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CONTROVERSY IN THE BAPTIST CONVENTION

OF ONTARIO AND QUEBEC 1908 - 1928

by W. Gordon Carder

The people called Baptists seek to trust their community of Christian believers, under the guidance of the living God in Christ to make informed, wise decisions, to plan and to act for the greatest good of the church fellowship and community of persons. This mutual commitment of trust in God and in each other is very high churchmanship in terms of the responsibility of the Christian man or woman. Thus Baptists without formal subscription to creeds and confessions of faith, in commitment to Jesus Christ as Lord and to each other in Christian fellowship, without the rulings or direction of a church hierarchy, seek the solution of all problems of denominational life that time and circumstance may create. For us as Canadian Baptists this mutual freedom of believers in Christ has been both a glory and a shame.

In the pioneer days of the early 1800's in the areas we now call Quebec and Ontario, local Baptist Churches were organized and there was a "Baptist Missionary Convention East" and another "West". The Baptist Convention of Ontario and Quebec was given legal status by an act of the Dominion Parliament March 22, 1889. Supervision of the various Societies making up the Convention was entrusted to Boards to be elected at an annual meeting of delegates appointed by the churches. The years since have brought some great accomplishments and some great problems of adjustment.

The Harris-Matthews Controversy

A time of testing for the young Convention began about 1908 with the Harris-Matthews controversy. About the turn of the century widespread attacks were made upon many theological professors and institutions by sincere but extreme conservatives who honestly felt and feared that the "new learning" led to the darkness of atheism or unitarianism.

At a meeting of the Senate of McMaster University, May 1908, Mr. Elmore Harris, then Minister emeritus of Walmer Road Baptist Church, Toronto, called in question the orthodoxy of the teaching of Professor I. G. Matthews of McMaster, the Baptist University of Toronto. He based his charges mainly on the teaching of the Professor in his

course in "Old Testament Introduction". A committee was appointed to interview Professor Matthews on the points raised by Dr. Harris. At a subsequent meeting of the Senate the Committee reported that it had found the professor sound on the fundamentals of Baptist faith and practice.¹ It was expected that this would settle the issue.

However, a year later, at a meeting of the Board of Governors, Mr. Harris again called in question the teaching of Professor Matthews, this time presenting his charges in writing. Dr. Harris charged:

The views of Professor Matthews are opposed to those of Professor Orr on every essential point . . . and are purely destructive of the historicity, truthfulness and integrity of the Word of God. It will be found that they are wholly occupied with discrepancies and contradictions in the Old Testament which have no real existence apart from the² rationalistic method of dealing with the Word of God.

After presenting his evidence based largely on a typewritten report of thirteen class lectures given by Professor Matthews between October 3 and November 28, 1907, and taken down in shorthand by a student, Dr. Harris concluded by saying, "Personally I feel quite sure that in view of the facts thus brought to light, the usefulness of Professor Matthews to our University is gone." Another committee of investigation was appointed and after a careful weighing of the evidence, reported to the Senate that they failed to find the charges against the teaching of Professor Matthews proven; therefore to remove him from the "Chair of Old Testament would be an injustice to him, a grief to his colleagues and an injury to the University."³

But the problem was not settled. This doctrinal discussion had caused a restlessness to sweep over the denomination. Churches, individuals and especially the fundamentalist press in Canada, United States and Britain took up the issue. The heated discussion was brought to the floor of the Annual Baptist Convention in October 1910. For this session the meeting place was crowded from floor to gallery. After preliminary statements, Chancellor McKay of McMaster read the report of the Senate Committee on the teaching of Professor Matthews. Printed copies of a statement written by the Professor were handed out to all the delegates. They followed the lines as the Professor himself read the paper. The statement made such points as:

- (1) Not all parts of the Old Testament are of equal religious value.
- (2) All the books are of an Oriental nature.

- (3) The Bible we use is a translation of earlier manuscripts and as such can never be absolutely exact.
- (4) The Old Testament records a progressive revelation.

The conclusion of the paper was a personal word and read as follows:

Of my teaching there are a number of witnesses here today. Of the tone and content of my sermons many of those who can speak for themselves are present. As to my thinking, I stand before the Almighty alone. The appreciation of my students has been helpful, the confidence of all my brethren is something for which my heart longs, but the commendation of my own conscience before Him who is the Judge of all the world, is that which is more prized than all other commendations. While I certainly have failed often and grievously, yet to please Him who is the Truth has been the motive of all my work. In all those things I believe I have been in harmony with the great fundamental principles of the Baptist Brotherhood of history.

Discussion continued "for and against". Rev. R.V. Bingham, founder of the Sudan Interior Mission, and author of one of the pamphlets circulated in the controversy, was one of many speakers. He said that as a Baptist, he protested against the Unitarian trend in Professor Matthews' teaching. Finally after nine hours of debate an amendment was passed that seemed to give common ground to both sides of the dispute and to unite the opinion of the convention. This stated:

The Convention approves of the statement touching the attitude of the University to the Bible presented to the Senate on the 15th of November, 1909, by the members of the Theological Faculty, and relies on the Senate and the Board of Governors to see that the teaching in the Institution is maintained in harmony therewith.

Dr. Harris was given the final word. The Canadian Baptist was highly pleased at the result and report, "with malice toward none, and charity to all, the Convention of 1910 went down to history, as one of the greatest ever held by the Baptists of Ontario and Quebec."⁶

Controversy at the Ottawa Convention of 1919

While the nations were torn by the strife of the first world war Canadian Baptist politics carried on in comparative peace. But a slight stirring of the waters was manifest at the annual church convention of 1919 held in Ottawa. Just a few weeks before the annual convention Dr. T.T. Shields, pastor of Jarvis Street Baptist

Church, one of the oldest, largest and most influential of all the churches of the convention, lashed out vigorously against an article published in The Canadian Baptist on "The Inspiration and Authority of Scripture". Dr. Shields protested in the pages of the denominational paper, "I cannot understand nor anyone who loves the Bible as the Word of God because therein and thereby he had learned Christ . . . could carefully read your editorial without being deeply grieved and indignantly angry".⁷ Thus in the debate.

Dr. Shields confused, as he was often to do in the future, problems of history and literature with those of Christian life and faith. Dr. Shields put before the Ottawa Baptist Convention in October of 1919 a motion that stated the Convention's dissent from the ideas of the questioned article, and read in part:

The Canadian Baptist in the said editorial commends to its readers some new vague view of the Scriptures different from that to which the Convention declared its adherence in 1910, and upon which the denominational university is declared to be founded.

