

# The Gospel Witness

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

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## The Tiger of the Northern Baptist Convention

### Shall We Continue to Feed It?

OUR adversary the Devil is described in the Bible as a "roaring lion, walking about, seeking whom he may devour". Thus the champion of all evil, which includes every form of error, is represented as a beast of prey. In His parable of the shepherd and the sheep, our Lord said: "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep." In his address to the elders at Ephesus the Apostle Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Therefore we have abundant scriptural authority for representing Modernism as a beast of prey.

Need we occupy space in this paper to define what Modernism really is? There are degrees of Modernism as there are stages in the development of any fatal malady; and as there are degrees of ferocity, and a variety of tastes, among beasts of prey. But what we now call Modernism, whatever it may accept or reject in the body of Revealed Truth, may always be recognized by the fact that implicitly or explicitly it denies the divine inspiration and consequent infallibility and supreme authority of the Bible as the Word of God. Modernism in its later manifestations may become agnostic, and even atheistic, but in every stage of development, it has this common characteristic, that it denies that the Bible is the Word of God.

From that it proceeds, step by step, to the rejection of the supernatural, which is really involved in its major premise,—its chief points of attack being: the virgin birth of Christ, His essential Deity, His expiatory death, His bodily resurrection, and His personal, visible, return.

#### Upon What Does the Tiger Feed?

Upon what does this hungry tiger of Modernism feed? How is it nourished, and kept alive, and enabled to propagate its kind? Its favourite prey consists

of evangelical institutions and organizations, the blood of which institutions and organizations is the sacrificial gifts of the people of God. When once this tiger, having approached by stealthy tread, has fastened his claws into an evangelical institution or organization, that organization ceases to be of any value to the cause to which it was dedicated, and serves only as tigers' meat!

The money contributed to the support of such causes serves as blood to slake the tiger's thirst. The withdrawal of financial support from erstwhile evangelical organizations will temporarily inevitably work some hardship; it will render the body anaemic, but it will make it a much less palatable meal for the tiger. Orthodox missionaries, or other workers, allied with such an organization may suffer for a while. It should be remembered, however, that so long as we keep such organizations financially full-blooded and healthy, we are only nourishing the tiger for further depredations; the starving of such organizations, on the other hand, will inevitably have the effect of starving the tiger too. The question Christian people must ask in these days is this, Shall we continue to support missionary and educational institutions under modernistic domination, and thus strengthen Modernism for a more widely-destructive work; or shall we devote our money to organizations that are made secure from the attack of modernistic beasts of prey?

#### The Sources of Modernism.

What we have come to designate as Modernism, beyond all question, has one source. There is, of course, nothing modern about it. Countless volumes have been written about it, but the Bible compresses it all into the short space of five verses: "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The tempter suggested a doubt as to the truthfulness of God's Word; and, in the second place, he positively declared it to be untrue; while, in the third place, he promised the woman if she would disregard the Word of God, and follow his suggestion, she would become so wise as to be equal with God Himself. And that is Modernism!

#### Modernism a College Movement.

But if this plague be traced to its human sources, it will be found always to be a college movement. Pastors and other Christian workers may be carried away by it, but it does not originate with them—the source of infection from which this plague spreads is the educational centres, both in state and church. And we can see no sign of improvement in any of the educational institutions within the bounds of the Northern Baptist Convention that wear the Baptist name: Chicago University, in its religious teaching, is utterly anti-Christian, and is as aggressive as was the serpent in Eden. Rochester, Newton Center, Crozer, and the other colleges, so far as we are able to judge, show no change of heart.

We could multiply proofs of the stream of anti-Christian teaching emanating from these places, but it has been said so often that people must be all but weary of hearing it. One sentence from a great authority is sufficient. The late Dr. Augustus H. Strong, for many years President of Rochester, in his book, "A Tour of Missions", declares, "That the Theological Seminaries of almost all our denominations are becoming so infected with this grievous error that they are not so much the organs of Christ as they are organs of Anti-Christ."

#### To Withhold Contributions the Only Method of Control.

The educational institutions within the Northern Baptist Convention territory are really not subject to the control of that Convention; they are independent organizations, for the most part controlled by self-perpetuating boards of trustees. The only way in which Baptists of the Northern Convention can register their disapproval of their anti-Christian teaching is by refusing to

contribute to their support; and, as we understand it, the educational funds are included in the denominational budget, so the only way to be sure that you are not feeding the tiger in the educational zoos, is to refuse to contribute to the budget.

#### The Output of the Schools.

We are concerned, however, in this article more with the output of the schools than with the schools themselves. The schools fill the minds of their students with doubt; they destroy their belief in the Word of God, and in the saving efficacy of the blood of Christ, and in a supernatural gospel, with the result that by the time the students have completed their course, they find themselves without a message, and in many instances without any desire to attempt to preach. They enter the seminaries intending to be preachers, and come out desiring only to teach.

The educational institutions contrive to bring the machinery of the Denomination under their control, so that it may be used to provide their students with positions. This principle is illustrated by the fact that Dr. Frederick L. Anderson, of Newton Theological Seminary, is Chairman of the Foreign Mission Board. Thus it comes to pass that the whole missionary policy of the Denomination is framed, not with a view to the salvation of souls, and the glory of God; but with a view to accommodating the educational institutions by providing positions for their products.

In *The Watchman-Examiner* of July 30th, 1925, Professor F. L. Anderson, D.D., issued a statement on behalf of the Board of Managers of the American Baptist Foreign Mission Society which was, in part, as follows:

"On account of the fact that certain brethren have requested, in view of certain statements, that the Foreign Mission Board should make plain its position, the Board of the American Baptist Foreign Mission Society begs to say to the Convention again that it considers itself the servant of the whole denomination, and that it will appoint and maintain as missionary representatives of any of the groups represented in the denomination only those who have the proper qualifications as missionaries, provided—and this provision is essential—that they are evangelical."

Dr. Anderson then gives an extended definition of what he means by "evangelical". But such a word means nothing at all in the lips of a modernist—even Dr. Harry Emerson Fosdick would call himself an evangelical!

Dr. George A. Francis, of Glendale, California, in his pamphlet entitled "Our Supreme Peril", has this to say of Dr. Anderson himself:

"From Dr. Frederick L. Anderson, professor at Newton and chairman of the Baptist Foreign Mission Board, we have this tribute to the Master, 'This Jesus, now God and now man, is thus alien to us and we instinctively feel that he cannot truly sympathize with us in our temptations, struggles, and sorrows. . . . This dictum of fourth century theologians cannot be made binding on free Protestant Christians, and is entirely out of tune with modern feeling and conceptions.'

"To Dr. Anderson on his book, 'The Man of Nazareth', *The Christian Register* (Unitarian) pays the following tribute: 'If a Trinitarian wrote these chapters, the most critical Unitarian will not discover it.'

"Even the chapter on 'The Finality of Jesus' contains nothing which the readers of *The Christian Register* would not call 'Perfectly Good Unitarianism'."

#### The Foreign Mission Board's "Inclusive Policy".

The Foreign Mission Board has again and again committed itself to what it calls an "inclusive policy," insisting upon its right to send out modernist, as well as orthodox, Baptists to the foreign fields.

Our readers are familiar with the story of the political manipulation of the Northern Convention at Seattle, when, by the vote of the salaried secretaries of the Convention, the Hinson Resolution was defeated. One of the missionaries which the Hinson Resolution, had it passed, would have required the Foreign Mission Board to recall, was

#### Mr. Cecil G. Fielder, of Assam.

The following is Mr. Fielder's statement on evolution and creation:

"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.

"... 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."

#### 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."

#### The Foreign Board Dismissed Charges.

The fact that the Foreign Mission Board dismissed all charges of unorthodoxy against Mr. Fielder, shows that by their standards a man who denies every essential doctrine of the Christian faith is a proper person to send as a missionary to the heathen!

But since writing the above, there has come to hand *The Baptist Observer*, of Indiana, for March 17th, in which we find this note:

"Rev. Cecil G. Fielder, formerly a missionary of the Assam Mission, has accepted the Assistant Secretaryship of the American Mission to Lepers, and is no longer under salary from the American Baptist Foreign Mission Society."

Thus it would appear that the exposure has done some good.

#### The Crime of Supporting Such Teaching.

There is only one argument modernists can understand. They will smile serenely at all the resolutions various Conventions may pass; they will not lose a moment's sleep as a result of any addresses which may be given, or books which may be written; as long as a deluded people continue to give their money to missionary and educational treasuries under modernist control, they will go on merrily with their destructive work. But can any greater offence be committed by a blood-bought child of God than to pay money for the support of one who denies the Lord Who bought him? *How can the blessing of the Spirit of God rest upon any people, or upon any pastor at home, while they are contributing money for the propagation of anti-Christian doctrines abroad?*

#### What About Orthodox Missionaries on the Field?

We have no doubt that many of the older missionaries on Baptist mission fields throughout the world are sound in the faith, and preach only the gospel of God's grace. But the time has come when every true believer must unsheath his sword against Modernism. Foreign missionaries must not expect that the battle is to be fought wholly by those at home; orthodox missionaries abroad will need to take their stand for the faith—the battle will have to be fought on many fronts. Even at the best, some hardship will result. When an able commander blocks an enemy's port, or a military commander besieges a city, he cuts off all supplies of every sort, as the only way by which the city may be reduced to submission. Within the port or city there may be many who are loyal to the besieging army, and, in the nature of the case, they, with others, will suffer the effects of the siege; but if they are loyal they will not complain, for they will recognize that as long as supplies are permitted to enter, they will be used for the fighting forces, with the effect only of strengthening the enemy and prolonging the war.

#### AN ALTERNATE SLATE.

At the Columbus, Ohio, Baptist Bible Union Conference in January, and at a Baptist Bible Union Conference held in New York City in March, resolutions were passed recommending that a slate be prepared of nominees for membership on the Foreign Mission Board, in order to provide the delegates with a substitute list for the nominees of the ecclesiastical machine. Such a large measure of success attended a similar action last year at Washington that it seems likely this will be tried again this year.

#### "Orthodoxy of Heart."

We heard a great sermon recently by Dr. J. W. Gilton, of Kentucky, on, "Orthodoxy of Heart", in which Dr. Gilton said in effect, that a man whose orthodoxy was of the head only, might lose his orthodoxy and become a heretic; but if a man was orthodox of heart, even though he entertained some erroneous opinions, he would ultimately become orthodox of head, too. And upon this one point Dr. Gilton strongly insisted that one who is orthodox of heart, who with his heart "believeth unto righteousness", would continue to be orthodox to the end. And we do not believe that those who are truly the Lord's people are likely to decline in missionary interest. Moreover, we are persuaded that missionary contributions, in the main, come from those who are orthodox of heart. We hear of large bequests being made to education, but our missionary enterprises must depend, for the most part, upon the rank and file in the churches, who give for the propagation of the gospel because they themselves have had a heart experience of its power. And when, in the midst of general prosperity, missionary contributions decline, it is an infallible sign that the administrators of these missionary enterprises have forfeited the confidence of their supporters.

That the membership of the churches of the Northern Baptist Convention are rapidly losing confidence in their Foreign Mission Board is proved by the following which we quote again from

**DR. GEORGE A. FRANCIS' PAMPHLET, "OUR SUPREME PERIL":****Washington Convention Confessions.**

"Says Dr. Bowler, 'In the past five years the regular missionary offering has declined from \$11,290,642.00 to \$4,904,000.00 and that our receipts for the past year, that is 1926, were \$346,000.00 below the previous year, and \$720,000.00 below the operating budget.'

**An Outsider's Discovery.**

"The United Stewardship Council of New York City, Dr. Harry S. Meyer, statistician on denominational data, says, 'In 1923 in denominational giving for missions, the Baptists were fifth; in 1924, sixth; in 1925, eighteenth; and we are sure we are lower still in 1926.'

