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

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GRACE AND GLORY

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 12th, 1936

(Stenographically Reported)

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John 17:24.

We must all have felt, as we listened to the reading of this scripture this evening, that in the presence of such a truth, we stand upon holy ground. The text is not one that lends itself to what is sometimes called a "practical sermon", whatever that may be. There is no exhortation here to the believer. It is part of the intercessory prayer of our Lord, uttered upon earth but a short time before His passion. We sometimes speak of it as of His high priestly prayer, when in anticipation He entered upon His great ministry as Intercessor before the Father in our behalf.

If we would learn the heart of this scripture, we must have the ministry of the Holy Spirit. When the high priest passed within the veil once every year, on the great day of atonement, the folds of the veil fell behind him, and he disappeared from the view of the congregation. He entered into the holy place, not without blood. He took the blood and sprinkled it upon the mercy seat. He exercised that ministry clad in his high priestly robes, every detail of which I believe had special significance. About the hem of his robe there were embroidered pomegranites, and hung at the skirts there were golden bells: "A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about." That was the divine order as recorded in the inspired Book.

Though the people did not see their representative as he moved about within the veil, they heard the music of the golden bells. He was out of sight, but they knew he was still living; and, as in the exercise of his ministry before the Shekinah glory, he ministered in the people's behalf, as the skirts of his robe moved as he walked, the golden bells chimed their music, and the people knew that within the veil there was one who was praying for them.

In this chapter we are introduced into the holy of holies; we are allowed to hear the Son, the great Mediator, talk with His Father. His speech is recorded, and, wonder of wonders, He talked about us to the Father! Sometimes you have heard of a conversation between certain people of which you were the subject, and perhaps you had enough human curiosity about you to desire to know what was said about you. You probably will be a good deal happier if what was said of you is not reported. There is a proverb to the effect that listeners seldom hear any good of themselves. Yet, if I may say it without irreverence, we are encouraged in this chapter to a little holy eavesdropping, encouraged to listen as the great High Priest talks to His Father about us.

What people say about us is not important, whether they speak well or ill; but what the Lord Jesus says about us is supremely important. I should not like to belong to that class of which He said, "I pray not for them. I have nothing to say about them. I have no petition to offer in their behalf. They are without the pale. I pray not for the world."

In this chapter we are led into the very council-chamber of the Eternal, conducted back to the beginning of things, to the origin of salvation, the beginning of beginnings, if I may so say. In the very verse which I have read this divine Mediator speaks of that which obtained "before the foundation of the world". We will let the evolutionist talk of his millions of years if he wants them—personally, I do not believe a word of it, but if it entertains him, let him have them. But here is something more ancient still, that carries us back to a date "before the foundation of the world".

The Son speaks to His Father about what they had planned together, upon the things concerning which They

were agreed—if for distinction between the Divine Persons we may use the plural pronoun in relation to the God Who is One. He does not speak of our worthiness or our unworthiness, He does not describe us after that fashion; but He speaks of His own grace, by implication. Then He goes forward to the end of things, not merely the intermediate state or condition, but “from everlasting to everlasting”. It is a prayer that spans the eternities, and gathers up in itself the whole programme of grace, and tells us it is the way of God to begin with grace, and go on—I had almost said to end, but that would not be correct—with glory. He begins with grace and goes on to glory. The Psalmist says, “The Lord will give grace and glory.” That is the order of the divine programme.

Grace is always a pledge of glory; and glory is the inevitable issue and corollary of grace. The fact that God lays a foundation in grace is the guarantee that the headstone shall be put on with shoutings, crying, “Grace, grace unto it.” The fact that the anointing oil has been poured upon the head is a guarantee that the kingdom and the crown will follow. God begins with grace, and glory crowns what grace begins.

Let us see, then, if we can get a glimpse into the treasures of this great text. I shall not expound it: we will talk about that in the eternities. Great texts like this cannot be expounded at any time, and certainly not when the temperature is nearer one hundred than ninety. We can only offer a few suggestions, and the Spirit of God will lead us, each for himself, still further into the riches of grace here treasured up for us.

I.

Here is a description, a gracious description, of believers. Here is A PRAYER WHICH IN ITSELF IS AN EXPRESSION OF THE PRINCIPLE OF GRACE. It shows us that salvation begins in grace. Our Lord here speaks of believers as those who somehow, and for some reason inexplicable to us, have come within the Father's knowledge and selection; and have been given to the Son.

They were chosen of the Father. Among the Scottish ministers in Toronto a week or so ago, there was one who said that Calvinism in Scotland is utterly dead. I have been to Scotland, and that is not true. The only thing wrong with that statement is that there is no truth in it. What is usually called Calvinism is only another word for the gospel of the New Testament, and that is not dead by any means. God has not changed either the nature or purpose of salvation, nor the method of their fulfilment notwithstanding the vagaries of the day. The old gospel still stands; and it is well for us sometimes clearly to apprehend for our own soul's comfort, how it came to pass that we have become Christians.

If you listen to the Son talk to the Father you will likely hear some divine secrets divulged, for “the secret of the Lord is with them that fear him; and he will shew them his covenant”. Here is how it came to pass that God set His love upon us, if we are Christians. He chose us for Himself. I had almost said, as though God had gone shopping, looking for a present for His Son, and saying, “There is one; I will select him. There is another, and another.” Christ said to His disciples, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.”

Remember, too, how Philip went to Nathanael. He did not know much about theology, he did not know much

about the ministry of divine grace at that time. He said to Nathanael, “We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.” Said Nathanael, “Can any good thing come out of Nazareth?” Philip was wise; he did not argue but said, “Come and see.” As they were coming this strange Prophet said, “Behold an Israelite indeed, in whom is no guile.” Nathanael said, “Whence knowest thou me?” “Before that Philip called thee, when thou wast under the fig tree, I saw thee. Philip thought he had found me, and was finding you; but he was only the Good Shepherd's crook. That is why you are here.”

That is why we are Christians: God chose us. Some people profess great concern for others when one speaks of God's choosing us. “What about the people whom He has not chosen?” I am not speaking of them for the moment: I speak of those whom He has chosen. I have seen people strive to get on a street car, elbowing their way as though their lives depended upon getting that particular car. There might be two or three empty ones behind, but that makes no difference. When the vestibule is filled, and the conductor shuts the door, how many people who fought their way on to the car say, “I am so sorry for the people who did not get on”? They might well be if there were no chance for them to get on another car. But when men speak like that about salvation they are resorting to a subterfuge. Would you like to be inside? Do you wish you were chosen? Is there any man here who says, “I wish I were chosen”? That is an evidence that God has chosen you. No man ever desires to be a Christian until God touches him. That is the beginning of grace.

Someone says, “I cannot say I want to be a Christian, but I would like to be free to be a Christian if I want to be.” You would like God to put Himself at your beck and call—but He will not. “I am not a Christian. I do not propose to be just now, but I should like to know the door is open; that I may suit my own time to come.” But you may not. Salvation is of God, and the choice is with Him.

Some speak of giving their hearts to God, of giving themselves to Christ. The philosophy of salvation is that the Father has given believers to the Son. If a man believes, it is but an outward evidence that the Father has bestowed that person upon the Son as His gift.

How would you like to be given away like that, the Father's gift to the Lord Jesus? Perhaps someone will say, “I do not know why the Father should give me to Christ. He would receive no prize in me.” Quite true. There is not much in any of us—nothing of value, that is not a deposit of grace. Jesus Christ here prays for those who are the Father's gift to Him. That is why we are saved. We have it beautifully expressed in one of our hymns:

“Why was I made to hear Thy voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come?”

“'Twas the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin.”

But there is another principle. Those for whom Jesus Christ prayed, *had been received and accepted by Him from His Father as His Father's gift to Him.* Sometimes we speak of “accepting Christ”, of “receiving Christ”—and that is scriptural. “As many as received

him, to them gave he power to become the sons of God." But there is another aspect of that matter. Have you reflected upon this, that if you are a Christian, you have been put, by the sovereign Father, into the wounded hand of Jesus Christ, as though God had said, "There is a present for you, my Son. I give you this sinner to save."

When the Jews of Esther's day, within the dominions of Ahasuerus, the remnant of the Jews, had been sold by the machinations of "that wicked Haman" until they had all been brought under the law, and had all become the children of wrath, with no right to fight for themselves, to defend themselves, but were marked for the slaughter. Esther and Mordecai prayed. Their prayer was heard; and Ahasuerus gave the house of Haman to Esther, and he was hanged; but to the Jews he gave the right to fight for themselves. The gospel is a better story. The Father has given us to the Son, that He might give eternal life to as many as He had given Him. But He has received us—that is the important thing. It is well for us to know we have received Christ, but it is still more important to know that He has received us, that His hand is upon us, and that we are marked as His gift. "We are his people, and the sheep of his pasture." We bear His brand upon us. We cannot be lost in a flock of other sheep. We bear the Good Shepherd's mark upon us; He has accepted us from the Father as His gift.

Our Lord Jesus here seems to rejoice in His possession of us. We are His. As he led us in prayer, Brother Wilson gave thanks for the fact that we are His, and He has accepted us. "All mine and thine, and thine are mine; and I am glorified in them." It is well for us to say with Thomas, "My Lord, and my God." But when Jesus Christ says of you and of me, "That man is mine", that is something for which to be profoundly grateful. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

I suppose mere men, as a rule, do not like to be taken care of, but you have all had some simple little incident in your life that stands out in your memory for reasons you cannot explain, while a thousand more important matters pass from your mind. I recall this evening an experience I had one summertime years ago, when as a very young man, I was a visiting preacher during the holiday season in a large and important church. The Lord had blessed us during the summer, and there had been large congregations. But I was away from home, and was as homesick as anybody could be. I was away from my own people, in a strange city. The people were very kind to me, but I was homesick.

One Monday—blue Monday—when my engagement still had a week or so to run, I went down to the city and to the ticket office to arrange for my transportation home. I really think I went, not because I needed to, but because I felt that if I had my ticket I should be almost starting for home. My visit to the ticket office was a concession to that strange feeling of homesickness.