The motion resulted in five hours of often heated doctrinal debate. But eventually all amending motions were withdrawn in favour of the statement by Dr. Shields which was affirmed by a large majority. The incident was publicized by the press as a "storm in a tea-cup". As for Dr. Shields, orthodoxy was vindicated and the forces of evil were put to shame.

Trouble in Jarvis Street Baptist Church

Now the storm centre moved to Jarvis Street Baptist Church, where Dr. Shields tended to a more and more despotic rule of congregational affairs. Finally a church meeting was arranged for April 1921. Dr. Shields openly stated that he would resign if he did not get a confidence vote of two-thirds majority. The vote at the gathering was 284 to 199 in favour of the Doctor, rather less than the two-thirds majority. Yet in spite of his promise and the evident undercurrent of opposition, the Doctor decided to stay, since he said only the "worldly-minded" had voted against him. The depth of the unrest in the church was expressed at another congregational meeting held on June 20, 1921, when a resolution requesting the pastor's resignation was passed by a vote of 204 to 176. But the dauntless Dr. Shields refused to resign, claiming that the meeting did not fully represent the opinion of the church. As a special concession the meeting was allowed to adjourn until September.

Dr. Shields immediately cancelled his usual plans for a summer vacation in England and launched a summer evangelistic campaign with the pastor from Calvary Baptist Church, New York City, as guest evangelist. Forty-six new persons were gathered in during the summer, none of whom came before the regular deacons' board of the Church. Yet these new people were allowed to vote at the reconvened business meeting in September. Here Dr. Shields was sustained by a vote of 351 to 310. The temper of the meeting came to the breaking point when Dr. Shields and his group sought to pass motions of censor on forty of the senior officers of the church and fifteen other young men of the church who were on record as opposed to the pastor. The Star reported the meeting and recorded

Thoughts of bed were forgotten and loud roars of 'shame', 'unchristian', 'sit-down!' sent the meeting into prolonged confusion 'Is this a Protestant church or is it Papacy?' cried an irate member. 'Do we have to come to Shields and pay homage or are we to be allowed the freedom of our own convictions?' This resolution marks the blackest hour in the history of our church...'⁹

Dr. Shields saw the victory as God's miracle.

For the information of the denomination and the public the deposed Deacons published a pamphlet, 'The True Story of Jarvis Street Baptist Trouble', giving their facts and view of the recent church struggle. Dr. Shields replied at a public gathering in the church on October 14 in a 3-1/2 hour lecture entitled, 'The Inside of the Cup'. Dr. Shields reported that 2000 copies of his lecture were printed and distributed within a few hours after the meeting.¹⁰

As the weeks passed a number of dissatisfied members of the Jarvis Street Church were gradually leaving to join other churches. On May 24, 1922, 341 persons, most of them members of long standing in Jarvis Street Church, requested letters of dismissal to form a new church, which later became Park Road Baptist Church, Toronto, and recently has become part of Yorkminster-Park congregation. Dr. Shields wrote of the break in the pages of his Gospel Witness and stated: "Modernism hydra-headed raised its head, modernism was vanquished, Hallelujah."¹¹ Thus Dr. Shields obtained a strong secure home base, of great usefulness and financial worth for his campaigns in the holy war against modernism in Canada and the United States.

The Baptist Tempest of 1922

The next blast of Baptist controversy came in a few months, when Dr. Shields sought to block the election of three men to the McMaster Board of Governors on charges of modernism. In May of this year a few months before this storm began, Dr. Shields had commenced publication of the Gospel Witness as the calendar of the Jarvis Street Church and an organ for the weekly publication of his sermons. The paper was soon expanded into a lively journal of fundamentalism with a circulation all over Ontario and Quebec as well as to a number of individuals and editors in the United States. Week by week in the pages of this paper Dr. Shields campaigned against the men proposed for election to the Board of the Baptist University. One man was said to have a "modernist sympathy in his attitude to Scripture" and "therefore lovers of the Bible ought not to vote for him". Another of the men was called in the paper "a modernist scoundrel", who it was charged "even rejects John's Gospel and if allowed to finish his work will finish the denomination". After two months of this propoganda the discussion came to the floor of the annual Baptist Convention at the time of the University report, October 25, 1922. The great auditorium of Walmer Road Baptist Church, Toronto, was jammed to capacity for this Convention session. Dr. John MacNeill in a vigorous defence of McMaster University, denounced the manner and means of Dr. Shields' campaign of criticism and asked "if it were necessary every once in a while to pull up the tree of denominational life to see if the roots were sound." Dr. Shields was given the chance to speak for one hour. Finally at 5:45 in the evening after a whole day of debate a resolution was passed by a majority of five to one which censored methods of Dr. Shields' opposition and approved the work of McMaster University.¹² The McMaster governors opposed by Dr. Shields were elected by a large majority. This announcement was greeted by a tremendous burst of cheering all over the convention. The Toronto Daily Star reported this Baptist argument on the front page and two other pages of their issue for the day.

One report began:

In one of the tensest and liveliest sessions in the history of the Baptist Convention of Ontario and Quebec Rev. T.T. Shields and his supporters met defeat, absolute and complete, yesterday evening at Walmer Road Baptist Church.

Within a month came the occasion for the next Baptist battle. Rev. Dr. Howard P. Whidden, the new Chancellor of McMaster University, was formally installed in office on November 20, 1923. Two dignified functions marked the occasion - the Installation proper in the afternoon and a special Convocation for conferring degrees in the evening. Representatives of twenty-five Canadian and American universities and colleges and of thirteen theological seminaries were present, and greetings by letter and telegram were received from twelve other institutions of learning. A large number of representative Baptists and distinguished citizens were also present. In the evening at the special Convocation one of those upon whom the honorary degree of Doctor of Laws was conferred was President Faunce of Brown University, representative of the Universities of the United States and head of the oldest Baptist University in America.¹⁴

Almost immediately afterwards Dr. Shields began to express his disapproval of Faunce's degree, claiming that Dr. Faunce was a "modernist" and that McMaster in granting him an honorary degree was thereby approving of and moving in the company of modernism. Week after week Dr. Shields expressed his opposition in the pages of his paper. "Does the convention approve the use of the University's powers to honour a man who dishonours Christ" he argued in one article. In another discussion Dr. Shields pointed out that Dr. Faunce had upheld Dr. H.E. Fosdick, the leading liberal in the United States -- and concluded Dr. Shields, "the man who thus endorses Dr. Fosdick is the man McMaster has chosen to honour. Will the Convention endorse McMaster's action?"¹⁵

Dr. Shields protested the granting of the degree in the University Senate. A committee of investigation was appointed which reported to the Senate on January 14, 1924, that the degree was in harmony with the accepted policy and charter of the University. In adopting this report the Senate thereby upheld its previous action in granting the degree.

