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T. T. SHIELDS, *Pastor and Editor.*

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

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The Jarvis Street Pulpit

"WHY BAPTISTS SHOULD CONFESS THEIR FAITH"

Presidential Address by Dr. T. T. Shields,

Delivered at the Annual Meeting of the Baptist Bible Union of North America,
Tuesday Evening, May 27th, in the City Auditorium, Milwaukee, Wis.

I AM to speak to you upon the question, "Why Baptists Should Confess Their Faith". For the benefit of the unsophisticated among us, I venture to whisper the information that there are people who call themselves Baptists, who strongly object to confessions of faith, and who regard it as an infringement of their liberty to be requested to give a reason for the hope that is in them. It must be acknowledged that the repugnance of certain modern Baptists, so-called, for the old-fashioned practice of confessing one's faith, is not due to an inherent constitutional reticence, nor to any natural infirmity of expression, either of tongue or of pen; for they make no virtue of silence, nor are they ever likely to be indicted for effecting a monopoly of modesty. They have no objection to confession per se, but only to the confession of faith. They impress every variety of language, and every tone of speech, and every shade of eloquence, and every degree of personal force into the work of disseminating unfaith. Doubt is a negative quality; and, even at its remotest distance from faith, it is but neutral, and as such it is unaggressive, and unobtrusive, and inoffensive. That which is antagonistic, and aggressive, and violent toward faith is not doubt, but positive unbelief. With the silent and negative loyalty of a Joseph, who offers a new grave for the orthodoxy he was too fearful to defend, true Baptists can have no sympathy; of the cowardly denial of the truth by a Peter in panic, true Baptists must ever be ashamed; for the ignoble neutrality of a Pilate, genuine Baptists can feel only contempt; while for the mercenary soul of a Judas, who sells the truth for silver, real Baptists will agree the only appropriate end is Hell itself.

I.

Baptists Should Confess Their Faith Because They Have a Faith to Confess.

We have fallen upon days when some words in religious speech have suffered a decline in value comparable to the German mark. Indeed, I have sometimes thought that we need a Rescue Mission for fallen words; for words, like persons, do not always honour either their birthplace or their parentage, but go astray, to walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scornful; with the inevitable result, that, like persons, they lose their proper influence and power. It then becomes necessary, either to turn them aside to some Jericho, where, like David's men, they may recover from the debasement resulting from contact with the enemy; or, otherwise, such words need to be reclothed with ampler definitions. The word "Baptist" is one such word, and needs to be brought back from the critical swine-husks of the far country to the wealth and station and establishment of the Father's house, wherein it had its birth.

The first to bear the name of Baptist was neither an intellectual nor a religious cipher. He had no doubt either of his message or his mission. And whoever sought him in the wilderness found no middle-of-the-road Baptist, no reed shaken by the wind, nor one clothed in soft raiment, but one who was more than a prophet, of whom it was written: "Behold, I send my messenger before thy face, which shall prepare thy way before thee", and who the Highest of all authorities declared was peerless among those of woman born. Once, whether from despondency induced by his own distress, or, as we prefer to believe, in the confidence of the doubt-dispelling power of the Master's own word, John the Baptist sent his disciples to Jesus saying, "Art thou he that should come, or do we look for another?"

But some who profess and call themselves Baptists emulate their great forerunner only in his supposed temporary, doubtful, mood. They who are Baptists indeed are possessed of no lesser faith than he who first bore their honourable name, and who said: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthy, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him". In the con-

fidence of this faith, true Baptists will summon the world to "Behold the Lamb of God, which taketh away the sin of the world".

II.

Baptists Have the Authority of the Example of Many Illustrious Baptists of the Past for Confessing Their Faith.

