition develops and cannot be avoided, but sometimes it seems to be deliberately chosen.

In Solomon's case the latter was true. I suppose if I were to venture to make application of this principle to young people before me this evening, almost certainly what I should say would provoke a smile, as though it were a great joke. But when you have been a pastor as long as I have, and have seen as many domestic tragedies, you will know it is no joke. It is the most serious thing in life, and the most important of all human relationships. A Christian man or a Christian woman ought, above all things, to consider, when a choice of this sort must be made, whether the person concerned will be a help or a hindrance to his or her walk with God. It seems to me that nothing but sovereign grace can avail to keep a man true to God under adverse circumstances. I remember Spurgeon's saying, as *John Ploughman*, something to this effect, "If a man is unfortunate enough to marry a tartar, he ought to endeavour to take his dose of tartaric acid with the best grace possible." But prevention in this matter—as in all others—is better than cure. Solomon, notwithstanding all his excellencies, was tripped up at this point; and it is said that his wives turned away his heart.

It is especially said that "his heart was not perfect with the Lord his God, as was the heart of David his father". It is a high privilege to have a godly father, or mother, or both. It is an unspeakable blessing to be able to recall memories of their precepts and example. Solomon was singularly fortunate in that he was the son of one of the best of fathers. And yet, notwithstanding, he did not follow the Lord as his father had done. That is to say, his wives were more influential than his parents. That is often true. Sons and daughters that are dutiful enough until marriage, often allow a breach in the family relationships afterward. That is inevitable because it is the closest of all relationships, and he must be a giant indeed who will follow the Lamb whithersoever He goeth if he has, while doing it, to face the opposition of his wife.

Solomon went farther than that: *he furthered his wives' idolatries*. They were women of many religions, and he built altars for them. What strange things men will do in those directions sometimes! But this Solomon

did, and paved the way very largely for the idolatrous practices which proved at last the ruin of Israel.

I have spoken of that aspect of things in general terms. The man is in hard circumstances who has one wife in opposition. Poor Solomon was a thousand times as badly off, for he had no less than a thousand of them! Surely, in this matter, he parted company with the wisdom that was especially given him!

II.

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel." Let us remember, as Christians, that it is possible for us either to please or displease the Lord. It is possible to obey the Spirit of God: as it is to grieve the Spirit of God. Though Solomon, beyond all doubt, was an heir of grace, one of the Lord's chosen, whom the Lord in earlier years had greatly used, notwithstanding, the Lord became very angry with him, and visited him with punishment.

I want you specially to note *how that punishment came*. Solomon suffered *great temporal loss on account of his sin*. The prophet was sent to him, and it was predicted that the kingdom should be taken from him—that it should be divided, and part of it given to someone else. Thus Solomon suffered the loss of part of his kingdom—not in his day, but he suffered it in anticipation. One tribe was to be left with him, for David's sake: the vicarious principle operated in Solomon's life. I think it operates in life generally. Many husbands are blessed and spared for the sake of their wives; and, in some cases, wives spared for their husbands' sake. In some cases, children are blessed because of their parents, the Lord showing His righteousness "unto children's children". And especially are we blessed for the Lord's sake.

But more particularly observe *how chastisement came to Solomon through circumstances which were providentially ordered*: "The Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was the king's seed in Edom." That introduces us to a very interesting chapter of history; but first let us ever keep in mind that no accidents come to the Lord's children, but that "all things work together for good to them that love God, to them who are the called according to his purpose". "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Belief in the evolutionary hypothesis has pushed out of human thought the doctrine of divine providence. We think of God, of course, as operating in the salvation of men, but as to His ordering all the details of every believer's life, that is another matter. But that is the teaching of the Word of God. Solomon was in the hand of God; and very soon he discovered that he was in difficult circumstances. God deals with us after that fashion sometimes. It is well for us, when we get into difficult situations, diligently to enquire whether we are the victim of circumstances, or whether, in these untoward circumstances, God is actually speaking to us.

