

Startling Revelation of the American Baptist Foreign Missionary Society's Sup- port of Anti-Christian Teaching in India

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

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The Jarvis Street Pulpit

HOW WE KNOW A HEAVEN-SENT REVIVAL IS COMING

A Sermon by the Pastor

Preached in Jarvis Street Church, Toronto, Sunday Morning, January 16th, 1927
(Stenographically reported)

"And whatsoever ye shall ask in my name, that will
I do, that the Father may be glorified in the Son.

"If ye ask any thing in my name, I will do it."

—John 14: 13, 14.



OME of the greatest fortunes in the world have been built upon the simplest discoveries, so simple that when at last the principle has been observed and applied, one is led to wonder how ever it escaped the observation of the most casual and superficial observer. And so some great spiritual fortunes lie upon the very surface of God's Word, they are wrapped up in the simplest of texts; and when once we have entered upon the enjoyment of their wealth, we also are led to wonder that we should have been content to continue in spiritual poverty so long.

In our day "the ways of Zion do mourn", because so few come to her solemn feasts. If ever in all her long history the Church of Christ was in need of a spiritual revival, a heaven-sent revival, she needs it to-day. I grant you that great numbers of professing Christians feel no need of it, but rather spend their time in felicitating themselves upon their great progress, and saying with the Laodiceans of old, "I am rich and increased with goods, and have need of nothing", not knowing that they are "wretched, and miserable,

and poor, and blind, and naked". If you carefully observe the daily papers during this month of January, you will read the reports of most of the churches in this city; and I offer this suggestion to you now, when you read these reports, whatever the denomination may be, stop to enquire what emphasis is laid upon spiritual matters. You may possibly find in some cases a record of the membership of the church, but the greater part of the report will be occupied in relating the measure of material prosperity which the church has enjoyed; if the treasurer's statement is satisfactory, it will be written down that the church has enjoyed a good year. There may have been no prayer-meetings, there may have been no conversions, there may have been very little sincere spiritual worship—but on the material side there has been prosperity, and therefore all is well!

Surely we are here for something more than the raising of money, because if that be our task, then "we are of all men, most miserable", and of all organizations the most unsuccessful; for we are beaten on every hand by other institutions who seem always able to obtain whatever money is needed. The task of the church is a spiritual one, we are here to be His witnesses, and to be the channels of His grace and power that men and women, and boys and girls, may be made new creatures in Christ; and that all God's people may, by the power of the Holy Spirit, be sanctified and separated unto His service.

Now where shall we find this blessing?

I have chosen a very simple text this morning, because I believe the answer to this question is found therein. Ere He departed, our Lord Himself put at the disposal of His people all the riches of His grace, all the resources of Deity; and pledged His own honour when He said, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son."

Whenever men talk of revivals, or generally let me rather say, when men speak of the need of revival, they think of the possibility of finding some outstanding preacher, or of effecting some great organization, or of elaborating some great programme which will stir people up. But all this has been tried, and it has been like the crackling of thorns under a pot: there has been the temporary flare-up, and the reaction generally has been to leave men in a worse condition than they were before. Why should we not take the simple scriptural expedient, and believe exactly what the Lord says, that "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son"? It is an old, old, subject we discuss this morning, and yet a subject that is ever new, and that is of ever-increasing importance, because it suggests the way of access to the divine treasury, to the divine power-house, from which every good and every perfect gift must come.

I.

WHAT DOES IT MEAN TO PRAY IN THE NAME OF THE LORD JESUS? What did the Lord Jesus mean when He said, "Ask in my name"? Surely "asking" must be more than the mere mention of His name; there is something more here than an injunction to close our prayers with the name of Jesus Christ, and to say that we ask in His name? Does not His name stand for His character, for what He really is before God? When you mention a man's name, you think of the man as he really is; and his name is honoured or despised just as he himself in character and conduct is honourable or worthy of contempt. Now who is Jesus Christ? What is His relationship to the Father? We are not asked to pray in the name of angels, highly-favoured as they are; we are not promised in this instance the help and influence of all the heavenly hosts, although they have access to the divine presence; but we are given the name of Him Who is dearer to the Father's heart than all the universe beside, He is the Father's Well-Beloved in Whom no evil thought has ever been found, and in Whom for everlasting to everlasting the Father is well pleased.

Not only so, but *we are given the Name of Him with Whom the Father has entered into covenant*; for the Father has covenanted with the Son even as the Son has covenanted with the Father; and all the promises of God are made to us, if made to us at all, only through the Son. The promises of God are in Him, it is only with the Son God the Father is in covenant; and "because he could swear by no greater, he swore by himself," the blood shed on Calvary

was the blood of the everlasting covenant, the death of our Lord Jesus was the fulfilment of His covenant-engagement with His Father: He died not because He had promised to save us, He died because He had promised the Father He would die. The name of Jesus Christ is the name to which God has pledged Himself, with all He is, with all He has, His grace, His power, it is all Christ's, for He has appointed Him heir of all things, and nothing is withheld from Him. And this is the name which we are given wherewith to approach the Majesty of heaven.

The name of Christ stands in this relation *for the work which Christ has done in our behalf*. What is His name? "Thou shalt call his name JESUS: for he shall save his people from their sins"; "And this is the name whereby he shall be called, (Jehovah Tsidkenu) THE LORD OUR RIGHTEOUSNESS"; "His name shall be called Wonderful." He is ours, and His name represents His finished, His perfected, work in behalf of sinners. In Jesus Christ God has found a Man Who has so perfectly obeyed the law of God that there is no fault found in Him; He can go into the presence of the Father, not as a matter of grace and favour, but as a matter of inherent and eternal right; He has the right to go. He has fulfilled every requirement of God's holy law, and He has a legitimate claim upon all that God is, and all that God has. His name, therefore, represents the deposit of grace which He has made with heaven in our behalf. It is as though some multi-millionaire had deposited a fortune of infinite value, measured or counted in terms of unnumbered millions, in a bank which cannot be broken, into which thieves cannot break that they may steal—safely deposited with the Father in our behalf, in the name of Jesus Christ; and He says, "Go and get it, appropriate it, claim it in My name."

Now as we take the name of Christ upon our lips, we are not merely to think of the name "Jesus", or the name "Christ", but of all that lies behind it, that He was with the Father before the worlds were; that He came into this world and died in our behalf, suffered in our room and stead, fulfilling the will of God to perfection, and ascending to the Father's right hand, accepted by the Father, is making intercession for us. And as we pray, we pray in the one Name to which God has pledged Himself.

Now He says that if we ask anything in His name He will do it; that is to say, *as we pray the Son is on our side*. We have the promise of the Son that yonder in the glory He will use His influence, He will plead His merit, He will exercise His authority, before the Father in our behalf. I do not know how many people have come to me from time to time, asking me if I have any influence in a certain direction—a man who is out of employment, or a man who wants some favour. He says, "I am a stranger, they do not know me; but perhaps you have some influence in that direction, and if you would send a letter in advance commending me, recommending me, and asking them to consider my application, perhaps you would have more influence than I should have." In some cases, perhaps I might have a little influence, and I am glad at any time legitimately to exercise it. But oh, what little influence we have, any of us, after all! But here is One Who says that in all the universe there is not another who holds the key to the divine treasury, all keys swing at His girdle; He says, "I am he that openeth, and no man shutteth; and shutteth, and no man openeth. I can open any door, I can bestow upon you any gift, I can make you rich for time and for eternity; and I pledge you this, that I am on your side, and if you ask in My name, and that petition comes before the throne of heaven, I will stamp it with My approval, I will do it." Oh, what a blessing that is, to get out of ourselves into Him, and to take His name instead of our own, as we go into the presence of God!

And then He makes it still stronger in the chapter we read. He said, "And in that day ye shall ask me nothing—do not ask Me, do not come to Me for anything—verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name he will give it you." The Father and the Son are in perfect agreement. The promise, so to speak, has the double signature: "Whatsoever ye shall ask the Father in my name he will give it you"; "Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full."

A dear sister was speaking to me last night about being happy in the Christian life, and asked me why it was that so many Christians were not

happy. Well, supposing a man has a very considerable bank account, and I meet him on the street one day and say to him, "My dear friend, you look rather sorrowful to-day, you look as though you were ill." "Well," he says, "I am entirely out of sorts." "What is the matter?" "I have not had anything to eat to-day, or yesterday; I need new clothes, I need a better house to live in; I need everything, everything that a man can need I need—and I have not got it." Well, supposing I knew that he had only to go to the bank and get the money to get what he wanted, and I should say, "Well, my dear fellow, I do not wonder you are miserable. Why do you not go and get some money? Why do you not go and present your cheque to the bank, or a cheque signed, perhaps, by some rich friend? Go and help yourself; there is food, there are clothes, there is a better house, there is everything you need"—"Ask, and ye shall receive, that your joy may be full." What is the use of pulling long faces and going around as if we had lost everything, when we have all Heaven's bank to draw on, and we can have whatever the will of the Father is for us—for we have it not, because we do not ask for it: "Ye have not, because ye ask not." We are living at a poor dying rate because we do not exercise our privilege.

But here is a wonderful thing, "At that day we shall ask in My name"—it came to me with peculiar force last night—"and I say not unto you, that I will pray the Father for you"—but is not that what He is doing? Is it not written, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Yes, He is interceding in behalf of the ungodly, He is interceding in behalf of those who have not yet believed; and He does intercede in behalf of believers too, and yet He seems to say to us, "As far as your prayer is concerned, it will be answered without My intercession if you mention My name, for that will be My intercession." Listen: "I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved me, and have believed that I came out from God." Only appear in the presence of God as a lover of His Son, and your prayer will be answered immediately, for that will win His favour as nothing else will win it, if you come in His name. I do not believe any of us have risen to the height of our privilege, I do not believe any of us have yet fully used the resources that are at the command of faith: here it is, we pray in the Son's name, and we have the promise of the Father, and of the Son, and of the Holy Ghost—the Triune God are all at the command of the man who believes.

II.

Well then, just to be very practical—and very brief—WHAT ARE SOME OF THE THINGS WE OUGHT TO PRAY FOR?