As I meditated upon this subject, I thought I might call the roll of the noble confessions of faith which, since the apostolic period of the Church's history, have been issued by the people called Baptists. But on reflection it occurred to me there might be objection to such action, since on a comparatively recent date a great Baptist body declared that "the New Testament is the all-sufficient ground of our faith and practice; and we need no other statement". I, therefore, turn this evening to that all-sufficient ground of our faith and practice; and I do so the more cheerfully, because I speak under the auspices of the Baptist Bible Union of North America, which also believes in the New Testament as well as in the Old.

I find in this Book the record of a certain Baptist preacher who warmed himself at a fire burning on the hearth of a religious official, who denied the Deity of Christ, His virgin birth, and all the implications of His divine commission; and who was determined to accomplish the crucifixion of that Baptist preacher's Lord, and to put Him to an open shame. Notwithstanding, the preacher kept company with his Master's enemies, and warmed himself at their fire. And that Baptist preacher, who under other circumstances had confessed his faith in the fundamental Rock of Christian theology, when the Word of God Incarnate was on trial, and the Person of Christ his Saviour was under assault, took the middle of the road, and refused to confess his faith.

Few Baptists, I hope, will emulate the example of such an one. We must estimate the value of an orchard, not when winter's blasts have stripped it of every sign of life, but when the energies of spring and summer clothe its branches with blossoms and fruit. We must judge of the usefulness of a river, not by its wide margin of mud and slime in which great ships lie impotently imbedded when the tide is out, but by the wealth of precious freight it bears upon its bosom, when the fullness of the ocean has flowed in to fill its mighty channel to the brim. Thus we should copy Baptists at their best, not at their worst; at their highest usefulness, not at the lowest ebb of their spiritual life. We should not copy the hesitancy of the middle-of-the-roader, who stops his car to consider whether he is on the right road, and therefore whether he should go on or turn around; but we should follow the track of the assured Baptist, who, knowing whence he comes and whither he goes, keeps to his own side of the King's highway, and makes full speed toward Jerusalem.

Let us look, therefore, at this Baptist when the tide of spiritual life, and conviction, and courage, and power, has come in, and when out of him flow rivers of living water! The New Testament is our ground of faith and practice; and among other things it was the practice of New Testament believers to confess their faith. Behold

this middle-of-the-road Baptist when he is filled with the Holy Ghost! When men asked concerning what they saw at Pentecost, "What meaneth this?" Peter did not say, "The cardinal principle of this community is that we all have liberty to believe as we like; and you must not, therefore, expect any confession of conviction from us"; but rather, "This is that which was spoken by the prophet Joel." He confessed his faith in the Old Testament, and having done so continued: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

And that preacher made it the habit of his life henceforth to confess his faith. When he was examined of the good deed done to the impotent man, by what means he was made whole, he did not say, "That is a secret I refuse to divulge", but rather: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." And it is recorded that when they saw,—not the hesitancy, nor the policy, nor the amiability, nor the broad-mindedness, nor the uncertainty, nor the tolerance, but—"when they saw the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus". But time would fail me to show how this noble, courageous, man of God took advantage of every possible occasion to confess his faith in the Scriptures, and in the Christ of the Scriptures.

If it be objected that Peter belonged to the unlearned and ignorant among the disciples, we may cite another example. There was one who was a man of great natural powers, a man of keen and massive intellect, a brilliant scholar whose powers had been developed by the master-mind of one of the greatest teachers of his day, named, Gamaliel; and all the powers of his intellect were engaged in an endeavour to stay the progress of the Christian religion, and to destroy those who called upon the Name of Christ: indeed, he verily thought with himself, that he ought to do many things contrary to the Name of Jesus of Nazareth. But into his great but darkened mind the light of heaven shone: and into his spiritually impoverished life, the fullness of the divine ocean flowed, until, clothed with superhuman courage, he was ready not to be bound only, but also to die at Jeru-