In the church where I was ministering there was a great man, a deacon. He was a big man physically, and had a great heart. As I came out of the ticket office, and was about to step off the curb, two arms were thrown around me, and a hearty voice said, "I have got you." He had not as much to wrap his arms about as he would have now, for in those days they used to say I was six feet tall, and two inches through. But he held me tight

and said, "I have got you." It was only a little thing, but I cannot tell you how it warmed my heart. Somehow I felt as though that big man had come to take care of me. He said "I have been looking for you this afternoon; I called at your hotel, but you were out. I want you to come home with me to dinner." He took me home, and into a large drawing-room where there were several easy chairs. Playfully but gently this man took me by the shoulders, pushed me into the biggest and easiest chair in the room, and said, "Now sit there until dinner is ready." I felt for once in my life the tables had been turned: I had had plenty to do caring after other people, and it was wonderfully refreshing to have someone take care of me.

Did you ever feel tired, as though you would like to have someone look after you, some great arms wrapped about you, some kind voice to say, "I have you"? There is all that in the gospel. Jesus Christ says "They are mine. Those gifts of thine I have received, and none of them is lost. I have them, every one." Very, very often I feel the comfort of that promise, "The eternal God is thy refuge, and underneath are the everlasting arms." Every believer is the gift of the Father's grace to the sovereign Son, and all such have been received by the Son, and are held by Him as His priceless possessions.

For what does He pray? *That these treasures of His may be with Him:* "I will that they also, whom thou hast given me, be with me where I am." That is heaven. I do not care much about the golden streets or the jasper walls. They are useful, and perhaps illuminating adjuncts, to the general situation. But the paramount thing about heaven is that we shall be with Christ, and that He says, "I want to have them all with me *where I am.*" A little bit of redundancy there? No. There is no repetition: "Be with me *where I am*"—not in some other place. Said the prodigal, "Make me as one of thy hired servants. I will count myself happy for a place in the servants' quarters." The father said, "No! No! You will be the guest of honour. Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found." "With me *where I am.*" This is a real affection that leads the Prince of glory to say in respect to us, "I want them to be where I am." He desires our presence with Him always.

Our companionships mean a great deal. The Lord Jesus is praying about a future that has no end. He is not asking that the Father would allow us to pay Him a visit: He says "I want them *where I am.*"

If sometimes you feel a little lonely, and if you imagine—I expect it is imagination for the most part—that someone has passed you by, and is not coveting your company; or if you should know positively that to someone your room is more welcome than your company, stand up on your feet and say, "I know Someone Who wants me, Someone Who is determined that I shall be where He is." That is exactly what the Lord Jesus has said of every believer: "I want to have him with me—where I am."

Think of what we must be like to be where He is, what sort of people we must be if our citizenship is in heaven, if all the things of this earthy life are to be dissolved, and there shall be a new heaven and a new earth—what manner of men and women ought we to be in all holy conversation and godliness, if we must be ready for that?

But He is above that, above all circumstances: we are to be with Him where He is, in His immediate presence. That is the programme; with that agree the words of the Apostle Paul: "Having a desire to depart, and to be with Christ; which is far better."

I said it might be difficult to preach a practical sermon from this text, but after all, meditation upon the truth of God is the most practical form of progressing in ways of godliness. Here is a very practical word: "Father, I will." *Not your will, but His*, is the guarantee of your eternal security. There are a few of us who know how to make up their minds, and keep them made up. Someone interviewing a Frenchman, spoke of the British recently, saying, "They are a wonderful nation. But if Britain could only make up her mind!" When once it is made up it is hard to unmake! But we are such variable characters. If you and I had to depend upon the strength of our own wills as the guarantee of our eternal security, there would not be much assurance of getting to heaven. But Jesus Christ has said, "I will that they also, whom thou hast given me, be with me where I am."

Read the tenth chapter of Hebrews at your leisure where it is said, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. . . . Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." We are saved, not by your will, or by mine, but by the will of God in Christ. "I will that they also, whom thou hast given me, be with me where I am." "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Is not that a foundation for the feet of faith? Were I to come to you and tell you you must do this or that, and lay out before you a programme of good works, and, on that basis, to ask the Lord to receive you, what then? But since it is all of grace, and His sovereign will underlies it all, we can be assured of eternal salvation because He says, "I will"; we can believe and trust Him, and say, "If His is the will that will see me through, I have ground for faith."

II.

"THAT THEY MAY BEHOLD MY GLORY, which thou hast given me: for thou lovedst me before the foundation of the world." You will have to think that through for yourselves. What shall we say of the glory of the Lord Jesus Christ? When He was transfigured before His disciples, "his face did shine as the sun, and his raiment was white as the light". When they were awake, and they saw His glorious perfection, they were sore afraid. The glory was always in Him, but concealed by His flesh, but at His transfiguration He allowed His divine glory to shine through. His glory is not in His circumstances, but in what He really is.

We read also of our glorious Lord that God "hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In the book of Revelation it is recorded that when the Lamb took the book out of the right hand of Him that sat upon the throne, the four living creatures, and four and twenty elders fell down before the Lamb, having every one of them harps,

and golden vials full of odours, which are the prayers of saints. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

No human language can excel that description of the divine glory. And our Lord prayed that we may behold that.

You remember the Old Testament story of the young man who was sold away from home? I have often followed him in thought, as the distance between himself and his brethren widened. He had heard them plan to dip his coat in blood and show it to his father, that he might be led to believe that an evil beast had devoured him: but Joseph had no chance to go back and show himself alive. He was brought at last into Egypt, and sold into slavery. He became a servant in Potiphar's house, and rose rapidly until he was falsely accused and cast into prison. Joseph had dreamed his dreams, and when that day came he must have said, "It is all for them. It is part of the divine plan. I must be numbered with the transgressors, and bear the sins of many, and, like One to come, make intercession for the transgressors."

He went down into prison, and you recall the later dreams of the baker and the butler; then still later, Pharaoh's dream, and Joseph's release to interpret it. He was promoted by Pharaoh above everybody in Egypt save only the king—"Only in the throne will I be greater than thou." "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

As the years of plenty came, he filled the storehouses with corn until it is said "he left numbering". He waited until the famine came, and then all lands came down to Egypt to buy bread. I need not detain you with the details of the familiar story of his brethren coming. But during all those years Joseph was doubtless longing for the day when he would reveal himself to his brethren. When they came the second time, and he had probed them sufficiently to know their penitence, he caused every man to go out from him, while he made himself known to his brethren, saying, "I am Joseph; doth my father yet live?" He loaded their wagons, and sent them back to bring his father down

to Egypt. Joseph possessed the authority and glory of a king, while yonder his father and his brethren supposed him to be dead. When at last he had revealed himself, anxiously he enquired for his father: "Does my father yet live . . . haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not . . . and ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

It is said of the Lord Jesus Christ that He "thought it not a prize to be grasped at to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross"—why? To pay our debt? Yes. But—"wherefore God also hath highly exalted him, and given him a name which is above every name." But all the glory that is His had been of no value to Him unless He could share it with us: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. They have trusted me, and I want them to see me at home with Thee. I want them to see me when all the shadows are past, in the full glory of the Father's presence. I want them to share my glory with me."

O Day! greatly desired when He shall come, "to be glorified in his saints, and to be admired in all them that believe."

The summer following the outbreak of the war, I was crossing to England. There were not many on the ship, for it was just after the sinking of the *Lusitania*. I got away to the forward part of the ship to be quiet, and to read. After a while a young man in khaki, wearing dark glasses, followed me to the forward deck, and after walking back and forth several times, he stopped and said, "Would you mind letting me talk with you for a while?" I said, "Certainly not." He said, "I have noticed you for several days, and thought I would like to talk with you." I invited him to sit beside me on the anchor, and asked him what we should talk about. He said, "I am homesick." I proposed therefore that we should talk about himself, where he came from, and other personal matters. I said, "You are wearing khaki. Where are you going?" "I am going to France. I am sorry our country has not yet come into the war. (This was in 1915). I was in Europe last year, and when the war broke out I tried to get into a fighting unit, but my sight is slightly defective, and I could not pass the doctor. I came back to Chicago, but there was nothing to join there. Then I offered myself as an ambulance driver, and am on my way to serve the French Government as an ambulance driver until our own nation comes in." "When you are at home, what are you?" "I suppose you would call me an operator on the stock exchange. I am a stock broker." "A member of the Chicago Stock Exchange?" "Yes; and father is President of the Chicago Board of Trade; I go on the Exchange."

He told me about buying a million or two of wheat—I think it was then at a dollar a bushel or more and I stepped back a bit to look at a man who would do more business in a day than I would in a year! He told me about his father, and I saw that his eyes were moist as he talked about home. "My father is a great man. A few days before I came away one night at dinner I

said I would have to make my reservation for New York, but he said that as I would be busy with other things, he would look after that. A day or so later I said, 'Dad, did you get those reservations?' 'What reservations? I said nothing about *reservations*.' 'No; but I thought you and mother might run down to New York to see me off.' 'You were right, my son; we intend doing so.'"

As this young man talked about home, he was not ashamed to let the tears course down his face. He said, "I wonder when the war is over, if you would come and visit us? We have a large house in Chicago and a lovely summer place. We would give you a great time if you would come. I want you to know my father. He is a wonderful man. I may be forgiven for thinking so, but I never knew anybody like him. He is a wonderful man." Then he told me of his father's kindness to himself, and to other people, urging again, "When the war is over, you must come and visit us in Chicago. Father will be there, and mother; and I want you to see our home, where I live." That was the homesick boy's story.

That is why the Lord Jesus came from heaven to earth. He wants us to meet His Father, to see the glory in the midst of which He had lived from "before the foundation of the world", to see the folly of turning our backs upon Him, the wisdom of coming back home to the Father, Son, and Holy Ghost, and being shut in with God for ever. That is what it is to be a Christian. If you are a Christian, rejoice in the prospect; thank God that some day we shall be like Him, for we shall see Him as He is.

As for those of you who are not Christians, receive Christ now. If you have a desire after Him, that desire is Heaven's invitation. You may become a child of God, and an heir of glory.

Let us pray:

O Lord, we have no language with which to praise Thee for Thy matchless love. We can only thank Thee, and say it is just like Thee; for God is love. Help us to rest in this assurance: herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sin. Help Thy children to rejoice in Thee, and any who are not Thine, to trust Thee. For Thine holy name's sake, Amen.

O BLESSED LIFE!

O blessed life! the heart at rest,
When all without tumultuous seems,
That trusts a higher will, and deems
That higher will, not mine, the best.