Let me begin with the individual believer—what do we pray for? "Well", you say, "a revival." Yes, by all means, an individual revival—and what then? Somebody will come forward and tell you exactly what you must do before you have a revival: you must repent of your sins, you must give up this, you must give up that, you must give up the other thing—and they do not know that they are nullifying every promise of grace by their conditioning. Nowhere does the New Testament teach that these are conditions of prevailing prayer. Do!—do!—do!—it is not *do*, it is *be*, something first. Why, here is a poor man who comes to see me in his distress, and he says, "I believe, sir, that the Lord Jesus has forgiven my sins; and yet I am cribbed, cabled, and confined. I have no liberty, I find there are sins which easily beset me, they dominate me, when I would do good, evil is present with me."—And some good friend comes along and says, "But, sir, before you can enjoy the favour of God you must give up this, and that, and the other thing"! And he cries out in despair, "O wretched man that I am! who shall deliver me from the body of this death?"—and the poor fellow, though he is a Christian, crippled and deformed spiritually, unable to rise to the heights to which God is calling, says, "I know what I ought to be, but I cannot be it; and if you tell me that that is the condition upon which God the Holy Ghost will come into my heart, that I have got to clean house first, then He will never come, for I cannot clean house." "When a strong man armed keepeth his palace, his goods are in peace; But when a stronger than he

shall come upon him, and overcome him, he taketh from him all his armour, wherein he trusted, and divideth his spoils."

Now, "whatsoever ye shall ask the Father in my name"—if I invite an unconverted man to come to Christ, what must I say? Must I tell him that he must deliver himself, that he must somehow or other wash and cleanse himself before he comes to Christ, and then the Holy Spirit will come in? Do we not, rather, tell him, Just as you are, if you will come, the Lord will forgive you, He will blot out all your sins"? Here is the truth, my dear friends, if we do but pray sincerely for the power of the Holy Spirit—which is one of the things that is pledged to us, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord shall call"—God has promised to give the Holy Spirit in His fulness to every one of us. Someone will say, "Do you mean to say, sir, that we may have the Spirit, and continue to live an inconsistent life?" We may have the Spirit in spite of all these infirmities, for unless you first receive the Holy Spirit to give you power, how can you put them away? "Well, but," you say, "the house is so dilapidated, it is so badly furnished, it is foul! How can I ask the Spirit of God to come in?" My friends, He will come with cleansing power. All that He asks of us is that we shall sincerely seek that power; and whatsoever we shall ask in His name, He will do it; and if we really desire to receive Him, He will come in with all the fulness of His saving power—and He will clean house for you, that is the point. And if we are desperately in earnest, we had better pray that He will come, and either clean the house, or burn it down—or burn it up—but let Him come, that we may be what He wants us to be. Here we have His promise that whatsoever we shall ask the Father in His name, He will give it.

Well, my friends, as to a revival in the church: How do we know a revival is coming? I will tell you how I know: men do not pray for spiritual things of themselves. A man who is tossed with the tempest in the storm may pray, he may ask for deliverance from physical peril; and there may be no spiritual motive there at all. When someone faces death—when anyone faces death—he is disposed to seek God; but very often it is just the cry of terror, there is no desire for deliverance from sin at all—only the fear of the consequence of sin, there is no repentance. But when people seek spiritual revival it is because the Spirit of God has taught them to do so; when people pray for revival, it is because the reviving Spirit has inspired that prayer within their hearts. I have been glad to have the opportunity in the last two or three years of travelling a good deal, and of touching the large centres of the greater part of this Continent; and I have been impressed with this: wherever I have gone I have found, notwithstanding the growing darkness, companies of people who are daily and hourly praying for revival. When Elijah prayed for rain, before there was a cloud the size of a man's hand, it was a sign that rain was coming; and when people do sincerely pray for a spiritual awakening, it is an evidence that the Spirit of God is abroad. I do not know what God will do, I do not know how He will do it—nor do I care, it will come in His own way,—but by the exercise of His power He can quicken His own people to such a degree that they will become His instruments in bringing revival to the unconverted.

Let us take that promise, as it stands. "Whatsoever ye shall ask the Father in my name, He will give it you", and, just as in pre-Pentecostal days they waited for the promise in recognition of the fact that they were helpless apart from the Spirit's power, so let lay the emphasis where the Scripture lays it, upon this ministry of prayer—that we shall ask, and keep on asking, and refuse absolutely to cease from our petitions until the blessing we seek shall come.

And so, my unconverted friends, here is a promise for you, "whatsoever ye shall ask the Father in my name, He will give it you." That is a promise to you. What do you need this morning? Well, first of all, the forgiveness of sins, a new heart, a new nature, that is what you need; and you may have it for the asking. Listen: "Whosoever shall call upon the name of the Lord shall be saved." I have been wonderfully cheered lately by hearing of a number of instances in which people have been converted while the sermon was in progress, before it was half finished some word, blessed by the Spirit of God, brought light and assurance, and the soul sitting in his or her pew, was able to say, "I know now that I am saved." I think we ought to have

conversions every time the gospel is preached. I see no reason why you should not be saved right where you are, "Whatsoever ye shall ask the Father in my name, he will give it you."

Now what does the Scripture say?—"If we ask anything according to his will, he heareth us"—and listen—"and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him." You have only to ask for forgiveness, "Lord be merciful to me a sinner," and the moment you have asked it, accept the assurance of His Word that you have the thing you ask. "Why, sir", someone will say, "is it as simple as that? Can it possibly be as simple as that?—just merely saying, 'Lord, save me', and then believing I am saved?" That is exactly the promise of the Son, "Whatsoever ye shall ask the Father in my name, he will give it you."

III.

What for? "That the Father may be glorified in the Son", that is why, that is the only reason He ever answers anyone's prayer, "that the Father may be glorified in the Son." He desires to magnify His own faithfulness; He desires to prove to you that His Word is true; and if you will rest upon it for your salvation, or for your deeper consecration, the Father will be glorified in the Son.

And then I think there is this in it: sometimes men of wealth give large sums of money, and it is printed on the front page of the paper—there are modest men who like to give without anyone's knowing what they give—but there are other men who specially desire that it shall be known, and if they give a hundred thousand dollars they are proud to have the whole world know that they are rich enough to do it, they have a kind of pleasure in the admiration of their fellows that they have given largely. That is an evil thing in man but not in God. Do you know, *I believe the Lord wants this bankrupt world to know what a rich Friend we have; He would have everyone in all the world know that all heaven is at the command of the believer who will pray in Christ's name.*

Somebody will say this morning, "Well, now, the Pastor did not tell us anything that we did not know before, there was not a new thing in what he said!"—and he knows that just as well as you do, *but if you will take what he has said, and apply it, there will be something new!*—that is the difference. I have just taken the well-worn book down from the shelves—you have read it a dozen times—and read it over to you, to remind you that you have a cheque book that you have not used, that there is a bank account that you are not drawing upon, there is a Name above every name given to you wherewith to enter heaven with all its glories. Shall we make use of it to-day?

Let us pray: O Lord, we come now with an earnest desire to apply this truth, to reduce it to experience. We would every one of us take Thy promise: in our hearts there is some great longing which we would present to Thee. We do not know what it is, but there is not a man or a woman here who has not some unfulfilled desire in his or her heart; and if we delight ourselves in the Lord, Thou hast promised to fulfil the desires of our hearts. We pray now for Thy children: if any have prayed for the forgiveness of sins—and which of us does not need it—help us every one to name that Name, and then to believe Thy promise, and to rejoice that our prayer is answered. Let the revival come to many hearts this morning, just because we ask it in that Name. O Spirit of God, take possession of every heart that cries out for Thy incoming. And then; O Lord, we pray for any who came into this place unconverted. Help them to see the simplicity of the way of life, and even as we are now bowed before Thee, may they call upon Thee, for Thou hast said, "Whosoever shall call upon the name of the Lord shall be saved." And as their hearts cry out for salvation, for forgiveness of sin, for adoption into the divine family, for the coming of the Holy Spirit into their life, we pray that there may come the assurance that God has answered their prayers. So for the troubled soul, for the soul that needs rest, for the man that has been torn with anxiety, we pray this morning. Help us every one to bring all our burdens to Thee this morning, and to roll them upon Thee, and to leave them there; and to go out from this service praising Thee for victory. We ask it in Jesus Christ's name. Amen.

Startling Revelation of the American Baptist Foreign Missionary Society's Support of Anti-Christian Teaching in India

CAN AN HONEST MAN BE SILENT, OR A SILENT MAN BE HONEST?

Next to the favour of God there is nothing a true Christian values more than the favour of fellow-believers. A man who loves contention, and who is contentious merely for the sake of being contentious, or for the sake of proving his own point, or of having his own way, is of all human creatures the most contemptible. Any Christian of ordinary sensibilities must at any time prefer to speak in appreciation of his brethren, rather than in criticism of their beliefs or conduct. But there are situations where silence involves absolute treason to truth, to conscience, and to Christ.

Some of our readers may question the necessity for contention, but let us ask them a few questions: What ought to be done with a man who sells poison for medicine? What if a man should come to a widow-neighbour of yours and invite her to invest her small savings in a certain enterprise, the inducement being that it would pay large dividends to herself and her son? And what if you knew that the man asking for her money was a thief and a robber, and that, if her savings were put in his hand, she would lose all—would you be under no obligation to communicate your knowledge to your neighbour, and thus to expose the fraud proposed? Oh, what if you knew a railway semaphore had been so changed as to give the opposite signal to that designed by the train despatcher, and that by such change an on-coming express train with its living freight was being consigned to destruction—would you be under no obligation to report the matter? Or, if you kept your knowledge to yourself, and the train with its hundreds of passengers were to go on to destruction, would not your silence make you guilty of the blood of those who were killed? Or, if from your window you were to see a fire raging in the cellar of your neighbour's house, knowing that your neighbour and his family were soundly sleeping in their beds, would not your failure to sound an alarm make you your neighbours' murderer?

Principles of Obligation in Religion.

Are not these principles of obligation applicable to religious matters? If we know there is but one gospel, but one way of salvation, only one Saviour, only one divinely-inspired and authoritative Book; and, knowing this, if we know also that men ordained to teach the Book, deny its authority; that men ordained to preach the saving grace of Christ, deny His Deity and the saving efficacy of His precious blood—if we know that men commissioned to preach the gospel of salvation, repudiate the gospel they are ordained to preach, and offer as substitutes for the divine and saving message, other gospels which are not gospels at all, how is it possible for one having such knowledge to be silent? Does not his silence spell treason to Christ, and the betrayal of the souls of men for whose salvation His precious blood was shed?

