

# The Gospel Witness

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

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No. 9

## Shall the Northern Baptist Convention Remain the Religious Department of the Standard Oil Co.?

### MODERNISM SHOWS ITS TEETH—FIERCE BATTLE AT SEATTLE.

Report of Baptist Bible Union and Northern Baptist Convention  
at Seattle, Wash., June 24th to July 4th.

By T. T. SHIELDS.

Our last letter took us up to the opening meetings of the Baptist Bible Union, with the great debate between Dr. W. B. Riley and Dr. Edward Cantrell, on the subject of "Creation Vs. Evolution."

Thursday morning we had a fine address, fresh and suggestive, from Dr. Oliver W. Van Osdel, of Grand Rapids, on "The Holy Spirit." We were particularly gratified at the large morning attendance. In the afternoon Dr. W. B. Hinson, of Portland, Oregon, spoke on the last verse of the fortieth of Isaiah: "They that wait upon the Lord shall renew their strength." Dr. Hinson is a really great preacher. I wish he were in the centre of the continent instead of on one side; but we must not say that loud enough for Portland to hear. At the evening meeting the writer spoke on Ahab's error in making peace with Benhadad, from first Kings, twentieth chapter.

Friday morning Dr. Van Osdel delivered an address on the teaching of Scripture respecting the Devil; and in the afternoon, Dr. Hinson on "Christ's Bible." In the evening we had a great address from Dr. J. Frank Norris, of Fort Worth, on "The Four-Fold Creation." It was, as usual, a great utterance.

Saturday afternoon was given to business, when the business affairs of the Union were considered.

On Sunday, visiting ministers preached in many of the Baptist churches. In the First Presbyterian Church, Dr. Norris preached in the morning, Dr. Riley in the afternoon, and the writer in the evening. At each of these services there was a great congregation, and several confessed Christ.

By Monday the number of visitors had largely increased; and Northern Baptist Convention badges were in evidence all over the house. The programme, as arranged, was somewhat modified; and every hour was crowded with interest. Dr. Hinson spoke again in the morning, Dr. Norris with several others in the afternoon, and Dr. Riley at night. All the services were very largely attended, and the interest rose to white heat.

The climax of the meeting was reached when the Rockefeller-Rosdick resolution, printed elsewhere in this issue, was submitted. It was carried by a unanimous vote, and with great enthusiasm by the great audience present.

During the sessions of this Bible Union Convention, nearly four hundred new members, including many pastors, signed the membership cards.

On recommendation of the Nominating Committee, which was composed of representatives of many states and provinces, the following officers were elected:

President—Dr. T. T. Shields, Toronto, Ont.

Vice-President for Northern Convention Territory—Dr. W. B. Riley, Minneapolis, Minn.

Vice-President for Southern Convention Territory—Dr. J. Frank Norris, Fort Worth, Texas.

Executive Committee—Dr. W. B. Hinson, Portland, Ore.; Dr. O. W. Van Osdel, Grand Rapids, Mich.; Rev. John Linton, Toronto, Ont.; Dr. Wm. L. Pettigill, Philadelphia, Pa.; Rev. Arthur Fowler, Hamburg, N.Y.; Rev. H. O. Meyers, Des Moines, Iowa.

(Representatives for New York City and California to be appointed later by the above Committee.)

The hospitality of Dr. Matthews and the First Presbyterian Church surpassed anything we have ever before experienced. Ladies were appointed as hostesses for the different days, while Dr. Matthews was present as often as his busy life would permit. With great heartiness on Monday evening, the meeting passed the following resolution:

"The Baptist Bible Union desires to record its grateful appreciation of the generous hospitality offered it at its Annual Meeting by Dr. Mark Matthews and the officers and members of the First Presbyterian Church. We greatly rejoice in the signal blessing which for so many years has attended the ministry of Dr. Matthews, and which has given him such a prominent position in the religious life of this Continent, as to lead all evangelical denominations to regard him as one of the greatest of the evangelical leaders of the day.

"We feel there is a special significance in the fact that, just at a time when the Baptist Denomination, already bleeding at every pore from wounds inflicted by its modernist adversaries, is exposed to the additional peril of having imposed upon it one of the worst enemies of Evangelical faith, the Baptist Bible Union, which has come into being to fight the encroachments of Modernism within the Baptist ranks, should be permitted to hold its Annual Meeting in the largest church of the Presbyterian Denomination, which has recently succeeded in expelling from one of its pulpits this enemy of Christian faith. While each denomination holds to its distinctive principles with unswerving loyalty, we hail our Presbyterian brethren as comrades and veterans; and join hands with them in our determination to prosecute the war against the common foe with renewed vigor.

"While thus with great heartiness, we acknowledge our debt to the Pastor, officers, and members of the First Presbyterian Church for their gracious courtesy in permitting us to hold our meeting in their building, we also desire to give public expression to our gratitude to God for the way in which He has used Dr. Matthews and other great Presbyterian leaders in defence of the faith once for all delivered to the saints, and in furthering the cause of Evangelical Christianity."

The plan to hold a more extended meeting we believe was abundantly justified, although the larger number of members of the Union were not able to be present until the Monday. The cumulative effect of the successive meetings leading up to Sunday, was felt in the services of Monday. With every meeting of the Bible Union, we are increasingly impressed with its significance. The Chicago meeting, the Memphis meeting, and the Seattle meeting, each had their special mission to perform, and we are confident have accomplished great good.

Report of Finance Committee.

The report of the Finance Committee recommended an endeavour to raise thirty thousand dollars this year, to be used mainly in the distribution of literature. It is proposed to print a million copies of the booklet containing the Confession of Faith and general information about the Baptist Bible Union, and to send it so far as practicable, into every Baptist family in America. This proposal was greeted with much enthusiasm, and the response of the delegates gives us reason to hope that we may be able to accomplish this purpose. To do this additional office help will have to be immediately obtained. The work of the office is becoming so heavy that the Executive authorized the employment of an assistant or assistants as the work of the rapidly growing organization may require. The Baptist Bible Union is largely advertising itself. Its literature speaks with a voice that commands attention, and we are finding that it makes such an appeal to those who read it that they pass it on to others. All over the land we are finding in our Baptist churches that God is raising up friends for the movement who are willing for our literature, and spreading it among the membership of the churches. In this connection we may here announce that anyone who desires copies of the booklet referred to above, containing the Confession of Faith and all the facts of the Union, may obtain them by writing to the Head-office, 340 Monon Bldg., 440 S. Dearborn St., Chicago, Ill. Of course, the Secretary-Treasurer will also be glad to receive a contribution, and if all friends of the work will endeavour to pay for the literature at the rate of five cents a copy, or three dollars per hundred, it will help us. But in some cases the friends of the Union may be very poor, and if they cannot possibly pay the literature will be sent free of cost. It will greatly assist our treasury, however, if each one sending for literature will send a contribution along if possible.

In addition to this, it is proposed to hold a pre-Convention conference before the Ontario-Quebec Convention, in Hamilton, Ontario, October 14th and 15th. Conferences will be held also in Chicago and Indianapolis, and in several other places which will be announced later. It was determined to press the work of the Union with renewed vigor, and never to cease until the entire country from the Atlantic to the Pacific, in the United States and Canada, is organized for the defence of the faith. The need of the Baptist Bible Union was never greater than now. Many who have withheld their support from the movement are coming to see that the only effective way to deal with Modernism is to fight it, and the large increase in our membership both at Memphis and at Seattle, shows that the Union is making friends for itself everywhere.

Among our many readers there may be some of the Lord's stewards who are able to give substantial sums to missionary and educational objects. We believe the time has come when it is necessary to re-evangelize large parts of our own country, and God's stewards could make no better investment than to invest a few thousand dollars to enable us to spread this Confession of Faith all over the land. Send your money to Headquarters, five, ten, twenty-five, fifty, one hundred, five hundred or one thousand dollars. Let the money pour in, in large gifts and small, and we shall thank God to bless the effort.