salem for the Name of the Lord Jesus. Nor did he hesitate to declare that He, Whose disciples he had persecuted even unto the death, had now become to him the Fairest among ten thousand, and the Lord and Master of every realm of his being; and going forth in that Name, he declared: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." And he who, as to his earthly citizenship, boasted that he was free born, yet voluntarily became the bond-slave of the Lord Jesus Christ—his surrender to His Lordship being so complete that he exalted Him to be the absolute Lord of his intellectual life; and, as a Baptist, reckoned that he had no liberty to entertain even a thought which was contrary to Jesus Christ. Nor did that Baptist preacher ever keep his new-found knowledge of the truth to himself; but, as when he stood before Agrippa, always thought himself happy when he was permitted to answer for himself, touching the things whereof he was accused. Standing before Felix, and in the presence of Ananias the high priest, and the elders, when the orator Tertullus had informed the governor against Paul, this great Baptist preacher answered: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

Nor was the practice of confessing one's faith confined to preachers in these apostolic days; for when one of the first seven deacons was asked respecting the objection to the aggressiveness of his testimony to Christ, "Are these things so?" he boldly confessed his faith in the authority of the Old Testament Scriptures, and in their literal fulfilment in the Person of Christ, and was stoned to death for daring to confess his faith.

Moreover, in this Book, which is the ground of Baptist faith and practice, we have a report of the first Baptist convention that was ever held. And that convention convened, not to consider programmes of work, nor to lubricate the machinery of organization: the first Baptist convention met to consider matters of faith; it was because "certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved", that "the apostles and elders came together for to consider of this matter". And that first Baptist convention was a controversial convention. There were, even in that day, certain of the Pharisees who, ignorantly or otherwise, would have corrupted the faith of the saints; and the great Baptist, of whom I have spoken, took the floor, and led the convention, saying: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference

between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Following his splendid example, two other heroic Baptists, Barnabas and Paul, made their confession of faith; whereupon President James summed up the matter, and by his suggestion, letters were written to the churches settling the controversy, not by a negative or neutral begging of the question, but by a positive confession of faith, which the apostles and elders declared, "seemed good to the Holy Ghost and to us".

But we have a still higher example, higher than Paul, or Peter, of James, or John the Baptist,—even the example of the Lord and Master of us all. He knew how to withdraw Himself from the crowd, and how, when led like a lamb to the slaughter, to open not His mouth; but when the high priest asked Him of His doctrine, He answered: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said." And though He made no answer to the false witnesses who accused Him, when the high priest asked Him, "Art thou the Christ, the Son of the Blessed?" Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: What think ye? And they all condemned him to be guilty of death". Thus our Lord Himself came to the cross because He confessed His faith.

Such Baptists, therefore, as really make the New Testament the all-sufficient ground of faith and practice, will of necessity practise the New Testament practice of boldly confessing their faith.

III.

Baptists should confess their faith because **Simple Honesty Requires It**. To be silent in these matters would be to fall below the ethical standards of ordinary business affairs. When any manufacturing concern appeals for public support, it expects to be required definitely to specify the character and quality of the articles it produces. When any commercial organization asks for business from the buying public, it promises to give value for money received. When any bank opens its doors for business, it does not refuse to state what is the extent of its capital, and the character of its investments; for it knows full well that in order to do business, it must give reasonable security to depositors and shareholders alike. When a man is appointed to represent a particular house as a travelling salesman, and is promised a salary or commission for the work he does, it is expected by his employers that he will work for the firm who pays his salary, and not for the rival concern across the street. And when a company of people engage in a religious enterprise, forming themselves into a local church, or into an organization comprised of a collection of

churches, it is surely not unreasonable to expect that they will clearly and without equivocation announce the character of the work they expect to do, and the principles of the message they expect to deliver. When a Baptist church, built upon a certain foundation, established for the propagation of clearly defined principles, its building being erected by the gifts of those who entertain certain convictions of evangelical truth—I say, when such a church calls a pastor, is it unreasonable, on the one hand, for the pastor to demand of the church, What do you believe? for what principles of faith and practice do you stand? what message do you expect me to deliver? On the other hand, is it any less reasonable for the church, in such circumstances, kindly but firmly to require of the man who is being considered as a possible pastor, that he should clearly state his views and confess his faith with respect to the great fundamental principles of the Christian revelation?