When an organization that bears the name of a "Christian" missionary

society, organized for the preaching of the gospel in the regions beyond, appeals to Christian men and women to give their money to them to be used in evangelizing the heathen; and when that organization deliberately appoints to teaching and preaching positions on the foreign field men who not only deny, but utterly repudiate, practically every essential doctrine of the Christian gospel; and when that foreign missionary society then takes the money obtained from Christian believers, to pay for the maintenance on foreign fields of such infidel teachers as spend their lives in the destruction of everything that Christian believers hold dear; and when this positively criminal course of conduct becomes known to a Christian believer, or to a company of such believers, is not such a man, or such a company of men, thereby placed under a solemn obligation to expose such a crime?

Is "Crime" Too Strong a Word?

But is not the word "crime" too strong and too harsh a word to apply to such a case? If such a course as we here suppose is proved to have been taken, such a Foreign Missionary Society, by that fact, would be convicted of having obtained money under false pretenses, of having misappropriated and misapplied funds committed to it in trust. The "crime" of such a Society is not less than that of the one who deliberately substitutes a rank poison for a healing balm; nor is it less than that of those guilty murderers who in time past were wont, by false lights, and for their own profit, to lure a richly-laden vessel to destruction on some rocky coast.

The Milwaukee Convention.

And here we deliberately charge the Foreign Mission Board of the Northern Baptist Convention with having committed such a crime. This we shall proceed to prove.

At the Milwaukee meeting of the Northern Convention, held in May, 1924, as a result of a storm of criticism of the work of the Foreign Mission Board of that Convention, an Investigating Committee was appointed to enquire of the conditions on foreign fields under the supervision of the Foreign Mission Board of the Northern Convention. The Convention, by vote, appropriated a sum of \$25,000.00 to meet the expenses of the Commission. The Committee reported to the Seattle meeting of the Northern Convention held in June, 1925. At that meeting Dr. A. W. Beaven, of Rochester, read the report on behalf of the Committee. Into all the details of that report we need not now enter, except to say that the report referred, among other things, to the announcement of the "inclusive policy" of the Board at Milwaukee, stating that the Board based the adoption of this policy on certain facts that were cited as follows:

"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."

Then followed quotations from the statement of certain missionaries to which we shall refer later.

The Hinson Resolution at Seattle.

As a result of this report the famous "Hinson Resolution" was introduced by the late Dr. W. B. Hinson, and seconded by Dr. W. B. Riley. Omitting the preamble, the Hinson resolution was as follows:

"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."

By a clever political manipulation of the Convention, the vote on the resolution was postponed to a later session. Dr. Hinson's resolution was ultimately defeated by a majority of 168, the vote being 742 to 574. The balance of power, it was freely stated at the Convention, as represented by the majority of 168, was exercised by the salaried servants of the Convention.

So much for the history of the case we are now discussing.

Mr. Cecil G. Fielder.

In the following discussion we shall consider the case of only one missionary, that of Mr. Cecil G. Fielder, of Gauhati, Assam. We have before us a copy of a doctrinal statement made by Mr. Fielder, a copy of which was sent to the Foreign Mission Board in New York. This statement obviously came into the hands of the Committee of Investigation appointed at Milwaukee, because we find the first group of quotations in the Commission's report in the doctrinal statement before us. We propose in this article to give our readers full information of Mr. Fielder's position by more extensive quotation from his statement; and here we must at least commend Mr. Fielder for his frankness. His complete statement covers nearly twenty-five pages of foolscap closely typed. The first four paragraphs are as follows:

Mr. Fielder Explains Why He Writes.

"Since one of my fellow missionaries feels that if he understands my Christian faith aright it will be impossible for him to remain in the work if

I do, I believe that I owe it to all concerned to make sure that there is no misunderstanding. It is difficult for me to sense that what to me is so helpful and precious and so thoroughly in accord with the teaching and spirit of Jesus could be so objectionable to another of our brotherhood. So it is primarily with the desire of helping him see the Saviour and His work as I do, so far as possible, that I am undertaking this statement, in the hope that his fears may be done away with and the way made smooth for whole-hearted co-operation between us.

"I hope it can serve the same purpose with another of the brethren, who has questioned part of my teaching and who now feels that he cannot co-operate with me.

"If after studying the statement their opinions remain the same, I see no alternative to sending the statement to the Board of Managers and asking for a decision. I do not wish to be here on a false basis, and I believe that I am here quite honestly. I am sure that my theological position is thoroughly Christian and such as the Master and a host of my Baptist brethren would approve. If such is the case, I have the right to be here, as a representative of a Board whose appointees are not confined to any one group.

"But if I thought that I was seriously out of harmony with the great body of our missionaries, I should not wish to stand on rights, and I shall not do so. If it should prove necessary for the Board to deal with the matter at all, which I earnestly hope it will not, I am ready to do whatever they consider would best meet a trying situation and would promote most effectively the smooth working of our Mission."

Tells Us How We Get Our Knowledge of Jesus.

"The Jews, from whom we have our knowledge of Jesus, in their effort to present and explain Him most effectively, turned to their own religious life for an analogy to explain so great a Figure. Their religious history and practice being what they were, it was natural that they should go to the rites of sacrifice and its attendant forgiveness of sin to make clear the significance of Jesus. Probably they could not have seen Him from any other angle, and were shut off by experience from any other conception.

"It was a noble conception, but to the man of the present day and the non-Jew, such an analogy cannot be perfectly satisfactory, for we have not the background for it and we find ourselves always struggling with ideas basic to practices no longer current. Personally, also, I believe that too close following of the analogy led to conclusions which, in the light of fuller knowledge of the ways of God's working in the world, are no longer tenable. I also believe that the analogy was not perfectly satisfactory to Jesus, for we hear him saying, 'If ye had known what this means, I will have mercy, and not sacrifice, he would not have condemned the guiltless.' He recognizes that with God nothing can take the place of the right attitude of heart and effort to be all that He would have us be. We must love the Lord our God with all our heart, soul, strength and mind, and our neighbours as ourselves. Then we shall live. The scribe who recognized this was 'close to the Kingdom'. When people have the capacity to think for themselves, no sacrifice for them, be it even the sacrifice of the Saviour Himself, can meet their obligation or satisfy the heavenly Father. The only acceptable sacrifice is the sacrifice 'of a broken and contrite heart',—the sacrifice of one's whole self to God. We are struggling our way forward to the time when every man shall be his own priest, when there shall be no priest.

"Neither is the figure of king and subjects, so often used, entirely satisfactory. When we use the expression 'Kingdom of God' we do not in this day think so much of king and subjects as of leader and fellow-workers. There was a time when there were no kings on earth, and history has moved rapidly during the last few years to see to it that soon again there shall not be any who exercise true kingly functions in the old accepted sense.

"These evanescent conceptions of priestly sacrifice and of king and subjects, smacking as they do of the temporariness of earth, can never be adequate to an explanation of Him Whose was the spirit of the eternal God who was 'before the morning stars sang together' and will be when our earth is cold."

Mr. Fielder's Point of View.

This quotation reveals Mr. Fielder's point of view. There is no recognition in these paragraphs of the principle of divine revelation; and certainly nothing to suggest divine inspiration in the record. Our "knowledge of Jesus" we are told, comes to us from "the Jews".

Mr. Fielder on the Person of Christ.

"While Jesus says, 'I and my Father are one', it is oneness of the spirit, through perfect agreement. He definitely disclaims any intention of placing Himself on a level with God the Father. 'I go unto the Father, for the Father is greater than I'. 'The Son can do nothing of himself, but what he seeth the Father do'. 'Why callest thou me good? There is none good save God'. This same attitude is borne out throughout all His ministry. If He had considered Himself on a par with God, would He have prayed, 'Father, if it can be thy will, let this cup pass from me'—and concluded that bitter hour with, 'Nevertheless, not my will, but thine be done'?"

"But of His perfect Sonship He was sure, and of His unique position at God's right hand, as God's 'Right hand Man', if I may use a homely expression, which exactly fits the situation. A man may be one with his father in that his father's very being goes to make him up and they are in perfect agreement with one another as to temperament and purpose. It is in this sense that Jesus is the Son of God. He is God the Son truly. He is unique; God, the Spirit of truth and love was in Him, leading men into thorough, if slow, understanding of God our Father and a consequent right relation to Him. 'God was in him, reconciling the world unto himself.'"

"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.

"In all our life one fact we must keep uppermost in our minds,—we are the children of God, and in using this term I do not mean it in the special sense in which it is sometimes used, as meaning those who have come to recognize their relationship to God through Jesus. I mean that every human being, no matter what his condition, is inalienably a child of God.

"Jesus speaks of having 'other sheep', which were not of the flock that He was leading at the time. Most of us belong to that flock of 'other sheep', because we are so fortunate as to be the descendants of barbarians who, when brought to a realization of God and their own natures, through Christ became enlightened children of God. We see this same process repeated over and over in the mission fields, where children who have not known their Father are brought to a knowledge of Him. Human nature is essentially the same the world over. Some are blessed with knowledge of God, and so can live in true relationship to Him, and others are not.

"Jesus also speaks of many coming 'from the east and from the west' and enjoying the blessings of heaven with Abraham, Isaac and Jacob. These three themselves had lived long before Jesus' birth, but were able to enter into companionship with this same Father because of their nature as spiritual beings, because of their large degree of comprehension of God's spirit and oneness with Him. Every normal man is now such a spiritual being, capable of receiving and acting upon truth and so potentially open to the blessings that are always emanating from God. It is inherent in us that we can know and grow."

Unitarianism Full Blown.

This surely is Unitarianism full blown, which not only denies the Deity of Christ, but also the necessity of the new birth in men.

Our next quotation contains a few words quoted by the Investigating Commission in its report. We call special attention to Mr. Fielder's saying that Christ "continually recognizes the ability of men to find out God". No wonder he implicitly denies the principle of revelation all through. These paragraphs also make all men to be the children of God:

Jesus Indebted to Men!

"But is not a son as much a son before he is able to recognize his sonship? Jesus owes many a debt to men who had not attained the perfection that He had in His relation to God, and to whom their relationship to God as sons was not clear. He continually recognizes the ability of men to find out God when He falls back upon their sayings for justification of His conduct. No more strikingly does He set forth our divine nature than when He draws upon Moses' 'statement', 'Ye are gods', which not only served as a warrant for Jesus' own claims then, but serves now as evidence of his estimate of mankind. It was not Christians, but pre-Christians, that were being spoken of.

"The remembrance that we are the children of God gives us surpassing dignity and challenges us incessantly to live our best. Recognize the fact of our childhood of God and the meanest of humans takes on glory. Well may we rejoice to acknowledge that relationship to God, which Jesus has made so real to us. We are the family of God."