The Secretary-Treasurer may be addressed at Headquarters, and all cheques should be made payable to the Baptist Bible Union of North America.

Resolution on the Rockefeller-Fosdick Conspiracy to destroy the Baptist Denomination. Adopted with Great Enthusiasm at the Annual Meeting of the Baptist Bible Union of North America, Seattle, Wash., August 10, 1925.

WHEREAS, Baptists throughout their history have believed the Bible to be supernaturally inspired; that it has truth without any admixture of error for its matter; and that it therefore is and shall remain to the end of the age the only complete and final revelation of the will of God to man; and the true centre of Christian union; and the supreme standard by which all human conduct, creeds, and opinions should be tried; and

WHEREAS, On the authority of the Word of God Baptists have believed that Jesus Christ was begotten of the Holy Ghost and born of the Virgin Mary, as no other man was ever born, or can ever be born of woman; and that He is both the Son of God, and God the Son; that man was created directly in God's image and after His own likeness; that man's creation was not effected by evolution or evolutionary change of species from lower to higher forms; that man by voluntary transgression fell from his sinless and happy state, in consequence of which all mankind are now sinners, not by constraint but by choice, and therefore are under just condemnation without defence or excuse; and that, therefore, he must be supernaturally born again by the power of the Holy Spirit in order to gain eternal life; that the death of Christ was the voluntary substitution of Himself in the sinner's place—the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; and that He did literally rise again from the dead on the third day, and showed Himself alive by many infallible proofs; that salvation is conditioned upon repentance and faith in our Lord Jesus Christ; that the church of Christ is a congregation of baptized believers; and that Christian baptism is the immersion of a believer into the Name of the Father, the Son, and the Holy Ghost, to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to new life; that it is pre-requisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church by the sacred use of bread and wine are to commemorate together the dying love of Christ; that our Lord Jesus Christ ascended into heaven, where, as our great High Priest, He now ever liveth to make intercession for His people; and that He will in His own time and according to His promise, as the same Jesus Whom men saw taken up into heaven, so come in like manner as He was seen to go into heaven; and

WHEREAS, We, the members of the Baptist Bible Union, also believe these great doctrines as essentials of the Christian faith; and

WHEREAS, Dr. Harry Emerson Fosdick, in his sermon preached in New York on May 21, 1922, entitled, "Shall the Fundamentalists Win?" protests against the Fundamentalists' insistence on "the historicity of certain special miracles, pre-eminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture, which, of course, we no longer possess, were inerrantly dictated to man a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy denouement"; and

WHEREAS, The said Dr. Fosdick refers to the virgin birth of Christ as being phrased in the New Testament "in terms of a biological miracle that our modern minds cannot use"; and

WHEREAS, Dr. Fosdick in his latest book says: "I find some of the miracle narratives of Scripture historically incredible"; "I do not believe in the resurrection of the flesh"; "I do not believe in the physical return of Jesus"; and

WHEREAS, Dr. Fosdick's record as a champion of Modernism, who denies all the fundamentals of the Christian faith, is well known to the whole religious world; and

WHEREAS, The said Dr. Fosdick by his anti-Christian teaching in the pulpit of the First Presbyterian Church, New York, has for years disturbed the peace and endeavoured to subvert the faith and thereby has tended to corrupt the life of the Presbyterian Denomination, and continued in that body as an unwelcome guest, resigning his position only when compelled to do so by the action of the General Assembly; and

WHEREAS, The Park Avenue Baptist Church of New York City, being a member of the Northern Baptist Convention, has called to its pastorate the said Dr. Harry Emerson Fosdick, and by so doing has openly allied itself with Modernism in its most extreme expression; and has taken the first step

to introduce into the life of the Baptist Denomination the corrupting influence of which the Presbyterian body has just purged itself; and

WHEREAS, The said Dr. Fosdick has accepted the pastorate of the said church on condition of the church's compliance with his demands, which \* \* \* involves the proposal that persons who so desire may be received into the church without any form called baptism; and

WHEREAS, In agreeing to Dr. Fosdick's terms, the Park Avenue Baptist Church has agreed to set aside a divinely instituted ordinance of believer's immersion, thus repudiating centuries of Baptist testimony to the binding character of that which the Holy Scriptures enjoin; and

WHEREAS, In the "Statement on Behalf of the Joint Board of Deacons and Trustees, read to the Congregational Meeting of the Park Avenue Baptist Church," in reciting the difficulty in finding a suitable pastor, these words occur:

"Advice and suggestions were sought from men holding responsible positions in institutions affiliated with the denomination. Dr. Fosdick was the outstanding figure and was recommended to your officers by practically everyone consulted,"

thus showing that many holding responsible positions in the denomination advised the Park Avenue Baptist Church to call to its pastorate one whose teaching was known to be destructive of everything for which Baptists have historically stood; and

WHEREAS, The action of the Park Avenue Baptist Church was approved by a letter written by Dr. Cornelius Woelfkin, in which he says:

"Some new movement in evangelical Christianity is imperative, and therefore sure to come. No church can undertake that action better than we," revealing the fact that the action of the church in calling Dr. Fosdick is intended as a new movement which shall exert an influence far beyond the bounds of the local church; and

WHEREAS, The said Dr. Cornelius Woelfkin, at the Indianapolis meeting of the Northern Baptist Convention, in 1922, proposed a substitute to a motion to adopt the New Hampshire Confession of Faith in the following terms:

"That the New Testament is our only ground of faith, and practice, and we need no other statement,"

which motion was adopted by the Northern Baptist Convention; and

WHEREAS, The subsequent action of Dr. Woelfkin and of the Park Avenue Baptist Church, avowedly, as aforesaid, on the advice of many denominational leaders, in calling to the pastorate of the church one whose modernism denies every fundamental of evangelical faith in general, and the distinctive doctrines of Baptists in particular, reveals a widespread conspiracy to destroy the foundations of our denominational life; and

WHEREAS, This action of the Park Avenue Baptist Church, of which Mr. John D. Rockefeller, Jr., is a trustee, is obviously part of a plan to extend to the whole Baptist denominational life the influence of the Rockefeller Foundation, which has already succeeded in converting nearly all our educational institutions into hotbeds of Modernism; therefore

BE IT RESOLVED, That the Baptist Bible Union of North America, in annual meeting assembled, reaffirms its adherence to the great fundamentals of our Baptist faith, hereinbefore enumerated; and that we appeal to all Baptists of like faith and order, to express their disapproval of the principles of the Rockefeller-Fosdick "new movement," hailed by Dr. Woelfkin; and, in Associations and Conventions throughout America, to put ourselves on record as opposed to its attempt to convert the Baptist denomination into an organization for the propagation of the anti-Christian principles of Modernism; and also that we urge all Baptists on this Continent to organize themselves in every legitimate and effective way to defeat the conspirators; and by every means in their power to endeavour to save the Denomination from the corrupting influence of the Rockefeller-Fosdick combination.