I have known many people who have had to bless God for hard times, for pecuniary losses, for bodily affliction, and sometimes for sore bereavement. If we do not heed the admonitions of God's Word, our Father loves us enough not to spare the rod—and He does chastise His people. That is the teaching of the Old Testament, and of the New. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward

it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." To those who recognize it as the act of God, to those who see in it the chastisement of the Lord, it brings the desired end.

We are admonished to "despite not the chastening of the Lord". The Lord did not send an angel to chastise Solomon, but dealt with him on the natural plane. I suppose it may have seemed to Solomon as though it were only an unfortunate combination of circumstances; he may not immediately have recognized the hand of God in the commonplace things of life. In the things that seem to have no special religious significance God may be working, and we shall be well advised carefully to study them to see if we can find God's hand therein, and see that these untoward events have really come upon us because of some disobedience on our account.

But do not let us run to the extreme of those who say that sickness, for instance, is always the direct result of some particular sin; and that we may always, at any time, be healed, if only we have faith, and repent of the sin that has brought it about. That is not scriptural. But the Lord does permit afflictions to come: "Before I was afflicted I went astray: but now have I kept thy word." Whether it be bodily affliction, or pecuniary loss, whether we suffer in our person or in our estate, or in our relationships, whatever it may be, when things go wrong, let us learn to ask, Where is God in this? What lesson is there in this especially difficult situation which I ought now to learn? The simple fact that Solomon had an adversary the Word of inspiration attributes directly to his disobedience: "The Lord stirred up an adversary unto Solomon."

Let me point out another principle which operates, I suppose, in the life of most of us. *Solomon was heir to what I shall call an entail of hatred.* Before his time, David had had war with the Edomites, and Joab the captain of the host had been particularly severe; and he remained in Edom for six months, that he might cut off all the males of that country. He systematically destroyed the Edomites. But there was one there whose name was Hadad, and he—mark this—was "yet a little child". He escaped, but he knew all about it.

We do well to be careful what seeds we sow in the mind of a little child. Hadad clenched his little fist, and set his teeth, and said, "Wait until I have grown to be a man: I will make you pay for this." But that chapter of Joab's severity was closed? No; it was not! Even a nation may reap—and is likely to reap—what it sows. When Hadad went down into Egypt he prospered greatly, and became a favourite of Pharaoh. Ultimately he married the sister-in-law of the king of Egypt. Pharaoh promoted him, and showed him favour in every direction. But one day news came to Hadad. He heard that David was dead; then he heard that Joab, his father's enemy, who had been responsible for the terrible work in Edom, was also dead. So this little child, now grown to be a man, went to the king of Egypt and said, "I should like to go back home." "But", said Pharaoh, "I thought you were contented here. What hast thou lacked with me, that, behold, thou seekest to go to thine own country?" And he answered, "Nothing: howbeit let me go in any wise." So he went back to be an adversary of Solomon.

Do not forget that when God would inflict chastisement upon any one of us, He is never wanting for an instrument to effect his purpose. It is very, very easy for Him to find some Hadad somewhere.

Incidentally, let me remark how important it is, if we would interpret current history, to go back to the springs of things. If you would properly appraise the conduct and character of Hadad, you must carefully examine into his history, and find out what Joab did in the long ago. And for those of you who will engage in Christian service—and I trust that means all of us—how important it is that we should learn this lesson of the potentialities of a little child. Be careful what you say when the children are about you. Be careful how you speak of God's servants, and of God's house. Be careful how you act in their presence; for Hadad may not seem to be paying much attention, but do not forget that Hadad will grow up some day, and the seeds that have been deposited in his mind will determine his character, and shape his course; and possibly settle his destiny. "Hadad being yet a little child." How much depends upon the issues of that fact.

Again it is said that "God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah: and he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did. And he abhorred Israel, and reigned over Syria." We have a proverb which says, "It never rains but it pours"; and just as surely as Hadad begins to make trouble, you had better be on the lookout for Rezon. I have said it as a pastor many times. I have thought my hands were fairly full already, and did not see why I should have something else. We must learn our lessons from these experiences. The Bible means what it says. "The Lord stirred up an adversary unto Solomon, Hadad the Edomite", and later Rezon the son of Eliadah, which became thorns in Solomons flesh.