Mr. Fielder on Genesis and Evolution.

Our next quotation has to do with Genesis. Mr. Fielder deliberately sets it aside, and rejoices that Evolution has delivered him from its bondage. The following paragraphs surely need no comment. They deny the authority of Genesis; they accept Evolution as an established fact; they deny the biblical record of man's fall and consequent depravity. Mr. Fielder here not only denies the atonement; he utterly repudiates it. Is it to propagate such infidelity as this the Northern Baptists give their money to the Foreign Mission Board of that Convention? Consider the following:

"The account of the creation given in Genesis is wonderful, and I have great reverence for an explanation which has been so satisfying for thousands of years. Without the new knowledge of our growth which God has blessed us with in these recent years, I do not see how a finer explanation of our creation and of our unhappy condition under sin could have been made than that. But now that we have the theory of evolution, attested by so much convincing evidence, I believe we have an explanation ever so much more satisfying and joyous, since it clearly sets forth God and us in our true relationship, the relationship of an unfailing and perfectly loving Father and His growing children, the perfectly normal relationship of a growing family. I rejoice in this added and detailed evidence of the relationship to God which Jesus teaches us we hold.

"I rejoice also in another great blessing which the knowledge of evolution has brought. It has released us from two dreadful ideas that have been hanging like a dark cloud over us through all these years. By it we know that at the time when we became conscious of good and evil we could not, in the nature of things, have refrained long from doing things that were wrong. It was not in us. So we did not deliberately set ourselves in opposition to the will of God when we should and could have avoided sin. There never was a time in those early days when we could have remained free from sin for any considerable period. Ought not our hearts sing with joy to know at last that we are not the culprits that we have been made out to be, but that we have been doing only what people in their spiritual infancy might have been expected to do? God does not hold that against us.

"That brings us to the other idea from which we may rejoice to be free, that God, upon the commission of our first sin, drove us out in wrath from the garden of good things under a curse (of having to earn our bread by the sweat of our brow). To my mind, an age-long misrepresentation of the spirit of our God now has been done away with, and we can see clearly what the statement in Genesis has heretofore prevented us from seeing, that He never at any time has ceased loving us and providing blessings for us and caring for us in every way, as a faithful father always does for his children.

Mr. Fielder Rejects the Very Idea of Atonement.

"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? Surely, even in earthly families, no real father looks for an atonement for the wrong-doing of his children. He understands their short-comings and puts up with them, knowing that in time these children will show that they are true children of their father. He would take the deepest pride in an elder son who gave up all to save his brothers. But he would neither demand nor accept the gift of his life in recompense for their short-comings. That is not in harmony with loving fatherliness. A father is not looking for recompenses, he is looking for right living in his children. 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. Once the idea that we were born mature is shown to be not true and the fact of God's perfect fatherly love is established, the idea of the atonement immediately loses all its force. Vicarious sacrifice remains, but the atonement cannot. It remains for us individually to make all atonement we can for our past sins by living the kind of life our Father yearns for.

"The atonement is the noble explanation of Paul of the Saviour's significance, in accordance with some of the prophecies. But both prophecies and explanation, in which the figure of laying on Him the sins of us all is used, are the natural outcome of the Jewish sacrificial procedure. It is the logical explanation for a Jew to make, and with such information as Paul had, it is perfectly consistent, and it is surpassingly noble. If I did not believe in the theory of evolution and did believe that the early chapters of Genesis were perfectly correct, and especially if I had the Jewish background of priestly sacrifice, I should glory in the theory of the atonement with all my soul, as the supreme sacrifice of a great soul—of the Spirit of God Himself—to make amends for the sins of His fellows.

"But to me the new idea is far more precious and comforting, and far more satisfying to my mind and heart. Let us not forget that in His moments of greatest tenderness Jesus addresses His companions as 'little children', and that when the time came for Him to depart, His solicitude was toward those whom He should have to leave behind in their weakness. He recognizes how frail we all are, after all. How good it is to feel ourselves relieved of an age-long odium, and to see God in His true nature, perfect in love and free from all harshness.

Genesis is Now Reversed.

"We have gotten to the place now where we can recognize that the very thing which in Genesis is considered a curse, is one of the truest of all of God's blessings. We now know that having to earn our bread by the sweat of our brow is one of the surest means of growth and happiness. When we are little, work is irksome, and we are only too glad to seize the first opportunity to run off and go fishing in the languid streams of idleness. But all good parents set their children to work as soon as they are ready for it, knowing that it will give them the discipline and strength which they must have to meet the tasks that invariably lie ahead. After we have grown up a bit we are eager to do things for our parents, and finally take the keenest interest and pride in doing the tasks that are ours. Thereby we show ourselves true children of a heavenly Father who 'worketh hitherto' and whose well pleasing Son found it His meat and drink to work and show forth the will of Him who had sent Him. This world of struggle is our physical, intellectual and spiritual gymnasium, in which we develop the strength and ability to live the life and do the work of a dependable son of God."

Mr. Fielder on the Glories of Evolution!

"There are those who, not believing in the theory of evolution, would say that any argument based on it was invalid. But I see no reason for disbelieving what has been so clearly demonstrated by hosts of devoted, honest men, many of them most faithful Christians. The course of the development of mankind can now be clearly traced back to a germ of life, and as the various steps through which man has developed unfold, there is more and more reason, it seems to me, to praise God for His wonderful works. There are abundant good reasons for believing that it is sound and true. And if it is true are we not duty bound to lay hold to it as another means of understand-

ing our God? In doing so we show ourselves true spiritual descendants of Abraham, David, Isaiah, the writer of Job, Jesus and the others in the Bible who so frequently took from the heavens and the earth revelations of the nature of God.

"What books did Abraham fall back upon? What scripture was it from which he learned the faith that changed the thoughts of all mankind and sent humanity rushing toward God at what was breathless speed as compared with what had been? It was the glorious teaching of the sun, the moon, the stars, the earth, and the mountains, the water-courses, well driven into his mind by patient study out on the hillsides with his flocks and herds. He did not have our Bible to go to, but he learned much of God.

"And David—how did he achieve those depths of trust and heights of inspiration which send us back to him whenever trouble shadows our path? Let him answer: 'I will lift up mine eyes unto the hills, whence cometh my help' 'When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him, and the son of man, that thou visitest him?'; and then he goes on to draw his lessons.

Even Our Lord "Draws Conclusions".

"And Jesus is also always drawing some conclusion regarding the heavenly Father's nature or kingdom from the natural evidences about him. Will not the Father, Who so lovingly provides for the flowers, and birds, take good care of us, who are so much more valuable? And does not the rain fall upon good and bad alike? So he draws conclusions as to the loving nature of God. The mustard seed He uses to show how the Kingdom will expand. It is astonishing how frequently He draws upon nature to illustrate His points. A very large part of His conclusions are drawn from the eternal truths, the inerrant book of nature which God has spread before us.

"If these great souls could find so much of eternal helpfulness by the limited means available to them, are we not to use to the same end the glorious advantages which we enjoy? God's book of nature has opened wide again to help us. How Abraham would have exclaimed over the marvels that do not even raise the pulse of us dull souls! For we use our telescope to bring near what was hopelessly far removed from him. Now we can measure accurately heavenly bodies so far away that their light, even at its prodigious rate of speed, had to start to earth centuries ago, and can give the location of others that cannot be seen.

"At the other extreme are the wonders which the microscope brings out. The amoeba and other tiny forms of life. Geology, zoology, biology, anthropology and a host of other sciences, developed in a spirit of strict truth by God-fearing men, vie with one another in displaying before us the wonders of God's ways. Every new discovery moves us to exclaim at the glory and the goodness of the God who made these things.

"We can trace by the microscope, by vestigial organs, fossil remains, rocks, implements of man, comparison of different forms of animal life, and by history, the course of man from elemental form, through the development of consciousness, mutual dependence, development of affection, co-operation, ability to think in the abstract, recognition of the existence of God, the gradual reduction of dependence upon physical resources, increase in intelligence, development of spirituality, with the gradual discountenancing of slavery, warfare and immorality generally. And we have some appreciation of how far we have to go.

"And as we go on tracing our evolution; each new chapter is lovelier and more joyous than the old: life without members or sense: life with members; life with sense: life with intelligence: life with wisdom and co-operation; morality and spirituality; God existent, but vaguely comprehended; morality be appeased; God of grace, showing favor; God our heavenly Father, loving us, loved by us, yearning for us and depending upon us, as we depend upon Him. And the end of our knowledge is not yet! It is true, to a far larger extent than we can realize, that eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for them that love Him, and that applies as much to this life as to the hereafter.

"How reassuring, comforting, inspiring and challenging! How pregnant with growth! For the inevitable result of the knowledge of such a history and such a God is to make us reach out more eagerly, more fervently, to do His will. Praise God for such knowledge, and for release from old misconceptions, no matter how precious they had become! The gifts of God have always been greater than our imagination and faith."

Mr. Fielder Tells Why People Reject Evolution.

"Undoubtedly much of the unwillingness to accept the theory of evolution is due to the idea which many faithful Christians have been taught, that the Bible is an infallible Book. It is a piece of wrong teaching which is responsible for immeasurable misunderstanding, lack of growth and woe. Jesus' own teaching ought to set us right. 'Ye have heard it said of old times', He says,—'but I say unto you' something absolutely different. In Matt. 5: 31, 32, Jesus is taking direct issue with Deut. 24: 1. In Matt. 5: 38, 39, He is opposing Himself absolutely to Ex. 21: 24-25, Lev. 24: 20, and Deut. 19: 21.

Mr. Fielder Says Neither Old Nor New Testament Infallible.

"There are many who consider that while the Old Testament undoubtedly is not infallible, the New Testament certainly is. But this seems to be equally untrue. Take, for instance, the accounts of the birth of Jesus. They are widely at variance with one another. If one is right, the other clearly is wrong. There is sufficient disparity between them to make me feel that it is very doubtful whether any such events ever took place as are set forth in the early chapters of Luke. This feeling is intensified by the evidence of various events and reactions in the gospels, which to me would seem impossible if such wonderful circumstances had really attended the birth of Jesus. He, his brothers and sisters and John the Baptist, certainly would have known about them. If the consciousness of such birth had been in His mind, could the words, 'If you are the Son of God'—ever have crossed his mind during the temptation? Or could John the Baptist have sent and said, 'Art thou he that should come, or look we for another?' Or could His brothers have failed to believe in Him? (John 7:5) Or could Jesus have failed during His ministry to have offered this as a cause for people's believing in Him? When the Pharisees asked for a sign, was He not duty bound as an honourable gentleman to give them what evidence He had if they asked respectfully as gentlemen? But when John sends to Him, what does He give as reason for believing He is the Messiah? He mentions only that the sick are healed and the poor have the Gospel preached to them.