T. T. SHIELDS,  
W. B. HINSON,  
W. B. RELEY,  
O. W. VAN OSDEL,  
J. FRANK NORRIS.

### The Northern Baptist Convention.

This Convention convened Tuesday morning, June 30th, in the Masonic Temple. The President of the Convention, ex-Governor Milliken of Maine, delivered his address; and was followed by the Rev. Clinton Wunder, of Rochester, N.Y., who spoke on the Convention Motto, "Peace on Earth." Mr. Wunder's sermon was a very interesting study. He informed his audience that the text had been given him several months before, so that from the beginning it was evident the preacher was part of the modernist peace offensive. He told his audience that it was the business of the church to bring peace between the native and foreign-born American; to bring peace into the industrial realm; to apply the principles of peace in legislative halls. Under these three heads, Mr. Wunder said much that was good. Everybody will admit that when foreigners are permitted to settle in a country, the country affording them hospitality should endeavour to assimilate them, and to teach them to dwell in peace with their new-found neighbours. No one will question the desirability of removing all causes of friction between capital and labour; and if any one can be found who can teach American or Canadian senators to behave themselves and to take a large and unselfish view of world affairs, he will make a large contribution to the world's weal. Thus far Mr. Wunder's sermon was an exhortation to bring peace to these three realms. Following upon that, Mr. Wunder said that it would be futile to endeavour to bring peace to the world without, if the church did not learn the secret of peace for herself. He expressed the view that religious controversy was bound to retard the church's progress; that discussions of doctrinal differences were almost wicked; and that the great business of the church was to get on with its programme. We do not wish to be unkindly critical of Mr. Wunder's sermon. We learned from the press that he had been only four years out of the seminary. He is undoubtedly a man of some platform force. We are bound to admit, however, that the sermon showed little evidence that the preacher had any intimate acquaintance with logical processes. His similes were weak and carelessly phrased. One cannot speak of the theology of the sermon, because there was nothing in it to suggest that the preacher had even a nodding acquaintance with the Book from which his text was taken. One might suppose that he did not even know that anything had happened since the angels sang! In all probability, the theological student in Rochester Seminary might find time during his course to read Luke's Gospel through, and we suppose that Mr. Wunder has read of the cross and the empty grave; but he failed even remotely to allude to either. Everybody knows that the world is sick; and that it is suffering from a serious malady. This was implied in Mr. Wunder's sermon; for he begged leave of his audience at one point to indulge for a moment a little pessimism, as he looked out upon the world, and contemplated the possibility, which was almost a probability, of another war. Throughout Mr. Wunder's sermon, however, there was no suggestion that he had ever come to understand the scriptural doctrine that sin is a disease beyond human cure. Not one word was spoken to indicate that a new birth was either necessary or possible. And as for salvation through the blood, one might almost have supposed that the preacher had never heard of such a thing. Nor was a word spoken to indicate that the religion of Christ is a supernatural religion, or that the programme of the church was to be effected by supernatural power. The idea of the administration of the church by the Holy Spirit seemed never to have had a place in the preacher's thought. Mr. Wunder had a good text, and one that ought to be preached on at other times than at Christmas. But to us, the preacher was a most pathetic figure: a young man of fair mental capacity, apparently, and with a good deal of personal force; in all probability a charming gentleman, and we suppose perfectly sincere. But if we have read our Bibles aright, the preacher missed the meaning of his text altogether. Surely it is by means of blood peace is made. We were not surprised when at the close of the sermon one delegate, having caught the eye of the chair, while expressing appreciation of some things in the sermon, declared that a true peace must be soundly based; that it must be first pure, then peaceable. We thought of another text which speaks of Milchisedec in these words: "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."

As we heard Mr. Wunder preach, we had a mental picture of a physician called to the bedside of a patient suffering from some fatal malady. We imagined the doctor suggesting softer rugs for the floor to deaden the footfall of the attendants; lighter covering to minister to the patient's comfort; a few cut flowers for the table at the bedside, and perhaps the lowering of the shades to shut out some of the light; and, having done all this, smilingly assure the patient that he was sure he would have a peaceful night.

Analyzing Mr. Wunder's sermon, we should say that its Biblical content should be represented by the bare letter of the text. The intellectual material, the thought-stuff of the sermon, perhaps above five per cent.; the rest of it, physical energy.

#### A Modernist Peace Offensive.

Altogether, it reminded us of the German peace offensive. Modernism in the Northern Baptist Convention has succeeded in running the Convention into bankruptcy; and now that it is coming to the end of itself, it throws up its hands and cries "Kamerad." only to gain time and opportunity to stab a merciful opponent in the back. Over and over again we have said it: Modernism breaks into our evangelical denominations like a burglar, and charges the disturbance of the peace to those who would prevent his depredations. No one who knows his Bible, or has had any experience in this conflict, can possibly believe in the sincerity of such a cry. Individual modernists, being self-deceived, may be sincere; but Modernism is a religion of falsehood, and is never to be trusted. This was evidenced by the attitude of certain speakers at the evening session, whose modernism was so offensive as to elicit cries of dissent from the audience.

#### Foreign Missions and Modernism.

In the afternoon of Tuesday, the Foreign Mission Report was submitted; and Dr. F. L. Anderson, Chairman of the Board, attempted to stir up the emotions of the people, and made a pathetic plea for support of the Foreign Mission work.

No one can doubt that the work of Foreign Missions lies near to the heart of all true Baptists. Our Baptist missionary heritage is rich with inspiration. Missions simply means extensive evangelism—going to the uttermost parts of the earth with the gospel to make disciples of all the nations; and this was the one and only business of the Christian Church. But we could not forget that it was this same Dr. Anderson who, a year ago, boldly announced that the Foreign Mission Board had determined upon what he called an "inclusive policy," which meant that, inasmuch as the Board received its support from Fundamentalists and Modernists alike, both should be represented on the foreign field. The Foreign Mission Board, however, is discovering—and it will become increasingly apparent, that Modernism is a parasite: Modernism does not pay its own way; Modernism gives little to Missions. Rather, it is a stowaway which surreptitiously conceals itself in some missionary movement, and secures passage to distant lands at the expense of those who sacrificed to send the gospel to the heathen. We venture to say that if every dollar that comes into the Foreign Mission treasury could be carefully marked, it would be found that few of them come from modernists. And when any Mission Board alienates the sympathies of those who love the gospel, the treasury is certain to register their protest. Modernism is the most effective thing in the world to empty both churches and treasuries.

#### The Rockefeller-Fosdick Discussion.

Throughout the Northern Convention there has been much discussion over the action of the Park Ave. Church, New York City, in calling to its pastorate Dr. Fosdick. This matter is fully described in the resolution passed at the Baptist Bible Union Meeting. From many quarters protests have been lodged with the Credentials Committee against the seating of the delegates from the Park Ave. Church. That Committee, under the Chairmanship of Mr. Shanks, the ex-President of the Convention, announced on Tuesday that up to that hour something over seven hundred delegates had registered; and on Wednesday

morning announced that a report on the Park Ave. case would be made a special order of business for Wednesday afternoon at three-thirty.

**Report of the Committee on Affairs of the American Baptist Foreign Mission Society.**

On Wednesday morning, Dr. A. W. Beaven, on behalf of the Committee, read the report. The report was a lengthy document; and refers, among other things, to the announcement of the "inclusive policy" of the Board at Milwaukee, stating that the Board based its adoption of this policy upon certain facts which were cited:

"1. That the denomination, itself, is constituted of individuals who are allowed a wide degree of theological difference.

"2. That the test of membership in the Convention is not put on theological grounds.

"3. That representatives of widely differing theological views are members, occupy the platform and take part in the deliberations of the Convention without a theological test being applied.

"4. That the denomination appeals to all for support, accepts money from all, thus implying that in some fair way representation should be given to these various groups in the work of the denomination.

"The Board, however, stated that this 'inclusive policy' had its limitations. We quote from that address:

"Liberty must be limited, and it must be limited by loyalty, loyalty to Christ as risen Saviour and Lord, loyalty to the gospel of divine grace, loyalty to the great Baptist principles which bind us together. Liberty must never degenerate into license, or into indifference to dangerous error, but must always be exercised in our denominational sphere within the bounds of the Christian and Baptist faith."

The Commission found that the majority of the missionaries were true to the faith, but that others were not so. We quote as follows:

"That, however, certain missionaries have laid themselves liable to just criticism and necessary investigation by the Board seems to us to be clear from quotations which we now make. These are extracts from statements of certain of the missionaries about whose beliefs formal complaint has been made:

"Dealing with the subject of the person of Christ one writes:

'But the unique element of Jesus' nature does not lie in his being the 'only begotten' Son of God. He is not that by his own teaching. Rather, he is the only perfect one among the countless millions of sons of God who have been born into our heavenly Father's earthly home.'

'Jesus owes many a debt to men who had not obtained the perfection that he had in his relation to God.'

"In dealing with the person of Christ as related to his death he writes:

'In setting an unbridgable gulf between the glory of Jesus and our own possibilities, it seems to me that men are opposing themselves diametrically to his teaching and desires, and are to a large degree rendering his sacrificial life and death vain.'