O blessed life! the mind that sees
Whatever change the years may bring;
A mercy still in ev'ry thing,
And shining through all mysteries.

O blessed life! the soul that soars,
When sense of mortal sight is dim,
Beyond the sense—beyond to Him
Whose love unlocks the heavenly doors.

O blessed life! heart, mind, and soul,
From self-born sins and wishes free;
In all—at one with Deity,
And loyal to the Lord's control.

O life! how blessed, how divine!
High life, the earnest of a higher!
Saviour, fulfil my deep desire,
And let this blessed life be mine.

THE BATTLE AGAINST ROMANISM

An address by Dr. T. T. Shields delivered in Exhibition Park, Toronto, July 11th, 1936, following the great parade of Orangemen celebrating "the glorious twelfth", and under the auspices of the Orange Association.

According to present-day standards of what a minister should be, I ought to offer some justification for my appearance on the platform of so militant an organization as the Orange Association. There are some who think of a minister as a kind of glorified nursemaid whose chief duty is to minister to the foibles of adult-baby church members; or as a clerical Dr. Dafoe presiding over an ecclesiastical incubator, and, with rubber gloves and germ-preventing mask, superintending the antics of a congregation of quintuplets. Or, I may say quite seriously, the minister is expected at the best to be a suave, inoffensive, ladylike, sycophantic, gentleman presiding over a dietetic restaurant serving "compatible" meals to religious food-faddists.

I must boldly, if bluntly, confess that I do not so conceive the function of the Christian minister. To-day we observe the "glorious twelfth", the anniversary, not of the Battle of the Boyne, but of the Battle of Aghrim. The Battle of the Boyne was fought the 1st of July, 1690, and that of Aghrim July 12th, 1691. And it may not be out of place to remind a company of Orangemen that there might not have been a "glorious twelfth" had it not been for the brave conduct of a certain Irish clergyman.

King James the Second sought to impose the yoke of Rome upon Northern Ireland, and led an army to Ireland for that purpose. Londonderry was one of his early objectives, and the then governor, Lundy, having put every obstacle in the way of those who would defend the city—whether because he was a coward or a traitor is not known—sent a communication to the King, offering to surrender the city. A Reverend George Walker had raised a company of men for the defense of the North, and had retired upon Londonderry; and at the approach of James he took command of the city, and successfully defended it during a siege of one hundred and fifty days.

During that siege Walker preached every Sunday morning in the Cathedral, and permitted the use of the Cathedral in the afternoon by the Dissenters or non-episcopal Protestants of Derry. By his preaching he encouraged the people, and as a commander directed them in the city's defense. The siege was raised on the 30th of July when the city had reached almost its extremity. In the August following Walker sailed for Scotland and England, and was everywhere welcomed with public enthusiasm. The preacher-soldier was not given a knighthood, but, strangely enough, was given the degree of Doctor of Divinity by Cambridge and Oxford Universities in turn; was received by William and Mary at Hampton Court; and was called into the House of Commons to receive the thanks of Parliament in person.

Londonderry's defense was the first open act of hostility against James in Ireland, and had the effect of preventing his proposed campaigns in England and Scotland; and when in June of the following year, 1690, William of Orange landed at Belfast, Walker, the victorious defender of Derry, was there to welcome him. He was present at the Battle of the Boyne the following 1st of July; whether as spectator, combatant, or minister to the wounded, is uncertain, but at the passage of the river he was shot through the body, and died almost immediately. It may reasonably be questioned, whether but for this clergyman's heroic defense of Londonderry, with

its demoralizing effect upon the forces and fortunes of James, it had ever been possible for William to land in Belfast, with the ultimate result of the defeat of the forces of James at Aghrim, on the glorious 12th, 1691.

If thus a clergyman had some part in making the 12th of July memorable, perhaps another clergyman may be permitted humbly to offer his little contribution toward another "glorious twelfth"—in principle at least, whether by the calendar or not—in which Premier Hepburn and his Roman Catholic allies will go down in overwhelming defeat.

When any great evil threatens the moral welfare of society, and someone, actuated only by a desire to promote the public weal, offers effective opposition to such evil, it is not unusual for many to charge the opponents of that evil—rather than the promoters of the evil itself—with being the disturbers of the peace. When any form of lawlessness disturbs the tranquility of a particular community, and the police are called to restore order, there are certain types of people who will invariably take the side of the law-breaker against the police.

In Ontario at the moment we face a politico-religious situation which demands heroic action if justice and equity are to prevail. The leaders of both the great political parties of this Province profess to deprecate religious controversy. Mr. Rowe charges the Liberal Party with responsibility for provoking religious strife. Intending no offence, I venture to express the hope that in so doing Mr. Rowe is not endeavouring to lay the onus on a political party with a view to relieving the Roman Catholic Hierarchy from responsibility, thus incidentally and indirectly soliciting Roman Catholic support.

I do not believe Premier Hepburn is particularly interested in the propagation of any religion; and therefore I do not believe he had accepted a brief for the defense and propagation of Romanism. That his political action has made a great financial contribution to Romanism, there can be no doubt. But Mr. Hepburn has allowed himself to be made use of by the Roman Catholic Hierarchy to serve his own political purposes. I would, indeed, plead for Mr. Hepburn's acquittal as a special and personally interested advocate of Romanism, by saying that, in my opinion, he would, without reserve, wholeheartedly help the devil himself, providing the devil would agree to promote his political ends.

In the present situation therefore we must clearly recognize that responsibility for the legislation which is designed to afford further financial assistance to Roman Catholic Separate Schools at the expense of the public schools of Ontario, rests primarily upon the Roman Catholic Church; and upon Mr. Hepburn and his party only insofar as they have served the Roman Catholic Church as a reward for the Hierarchy's political assistance. And I would advise the new Conservative leader that he is on very dangerous ground when he lays the blame for the present situation chiefly upon Rome's political instrument, Hepburn, instead of upon the religious hand that wields it, the Roman Catholic Hierarchy.

Roman Catholicism knows no party politics; and the record of the Ferguson régime, to cite only recent history, shows that in Ontario the Roman Catholic Church is just as ready to use one party as another, and that it will use any party—or both parties—to promote its own interest.

Though not a member of the Orange Association, on these grounds I would urge the Association to keep itself independent of all parties. As Roman Catholics are Ro-

manists first, and Liberals or Conservatives, or anything else, afterward, so let Orangemen be Protestants first, and Conservatives or Liberals only to the extent in which those parties—either party or both—will co-operate with them in resisting the political encroachments of Rome. I say therefore, that if the fires of religious strife have been kindled—as they have; and if they should burn ever more fiercely—as they must—the Roman Catholic Church must be recognized for what she really is, the incendiary of this as of all the ages. If, then, the fires are already kindled; or, to change the figure, if the Roman Catholic Church has once more declared war upon Protestant Ontario, *how shall we answer the challenge?*

Religious Tolerance

We live in a day when many who affect a superior intelligence plead for religious "tolerance"; and speak as though a man of pronounced religious convictions were either a knave or a fool—or a little of both. They speak as though religious truth were essentially an unknown quantity, as though matters of religion were mere forms of opinion which can never rest upon any basis of demonstrable truth. These advocates of "tolerance" speak as though questions of religion were no more susceptible of proof than the question as to whether the Planet Mars is or is not inhabited. But their rose-petalled arguments in favour of what they call "tolerance", are as devoid of historic wisdom as they are of logic, and as unrelated to historic fact as to reason.

Tolerance in Religion Only

But this spirit of tolerance is an attitude of mind which is recommended for assumption exclusively toward matters of religion. Tolerance is seldom recommended in other spheres of human interest. The industrious farmer, who has diligently cultivated his fields with a view to reaping a generous harvest, would not give five minutes' attention to an expert agriculturist who would recommend him to be tolerant of wheat rust, wild mustard, boll-weevil, the Japanese or Colorado beetle, or any other pest. The farmer knows that these enemies of his growing fields must be fought without mercy if there is to be a harvest.

I could easily press my analogy into the spheres of industry, commerce, and finance, or gather them altogether into the larger realm of political economy in general. In these spheres of human thought and endeavour no wise, progressive man argues that nothing matters. He may—and ought—to dispute such matters with only good will toward the protagonists of the principles under discussion, but he must show no mercy to the principles themselves which he believes to be wrong.

No Tolerance in Medicine

No medical expert would ever advise "tolerance" in the realm of hygiene. There are proper ways of fighting, wise ways of contending against disease. But whoever heard of being "tolerant" toward scarlet or typhoid fever, or typhus fever, or smallpox, or leprosy? These evils are recognized as a menace to human life, and must therefore, by every weapon available to science, be fought with a view to their control and abolition.

And what shall we say of politics? We hope Mr. Hepburn will learn a little more politeness in political warfare but we feel reasonably sure that neither Mr. Rowe nor Mr. Hepburn will advocate an attitude of tolerance toward each other's policies during the next election campaign.

Intolerance of Wrong a Virtue

That in all these realms of interest, thought, and activity, intolerance of error, of wrong, of every kind of evil, is held to be a virtue and not a vice, I think is indisputable. What, then, is the philosophy of the common plea for tolerance in religion? This so-called religious tolerance is nothing less than indifferentism disguised. The childless woman is likely to be less disturbed by an epidemic of measles or whooping-cough than the woman with a large family. She is "tolerant" toward them because she has no personal reasons to fear their encroachments. It is easy to tolerate potato-bugs if you have no potato patch of your own! And it is not difficult to assume an attitude of tolerance or indifferentism toward Roman Catholicism if, having no religion of your own, you have not troubled to inform yourself as to what Roman Catholicism really is.

Tolerance Akin to Pacifism

This advocacy of religious tolerance is akin to the philosophy of pacifism, which, in its ultimate outworking, is nothing less than anarchy and political insanity. But even the most ardent pacifist does not advocate the disarming and disbanding of the police, the dismissal of all magistrates, and the evacuation of all penitentiaries. There can be no ordered society without force sufficient to exact the penalties incurred by lawlessness. And yet, in a world where the majority of nations in their attitude toward other nations are like a cage of snarling wild beasts, these impractical, pacific, idealists advocate disarmament.

To what a state of relative impotence such foolish doctrines have brought Great Britain in our day! Thus also, religious pacifism means always a one-sided disarmament. Theoretical agreements are easy where there are no real and independent factors to be reckoned with. The bank robber is always in favour of disarming the police.