**More Confessions at Washington.**

"The report of the Missionary Board of Cooperation was presented by the Executive Secretary, Dr. W. H. Bowler, New York, in which he said, 'The greatest aim of the past year has been to enlist the whole denomination to render service and make sacrifices for the maintenance of organized effort to carry the gospel in all the world.' Continuing Dr. Bowler said, 'Northern Baptists have the resources to make missions keep pace with the world's needs. Yet in five years the missionary gifts have declined from \$11,290,642.00 to \$5,431,869.00, while the contributions for local expenses have risen from \$16,752,293.00 to \$25,627,770.00.' He further added, 'The receipts during the past year were not equal to the preceding one. The amount received was approximately \$4,904,000.00. Excluding the Lone Star fund, which we know was a special drive and not on the regular program, the receipts would fall \$346,000.00 below those of last year.' The fact is, he said, 'The receipts fell \$720,000.00 below the operating budget.'

**Dr. Bevan Sees the Point.**

"He said, 'For the last five years we have been going down hill. Shall we continue in this way? One-third of our people give, two-thirds do not give.'

'Surely this is an alarming situation, when in five years the missionary gifts of a great body like the Northern Baptist Convention should decline from \$11,290,642.00 to \$5,431,869.00!

**The Reason for the Decline.**

There must surely be a reason for such decline. Perhaps that reason is threefold: first, *the want of confidence in the Foreign Mission Board administration resulting from their determination to send out and maintain modernists on the Foreign Mission fields; secondly, it may be due, in part, to the paralyzing effect of modernistic teaching at home. It is difficult to generate any sort of enthusiasm for the propagation of mere negations. People will not sacrifice to support missionaries to a far country who go merely to tell the people what they do not believe. While pulpits at home are being increasingly occupied by men who have nothing but doubts and negations to preach, the missionary treasuries are bound to dry up. The third cause for this appalling condition may be found in the tyranny of a growing ecclesiasticism that aims to throttle the freedom, both of the church and the pulpit, while using the local church only as a money-well out of which to pump financial supplies for the support of modernists abroad.*

**THE BROUGHER WASHINGTON RESOLUTION AND ITS AFTERMATH.**

In the Seattle Convention notice had been given that the following would be moved as an amendment to the by-laws of the Convention:

"Section 2. A Baptist church, as defined for the purpose of these by-laws is one accepting the New Testament as its guide and composed only of baptized believers, baptism being by immersion."

The Wednesday Bulletin of the Washington Convention contained the following:

"The Executive Committee of the Convention publishes the resolution

below, for information only, without any expression of its opinions on the matter involved.

#### The Chicago Conference Resolution.

"Believing that the Northern Baptist Convention ought to devote its energies more completely to increased efficiency in its efforts for the evangelization of the world, in order that the day may be hastened when the Kingdoms of the world shall become the Kingdom of our Lord and of His Christ, we recommend that when the amendment (defining a Baptist Church) proposed at the Convention at Seattle, is presented for consideration at the Washington Convention, it be laid upon the table.

"And that the following standing resolution be presented for adoption:

"The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist Churches in which the immersion of believers is recognized and practised as the only Scriptural Baptism; and the Convention hereby declares that only immersed members will be recognized as delegates to the Convention."

This came before the Convention in due time. The proposed amendment to the Constitution was laid upon the table, and the resolution, as above proposed, after which Dr. W. B. Riley moved, and Dr. Joshua Gravett, of Denver, Col., seconded, an amendment in the following terms:

"The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist churches in which the immersion of believers is recognized and practised as a pre-requisite to membership."

After many speeches had been made, the vote was taken, and the amendment was defeated, the vote standing 2,020 to 1,084. But the action of the modernists at Washington served to awaken a good many people who had not discerned the drift of the times. The ordinance of believer's immersion is not the fundamental thing for which Baptists stand, but rather the supreme authority of Jesus Christ as He is revealed in an infallible Bible. Nevertheless, thousands of Baptists, deceived by the subtle speech of modernism, were able to understand its import more clearly when it laid sacrilegious hands upon the perfectly simple, and thoroughly understood, ordinance of believer's immersion.

Hence in many quarters throughout the constituency of the Northern Baptist Convention resolutions have been passed repudiating the principle of the Brougher resolution. Among these was a resolution passed by the Chicago Association, May 12th last; one by the Oregon Baptist State Convention which met at McMinnville, July 13th to 16th; another by the Laughery Association, Indiana, at its one hundred and ninth Annual Meeting with the Bear Creek Baptist Church, August 31st and September 1st; the Madison Association, Indiana, held with the North Madison Baptist Church, September 9th and 10th, registered its protest; another such resolution was adopted at the Annual Meeting of the Indiana Convention, that is, the regular Baptist State Convention, held in the First Baptist Church, South Bend, the week of October 11th; still another was passed by the Rocky Mountain Association, Colorado, with only a few dissenting votes; the Auglaize Baptist Association, held at the First Baptist Church, Lima, Ohio, October 6th, recorded its disapproval of the Brougher resolution; as did also the Clarion Association, Pennsylvania, at its Annual Meeting, held some time, we believe, last October, at Corsica, Pa.

Doubtless many other resolutions were passed of which we have no information, but we have gathered these hastily from our files.

One of the interesting features in connection with these resolutions is the number of men who voted for the Brougher resolution at Washington, and who voted against its principle in their own Associations. We may charitably suppose that they had changed their minds after they got home. We understand that even Dr. Brougher himself was defeated in a debate with Dr. Dean in Los Angeles.

All these decisions only confirm our view, that if these matters could be taken to the rank and file of the people, Modernism would meet its Waterloo.

#### Dr. Masee's Armistice—And Its Fruits.

At the Northern Baptist Convention meeting in Washington, Dr. J. C. Masee, of Boston, proposed a six months' truce between the parties of the

controversy which for years has been rending that Convention, and that the six months be given to evangelistic effort.

We wonder what has been the fruit of it? We are aware that many conferences have been held, and many have talked about evangelism. Dr. Massee, no doubt, true to his own record, has continued to exercise an able and effective evangelistic ministry. But what about the "truce"? Has it been respected by the enemies of the evangelical faith? Have the theological seminaries of the Northern Baptist Convention been less active in their destructive work? Has the ecclesiastical hierarchy shown a change of heart, and withdrawn its relentless, persecuting hand? From all that we have been able to gather from different parts of the Northern Baptist Convention territory, the truce period has been used by the enemy to dig himself in. We have been informed that Modernism, in all parts of the Convention, has been more aggressive than ever. If there has been any return to evangelical faith, any new insistence upon the efficacy of the blood of Christ, and the necessity for a recognition of the authority of Holy Scripture, on the part of any modernist in the Baptist Convention, we have not heard of it. Or if there has been any diminution of energy, any less aggressiveness in its effort to secure control of all positions, on the part of modernism, the sources of information open to us have not reported it. What every man of discernment believed would result from Dr. Massee's proposal, has come to pass, namely, that modernists in the Northern Baptist Convention have put in the most energetic ten months of their lives; and, so far as we are able to judge, the modernizing colleges are growing worse and worse every day.

### THE PROPOSED REORGANIZATION OF THE NORTHERN BAPTIST CONVENTION.

At the Atlantic City meeting of the Northern Convention in nineteen hundred and twenty-three, an Advisory Committee under the chairmanship of Mr. Raymond B. Fosdick, was authorized to make a survey of the fifty-eight organizations of the Northern Baptist Convention. That report was published under date of June first, nineteen hundred and twenty-five. Only a limited number of copies were printed marked, "For private distribution only". Elsewhere in this issue we publish an analysis and a criticism of that report by Dr. Frank M. Goodchild. We have already quoted from Dr. George Francis' pamphlet entitled, "Our Supreme Peril", in which he quotes from the Advisory Committee's report. The report, a copy of which is before us as we write, fills one with admiration for the thoroughness of the gentlemen by whom the survey of the Northern Convention was made. *If the report is used for the purpose of understanding the weaknesses of the Northern Baptist Convention, it will do much good; but if the remedy prescribed should be taken it will prove a thousand times worse than the disease.* The present organization is bad enough: it is a hierarchy which makes freedom to the individual church, and the individual pastor little more than a name. But if the recommendations of this committee are given effect, we venture to believe there will be no ecclesiastical hierarchy on earth outside of Rome comparable to it.

At the Baptist Bible Union conference held in Calvary Church, New York City, March eighth to tenth, we ventured to utter a word of warning in this connection. The report of the Advisory Committee was laid on the table at Seattle. We received information that a meeting had been called in New York to plan the taking of this report from the table at the coming Convention in Chicago. It was reported that this meeting proved abortive, and that a second meeting was arranged for Cleveland. A report of our address appeared in the New York Times, March eleventh, and in the Associated Press in most of the prominent papers on the Continent. Reports have come to us literally from the Atlantic to the Pacific showing that papers in the principal cities of the Continent carried in some cases a column report of this meeting. In our address we said, "The proposals of this committee may be summed up by saying that its adoption would have made the Northern Baptist Convention in its principles of organization a duplicate of the Standard Oil Company; or, in other words, in view of the personnel that would have dominated it, would make the Northern Baptist Convention the religious department of the Standard Oil Company." To this there appeared in the New York paper and throughout the country the following reply:



New York, March 11.—The charge made by the Rev. T. T. Shields, of Toronto, that John D. Rockefeller, Jr. is attempting to convert the Northern Baptist Church into "a religious department of the Standard Oil Company," and that Mr. Rockefeller will try at the Baptist Convention in Chicago "to force through a plan of re-organization of the church" was answered to-day by Ivy L. Lee, Public Relations Representative of the Rockefeller interests.

"The facts," Mr. Lee said, "are these: About three years ago Raymond B. Fosdick was appointed by the Northern Baptist Convention as chairman of a committee to study the business methods of the various boards of the Northern Baptist Convention. The inquiry had nothing whatever to do with either the doctrines or the liturgy of the church, and related altogether to the efficiency and economy of the business methods of the various church societies. The report was presented to the Northern Baptist Convention and laid on the table.

"The work of the committee was entirely that of Mr. Fosdick and his associates. John D. Rockefeller, Jr., had nothing whatever to do with preparing the report, never saw it, and has not taken and will not take any steps with reference to the adoption or non-adoption of this report or any other plan of 're-organizing' the church at forthcoming conventions of the denomination."

A further statement appeared in the *New York Times* of March thirteenth from Mr. Raymond B. Fosdick. *The Times* article, including the headings, was as follows:

## FOSDICK REVEALS BAPTIST PROGRAM.

"Rockefeller" Plan Calls for Central Council to Direct International Work.

### STANDARD OIL MOVE SEEN

Opponents Expect the Proposed Reorganization Project Will Come Up at May Meeting.

The proposed reorganization of the Northern Baptist denominations "to develop the greatest efficiency," which has been ascribed to the Rockefellers, despite their denial, because the survey on which the proposals are based was made by an advisory committee headed by Raymond B. Fosdick, an adviser of John D. Rockefeller, Jr., is summarized in a report on the survey which was furnished to *The Times* yesterday by Mr. Fosdick. The advisory committee made the survey and report at the request of the Finance Committee of the Northern Baptist Convention.

The proposal of the Advisory Committee, which also has been attacked as an attempt to make the entire Baptist Church a department of the Standard Oil Company, is summarized in the "private" "Report on a Survey of Fifty-eight Organizations of the Northern Baptist Denominations" as follows:

1. The international program should be developed and presented on a project basis, so that each distinct piece of work may be described, with an estimate of its cost.
2. The Northern Baptist Convention should be a triennial gathering, and should concentrate mainly upon measures which will assist in the upbuilding of local churches. It should also serve as a medium for the expression of opinion on questions of common interest to local churches, and as a periodic inspirational gathering.
3. A membership corporation, known as The Cooperating Northern Baptist Churches of the United States, should be created for the purpose of maintaining the international program of the Northern Baptist Churches.
4. The policy-determining and program-making agency of the Cooperating Northern Baptist Churches should be known as The International Program Council, and should be composed of approximately 350 members. The council should meet annually. It should determine, on a project basis, the activities which will comprise the International Program for the ensuing year. It should determine the policy under which this program should be supported, review the work of the preceding year, and constitute the agencies which, between annual meetings, are to administer and execute the international program.
5. A full time employed President of The International Program Council should have the responsibility for maintaining a limited staff in order to review

all work under the international program periodically, to make recommendations to the council at annual meetings regarding projects which should be discontinued and new projects which should be considered, and to act for the council in assembling all proposals and information necessary to determine the international program each year.

6. A Co-operation Development Board should function between the annual meetings of the council, to enlarge the number of Baptist Churches within the membership of The Co-operating Northern Baptist Churches, and to facilitate execution of the financing policy for the support of each year's international program.