"On the inspiration of the Scriptures and in arguing to show that they are not infallible he writes:

'Surely it is clear that the Bible, part for part, is not an infallible book . . . There is many a book, many a sermon, many a poem of our day as God-inspired and as God-filled and helpful as many of the Books of the Bible and more so than some. God is still speaking to his children through the voice of his prophets.'

"Of sin he writes:

'To-day we have come to look upon wrong-doers not so much as sinners as unfortunates.'

"Of atonement he writes:

'When we see ourselves in our true position as the growing, erring children of God, is it not clear that such a thing as an atonement, a making good for us by another, could not possibly be acceptable to our Father, or even considered by him? Seeing that we are a family together, not



only is it not derogatory of God and Jesus to abandon the idea of the atonement, but it is testifying to the perfect quality of God's fatherliness.'

'It is not primarily the death of Jesus that saves us. It would not have been necessary under all circumstances.'

"Of final salvation he writes:

'But what about those children who desert the heavenly home? Who, when they know their Father's desire is otherwise, deliberately turn away and follow the demands of their lower natures? Is there any hope for them? (In a later paragraph his answer is found):

'Jesus will keep on and never give up until every last one is found. There is no man, no matter how vile, without some solid good, some of the stuff of God in him. There is some invitation of God to which he will respond, although he may have to hear it in the next world. God will never turn his back upon his children, neither in this world, neither in the world to come.

"Another writes:

'I wish I might say that I have a firm faith in eternal life. It would be a comforting belief. I have resolved to live as though life were eternal—but I have failed to find convincing evidence that such is the case, or that such is not the case. I must regard Paul's teaching in I. Corinthians 15: 19 as contrary to Jesus' own ideals. 'If we have only hope in Christ in this life we are of all men most pitiable.' Also verse 32 of the same, 'If the dead are not raised, let us eat and drink, for to-morrow we die.' That is not my philosophy. Whether we are to be raised or whether death ends all, it is still worth while to live the Christ life—to love God and men, to suffer for others, to serve and sacrifice. If death be the end, then we have lived as sons of God; if death be, as I hope, the entrance to a new life, it is well.'

"We have noted in a number of instances also a hesitant and negative attitude on vital truths, for example, a missionary when asked this question, 'Was Jesus Christ a man, unique man, but man only, or was he something more than a man?' writes,

'I was not prepared to answer with a categorical 'yes' or 'no,' for it is one of those questions that cannot be answered in that way.'

"This same missionary when later questioned before the Board is quoted as saying in response to the question as to whether or not he believed in the Virgin Birth: 'I think not.' His reply when asked if he believed in miracles, 'I think not.' When asked if he believed in the bodily resurrection, his final answer was 'I think not,' and when asked if he believed in the inspiration of the Scriptures he said, 'I think not.'"

#### Motion by Dr. W. B. Hinson, of Portland, Ore.

The report of the Commission was adopted without discussion, after which the following resolution was moved by Dr. W. B. Hinson, of Portland, and seconded by Dr. W. B. Riley, of Minneapolis:

WHEREAS, The Report of our Committee appointed a year ago to investigate the work on our foreign fields reveals both a careful and extensive survey of the same; and

WHEREAS, According to its report there are at present upon some of the stations men and women who do not hold to the fundamentals of the Christian faith as historically interpreted by Baptists; and

WHEREAS, The Northern Baptist Convention in its session in Indianapolis adopted the New Testament as our basis of faith; and

WHEREAS, The New Testament clearly teaches the Divine and direct creation of man in the image of God, the plenary inspiration of the Scriptures of both the Old and New Testaments, the certain Deity of Jesus Christ, involving, His virgin birth, His sinless life, His sacrificial death, His bodily resurrection, and ascension to the right hand of God and His return;

WHEREAS, The same Scriptures clearly declare the necessity of the sinful soul's regeneration in order to redemption; the baptism of believers a condition of church membership; and involves for all the saved a com-

mission to preach the Gospel, baptize into the name of the Lord Jesus, and teach them the observance of all things which He has commanded; therefore

**BE IT RESOLVED**, That this Convention record its keen appreciation of the work of this Commission; its exceeding great pleasure that the Commission can report a majority of our missionaries loyal to the faith once for all delivered; and its profound conviction that in the interest of peace in our own body and the progress of our cause on foreign fields, and the honour of our Christ Who is very God of very God, our Foreign Mission Boards are hereby instructed to immediately recall every representative, whether in evangelistic or educational work, who denies any of the great fundamentals of our faith aforementioned, including especially those appointees found by the Commission's investigation to be out of harmony with this faith; and as speedily as possible to fill the places thus vacated by equally competent men and women whose evangelical faith and fervor cannot be questioned; and

**BE IT FURTHER RESOLVED**, That it is the conviction of this Convention that no man or woman should accept place on our Mission Boards who cannot, with whole heart, adopt and advocate the historic Baptist and Evangelical faith.

#### Dr. Hinson's Speech.

In introducing the motion, Dr. Hinson said:

"We have listened to a most suggestive report, for which we ought to be extremely thankful; and this wonderful report is placed in a setting that ought to fill us with a solemn responsibility. Personally, I have not been so moved for twenty years as by the reading of the Foreign Mission Report yesterday afternoon. I believe this should be placed in the hands of every Baptist in this Convention: it should form the topic of a discourse from every Baptist minister in this Convention; and in relation to it there should be given a call to our people to come together in the name of our common Lord, and with humility and shamefacedness, humble ourselves under God; and by importunate prayer and the sacrificial offering of ourselves to Him, we should seek to so bring our people into a consciousness of this terribly grave exigency as would cause prayer to rise from every Baptist heart; and such sacrifice to characterize every Baptist life, that we may speedily recover the ground we have lost, and advance to take larger territory for Jesus Christ. My concern is not with the millionaires wherever found, whether they stand among Modernists or Fundamentalists; my concern, brother Baptists, apart from all names that may be ascribed to various groups is, that we come into such relation with the Lord God Almighty that we may be sure of His support. We should also, in connection with that report, urge upon our people the matter of tithing; for the millionaire who gives a tenth of his money, and the woman who sweeps out offices and gives a tenth of her money, are on an equality under the tithing system. There should be no more emphasis placed on the one than on the other; and, if ever it comes to a matter of making a choice, depend upon it, we can better do without the support of all the millionaires of America than we can do without the whole-hearted support of the united Baptist Denomination. Let us stand together as Baptists who believe in the Bible; who believe Jesus Christ is the Son of God; who believe men are saved at home or abroad alone by faith in the sacrificial death of the Son of God; who have come into the consciousness that the New Testament of our Lord Jesus Christ commands baptism by immersion, and that a New Testament church demands baptism by immersion. And then, forgetful whether we are Fundamentalists or Modernists, or ought else, let us stand behind the Book; let us keep step with the Christ; let us seek the baptism of the Holy Spirit, and unitedly march forward into a conquest such as we have dared to dream about when our hearts were in tune with the Infinite."

His speech was punctuated with tremendous applause; and it was evident that he captured the Convention. As we heard Dr. Hinson speak, we thought of a story we had heard concerning Mr. Asquith, now the Earl of Oxford, that, before he became Prime Minister, in the days when "C.B." was Prime Minister, when a crisis was reached in the House of Commons, the Leader of the House would issue the instruction, "Send for the sledge hammer". Dr. Hinson's

measured phrases, with every word carefully weighed and chosen, fell on the enemy like a veritable sledge hammer; so that one could feel that he was smashing his way through to victory.

#### Dr. W. B. Riley's Speech.

In seconding the resolution, Dr. Riley said:

"I came to this Convention this year with a question in my own mind as to what action ought to be taken concerning this report, which I have carefully read again and again before appearing here; and not until yesterday afternoon, when the Foreign Mission Board made their report through their President, was I clear as to what ought to be done. Any proposition put before us at this particular time, that looks to the depreciation of our work on foreign fields, or the recalling of consecrated men and women who have given their lives to God, who have gone out to preach the gospel, finds no response in my heart. Already in recent years we have reduced the grants to those on foreign fields and called consecrated men and women home—the proposition to do that again cannot meet the approval of genuine Baptists.