Roman Catholicism, as a religion should be "tolerated" in the sense of being left free from legal disabilities; but it should be opposed by every legitimate means, by instruction, by argument, by persuasion. Even as a religion, it should be opposed as a form of religious slavery. It should be opposed as a blasphemous system that is founded on a forged authority that is destitute of a scintilla of scriptural, historical, or rational warrant.

The Papacy is the devil's most colossal lie. It has no truth in it. Its whole sacramentarian system, its forged authority transmitted through holy orders to its priesthood, its doctrines of auricular confession, of purgatory, and its other distinctive tenets, together constitute it a horrible anti-Christian system, the veritable church of the Antichrist.

But Roman Catholicism as a political system ought never to be tolerated. Rome boasts always of her unchangeableness. Hence she cannot escape the responsibility of her historical record. In principle, she sets herself above all governments, and proclaims the Pope to be the king of all kings. Her devotees therefore are but the vassals of a foreign prince; and I repeat what I have often said, the truly devout Roman Catholic cannot possibly be a loyal subject of any non-Catholic government; for Rome's whole history proves that in this matter she practises the principles she professes, and requires her votaries to put loyalty to the Church before loyalty to any human government.

With these considerations in view, I would dare to

counsel you in regard to the course which I believe all Protestants should pursue in respect to the vexed question of Roman Catholic Separate Schools now agitating the Province.

First of all, *let us resolve that no matter what the cost in effort, in sacrifice of friendships and fellowships, nor however extended the conflict, while we have breath in our bodies, we will never submit to the vicious action of the Hepburn Government in this school matter.*

When the Great War had but well begun, and Lord Kitchener had been called to the War Office as Secretary of War, everybody was questioning whether the war would be over by Christmas. Lord Kitchener startled the Empire by warning us that we must prepare for three or four years of war; and he began preparations accordingly by enlisting new armies, establishing camps for their training, and making all other provisions necessary to the army's efficiency.

Let us also *prepare for a long war.* Let us also endeavour to enlist new armies. And let us also begin at once to instil Protestant principles into the new recruits, and into the minds of the rising generation. Let us highly resolve that, however many battles we may lose, we will never surrender; and that *we will never cease fighting until we have won the last battle, and, with it, have won the war for religious freedom and equality in Ontario.*

The next question is, *What shall be our main objective?* Many will reply that we should be satisfied with the repeal of the Hepburn legislation, and content ourselves therefore with fighting for that only. But suppose you should discover that you can as easily abolish the Separate Schools altogether as to repeal the Hepburn amendment to the Assessment Act? What then? Or, let me put it in the opposite way, and ask, If it should transpire that the repeal of the Hepburn legislation will cost quite as much in political animosities, in religious strife, in bitter parliamentary controversy, in extended and costly litigation, as to abolish the Separate Schools altogether, would you then, in view of that prospect, consent to let this Papal Mussolini run off with the Ontario Abyssinia? Would you follow the example of the League of Options, and lift all sanctions, and meekly acquiesce in the status quo? Or would you not rather say to Martinet Hepburn and his papal mercenaries, as did the heroic French to the Germans at Verdun, "They shall not pass"?

This is not the place for a reasoned argument, or for any elaborate discussion of legal technicalities. I propose to offer to the press, at a convenient and effective time, however; such an argument on the school question. But to-day I must content myself with the statement of two or three broad principles, leaving the argument for a more convenient time and occasion.

My proposition is this: *That exactly the same legal difficulties stand in the way of the repeal of the Amendment to the Assessment Act as stand in the way of the complete abolition of Separate Schools in Ontario;* and, on the principle of the proverb that "one may as well be hanged for a sheep as a lamb", I would earnestly recommend the Orange Association with the utmost zeal to go after the sheep—and then to resolve that you will not allow yourselves to be hanged at all.

But look through my field-glasses for a moment at your objective, *perhaps a seemingly distant objective.* The present Separate School situation is analogous to the famous Manitoba School case. In that famous case there was an element that I fear is usually overlooked. Very simply, and without technicalities, I may state it

thus: Manitoba was created a province in 1870, three years after Confederation. The Education Act, around which the controversy raged in the middle nineties, was not embodied in the instrument creating the province in 1870, but it was an Act of the newly created Manitoba legislature when, in the exercise of their constitutional legislative authority, the privilege of Separate Schools was conferred upon Roman Catholics in Manitoba. And it was the privileges thus conferred which were, by the same legislature cancelled in 1890.

When an appeal was made to the Dominion Government to restore the Separate Schools in Manitoba, the Dominion Government referred the matter to the Supreme Court of Canada. The judgment of that court was that the legislature which had conferred the privilege had authority to cancel it. Thereupon the matter was taken to the Privy Council, and that supreme court of the Empire reversed the judgment of the Supreme Court of Canada; holding that the privilege once conferred by the Provincial Legislature could not thereafter be withdrawn, and that the only authority that could remedy the alleged grievance of the minority was the Dominion Parliament, which body might do so if they saw fit.

Most earnestly and sincerely I wish Mr. Rowe and his party well. For the time being, they seem to be our chief hope. But I trust I shall not seem to be presumptuous if I warn Mr. Rowe of some of the difficulties he will face should he be returned in the next provincial election—as I earnestly hope he will be—and should he and his government then repeal, as the Conservative Party has promised, the Hepburn School legislation. Beyond doubt, an appeal would then be made to the Dominion Government; and that Government, whether Liberal or Conservative, would almost certainly follow the course of its predecessors, referring the matter again to the Privy Council, with the almost certain result that the Privy Council, on the basis of the Manitoba precedent, would decide as before, that the proper authority to remedy the grievance of the Roman Catholic minority in Ontario who would then have been deprived of a share in corporation taxes by the repeal of the Hepburn legislation would be the Federal Government.

And what would follow? I believe no Dominion Government would ever attempt to coerce Ontario, as no Dominion Government has ever attempted to coerce Manitoba, and therefore the repeal of the Hepburn legislation would stand. But I would remind Mr. Rowe, and the Conservative Party, that *this procedure would throw the whole matter into Dominion politics,* and would stir the whole country from the Atlantic to the Pacific. It would be impossible to confine the discussion to Ontario—and all this for *what grand result?* Only the repeal of the Hepburn Amendment to the Assessment Act. There could not be more commotion nor could more bitterness be engendered, religiously or politically, by the complete abolition of Separate Schools. Therefore *as the price inevitably of these objectives would be the same, let us strive for the larger one, and determine to achieve the abolition of Separate Schools altogether.*

But someone may ask "Would that be fair? Are not Separate Schools guaranteed to the Roman Catholic minority in Ontario by the British North America Act?" Certainly not. They are provided for, but they are not guaranteed. In fact, the sub-sections of section 93, providing for appeal to the Governor-General-in-Council, very definitely anticipate the possibility of such action

as I have now recommended. Otherwise, those sub-sections would not be there. And furthermore, the fact that sub-section 4 says, "The Parliament of Canada may make remedial laws", while giving the Dominion Parliament authority to override the will of a province, most certainly anticipates a possible political situation in which it would be inexpedient to exercise such authority, but that wisdom would lie rather in leaving the province with sole jurisdiction in matters of education.

That interpretation is confirmed by the historic fact that no Dominion Government has ever attempted the coercion of Manitoba. Furthermore, there can never be ascribed to any British statute the quality of the laws of the Medes and Persians "which altereth not". The granting of Separate Schools in the beginning was a flagrant injustice: their perpetuation is also an injustice to which the Protestants of Ontario should refuse longer to submit. If Roman Catholics, or any, or all, of the various denominations of Protestants want "separate" religious schools let them have them—and let each pay for its own.

I feel sure that in the history of Canadian legislation, precedents can be found for the alteration of laws which are intrinsically unjust. *But if not, we ought to establish such precedent.* I refuse to acknowledge that the Fathers of Confederation, or the Canadian and British Governments of seventy years ago, had any more right morally to forge an iron yoke for the neck of Canadian Protestants, and so to rivet it about our neck and shoulders as to make it unmovable, than they had to decree that Canadians should plow with oxen, and ride in buggies, and burn candles, to the end of time.

Roman Catholicism must be recognized as an alien political authority inimical to the unity, peace, and prosperity, of this country. It is historically proved to be the enemy of the individual, of the home, of the Christian church, of the state, and of every endeavour to effect an organized world-society. We must root out this political cancer from our Provincial life. It wracks the body politic with political pains, it enfeebles its efforts, corrupts its morals, and enslaves its people. Do not allow any political quack to put you off with compromising opiate, promising only relief of pain *during your time.* Others have laboured, sacrificed, endured, suffered, for the preservation of principles of civil and religious freedom. Let us not sell our birthright for a political mess of pottage.

If nothing is done, these political evils will wax worse and worse. In another generation or two this country will become predominantly Roman Catholic. By natural increase, encouraged by the systematic teaching of the church, and by immigration (of which Rome invariably secures control in this country), Roman Catholics will outnumber Protestants; and by state-aided religious education, the Church will conserve her native-born and assimilate the major part of the immigrant-increase in population. When that day comes, Protestantism will no longer be even "tolerated" in Canada; nor will Canada continue a member of the British Commonwealth of Nations which we call the British Empire.

Therefore, Protestants of Canada, Awake and arise! Let us return to God, and to the Bible, the fountain and foundation of all Protestant principles; and, having done so, to all the machinations of Rome, and the blandishments of time-serving politicians, and the cowardice of convictionless and conscienceless Protestants so-called, let us return the ringing, heroic, historic reply of Derry, "No surrender".

REV. L. H. MARSHALL ACCEPTS A PROFESSORSHIP IN ENGLAND

We have just received a letter from Bradford, Yorkshire, England, written by a brother who is an Englishman by birth, but has resided for many years in the United States, and for, we believe, thirty or forty years, has been a deacon of an American Baptist Church, who is now on a visit to England. The letter is as follows:

"Dear Dr. Shields:

"I thought you would be interested in the enclosed cutting. Rawdon College is only about five miles from where I am staying. The churches here are in a deplorable condition. Just a handful of people in attendance. After listening to a young Baptist minister last Sunday (a recent graduate of Manchester) I had a conversation with him at the close. He gloried in his modernism and the new (?) approach, as he called it. Seemed to think that Spurgeon would have had to change his message for this age. It makes one heart-sick. Thousands dying in their sins, and no prophet to warn them. And the English Church, with its advanced ritualism, making itself a doorway to Rome, which is wide awake and making great strides in this country.