7. A Northern Baptist Fiduciary, with a substantial capital fund, should serve as treasurer for The Northern Baptist Convention and for The Co-operating Northern Baptist Churches. The fiduciary should manage investments, act as trustee for donors, receive and disburse funds for the program of each year, manage the accounts of the agencies, &c.

8. An Activities Administration Board should exercise general supervision over the activities comprehended by the international program of each year, should maintain a regional co-ordinating organization, and should execute that part of the international program pertaining to the support of theological seminaries, universities, and colleges.

9. An Executive Conference, composed of the President and five Vice-Presidents of The International Program Council, and of the Chairman and executives of the three boards, should meet bi-monthly for the purpose of assuring full co-ordination of all activities comprehended by the international program.

10. There should be a nucleus of controlling members in each board, supplemented by associate and advisory members located throughout the United States. Each group should have carefully defined responsibilities, and provision should be made for the substantial representation of women on The International Program Council and on its Board of Societies.

#### Mr. Fosdick's Summary Official.

The above summary may be regarded therefore as an official interpretation of the purport of the Advisory Committee's recommendation. The Convention would meet triennially; and we would call attention to the fact, as stated in item four, that the policy of the body would be determined by the International Programme Council, and that in turn would be directed by "a full time employed president of the International Programme Council!"

Another important item is number seven:

"A Northern Baptist Fiduciary, with a substantial capital fund, should serve as treasurer for the Northern Baptist Convention and for The Co-operating Northern Baptist Churches. The fiduciary should manage investments, act as trustee for donors, receive and disburse funds for the program of each year, manage the accounts of the agencies, &c."

#### A Powerful Combination

Any one with the least discernment will be able to see that according to this official interpretation of the proposal, an organization would be set up under the direction of "a full time employed President" who would be virtually a dictator. The liberty of individual churches and pastors would be at an end; in short the whole proposal for which Mr. Raymond B. Fosdick, as Chairman of the Committee, is responsible, is as foreign to Baptist principles and practices as is the teaching of Mr. Fosdick's brother, Dr. Harry Emerson Fosdick, of the Park Avenue Church. We have no doubt whatever that Mr. John D. Rockefeller, Jr., and the Fosdick brothers are perfectly sincere in believing that their proposals, if accepted, would result in the improvement of Baptist interests the world over. We understand from those who know these gentlemen personally that they are men of exemplary character, and fine spirit; but no one who has any true conception of the spiritual character of the New Testament Church can have any doubt that the influence of the Park Ave. Church, as exercised through Mr. John D. Rockefeller Jr. and the Fosdick brothers, is not only unbaptistic, but utterly anti-Christian.

### FUNDAMENTALIST-MODERNIST WAR OVER?

Reports from Chicago in the daily press dated March 11 informed the Baptist public that at a meeting of the Executive Committee of the Northern Baptist Convention Dr. W. H. Bowler, of New York, and Dr. J. W. Whitcomb Brouger, of California, had said that the doctrinal controversy in the Convention was over! Everybody must now bend all their energies toward the execution of the programme. An additional \$1,000,000 was required to meet the immediate need in the Foreign Mission situation and Mr. John D. Rockefeller Jr., had contributed \$250,000 toward it.

The report reminds us of the attitude of Germany at a certain stage of the war—if our memory does not fail us, it was about December, 1915—the then Kaiser issued a manifesto in which he declared that only one who was conscious of victory could afford to discuss terms of peace. Believing his armies to be overwhelmingly victorious, he condescended to suggest to the Allies the terms upon which peace might then be obtained! We are inclined to believe that the woodchopper of Doorn is not now quite so sure of victory! And as for the fundamentalist-modernist controversy being ended, the truth is, it is just about to begin! And so far as true believers in Christ and His Word are concerned, it never can be ended until the truth is completely victorious.

If anyone should enquire what we hope to accomplish by such agitation, our answer is that the fundamentalists' attack upon Modernism has had the effect of cutting off the supplies from modernistic organizations to the extent of many millions of dollars; and to this task we are sure fundamentalists will give themselves with ever-increasing energy.

Mr. Rockefeller has generously contributed a quarter of a million dollars to make up the million needed. When Jonah embarked on the ship going to Tarshish, he paid his fare—it is very probable he was rated as a first-class passenger! But no amount of money could have made Jonah's passage profitable to the ship, for we are told that the mariners cast forth the wares that were in the ship into the sea; but even that did not cause the storm to cease. Mr. Rockefeller has paid his fare on the Baptist ship—he has paid, so handsomely, that it is probable he thinks he has paid the fares of the Foydick brothers, too! But we venture the assertion that Rockefellerism is costing the Baptist denomination more than even Mr. Rockefeller himself could ever hope to pay. The ship bound for Tarshish found itself under the necessity at last of throwing its first-class passenger overboard—and nothing will still the storm now raging among Baptists to-day short of the throwing overboard of Modernism.

### THE NORTHERN BAPTIST CONVENTION

By W. B. Riley.

There is every indication that the Northern Baptist Convention in Chicago will be exceptionally large. The central location of the city, the somewhat tense conditions existing in the Convention itself, the uncertainty as to what may occur, the publicity methods being employed by the Chicago committee—these will all tend to attract, not to speak of the influence of a trip to Chicago that will effect many who have not hitherto enjoyed the same.

#### The Paper Peace.

Already the Peace Slogan has been started. The Associated Press recently announces to the world that the Baptists have ended their controversy and that there will be nothing of that nature at Chicago. This deliverance purports to come from Dr. Brouger, the President.

Dr. Brouger has for some time been in the role of a peacemaker. He is constitutionally adapted to it. Brouger is a delightful fellow who really, by nature, wants to love every one who readily tires of any controversy. Certainly, this is not a feature of life to be condemned, and there are people, a multitude, who can't imagine anyhow why a convention should be torn with controversy for a long series of years.

Of course, the real reasons why we have had controversy and will have it, are not known to such people. For instance, such people do not know that when the Northern Baptist Convention was conceived and framed, the Chicago University men worked into the organization both the

Rockefeller methods of operation and the Chicago University theological position, and that the Convention itself was never intended to be a democratic institution, but from the first was deliberately placed in the hands of modernists with a mission that would tend to multiply the servants of the Convention and make each of them a cog in the wheels that would send the Convention rolling on over the very forms of men who dared to affront it or render any objection whatever, either to its methods or its message.

The average individual does not yet know that at Denver it was deliberately decided to lessen evangelism on foreign fields and to introduce an educational system that looked to "civilization" instead. Of course the word "Christian" was used to qualify the civilization just as it is used to bolster the Young Men's Christian Association, and it had no more meaning in the Convention's use than it now has in connection with that Association. The Young Men's Christian Association has ceased to be evangelistic—in fact, it has ceased to be Christian, but it is a series of men's hotels and athletic clubs, together with the appearance of Biblical study with a modernist in charge of the class in practically every case. The same sort of thing is true of the Northern Baptist Convention. Its purposed program on the foreign field retains the name Christian in order both to justify its existence and to make its appeal for cash contributions more effective, but our present foreign mission board is committed to the policy of education vs. evangelization, and for ten years have driven in that direction with all the rapidity of a well-oiled engine.

In our judgment the Chicago conference will probably be the last large meeting of the Northern Baptist Convention. If the salaried servants of the Convention are to remain its masters, as they have been for several successive years, a great proportion of the Convention will cease co-operation when the Chicago Convention ends. The denomination did not at all realize what a multitude of salaried servants it was taking on in connection with the creation of this movement. The plain preacher and layman did not appreciate that these salaried servants would have their way paid to conventions, while the non-official preacher and layman would have to pay their own way, hotel bills, and all the rest, and that the salaried company would be so large that they would be the determining block in every vote taken.

In fact, it was not possible for some of us to believe that orthodox salaried men would sell themselves for a price and vote uniformly with modernists in order to maintain their positions and retain their salaries. On this the past conventions have convinced us that there are exceptions to all rules, but in this instance those exceptions are extremely few.

There will, doubtless, be controversy in the Chicago convention. There are yet men within the bounds of the Convention who will not sit through the Convention sessions and see measures railroaded that look to the triumph of modernism, and seal their mouths. These men are more and more being pushed to one of two points,—either to stay in the Convention and fight a definite length of time with little prospect of final success, or quit it and organize within the bounds of the Northern Convention a true Baptist body. It must be confessed that the Baptist Bible Union has paved the way for the latter step. If the time comes when it is clear that the denomination has decided deliberately in favour of Unitarianism, then division is inevitable and the existence of the Union will greatly aid in determining the nature and character of the new organization.

There are plenty of people who say, "Why prolong the agony? Why not walk out at once and be done with controversy?"

A few difficulties in the way of that apparently easy decision: First, The millions of dollars invested in the Northern Baptist Convention machinery have been given for the most part by fundamentalists. One does not care to create a fortune and when a usurper comes in with a drawn pistol, walk out and leave him in charge. Some men would rather die than put up their hands and surrender to so ignoble a demand.

A second occasion of pause in such a procedure is the small church orthodox pastor. He will be the sufferer in many cases. It used to be a matter of amazement to me that the great Charles Spurgeon quit the Baptist Union of England alone. I wondered again and again why he did not take with him the multitude of his students who had graduated from his college and were pastors of

churches in England, Scotland and Ireland, and why he did not form a new and orthodox association. But the conditions now existing in the bounds of the Northern Baptist Convention reveal to me reasons that doubtless were regnant with Spurgeon. Some could personally quit the Northern Baptist Convention and endanger their positions very little. They might have a few good men in their churches who would grieve it. I doubt if I have a single one who would abide behind if I decided it was best to go. I think the church would act as a unit. The fellowship of the church is large enough; its standing with its orthodox sister churches sufficient to leave it intact and comparatively happy for future labours.

But you take a small town or country church and in nine cases out of ten that church will have in it two or three men with means and social influence who have been honored by the Conventions program, possibly only to the extent of an occasional letter from a secretary or a personal friendship with one, and yet they are what are known as "organization men" and they will oppose any departure from the Convention, and their influence will be sufficient to split the church and force the resignation of the fundamentalist pastor.

These men are often of no value to the church in its present form. Many of them are as close-fisted in contributions as they are competent in world finance. Many of the churches would be better off without them, but, unfortunately, the little community has a habit of following the man of financial standing, and it is not a matter of losing him from the church, but it is a matter of the numbers in the church that he can influence and cause to be disaffected.

It has been for the love of my brethren and the consciousness that I could so easily imperil them in such a procedure that I have hesitated through the years to be a counsellor of separation. I do not want to see hundreds of fundamentalist pastors flung out of office and left with dependent families to find a living from secular callings. I know men, some of them are in my State, who have insisted upon modernist pastors for their churches, and when the church has split over it, have looked upon the departing ones and said, "Let them go"! They have been perfectly content, even though the local church was weakened to the point where it was a question if the church could continue to live apart from State aid, and yet, such has been their determination to have modernism triumph, that they have shown no compassion for those forced from membership, and no concern over the financial or numerical future of the local body. I know one such man who is the head of a school, and to the pastor who protests the teaching of that school he says, "If you don't like it, take your own son out," and that when the school itself is slowly dying from lack of Baptist patronage. Modernism has so far eaten up many of these officials that they care nothing for peace, nothing for success; they know that the denomination is back of them and that their salaries will be forthcoming, and in that fact they find their fighting equipment.

There cannot be a question that the time is ripe for a New Reformation. It almost seems providential that the word fundamentalism was coined in the inception of the movement that wears its name, and while modernism is meaningless, it has come to have a pretty well defined application. It is the old battle in new form. It is the conflict renewed between Trinitarianism on the one side and Unitarianism on the other side. There are hundreds of preachers, if not thousands, in every one of the greater denominations that are Unitarians in every sense, save name. They are not going to leave these denominations on that account. They will not follow the example of the men of twenty-five years ago. The fat salary and the honoured positions will keep them where they are. They have captured and they propose to enjoy the spoils. They will even advise, as they did only a few years ago, in the case of the Northern Baptist seminary, that "since we now own the divinity school of the University of Chicago, why don't you Fundamentalists finance a new one for yourselves." They make the same remark about every Baptist college in the Northern Baptist Convention and theological seminary within the territory of the same—the new ones excepted—and yet, no sooner is a new one formed than they begin movements to work their men into these new ones, and unless men of the deepest convictions stand guard, no school that is formed will escape this infection.