"And yet we face a condition and a problem that demands solution. Now what is the solution? I believe, this morning, that this resolution presents the solution. We want to be a united body; we want to work in absolute union; we are determined to do it as far as in us lieth. I speak this morning for my own church. Every single feature of the Northern Baptist Convention, we contribute to, and generously, save one—Education, and that one only apparently neglected; for in our own school we are doing more for the Baptist Denomination than we could in any other way with our educational money. We expect to increase that amount, and desire as we grow to be able so to do. One difficulty confronts us, however; and this resolution, if adopted, will remove that difficulty. And when I say that, I know I speak for hundreds and thousands of Baptist churches in the Northern Baptist Convention. We cannot, brethren, in any conscience whatever, contribute our money until we are assured that the men who go out through our Board to foreign fields will preach that the Bible is the inspired Book; will insist upon the Deity of Jesus Christ; will tell the people in the language of Scripture itself, that atonement for sin is in the shed blood of the Son of God. Unless they are to do these things, we cannot support them; for if a proportion of them are non-Evangelical, it vitiates the whole, and leaves us no assurance that the foundations we have laid, and the fields we support, will not eventually go to Unitarianism. For sixty centuries this contest between Unitarianism on the one side, and Evangelical faith on the other, has waged; and for sixty centuries Trinitarianism has won, and Truth obtains and will obtain. The Baptist Denomination will not sell out at this time to any man who calls into question the Deity of Jesus Christ, the inspiration of the Bible, and the blood atonement."

#### Politicians Play for Time.

Dr. Riley's speech splendidly reinforced Dr. Hinson; and it was instantly apparent that the modernists had been taken by surprise for once in their lives, and were utterly stunned.

Dr. C. Wallace Petty, however, came to the rescue, and proposed that, inasmuch as this was a resolution, it should pass through the usual channels; and he moved that it be referred to the Resolutions Committee. When this was put to a vote, without debate, it was greeted with a perfect roar of Noes; and the Chairman declared the motion lost.

Following that, Dr. Watson, a denominational secretary, moved that the resolution be printed and considered at a later time. This was seconded, and discussed at considerable length. No one could seriously object to the proposal: under ordinary circumstances, it would be considered eminently fair; but many knew that Modernism was only manoeuvring for time. Modernism cares nothing about the will of the people: it is out to win, and if it cannot win by fair means, it will win by foul. Although we knew well the motives which inspired the proposal to postpone action, we felt there would be great advantage in having the resolution printed. Honest men never desire a snap judgment; and in all our Baptist Conventions, we should seek expressions of the deliberate judgment of the people. The motion which postponed the vote until

the resolution was printed, was carried, with the understanding that the matter would come up on Thursday morning.

In the afternoon every seat in the auditorium was taken, with large numbers standing,—and all in expectation that the report of the Credentials Committee respecting the Park Avenue Church would be presented. But shortly before the hour for its consideration, the Chairman, Mr. Shanks, informed that great assembly that he had not been able to get all his committee together, and asked for a further postponement until the next day! One could not help wondering why such a proposal should be allowed to pass. The Committee, relatively small in number, had been unable to make it convenient to meet between ten in the morning and three-thirty in the afternoon. Notwithstanding, anywhere from sixteen to eighteen hundred people had come together in expectation that the Committee would report according to promise. Of course, it was amusing to those who have had experience of religious politics; and we were not surprised to be informed that one of the modernist leaders had been heard frankly to say to a group of his friends, something to this effect: We are altogether beaten unless we can postpone these matters and gain time. But here you could see a political machine at work, dodging the issue, and seeking to thwart the will of the people by denying them an opportunity of expression.

#### The Park Avenue Church and Dr. Fosdick Case.

Thursday morning the house was again packed to its capacity. The Credentials Committee reported the number of delegates over 1400; and referring to the Park Avenue Church matter said they found the credentials to be in order, and while the church had announced its intention of changing its condition of membership, this change would not go into effect for another year. The Committee, therefore, recommended that the delegates from this church be seated in the Convention.

#### Dr. Joshua Gravett's Motion of Protest.

A motion was then proposed by Dr. Joshua Gravett, of Denver, to the effect that the delegates from the Park Avenue Church be not seated. It would take pages of *The Gospel Witness* to recite all the particulars of the discussion which followed. The President ruled Dr. Gravett's motion out of order; but suggested that, if the mover was not satisfied with his rulings he might appeal to the house. This Dr. Gravett did. His contention was supported by many able speeches: even Judge Freeman, whom no one would accuse of being an extremist, expressed his disapproval of the ruling of the Chair. We cannot go into the details. The President must have consumed nearly one-third of the time occupied in the discussion by explaining the "parliamentary procedure." Whether he deliberately intended to weary people out with his verbosity, we do not know. Fifty or one hundred words seemed always to be necessary, where five ought to have been adequate. Several proposals were made to get around the difficulty; but the chair was like adamant. The question before the house was as to whether representatives from a church, which by its own announcement was no longer a Baptist church, should be seated in a Baptist convention. It was apparently quite possible for a church to abandon Baptist faith and practice, and to repudiate the whole Bible, and still find a place in a Baptist convention. The President took the side of the Modernists in the most flagrantly partisan way. While he sided officially with those who deny the Word of God, he seemed to believe profoundly in the authority of the By-laws of the Convention. Everybody with a grain of sense knows that such By-laws are framed not to oppose but to facilitate the expression of the Body's will. (But according to the President's interpretation, there was no way by which the Northern Baptist Convention could close its doors against delegates from a church which, by its own acknowledgment, had ceased to be a Baptist church. We supposed that such By-Laws, like the law of the Sabbath, were made for the Convention, and not the Convention for the By-Laws.

#### The President and "Parliamentary Procedure."

In such discussions as this, it should be borne in mind that the majority of the delegates know little about "parliamentary procedure"; and by the time

a score of proposals have been discussed pro and con, for two hours and a half, the mind of the majority is hopelessly confused. No one did better on the floor of the Convention than the Rev. Russel Brougher, of Paterson, N.J., the son of Dr. J. Whitcomb Brougher. In a ringing two-minute speech, he almost brought the Convention to its feet. Sweeping aside all technicalities, he declared the simple issue was, as to whether Baptist churches were founded on the New Testament or not.

#### Vote By States.

To add to the confusion, when it seemed that in spite of the political manoeuvring of the day before to gain time, the conservative element might find a way to register their will, Dr. Abernathy, of Washington, moved that the vote be taken by states. This necessitated another almost interminable explanation from the President as to "parliamentary procedure"; from which we learned that the Constitution of the Convention provides for the taking of the vote by states, the votes of the several states being determined by the number of Baptist church members reported from each state. This would require the delegates to be formed into separate state delegations to organize themselves, and take their vote separately. The majority of the delegates of a given state would carry with them the vote of the entire state. As an illustration we may cite the State of New York, which, according to the membership reported, would be entitled to nineteen votes. There were four delegates present from the Park Avenue Church. If there were seven present from the State of New York, the four Park Avenue delegates would constitute a majority, and in such case would record the whole nineteen votes for New York State. Thus had this been carried out, if a majority of the New York delegates' vote should favour seating the New York delegation, Dr. John Roach Straton and his church would find themselves voting for the thing against which they protested. We do not know whether this provision of the Constitution was ever invoked before; but one delegate on the floor said that it never had been. All this made one thing perfectly clear: the modernist group in charge of the Northern Baptist Convention, like a Russian Soviet, are determined to rule. They care nothing at all for the will of the people; and, finding themselves in a territory where Fundamentalism was in the ascendency, they resorted to every political expedient to make it impossible for Fundamentalists to express their will. The only time throughout the Convention that Fundamentalists had that opportunity, was when Dr. Petty's motion to refer Dr. Hinson's resolution to the Resolutions Committee was overwhelmingly defeated.