"I read of a few men in this country who are still able to get a large hearing, and are being used of God mightily. Oh that God would increase their number! I thank God for your great ministry. I am having THE GOSPEL WITNESS sent to me, to keep in touch with your work. Your addresses on Romanism are very timely and ought to be preserved. The best I ever read. When you get through with the series be sure to publish them in one volume. It seems to me it would be a great pity if the people outside your constituency do not get these messages on so vital a theme. There is so much ignorance on the true character of Romanism by even intelligent Christians. Do publish them. I will use many. I pray for you constantly.

Sincerely yours,

(Signed) _____"

July 3, 1936.

The "enclosed cutting" to which our correspondent referred has to do with the acceptance of a position as professor at Rawdon College, near Bradford. The report from the English paper follows:

A Baptist Leader

"Twenty-five years ago a writer to this paper predicted a brilliant future for the Rev. L. H. Marshall, whose career in the Baptist ministry was then beginning. The prediction has been fulfilled, and now, as one of the leaders of the Baptist denomination, Mr. Marshall is taking up an important post at Rawdon College in succession to Professor David Glass. An outline of Mr. Marshall's remarkable career has already been given. He has associations with Bradford, for he has preached in many of the city's churches, and is remembered as a fearless and outspoken minister.

"Shipley can also claim connection with him, for he married the eldest daughter of Mr. Albert Illingworth, the president-elect of the Bradford and District Baptist Council."

Mr. Marshall, it will be remembered, was the cause of a great deal of discussion in this country, when, from 1925 to about 1930, he occupied a position on the Faculty of McMaster University. After the death of Dr. A. L. McCrimmon last summer, Mr. Marshall was invited back to McMaster University. We published at the time full statements of the invitation and his acceptance, and a special edition of THE GOSPEL WITNESS on October 3rd, setting forth Mr. Marshall's views—printing only his own statements, so that there could be no mistake.

Those statements included Mr. Marshall's acceptance of the position, and an announcement from McMaster that he would begin his work about the first of January,

1936. Sometime in November, however, it was announced that Mr. Marshall had reconsidered his acceptance, and had cabled to say that he was forced to decline, and was remaining in England. We knew that Chancellor Whidden had not only cabled, but called Mr. Marshall by long distance telephone, in order to persuade him to come—but without effect.

Following the publication of our issue of October 3rd, which was sent to all the ministers of the Old Convention, protest was made against Mr. Marshall's return on the floor of the Baptist Convention at Windsor. We thought then we would drop the whole matter, but in an issue of *The Toronto Daily Star* in November, there appeared an interview with Mr. Marshall by M. H. Halton, showing that he had been ordered by his paper to go to Leicester to interview Mr. Marshall. We wrote an article at the time, and it was set in type, and we had also Mr. Halton's interview with Mr. Marshall in type; but other matters intervened, and we did not print them. Now, however, we think it opportune to release the articles then produced.

It was generally assumed at the time that there was such mutual devotion between Mr. Marshall and his people that nothing could induce him to tear himself away from them. But the fact that a few months later he has accepted an appointment to the staff of Rawdon College, which necessitates his leaving Leicester, proves that it was not so much the tie which bound him to Leicester which induced him to reconsider his acceptance of McMaster's offer as—something else. We are disposed to believe that our special issue of October 3rd, summarizing Professor Marshall's views as given by himself, and the attitude of the seven hundred in the Old Convention who have not bowed their knees to the Baal of Modernism, must have led Mr. Marshall to believe he would be safer—or at least happier—in England than in Canada.

The Halton-Marshall interview is a burlesque. The question of Jonah, and of Mr. Marshall's view of Genesis, were subordinate in our criticism of Mr. Marshall to our main objection to his rejection of the divine inspiration of Scripture in general, with all its implications. We do not know the man whom Mr. Marshall describes as "Shields" in the interview. We have never met him. But a perusal of the interview will serve surely to show Canadian Baptists that, by Mr. Marshall's declining McMaster's invitation, Canadian Baptists were spared the influence of one more pagan professor at McMaster University. It will be quite evident that Mr. Marshall nowhere assumes that the Bible is the inspired word of God, and such conception of God as is represented in the Book of Genesis, he attributes to the very primitive people "exactly like Shields", who "didn't make a bad job of it", when they made an attempt to guess what God was like, and how this created order came to be.

The interview itself is altogether beneath contempt. Whether Mr. Marshall said exactly what Mr. Halton represents him as saying, we cannot be sure. We have read a number of articles by this same man, and we have found it necessary to discount everything he writes. It would appear to us that it would be difficult to find anything more atheistic outside of Russia than this man's vaporings. For this reason we are disposed to allow a little discount in Mr. Marshall's favour, for blatant as his paganism undoubtedly is, we would charitably assume that he is not quite so crude as

Mr. Halton represents him to be. The fact, however, that on such an important matter the interview was never repudiated by Mr. Marshall leaves us no alternative but to assume he approved it, and therefore to hold him responsible for it.

The article on the subject we prepared last November we publish as it was then written, without alteration, as it represented our point of view at that time. Mr. Marshall's statements to Mr. Halton are as worthy of reply as the nonsense of a painted clown at a circus. Our English readers will know what to expect from Rawdon College with such a man as Professor Marshall on its staff.

We call special attention to the letter from our correspondent in England. That is what Marshallism accomplishes. It empties churches, and brings everything it touches to ruin. Meanwhile, Jarvis Street and the old gospel that is there preached go on their way. Last Sunday was the hottest Sunday of a century, yet one of the newspapers which made a census of the churches reports Jarvis Street congregations to be very large, by all odds the largest in the city—not excepting the congregation of the Deer Park Presbyterian Church where they have as a special curiosity for summer preacher, Dr. Maude Royden. It is interesting to have the unsolicited testimony of one of the Toronto papers to the fact that there are people who love the gospel sufficiently to attend the hearing of it in blistering weather.

We commend the articles of last November, now printed for the first time, to our readers' perusal, particularly Baptists of Canada and of England. We are vain enough to think that though THE GOSPEL WITNESS could not afford to charter a ship to send Mr. Marshall back to England, it was THE GOSPEL WITNESS which led him to decide it was better to bear the ills he had than to return to Canada to face what other ills might await him here. In view of Mr. Halton's reported interview we frankly say we do not regard Mr. Marshall as being Christian at all. His views are not Christian, but the antithesis of everything the Word of God teaches and the Christian church has believed through the centuries. Mr. Marshall is utterly wrong in saying that his attitude drew down upon his head, "The bitter anger and hatred of Mr. Shields." We have never hated Mr. Marshall. We have pitied him and pity him still—and now we pity Rawdon College and its students; but we can humbly say with those who stand with us as did the Psalmist: "It is time for the Lord to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."

REV. L. H. MARSHALL RECONSIDERS ACCEPTANCE OF McMASTER PROFESSORSHIP

Hitherto Unpublished Article on Rev. L. H. Marshall's Decision to remain in England, Written Last November.

In our issue of July 25th (1935) we dealt with a press report to the effect that Rev. L. H. Marshall, of Leicester, England, had been invited to return to McMaster University. In the August 22nd issue of THE WITNESS we printed an announcement from *The Canadian Baptist* of August 8th, over the signatures of Albert Matthews, Chairman of the Board; Howard P. Whidden, Chancellor;

and John MacNeill, Principal, that Mr. Marshall had accepted the University's call, and would return, assuming his duties in January, 1936.

On October 3rd, we published a twenty-eight page issue, seventeen pages of which were occupied with a summary of the Marshall-McMaster controversy, quoting Mr. Marshall's own words to show his theological position. A copy of that issue was sent to every pastor in the Baptist Convention of Ontario and Quebec, to every church clerk, to every Sunday School superintendent, and to other Baptists whose names we were able to obtain. In that issue we quoted nothing against Mr. Marshall save the words of his own lips. But evidently the re-statement of the case by THE GOSPEL WITNESS had its effect; for at the Baptist Convention held in Windsor, October last, several delegates expressed their regret that Mr. Marshall had been re-appointed to McMaster University.

Those named in the press report as raising the issue were: Rev. A. U. Russell, of Niagara Falls; and Rev. C. V. Crofoot, of Toronto. Mr. Crofoot was reported as saying that Mr. Marshall was "not in harmony with the beliefs of many of our people." The paragraph relating to Mr. Russell reads:

"Mr. Russell said it was with great difficulty he had been able to prevent his church from taking 'severe' action over the professor's appointment. And it is going to be difficult to hold the church in this Convention for another three months."

On the other hand, Rev. J. T. Priest, of Durham, and Rev. J. E. Moyle, of Hamilton, are reported to have "praised Professor Marshall . . . while Rev. W. E. Smith, Brantford, Rev. J. J. Baker and Rev. Hugh McDiarmid, both of Toronto"—the latter, lest it should not be known, has been Pastor for some years of First Avenue Baptist Church—"deplored the fact the question was the cause of dissent."

We have been informed by some who were present that the protest against Mr. Marshall's appointment was received with rounds of applause. While this did not appear in the press report, we are of the opinion that it was carried by some sort of radio waves to the ears of Mr. Marshall in Leicester.

In *The Globe*, Toronto, of November 14th, it was announced that a cable, received by Chancellor Whidden of McMaster University, announced the final decision of Mr. Marshall to withdraw his acceptance of the appointment to McMaster, and to remain in England. The cable was reported to have read:

"Church's strong, unanimous, repeated, insistent wish compels me to stay."

Reading that report, we decided THE GOSPEL WITNESS had done its full duty in this matter, and that we would say nothing more about it, lest it should seem we were claiming any credit for having influenced Professor Marshall in his decision. But in *The Toronto Star* of last Friday there appeared an interview with Mr. Marshall, by M. H. Halton, London correspondent of *The Star*, in which he intimated that he had been instructed by his paper to go from London to Leicester to interview Mr. Marshall on the subject. This interview is so illuminating, and so strikingly discloses the real Mr. Marshall, that we reproduce the interview entire on pages 12-13 of this issue. We do so in order that the Baptists of Canada and elsewhere may see something of the paganistic views of the man who was invited to rejoin the Theological Faculty of McMaster University for the training of Bap-

tist ministers. Surely a perusal of this interview will convince any candid mind that ministers produced under such teaching cannot possibly be Christian ministers, but only teachers of paganism.