Against this action, Dr. Shields was instantly up in arms, condemning the action of the Senate through the pages of the Gospel Witness and informing the denomination that "there was no hope of working harmoniously with this critic." Two protest meetings were held in Jarvis Street Baptist Church on the evenings of January 24th and 25th. At the first meeting, Dr. Shields spoke to a large audience

on the topic, "McMaster's Approval of Dr. Faunce's Infidelity." The meeting of January 25th was for prayer that the "Lord by his own power might deliver the University out of the hands of those whose principles have blighted the denomination for so long and to deliver it to the management of those who will be true to the faith once for all delivered to the saints." ¹⁶

The propaganda was not without effect on Ontario Baptists. The Whitby-Lindsay, Eastern, Northern, and Toronto Associations all passed resolutions recommending care in the granting of honorary degrees. A main issue of the Annual Baptist Convention of 1924 at London was the Faunce Degree incident. The discussion on this issue lasted all Wednesday afternoon and late into the night. There were speeches and resolutions galore. Late in the evening the Convention accepted a suggestion that a committee of five be appointed to retire and work out a resolution acceptable to the Convention. Mr. Albert Matthews, the President, named the committee which included Dr. T.T. Shields. The resolution presented to the delegates read as follows:

Whereas, discussions have arisen from time to time within this Convention regarding the action of the Senate of McMaster in granting certain honorary degrees, therefore be it resolved, That, without implying any reflection upon the Senate, this Convention relies upon the Senate to exercise care that honorary degrees be not conferred upon religious leaders whose theological views are known to be out of harmony with the cardinal principles of evangelical Christianity.

Dr. T.T. Shields moved the adoption of the resolution and Chancellor Whidden seconded the motion. The resolution carried unanimously after which the Convention sang the Doxology. ¹⁷ Dr. Shields was re-elected to the Board of Governors.

This London convention left Dr. Shields very happy. With a sense of accomplishment and satisfaction he reported, "The resolution beyond all question was accepted as a fair expression of the views of the great body of Baptists." ¹⁸ Later, referring to this London Convention, Dr. Shields wrote: "the action clearly announces to the world that the Denomination stands true to the principles of Evangelical Christianity which Baptists historically have represented." ¹⁹ The Canadian Baptist reported, "There is one thing absolutely essential now. The past must be forgotten Let there be peace. Let suspicion and hatred be forgotten and with a

solid unbroken front let the whole church line advance. 20

Professor Marshall - Renewed Baptist Conflict and Schism

Our Canadian Baptist calm lasted only about one year. The new storm centre for Dr. Shields was Professor Marshall of McMaster. With the sudden death of Dr. J.L. Gilmour, December 8, 1924, the Chair of Practical Theology at McMaster University became vacant. The committee of seven appointed by the Senate to nominate men to fill vacancies on the staff began to search for a man who could combine in himself the important qualifications needed for this important responsibility. Strong men like Professor McGregor, Trotter, Wallace and Gilmour had created a tradition which must not be broken. Search was made both in Canada and the United States. Finally, late in May 1925, when the chairman of the Board of Governors, Mr. Albert Matthews was on a business trip in England, he was instructed by British Baptist leaders to contact Rev. L.H. Marshall, then pastor of the Queen's Road Baptist Church, Coventry. It was arranged for Mr. Marshall to visit Toronto in July 1925. Long conferences were held with Mr. Marshall by the University Chancellor, the Dean of Theology and other members of the committee. He preached with great acceptance in two of the Toronto Baptist Churches. The Senate unanimously voted to recommend his name to the Board of Governors for appointment. This Board accepted the recommendation and Rev. Mr. Marshall was appointed to the professorship.

Shortly after the appointment of Professor Marshall, Dr. T.T. Shields, a member of the Board of Governors of the University, received two letters that had been written from England by one W.M. Robertson to a Baptist church member in Toronto. These letters charged Professor Marshall with the sin of modernism of the subtlest type. The tone of the letters was in the following terms:

.... and if this appointment is confirmed, Modernism has gained a great victory. He is a Modernist trained in all the arts of the Germans, ... Let a few pointed questions in fundamentals be put to him and his position will be made clear. 21

Dr. Shields professed to be highly disturbed by these charges. At a Senate meeting in late September 1925, he presented the letters and demanded that the Senate institute another investigation into Professor Marshall's theological position. However in the light of the fact that a thorough investigation had already been made,

that Professor Marshall had read the trust deeds of the University and had accepted the statement of faith contained therein, that Mr. Marshall had been carefully interviewed by the University Chancellor and Dean of Theology, and that he had preached very acceptably in two Toronto churches. The Senate felt that Dr. Shields' request for investigation had already been complied with and that there was no need for any further review of the action.

But this Dr. Shields would not accept. In his Jarvis Street pulpit he challenged the Senate and the Baptist Convention in a sermon "Will Revival Come to the Baptist Denomination by Compromise or by Contention for the Faith?" The day before the start of the annual Baptist Convention of 1925 Dr. Shields published and widely distributed what he termed a special ^{educational} issue of the Gospel Witness. This printing was the prototype of many such "Special Issues" that appeared in the next three years. The leading article of the booklet was twenty pages in length headed in heavy black type, "Will the Convention Approve of the Appointment of McMaster's New Professor?"²² Also for the three days preceding the annual Baptist Convention Dr. Shields convened a special rally of the Baptist Bible Union of North America, of which he was the president. Simultaneous evening meetings were held at James Street Baptist Church in Hamilton and Jarvis Street Baptist Church in Toronto. Along with Dr. Shields, leading fundamentalists from the United States were brought in as special speakers. Thus Dr. Shields sought by paper and public platform to strengthen his cause against the new professor and the University authorities.