It is the spiritual disease of the day. It is as absolutely in the winds as deism was one hundred and fifty years ago, and it is even more deadly.

But it remains to speak of the sorest of all spots, namely,

#### Our Foreign Mission Work.

There are many of us whose very lives have been wrapped up in missionary enthusiasm. This writer was never content until, in the wee hours of the morning, he settled the question before God and on his knees, whether he should abide at home as a pastor or go to the foreign field, and when he felt assured in his own soul that God wanted him in America, he pledged that he would invest all that he could of thought and energy and time in heathen lands, and if not personally present there, he would be proxy, in the form of men, women, and money, try to meet the great command, "Go ye!" And now, after forty years in the pastorate, it is the most sickening of all senses to discover that he is in an entanglement that practically compels him to either desert the sound men on the foreign field or lend support to the unsound, to either leave to starve the Trinitarian preacher under appointment by the Northern Baptist Convention, or provide food and sustenance to the Unitarian preacher under appointment by the same Convention.

This is the meaning of "*the inclusive policy.*" All over the territory of the Convention there is a whip in the hand of every State Secretary, and as he cracks it he says, "Line up! and help to support me and all my fellow-salaried-servants or I'll do my best to put you out of commission."

And once in a while he succeeds. But on the whole, let it be said to the credit of the Baptist churches of America, that they are not as yet subservient. In my section of the country, at least, a great many of them are not consulting State secretaries on the subject of pastors; they are consulting men who believe God and His Word and they are acting independently as Baptist churches ought to act and they are demanding men that will preach the Truth, as Baptist churches ought to demand, and it is my deliberate judgment that practically every competent fundamentalist Baptist preacher within the confines of the Northern Baptist Convention either has the place for which he is fitted, or can secure the same. We make no prophecies as to what will come to pass in Chicago, but we shall be among the interested observers and take such position in the Convention as we believe would honour God and advance His cause.

### SPOILING DENOMINATIONAL UNITY

By Dr. Frank M. Goodchild.

I remember hearing Dr. Henry G. Weston, my old teacher, say that the man who stands in the way of the Church's unity is guilty in God's sight of one of the grossest of offences. I remember the mental protest I made when I heard him say it. But after many years of study of God's Word, and ample opportunity to observe the working of God's Spirit in the Churches I am obliged to say that I think the wise old Doctor was right. The supreme thing in the Church is to be of one heart and one mind before the Lord. The man who sins against the Church's unity strips the Church of its power, and robs it of its life.

Dr. Joseph Parker, of London, felt that making a division in the Church was so serious an offence that he used words about it that seemed extravagant. He said "The man who violates the Church's unity is worse than a liar, a drunkard, a thief. Number me with the wildest drunkards that ever were lost in the wild night rather than with those men who with bated breath even could seek to mar the union, the sweet accord of Christ's redeemed Church." And then he goes on to say further. "I know of no gospel for such men. It hath not entered into the infinite compassion of God to have pity on them. To all the rest there are messages of Gospel grace as high as heaven, as wide as the horizon, but to the marplot in the Church, to the spirit of disunion, the disciple of dissension, God has given no message in his Book except a message of anathema and excommunication."

I will not undertake to pronounce a judgment on that statement of Dr. Parker's. Perhaps we are all too apt to be a little too severe in our treatment of the man who mars the plans of work we have carefully wrought out and prayed over. Dr. Parker had evidently been disturbed in his work for the Lord by some great objector. The impulse at such times is completely to annihilate the man or the woman who stands in our way. We feel something as the man

in New York did when word came to him of the death of his mother-in-law in San Francisco. She had been one of the sort who have brought discredit upon the whole genus of mother-in-laws. She had been meddlesome and critical, and her frequent interference had disturbed the unity of the young man's home. When the telegram came announcing the death of the disturber of his domestic felicity it asked, "Shall we embalm, cremate, or bury?" He immediately telegraphed, "Embalm, cremate AND bury. Take no chances." So when we are opposed in our plans, plans which we think were given us of heaven, we are very apt to hurl imprecations on the offender's head as Dr. Parker did. Whether what he said is true about the attitude of the Bible towards those who create divisions can easily be seen by searching the Scriptures. For myself I confess I hesitate to set up a judgment seat and pronounce sentence on any one. But I will say this that whether it is a great sin or a little one to mar the unity of God's people, I would not wish to be guilty of it. That a man should hinder his own soul's growth is bad enough. But that he should stand in the way of the people of God and cool their courage and damp their ardor, and prevent their success, may God forever deliver me from that. I would rather lie down to sleep at once among the clouds of the valley than be a hindrance to the meanest work done in the Saviour's name.

If what has been said has seemed to apply to the single church with which one is in membership, we wish to make it clear that we think it applies equally to a denomination of Churches. Unity is absolutely necessary to the successful carrying on of their missionary and educational work. To mar that unity is an unspeakable offence. But he is not the guilty one who protests when the denomination turns aside from the principles which are the basis of its work, or when it pursues some other end than that for which it is organized. When a missionary society, for example, sends out missionaries who cannot deliver the New Testament message of salvation; when a Convention which has explicitly declared the historic Baptist principle that the New Testament is our only ground of faith and practice, acclaims a speaker who declares that Longfellow is as much inspired as Isaiah, and the writings of Whittier equally inspired with the writings of the apostle John; when a denominational college founded to confirm and extend the Christian faith, and whose work is sustained by the contributions of Christian people, calls to its service Professors who have lost their own Christian faith and who, whatever their motive, work subtly to undermine the faith of those who study under their direction; when a church of commanding influence sets at naught the plain commands of Christ and treats as of no account the authority of the New Testament, they are not guilty of causing a division who protest against such departures and seek to bring back the churches to the faith of the New Testament. They are calling back the people to the only possible unity. They would be guilty of treason to Christ if they made no protest. They who introduced the policies that involve a departure from the faith once delivered to the saints are guilty of marring the unity of Christ's people, and very serious guilt that is. One might well pray to be delivered from it.

#### BAPTIST BIBLE UNION ANNUAL MEETING AT CHICAGO.

The fifth Annual Meeting of the Baptist Bible Union of North America will be held in the Belden Avenue Baptist Church, corner Belden Avenue and N. Halsted Street, Dr. J. W. Hoyt, Pastor, from May 25th to 30th; and on the evening of the 30th at the Eighth Street Theatre, 741 South Wabash Avenue.

#### ANNUAL MEETING PROGRAMME.

WEDNESDAY, May 25—7.45, Song Service; 8.00, Presidential Address: Dr. T. T. Shields, Toronto, Canada, "The Baptist Outlook".

THURSDAY, May 26—9.30, Prayer; 10.15, Rev. W. J. H. Brown, Toronto, Canada, "The Call to Prayer"; 11.00, Dr. G. W. Van Osdell, Grand Rapids, Mich., "Is Salvation by Way of the Cross of Christ Immoral?"

Missionary Session—2.30, Prayer and Praise; 3.00, Rev. Isaac Page, Chicago, Ill., "God's Missionary Plan in This Age"; 3.45, Russian Missionary Society, Rev. E. E. Shields, Chicago, Ill.; 4.05, Work in Hangchow, China, Rev. J. J. Van Gorder, Butler, Pa.; 4.25, Baptist Work in Jamaica, Rev. John Muntz, Forestville, N.Y.; 7.30, Song Service; 8.00, Rev. T. I. Stockley, late of London, England.

FRIDAY, May 27—9.30, Prayer; 10.00, Rev. C. E. Tulga, Niles, Ohio, "Shall

Baptists Do Away With Baptism?"; 10.10, Discussion; 11.00, Mr. Max Schimpf, New York, N.Y., "Can We Support the Foreign Mission Board of the Northern Baptist Convention?"; 11.10, Discussion.

**General Subject: New Testament Evangelism**—2.30, Prayer and Praise; 3.00, Rev. R. T. Ketcham, Elyria, Ohio, "The Word of God as the Instrument in New Testament Evangelism"; 3.45, Rev. W. J. H. Brown, Toronto, Canada, "The Holy Spirit the Power in New Testament Evangelism"; 7.30, Song Service; 8.00, Dr. W. B. Riley, Minneapolis, Minn.

**SATURDAY, May 28**—2.00, Reports of Executive Committee, Secretary-Treasurer, and State Officers; Election of Officers and Standing Committees for the year; General Business.

**SUNDAY, May 29**—11.00, Sermon by Rev. T. T. Shields, Toronto, Canada; 3.00, Dr. J. Frank Norris, Fort Worth, Texas; 7.45, Sermon by Rev. T. I. Stockley, late of London, Eng.

**MONDAY, May 30**—9.30, Prayer; 10.15, Rev. Robert D. Kinney, Eldora, Iowa, "Shall We Give Place to Modernism in the Northern Baptist Convention?"; 11.00, Rev. Minor Stevens, North Platte, Neb., "Is the Fundamentalist-Modernist War Over?"; 11.45, Committee Reports; 2.30, Prayer and Praise; 3.00, Dr. J. W. Hoyt, Chicago, Ill., "Inclusive Membership and What It Involves"; 3.45, Rev. George A. Francis, Glendale, Calif., "The Re-Organization of the Northern Baptist Convention?"

**AT EIGHTH STREET THEATRE, MONDAY EVENING**—7.30, Song Service; 8.00, Dr. W. B. Riley, Minneapolis, Minn., "Shall We Hold Fast Our Baptist Heritage?"; 8.45, Dr. J. Frank Norris, Fort Worth, Texas, "The Five-Fold Creation."

#### Hotel Reservations.

Members and friends of the Baptist Bible Union, planning to attend the Chicago Meeting, are reminded of the importance of making hotel reservations. The Executive Committee have reserved rooms at the Great Northern Hotel (Corner Jackson Blvd. and Dearborn Street). Friends are requested to write to this hotel direct and make their own reservations, as it is impossible for Headquarters to assume this responsibility.

#### Rates.

Single rooms without bath, \$2.50; double, \$3.50.

Single rooms with bath, \$3.50; double, \$4.50.

Single rooms with bath, \$5.00; double, \$5.00 (outside rooms).

Double rooms with bath, twin beds, \$6.00 for two people.

There will also be available a number of rooms with bath at \$3.00 single.

It is desirable that Baptist Bible Union members should take up these reservations immediately, as rooms may be difficult to obtain elsewhere.

#### Baptist Bible Unionists at Chicago.

We hope the annual meeting in May will surpass all Bible Union meetings yet held, both in attendance and in spiritual power. We would urge every Baptist Bible Union members who can possibly do so, to come to Chicago to be present through all the sessions. We would especially urge all Bible Union churches to send their pastors. Money raised to pay the pastor's expenses may well be regarded as a missionary contribution.

#### Baptist Bible Unionists at the Northern Convention.

All Baptist Bible Unionists who are members of the Convention in Chicago should endeavour to secure appointment by their churches as delegates to the Northern Convention. Let it be remembered that it is by votes, decisions are made.

#### Financial Support of the Baptist Bible Union.

The only salaries paid by the Baptist Bible Union until the first of December, were the salary of the Secretary and office help. Since the first of December there has been added the salary of the Field Secretary, Rev. W. E. Atkinson. Most of the work of the Union has been done by conference and the publication and distribution of literature. The conferences have usually been made to pay for themselves, but the publication of literature has been a very heavy charge upon our funds. A few churches have given the Baptist Bible Union a place in their budget, but the work has been maintained for the most part by occasional gifts from people interested. As our annual meeting approaches, we need a large sum to insure our closing the year as we have always



done hitherto without debt. We urge upon all Baptist Bible Union members who read this the necessity for every one having a part between now and the end of May in a thank offering for the work accomplished by the Union. Are there not some who could send us a cheque even for one thousand dollars: surely large numbers, one hundred dollars: seventy-five, fifty, twenty-five, ten, five, and certainly every member of the Union could at last send one dollar. Let us make the offering general and generous. Address your offering, Miss Edith M. Rebman, 340 Monon Building, 440 South Dearborn Street, Chicago.