#### Rockefeller Delegates Seated.

Ultimately the Credentials Committee's report was adopted; and the delegates from the Park Avenue Church, which has announced its intention of doing away with baptism in any form, if the candidates so desire, and which has called to its pastorate the champion of Modernism, who was repudiated by the Presbyterian Body, and expelled from one of their pulpits, were seated in the Convention, and given a voice in Baptist affairs. So far as we are able to see, any church in the land, whether Unitarian, Christian Science, or anything else, may qualify itself to exercise a vote in Baptist affairs by merely calling themselves Baptists.

The consideration of the Park Avenue matter occupied the Convention for about three hours, and the Hinson motion was then set down as a special order for two-thirty in the afternoon.

#### Discussion on Hinson Motion Resumed.

At the hour appointed the Convention hall was again packed to its capacity. Proceedings opened by Dr. Riley's proposing a motion that the expression on the Hinson motion should be taken by direct vote and not by states. President Milliken again launched out into an ambiguous explanation of "parliamentary procedure," and ruled Dr. Riley's motion out of order. According to President Milliken's interpretation, everything was out of order that could by any means afford Fundamentalists an opportunity to express themselves. We suppose he is a very excellent gentleman; and that he was quite sincere in his decision. But he certainly could not have served the interests of

Rockefeller and his group better had he been an attorney of the Standard Oil Company.

When the Riley motion was thus set aside, many entered into the discussion of the motion of Dr. Hinson. The special objection seemed to be raised to paragraphs four and five, the speakers declaring that it was an indirect way of asking the Convention to subscribe to a creed. We ask our readers to go back in this article and read again the Hinson motion, particularly the fourth and fifth paragraphs. Having done so, remember that a succession of speakers spoke of these paragraphs as an intolerable yoke, which it would be an outrage to ask the missionaries to bear. One missionary said that forty-nine out of fifty would resign rather than subscribe to it. Dr. Beaven, Chairman of the Commission, and Dr. Evans, of Kansas City, were among those who voiced their objection to these paragraphs. Dr. Clinton Wunder opposed the resolution, and seemed surprised that nobody paid any attention to his exhortation on Peace! He asked no confession of missionaries; and said that the fact that they go is a sufficient guarantee of their spirituality. If Mr. Wunder could speak quietly, and cease to bellow his prepositions, and slap his knees, and play the part of a vaudeville performer, his words would fall like feathers that would not disturb the repose of the slightest slumberer. One missionary from the Belgian Congo resented the suggestion that a confession of faith in Christ could be a burden; and said the Baptist missionaries on the Belgian Congo, he was certain, would sign it to the last man, and rejoice to do so, because it expressed just what they believe. Another returned missionary said the suggestion that missionaries would object to the statement was a libel on the missionaries.

#### Dr. Brougher's Speech.

Discussing the question, Dr. Riley asked what one item of belief enumerated in these paragraphs could be omitted. Dr. J. Whitcomb Brougher made a strong speech, in which he said that he had not been enthusiastic about the resolution when it was first presented, but that after the action of the Convention in the morning in seating delegates from a church which was no longer a Baptist church, he felt it necessary that a statement should be issued to the world, that it might be known that the Northern Convention was made up of people who are still Baptists.

An amendment to Dr. Hinson's motion was proposed by Rev. Robert B. Meigs, of Quincy, Ill., which involved the striking out of everything after the third paragraph, and the substitution of the following words:

"Be it resolved, that we urge upon our Foreign Mission Board, in the light of the facts reported by the Commission, such action as seems to them will best conserve our denominational interests and best serve the Kingdom of Christ."

This gentleman in making his speech played the part of a circus clown. He began by declaring himself a Fundamentalist, as nearly all Modernists and middle-of-the-roads do. The speech does not deserve mention; but Mr. Meigs got himself into the papers just as the cow did which kicked over the lamp that set Chicago on fire.

After a long discussion, Dr. Hinson, as the mover of the motion, properly concluded the debate. Dr. Anderson had waited for the last word, and sought to get the floor to follow Dr. Hinson. Dr. Hinson, very properly as we think, seeing full time had been given for discussion at two sessions, moved the previous question. The amendment carried by a majority of 168—the vote being 742 to 574. Thus the Northern Convention rejected the simplest statement of faith that could be presented. The amendment left the whole matter to the discretion of the Foreign Mission Board.

#### What is the Present Foreign Mission Situation in the Northern Baptist Convention?

We have already quoted from the Commission's report, showing the views held by some missionaries. Apparently the Board was quite conversant with the facts which the Commission's report had elicited. Yet the Board took no action to recall such missionaries from the field. We noted that the Nom-

inations Committee omitted the name of Dr. Joshua Gravett from its list of nominations to the Foreign Mission Board, and substituted the name of ex-Governor Milliken, President of the Convention, for that of Dr. Anderson. To expect a Board under such a Chairmanship to do anything but play the Rockefeller game would be to indulge an optimism beyond the capacity of any reasonable man. We are glad to know that the majority of missionaries seem to be sound in the faith. We should be greatly surprised to hear of any single missionary being recalled from the field. At a later session Dr. Cornelius Woelfkin, the present Pastor of the Park Avenue Fossilized Church, New York, was elected to one of the principal Boards of the Convention. Our readers will now know what to expect. With Mr. Milliken as Chairman, and the Convention's refusal to order the withdrawal of the baptized pagan missionaries now employed by the Board, one may expect to see Modernism propagated more rapidly than ever by the funds entrusted to the Foreign Mission Board of the Northern Convention.

#### Not a Cent For Modernism!

If there was any part of the Northern Convention territory where Fundamentalists might hope to be permitted to express their views, it was on the Pacific Coast, where they are greatly in the majority. If the modernist machine could stifle expression, and effect its will here, there is no hope that Fundamentalism will prove more effective elsewhere. The Management of the Foreign Mission Board has already plunged it almost hopelessly into bankruptcy. We are sorry for orthodox missionaries who are employed by this Board. But if the Seattle Convention teaches anything at all, it is that Modernism absolutely destroys the conscience, and leaves its devotees destitute of even a vestige of honour. There could be no reason under the stars for multiplying so-called Christians with no higher ethical standards than were exhibited by the manipulators of the Northern Convention machine. They began their Convention with a banner spread across the platform, inscribed with the words, "Peace on Earth." They selected a vociferous young man to sound the key-note by shouting peace through a megaphone while they called it a sermon; and then proceeded immediately to lay their axe upon every principle for which the Convention ostensibly existed. All through, the modernist machine performed like Joab, of whom it is said that he "took Abner aside in the gate to speak with him peaceably, and smote him there under the fifth rib that he died."

The Baptist Bible Union has received hundreds of letters asking for advice respecting contributions to Foreign Missions. We can now answer in a sentence: Do not give one solitary cent for any purpose into the hands of the Foreign Mission Board of the Northern Baptist Convention. After the exhibition made at this Convention, we would as soon trust Judas Iscariot. The Board was bad enough before; but with "parliamentary procedure" Milliken as Chairman, and the Fossilized Woelfkin still exercising his influence, the situation is absolutely hopeless.