The regular thirty-seventh annual Convention of Baptist Churches of Ontario and Quebec began in Stanley Avenue Baptist Church in Hamilton on October 16th, the day after the close of the Bible Union Meetings. At an early evening session of the Convention Professor L. H. Marshall spoke on "Religious Education". Dr. Shields through the Gospel Witness immediately published a stenographical report of the address accompanied by special comments pointing out evidences of modernism both by what was said and what was left unsaid. Censoring the address because of what was omitted, Dr. Shields wrote:

We ask our readers to consider whether this address is not characterized by some serious omissions ... We are aware that the speaker cannot say everything in one address ... but there are some things which are elemental. One cannot write the simplest letter and ignore the alphabet nor make the simplest calculation and ignore the multiplication table. Thus the fact of sin and redemption through the blood are elemental in every true Christian experience. One finds it difficult to understand how one can discuss conversion, the new birth, the means and process of bringing a soul into right relation to God, without ever mentioning the fact of sin or even remotely alluding to the death of Christ.²³

Two days later the University report was on the agenda. This was the occasion for a day of debate. After the long day Professor Marshall was given the opportunity to speak at the evening session. The auditorium was filled to capacity. Mr. Albert Matthews introduced the new professor and appealed to the Convention to end this strife that year by year had been making Baptist the laughing stock of the people. Mr. Marshall was received with applause and cheers. His hour long address dealt with many of the charges printed by Dr. Shields. The Professor censured Dr. Shields for his methods of attack, especially his use of the Robertson letters. Using a passage of scripture that Dr. Shields had used against him the Professor showed that the Pastor was wrong in his interpretation and that therefore one who set himself up as an authority in scripture had used it both inaccurately and ignorantly and in the cases cited was as wide of the mark as Mrs. Eddy so often was in her wrong use of Scripture.²⁴ In conclusion the Professor said:

I consider that what I have witnessed today is a disgrace to the name of the Baptist Church ... The issue is a very simple one, - Is your University of McMaster to be a great seat of learning where men and women can gain the necessary knowledge for their equipment in life, and at the same time training in sound evangelical Christianity? Or is it to be²⁵ a stronghold of bigotry and fanaticism and obscurantism?

After Professor Marshall had spoken many others took up the discussion. Finally an amendment was put forward which accepted the report of the Board of Governors as it was read and which commended the Senate and the Board for their action in appointing Mr. Marshall to the chair of Practical Theology. The question was called for and the vote was taken by ballot. The total votes cast were 558,399 in approval of the University and 159 against. The session closed a few minutes after midnight. The press gave the convention extensive coverage.

The Globe of Toronto reported:

After an eight hour debate Professor L.H. Marshall, recently appointed to the chair of Practical Theology of McMaster University was accepted at midnight tonight by an overwhelming majority . . . The same vote upheld the Senate and the Board of Governors . . . For sheer tenseness the debate was perhaps without parallel in the ecclesiastical circles of Ontario.²⁶

The reaction of Dr. Shields to the Convention vote for the University was to intensify his opposition. He wrote that by the Board's action in appointing Professor Marshall the Convention had welcomed to its bosom a type of modernism that can only issue in spiritual paralysis. Referring to the days ahead Dr. Shields went on to say,

. . . We intend to fight on. As a matter of fact the war has just begun . . . We have long endeavoured to maintain diplomatic relations but that effort is at an end. We propose to bring the enemy out of his dugout . . . We have avoided anything like organization. Now we intend to work for it . . . We shall endeavour to organize an Ontario and Quebec branch of the Baptist Bible Union and subsidiary branches all over the country. We shall also endeavour to enlist churches as such to present a solid front to the enemy.²⁷

A week later the Doctor wrote:

But nothing is ever settled until it is settled right. The issue before the denomination is now clear and it will be necessary to prosecute the war with more vigour than ever. We bid our Canadian readers be of good cheer, God lives and will yet show Himself strong in behalf of those who fear Him.²⁸

Two weeks later another article by Dr. Shields screamed in biblical metaphor, 'We are absolutely certain that the new Professor will prove a Jonah which will sink the educational ship if we do not throw him overboard.'²⁹ On the Sunday nearest Christmas the Sunday evening topic of Dr. Shields in the Jarvis Street pulpit was 'How Professor Pontius Pilate Dealt with the First Fundamentalist', and the text was 'and Pilate gave sentence that it should be as they required.'³⁰

To intensify his protest in the Baptist Convention Dr. Shields now turned also to public meetings and organization of the Baptist Bible Union in many parts of Ontario. The first of this type of meeting was held in Jarvis Street Church, Toronto, January 14, 1926. The chairman of the meeting was Mr. Thomas Urquhart, a former mayor of Toronto. Printed resolutions were presented and passed at the meeting condemning Professor Marshall, the University and Modernism. A roll call of churches was recorded. The propaganda and organized protest continued throughout the spring and summer. Referring to the

coming annual Fall Convention of Canadian Baptists Dr. Shields wrote:

This convention will probably witness the greatest conflict for the 'faith once for all delivered' ever known in this country . . . in this Canadian battle for the Book . . . We are absolutely certain that God will have His way at the next convention. Whatever that may be we do not know, except for³¹this, that we are certain He will not vindicate Modernism.

The 1926 Convention of Baptist Churches of Ontario and Quebec was held in First Avenue Baptist Church, Toronto. The report of the committee on the State of Religion recorded:

It is commonly felt that the present 'earnestly contending for the faith' is not producing faith, hope and love. It tends to unsettle pastors and churches, divide into contending parties, discredit trusted leaders, prevent students entering college and the Christian ministry, divert the interest, prayers and³²gifts of the churches from our own mission to other ends.

On the morning of October 19, Chancellor Whidden was called upon to present the educational report. Rev. John MacNeill moved the adoption of the report. Mr. Albert Matthews seconded the motion. Dr. MacNeill strongly upheld the University and argued against the attacks by Dr. Shields. He despaired of the history of the past few years, saying:

What has been the history of the past few years? It is this my brethren, that for the past five or six years we have been torn by strife. The last five or six years to all lovers of peace and righteousness and co-operation, have been heart sickening years The hour has come when our people are saying 'the contention must die within our ranks'.

What has been the history of the last five or six years? Churches have been rent asunder; life-long friendships in some instances have been destroyed; the dragon's teeth have been sown in our denominational life; suspicions have been engendered that will not perish within a generation; the energies of our people have been diverted and dissipated from the great claims of the Kingdom; and we have been compelled to find ourselves halted and helpless with the work of God half done.

Accepting the challenge of Dr. Shields, Dr. MacNeill went on to say,

No, my friends we are not here because we love a fight, and this battle is not of our bidding. But let me give Dr. Shields the assurance this afternoon that now the issue has been joined³³we are prepared to fight to the last drop of blood in us.