#### THE NORTHERN BAPTIST CONVENTION AT CHICAGO.

There is every evidence that the meeting of the Northern Baptist Convention, which will meet at the Coliseum in Chicago, May 31st to June 1st, will present the most colossal example of scientific camouflage the world has witnessed since the Great War. Dr. Masee, the former leader of Northern Convention fundamentalists, gave the cue in his armistice proposal, and modernists have been talking evangelism without any Evangel ever since. The emphasis at the Chicago Convention will be laid upon missions and evangelism. Dr. James A. Francis, of Los Angeles, is to lecture every morning from nine o'clock to nine-thirty on the missionary character of Christianity. The keynote of the Convention is to be "Jesus Christ is the world's only hope"; and to ensure the spiritual character of the Convention, Dr. George W. Truett, of Texas, is to bring spiritual messages every day the Convention is in session. We have no doubt that Dr. Truett's great messages will be sound to the core, and full of spiritual passion. But what, after all, do the dominating powers of the Convention mean by selecting as a key note "Jesus Christ is the world's only hope"? Speaking from Immanuel Baptist Church, Chicago, on the evening of the eighteenth inst., Dr. Johnston Myers, Executive Secretary of the Chicago Committee of Arrangements, said in part:

"Cannot unite on the Bible but on Christ; the basis of Union is on Christ, the Son of the living God. Our Denomination is coming together as one family in Him. Our Denomination needs a revival. We have got to have it or we are going to fail as a Denomination. The coming revival is going to be around the Person of Christ—not around the Bible, beautiful and wonderful as it is, but around the Person of Jesus. Our Denomination in the next great spiritual awakening is going to rally around Jesus. Isn't that all we want? And His Personality can lead us on to magnificent victory.

Our great gathering at the Coliseum is going to be an exaltation of Jesus Christ, the living God."

Seeing Baptists cannot unite on the Bible, they are to unite on Christ, according to Dr. Johnston Myers. But on what Christ? Any well-taught junior Sunday school scholar knows that the only Christ we have is the Christ of the Bible. If we cannot unite on the Bible, if that may be cut and carved and changed to accommodate the fancies of the day, what sort of Christ shall we have? Let anyone read elsewhere in this issue what Dr. Frederick L. Anderson says about Christ, and what one of his students, Mr. Cecil G. Fielder says about Christ. With such a view of Christ as they present as a basis, Unitarians, as their own organ, *The Christian Register*, admits, could join with us, for it describes Dr. Anderson's view as "perfectly good Unitarianism."

The modernist seminaries will continue their deadly work; the missionary organizations will go on propagating Modernism at home and abroad; the ecclesiastical machine, like the Russian Soviet, will continue to rivet its shackles upon all Baptist institutions, standing in readiness to strangle every pastor who attempts to assert his independence. Meanwhile the Convention programme will summon men to unite around the person of Christ! Such hypocrisy involves a sacrilege that borders on blasphemy. A glass of arsenic will not be converted into an invigorating beverage by saying grace over it! A lie will not be changed into truth by a prayer of dedication! There are some Baptists who seem to believe in a new kind of transubstantiation; they seem to think that a pious Convention key-note address will convert a year's modernistic activities into a biblical programme—very much as deluded Romanists believe that the priests' words of consecration convert the poor wafer and wine into the veritable body and blood of Christ. Some men will repudiate such magic, and recognize that religious poison is not changed by the name on the wrapper in which it is served.

## The Jarvis Street Pulpit

### GRACE AND GLORY OR WORDS AND WAGONS

A Sermon by the Pastor.

Preached in Jarvis St. Church, Toronto, Sunday Evening, March 13th, 1927.

(Stenographically reported.)

"Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

"And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

"And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

"And Israel said, It is enough: Joseph my son is yet alive: I will go and see him before I die."—Genesis, chapter 45.



THE text this evening is a very long one, the forty-fifth chapter of Genesis. If you have your Bibles—and I hope you have—will you please turn to the chapter. Joseph is, without doubt, one of the most eminent of the types of the Lord Jesus found in the Old Testament. We have New Testament authority for so regarding him. You will remember that in his masterly summary of the history of God's communications to His people, Stephen selected Joseph as one of the fore-runners of Christ. He had been similarly rejected, but was exalted of the Lord to be a ruler over His people. You are familiar with the story of how his brethren sold him into Egypt. He had dreamed his dreams, he told his dreams to his brethren, and they discerned the prophetic principle contained therein. They objected strongly to the proposal that Joseph should reign over them; and, when sent of his father, he came to seek their welfare, as they saw him coming they said, "Behold, this dreamer cometh"—and they sold him into Egypt, he was carried away a captive. They said, "We shall see what will become of his dreams." You will remember that in Egypt he was first of all promoted; then, being falsely accused, he was numbered with the transgressors; later, he was exalted, and became the saviour not of Egypt only but of all the countries roundabout. He filled the storehouses with corn, and when the years of plenty were ended, and the years of dearth began to come, he opened all his storehouses, and people came from all lands to Egypt to buy corn.

Among those who came were his ten brothers, Benjamin being left behind. You remember how he dealt with them, speaking with them through an interpreter; and they returned, leaving Simeon behind them, full of the story of the strange man in Egypt who was governor over all the land. And when their corn was spent, their father said to them, "Go again into Egypt and buy corn." But they said, "On one condition only, for the man who was governor of the land told us that we should not see his face unless our younger brother were with us." So at last, after some argument, the old man consented to let Benjamin go, and they went. They were entertained by the governor: their places were arranged in order about the table, from the youngest even to the eldest; and they marvelled that one who was a stranger to them should know so much about them—very much as that Samaritan woman who said, "Come, see a man, which told me all things that ever I did: is not this the Christ?" They went back again carrying their sacks full of corn, and were overtaken by a messenger from the governor, charging them with having taken something from the master's house. They were brought back, and the cup was found in Benjamin's sack; and the governor insisted that the man in whose sack the cup was found should remain as his servant.

Then Judah, the surety, speaks. If you want to find the seventeenth chapter of John in the Old Testament, read Judah's prayer: how he opened his heart and told the governor the story of an old man back at home who had been mourning the loss of his well-beloved son these many years; and he had

but one other son who was the full brother of the son that was lost, and he was very dear to him. He told the governor that it was with difficulty they had brought him. "There he is", said Judah, "but before I brought him I promised to be his surety. I said, I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever. So", Judah said, "I cannot go back without the lad. Let him go, and I will stay as a servant." "No", said the governor, "the man in whose sack my cup was found will stay." "No! No!" said the surety, "that can never be. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father. I promised him—and I will take him back, or I will never go at all."

The governor discerned in that a confession, as though Judah had said, "We did it once in the long ago, we took him back a blood-red coat and said, 'This have we found: know now whether it be thy son's coat or not. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces . . . and he said, For I will go down into the grave unto my son mourning.' And ever since that day he has been mourning for him, and I am resolved that I will never repeat that. I will take this lad back with me, or I will not go at all." "Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren"—there was no one there who had a mutual understanding of each, there was no one there to introduce Joseph to his brethren, or the sons of Jacob to the brother they had so grievously injured. The secret of their sin was wholly with the governor himself. They could not say, "Thou art Joseph!"—they did not know it; no one else could say—there was only one. And so the gulf was crossed from the governor's side, and when everybody had gone out from them and they stood alone, he said, "I am Joseph your brother."

## I

That is salvation, WHEN GOD REVEALS HIMSELF TO MAN. No one else can do it—whatever instrumentalities may be employed, when a soul is really converted, there is a personal interview between that soul and Christ, and He reveals Himself to the lost sinner: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" These men were uncomfortable in the governor's presence, they had a strange feeling that he knew all about them, there was a great stirring of their hearts when he said, "Ye are spies; to see the nakedness of the land ye are come." When he imputed iniquity to them they were condemned in their hearts, but they had no idea who he was.

You remember how, when Paul came to Athens, he said: "As I passed by, and beheld your devotions, I found an altar with the inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." Yes, we can declare the Unknown God, we can tell what we know of Him; but no one is ever saved until God speaks Himself. I think it was Drummond I remember reading many years ago as having said, that God has reserved a point in all realms at the genesis of life for His own direct appearing.

Have you had an interview with the Governor? Have you been alone with Him?

Years ago I heard a Jewess give her testimony in this place. She said she was in Constantinople with her husband—it was long before the war—and there her husband was converted. He came home and told her that Jesus of Nazareth was the Messiah, but she did not believe him. Systematically she persecuted him, and made his life almost unendurable.—And I rather fancy that if a woman sets out to do that kind of thing, she is likely to have some measure of success! But she really set herself to make it impossible for him to hold his faith. She said he endured it all with infinite patience, and repeatedly said, "I wish you knew my Lord Jesus." When months had passed, and she still found it impossible to break him down, so impressed was she by the change in him, that she went into her room—in Constantinople of all places—and fell upon her knees and said, "Oh, Messiah, if Thou art Jesus of Nazareth, introduce Thyself to me." And she said He came, unmistakably He came to her as she was alone in her room.

There is a story in the New Testament of one who, "breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." If you had asked him, Who is Jesus? He would have told you, He was an impostor, he was a false prophet, he declared himself to be Messiah; and our rulers crucified him, and we buried him out of sight. These deluded people worship him as God, and I am on my way to persecute them. But on the way "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, (Saul, Saul, why persecutest thou me?)" And there never was a greater surprise, I suppose, than when that stricken Pharisee cried, "Who art thou, Lord?"; and he heard a voice—not from the grave, but from the glory, "I am Jesus whom thou persecutest."

My dear friends, no one is ever saved until he has heard the voice of our Joseph, and has been alone with Him. He will communicate His secret to you when no one else is there; He will say to your heart alone, "I am Jesus."

I do not wonder that *the first interview between Joseph and his brethren was a somewhat troubled one.* "There stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph"—and his brethren could not answer him, they were troubled at his presence. And difficult it is to talk with Christ with all that record of sin behind, with that long black catalogue of transgressions unconfessed, to stand at last in the presence of One against Whom we have so grievously sinned, and to discover that He is alive—and is the Governor, and we are absolutely in His hand!

But oh, how blessed the gospel story wrapped up in this great chapter! "And Joseph said unto his brethren, Come near to me, I pray you. And they came near to him"—and he said it again. They were so dazed they did not at first apprehend—"I am Joseph your brother whom ye sold into Egypt." Then he told them the story. He said, "You meant it for evil, but God meant it for good. You were great sinners in sending me down into Egypt; but God sent me before you to preserve you a posterity in the earth, and I came down here to be your saviour. I have been in the prison house, I have been separated from my father, I have been numbered with the transgressors—and it was all for you. Now it is all over, and the storehouses are full. The famine prevails, and the famine will continue—and you cannot live without me; so come down to me."

Well, my friends, that is a pretty full gospel. They crucified our Lord Jesus, they nailed Him to the cross by wicked hands; notwithstanding it was "by the determinate counsel and foreknowledge of God" He was delivered: "It pleased"—have you read it in the fifty-third of Isaiah? When you read the story of His crucifixion, the gnashing of teeth, the multiplied insults, the cries of the blood-thirsty multitudes as they thirsted for His blood, you say the crucifixion was an exhibition of man's hatred of this full and final Revelation of God. So it was. But back of all that—listen: "It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied."

## II.

I should like to speak, however, of THE OBLIGATION TO MAKE THIS GREAT REVELATION OF THE GRACE OF GOD KNOWN; to you who are professing Christians, very especially, I would speak this evening. Listen to this: "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy herds, and all that thou hast: And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. Now," said the governor, "carry that message back to the famine-stricken land, and be in haste about it, and bring down my father hither, but say unto him, Thus saith thy son Joseph. Carry him my word, with my authority, and tell him that I am waiting to receive him."

*What is the gospel?* It is a message of full storehouses to those who live

in the land of famine; it is a message of wealth, of plenty, of abounding grace, and glory, for all the bankrupt souls of men. And we are bidden, if we are Christians, and if we have come into that happy relation to Him Who is the Governor, if all the past has been blotted out and forgiven, and we are now at peace with Him—His command is to haste and carry that glorious gospel to the uttermost parts of the earth. But what gospel shall we carry? What shall be our authority? What is the message? This is the message—it was the message then—*“Thus saith thy son Joseph. Carry him the very words of Joseph.”*

What is the message the gospel preacher ought to have to-day? Go to our theological seminaries, and they will tell you that there was a day when even professors were simple enough to instruct their students to quote Scripture, and to say, “Thus saith the Lord”; but that the problems of life cannot be settled with a “Thus saith the Lord” in our day! We need more authority than the Bible!—and we find men going hither and thither spinning their own theories, bringing to men their own philosophies; but delivering a message without any authority at all.