#### A Baptist Bible Union Foreign Mission Society?

At the close of the afternoon session Thursday, it was decided by the Baptist Bible Union to call a meeting in the First Christian Church for ninety-three that night. Circulars were quickly printed, asking the question: "Shall we have another Foreign Mission Society founded on the whole Bible?" At the appointed hour this church—a large building—was crowded to capacity. Dr. Riley, as Vice-President of the Baptist Bible Union for the territory of the Northern Baptist Convention, presided. He said that for years he had striven by every means in his power to avert what had that day occurred. He had hoped against hope that it might be possible to purge the Denomination of this plague, so that those who believed the Word of God might be able, with a clear conscience, to support the Foreign Mission interests; but expressed the view that the occurrences of the day had proved that the only hope of Baptist money being used to preach the Gospel as Baptists have always interpreted it, would be to found another Foreign Mission Society. Already there had been much prayer at the beginning of the meeting; and the following resolution proposed by Dr. Riley was carried with great enthusiasm:

WHEREAS, The Northern Baptist Convention, meeting in Seattle,

up the second time for discussion, he took the floor in opposition to it. Referring to the appointment of the Commission by himself as President, he said that the very same men who are now advocating this resolution were the men who demanded the Commission; and that one who had already spoken several times to this motion was foremost in his suggestions as to the personnel of the Commission. In response to this, Dr. Riley, with his usual dignity, enquired if Mr. Shank referred to him, insisting that he had never approached Mr. Shanks at all, but that Mr. Shanks had asked his counsel, to which Mr. Shanks replied that he had not Dr. Riley in mind at all. When Dr. Hinson spoke, he also disclaimed having even spoken to the ex-President on the subject. When challenged later by Dr. Riley, Mr. Shanks tried to crawl out of his predicament by saying that he referred to Dr. Masseur; but when he was reminded that on the floor of the Convention he had said that it was someone who had several times already spoken, he denied ever having said such a thing. There were others present who confirmed Dr. Riley's statement. The writer of this article heard Mr. Shanks say it, and would be prepared to take the stand in a court of law and swear to it. Our readers may draw their own conclusions.

#### The Seattle Press.

One of the significant features of this Convention has been the attitude of the Seattle Press. We have never seen a more intelligent interpretation of any Convention than has been given by the Seattle papers. In the first clash of arms when consideration of the resolution was postponed, the papers said it was perfectly evident that the Fundamentalists were overwhelmingly in the majority. They observed the political trickery of the modernist machine, and described their successes only as "temporary victories." For the last two days the Convention has been crowded off the front page of the papers, and the Bible Union has taken its place. The paper with the largest circulation in the State of Washington announced the second extra meeting of the Bible Union in Dr. Matthews' church on the front page in two headlines, printed right across the top of the paper, in inch and a half letters, and printed in red:

#### BAPTISTS DEMAND WAR ON "ROCKEFELLER OIL RELIGION"

This was so conspicuous that riding on the street car, we saw it on the newsstands across the street; so that it could be read clearly from one side of the street to the other as the boys carried their papers.

In the report of the Friday night meeting, the morning paper carried as its chief headline in inch and a half letters:

#### MATTHEWS ENTERS BAPTIST FIGHT.

A large cut of Dr. Norris three columns wide and ten inches deep, as well as a cut of Dr. Matthews, are the chief features. The first column is headed:

#### PRESBYTERIAN PASTOR RAPS MODERNISTS. 800 Fundamentalists Cheer As Seattle Minister Predicts Union of Conservatives. "Your Fight Is My Fight".

Elsewhere we have quoted what Dr. Matthews said.

All this shows the estimate placed upon the importance of this movement by the Seattle Press.

We were not present at the Convention on Thursday night, but one of the papers reported that the Baptist Bible Union meeting was larger than the meeting of the Convention.

#### The Baptist Bible Union and Foreign Missions.

The Executive Committee of the Baptist Bible Union will meet at the earliest possible date to give careful consideration to the matter entrusted to it by the great meeting of Thursday evening; and we feel confident that a way will speedily be found to make it possible for orthodox Baptists to be sure that the money they give to Foreign Missions will be used to teach abroad the principles for which they stand at home.

We were proud of the Bible Unionists belonging to the Northern Conven-



tion. Every one of them behaved like gentlemen. When they had the Convention clearly in their hands, and the Modernists were surprised by the Hinson resolution, Baptist Bible Unionists could have done what was done in the Southern Convention, and what was done at the Northern Convention last year—they could have moved the "previous question", and carried the resolution by an overwhelming majority. We were glad they did not do it. It was necessary that Modernism should be permitted to unmask itself, to show its teeth, and literally to let its hiss be heard; for on several occasions, when men contended for the great verities of the faith, they were literally hissed by their opponents.

Friday morning we went into the Convention for a little while and listened to someone speaking on Education. We do not know who he was; but in the space of five minutes he quoted with enthusiastic approval from two great Unitarians, whom he eulogized most highly; and their sentiments were received with enthusiastic applause. It is a sad day when inspired apostles should be displaced in a Baptist Convention by Unitarian authors.

#### No Money For Unitarian Foreign Missions.

We close this article with a repetition of the suggestion that conscientious Baptists recognize that the money entrusted to them is God's money, of which they are only the stewards, and refuse to give another dollar to the Foreign Mission Board of the Northern Baptist Convention.

One brother informed us that in conversation with one of the Modernists, he was asked what a certain society—we believe the Ministerial Aid Society, whatever it is called—would do about the millions of dollars given to it, if the Park Avenue Church were put out of the Convention. It seems that certain rich men, like the loan sharks who lend money on property and then foreclose the mortgage, bestow their gifts conditionally; and put every recipient of their gifts under perpetual bondage to their dictation. It is time for Baptists everywhere to ask the question which Rev. Russel Brougher asked,—whether we are going to have churches based upon the New Testament; and then the further question: whether churches are going to be ruled by God or Mammon. The papers well said that the Modernists' victory was a temporary one; for we are confident they have only digged a pit in which they must speedily fall.

Meanwhile, the Baptist Bible Union will take a firmer hold upon its sword, and will go forth to the battle with a renewed determination never to surrender.

#### LAST SUNDAY AND NEXT.

Dr. J. W. Gillon, of Winchester, Ky., began his month's ministry in Jarvis St. last Sunday. From the hour of the School, 9.45 a.m., to the close of the open air service, it was a day of great blessing. Dr. Gillon gave a splendid talk on the lesson at ten o'clock, and preached a strong sermon at eleven. At the close of the service twelve or more responded to the invitation, and later went into the enquiry room. In the evening several responded. Following the regular service, there was the largest mid-summer Communion Service we have seen in Jarvis St. Dr. Gillon conducted the service; and Deacon Brownlee gave the Hand of Fellowship to the new members. It had been announced that owing to the Communion, there would be no open air meeting; but crowds were gathered outside, and Dr. Gillon gladly gave them a gospel message.

Next Sunday Dr. Gillon will again teach the Pastor's Class at ten o'clock. At eleven, his subject will be, "Making and Paying Vows"; and in the evening, "Criminal Sleep", an interpretation of the parable of the foolish virgins.

#### DR. GILLON IN THE OPEN AIR.

Next Sunday we shall have largely increased seating accommodation for our open air service. Dr. Gillon will speak at 8.30, giving the first of a series of three sermons on "The Prodigal Son", namely, "The Sins of the Prodigal" On July 19th at 8.30 in the open air Dr. Gillon's subject will be, "Repentance and Conversion of the Prodigal"; and on July 26th, "The Father's Attitude Toward the Prodigal".

This publication of this paper as a missionary enterprise is made possible by the generous contributions of the 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, at any time, and especially for your prayer that the message of The Witness may be blessed by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As your 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

The religion of the New Testament is very simple. The book itself is a revelation and record of vital and vitalizing principles, rather than a list of unelastic, enslaving rules. It is a banqueting table laden with the luxuries of redeeming grace, but it is also a storehouse of precious seed whose planting shall make the desert to rejoice and blossom as the rose.

The New Testament enjoins but two ordinances upon the believer: The first is baptism, which properly belongs to the beginning of the Christian life. It is a symbol of the burial and resurrection of Christ, in which, by faith, the sinner becomes partaker. (Rom. 6) Baptism is for the believer only and for all believers. It is designed as an outward confession of what the grace and power of the Holy Spirit has wrought within. It is not a sacrament. Of itself it confers no grace and imparts no merit. Its value is wholly conditioned upon the spiritual fitness of the subject. If it be a simple act of confession of faith in Christ, and if it be done out of love for Him and as an act of obedience to Him, it carries with it the unspeakable blessing of the answer of a good conscience toward God. But without a vital faith and a spiritual affection, baptism is only a meaningless ceremony. The same is true of the ordinance of the Lord's Supper. It is not a sacrament. There is no merit earned by its observance. It is a means of grace only, as those who observe it, by a spiritual preparation of heart, enter into its spiritual significance. Like baptism, its symbolism is related to the death of Christ, the bread, the symbol of His broken body; the wine, of His blood, shed for the remission of sins. It is of value only to those whose faith has discerned that in Christ we have our redemption, through His blood, even the forgiveness of our sins.