Discussion continued throughout the day. In the evening session Professor Marshall addressed the delegates and replied to some of the many charges made against him by Dr. Shields and others. Referring to a lecture "On Miracles" that Dr. Shields had taken to severely

castigate the Professor, Mr. Marshall said:

I will put my lecture in a sentence. If on the plane of ordinary, normal experience, spiritual healing is an acknowledged scientific fact - and I quoted some of the evidence - how much more shall it be believed that the transcendent personality of the Son of God was capable of setting at work for the healing of disease spiritual forces of which man has never even dreamed. That was my teaching. If that is heresy, well, I am a heretic. Because I referred to some spiritual healings as a scientific fact. Dr. Shields has circulated the report that I teach in my classroom that Jesus Christ is a trickster, an ignoramus and a deceiver. When he said that, Dr. Shields was guilty not only of the wickedest lying and slander, but he descended to the most vulgar abuse. the most vulgar

In conclusion the Professor said:

.... the bigoted intolerance that has been displayed is at complete variance with the historic Baptist position simply because it seeks to strangle that reasonable liberty which is the birthright of every true disciple of Jesus Christ. Dr. Shields and his followers are a divisive and disruptive force in our denominational life, and it seems to me that it is essential that drastic action should be taken by this Convention that so miserable a campaign should cease.³⁴

After the address of Professor Marshall and some further discussion Dr. Shields was given the floor. He delivered a long and able summary of his position near the close of which he stated:

I stand for the inspired and infallible Word of God. I reject utterly Professor Marshall's position as outlined here tonight I stand for the absolute infallibility of Jesus Christ not only in matters of morals and religion. Talk about the liberty of conscience and Baptist liberty and academic freedom. I repeat what I have said³⁵ elsewhere, a true Baptist is a bond-slave of Jesus Christ.

The Convention voted 708 to 258 to adopt the University report and deplored the Shields campaign.

After this a resolution was presented which was aimed at the campaign of slander that Dr. Shields had been conducting and asked him to present an apology suitable to the Convention. The resolution read in part as follows:

And that Dr. T.T. Shields here and now be given the opportunity to present an apology satisfactory to this Convention. Should he decline, this Convention requests Dr. Shields to submit forthwith to the Convention his resignation as a member of the Board of Governors of McMaster University and that this Convention hereby advises the Jarvis Street Baptist Church, of Toronto, that Dr. T.T. Shields will not be an acceptable

delegate to future meetings of the Baptist Convention of Ontario and Quebec, until the apology asked for by this Convention is made to and accepted by the Executive Committee for the time being of the Baptist Convention of Ontario and Quebec.³⁶

The Convention called on Dr. Shields for an answer. He replied "I count it the highest honour of my life to have earned the displeasure of such a spirit as has been manifested by the last two speakers." The session closed at 1:45 in the morning. Thus again the assembled Baptist delegates with the open democratic vote vindicated their educational leaders. The Globe reported:

Scenes of uproar at times punctuated the session which was still meeting at one o'clock this morning The Baptist Convention censures Dr. Shields by virtual expulsion The case is unprecedented in Canadian Baptist history.³⁷ It has never been necessary to censor a man before.

Three further resolutions were passed by this 1926 Convention. These related to matters of proxy delegates, the disqualification of delegates and the application for necessary legislation to give effect to such recommendations.

After the Convention The Canadian Baptist, in an editorial headed "Let the Whole Line Advance", said "Every peace disturbing question has been settled by an overwhelming majority. Action has been taken by 1080 delegates. Every charge against McMaster University, Chancellor Whidden, Dean Farmer and Professor Marshall was shattered and repudiated."³⁸

Dr. Shields emphatically denied this in his 'special issue' of the Gospel Witness which reported the Convention. Instead he said, "Let our readers pursue these pages and read the speeches for themselves and we believe that they will reach the conclusion that practically every charge has been proved up to the hilt."³⁹

Shortly after the Convention two more special protest meetings were called to meet in Jarvis Street Church. From this platform Dr. Shields declared that there would be no apology to the Baptist Convention as he had nothing to apologize for. A resolution was passed to begin the formation within the Convention of a new Baptist Association for evangelistic, educational and missionary work to which churches could make their donations. Further Dr. Shields declared that steps would be taken immediately to establish another college for, said the Doctor: "It now seems perfectly clear that we need a school of another sort." He wrote

It is useless to expect united action in our education work.... A group of men in the denomination are determined to force upon us a moderate modernism ... Who wants a mild attack of small pox or of leprosy? Now the die is cast and we are determined the college shall open at an early date. Here is⁴⁰ an opening to contribute to real Christian education.

By December 16, 1926, the organization for the school was more or less complete. It was called 'The Toronto Baptist Seminary'. Of course Dr. Shields was president. The term began January 4, 1927. The Seminary building was part of the Jarvis Street Church property at 337 Jarvis Street. On opening day fourteen full time students were reported. Two weeks later the number in the day classes was reported as twenty and in the evening classes as over thirty. Dr. W.B. Riley from the United States and a vice-president of the Baptist Bible Union was present on the second and third days and gave a number of inspirational addresses on 'The Blight of Modernism'. Beginning with the fall term Rev. T.I. Stockley of London, England, was made Dean. Dr. Shields still remained as President.

At the same time another wedge was driven into the painful opening rift in the Baptist body. "Another Clarion Call" was sent out in the pages of the Gospel Witness for a general meeting to be held in Jarvis Street Baptist Church January 11 and 12, 1927, to organize a new Society. This organization was named "The Regular Baptist Missionary and Educational Society." It was organized with "sound" articles of faith and its own constitution, yet within the Baptist Churches of the Baptist Convention of Ontario and Quebec. Dr. Shields declared: "Every officer of the Society, every member of the Board and every missionary or pastor or evangelist, or other worker employed, as a condition of service with the Society will be required annually to sign the Article of Faith. Mr. Thomas Urquhart was elected president. The new Society recorded that for the individuals and churches concerned this new alignment in no way affected their status as members of the Baptist Convention of Ontario and Quebec. The Society endorsed the organization of the Toronto Baptist Seminary and adopted the Gospel Witness as their official periodical."⁴¹

The Baptist Constitutional Amendment of 1927

On the last day of the Convention in October 1926 a resolution was passed giving authority to the Executive to apply to Parliament for an amendment of the Convention constitution, to enable the Convention to exercise discipline within its membership. Legal notice of such application was given in the Toronto Globe of February 26, 1927. This proved to be a new occasion to intensify the already bitter Baptist debate.

Dr. Shields immediately began a campaign of opposition to the proposed amendment. Gospel Witness headlines screamed: "McMaster Asks Parliament for Power to Expel Evangelical Testimony From the Convention". "McMaster Exemplifies the Policy of Anti-Christ by Asking Parliament for Power to Suppress Evangelical Testimony in the Baptist Convention."