It must be borne in mind that though Mr. Marshall declined their call, the authorities of McMaster University were guilty of inviting him to their staff; and it must be remembered that they did so knowing exactly what Mr. Marshall believes. And, according to *The Hamilton Spectator*, the Chancellor of McMaster University, not only cabled Mr. Marshall, but spoke to him by telephone across the Atlantic, in order to persuade him to come. Therefore, all that Mr. Marshall is, the governing bodies of McMaster University are, or would like to be.

We shall later analyze Mr. Marshall's statement as given in this interview with Mr. Halton, but in the meantime we record with gratitude the fact that there were at least two men still remaining in the Ontario and Quebec Convention who had the courage to express their disapproval of McMaster's action; and we are glad to believe that the applause which we are informed greeted the protest, was an indication that these two men were by no means the only ones to disapprove.

On the other hand, the names of pagan preachers who approved of Mr. Marshall's re-appointment should be recorded to their discredit—and, indeed, to their abiding dishonour as Christian ministers. They were men who are little known. Rev. J. E. Moyle, of Hamilton, and Rev. J. J. Baker, of Toronto, are men who have long been without a pastorate. The other three named were Rev. J. T. Priest, of Durham; Rev. W. E. Smith, of Brantford; and Rev. Hugh McDiarmid, of First Avenue Church, Toronto. Messrs. Smith, Baker, and McDiarmid, are said to have "deplored the fact the question was the cause of dissent". Apparently they assumed that the Baptist Convention ought, by this time, to have been so thoroughly paganized that no one would offer a word of objection to the addition of another pagan teacher.

It is significant that the church of which Mr. McDiarmid is the Pastor furnished the Convention with its President for this year; which, we may assume, indicates the prevailing Convention tendency.

At this point we pause to mention a certain principle. Again and again we have been criticized for mentioning names. Our highest authority in this matter is the Word of God itself. Paul, when writing to the Galatians respecting a doctrinal matter, said, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." In his first epistle to Timothy, dealing with a strictly doctrinal matter, and exhorting his son Timothy to "hold faith, and a good conscience; which some having put away concerning faith have made shipwreck," he said, "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." In his second epistle to Timothy he said, "Demas hath forsaken me, having loved this present world." And again, "Alexander the coppersmith did me much evil."

It seems to us to be fairer to name men who depart from the faith rather than to include all under a general accusation. We have named these few rather obscure members of the Convention who distinguished themselves by approving of this pagan professor. If any one of the gentlemen named, having read Mr. Marshall's interview; should find he is not in agreement with the paganism therein expressed, we shall be glad to give

him full space in THE GOSPEL WITNESS at any time to say what he believes. But unless and until they repudiate Mr. Marshall's paganism, they must be classed, by reasonable men, as pagans themselves; for if the opinions set out by Mr. Marshall do not prove that he is utterly opposed to the cardinal principles of Evangelical Christianity, then we at least are forced to the admission that language no longer has any significance.

We wonder what the church at Niagara Falls and other churches will do? Can they support a Convention that is dominated by a University which exists to teach such poison as is contained in Mr. Marshall's statements in this interview?

We have never been much concerned about our own justification in the eyes of men, for the course we have taken in so strenuously opposing the paganistic drift of McMaster University. It is promised to those who rest in the Lord, and wait patiently for Him, that "He shall bring forth thy righteousness as the light, and thy judgment as the noonday". Wisdom is always justified of her children. When any witness is borne to the truth, that is in reality what it professes, a witness to the truth, and is therefore wisely borne, such witness will in due time inevitably be justified.

Because of our strenuous and continued protest, the Convention, under the leadership of certain apostate Baptists connected with McMaster University, applied to Parliament for an amendment to its Constitution, to give it power to declare Jarvis Street Church ineligible to send delegates to the Convention. Other churches followed, and were similarly named by the Convention. So that the church that has for many years been the most widely known Baptist church in Canada, throughout the world, was virtually excluded. We have never worried about it. We have been happy in our position without the camp, and have experienced more of the presence and power of God without it, than we ever did within.

But let all readers of THE GOSPEL WITNESS try to put aside all prejudice and read this interview with Mr. Marshall—he speaks for himself: he is of age—and when they have read it, let them judge whether any minister of the gospel could keep a good conscience while failing to protest against such paganism as that interview reveals.

We were sure, beyond all possibility of doubt, that we were right when we made our protest at the Hamilton Convention in 1925. But assurance is not only made doubly sure by Professor Marshall's statement, but we find our conviction of the righteousness of our cause deepened a hundredfold. We said at the time of Mr. Marshall's coming that it would pay the Convention, were it necessary, to charter a special ship on which to send him back to England with all speed. Only ten years have passed, four or five of which Mr. Marshall has spent in England — for he was here, unless we are mistaken, until about 1930—but already the fruits of Marshallism in the Old Convention, as we now call it, are appalling. That Marshall's paganism has proved an unmitigated curse and a withering blight to the Baptist denomination, there cannot be the shadow of a doubt. What Jeroboam's calves were to Israel, in effecting ultimately the utter ruin of the nation, Mr. Marshall's paganism has been to the Baptist denomination.

McMaster University, by changing its situation, has made itself a civic institution, drawing students from

a new constituency; and has thus made itself financially independent. But the thing that we prophesied years ago has come to pass: McMaster has strangled the other interests of the Denomination, so that they are almost choked to death. Home and Foreign Missions, and everything else, are up to their eyes in debt; and we make bold to say that there does not remain in the Baptist Convention of Ontario and Quebec a pulpit with sufficient influence to make itself heard beyond its own doors.

There are professors in McMaster University now who are just as untrue to the Word of God as Mr. Marshall. The only difference between him and them is that they are not so well known.

Unless God sends a revival that will burn up this blinding, withering, unbelief, within ten years the last semblance of Evangelical Christianity will have vanished from the Baptist Convention of Ontario and Quebec. Still there are Bible-lovers in that Convention. Still there are men and women who have been born again, washed in the blood, and who believe in the inspiration and authority of the Bible. How can they possibly continue to hold fellowship with such antichristian teaching as that contained in the interview with Mr. Marshall.

NOT RETURNING HERE PROF. MARSHALL SORRY

Believes Divinity of Christ But Not Edibility of Jonah

By M. H. HALTON

(The following article is reprinted from the Toronto Daily Star of about November, 1935)

Leicester, Eng., Nov. 21.—"All too early on a dreary morning I went down to St. Pancras station, which was even drearier than the morning, and took a train to Leicester, that old Roman town; and there I talked long to Rev. Laurence Henry Marshall, once professor of New Testament Interpretation at McMaster University, Toronto. His name may be remembered in certain circles.

"Is it actually true, Mr. Marshall," I began, "that only a few years ago the whole religious community of the great, modern, intelligent city of Toronto was stirred to the depth because of your bold statement that a man named Jonah never lived three days in the belly of a whale?"

"Mr. Marshall shook his head with a sad smile. 'It's true, and that's not all,' he said. 'At one time the forces of law and order even found it necessary to have a mounted policeman on guard outside the convention doors, in case the men of God came to blows . . . But don't tell me you have never heard of this before!'

Echoes of Controversy

"Well, I said, I had heard of Rev. T. T. Shields, all right, and even read reports of some of his speeches. But I had never heard anything but echoes of the notorious Baptist controversy of 1925-1930 until the other day it was described to me in a letter from Toronto. This same letter, kind enough but firm in tone, informed me that Mr. Marshall had accepted an invitation to return to McMaster University, and suggested that I do an interview with him. So here I was.

"I left the train, surveyed the miserable gray skies which have been raining dismally on England for over a month, strolled through the streets to see the ruins of a Roman forum that was here before Christianity was born, and came at last to the office of Dr. Marshall, wondering how I would discuss a question which, in my ignorance, I had thought was no longer discussed even in theological circles. The conversation opened as reported; and then Mr. Marshall told me he wasn't going back to Canada after all.

"I suppose you haven't got a very high opinion of Canada?" I said. "On the contrary," said the quiet, pleasant-faced Baptist theologian, "I have a very high opinion of Canada; and it is with great reluctance that I decline this invitation to go back to McMaster University."

Not a Factor in Decision

"Has your decision anything to do with the unhappy, far off long ago?" "Nothing at all. Merely the pressure of relations and other private reasons." But I said that nevertheless, I should like to have his views on this incredible Jonah-and-the-whale business; and a review of the great controversy which shook the village pumps. Was it true that Mr. Marshall had gone to Canada and told his students that not every word in the Bible was literally true?

"Yes," said the preacher, "that was my crime in the eyes of Shields. It is my belief that the Bible is a guide to and an example of the good life, to be interpreted intelligently by the intelligent man in the light of reason and faith. This drew down on my head the bitter anger and hatred of Mr. Shields, who believes, and wants all men to believe, that every word in the Bible is literally true."

"The squabbles which followed at Baptist conventions brought the church into disrepute. Actually I was always supported by at least 70 per cent. of the delegates, but Shields and his followers never ceased their campaign against me, even when he was expelled from the convention. If you don't know the details yourself, I can hardly hope to make you understand or even credit the mentality of my opponent. Every word in the Bible, he says, is literally true—even to the statement that the 24-hour day was specially so constructed for the benefit of man."

'Sees Hand of Devil'

"What about the length of the day on other planets, which in some cases is as long as several of our years?" "Such arguments of logic or reason would simply have no effect on Mr. Shields," replied the theologian. "He sees the hand of the devil in the very mention of the word 'evolution'."

"Mark Twain was once reproached by a certain woman who declared that Huck Finn and Tom Sawyer were bad books, because they would make children mischievous. 'Yes, I know,' said Mark Twain sadly. 'They are evil books, and I should never have written them if, when I was a child, my mother had not put the Bible into my hands.'

"He was referring, he said, to the things in the Bible which in other books are called pornography, and to the instances of revengeful cruelty on the part of the primitive Hebrew Jehovah. Did Mr. Marshall agree with Mark Twain? Or just what were his beliefs about the Bible? What, for instance, did he really think about the indomitable Jonah and his famous whale?"