"One thing is certain, that if Jesus was born of a Virgin, He does not consider it of sufficient importance to make a tenet of Christian faith. If it had been a fact, I do not see how He could have avoided mentioning it. He does not at any time mention or hint at it. He does not make belief in it a requirement of belief in Him or of salvation. So far as His teaching is concerned, it is a non-entity."

Mr. Fielder Rather Pities Paul!

"To us it is evidently wrong and unfair; but to our noble, faithful, helpful friend Paul it was a matter of vital principle. Incidentally, in this connection, it would be helpful to notice that his authority for such conclusions is that same early part of Genesis which holds that man was created perfect, but fell from grace and drew upon himself the age-long wrath of God, who drove him from the garden and forced him to eat his bread by the sweat of his brow. It is these chapters which force Paul again to argue an atonement as necessary for man on account of his sin in disobeying God when he should have done better. There is not the slightest other evidence now that that is so, and most abundant evidence to show that it is not. Notwithstanding its finesse, a burden of misconception, shortcoming and woe is attributable to this theory of the creation and estate of man as given in Genesis. Even now it is holding us back. How we ought to praise God, then, for delivery from it! I wonder if Paul would not. Would he not exclaim, Indeed, I was right when I said, 'We know in part'! How splendid it is to see that which is 'in part' being done away with! I am sure that he would be as ready to give up the theory of the

atonement upon finding that it could not be the will of God, as he undoubtedly would be to alter his ideas about the conduct of women in the churches if he were among us to-day.

"Surely it is clear that the Bible, part for part, is not an infallible book, and if we take it that way, it seems to me, we not only bring trouble upon ourselves and others, but we miss much that is most helpful in it. The law, the historical books, the poetical books, the prophecies, the gospels, the epistles, —all, are most helpful individually and as a whole when it is remembered that in addition to their individual contributions they constitute the record of a progressive appreciation of God by man. All parts cannot be given equal weight, and we must depend upon the evidence of our spirits, under the leadership of Jesus to guide us. I believe that that is the proper way to consider this, the Book of books, and the only way in which we can believe in it as a whole. There is many a book, many a sermon, many a poem of our day as God inspired and as God filled and as 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."

Mr. Fielder is Very Frank.

The next paragraph while startling in the extreme, has much in it that is highly commendable. If Mr. Fielder in any true sense represents, as he seems to think he does, many other Baptists, the difference between him and the rest is merely that he is more frank. What he says is one of the strongest arguments for a statement of belief that we have yet read; and he is frank enough to recognize that those who contend for it are more consistent than those who profess to believe the Bible, but who make that profession "with reservations".

Mr. Fielder Rightly Concerned For Denomination's Honesty.

"If these deductions as to the infallibility of the New Testament are sound there is reason for pause in connection with the position of our denomination. We have taken the New Testament as the infallible guide to our faith and practice, but surely, if my feelings as to the dependability of portions of the New Testament are shared by others, they must accept such a standard with a great many mental reservations. They cannot say that they believe implicitly every part, and some must take positive exception to what to others are the very basic essentials of our faith. If any great number of us subscribe to this basis, but do it with reservations, it means simply that our denomination is straddling the truth and is not being candid with itself. While I believe that a creed is contrary to Baptist principle and preventive of growth, I believe that those who were contending for some definite statement of faith were more consistent with basic Christian principle than were those who voted for a standard that can mean everything and nothing and which could not be followed by many in its entirety with our present knowledge. Mental reservations and the spirit of the Christ cannot walk together, and the time must certainly come, and I believe before long, when our denomination must discard a basis which surely must be a thorn in the flesh to the great body of conscientious Baptists. We can never be happy with the present basis: it is not in accordance with our best heart and mind. I believe that it will gradually dawn upon us all that there is a smack of insincerity about it that is inconsonant with a denomination that as much as any in the world wishes to press forward to great things in the spirit of the Lord.

He Cannot Accept the New Testament as Infallible Guide.

"But if we shun at all costs a definite statement of belief, in the fear that what seems the ultimate for us may prove a hindrance to the ultimate of those who follow us, as we have seen it does do in the case of others; and if we cannot accept the New Testament as an infallible guide to our faith and practice and still be faithful to our best selves and to the Saviour, what should be our procedure? I believe the answer is that we must discard all allegiances that separate us from the absolute leadership of our one Lord, and under His leadership of strict truth and love must press forward to bring in His Kingdom. Men have resolutely got to face up to the facts and say, 'Paul is not

my Lord; Peter is not my Lord; nor is Matthew, Mark, Luke, John, or any one else under heaven my Lord, save Jesus alone.' We have come to the place where we must distinctly convince ourselves that 'One is my Lord, even Christ.' My observation leads me to believe that if a great many Christians of to-day were to check up and make an analysis of their thoughts, their study, their sermons and their general outlook and atmosphere, they would come to the astounding conclusion that Paul actually exercises a far greater influence upon them and has a larger place in their vocabulary than does the Saviour Himself. To speak perfectly plainly, many of us have allowed ourselves to give Paul a place of primacy over Paul's Lord, a thing which would make Paul 'of all men most miserable.' This is a great compliment to Paul, a gigantic testimony to the noble quality and power of his thought and life. But it has led us to place extreme emphasis upon doctrines which we now find do not all have the everlasting quality of the simple and basic teachings of our Saviour. Paul we must honour, and everyone of the splendid sons of God who in the hard days of the past have borne the burden and the heat of the day.' But let us resolutely set our minds upon making Jesus' life and Jesus' teachings the only ultimate basis for our lives and thought, and press forward in the calm confidence that if we accept all truth and act in accordance with it we cannot be far from the desire of God, and many obstacles will be removed from our path. 'Christ and Truth' must be the ultimate basis and stimulus of our denominational life, and we shall not be satisfied until we have embedded that ideal into our very beings. It is going to be a painful process, for it is going to mean a reappraisal of our precious things and will certainly force us to relegate to a less important position than they now hold many ideas that have won for themselves a warm place in our hearts. But after all is it going to be painful? At first it will be,—it is always hard to give up old allegiances, we 'like the old wine better'—but Christ as our all and in all only means placing a higher estimate upon the things which are really worth our consideration. No one loses his due under the reign of the Christ. We must give to all others than the Christ the rightful place they should have among the men of the world,—their rightful place, but no more."

Where Does Mr. Fielder Get His Knowledge of Jesus?

Having read the foregoing it would be interesting to know from Mr. Fielder on what ground he gives supremacy to "Jesus alone". If the writings of Matthew, Mark, Luke, and John are so utterly unreliable, what does Mr. Fielder, or anyone else, know even about "Jesus alone"? Where are we to find a reliable record of Jesus Christ if not in the New Testament? Mr. Fielder tells us that the men who actually companied with the Lord Jesus, and who claimed to have been divinely inspired in writing the record of His life, entirely misunderstood and misrepresented Jesus. In this Mr. Fielder is betrayed into the inconsistency so common to men who look at things from his standpoint.

If anyone doubts whether evolution is one of the "doctrines of devils", let him carefully study the following paragraph. If a man can persuade himself that that which we now regard as sin was once "our very salvation," it will not be difficult for him, on that ground, to justify any kind of iniquity.

Is Evolution One of the Doctrines of Devils?

"The knowledge of our evolutions show us that the growth of the race has been similar to the growth of an individual, from a germ of life to a mature spiritual being, and has been an age-long process. We have come about as the result of a long struggle, in which the demands of self-interest, self-protection and reproduction were always the dominant motives. What we now, in these days of some spiritual maturity, call greed, brutality, and lust were in the beginnings of our race our very salvation. The development of our intellectual and spiritual life has been a tedious process, in which those

brutish instincts have been forever reaching out to pull us back. We have not passed suddenly from one stage to another, but, cautiously, tentatively, have reached out to one new thing after another, at the same time carrying along in us characteristics and ideas that have become habitual. We now recognize that if our spiritual life is to be all that it should be we must keep in check the appetites that once were necessary to our preservation. We realize that the free indulgence of these appetites inevitably leads to weakness, sickness, and death, and therefore now call such indulgence sin. We strive to keep ourselves in control and to press forward. But these forces are powerful, and even while we are reaching forward we feel our better nature seized upon by these desires and a great struggle takes place between our higher aspirations and our lower impulses. That is the experience of us all again and again."

Evolution and the Person of Christ.

It is worth while considering also the relation of this doctrine to a man's views of the Lord Jesus Christ. Referring to the struggle for existence as held by evolutionists, Mr. Fielder continues:

Something in Jesus "Less Than His Best."

"This struggle runs on into the life purely of the spirit, and as the spirit becomes more sensitive its struggles become more and more subtle, but no less powerful. Witness Jesus in the wilderness in a mighty and victorious battle, in which something less than his best tries to seduce him into a betrayal of his best nature. After his experience of great exaltation at the time of his baptism, when he was convinced beyond doubt that it was he who was the Messiah, comes the inevitable period of depression, from which even he was not free, when he questions whether after all he is the Son of God. But it would be easy to prove it:—he easily could convince himself by performing a miracle. He could turn the stones into bread; he could put to the test God's promise to care for him. The very fact that he would try these things, would that not be a sign of his boundless faith? No! It was the very thing he later condemned the Pharisees for; it was seeking a sign and doubting the evidence of the Spirit, when any conception of God that was at all worthy of God must be based primarily on that evidence."

Mr. Fielder's View of Sin.

"To-day we have come to look upon wrongdoers not so much as sinners as unfortunates, and are seeking to remedy the faults in our own social scheme which have contributed to make them what they are. Undoubtedly the ones most open to condemnation before the heavenly judgment seat are the persons in callings like our own, who have had every opportunity to know God and have made constant profession of love for Him, but have shown day after day that real love and well-wishing did not animate them. They have harsh hearts with a religious covering. "The first shall be last."

Mr. Fielder a Universalist.

"This is the kind of Father and Elder Brother we have! No child is too unpromising, too insignificant, too wayward, too rebellious for them to love and search for. Jesus wanders over the hills and through the ravines of sin, looking for lost children. He calls and calls, and some hear and come running to Him. The hearing of others is cut off by all manner of obstacles. But 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."

Mr. Fielder on Future Punishment.