A meeting protesting the "Bill" was held in the Jarvis Street Church on Tuesday evening March 29, at the close of which Dr. Shields and Mr. T. Urquhart left for Ottawa to oppose the amending Bill.

However, the Bill passed Parliament in the proposed form, but not to become law until approved at the next meeting of the Baptist Convention. Dr. Shields now considered it his mission to enlighten all the Ontario-Quebec Baptist people against the approval of the Bill at the fall convention. Week after week the Gospel Witness was sent broadcast to Baptist churches and people in the convention area. In an article entitled "Religious Bolshevism" Dr. Shields claimed that lobbying of the lowest order was used to pass the bill.⁴²

The heading of a special editorial by the Doctor shouted "Truth is Fallen in the Street . . . 223 Church Street , (the address at that time of the Baptist Church House of the Convention).⁴³ On May 17th, 1927, the evening of the Spring Convocation of McMaster University in Toronto, Dr. Shields convened a special protest meeting in the Jarvis Street Church to pass resolutions to be sent to the Baptist churches and Associations of the Convention to be used as models by which protests could be recorded and the adoption of the Bill defeated in the coming Convention.⁴⁴ A shortened version of one of the "model" resolutions was printed in the Gospel Witness as follows:

RESOLVED that we are of the opinion that the best interest of the Baptist Convention of Ontario and Quebec will be served by voting down the proposed Amendment embodied in the Bill which has recently passed Parliament, when it⁴⁵ is submitted to the Convention for approval next October.

our life."⁴⁹ Dr. John MacNeill, Pastor of Walmer Road Baptist Church, Toronto explained:

The principle of the Bill is very simple. It will surely be conceded that any democratic body should have the right to govern itself and to possess some power of control over its members ... The Convention seeks the present Amendment to further define and extend its powers of self-government.⁵⁰

Professor Marshall writing on the issue contended, "There is not a Baptist in Ontario and Quebec whose religious convictions or theological beliefs or liberty of conscience or right to express his views is in any way whatsoever interfered with by the passing of the Convention bill." He further claimed that the issue at Ottawa was neither theological nor religious, for in that case Parliament would have refused to deal with it. The issue was merely a legal one. As matters stand, he said, it is possible for individuals in the Convention to flout its decisions, to paralyze its activities and to work within the Convention against the Convention. This impossible state of affairs, argued the professor, which is utterly subversive of the democratic principle for which Baptists stand, can be righted by the Bill. By the new Bill the Convention could then discipline disorderly persons if it cared to do so. The Professor concluded. "The suggestion that the principle of separation of church and state has been abandoned is as grotesque as the more lurid suggestion that a massacre of God's people' is contemplated."⁵¹ So the collision course was maintained and the stage was set for a show down at the Annual Convention.

This Baptist Convention of 1927 was held in Temple Baptist Church, Dewhurst Blvd., Toronto. Even at the opening session of the Convention feelings were tense and arguments over procedure and personnel so prolonged that the service of worship was turned into bedlam and for the first time in the Convention history the president was unable to give his address.⁵² The next day, October 13th, was set aside for the consideration of the Amending Bill. The Canadian Baptist reported.

Such intense interest was felt in the business of this session that a large gathering of delegates were singing some time before the hour announced for the opening, 9:15, by the opening, almost every seat was occupied. Vice-president Dr. W.H. Langton presided and called on the delegates to act as those who love the Lord Jesus Christ A policeman entered and stood by the door.⁵³

Lawyer Roy L. Kellock stated briefly and clearly the purpose of the Bill. The resolution to adopt was moved and seconded: This read:

Be it resolved that the Baptist Convention of Ontario and Quebec in Annual Meeting assembled do hereby accept and approve the Act of the Parliament of Canada, being chapter 101 of the Statutes of 1927, entitled, 'An Act respecting the Baptist Convention of Ontario and Quebec', and that the said Act do come into force upon the day next following the day upon which the Resolution is adopted.⁵⁴

The debate lasted most of the day. There was a great array of speakers, with a time limit of fifteen minutes each. Dr. Farmer, the McMaster Dean of Theology, gave at one point a good summary of the Baptist Convention position when he said:

The man who subscribes to the doctrines of the second part of the charter subscribes to the cardinal verities of the faith. Our lives are to be committed to righteousness, truth and love. These have been violated seriously. There is a certain flexibility in our statement of doctrine. Our basis is primarily experimental, not merely credal ... The liberty of conscience is one of our trophies.⁵⁵

The result of the vote was 648 for the acceptance of the Bill and 269 against.

Friday morning October 14 was set aside for the discussion of a resolution regarding the direct application of the Bill.

Be it resolved that in the opinion of this Convention the conduct and attitude of the Jarvis Street Baptist Church, Toronto, are not in harmony and co-operation with the work and the objects of this Convention, and that the said Church shall cease to be entitled to send any delegates to the said Convention.⁵⁶

This resolution was debated until one o'clock in the afternoon. Dr. Shields was given over twice as much time as any of the other speakers. He reiterated the story of his past labours for the Convention and ended with, 'I am quite willing to shake off the dust of my feet as a testimony against you. The vote was taken, 532 for the resolution and 217 against it, more than the three-fifths majority required to pass the Resolution. Thus five sessions of debate and Resolution designed to clear the air ended with the expulsion of Jarvis Street Baptist Church, and the Convention turned to its regular work. The Toronto Globe reported the session on page one of the day's paper and said:

... A hush pervaded the assembly when the figures were announced. Then one of Dr. Shields' followers arose and announced that a meeting for all the refugees would be

held in Jarvis Street Church at 3 o'clock in the afternoon A group gathered around Dr. Shields and sang 'Blest be the tie that binds. . . . Then more hymns were sung and a move was made for the door. As the group numbering about 75 marched down Dewhurst Boulevard, they broke into, 'Onward Christian Soldiers.'

Dr. Shields reported the Convention using Scriptural imagery under the heading "Jarvis Street Church Beheaded by Herodius of McMaster." He lamented:

A Convention of so-called Baptists under the political manipulation and by the inspiration of a group made up of Modernists, Indifferentists and Place-holders, excluded Jarvis Street Regular Baptist Church, Toronto, from the right to send delegates to the Convention.

Later, The Canadian Baptist reported:

The Convention is over - the most tragic and sorrowful ever held by the Baptists of Ontario and Quebec. That the Convention has been sustained throughout by huge majorities is a matter of intense satisfaction, but there is no boisterous rejoicing that it was necessary to discipline an individual and a church. It was a disagreeable and unfortunate matter that sheer necessity had made essential after long years of patience.