"Jonah, it may be remembered, was instructed by his God to arise and go now to Nineveh, that great city, and cry against it, exhorting its people for their sins. This command, as Mr. Marshall points out, was similar to telling the Bishop of London, in the middle of the late war, to go to Berlin and preach the gospel. Old Jonah rebelled and went in the opposite direction; he took ship for Tarshish in Spain."

'Brilliant Satirical Allegory'

"A storm arose. The sailors thought they were bedevilled by the rebellious prophet and threw him overboard. But the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights." At last, however, after thinking on his sins, he was spewed up on to the dry land, and he at once hurried to Nineveh. By sheer threats of destruction and damnation he managed to convert the city back to the straight and narrow; but even then he wasn't satisfied. He still insisted that God destroy the town, and God had to drive him nearly crazy with sunstroke before he would see reason.

"That is one of the finest stories in the Bible," said Mr. Marshall, "but is there anyone in the world besides Mr. Shields who believes it is literally true?"

"I don't know," I said. "But what do you think? Was the chronicler merely telling a tall one?" "It is a brilliant satirical allegory," said the priest. "The Jews of that time were ridden with the same kind of narrow nationalism which is driving on their opponents in Germany to-day. Jonah especially seemed to be fanatically nationalist, and the book of Jonah is the writer's way of exposing his narrow-minded silliness. He wanted Nineveh destroyed even though its people had repented of their ways, just because they weren't Hebrews."

'Primitive Reasoning'

"The whole interview seemed unreal to me. It was as if I had gone to a scientist to ask him if it was really true that two and two make four. But I staggered on, and came to the affair of the creation. What was Mr. Marshall's rationalization of the Bible version of that event?"

"The ancient people described in the first part of the Bible were primitive folk," said Mr. Marshall. "Now that is no stain on their character. Considering that they were primitive, they did remarkable things; notably, they gave the world the first monotheistic conception of God. Nevertheless, they were primitive, and in many ways reasoned along primitive lines."

"At the period dealt with in Genesis, they were faced with the necessity of finding an explanation for creation. Well; they didn't make a bad job of it. They had observed that after a man died he decayed, till there was nothing left but dust; so they naturally concluded man was made from dust, earth, clay. Also, they saw that when a man died he stopped breathing; they decided that the breath of life was actually breathed into a living being by God. In this respect they are exactly like Shields; he too believes that the first man was constructed on the spot and immediately, out of dust. He literally believes that the first woman was made out of a rib of the first man."

Believes Christ Divine

"Don't you believe, I said, 'that "in the beginning God created the heaven and the earth"?' "Most assuredly I do," said Mr. Marshall. "But that doesn't say He did it in seven days and seven nights! If God had intended to do it quickly, instead of over a period of untold millions of years, He would probably have done it instantaneously, instead of in seven days and seven nights."

"We skipped 40 centuries and came to the time of Jesus of Nazareth. 'Do you believe, I asked, 'that Jesus was divine?' "Most assuredly I do," Mr. Marshall replied.

"But there is no more evidence that Jesus was divine than there is in favour of the theory that Jonah was swallowed and spewed up alive by a whale," I argued. Mr. Marshall reaffirmed his belief in the divinity of Christ. "Well," I continued, "do you think Jesus thought Himself divine?" "Yes," said the Baptist. "I believe that, at or about the time of His baptism, He realized His mission, and knew He was divine."

"So here is one point, probably, where the rigid fundamentalist, Mr. Shields, would have no quarrel with the mildly modernist Mr. Marshall. But how about the virgin birth? Long before Christianity was born there were religions partly based on fables of parthogenesis. Scholars say Christianity borrowed the idea from Egypt or Persia. But Mr. Shields, with millions of others, believes implicitly, literally and absolutely that Jesus was incarnate of God in the wife of Joseph. What does Mr. Marshall think?"

"It is not a point I consider vastly important," he explained. "I should never go out of my way to tell students that the virgin birth is a fiction. Jesus Himself never mentioned the virgin birth. Even St. Paul never mentioned the virgin birth. It is mentioned only twice, in the introductions to Matthew and Mark. Still, I don't blame Mr. Shields for believing it if he wishes. But here is the point:

'Reasons Backward'

"I feel this way about it. I believe in the divinity of Christ and the omnipotence of God, and if one believes in these things it is not difficult to believe in the virgin birth. But Shields goes at it backward. I believe the virgin birth was possible because of Christ's divinity; he believes Christ's divinity is possible because of the virgin birth!"

"I continued with similar questions—questions that probably haven't been asked outside Ontario since Huxley and Darwin died and the subject was all the rage—and came eventually to hellfire. 'Do you not believe, then,' I asked, 'that every man, woman and child on one side a rigid line goes to eternal damnation when he dies, while everyone on the other side goes to eternal bliss?' "No, I don't believe that," said Mr. Marshall; and I didn't go into it any further.

"Mr. Marshall asked me to convey his esteem to his friends in Canada and say how sorry he was that he wouldn't be going there to live and work. I reached for my umbrella. 'It is definite, then,' I said, 'that you aren't accepting McMaster's invitation?' "Quite definite," he said firmly, and said good-by."

Whole Bible Course Lesson Leaf

REV. WM. JONES, EDITOR

Vol. 11 Third Quarter Lesson 30 July 26, 1936

TREADING THE WINEPRESS

Lesson Text: Isaiah, Chapters 63, 64, 65 and 66.

Golden Text: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save."—Isaiah 63:1.

Bible School Reading: Isaiah 63 and 64.

DAILY BIBLE READINGS: Monday—Is. 57:1-10; Tuesday—Is. 11:1-9; Wednesday—Is. 11:10-16; Thursday—Zech. 12:1-9; Friday—Rom. 10:16-21; Saturday—Rom. 11:1-10.

In the concluding chapters of this notable prophecy of Isaiah we come to Jehovah's promise of blessing to His chosen, of judgment and punishment to the lost. It is the same theme as that characterizing the opening of his prophecy. In 63:1-6 the watchmen are speaking in a dramatic dialogue with the Servant of Jehovah, a passage of unusual beauty and strength. The Servant is executing judgment in a scene laid at Bozrah (34:6; Jer. 49:13) in Edom (Judges 5:5; Is. 34:5) which has red sandstone cliffs (cf. Gen. 25:25) whose name means "red". The whole passage is vivid in its depiction of the crimsoned garments of the Servant stepping stately from the fray. He identifies Himself (1c). His garments are stained because of judgment, even as the apparel of one treading out grapes in a winevat (Rev. 14:19; 19:13). It is the day of vengeance (61:2) but redemption is in the background. His saving power and salvation are implied (5) even though the passage speaks of judgment. How truly did He tread the press "alone" in His passion! None to help Him then! (59:16).

Israel is repentant in 63:7-64:12, recalling the lovingkindnesses of Jehovah (54:8, 10), His praiseworthy acts, His goodness, His mercies (54:7, 8; Ps. 51:1; Eph. 2:4). The appeal is historical, for He virtually said, "Are they not my people? children who will not deal falsely?" He was to them [for] salvation from all their affliction; not an ambassador or an angel [messenger] but He saved them (cf. Ex. 6:7; 33:14, 15; Is. 60:16). Love (Deut. 7:7) and pity (52:9) both bare a part in the redemption. Refer to the beautiful figure of the eagle used by Moses in Deut. 32:10-12 as illustrating His carrying Israel. Rebellion (Ps. 78:40; 106:33; cf. Eph. 4:30) and grieving against the Holy Spirit marked Israel of old (cf. 48:8) whose sin was of long standing, whose transgression was against a religion older than the prophets. Possibly the most extended teaching on the Spirit is found in 10-14. In old times He was in their midst; now is in us (Jn. 14:17). The people of God remembered (11) the ancient days asking, "Where is He [God] that brought us from the sea—the shepherd and his flock [Moses]" (cf. Ps. 106:44; Is. 51:10). It was the Spirit who refreshed them, as cattle are refreshed in the valley (Josh. 21:44; 23:1). So He will be to us in these days of unparalleled drought!

Israel prays earnestly and passionately (15-19) begging God, for the sake of His fatherly relationship, to redeem them. He was Father to them corporately (Ex. 4:22; Mal. 2:10) not as now to us individually. Israel acknowledges the judicial judgments of God, His sovereign control of sin (17) in the world. But they appeal once more to the threatened desecration of the temple and the tarnished Name of Jehovah. They are as those who never bare His name. Their prayer mounts in intensity and feeling; it becomes a wail, a poignant petition in 64:1. Looking down (63:15; Ps. 14:2; 80:14) is not enough, God must "come down" (Ex. 19:18; Judg. 5:48) in fire. That He will do in the future (Mic. 1:3). The past terrible appearances indicate that the future contains unimaginable surprises. Paul uses v. 4 to demonstrate the great principle of Biblical inspiration (I. Cor. 2:9). Israel well knows the absolute righteousness of God (56:1), His wrath (63:10) which made them, as it were, go still deeper into sin. But His mercy, not His wrath will continue (R.V. mg. 5; cf. Mic. 7:18 ff.) although their sins were as filthy rags (46:12; 48:1). Our sins are just as grievous; they are like the Fall leaves which fade (Ps. 90:5), which are carried away by the wind (50:1; Ps. 1:4). Because none

call upon Him (59:4), God has hid His face (54:8) and has given them into the hand of their iniquities (Ezek. 22:18 ff.).

The prayer concludes in gentle, soft tones of children to a Father in the delightful figure of the potter and clay (29:16; 45:9). Are they not His work, His people? (60:21; Ps. 100:3; Is. 63:8). The land is to become desolate, the Holy city with its Temple (63:18; II. Kings 25:9; Ps. 74:5-7) burned. Can God withhold salvation? (42:14; 63:15).