To repudiate the principle of a confession of faith is to leave a church without any sound basis of membership. On what terms shall we receive people into our churches, if there are no longer certain clearly defined principles which are certainly believed among us? In what is a Baptist church differentiated from other churches, unless there be certain essentials of the gospel to which that church stands irrevocably committed? Unless our churches are to be houses built upon the sand, mere booths for Baal, to be removed by a passing storm, there must be a foundation of faith upon which these organizations shall stand. And if this be true of the local church, is it any less true of a collection of churches, banded together in various conventions for co-operative effort in missionary, and educational, and publication enterprises?

When we appeal to the membership of our churches to support our missionary funds, surely they have a right to know whether the money they commit to our trust will be used for the preaching of the gospel in which they believe, and by which they have been saved, or for the preaching of another gospel which is not another! And when they have been told for what the money is desired, and to what end it is to be devoted, there must surely rest upon the administrators of those funds, a solemn obligation to use the money for the purposes to which it has been devoted. How, therefore, can we have a sound and satisfactory basis for co-operative missionary effort unless there be a confession of the fundamentals of the faith to which we can all agree? A creedless missionary society can neither be justified in religion nor ethics. The man who, by explicit statement or by implication, solicits money for one object and uses it for another, in the eyes of this or any other civilized country, is guilty of a criminal offence. Such practices are not relieved of their moral quality by the mere fact that they are done in the name of religion.

What is more, a confession of faith is necessary to co-operative effort in the educational enterprises of the denomination. If educational institutions, which claim the financial or moral support of the Baptist denomination, are nothing more than ships bent on voyages of exploration and discovery, the fact should be known. If every

college president and college professor is to be a Columbus to sail an unknown sea in search of an unknown land, he ought to be permitted to embark on his great adventure; but it should clearly be understood that his ship is not an ocean liner sailing between two ports under the command of a qualified captain, sailing by a certified chart, and bound for a definite port. The steamship schedules describing the character of the ships, and the courses they will take, and the terms upon which passengers may be accommodated, are, in principle, the steamship company's creed; and whoever buys a ticket on that ship knows how his money will be used. Similarly it ought to be known whether our educational institutions do really believe in a revelation from God; whether we have a certified chart, and whether there is a divine Captain Who will bring us into our desired haven. Baptists ought to know whether Baptist educational institutions exist for the training of prophets of the Lord, or for the training of human parrots to repeat the mutterings of philosophy, and of "science falsely so-called."

It is difficult, also, it seems to me, to understand how a Baptist publication society can be loyal to its trust without some basis of faith on which to operate. Surely a Baptist publishing concern ought not to exist to propagate the anti-Christian dogmas of a Faunce, or a Fosdick! Why should we lend the Baptist name to any enterprise which has any lesser object than the glorifying of God through the proclamation of the gospel of Jesus Christ our Lord?

Hence, since Baptists have a faith to confess, and an apostolic example to follow, and a reputation for Christian honesty to maintain; since we believe God has spoken finally and fully in Jesus Christ, and that there is none other name under heaven given among men whereby we can be saved, let us kindly, and courageously, and uncompromisingly confess the faith that is in us! Since God has given a banner to them that fear Him, that it may be displayed because of the truth, let us boldly display it!

Let those who hail the power of Jesus' Name subordinate all personal, and social, and ecclesiastical, and denominational considerations, with every thought of scholastic standing, and every desire for human approbation to the sovereign claims of Jesus Christ our Lord! We shall have peace in our hearts, and power in our testimony, and abundance of fruit in our ministry, if every Baptist pastor will yield his pulpit, and every Baptist chairman his presidency, and every professor his chair, and every secretary his desk, and every Baptist deacon his office, and every Baptist church member his all, to the Executive direction of the Holy Ghost, and by His grace crown Jesus Christ the crucified Saviour, the infallible Teacher, the Incarnate God, the Sum and Substance of all divine revelation, God's last and gracious Word to the fallen sons of men—crown Him Lord of all.