"But the Shepherd of the sheep was never speaking in any literal sense when He spoke about everlasting torment in the fires of hell. No man on earth could warrant such a fate. It is impossible to reconcile an idea like

that with the idea of a God perfect in justice and love. These two ideas are absolutely incompatible and logically cannot be entertained at the same time. Either say that God is not a God of justice and love, or say that there is no such thing as eternal hell fire for any such weak and groping beings as we. Jesus would say to the man who insisted upon hell fire what He said to the two disciples at the Samaritan village, 'Ye know not what manner of spirit ye are of'.

"But judgment? Yes, and punishment? Yes. 'The Kingdom of Heaven is within you'. So is the Kingdom of Hell. No man could deserve a worse fate than to be cut off from the joys of comradeship with the heavenly Father. That is what the man does who 'speaks against the Holy Ghost.' But every man remains forever within the territories of the heavenly Father and is loved by Him. So long as the godly nature is within him there is hope for him, and as soon as he realizes something of the spirit of his Father and the awful significance of the word 'unfit' opposite his name, he will begin that dogged struggle to prove that he can rise above it that is the glory of the children of God."

Mr. Fielder On Why Jesus Died.

"So the sacrificial death of Jesus was not suffered to save us from hell fire, literally interpreted, for there is no such thing in the good God's plan. Neither are the life and death of Jesus necessary to bring men who do not know of Jesus into a relationship with God which He will honour and reward. Various of the Patriarchs are abundant evidence of this. They were what they were through the Holy Spirit, which was abroad in the world centuries before that glorious day of Pentecost following the departure of our Saviour, and which enters into the heart of any man who longs for it, who wishes to do the right. I have no doubt that there are plenty of men and women in the world to-day, to whom Jesus is hardly more than a name, whose lives are more acceptable to Him than are the lives of some of us who profess His name every day."

The Death of Jesus Not Necessary to Salvation.

"It is not primarily the death of Jesus that saves us. It would not have been necessary under all circumstances. It is not an essential to all men's salvation. The salvation that came upon the house of Zacchaeus was not through Jesus' death. The rich young ruler would have found it if he had given up everything and followed Jesus. The simple hearted heard Him gladly and accepted Him. There was no need to die for them."

Had There Been More Peters Christ Need Not Have Died.

"Blessed art thou, Simon Barjonas; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' How eagerly our Saviour seizes upon this first evidence of real spiritual capacity! How his face lights up with the joy of this encouragement! Happy man who can detect the Christ by the evidence of the Spirit! No other type of man could serve as the rock upon which Jesus would build his church. If there had been enough more of his kind, Jesus would not have had to die. There would have been no demand for his death. If people's spiritual sensibilities had been sufficiently delicate they would have welcomed him, drunk in his living water with many a 'Yes, yes!', lived by it and moved steadily into that perfection which he urged upon them. Thus would they have found their salvation.

"The salvation, then, does not lie primarily in the death, but in the response to the teachings of Jesus' whole experience, in which his death was necessary to awaken the souls of such as were dead in pride and obstinacy. 'in trespasses and sin,' to overcome their dullness and to arouse in them a response to the love of God. Because of this dullness, and this alone, his death was necessary for salvation; it would not be necessary wherever men were sufficiently developed to recognize his character through their own spiritual attainments."

Mr. Fielder on the Lord's Return.

"As to the return of our Lord, I believe in it with all my soul. In fact, it has gone past the stage of conviction with me; I know His return is an assured fact, for He walks with me every day. He is here, now, as near, as precious,

as helpful, as real as ever He was in the days when He walked with the twelve on the dusty roads of Palestine.

"In thinking of the return of the Lord we must keep in mind two inter-related conceptions,—His immediate return and His ultimate coming. He did just as He said; He came quickly, before His disciples had been over the cities of Israel. He came just as soon as they had gotten over the first uncertainty of what was to happen, following His physical departure from them. The real Jesus is the Spirit of truth and love, the Spirit of God. The essential Jesus is not the Jesus of the flesh, but Jesus of the Spirit. The flesh was only the medium through which the Spirit could express itself. The flesh can do nothing of itself, it is the Spirit which guides and lasts. 'God is a spirit: and they that worship him must worship him in spirit and in truth'. Jesus is spirit, and they that associate with him must associate with him in spirit, under the guidance of truth."

Mr. Fielder Says Jesus Will Not Return in Human Form.

"Brutality, unfairness, customs and practices that make for stultification and misery, not only have lost the moral support of a great part of the world, but thoughtful people are taking a stand against them as never before.

"This, to my mind, indicates sure and considerable progress in the process of becoming 'perfect', as our heavenly Father is 'perfect', which is progress toward bringing in the kingdom of God. This is what Jesus' full coming means, the spread of His Spirit throughout the universe. Those who are looking for His return to earth in human form are, I believe, doomed to disappointment. The early apostles evidently looked for that kind of a return, and they soon covered the cities of Israel, but no physical Jesus appeared.

"He is not returning as an individual, so that men could say, 'Here He is', or 'There He is', and then could run to see Him in the flesh. He is returning in the same way as Elias, who returned in the being of John the Baptist (Matt. 11: 14). They were not one body, but they were one spirit. So Jesus is returning in the full development of the souls of men, and when any shall have attained to His perfection He will have returned indeed."

Mr. Fielder on What it Means to be a Baptist.

"What does it mean to be an 'Historic' Baptist? It could be construed to mean a person who held exactly the same beliefs that the Baptists held when they emerged as a separate entity. But is it not clear that to so consider it is contrary to the original Baptist genius? If clinging to historic principles had been the essential characteristic of those people who became the first Baptists there would have been no emergence of Baptists. The essential underlying characteristic of the Baptists, and various other dissenters, was determination to worship God in accordance with the dictates of their certain ideas and allegiances and the acceptance of others which they believed to be truly in accord with the Spirit and intent of Jesus. If, under the revelation of time, we move forward into still fuller understanding of Jesus, are we not being faithful to the true Baptist ideal? and is not the man who is not ready to move forward, nor to let others do so, really, even though unconsciously, out of accord with true Baptist spirit?"

Mr. Fielder on Tolerance.

"In these days, when some of the most Christlike and faithful men in the world are under fire for their faith, can any man who is dominated by the love of Christ and true solicitude for the right, refrain from asking himself, 'Is there something in all this that I do not understand? Is it possible that I am wrong?' To my mind, the very fact that such men, men of love and wisdom, earnest seekers after the truth, self-sacrificing in the service of the Lord, believe as they do is sufficient reason why those who do not agree with them must reserve decision and pray for understanding of their viewpoint. One must go along faithful to the best that is in him, but at the same time with mind and heart open for new light and with a keen appreciation of the presence of godly qualities in those with whom he does not agree. This is particularly a duty in all periods of flux, like the present. Personally, I can-

not avoid the feeling that any man who, in the presence of so great a cloud of witnesses to the joy and blessing of ideas contrary to his own, still refuses to give these ideas his sympathetic and prayerful consideration, is thinking of himself 'more highly than he ought to think' and is not being faithful to his trust as a custodian of the Spirit of God. So long as different temperaments, training, and experience exist there must be Christians predominantly static and others predominantly dynamic. That is conspicuously true of a denomination of such vital principle as ours, in which men are free of creeds that place restriction upon their growth. The privilege of enjoying the benefits of such a denomination must, to a far larger degree than in denominations which subscribe to a hard and fast creed, be matched by a fine spirit of true tolerance, born of realization that none of us has to himself all the knowledge of God. Tolerance is not weakness; tolerance is an expression of finely disciplined judgment and trust. There must be room, and there is room for 'historic Baptists' of both kinds. Any group within a denomination so essentially dynamic in teaching and spirit as ours is which split off in the hope of preserving intact a certain fixed body of truth is destined to certain failure, for the truth of God is greater than the conceptions of any group of time, and their descendants would never be bound by what they would term the narrow conceptions which were their forebears' all and in all. Free denominations such as ours are the most hopeful in the world, because they are the most pregnant of growth. Those who would place restrictions on the free play of spirits dedicated to the Lord, are, without realizing it, striking at that which is most precious to us and most promising for all the world and that which is a fundamental distinction between us and that world embracing denomination we most deplore. Only in an atmosphere of tolerance can our denomination truly function.

"Jesus and Paul have provided us with ample tests by which to determine the fitness of a person to serve. 'As many as are led by the Spirit of God, they are the sons of God.' 'Ye shall know them by their fruits.' 'The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.' We shall have to let our Board, which is representative of the whole denomination, determine who are proper persons for our missionary force. Within that force there must be the co-operation that signifies an unusual supply of the fruits of the Spirit."

Mr. Fielder Says Men Share in God's Creative Work.

"We, the objects of God's creating, now have arrived at the place where we share His creative task with Him. Both in the physical and the spiritual realm we have it within ourselves to determine largely what we are and what others shall be. Already we are enjoying the responsibilities and the pleasures of heaven. What a joyous and inspiring thought! And how sobering! What dignity it lends us, and what a load of responsibility it places upon us! It is with us, under the Spirit of God and of the Saviour, that the fulfilment of God's earthly creation lies; He has definitely placed upon our shoulders the burden of that task."

Mr. Fielder on the Trinity.

"I believe in the Trinity with all my soul,—God the Father, the Source of all; the Holy Spirit, that divine influence sprung from God, his very own Spirit, by whose guidance we gradually find our way to perfect oneness with him and God, the Son, Jesus, Who alone has manifested perfectly in the flesh the Father's spirit of love and truth, and Who thereby has provided us with a clear "way" to him. So long as godly spirits shall exist they shall hold in special reverence those three divine realities. And yet, that is not the ultimate goal of the Father and Jesus; it is not emphasis on that reverence that Jesus wants. It is perfect oneness—a perfect welding of interest, purpose and spirit, between God, himself and all the rest of the children. His joy will never be made full until the Trinity becomes an Infinity, until the perfect oneness now shared by God, the Spirit and himself shall have expanded to embrace every immortal soul. Then the Infinity shall have become a perfect Unity, a oneness of spirit, in which the thought of preference shall never arise but in which all shall delight to do one another honour of absolute love and trust. Thoughts

of Unitarianism and Trinitarianism shall have no place in that high Home, but shall have been forever left behind among those forgotten conceptions that formed the early steps by which we mounted toward heaven. They are as evanescent as are priestly sacrifice and kingship."

Mr. Fielder and the Foreign Mission Board.