On Saturday evening October 15th a special meeting was held in Jarvis Street Church and a resolution passed to form a new independent Regular Baptist organization. The meeting to form the new organization was called for Wednesday, October 19, at the same place. All who enrolled as delegates at this meeting were required to sign the following pledge:

The undersigned, accepting the statement of faith of the Regular Baptist Missionary and Educational Society of Canada, and being in full sympathy with its work and objects and being opposed to the action of the Convention of Ontario and Quebec in its endorsement of McMaster's modernism, and its adoption of an amendment to its Constitution enabling it to silence evangelical testimony, approves of the formation of the Convention of Regular Baptists, and desires to be enrolled as a delegate thereto.

Dr. Shields reported that 768 Regular Baptists signed the statement of faith and declaration of opposition at this organizational meeting of the "Union of Regular Baptist Churches of Ontario and Quebec". The name was taken directly out of the trust deeds of the McMaster estate and used, as Dr. Shields reported, "To avoid difficulty in securing incorporation for the new body."

Dr. Shields was elected president of this new Convention. About thirty churches declared themselves as approving the new Convention. At this organization meeting Dr. Shields printed a suggested

resolution for Baptist people to use to submit to the local churches to seek to get a vote in favour of joining the new Baptist Union.

The Doctor exhorted

Those who are loyal to the truth to immediately take steps to rally the people in the churches to which they belong, and wherever possible endeavour to lead the church to apply for membership in the new Regular Union.⁶²

At once campaigning began on behalf of the Regular Baptist Union, Dr. Shields stated, "We believe that special meetings should be held all over the two provinces in order that the fullest possible information may be given to the people." In one month's time the Gospel Witness reported that six new churches had been organized and forty churches had voted to join the new organization. Within a few months, meetings whose aims were to divide or have the local church secede to the new Convention had been held in over thirty centres in Ontario and Quebec. These meetings were rallied in churches, town halls, theatres or any available public gathering place. To most of the gatherings a bus load of people came from Toronto Jarvis Street Church to push the cause. Many of the meetings lasted until midnight. Local support was solicited as much as possible. Dr. Shields and about three of his friends did most of the speaking at the rallies. Dr. Shields reported: "The battle is waxing fiercer and fiercer on all fronts. Every church that has taken a stand for the truth is already receiving unusual blessing."⁶³

The first Convention of the new Baptist "Regulars" was held in Stanley Avenue Baptist Church, Hamilton, November 27-30, 1928. Seventy-seven churches were reported in the Convention with seventy-three reporting a combined membership of about 8,500 persons. They reported a total of 54 ordained ministers and 15 unordained pastors serving in the Union.⁶³

At the annual Convention of Baptist Churches of Ontario and Quebec of 1928 the Amending Bill was applied to exclude the delegates of twelve other churches that for some two years and more had been working against the old Convention and giving their offerings to the support of the organizations under the leadership of Dr. Shields. Succeeding years have brought many changes. The two respective Baptist Conventions have gone their separate ways. In many cases the wound has healed the scar remains.

Reflections

This Canadian Baptist controversy can be classified as one more expression of the international or fundamentalist modernist controversy. Yet among Canadian Baptists the dispute exhibited a distinctive Canadian, Baptist, and personal emphasis. In Canada Dr. Shields assumed a peculiar place of leadership to give this controversy a complexion of its own. Among Baptists in Canada even more than in the United States, the spell-binding controversial skill of one man was extremely influential. Among the Baptists of Ontario, Dr. Shields influence was strengthened because he was pastor of one of the leading Baptist Churches of Toronto, the largest Baptist centre in the province, and because the numbers making up this Baptist Convention were comparatively small and easy to reach.

This controversy took on a particularly Baptist emphasis because liberty of conscience was felt to be at stake. Many men who could happily have stood with Dr. Shields theologically, strongly opposed him, because they felt they must fight for the historic Baptist emphasis of soul liberty. Another Baptist emphasis, that of the separation of church and state was also highlighted for discussion when the 1927 amendment to the Convention Act was sought in the federal parliament. Actually, however, the controversy was more dominated by strong personalities than by doctrinal issues.

At least three questions were argued simultaneously: (1) The question of liberty of conscience as opposed to forced submission to articles of faith; (2) The question of the orthodoxy of a number of Baptist leaders and institutions which other Baptists suspected of modernism; (3) The question of the control of education, whether it should conform to a stated theological position and attitude or be free to seek truth in all its breadth at large. As was inevitable these issues were often confused. Further, the controversial skill of Dr. Shields tended to cloud the questions at issue by making it appear that deep matters of personal religion and faith were at issue. This tended to draw the sympathy of many sincere people. Matters were further complicated because the issues at stake had to be discussed and settled by Convention delegates who were of highly unequal ability and training but of equal voting power.

The results of this tragic conflict and schism of the 1920's is still very much in the bloodstream of Canadian Baptists. It has left

the Baptists of Ontario with a deep insecurity that tends to make us followers rather than leaders in Canadian church life. A "don't rock the boat" timidity underlies much of our thinking and policy.

1. Reports and Resolutions of the Senate of McMaster University
Dec. 2, 1909, p.1.

All materials referred to in these footnotes, except the Toronto daily papers, are on file in the Canadian Baptist Historical Collection, McMaster Divinity College, Hamilton, Ontario. These archives are hereinafter referred to as the B.H.C.

2. Ibid. p. 2.

3. Ibid. p.19

4. The Canadian Baptist, Toronto, Nov. 3, 1910, pps 3-6.
This periodical is the official organ of the Baptist Convention of Ontario and Quebec.

Dr. Isaac G. Matthews was a graduate of Woodstock College and of Arts and Theology of McMaster University. He received his Ph D. from the University of Chicago in 1912. He was ordained to the Baptist ministry in 1898 at 27 years of age. He served a church in Vancouver and one in New Westminster, British Columbia. He lectured at McMaster from 1904 to 1919 in Hebrew, Aramaic and Old Testament exegesis. From 1920 to 1942 Dr. Matthews was Professor of Old Testament Language and Literature at Crozer Theological Seminary, Chester, Pennsylvania. He wrote many articles for periodicals and four major books. His best known volume is Old Testament Life and Literature, which was published in 1923 and has gone through four editions. He died at his home in Landsdowne, Pennsylvania on March 25, 1958, in his eighty-eighth year. His obituary was published in The Canadian Baptist June 1, 1959, pps 15-16.