"Should all the forms which men devise,
Assault my faith with treacherous art;
I'll call them vanity and lies,
And bind the gospel to my heart."

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

MORE ABOUT THE STUDENT CHRISTIAN MOVEMENT.

There is nothing error hates so much as the light; and there is nothing false prophets have so much to fear as their own words. The best way to expose Modernism and to show its positively anti-Christian character is to let it speak for itself. The article following is copied from the magazine named. It will be seen that this so-called "Christian" Student Movement is part of a world-wide scheme to capture all the colleges for the Devil.

What have our Canadian Baptists to say to this proposal? What will they say to the members of McMaster Faculty who favoured McMaster's participation in the movement?

On page 266 of the Baptist Year Book for 1922, in the report of Brandon College, of which the present Chancellor of McMaster was then Principal, which is embodied in the report of the Western Mission Board, the following occurs:

"It is desired to call your attention to the splendid way in which the two branches of the Student Christian Movement have been conducted during the year. Both the Young Men's and the Young Women's branches of the S.C.M. have been under the chairmanship of members of the Student Volunteer Band."

From which it is evident that the present Chancellor favoured the movement in Brandon. We can only hope that he has seen the error of his ways in this respect.

Let the Baptists of Ontario and Quebec keep to their watch-tower!

DR. MOTT AND THE NORTH AFRICA MISSION AN EXPLANATION

By E. POOLE-CONNOR

The North Africa Mission has recently been invited to take part in a series of meetings now being held in North Africa, organized by Dr. Mott and Dr. Zwemer. After due discussion the Council of the Mission felt that there was no other course open to them but to decline the invitation.

As one sharing the responsibility for this decision, I feel it right to give prominence to one of the considerations which had special weight with me in concurring in the action of the Council.

Dr. Mott is Chairman of the World's Student Christian Federation; and it is a matter of great regret to have to say that many of the publications of the British section of that Federation, the Student Christian Movement, are heterodox in the extreme; some, indeed, being of such a character as to create in the minds of those who hold the orthodox evangelical faith feelings little short of horror. Nor is it possible to absolve Dr. Mott from a share in the responsibility for these publications; for the Student Christian Movement of this country is no insignificant unit of the larger Federation, nor is this the first time the matter has been ventilated. For this reason, amongst others, it was felt to be an impossibility for the North Africa Mission to share in meetings in which the Chairman of the Federation was the central figure, great as his past services to the cause of foreign missions have undoubtedly been.

It would not be proper to make a statement such as the above concerning the publications of the Student Christian Movement, without producing evidence to justify it. A volume found in their list of advertised books therefore shall be cited. It is entitled "The Lord of Thought," by (now the late) Miss Lily Dougall and the Rev. Cyril W. Emmett, M.A., B.D. The sub-title of the book is "A Study of the Problems which confronted Jesus Christ and the Solution He offered," and its contents may thus be summarized: Our Lord found Him-

self confronted with certain views of God and man which were embodied in the Jewish literature of His day. These views, particularly in so far as they dealt with the divine judgments, the authors regard as being not merely wrong but revolting. "The apocalyptic seers," they tell us, "took over and stereotyped from a cruder and coarser past, a crude and cruel conception of God." "The prophets," they again say, "contained inconsistent statements within which were the noblest visions of goodness and mercy together with savage conceptions of deified cruelty." The passages quoted as supporting these statements are taken by the authors not only from general Jewish literature current in the time of our Lord, but portions of the Old Testament are also cited in alleged proof, such as Ezekiel vii. 1-9, Malachi iv, parts of Daniel, and the prophecy of Enoch found in Jude.