I remind you young ministers that there are ministers who become self-sufficient and self-conceited. I have never been able to understand how a minister could become self-conceited: I thought there were Hadads and Rezens enough to keep them humble. But you will find some, usually young men, puffed up by their first successes. A young man looks at another minister, and sees he has some difficulties in his work, and says, "I have no trouble"! But wait a while; his turn will come. There was a time when Solomon had no trouble, but Hadad turned up, and Rezon too—nor were they the only ones. I congratulate you as ministers, on the fact that you have chosen a very difficult situation in which there will be every opportunity to develop sound Christian character, for your circumstances will be such that if you have any sense at all you will find it comparatively easy to walk at least *humbly* before the Lord.

We come to another example which is still more important: Without a knowledge of these chapters which we have before us now we cannot well understand the subsequent history of Israel. We come upon a name that is tremendously influential in Israel's history, Jeroboam the son of Nebat, a servant of Solomon, apparently a man of great ability; and Solomon observed that he was very industrious. He saw Jeroboam was a useful man, so he advanced him, and "made him ruler over all the charge of the house of Joseph".

I would suggest to you young preachers that you be on the lookout for your Jeroboams. Do not elect a man

as deacon of a church because he seems to be a little above the average. Look for sound character and definite spirituality first. Those qualities being provided, if he has large ability, that will be all to the good. But keep always in mind the principle that deacons must "first be proved." Solomon never dreamed, in the beginning, of what Jeroboam would be or do, of the history he would make in later years.

Ahijah the prophet did a strange thing: "It came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."

What an intricate web life is! How many threads there are that seem to run at cross purposes! How far-reaching are the influences of simple events! Our life of to-day is made up of the effects of our yesterdays; and our life of to-morrow will be determined very largely by some of the things we do to-day. Our difficulty is that so often we are able to view life only in segments. We cannot see where things begin: we cannot see where they will end. We form our little judgment on our segmentary view. We are like horses with blinders: we are without perspective. Very often our judgment is fatally erroneous.

Here we are at the springs of history. Jeroboam is the man who will set up calves of gold by and by. I do not state it positively, but I am inclined to think it is probable that the idolatry which Jeroboam introduced was made possible and acceptable by Solomon's action in respect to his wives in introducing the idolatries of the heathen. Be that as it may, we are here at the top of the mountain where the little stream begins that by and by will become a mighty river, and that will scatter the people of God over the whole earth, and blot out the northern kingdom from existence.

I suppose if you and I could see the potentialities of a particular act, if we could see the far-reaching effects of some apparently trifling action of ours, sometimes we should almost be afraid to live, afraid to accept responsibility, afraid of what some little act of ours might do to generations yet unborn.

Ahijah's prophecy was grounded upon the fact of Solomon's disobedience. It was because of what Solomon had become that Ahijah declared the Lord would rend the kingdom from him—ten tribes of it at least—and give them to another.

III.

What a proposal was made to Jeroboam! Let me read it: "I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever."

Thus Jeroboam was given his chance. God always gives a man his chance. Do not say by and by, if you get into a straitened place where everything seems to be against you, that it was not your fault. Do not blame anybody else. It will come upon us because of what we are. God gives us our chance to make good, doing His commandments. And how simple the whole matter is, after all, thus carefully to listen for God's word, and then faithfully to obey it. That was characteristic of David, and it ought to be characteristic of all of us Christians.

There are Christians here this evening, men and women, who have had a good many years of experience in the Christian life, and I am sure you would join me in saying to these younger believers, that if you had your life to live over again, you would try to be more attentive to the Word of God, and to the whisper of the Spirit. If we have ever had any trouble it is because we have not listened to God; it is because we have not enquired of His Word what we ought to do. We have taken things into our own hands too often. If by sovereign grace He has arrested us, if He has shouted at us so we could not help hearing, we still have too often disobeyed Him.