I say to you we need to re-emphasize the old principle wherever we are, whether it be in the pulpit, or in the Bible School class, or in our house-to-house visitation, or in our daily testimony in the shop or in the office—our one message still must be, “Thus saith the Lord.” There is no substitute for that; and if you have not a “Thus saith the Lord” you have no message at all (Hallelujah! “Amen!”) How absurd it is to go to poor hungry men and tell them that you have dreamed a dream, you have formed some sort of speculation as to how a hungry soul may be satisfied; and bid them leave the famine-stricken country and go out with you upon some great adventure! That is not the gospel. These men came back from a land where they had sat at the governor’s table, they had been entertained as only a king could entertain, they had tasted his dainties, they had been in a land wherein was no want, in his house was always enough—“enough and to spare” for others. They came back with that personal experience of the fulness of the governor’s house; and on the basis of that experience, having received his own testimony, they went out saying, “Thus saith Joseph”; and they had tasted themselves that these things were true.

We must not only have the authority of Scripture, but *we must have a personal experience of its truthfulness*, we must ourselves sit at the Governor’s table. Are you, as Christians, being used of the Lord to bring other people to Christ? Are you? You say, “I am afraid not.” If not, I will tell you why it is—because you are not sitting at the table. I have sometimes been in a place where I have wanted to find a restaurant. I remember one in Birmingham, England, I had some visits to make and was in a hurry, so I asked a policeman to direct me—and I have never done it since! All he knew was the outside of the place—he never ate there. But he recommended a place, and said, “I think it is a good place.” I went there, I paid my bill, and came out again—but I did not eat anything! If you are going to have a real gospel message with authority behind it, you had better be able to tell about the King’s table yourself—and beside, you had better look as though you had been there.

There was a chain of restaurants in England called the “Pearce and Plenty” restaurants. Most people thought that was the firm name. The man’s name, I believe, was Pearce, and he put the two names together. They were cheap restaurants, designed to meet the requirements of the working man. The peculiar thing about them was that one never came out the same door by which he went in. When one went in he looked into a mirror, and he seemed to be about seven feet tall, and an inch and a half through—one really looked as though he needed something to eat! But after he had eaten, he came out another door and looked into a mirror that made him look as broad as he was long!

There are a good many people who say that what we need in the pulpit is “broad-minded men”—but we need another kind of broadness than that. We need to live and walk as though we were really being nourished in the midst of the famine, as though we were finding satisfaction when other people are starving. If we go with a “Thus saith the Lord”, if we go to people living on the verge of starvation, hungry, thirsty, longing for help, and say, “Thus-saith

the Lord," they will reply, "How do we know it?" We must be able to answer, "I have tasted and seen that the Lord is good."

Have you had that experience, Sunday School teachers? I am happy over the increase in the attendance of our Sunday School. What was it, eleven hundred and twenty-eight this morning? But it ought to be twice as large as that. And I will tell you, my brothers and sisters, if you will give a better meal at the table, and stay longer at His table yourself in order to do so, and live with Him, you will find that you will double your class attendance. We who are church members, if really we enter into an experience of the fullness of the Father's house, and exemplify that great principle every day we live, we shall be used of God to bring a revival to this city. People are weary, weary to death of the husks of modernism. I know very well that it is congenial to a life of sin, but there are thousands of people who have tasted of the dregs of life, and want something better than that.

I was in New York City last week, and a pastor told me that he is in a Jewish section of that city. He said, "Ninety per cent. of the people around me are Jews, and a large part of the remaining ten per cent. are foreigners. Some of the churches roundabout here are closed up, because they could not get anybody to come to church. They had tried modernism in the pulpit, every kind of Social Service, and amusements; but it had all failed utterly, it did not satisfy hungry hearts. I have gone on plodding away", as he put it, "all I do is to take my Bible and tell them what God has said; and they have been coming and coming. Sunday mornings the church is full, and Sunday evenings it is packed. We never have a service without souls being saved. People come to me and say, 'How is it you have a full church when other churches are empty?' And I tell them they are hungry for the Word of God, and if we only give them the Word they will come. There are four or five churches without pastors, and they are without pastors to-day because modernism has left the church bankrupt, and the treasury empty. The officers are saying—not because of a spiritual vision, but because of empty churches—"We must have somebody who will take us back to the Bible, and to the things of God."

One hope in this great conflict in which we are engaged to-day is that modernism, when it is finished, bringeth forth death, it leads to bankruptcy always. But blessed be God, our Joseph has filled His storehouses so that He has left numbering, there is enough for everybody. And if you and I will go out with that message, "Thus saith the Lord", backed by an experience of its truth, nothing can stand against us.

Look at this a minute longer: "And ye shall tell"—no, the twelfth verse: "And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you"—as though he had said, "When you get back home, and you tell my father that his son Joseph is not dead but alive, he will not believe you, he will say, 'How do you know? That gospel is too good to be true. Did somebody tell it you? Is it a mere report you heard?'—and when he asks you that question, tell him that you got your message first-hand, direct from the lips of the governor himself: Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you—no second-hand testimony."

And if you are going to have blessing in the Christian life, *you must get your message first-hand*. There are a great many preachers who do not, there are a great many preachers who would not dare print their sermons—because people would find out where they got them! And they did not get them from the Book. That is a fact. I do not know who it was, whether it was Brother Hutchinson, who told me a story of a canning company in Scotland years ago, the head of which was a Christian. And as a love-offering he sent Mr. Spurgeon some samples of his preserves—marmalade, fruit, and other things—canned goods. And when Mr. Spurgeon acknowledged it, he sent him back a volume of sermons and said, "I am sending you also a package of my preserved tongue"! Well, you know, there are a great many preachers who serve their hearers with "preserved tongue".

I do not wonder some poor men have dyspepsia. You cannot be really healthy if you live out of a can! And that is how a good many housewives serve dinner nowadays: it is just a collection of canned goods! It is a quick way of doing the thing—and I suppose it is better than nothing, but it lacks a real favour. And so does the sermon that is taken out of a can! This one was not, you may be sure.

But I wonder if I can make you understand what I mean in respect to your bearing testimony for Christ? You go into the country sometime, and you are entertained in a friend's home. And the good country folks, knowing that you come from the city, are very particular about you. They are full of apology for the meals they spread; they think they do not serve them exactly as you get served in the city—and they do not, thank goodness! But you sit down there, and somehow or other, things have a different flavour about them. There is lettuce! Of course you can buy it in the stores, but it is not like that: it was taken from the garden when the dew was still upon it; it had not been in a can or in a box in the market-place, but was fresh from the garden itself. When you have eaten you say, "You do not need to apologize. I wish I could come and live with you for ever." I myself could say it: I have been at some of the big hotels in cities all over this Continent, but the country fare has that something, that first-hand principle about it, that makes it different from prepared foods. Did you ever, about the month of June, perhaps, go into a strawberry patch, right into the patch, and turn up the leaves and find a big luscious berry waiting for you to pluck it? You plucked it, and brushed the dirt off it, and you had strawberry and sand—and it tasted better than any strawberries and cream you ever ate! How was it? Because it was just out of the garden.

And if we would be effective workmen in the Lord's service, we need to frequent the King's garden. I have read a few books, and have learned some things from them—otherwise why should we preach or write—but I give it as my testimony, that I have learned more by studying the Bible for myself, than from all that expositors have ever written, helpful as their writings are. All of them put together have not done me as much good as when I discover the truth for myself, when I have gone into the garden myself and plucked it there. "Let my beloved come into his garden, and eat his pleasant fruits"; "Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes appear, and the pomegranates bud forth." There is an atmosphere and charm about it all that you do not find if you get away from the garden of the Lord. Let us get our message from the Lord Himself; let us dwell in His presence; then let us go out after others. And if they say, "How do you know?" we can say, "I got it from the lips of the Lord."

Can you do that to-day? Can you really get a message from God to-day? Yes, you can; and you can always tell the difference between the man who gets his message from the Lord, and the one who gets it second-hand.

Then this is a great word: "*Ye shall tell my father of all my glory in Egypt*"—tell him of all the good things, of course, tell him of all the good things; but over and above that, tell him of my glory. But tell him I am not enjoying it until he comes; I want him to be here to share it with me." I remember Armistice Day in Old London. I was going down Cannon Street—they did not celebrate Armistice Day in London until it was really effective. It was declared at six o'clock in the morning, but not until the official announcement at eleven did London break loose. Sharply as the clocks were striking eleven, the papers were released; and it seemed as though all London came out-of-doors—there were simply torrents of people; and as they bought the papers, the joy of their hearts broke loose. I got down from a bus and bought a paper, too. But just as I bought one, I saw a woman in black, in deep mourning, and she looked in amazement at the crowd. She did not buy a paper—she turned aside and took out her handkerchief and buried her face in it, and, leaning her head against the store front, she wept bitterly. It was a day of gladness and of glory, but the one that she wanted to share it—or, perhaps more than one, for there were women left without husband and without sons—were not there! There was no joy at all for her. "*Ye shall tell my father of all my glory in Egypt; and of all that ye have seen; and ye shall haste and bring down my father hither.*"—"Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me."

I wonder did I ever tell you of an experience I had when crossing the sea in wartime—I think it was in 1917, yes, in 1917. It was when the first unit of American soldiers who went to the Great War sailed from New York. After we had been several days at sea, one afternoon I was sitting in the forward part of the ship on the anchor, reading, out in the sun. There was a young fellow in khaki who wandered up and down over the ropes. I wondered why he walked

there—it was not a place to parade about. He walked in front of me several times, and at last he stopped and said, "Would it be an intrusion, sir, if I were to come and talk to you?" I said, "No, certainly not. I should be glad." He said, "I have watched you several days, and have had a feeling that I should like to talk to you." I replied, "Come and sit down." He was a young man of about twenty-four or five, I should judge. "Well, what shall we talk about?" I said. "Oh, I don't know. I am just homesick, I want to talk to somebody," I said, "I know then what we can talk about, let us talk about your home. Where do you come from?" He told me that his home was in Chicago; that he had applied again and again for army service, and had been rejected because of defective eyesight; but that he was now going over as an ambulance driver for the French Government. He said, "I am terribly lonely. I have seen you for several days, and had a feeling that you would understand." I said, "Tell me all about your home. You come from Chicago?" "Yes." "What is your business?" "I am a member of the stock exchange." "Well, tell me about that. Do you do business in the pit yourself?" And then he told me of an afternoon's work not many weeks before where his transactions amounted to something over a million and a half. "Do you mean a million and a half bushels of wheat, or a million and a half dollars?" I enquired. "A million and a half dollars"! Then I looked around at him, for I said to myself, "That is more than my salary for a week!"—I began to feel a wholesome respect for a young man who could do a million and a half dollars worth of business in one half day.

Then he told me that his father was, or had been, President of the Board of Trade in that great city, and he said he had just left his father and mother in New York. He said, "Just a day or so before I was coming away, father said to me, 'Have you your reservation for New York?' I replied, 'No, I have not; I have been very busy and have neglected it.' 'Leave that to me,' father said, 'I will attend to that for you.' 'Thanks', I replied, 'that will help me a great deal.' That night at dinner I said, 'Well, Dad, did you get the reservations?' 'Reservations? I did not say anything about reservations,' he replied. 'Didn't you get the reservations to New York? Did you not get one for yourself and one for mother?' 'Why', said father, 'what made you think that?' 'Well, I thought maybe you would come to New York and see the last of me.' 'Yes, my boy, that is what I did. We will go with you to bid you good-bye from the pier.' Then he began to weep, and through his tears he looked up at me and said, 'I wish you knew my father. He is a great man. There are few men like him.' And then, impulsively, he said, 'Maybe when the war is over, you will come and visit us, will you?' I said, 'Many things may happen before then,' but he said, 'If you will come, I will give you a good time. We have a fine house in the city, and a great country home. We have lots of cars, and if you drive a car, you can have a car; if not, I will supply you with a chauffeur. But I wish you would come—I would like you to see my father, I would like you to know my father and mother.' Then he went on to tell me about his father. Oh, the enthusiasm of it—every little while he would stop to say, "I wish you could know my father."