This "deification of cruelty" in the Scriptures, we are informed, long perplexed the righteous Jews, and in Psalm xcvi. 10 we "seem to get a protest against the destruction of the world so often foretold"; nevertheless, the situation at the time of our Lord is thus summed up: "Jesus Christ came into a world which could not conceive of a God who did not in the long run take terrible vengeance on His enemies." "Jesus," however, made the discovery (for we are told that what is on the divine side revelation is on the human side "discovery," and "God's way is to tempt men to find out things") that the truth was far other than was presented in the Old Testament, and His teaching, it is alleged, was wholly different. "Instead of rating people for not keeping the law He taught them that they had many virtues which God approved, and many misfortunes which would draw from God compassionate compensation."

The difficulty created by the fact that the New Testament obviously presents our Lord as setting His seal on the Old Testament teaching is thus met by the authors: "If we set before us the seventeen or eighteen passages in the synoptic Gospels that appear to teach the punitive character of God's attitude to men, we find that they are couched in the imagery of Jewish eschatology, and we may accept one of three conclusions concerning them":

(1) We may believe that many are "additions to the true tradition," while those that "seem most authentic" may have been used by "Jesus" pictorially to exemplify the consequences of sin.

(2) "We may believe that Jesus, like the average man, had a confused mind in which traditional beliefs existed unchallenged side by side with newer and more vital ideas."

(3) Otherwise we are shut up to the belief that "Jesus endorsed conceptions of God which the acceptance of Jewish eschatology implies"—in other words, that He really did set His seal upon the teaching of the Old Testament. The authors appear to prefer the first of these explanations, and to regard the last as being almost unthinkable.

But there are difficulties—so the authors' argument runs—in ascertaining what our Lord actually said on these matters. While we are told that we must not "jump to a desperate conclusion that we know nothing of what Jesus really taught"; while we are assured that "it is far from being the case" that we "cannot feel absolute certainty about the genuineness of any single saying," we are bidden to remember that in the Gospels we "have to do with a long-drawn-out process during which alterations crept in, almost insensibly, as the teaching passed from one to another," and we can, therefore, do little else than fall back on "subjective" conclusions as to what our Lord did or did not say; but we are encouraged to believe that when there is a "general consensus of opinion as to what was characteristic of Christ, the standard ceases to be subjective in any deprecatory sense" (that is, if we all agree that He probably said something, the probability is that He did).

A few extracts may be added as indicating the general outlook of the book: In reference to the words of John the Baptist, the authors say, "John would have had to be familiar with the whole system of Church Christology to have so mixed his symbolic images."

In regard to the resurrection of the body we are told, "The resurrection of the body was a materialistic idea compared with the highest Greek conceptions of the immortality of the soul." "One truly religious party in the state" (that is, the Sadducees, "who believe in neither angel nor spirit") "even rejected the then modern notion of personal immortality."

The "drawbacks" to an infallible revelation "seem to be," in the authors' eyes, as follows: (1) "Passages that come from a lower civilization may be

cited as giving authority to man's baser passions." (2) "The paradox created by contradictory statements, to all of which equal value must be assigned, creates mental confusion." (3) "The doctrine of infallible revelation belittles human intelligence."

It is not my purpose here to enlarge upon the distress I feel that such a work should be put into the hands of students, at the formative period of their life, under the imprimatur of a professedly Christian organization; nor is it my intention to enter upon a controversial discussion of the essentially non-Christian character of its teaching. Much of its contents will be found refuted in the apologetic literature written some years ago in answer to infidel and secularist attacks upon the Bible; while a number of more recent works, dealing in an able and more scholarly way with the arguments of unbelief advanced by those within the professing Church, will be gladly given on application. The book is referred to for one reason only—to make it clear why I heartily concur in the decision of the North Africa Mission not to associate itself with the Student Christian Movement, or with the larger Federation of which it is a part; and why, in view of Dr. Mott's relationship thereto, the Mission cannot take part in the meetings in North Africa which he and Dr. Zwemer are now conducting.

—From "North Africa. The record of the North Africa Mission."

THE ASSOCIATIONS.