A little reflection will convince us that, if the ordinances be observed in their New Testament simplicity, they will serve their undoubted purpose as outward and visible signs of our inward perpetual spiritual need. As we keep them in their primitive form and order, we shall preserve their spiritual symbolism, and proclaim their spiritual message. As a Baptist Church, in accordance, as we believe, with New Testament teaching, makes faith in Christ and obedience in baptism a condition of entrance into the Church, likewise, it ought to have some recognized condition of continuance in membership. The Church that makes the one ordinance of which is required to be observed but once by every believer, a term of admission to membership, should make every effort to instruct its members in their duty and privilege, often to remember the Lord's death by the observance of the ordinance of the supper.

## FAITH AND WORKS.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Thus believing and doing are related to each other as roots and fruits. Paul has been insisting that "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." The truth that salvation is by grace

alone is the "faithful saying" which the apostle directs Titus to "affirm constantly."

It is popular to belittle the importance of belief. Orthodoxy is frequently held up to scorn as though it were an obsession of the intellect having no relation to life, as though it were comparable to some vague theory of agriculture which is utterly foreign to actual fields, and real ploughs, and veritable sheaves, and flesh and blood reapers. On the other hand, works of benevolence are extolled as though they were utterly unrelated to what a man thinks, and believes, and instances of pagan pity or agnostic charity are cited in contrast to the alleged products of the garden of faith.

But why should our sympathy incline to either extreme? The truth is found between the two. Faith without works is dead; and works which are pure in motive and aim, without faith, are impossible. Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? For a faith is the substance of things hoped for, the evidence of things not seen; so works are the realization of hope, and the evidence of true faith.

Therefore, the apostle here emphasizes both believing and doing. Belief is the seed or the root. We must take care of the springs of life; we must sow the seeds of truth; we must look well to the root of things; we must believe God in His revelation of grace in Christ Jesus. But these things must be constantly affirmed, that they who have believed in God might be careful to maintain good works. On the cultivation of the field this is completed, not with sowing, but with reaping. We must be as "careful" of our doing as of our believing. Our performance must justify our profession. New Testament orthodoxy can find its own justification in New Testament results. New Testament Christianity, in New Testament Christians, is to be seen.

**BESIDE OUR BEDS OF PAIN.**

The healing of His seamless dress, soon out of hearing of His disciples, by our beds of pain. There is a sweet word in Isaiah, the sixty-third chapter and the ninth verse, to this effect: "In all their affliction he was afflicted, and the angel of His presence saved them: in His love and in His pity he redeemed them; and he bare them, and carried them all the days of old." This text is as a vine laden with luscious clusters, as a treasury of pure gold with its doors wide open; as aointment of spikenard boxed in purest alabaster; as a goblet of wine making glad the fainting heart; or as a vial of oil to make his face to shine.

The truth of divine sympathy is here enshrined; but nowhere can it be understood save in Jesus Christ our Lord. Out of the realm of the infinite, the invisible, and the unknown, and from being only an intangible Spirit, He came into this physical world, a quiver with nerves and sensibilities, and clothed Himself with our physical nature, that through it He might reveal His own susceptibility to human feelings, our pain, our sorrow, and our grief, as well as our comfort and our joy. And the Incarnate God's first message to the world was a baby's cry! "We say of someone in an excess of pain or grief, "He cried like a baby." And that was true of God. And still He is sharer of our pain and is afflicted in our affliction.

If we turn this jewel to the sun, we see another truth: "The angel of His presence saved them." The mother goes with her child to the doctor. Thus (God's) presence is our salvation. Thus He saved Jacob. "The angel that redeemed me from all evil, bless the lads," the dying saint exclaimed. Thus, also, Joshua and his army were saved before Jericho, by His going with them. He did not save Shadrach and his companions by putting out the fire, or by changing the king's purpose, but by going into the furnace with them. So Daniel was saved, not from the den of lions, but from the lions in the den by His presence with them. And with this truth, the New Testament abounds. He did not prevent the storm, but came to the storm-tossed fishermen walking on the waves.

## The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson XVI.

July 19th, 1925

### THE VANITY OF THINGS UNDER THE SUN.—Eccles. Chapters 1 and 2.

#### I. The Preacher First Discourses on the Vanity of Earthly Things in General.

1. He notes their evanescence (v. 4). 2. He remarks also on their monotony (vs. 5-7). This wise man has noticed that much of life is like grinding at the mill,—doing the same thing over and over again. 3. Even the mind travails in its exercise (v. 13); and like Noah's dove, finds no rest for the sole of its feet. 4. He observes also life's incompleteness: nothing is finished; everywhere something is lacking (v. 15). Even the man who comes to great estate finds only vexation of spirit (v. 16). He discovers that the increase of knowledge leads rather to sorrow than to joy. How knowledge is praised!—and certainly we have no commendation for ignorance—yet it must be remembered that some things are forbidden us; and the terrible example of our first parents, who determined to eat of the fruit of the tree of knowledge of good and evil, ought to caution us against a too insistent enquiry (v. 18).

#### II. The Disappointments and Disillusionments of the Sensuous Realm.

This chapter is especially useful to-day when so many are lovers of pleasure more than lovers of God. Here is a man who determined to enjoy pleasure; and found it only vanity. 1. He remarks on the mockery of mirth. How we all love to laugh! How popular the man becomes who can provoke a smile! Undoubtedly laughter is of God; and there is a joy that comes from heaven. But this is the experience of the man who drinks at earthly springs and remarks, "I said of laughter, It is mad: and of mirth, What doeth it?" 2. The failure of appetite is noted. We are more than physical; and the mind and the spirit refuse to be ignored in this wondrous trinity which constitute our human nature. It is for ever true that to be carnally minded is death (vs. 3). The inadequacy of material comforts is also noted (vs. 4-7). The flesh may be indulged in the most refined fashion; and perhaps the worst foe of heroic character and conduct is the innate human passion for physical comfort. 4. He was equally disappointed in wealth and its accompaniments (vs. 8-10). Nothing was withheld from him: the key to all storehouses of material treasure swung at his girdle; but as he unlocked successive doors with his golden key, he found here also nothing but vanity and vexation of spirit. 5. Nor was he more successful in the indulgence of his aesthetic tastes. He tried music and all beautiful things (v. 8); but found no balm for his aching heart. 6. Nor did he find in the possession and power of wealth a more lasting satisfaction (vs. 10 and 11).

#### III. His Exploration of the Intellectual Realm Was Equally Disappointing.

1. He was surprised at the low value of wisdom in the markets of the world. He saw no difference between the wise man and the fool. They each came to the same end. 2. Death was the great leveller whose power no human wisdom could defy (vs. 15-17).

#### IV. The Instinct of Immortality Seemed to Beget in Him a Blended Sentiment of Content and Hope.

1. He discerns a quality in his work which must outlive the workman (v. 10). He imparted to the labour of his hands an immortality which was not his own. 2. He remarks on the desire for permanent values. He obviously wanted to build something that would endure; and felt capable of laying the foundations of a structure which would require more than one life to complete (v. 19). 3. He became conscious that the utmost bounds of this earthly life must fall short of the requirement of an immortal soul (v. 22). 4. Only moral goodness, he notes, can give even temporary satisfaction (v. 24). He anticipated Whittier's saying that there is "a dear delight in doing good". 5. All this shows us the need of that higher revelation which can come to us only through the gospel of Christ. The lack of that brought to this keen observer only vexation of spirit, but is promised us in the gospel where God has abolished death and brought life and immortality to light.