There is all that in the gospel, because the Lord Jesus wants us to know His Father, and the glory which He had with the Father before the world was: "Ye shall tell my father of all my glory." You know that hymn we sing—somebody said it was my favourite, but I have so many I do not know whether it is or not:—

"And though here below, mid sorrow and woe,  
My place is in heaven with Jesus, I know;  
And this I shall find, for such is His mind,  
He'll not be in glory and leave me behind."

All His glory is for me.

Did you hear that little boy singing this morning? "He will give me"—did you hear how he said it?—"He will give me *dance and dory*"? Oh yes, He will give us grace, and He will give us glory. And that is the gospel that we are to go everywhere preaching. You must take this chapter, and you must study it and let it speak to you, for it is full of the gospel at every point.

But after all that was settled, and he had kissed his brethren, listen—do not forget this little line, "And after that his brethren talked with him." When



all the past is blotted out, and the blood has been applied, and our sins have been forgiven, and we have felt the kiss of reconciliation upon our cheeks, and we have felt the arms of the great Saviour about us, and we know there is nothing now to separate us from Him—*after that, we can talk with Him!* Then you will not be satisfied with a prayer meeting of an hour! I do not know how long they talked, but until the fame thereof got to Pharaoh's house.

Then they were commanded to take the wagons—but first let me give you young people this word: "Also regard not the stuff; for the good of all the land of Egypt is your's." (I was going to preach from that text to-night; then I thought, I will give them the whole chapter, and they can preach from it themselves.) Pharaoh is speaking, he said, "Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. And when you get back home, do not spend too much time packing up, do not bring your rags and stuff down here—leave it behind. The good of all the land of Egypt is yours, and we will give you something better than you will leave behind." You who are not Christians are like some people who love an old three-legged chair or a broken table. I know you all have them in the house—why in the world you keep them, I do not know; they are worth nothing. When you move, you must take all that precious stuff with you! When the wagon comes, one wonders why you move it—but you do. And there are a lot of things that keep people from Christ. They are no good—leave them behind, there is more—and better—in Egypt. Therefore, "regard not your stuff."

*He gave them changes of raiment, provision for the way;* and to Benjamin he gave five changes of raiment. It is a good thing when you go preaching to be well dressed. You know what I mean—not your Sunday-go-to-meeting dress. I do not mean that; but clothed in the garments of His righteousness. See that you look as though you had been in Joseph's presence. And the wonderful thing about these clothes we get from our Joseph is that you can wear them down under the motor car, the mud will not hurt them; they can be worn in the kitchen—wherever you are, you can wear the garments of salvation, they will never wear out. So as we go from Him to preach His gospel, we may wear His garments.

And Joseph said, "*See that ye fall not out by the way.*" He knew them! It is a pity when people engaged in such important business should fall out by the way. Let me ask you who are Christians, Have you some little chip on your shoulder? Has anybody been hurt by somebody else? Anybody been a little out of sorts with somebody else? If so, go and ask the Lord to forgive you, and be ashamed of yourself. We are in too important business for that kind of thing. "See that ye fall not out by the way", remember you are the Governor's ambassadors.

*Did you know that the doctrine of the resurrection is in Genesis?* Did you know that there is not a single principle of truth in the New Testament that is not in Genesis itself, the book of beginnings? They came into the presence of Jacob, and they told him all the words of Joseph—but he did not believe them. No, he did not believe them; he fainted. This was their message: Joseph is yet alive, and is governor over all the land of Egypt. What a marvellous message that was—Joseph alive! "Why", said Jacob, "I saw his coat dyed with blood, I have mourned him as dead twenty years—and you tell me he is alive!" "He is not only alive, but his dreams have come true, and Pharaoh has made him governor over all the land of Egypt."

That is our gospel. Some of the school men may say that Jesus Christ's body crumbled to dust in the grave, some people may doubt the reality of the Lord Jesus Christ—they have never seen Him, they have no personal knowledge of Him. But we who have been in His presence, and have lived in His presence, and have tasted of the fulness of His house, it is for us to go to a weary, sin-stricken, grief-stricken world, with this great message, Jesus is yet alive! That is exactly what Peter said when he told the very men who had crucified Him, even as these men had done Joseph to death in purpose and intent. "Him hath God exalted with his right hand to be a Prince and a Saviour." That is the truth of the gospel, that Jesus Christ lives, and He lives to be a Saviour; He is the Saviour we need.

*You cannot convert people with words only.* "They told him all the words of Joseph, which he had said unto them"—and the old man said, "If it were Joseph he would not mock me with words. He would not mock my impotence

by setting before me some ideal, some impossible journey down into Egypt—he would know how old I am, he would know I could not do it.” There is no greater injustice, no greater misrepresentation of Jesus Christ, than the preaching of a gospel of mere idealism, to say to poor lame men and women, “Get up on your feet, and follow Jesus.” They cannot follow Jesus, they cannot follow even their own imperfect ideals of what life ought to be.

But one of the boys—perhaps it was Reuben, or maybe Judah—said, “You are right about it. Joseph knows all about you; he knows the distance, because he has travelled it; and he did not send you a gospel of words only. Come and let us show you something.” And I can see the old man leaning on the arm of one of his sons, and he comes out and sees the asses laden with good things, and the wagons which Joseph had sent to carry him, and he said, “He sent them to carry me?” “Yes, he knew you could not go on a camel’s back.” “That settles it”, the old man said, “it is enough; Joseph my son is yet alive: I will go and see him before I die.”

“The chariots of God are twenty thousand, even thousands of angles”; “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” God does not merely tell us to follow Him: He sends us His guardian angels; He sends us not only a gospel of words, but a gospel of wagons, of power, enabling us to do what He wants us to do.

Do you not think that is a pretty full chapter? Did you know the New Testament is in the Old? If any of you students are being turned aside by the notion of a composite Pentateuch, just close your ears, and take your Book and read it before God; and you will find the Old Testament is so full of Jesus Christ that you will reach the conclusion, it must be divinely inspired. Everything that is in the New Testament is in the Old.

I do not know why, but I felt I must speak to you who are Christians, to bid you come to the table, to enjoy the fatness of the Father’s house, that you may go out to bring people down to the good things of Egypt.

Yet there are some here who are hungry, you have tried everything, and have not found satisfaction. One thing you know is that you are living in a famine-stricken country, finding no satisfaction, and weary of it all. I met a man the week before last, a man of seventy-eight, straight as an arrow—he looked much younger. He was a university man, came from Sweden, and was well educated; but sorrow upon sorrow came into his life: his wife died, four daughters one after another followed their mother, until something snapped within him, and in despair he gave himself to the intoxicating cup. (One of the good brethren brought him down to Elyria that he might be with us in prayer, for he is such a mighty man of prayer). One night in Chicago about eight years ago he went down to the lake—everything gone, wife gone, daughters gone, money gone, position gone—a man of seventy, and he said, “I might as well end it all.” He tried several times: he was interrupted by a policeman once; he tried again, and someone else came by. At last he turned his feet in another direction, and, hearing music, he went into a mission, Pacific Garden Mission; and here he heard men tell about a great Governor, and a table well spread, and about Somebody Who loved everybody. He heard them say that there was satisfaction in Christ, and then and there he gave Himself to Christ, and, like the Apostle Paul, he “straightway preached Christ . . . that he is the Son of God”—without salary, without anybody to support him, he went around telling everybody. His store of knowledge laid up in the days of his unregeneracy is being used for Christ. When that dear old man stood up to pray, it seemed to me that the very heavens opened; and the burden of his prayer was one of thanksgiving that he had been brought to the Governor’s table, that he had found in the world at last a place of satisfaction.

There is that for you, my brother. Will you come to Him to-night? Will you yield to Him to-night? Some man that has tried everything—you ought to have come twenty-five years ago, or perhaps fifty years ago—but you had better begin now than not at all. Jacob was an old man when he went into Egypt.

“Come, ye sinners, poor and wretched,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity, joined with power:  
He is able,  
He is willing: doubt no more.”

Shall we seek His help before we sing: O Lord our God, we seek Thy blessing. We do not know how to tell the story, it defies expression; we can only say to men, "O taste and see that the Lord is good: blessed is the man that trusteth in him." And we long for those whose hearts are broken, whose spirits are embittered, who have felt the shallowness and disappointment and incompleteness of all earthly things to find satisfaction in Christ—Lord, wilt Thou not turn their feet toward Christ to-night? Shall we see many coming to the Lord Jesus, and rejoicing in Him? Grant that it may be so, for Thy dear name's sake, Amen.

## BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II.

T. T. SHIELDS, Editor.

No. 2

Lesson 4.

Second Quarter.

April 24th, 1927

### PAUL AND BARNABAS SENT FORTH.

LESSON TEXT: Acts, chapter 13.

#### I. SOME CHARACTERISTICS OF THE MISSIONARY CHURCH AT ANTIOCH.

1. They were blessed with prophets and teachers. Nothing is said of there being much wealth or learning, or that it had in its membership men of social position, but that "there were in the church that was at Antioch certain prophets and teachers". Prophets and teachers are the gift to the church of the great Head of the church. (Eph. 4:7-16; 1 Cor. 12:7-11; 27-31). 2. This church ministered to the Lord, and fasted". The modern idea of the church is that its chief ministry must be to men, and too often even our prayers are only petitions. What does it mean to minister to the Lord. The redeemed in glory are said to serve Him day and night in His temple. Does it not mean that time must be taken for praise and adoration. Are we not told that the Father seeketh worshippers who will worship Him in spirit and in truth. Time is not lost that is spent in praising God. Furthermore, the church at Antioch fasted rather than feasted. Nowadays when an attempt is made to promote an interest in missions, invariably people are brought together for a time of feasting. Would it not be better to get back to the New Testament idea of fasting rather than feasting? 3. Thus employed the church at Antioch were quiet before the Lord, so that they could hear the Holy Ghost speak. The modern church is so full of other noises that its members are unable to hear the still small voice. 4. The Holy Ghost's commission: "Separate me Barnabas and Saul for the work whereunto I have called them". (1) This teaches that the Holy Ghost was supreme Director of missionary enterprise in the New Testament church. He had a particular work to do in a particular place, and His plan of operation was complete. (2) He called the workers by name, "Barnabas and Saul". It was by the Holy Spirit these men were specially qualified. Their qualifications were known to the Holy Ghost without further examination. If we are to have spiritual results, we must get back to the New Testament principle of recognizing that no one can preach unless they are really sent of God. (3) These two men were to be separated for the work, set apart for it, given up to it. 5. How the church responded: "when they had fasted and prayed, and laid their hands on them, they sent them away". In this manner missionaries ought to be dedicated to their task still.

#### II. WHAT BEFELL THE SPIRIT-SENT MISSIONARIES.

1. They were definitely set by the Holy Ghost (v. 4). This is what is meant in Romans 10:15, "How shall they preach, except they be sent". 2. They touched several places where nothing occurred worthy of record; Selencia, Cyprus and in Salamis, it is merely said that they preached the Word of God, and that they had John to their minister. This was John the apostle, but John Mark. (Chapter 12:12-25.) John Mark was with them, although it is not said that he was there by the special call of the Holy Ghost. 3. These Spirit-sent preachers preached to a strange pair, Elymus, or Bar-Jesus, the sorcerer, and Sergius Paulus, the deputy of the country. How often we find two such op-

posites together! The deputy desired to hear the Word of God, but the sorcerer tried to turn him away from the faith. So is it often still. 4. Observe the severity of a man filled with the Holy Ghost. (1) He was severe in speech (v. 10). What would be said of the "spirit" of a preacher who should thus address another in our day? But we believe the necessity for plain speech is still with us (v. 2). Paul even called for the hand of the Lord to be upon the sorcerer. While we must not ourselves strike, we may pray God to deal with the enemies of the truth. 5. Such severity of speech and action, with the results which followed, led to the deputy's conversion. 6. A very simple word records John's turning back in verse 13, "John departing from them returned to Jerusalem". But that his leaving involved, in Paul's view, a forsaking of duty, is evident from Acts 15:36-41.