The time for the meeting of the various Associations is drawing near. These meetings ought to be occasions of great spiritual inspiration. Many pastors who, for the greater part of the year are separated from their brethren and of necessity have to live somewhat lonely lives, will have opportunity of renewing their fellowships with brethren who are engaged in tasks similar to their own. Every true pastor is a lover of good men and delights in the fellowship of other ministers of the gospel.

What a blessing it would be if these meetings could be used for prayer and mutual spiritual upbuilding. Every man, however humble his sphere, has a contribution of experience to make to his fellow-labourers in the vineyard of the Lord; and every preacher of the gospel, however able and experienced he may be, can learn something from the humblest among his brethren. We have a feeling that great good would result if pastors could get together and, freed from all artificiality, open their hearts to each other; and then together, in each other's behalf and interest, open their hearts to the Lord. Of all men in the world, ministers ought to be most sympathetic with each other: no class of men have a more difficult task; and no class of men more urgently need the loyal support of each other.

At the meetings of the Associations, the various interests of the Denomination will be considered. We hope that much prayer will be devoted to the educational situation; and that in this, and in all other matters, grace may be given to view all our denominational obligations and relationships in the light of our supreme duty to be loyal to Jesus Christ our Lord.

RESOLUTION BY THE BAPTIST BIBLE UNION OF N.Y.

At the May monthly meeting of the Baptist Bible Union of New York (formerly the Baptist Fundamentalist League of Greater New York and Vicinity) the following resolution was unanimously adopted:

RESOLVED that this Baptist Bible Union of New York put itself on record as protesting against the appearance of Drs. Sherwood Eddy and Fred B. Smith on the programme of the Northern Baptist Convention at Milwaukee. That a copy of this Resolution be sent to the Fundamentalist churches in New York, urging them to take part in this protest.

Dr. Sherwood Eddy and Dr. Fred B. Smith are leaders in the work of the Young Men's Christian Association. Until within the last few years they have been true to the faith. But now they are both radical modernists.

In "Christian Fundamentals", the Editor, Dr. Wm. B. Riley, "records the convictions of two of the noblest and most talented pastors of his acquaintance, both of whom were present at Dr. Eddy's meetings in the State College, Brookings, S.D., a short while ago". Dr. Hammond writes:

"At times Dr. Eddy was very funny at the expense of the conservatives. He would not accept 'proof texts' as they were quoted from the floor, but kept quoting texts himself about 'Do'; that those who did the thing they thought Christ stood for were Christians, even though they called themselves Unitarians, was one of the points he made. He denied all inspiration as we hold it, The

Gospels are full of error, he said, containing hundreds of contradictions, but still they were inspired of God. He denied flatly the bodily resurrection of Christ, was slightly satirical as he questioned how much the resurrection body weighed, and said it did not matter anyway. In it all there was lacking the note of faith by which some of us were saved. 'Believe on the Lord Jesus Christ.' We listened for it, but it was not there. In the questions, Dr. Eddy denied Genesis' special creation, the 'story' of Adam and Eve, the inerrancy of any of the Scriptures, and the bodily resurrection of our Lord. He did not commit himself on the virgin birth, but did say that it was not necessary to believe in it for salvation. He said he believed in Christ and would die for Him. He deplored that he must bring such a message to us, knowing it might hurt some seriously. Some of us are crying to God on behalf of these students who cannot answer Dr. Eddy's arguments, and for some whom we have led to Christ in the past year, for he was smooth in all he said, and we fear for the babes in Christ." . . . "For some time there has been an impression that Sherwood Eddy had departed from the faith, but not all were prepared for this extreme boldness. These frank, unexpected reports must arouse all Christians to a sense of the fearful unbelief to which the students of our day are exposed. Those Christian men who are contributing to the colleges will need to inquire whether their gifts mean ruin or salvation of their sons and daughters. . . . We call upon all who hold to the faith of the Fathers to unite to resist this ancient enemy of the faith that now appears with a new name and guise."