Comparison of the quotations we have given from Mr. Fielder's statement with those included in the report of the Investigating Committee will show that the Committee did not select the most heretical passages. The statement of Mr. Fielder was completed some time in May, 1924, and was mailed from Assam to the Board in New York a day or so before June 7th, 1924. Some time later—we have not the exact date—Mr. Fielder returned from India to America. We print below the report of "The Committee on the Case of Cecil G. Fielder". This report was sent to India on behalf of the Board of Managers of the Foreign Mission Society:

To Rev. R. B. Longwell,
Gauhati, Assam,
India.

THIS WILL NOTIFY YOU THAT AT THE MEETING OF THE BOARD OF MANAGERS HELD JUNE 2/25, ACTION WAS TAKEN AS FOLLOWS:

The committee on the case of C. G. Fielder, through its Chairman, A. C. Baldwin, introduced missionary C. G. Fielder, who addressed the Board regarding his work in Assam and in particular his service among students at Cotton College, calling particular attention to the evangelistic opportunity which this service presented. At the conclusion of his address the committee presented the following report, which was adopted unanimously:

To the Board of Managers of the
American Baptist Foreign Mission Society.

Your committee, appointed to meet Mr. Cecil G. Fielder and inquire into his theological views and message as a missionary, desires to make the following report:

First: Your committee are agreed that in Mr. Fielder's theological statement are declarations which are open to question and which standing alone would make it impossible to return him to the work in Assam.

Second: Your committee faces the fact that in his work Brother Fielder has been signally blessed of God. The testimony of many of his fellow missionaries and of Dr. Witter, his predecessor in the work at Cotton College, speak in such high terms of his Christ-like character, his zeal and usefulness, his success in a position requiring peculiar qualities of spiritual equipment, that we feel he has been used of God to a marked degree.

Nevertheless the limitations of his theological statement are real in the judgment of your committee and the criticisms which his statement has aroused cannot be ignored.

In view of the fact, therefore, that Mr. Fielder has never had a course of theological study, we would recommend that the Board grant Mr. Fielder's request for a year of study at Newton Theological Institution, and that the question of his return to Assam be made a special order at some meeting of the Board in 1926.

Arthur C. Baldwin,
W. S. Abernethy,
Thomas H. Stacy.

On behalf of the Board of Managers,
New York, New York,
June 10th, 1925.

(Sgd.) J. C. Robbins,
Foreign Secretary.

Two or Three Observations.

We would call attention to two or three things in this report.

First, the Committee says that Mr. Fielder's theological statement is open to question; and that if it were to stand alone, his return to Assam would be

impossible. Following that is a bit of character testimony. How in the name of common sense a man can possess peculiar qualities of spiritual equipment, and can be used of God to a marked degree, when holding a theological position which the report itself admits is practically a negation of everything for which Baptists stand, surely only a whitewashing committee could discover!

Goes to Newton to Regain Orthodoxy!

In order to correct his theological defects, however, the Committee recommends that the Board grant Mr. Fielder's request for a year to study at Newton Theological Institution! What about Newton Theological Institution? When a patient is in ill-health, and a physician recommends a change of air, it is not usual for such a physician to send the patient to a place where the disease from which the patient is suffering is already rampant. At the time of the Milwaukee Convention, there appeared an advertisement in the *Milwaukee Journal*, Saturday, May 31st, announcing the service of the Unitarian Church, corner of Ogden and Astor Streets, as follows:

UNITARIAN CHURCH

We invite you to hear

DR. CHAS. H. ARBUCKLE

A liberal leader from Boston in
the Baptist Convention.

His subject is

THE COMMUNISM OF THE SPIRITUAL LIFE.

A Unitarian Approves Newton.

At the Sunday morning service, June 1st, the minister of the Unitarian Church introduced Dr. Arbuckle in the following words (stenographically reported):

"I am happy that we have forgotten our differences; and that we have found that our faith and our work overlap many unexpected bounds. I had an illustration of that two or three years ago. I had to be in Boston over Sunday; and the minister who was sent to me from our Unitarian Headquarters in Chicago was a professor of Chicago Divinity School, who preached here. When in Newton Centre, from which Dr. Arbuckle comes, I heard that the previous Sunday the Unitarian minister had been suddenly taken ill; so they stepped across the street to the friendly Baptist church, of which Dr. Arbuckle is pastor, and they asked a professor of Newton Seminary in. He taught Bible School at ten o'clock in the Baptist Church; and at eleven o'clock he stepped across the street and gave the Unitarian church, in which I was brought up, some of the good and true gospel. (So I feel this morning as though Dr. Arbuckle, who has been so happily assigned during the time of the Baptist Convention, is not a stranger, but an old friend."

We therefore have the testimony of a Unitarian minister that professors of Newton Theological Seminary, as well as of the Divinity School of Chicago, are quite acceptable in Unitarian pulpits. We have the extraordinary spectacle before us of a committee recommending a young man suffering from Unitarianism, to take a course in a Unitarian institution—in the hope that he may recover from the disease!

A. Statement From the Board of Managers.

And then, at the end of the time a "statement on the Fielder case" is issued by order of the Board of Managers of the American Baptist Foreign Mission Society, over the signature of William B. Lippard, Recording Secretary, under date of October 4, 1926, and published in *The Baptist*, of Chicago, October 16, 1926, as follows:

A Statement on the Fielder Case.

At the close of a year of theological study, Mr. Cecil G. Fielder appeared before us June 29.

It was then discovered that an ordination council had been called for the end of September. Wishing to know the judgment of the churches in this controverted case, the board reluctantly postponed consideration of it till fall. This council, which met September 27, decided by a majority vote to ordain Mr. Fielder.

October 4 Mr. Fielder again appeared before our board and told us that as a result of his study and reflection he had considerably changed the views expressed in the original paper prepared by him in Assam which formed the basis of the references of the investigating commission to his case and which were unsatisfactory to the board, as we have already published.

He assured us of his belief (1) in a personal, holy and loving God, the God and Father of our Lord Jesus Christ; (2) in the Trinity, agreeing to the New Testament teaching on that subject; (3) in preexistence, quoting with assurance the passage, "In the beginning was the Word, and the Word was with God, and the Word was God, . . . and the Word became flesh and dwelt among us;" (4) in the deity of Jesus Christ and of the Holy Spirit; (5) in the uniqueness and finality of Jesus as Saviour and Lord; (6) in the guilt and destructive power of sin and its penalty of spiritual death in separation from God; (7) in the atonement, in that the sufferings of Christ reveal the sufferings of God's heart over human sin, by which God is able to do for penitent sinners what he could not otherwise do for them, i.e., save them, so that these sufferings are their ransom and the price of their salvation; (8) in salvation by grace, in regeneration by the Holy Spirit, and eternal life as the gift of God; (9) in the miracles of Jesus and his bodily resurrection; (10) in the scriptures which, he says, are the basis of his life, faith and hope, and in their trustworthiness as a guide for faith and practice; (11) in prayer, and the prayer of petition, and in prayer to the living Christ; (12) in Christian love as the all-conquering force in daily life and in subduing the world to Christ.

Hearing this confession of faith and being convinced of Mr. Fielder's sincerity, his exceptional devotion to Christ, and his sympathetic love for all his fellow men, we felt impelled by the Spirit to dismiss the theological charges against him, leaving the question of his future service to later consideration.

We issue this statement with Mr. Fielder's consent.

By order of the board of managers of the American Baptist Foreign Mission Society.

WILLIAM B. LIPFHARD, Recording Secretary, American Baptist Foreign Mission Society. October 4, 1926.

No Statement From Mr. Fielder Himself.

Let us look for a few moments at this statement. First, we call attention to the fact that no report of Mr. Fielder's own statement is obtainable. We have before us copies of several letters addressed to the Chairman of the Board of Managers of the Foreign Mission Society, requesting a statement from Mr. Fielder himself. To these requests the Chairman has made no reply. The statement under review tells us that Mr. Fielder, "as a result of his study and reflection had considerably changed the views expressed in the original paper prepared by him in Assam". Mr. Fielder's personal statement was completed in May, 1924; the report of the special Committee on the case of Mr. Fielder, where the Committee stated that there were declarations in Mr. Fielder's theological statement, which, standing alone, would make it impossible to return him to the work in Assam, was dated June 10th, 1925. It would appear, therefore, that Mr. Fielder had not "considerably changed his views" from the time he wrote his statement in Assam up to the time he was interviewed by the Committee in the United States, the report of which

interview, as stated above, bears date of June 10, 1925. But between that date and October 4th, 1926,—or slightly less than sixteen months—Mr. Fielder had so changed his views as to satisfy the Foreign Mission Board, and lead them "to dismiss the theological charges against him".

Has He Really Changed His Views.

Let us now, in the light of Mr. Fielder's own statement,—and since the public are denied Mr. Fielder's personal statement of his change of views, we should be justified in examining the only statement we have, comparing it with the statement of the Board of Managers of the Foreign Mission Society. In Mr. Fielder's own statement he declares his belief in the Trinity—but not by the wildest stretch of the imagination can his statement be made to accord with the view of the Trinity held by evangelical believers! The report says that he believes in the Deity of Jesus Christ, and of the Holy Spirit—but an examination of his statement shows that he believes that we are all coming up to the level of God at last! In clause 6 the Board tells us that he believes in the "guilt and destructive power of sin and its penalty of spiritual death in separation from God",—unless Mr. Fielder has absolutely abandoned his position of the full acceptance of the evolutionary hypothesis, with all its implications, the statement of the Foreign Mission Board cannot possibly be true. Mr. Fielder's view of the atonement (7) as shown by his own statement is the opposite of what the New Testament teaches upon this subject—and he himself admits it to be so; and declares that were Paul living in our day he would repudiate his own view of the atonement! Mr. Fielder is said to believe in salvation by grace—if he does, it involves an absolute reversal of everything he said a little over a year before in his statement of faith!

Either Mr. Fielder is Unstable or the Board Untrue.

It is folly to attempt a further analysis of this statement. If Mr. Fielder can so completely change his position in a little over twelve months' time, he is too unstable to be fit for any teaching position on earth.