5. The Canadian Baptist November 3, 1910 p. 3, hereinafter designated C.B.

6. C.B. Nov. 3, 1910 p.3.

7. C.B. October 16, 1919 pp 3-4

Dr. T.T. Shields was born in Bristol, England on November 1, 1873. His father was a Methodist preacher who later turned Baptist and a teacher of Latin and Greek. The family migrated to Canada in 1888, and Rev. Mr. Shields Sr. joined the Canadian Baptists and became a pastor of churches in Southern Ontario. Dr. Shields was educated at a private school in Bristol and by his father in Canada. Dr. T.T. Shields began service in the Baptist Ministry at the age of 21. He served pastorates in southern Ontario at Florence, Delhi, Wentworth Baptist Church, Hamilton, Adelaide Street Baptist Church, London, and Jarvis Street Church, Toronto. Rev. Dr. Shields became pastor of the Jarvis Street Baptist Church Toronto on May 15, 1910, and remained in this office for 45 years until his death April 4, 1955, in his 82nd year.

8. C.B. Nov. 13, 1919 p.1

9. Toronto Daily Star Sept. 22, 1921. p. 7.
10. A pamphlet by D. E. Thomson, Dr. Shields and the Jarvis Street Church (Toronto Oct. 14, 1922) is an eye witness account of the church conflict by one who was at the time a leading member of the church.
The True Story of the Jarvis Street Trouble by its Retired Deacons (Toronto Oct. 7, 1921) is another pamphlet carefully written at the time. Dr. Shields told the story from his point of view not only in the published lecture The Inside of the Cup but in a book that is still being advertised by Jarvis Street Baptist Church, The Plot that Failed. All this material is in the B.H.C.
11. Gospel Witness. Toronto, June 10, 1922. This weekly periodical began publication with Dr. T.T. Shields as editor on May 20, 1922. This publication is hereinafter referred to as G.W.
12. The Baptist Year Book for Ontario and Quebec 1922, p. 40, records the wording of the resolution.
13. Toronto Daily Star, Oct. 22, 1922, pps. 1, 3 and 6 published detailed reports of the Convention with photos and caricatures of some of the Baptist leaders.
14. Details of this convocation are recorded in the "Report of the Senate and Board of Governors of McMaster University for the Session 1923-24" in the Baptist Year Book for Ontario and Quebec and Western Canada 1924. p. 166.
15. G.W. Oct. 23, 1924, pp. 7-8.
16. G.W. Jan. 17, 1924.
17. The proceedings of these sessions of the Convention are recorded in the Baptist Year Book for Ontario, Quebec and Western Canada 1924 pps. 39-42. Mr. Albert Matthews, the President of the Baptist Convention for the year 1924 was very active for many years in the Baptist Church. He led in the later appointment of Professor L. E. Marshall. He was a member of the Board of Governors of McMaster University from 1911 to his death in 1949, and he was chairman of this Board from 1921-1948. He was Lieutenant Governor of Ontario 1937-1946. He was a successful investment broker and director of several financial institutions.
18. G.W. Nov. 16, 1924, pps. 9-10.
19. G.W. Nov. 20, 1924, p. 9.
20. C.B. Nov. 6, 1924, p. 1.
21. These "Robertson letters" were printed in full in the G.W. of October 15, 1925, pps. 14-15.
22. G.W. October 15, 1925.
23. G.W. October 23, 1925, p. 10.

24. Proceedings of the Educational Session of the Baptist Convention of Ontario and Quebec held in Hamilton, October 16-22, 1925, pps 67-68. These are stenographically reported and issued by the authority of the Senate of McMaster University.
25. Ibid. p. 70
26. The Globe Toronto, October 22, 1925, p. 9.
27. G.W. Oct. 22, 1925, p. 4.
28. G.W. Oct. 30, 1925, p. 31.
29. G.W. Nov. 12, 1925, p. 16.
30. G.W. Jan. 21, 1926, pps. 31-37.
31. G.W. Sept. 16, 1926, p. 10.
32. Baptist Year Book for Ontario and Quebec 1926, p. 61
33. Proceedings of the Educational Session of the Baptist Convention of Ontario and Quebec held in First Avenue Baptist Church, Toronto, October 19, 1926 p. 10. (Official stenograph Report, published under instructions of the Convention by the Executive Committee of the Convention.)
34. Ibid., pps 64-83 record in full this speech by Professor Marshall.
35. Ibid., p. 104.
36. Baptist Year Book 1926 p. 37.
37. The Globe Oct. 20, 1926, p. 13.
38. C.B. Oct. 28, 1926 p. 3.
39. G.W. Nov. 4, 1926. This special issue of the Gospel Witness consisted of 176 pages under the headline "Ichabod! McMaster's New Name".
40. G.W. Oct. 28, 1926 pps. 12-13.
41. G.W. Jan. 13, 1927 pps. 1-12. This issue published a detailed report of the Society organization meeting at Toronto of January 11-12, 1927, which record of the constitution, the articles of faith and a number of resolutions that were passed.
42. G.W. April 14, 1927, pps. 1-9.
43. G.W. April 28, 1927, pps. 9-11.
44. G.W. May 19, 1927, pps. 7-8, is a report of the May 17th protest meeting and a record of the resolutions that were passed.

45. G.W. May 26, 1927 p. 9.
46. G.W. Sept. 8, 1927 p. 9.
47. The Evening Telegram, Toronto, March 31, 1927.
48. Ibid. April 5, 1927.
49. C.B. April 28, 1927, p. 1.
50. C.B. April 7, 1927, p. 3.
51. C.B. April 14, 1927, p. 5 is an article by Professor Marshall headed, "Baptists and Separation of Church and State."
52. C.B. October 20, 1927, p. 1.
53. C.B. October 20, 1927, p. 8.
54. Baptist Year Book 1927, p. 9.
55. C.B. October 20, 1927. p. 2.
56. Baptist Year Book 1927, p. 32.
57. The Globe, October 15, 1927. p. 1. The report was under the heading "The Convention Endorses Expulsion Resolution Against Jarvis Street Church".
58. G.W. October 20, 1927, pps. 1-5.
59. C.B. October 20, 1927, p. 1.
60. G.W. October 20, 1927, p. 7.
61. Ibid. p. 8.
62. Ibid. p. 8.
63. G.W. December 6, 1928.
64. The Statistics compiled for the year 1928 of the Ontario and Quebec Baptist Convention listed their total number of Baptist Churches as 448, number of ordained ministers as 348 with a church membership of 57,781 persons (The Baptist Year Book 1929, p. 369.)