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.
LESSON XXXVI. JUNE 8th, 1924.

THE ARK TAKEN AND RETURNED.—I Samuel, 4-7.

The ark of the covenant was the symbol of the divine Presence. It contained the tables of stone unbroken, the golden pot which had manna, and Aaron's rod that budded. It typified the unbroken law, the Bread of Life, the wonder-working power of the Anointed Christ. Notwithstanding, it was only the symbol of the divine Presence and not the actual presence of God. We rejoice in the possession of the Bible, which we believe to be the very Word of God. The church is a divine institution; the Christian ordinances of Baptism and the Lord's Supper are divinely ordained means of grace; but this lesson will show us how even God's best gifts may be abused, and His richest blessings may be converted into a curse.

I. In Their Distress the People Trusted in the Symbol of God's Presence While Their Hearts Were Far From God Himself.

(1) It is in times of trouble men generally seek help in religion—in some form of religion; in something which they believe to be superhuman and from which they hope supernatural help will be derived. (2) Israel, on this occasion, took the ark of the covenant into the battle; but they did not take the needed presence of the Lord Himself. Thus it is possible to make what was designed as a means to an end, an end in itself. The Bible is invaluable as a treasury of spiritual truth; but the mere paper and boards are endowed with no magic power. Yet there are those who would use the Bible as an amulet, a talisman, a charm. In reality, however, it will do no good to put the Bible under our pillow if we do not receive its truth into our hearts. Some would make a saviour of the church and others would similarly use the Christian ordinances which they call "sacraments". But all these things, when made an end in themselves instead of mere symbols of spiritual realities, will be found devoid of spiritual blessing. The ark as a wooden casket overlaid with gold, but without God, is powerless to help. (3) Israel's enthusiasm for the symbol was a poor substitute for a true faith in God. Thus men shout for religious forms and become zealous for customs; and cry "Great is Diana of the Ephesians"; but victory is not to be obtained in this way. When Gideon's three hundred shouted, they shouted in the confidence that God was really with them—and the victory was theirs. (4) Israel's experience on this occasion illustrates the principle that the letter killeth. The ark without the presence of God became an instrument of death. Religion, without the spirit, affords no protection from the Philistines. (5) The whole record shows how multiplied evils follow in the train of disobedience. When the ark was removed from its place in Shiloh, disaster accompanied it everywhere. The sons of Eli fell in the battle; and when the news of its capture came to the aged Eli, he also fell backward from his seat and died. The child born amid such distress was well called I-chabod, for the glory had departed from Israel.

II. The Presence of the Ark Among the Philistines Was Equally Disastrous. (Ch. 5).

(1) When the ark was taken into Dagon's temple God showed by Dagon's destruction that His temple had no agreement with idols. While God will not allow his people to substitute a symbol for Himself, He will not permit His enemies to presume. (2) The Philistines could find no place for the ark among them. It was as new wine in old bottles. The principles of Christ are as a deadly sword to those whose natures are enmity against Him. Thus the preaching of the principles of Christ, without the promise of the Spirit to vitalize them, is like sending the ark into the land of the Philistines.

III. How the Ark Came Home Again.

(1) The kine left to themselves, took a course which was contrary to nature, and thus showed the hand of God. Instead of returning to their calves, they went away from them. Thus the Philistines knew that their destruction had not come to them by chance. (2) The men of Beth-shemesh rejoiced to see the ark; and though with the wood of the cart and the kine which had drawn it, they sacrificed to Jehovah, they too felt the divine stroke because they looked into the ark. All this should teach us that God is terrible out of His holy places; and that He will be approached only in His own appointed way. (3) The men of Kirjath-jearim were equally distressed and for twenty years "Israel lamented after the Lord." Thus neither change of place nor passage of time can avail to avert disaster or to bring blessing. (4) Samuel at last tells his secret (ch. 7: 3). God demands our hearts and for the prepared heart there is no possible substitute.