Can you not look back and see where you would have had more blessing if you had been more obedient to the Word of the Lord? I can. And I beg of you young men and women, whatever else you do, to listen to the Word of God. Let nothing come between you and God, so that He cannot speak to you. Listen daily—hourly; believing in the presence of God's Spirit, the possibility of continuous guidance of the Spirit. Then ask the Lord to help you always, the moment you know His will, to be obedient. Therein lies blessing. I am persuaded that the majority of Christian people lose much of the blessing of the Christian life, not by some great offence, not by some flagrant wrong-doing—those things have been put behind us—but in the little things of life where we fail to listen and respond to His voice.

And how very soon we discover that our Beloved has withdrawn Himself, and is gone! There is a long distance between us and the One Who was so solicitous for our welfare that He followed us day by day. Let us be warned by these chapters. When we see what happened to Solomon—with all his wisdom; when we see, as we shall see a little later, what befell Jeroboam, and what terrible disaster followed upon his apostasy, bringing utter extinction to a whole kingdom at last, let us be careful. "Let him that thinketh he standeth take heed lest he fall"; "Serve the Lord with fear, and rejoice with trembling." It is a solemn thing to live. But the Lord, by His grace, will see us through if we heed His Word.

IV.

And then Solomon sought to kill Jeroboam. As yet Jeroboam had done him no injury, but as soon as he knew that Jeroboam was appointed to a position of prominence, that deadliest of all enemies, that thing that is as cruel as the grave, took possession of Solomon's heart. He envied Jeroboam, and he sought to kill him.

Incidentally, let me tell you that if you do nothing, if you make no mark upon your day and generation, people will not trouble to hate you. It is no compliment to any man when he is able to say, "I never had anybody to oppose me in the world." There was, in all

probability, not enough of him to oppose. But if God has called you to some conspicuous service, in the measure in which you fulfil the duties of that position, in that proportion will you incur the opposition and hatred of others whose interests are thereby threatened.

V.

"And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon." We have a saying, "He who fights and runs away, will live to fight another day." There is a time for people to stand and fight. There are circumstances in which it would be cowardice to retire. But sometimes it is just as well to run away. I know a great many people I would like to run from. I keep out of their way all I can. I used to know a man—I was not afraid of him—but, if I saw him coming, I went around two or three blocks to avoid him. He was a contentious man, who was always spoiling for an argument. When I saw him coming—if I saw him soon enough—I was glad to dodge around a corner. When

Solomon, without justification, takes up that attitude toward you, do not bother to fight him. Run away! Let us learn to reserve our ammunition for battles that are worth while, where some principle is at stake. Never fight for the sake of fighting; never contend for the sake of contention. Reserve your energy for important issues. Then at last when you have to do the unpleasant thing, do it by divine command, and not by direction of your own carnal nature.

We reach the end of Solomon's reign: "And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead." It is a sad ending to a life that promised well. I wonder what will be said of us when we are gone? I suppose many an author has spoiled his book by the last chapter. Do not spoil your life by the mistakes of eveningtime. See to it that when the day's work is done, and when all of life is over, someone may be able to say, "He fought a good fight; he kept the faith; he finished his course." So may it be with every one of us!

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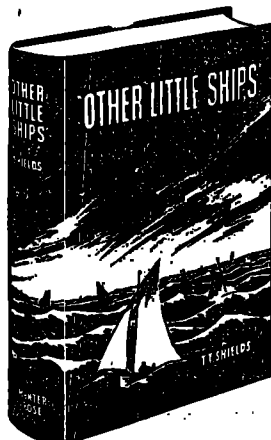
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THE MOODY MONTHLY, Chicago

"Other Little Ships". By T. T. Shields. 261 pages, 7½ x 5 inches. Hunter-Rose Company, Toronto. C.H.B.

Sermons of this well known Toronto preacher are now being published weekly in THE GOSPEL WITNESS and some of them are reprinted in *The Christian Herald* of London. The selections made for this particular volume are those which have been repeated from the pulpit and reprinted, and in many instances the supply of copies exhausted. The simple message that gives the volume this title was printed four times, and the sermons entitled, Is It Nothing to You? Eternal Life, and The Second Mile, have likewise been reprinted in various papers, reaching a circulation of hundreds of thousands. The reader will appreciate in all these sermons a devotion to the gospel message and an unusual appeal to and an understanding of human nature.



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