No, He will answer; but not without chastisement for those who were not called by His name (cf. 63:19) have called upon Him, have been allowed by His sovereign mercy and grace to seek Him. The Gentiles (Rom. 10:20) are in view. Israel rejected the Lord (Rom. 10:21) by walking in their own ways and thoughts (59:7; 66:18), by wicked and abominable sacrifices in gardens (3:8; 66:17), on tiled roofs to star-gods (II. Kings 21:35; Is. 66:3), in necromantic rites and ceremonies, and in mixed worship. Eating the flesh of swine was wrong because it was connected with idolatrous rites (66:3, 17; Lev. 11:7), as also eating the flesh of mice was wrong (Lev. 11:29; I. Sam. 6:4). Christianity is a religion of light. Mystic cults and religions or religious organizations to-day are an abomination to God; they constitute entangling alliances of a most vicious sort, for it is a shame to speak of things done by them (Eph. 5:11). Such organizations now as the false worshippers then have a "holier than thou" attitude by virtue of their good works. It is the classic Pharisaical attitude (Luke 18:9-12). God cannot keep silence (42:14; 64:12), but will recompense (Ps. 79:12) fully. We have already seen the enormities of the mixed worship (7) in 57:7. Such worshippers will be the first to be punished.

But there is a remnant in Israel described as "new wine" in a cluster of grapes, as a "blessing", as "servants" (see note on 54). There will be a sparing (1:9; 10:21; Rom. 11:5), a seed of Jacob [Justin Martyr (150 A.D.) in his "Dialogue" (Ch. 135) identifies it with the Church] to inherit the land (57:13; 32:18). From West to East, Sharon (I. Chron. 27:29) to Achor (Josh. 7:24—curse; Hos. 2:15—hope) there will be peace. But the idolatrous (11-12) who worship such Canaanitish gods as "Fortune" (good luck) and "Destiny" (bad luck) are destined for the sword (66:16) and slaughter (63:6), because they did not call upon God (50:2; 66:4) or serve Him. God's servants (13-15) are contrasted with the ungodly idolaters. The former will rejoice (61:7; 66:14), sing for joy (51:11); the latter be put to shame (66:5). His servants will receive new names (62:2) by which others will be blessed (cf. Gen. 12:3) in the God of truth whose promises are yea and amen (II. Cor. 1:20; Rev. 3:14). For God will create afresh (66:22; II. Pet. 3:13) in a creation which will blot out troubles (16; 37:3) and former woes (43:18; Rev. 21:4). Godly ones will then have continual occasion to be glad (25:9; 35:10; 51:3; 61:10) in the glorious Messianic age described here (19-25). References to this age are: 21 (Am. 9:1); 22 (62:8; Ps. 91:16); 23 (Deut. 28:3-12); "seed" (61:9); 25 (11:6 ff.; 65:11). The felicity of that time is described in terms implying the presence of sin. But of the eternity of that time, the redemptive character of it for the redeemed of all ages see Acts 2:39; Is. 44:3).

Jehovah in 66:1-4 speaks of true worship as being spiritual (I. Kings 8:27; II. Sam. 7:5-7; John 4:20 f.). It is v. 1 which Acts 7:48-50 quotes with such emphasis. The message of 58:1-9 is given again in these verses (cf. 57:15). God will punish (4) such worship because it was evil (59:7; 65:12), because it was deliberately chosen (Rom. 1:32). Therefore He chooses judgment.

The ungodly (5, 6) receive a message from God through the righteous whom they have cast out (Matt. 5:10-12; 10:22; Jn. 9:34). They who mocked (57:4) will be put to shame, for a roar (I. Thess. 4:16) a voice from the temple pronounces sure judgment upon them (59:18). The message of salvation follows (9-14) of the sureness of God's redemption (cf. Phil. 1:6); the rejoicing of the Gentiles (Deut. 32:43; Rom. 15:10; Ps. 122:6); the glory of Zion (49:23; 60:1, 16). The peace of Zion (48:18) and her glory (60:5; 61:6) will come through the Gentiles. So will the whole company of God be comforted (49:13; 51:3) and become vigorous (58:11). The judgment of v. 6 is resumed (15-18) picturing God as coming like fire (64:1) and in fiery judgment (Ezek. 38:22) upon the idolaters (cf. 65:1-12) especially. But the time will come when the nations will be gathered to true, to spiritual Zion (Jer. 3:17) bringing their glory to her (60:13). Isaiah and his message still live.

LOOKING FOR PROSPECTS

Men in business, particularly salesmen, form the habit of looking upon people generally as possible customers. Some of them have many ingenious ways of discovering whether the people to whom they speak could, by any means, be made into customers.

Surely that is the attitude believers, everywhere and always, should assume toward the people they meet. It ought to be a matter of concern to us to discover whether the stranger already possesses eternal life; and, if not, whether he desires salvation.

We were somewhat rebuked recently when a taximan, almost immediately upon our entering his car, introduced the subject; and told us that he and his wife spend many an hour in the evening discussing religion, and wondering what it really means to be saved. He began the conversation by referring to the fact that the Emperor of Abyssinia was "supposed to be a good Christian", and from that proceeded to enquire what is involved in being a Christian. We had a most interesting conversation, and endeavoured to explain to him the way of life; and extracted a promise that he would see us again. We were but a few minutes in his car, and yet what an opportunity that afforded!

So may we all discover that the people we meet with daily are confused by the many forms of religion bearing the Christian name, and by the fact that few who are called Christians seem to be really interested in them; but who, notwithstanding, are really desirous of knowing what they must do to be saved. Let us keep this in mind, and assume that every one we meet in the most casual way is a prospect, a soul for whom Christ died, and to whom perhaps already the convicting Spirit is speaking.

WEATHER NOTES FOR NON-CANADIAN READERS

For seven days Toronto's temperature kept in the nineties, rising a fraction above 105, and staying considerably above the 100 mark most of the time. All records were broken, and Toronto earnestly hopes these July days will remain what the papers call "an all-time high" for at least the next century. Two hundred and twenty-five deaths in Toronto alone from heat have been reported, and about five hundred in all the Province of Ontario.

Yet we read an authentic report of a young American from the middle West travelling through a little town called Dutton, just west of St. Thomas. He stopped at a store and asked to borrow a pair of pliers. Asked what he wanted them for, he said it was to remove his defroster. His friends had told him he was coming to a land of snow and ice. This matches the story of a year or so ago when some American motorist passed through Hamilton on a blazing July day with skis on the running-board of his car, expecting to find skiing in Canada in July! To those of us who live in Canada, it seemed impossible to believe there could be ice anywhere—even at the North Pole, except such as was artificially manufactured.

NEWS FROM UNION CHURCHES

Rev. W. E. Smalley, of Baker Hill and 2nd Markham, baptized seven candidates, including a grandfather, his two sons and their wives, on Sunday evening, July 12th. We are indeed pleased to hear of the continued working of our Lord through Brother Smalley, and trust that, through his ministry, many souls may be won to the Lord Jesus Christ.

Guelph

We had a wonderful day on Sunday. It was by far the greatest Anniversary Sunday I have had in my five years here. There was a very good crowd present in the morning, and in the evening the church was packed to the doors. The Lord gave great liberty in preaching. We had Madame Jones with us for the day. During the evening service, I had the great joy of baptizing my two brothers.

We have opened the Moffat work again and are having good times. I go out Thursday evenings for prayer and Bible Study, and then we have a service in the church at

2 p.m. Sundays. Upwards of fifty of my people travel with me in cars and truck every Sunday to boost the crowd. Last Sunday we had nearly fifty local people present. Three cars came down from Moffat for our Sunday evening service,—one, a Catholic family, who had so enjoyed the service in the afternoon that they wanted more at night.

We covet your prayers for the work here in Guelph and also out at Moffat.

H. H. CHIPCHASE.

Liberia

We are praising the Lord for real answers to prayer and for souls saved during this month, and in fact we are having the best services that we ever had at Geah bar Zondo. Since our return to Liberia on both stations, it just seemed that although the Word has been given out faithfully Sunday by Sunday and in Bible Classes and village services, there were no visible results. As mentioned in our April letter, the first Sunday in May we had a baptismal service. Much prayer was offered for the services of that Sunday and we came expecting blessing and the Lord sent it. Four responded to the invitation and asked for baptism.

The following Sunday we came again looking for blessing and again four or five more responded. On the next Sunday in the Sunday School, while teaching the women's class, Miss Lane gave the invitation and a number of women responded. One woman told of how she had been attending the services for some time but had never believed until the Sunday of the baptism. The service that morning was entirely in the hands of the native Christians, no white people even being on the platform with them, and when Joe gave the invitation, these women again responded, and also a very promising young man whom we had heard a couple of days before was interested, Hwie gaa by name.

Last Friday night when we went to the town for Bible Class, as we are now doing once every week, owing to it being difficult for many of the people to come to the Mission in the dark and in the heavy rains, while it is easier for us to go in, we found that Hwie gaa had come from his town to attend the class. However, after he reached the town and because he was there, the chief had informed him he must leave for the beach the following day to perform labour for the Government. This would mean he was forced to be on the way to the beach on the Sunday after he had made his profession in the church, and if he had not attended that class he probably would never have had to go. Such is the testing which the Lord allows to come upon those who seek to trust Him in this land.

Another of the women who has just made a profession has been a notoriously bad character. So far as we know she has no real home, but often comes to stay with her mother for a period, as she is doing now. Her mother is a Christian and a member of our church, so we know much prayer has been offered for her, and now the Lord has answered, as already we can see a distinct change in her life. Her mother testifies of this change too. This woman will have temptation from her old associates and so we must pray earnestly for her.

Two special classes have been started to instruct those who have come out, one being held in the Scripture period each day in school for the school girls who have come out. After the Sunday morning service we always hold what is known as the Enquirer's class, but actually this is more correctly a Bible Class, as all the church members and others attend, so now we have started a class confined to those who have just come out after this class. This makes a long session each Sunday morning as the Sunday School is held before the Church Service, and practically all attend it as well.

With blessing we still have a burden for prayer, and that is for the majority of our school boys, old and young. Some have been on the Mission for a long time now without showing any real desire for the Gospel. Morning and evening they have their prayers and are taught Scripture by our native teacher, every morning they have Scripture in school, Tuesday evening a Bible Class is held for the school children, Sundays they attend church and Sunday School, and also accompany the Christians or the white workers to village services, but they still resist the Word. Do pray very much for them.

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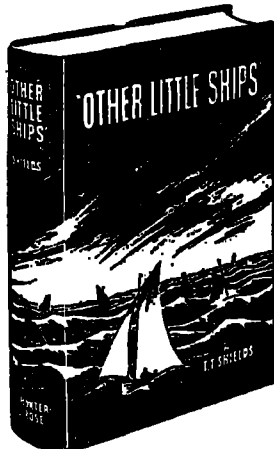
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