Furthermore, in his statement of May, 1924, Mr. Fielder insists upon the necessity of frankness, and expresses his disapproval of anything like mental reservation. The statement of Mr. Fielder in 1924 was the statement of a man who was perfectly frank, and he apparently prepared himself to accept the consequences of his frankness. Why does the apostle of frankness of 1924 hide behind the veiled statement of the Board of Managers of the Foreign Mission Board in 1926? It will appear to any clear-thinking man that the Board of Managers are afraid to allow Mr. Fielder to speak for himself. On the other hand, if Mr. Fielder has not absolutely changed his position, then the Board of Managers are completely misrepresenting him. In any case, it would appear to us that the Board of Managers of the American Baptist Foreign Mission Society, by their conduct of the Fielder case alone—and we propose to use the strongest words we know—have absolutely forfeited the confidence of any and every honest man and woman. Either they entirely misrepresented Mr. Fielder, or, otherwise, endorsed a man who is unfit for a position in any evangelical body on earth.

If anything were wanting to prove that the Foreign Mission enterprise of the Northern Baptist Convention is reeking with Modernism, the action of the

Board of Managers of the Foreign Mission Society in the Fielder case has supplied the last necessary proof.

The Gospel Witness is profoundly interested and concerned about this matter, because the work of the American Baptist Foreign Mission Society in India is closely related to our Canadian Baptist Foreign Mission work, and at one or two points the two Societies are partners in the same work. Since Modernism is as contagious and as deadly as smallpox, we cannot be indifferent.

Mr. Fielder himself may be only an incident, but the Board's treatment of his case is symptomatic of the Board's sympathetic attitude toward a plague which is devastating Christendom. Whoever supports such a Board is in danger of contributing to another thirty pieces of silver to pay some modern Judas to betray the Lord Jesus to be crucified afresh.

Editorial

DR. NORRIS ACQUITTED.

The jury at Austin, Texas, in the Norris trial brought in a verdict of acquittal on the first ballot. This was, of course, no surprise; but was, what everyone informed of the facts, and having even an elemental sense of justice, expected. We have observed that some of the Toronto papers who featured the news of the Texas tragedy with great headlines on the front page, gave no prominence at all to the report of his acquittal. *The Globe*, Toronto, true to its record of fair dealing, published the news of Dr. Norris' acquittal with the same prominence that had been given to the news of the tragedy.

The Canadian Baptist has contained many bitter references to this sad affair, but has not the common decency to publish the report of Dr. Norris' acquittal at all. Of the bitterness that issues in real murder, which resides in *The Canadian Baptist*, and the company for which it speaks, Dr. Norris has ever been utterly incapable.

We regret that Christian people everywhere cannot read the full particulars of the Norris trial. We hope some means will be found to publish it *in extenso*. Although the court refused to hear much evidence that was on hand, that which was given proves to any candid mind that Dr. Norris' destruction had been determined upon. There was at least very strong presumption that Dr. Norris' assailant did not go to Dr. Norris' study unarmed. Something was picked up from the floor which was not accounted for; and it is a significant fact that the prosecution did not put the officer who first searched the person of Dr. Norris' assailant into the witness box.

We shall never cease to regret, of course, that this terrible event should ever have taken place; yet we believe the hundreds of congratulatory messages which poured in upon Dr. Norris, many of them from outstanding representative people, afford a fair indication of what is the prevailing opinion of all decent and fair-minded people. *The Gospel Witness* rejoices in Dr. Norris' acquittal.

REV. R. T. KETCHAM, OF ELYRIA, IN JARVIS STREET.

Last Sunday Jarvis Street was privileged to enjoy the ministry of Rev. R. T. Ketcham, of Elyria, Ohio. Mr. Ketcham preached two great sermons. In the morning his text was, "Who for the joy set before him, endured the cross, despising the shame"; and in the evening, "No man cometh unto the Father, but by me." The morning sermon was a fine setting forth of the great principles of the atonement, and the evening sermon was an able exposition of the biblical doctrine of the federal headship of Adam and of Christ. Mr. Ketcham showed himself to be both an able and a mighty preacher; and we shall hope to welcome him to Jarvis Street at an early date.

In the morning two responded to the invitation, and twenty in the evening. The attendance at the School was 1,212; and two were baptized at the evening service.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

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T. T. SHIELDS, Editor.

No. 1.

Lesson 10.

First Quarter.

March 6th, 1927.

STEPHEN'S ADDRESS CONCLUDED.

LESSON TEXT: Acts, chapter 7, vs. 30-60.

GOLDEN TEXT.—"Then said the Lord * * Put off thy shoes from thy feet; for the place where thou standest is holy ground" (Acts 7: 33).

I. STEPHEN NAMES JOSEPH AS A FORERUNNER AND TYPE OF CHRIST.

1. Joseph was his father's well beloved son and heir. He was anointed with the oil of gladness above his fellows. So Christ must be distinguished from all others as the only Begotten of the Father. 2. Joseph's brethren envied him his pre-eminence. Envy and jealousy are always as cruel as the grave. Pilate perceived that it was for envy the enemies of Christ delivered Him up. By His power He was able to accomplish what the scribes and Pharisees were never able to do, and when the multitudes followed Him, the religious officials said, "If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation". 3. He was rejected by his brethren; he was sold for silver, and virtually put to death. He was driven out of their life. Thus also was Christ rejected, and it is to this Stephen in his masterful argument is leading. 4. Joseph was numbered with the transgressors, though being himself innocent. He was cast into prison and made to keep company with malefactors. So it is written of Christ, "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him". 5. Yet ultimately, by God's providence, Joseph was exalted to the throne, and in authority was next to Pharaoh. So Stephen implied the crucified and rejected Christ has taken His place upon the throne. 6. In all his experiences Joseph was Divinely appointed to be the saviour of his brethren. So also was Christ. 7. The day came when the words of Joseph were literally fulfilled, and his father and his brethren made obeisance to him, and their very lives depended upon his grace.

II. MOSES ALSO IS MENTIONED AS A TYPE OF CHRIST—Vss. 20-44.

1. His life was sought from the beginning. The slaughter of the innocents by Herod was anticipated in the time at which Moses was born. The attempt to take the young child's life in Moses' case, was repeated when Jesus was born in Bethlehem of Judaea. 2. Moses deliberately forsook the palace for the wilderness, and was not ashamed to call a nation of slaves his brethren; so did the Lord Jesus, "though He was rich, yet for your sakes He became poor, that we through His poverty might be rich"; He condescended to our low estate; "He took not on Him the nature of angels; but He took on Him the seed of Abraham"; and was in all points made like unto His brethren. 3. Moses supposed his brethren would have understood that God planned to deliver them by his hand; but when he came unto his own, his own received him not; he was despised and rejected of men. The implication of Stephen's argument is that in like manner Jesus Christ came to be a Deliverer, but He had not been understood, and had been rejected by those whom He came to save. 4. Moses was thrust away by his people, saying, "Who made thee a ruler and a judge over us?" It was thus the Jews rejected the authority of Jesus, and cried, "We have no king but Caesar"; of Him they said, "Away with Him, away with Him". 5. Notwithstanding all, Moses was the great deliverer for whom they were looking, and it was by his hand he delivered the people. 6. Stephen warns them by telling them that the very ruler they have rejected, God made their only Saviour (vss. 35, 36).

III. THE REJECTION OF ALL THE PROPHETS FINDS ITS CULMINATION IN THE REJECTION OF CHRIST.

1. Stephen reminds them that every prophet has received similar treatment at their hands. The carnal mind is verily enmity against God. 2. In the rejection of the testimony of the prophets, they have resisted the Holy Ghost (vs. 51). This has ever been the offense of unbelief; this is the offense to-day. By the rejection of the Word of God men resist the Holy Ghost. 3. Having

rejected all the prophets which preceded Him, they finally reject the Son of God Himself, and become His betrayers and murderers.

IV. HISTORY REPEATS ITSELF IN THIS RESPECT IN EVERY AGE.

1. Stephen's hearers were "cut to the heart". We have already met with this explanation several times in our study of the Acts: "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart". When it is used in the power of the Spirit it is bound to cut men to the heart. And is not that the preacher's duty, rather than to administer a sedative and drug the conscience of men? 2. His hearers gnashed on him with their teeth. Shall we blame Stephen for this? Shall we complain that he was unnecessarily severe? Shall we insist that he ought to have been more diplomatic and more persuasive in speech? And if Stephen is to be blamed for the gnashing of teeth, shall we, in like manner, blame all the prophets? And, more particularly, shall we blame the Lord Himself for His crucifixion? Or shall we find the explanation of this attitude in the native enmity of the natural heart? 3. Even a testimony given in the power of the Holy Ghost was rejected. The preacher must not be held responsible for the seeming want of success in some quarters. It must be remembered that there was a son of perdition who rejected the personal ministry of the Lord Himself. 4. Stephen's hearers stopped their ears. How significant! Did they put their fingers in their ears, or their hands over their ears? They would probably have told you, could you have asked them, that they welcomed the truth from any quarter; but they were very careful to stop their ears that it should not find entrance to their minds. And we have known many people just like the Jews of Stephen's day: they may not actually put their fingers in their ears, but they stop their ears with prejudice, and falsehood, and by refusing to hear or read the truth. 5. They stoned the preacher to death. Stephen was the first martyr—but not the last. Preachers are still being stoned to death. They may not immediately die as to their bodies; but they are made the target for everyone's assaults, and treatment is meted out to them that is more cruel than stones. 6. Notwithstanding, the preacher went triumphantly to glory exemplifying the power of Divine grace, when, like His Lord, he prayed for the forgiveness of his enemies. 7. This dark chapter has one bright light in it when read in the light of the rest of the New Testament. Stephen is dragged out of the city, and is pelted with stones until the bruised and bleeding prostrate form is red with blood; and the murderers of this faithful preacher, that they may do their work more freely, lay down their clothes at the feet of a young man whose name was Saul. Thus God steps in and brings to that bloody scene a young man on whose memory that cruel murder must be indelibly stamped. Next to Jesus Christ Himself, there has never lived a man to whom such revelations of Divine grace were communicated as to the young man whose name was Saul, who consented to Stephen's death.

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THE TORONTO BAPTIST SEMINARY EVANGELISTIC SOCIETY

Last Sunday evening some twenty students of the new College took part in an evangelistic service at the Parliament St. Branch of Jarvis St. Church. Three of their number, Messrs. Cecil Lowe, Norman Pipe, and Leander Roblin, brought brief Gospel messages. God's blessing was upon the service. Several strangers attended as a result of the house-to-house visitation of the preceding day. Among them were two Roman Catholics who seemed interested and promised to come again.

REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA.

We would remind our readers that while a permanent Secretary-Treasurer has not yet been appointed, the acting Secretary-Treasurer of the new Society is Rev. G. W. Allen, 75 Delaware Ave., Toronto 4, Canada, to whom all contributions may be sent, and all enquiries addressed.