### III. AT ANTIOCH IN PISIDIA.

1. The apostles found their opportunity in attendance at public worship. There was much in the synagogue which was at variance with the truth as they knew it. So certainly was there much in the synagogue during the days of Christ's flesh, notwithstanding He made it a habit to go into the synagogue on the Sabbath day, and so did the apostles. Thus they never failed to honour the institution of public worship. 2. After the reading of the scripture they were invited to speak. These preachers had no opportunity to prepare a formal sermon, but they were always ready at any time to respond, because they were filled with the Word. Teachers and preachers should be careful to keep their pantry always full, so that they are able at any time to set a meal before a hungry soul. 3. Paul gives a scriptural address (vs. 15-37). This is always in place; hence we should know our Bibles well. 4. There is no suggestion here that the record might possibly be unhistorical: there is nothing to indicate that before the scripture was referred to, certain explanations as to mistaken ideas of authorship, the necessity of recognizing interpolation, had to be made. The preacher assumes the accuracy of the record and refers to it as though he expected its authority to be unchallenged. May God teach us such use of scripture still. 5. Paul summarizes Israel's history from Moses to Christ, and shows that all scriptures were fulfilled in Him (vs. 17-27), even showing that though they heard the Scripture read, they did not understand it, and that they actually fulfilled the scriptures in condemning Christ (v. 27). 6. The resurrection of Christ is proclaimed as being fully attested and proved from scripture (vs. 33-37). 7. The object of Paul's preaching is to set before the hearers the great truth that men are justified by faith (vs. 38, 39). 8. How the Word was received. The Gentiles wanted more and besought that these words might be preached to them the next Sabbath. It is noteworthy that certain of the Jews and religious proselytes, after the congregation was broken up, talked personally with Paul and Barnabas. What a lot of work may be done after the formal meeting is over! 9. Almost the whole city came together the next Sabbath to hear the Word of God. The Word of God has a way of creating an appetite for itself (v. 44). 10. Yet religious officials were moved with envy when they saw the multitude, and contradicted and blasphemed. There is no passion more cruel than envy or jealousy; it is really cruel as the grave. And perhaps there is no more bitter brand of jealousy than that which enters into a religious life. Pilate knew it was for envy the enemies of Christ had delivered Him up. 11. The missionaries then turned to the Gentiles (v. 46). There is always someone waiting to hear. If those who are first bidden to the feast make excuses and will not come, the King will gather his guests from the highways and the hedges. 12. The Gentiles joyously received the Word, and so published the Word throughout all the region (v. 48). 13. There is a strong word in verse 48: "As many as were ordained to eternal life believed". The doctrine of election is a great comfort to the true preacher, for it assures him that somebody will come. 14. There was much persecution and the missionaries were expelled out of their coasts; notwithstanding they were filled with joy and with the Holy Ghost.

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CLEVELAND, OHIO.

## INTERNATIONAL SUNDAY SCHOOL LESSON

April 24th, 1927.

## PETER AT THE TRANSFIGURATION.

LESSON TEXT: Mark 5:2-10. Parallel Passages: Luke 9:28-36. Matthew 17:1-18. II. Peter 1:16-18.

GOLDEN TEXT: "A voice came out of the cloud, saying, This is my beloved Son: hear him."—Mark 9:7.

## I. THE TRANSFIGURATION.

The three Apostles here mentioned as witnessing the transfiguration were being prepared for further revelation. They were among the witnesses who were chosen before of God. Though they would not understand all the implications of this wonderful experience now, it would all become clear to them when He should be risen from the dead. Thus often God in His grace stores up knowledge for us even as Joseph stored up the corn against the days of dearth.

1. God reveals by concealing: though a paradox, it is true. God was revealed in Christ, but the revelation had been impossible had not His glory been veiled in His humanity; for no man hath seen God at any time. And here on the occasion of His transfiguration, the veil of humanity became transparent, and the infinite glory shone through. The Incarnation is a veil; but on this occasion, as Peter tells us, the disciples were "eye witnesses of His majesty."

2. You may learn something from the appearance of Moses and Elias on this occasion. They are not dead but alive; for God is not the God of the dead but of the living. And they were doubtless here in a representative capacity. Moses died and was buried; but Elias was translated without seeing death. Thus if this be the fulfilment of the promise of the preceding chapter that some should see the Son of Man coming in His Kingdom, then the disciples were given a foretaste of what will be the experience of those who shall see the Lord at His appearing. And Moses and Elias were representative of those who sleep in Jesus, and of those who are alive and remain until the Coming of the Lord. But as the sleeping dead shall first be raised and then raptured with the living saints, so Moses and Elias greeted the Lord when He appeared in His glory.

3. Moses and Elias also were representative of the Law and the Prophets; for from Genesis to Malachi the Old Testament has but one subject—the subject of which Moses and Elias spoke as they talked with Jesus. 4. Incidentally and parenthetically, it may be observed that there is teaching here respecting the identification of personality beyond the grave. Moses was not recognized by the disciples as to his body, neither did they know Elias because of his physical form; but though the body of Moses had crumbled to dust, while that of Elias had been translated to the glory, each was separate and distinct from the other. Their personalities had persisted; and after the long lapse of time, they appeared alive, and talked with Jesus. Surely this should teach us that our loved and lost who have died in Christ, are not lost for ever. Were they to vanish into air, and never again be recognized, of what profit would it be for one to write us as does Paul, "by the word of the Lord", saying, "I would not have you ignorant, brethren, concerning them which are asleep"? This record of the transfiguration, among other things, is written for this same purpose.

5. Moses and Elias talked with Christ of His decease, which He should accomplish at Jerusalem. Literally, they spoke of His exodus. How interesting, how wonderful, that conversation must have been to Moses; for he had said, "A Prophet shall the Lord your God raise up unto you like unto me, Him shall ye hear"! Now Moses would understand the meaning of the Exodus of which he had written so long before,—all relating to the exodus or the departure of the Children of Israel from Egypt, or typical and prophetic of all that the Law and the Prophets had spoken of, even the death and resurrection of our Lord. The suggestiveness of this passage challenges one to write a volume on the subject,—representatives of the Law and the Prophets discussing their fulfilment in the exodus of Jesus Christ. 6. We have here some teaching respecting the temporal and superficial value of the carnal mind's estimate of the sublimities of Divine revelation. Not knowing what he says, Peter speaks as though they were given to provide a good time for the disciples. And those who have no higher conception of the life and death of Christ than that it was de-

signed to make life here a little more tolerable, know as little what they say as did Peter. Yet how many narrow the revelation of God to mere temporalities, to the making of tabernacles, with no higher conception of the universal and eternal sweep of the Divine purpose! It is unthinkable that Christ came from Heaven, and through all the ages talked with Moses and Elias and all the prophets, fulfilling all that He promised through them in His own death and resurrection, merely to make it "good for us to be here"! What was the purpose of it all? Was it not that the universe should hear and heed the Sovereign Saviour Jesus Christ? He is the full and complete revelation of God to man: "This is My beloved Son, hear ye Him". And even Moses and Elias will be understood only as we hear Christ. 7. At last the disciples saw "Jesus only". What else is there to see! A proper study of the Word of God will reveal "Jesus only". A thorough understanding of nature will disclose the fact that all things created came into being through "Jesus only". In our personal experiences as Christians, "Jesus only" sums up all our desire and reward. "Jesus only" is our present Authority; "Jesus only" is our Guarantee of future glory. 8. A suggestion respecting Wisdom's reserve. Why were the disciples forbidden to tell the vision? Partly because they did not themselves understand even the meaning of "risen from the dead" in advance. These were the witnesses chosen before of God; and what Jesus said they understood;—not at the time, but in the light of the resurrection, they remembered what had been done to Him and they believed the Scripture and the Word which Jesus had spoken. 9. Some practical lessons. Many a present vision can be thoroughly understood only in the light of some future experience for which it is a preparation. 10. An example of the opposite of this: The scribes knew the letter of the Scripture respecting the promise of the coming Elias (Mal. 4: 5, 6); yet they did not recognize that that Scripture found its fulfilment in the ministry of John the Baptist.

### A GREAT PROTEST MEETING.

Will be held in Jarvis Street Baptist Church, Toronto, to protest against the Bill now before Parliament at Ottawa to amend the constitution of the Baptist Convention of Ontario and Quebec. All liberty-loving Baptists who value their heritage are invited, if possible, to attend. Those who cannot be present are invited to telegraph their agreement with this protest to Mr. Thomas Urquhart, Confederation Life Building, Toronto.

### COPY OF BILL TO AMEND THE CONSTITUTION OF THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC.

An Act Respecting the Baptist Convention of Ontario and Quebec.

WHEREAS, by an Act passed by the Parliament of Canada, in the fifty-second year of the reign of Her late Majesty Queen Victoria, chapter one hundred and five of the statutes of 1889, it was enacted as therein set forth; and whereas the said Act was amended by an Act passed by the Parliament of Canada in the first year of the reign of His Majesty, chapter thirty-eight of the statutes of 1911; and whereas doubts have arisen as to the extent of the powers of the Baptist Convention of Ontario and Quebec to make or pass rules, by-laws or resolutions; and whereas it is desirable that such doubts should be removed; and whereas a petition has been presented praying that it be enacted as hereinafter set forth; and whereas it is expedient to grant the prayer of the said petition: Therefore His Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:—

1. Section one of chapter one hundred and five of the Statutes of 1889 is amended by adding the following after the word "Quebec" where it appears in the last line thereof:—"provided that the said convention may from time to time at any annual or special meeting by resolution passed by a vote of three-fifths of the delegates present and voting declare that any church, the conduct or attitude of which, in the opinion of the said convention, is not in harmony and co-operation with the work and objects of the said convention, shall cease to be entitled to send any delegates to the said convention and thereupon any and all delegates of any such church in attendance at such

meeting shall cease to be delegates and any such church shall cease to be entitled to send delegates to any meeting of the said convention. The said convention may in like manner at any subsequent annual or special meeting revoke any such resolution or resolutions."

2. Section two of the said chapter one hundred and five of the statutes of 1889, as amended by section one of chapter thirty-eight of the statutes of 1911 is amended by adding the following as sub-section three:—

"(3) The said convention may from time to time make or pass rules, by-laws or resolutions not inconsistent with this Act, with regard to the conduct of the affairs of the said convention or to any matter to which the objects of the said convention extend, and may from time to time rescind, revoke, amend or vary any such rule, by-law or resolution and make others."

3. (1) This Act shall not come into force unless and until accepted and approved by a resolution passed at an annual or special meeting of the said convention, and, if so accepted and approved, this Act shall come into force upon a subsequent day to be fixed for that purpose by the said resolution. A certificate of the President or the Secretary-Treasurer of the said convention as to such passing shall be filed with the Secretary of State.

(2) Notice of such acceptance and approval and of the day so fixed shall be published in the *Canada Gazette*.

#### STATEMENT OF OBJECTIONS TO BILL NO. 153—"AN ACT RESPECTING THE BAPTIST DENOMINATION OF ONTARIO AND QUEBEC."

1. The Baptist Denomination consists of a number of independent churches which are absolutely independent in their own local affairs; but delegates from these churches meet in Convention under the Act of Incorporation from time to time to deal with matters of interest to the whole body of churches.

2. In connection with the Denomination, certain Boards have been formed, carrying on missionary and educational work; and in connection with these Boards' trust funds, or endowments have been accumulated which are held in trust for the Denomination generally, and each individual Baptist church has a vested right in these funds.

3. This bill, if passed, will give to a three-fifths vote of the delegates present at a Convention, power to declare any church that might not co-operate with any one or more than one of the objects of the Convention, as not entitled to send delegates to the Convention, and thereby cutting out all vested rights which they have in the accumulated endowments or trust funds of the Denomination. The Convention may also set up a standard of qualification, without reference to the rights of the churches or the principles of the Denomination.

4. That this bill proposes to grant powers which may or may not be acted upon by the Convention. And it is surely against the principles of good legislation to have Parliament pass a bill which has not been already approved by the body who are proposing the legislation.

5. That the resolutions passed at the Convention of nineteen hundred and twenty-six upon which this application is based, were passed after fully one-third of the delegates had left the Convention.

6. That this application is largely a result of a disagreement in the Denomination regarding the doctrinal teachings of McMaster University.

7. That a very large proportion of the members of the churches are convinced that the teachings of McMaster University are not in accordance with the tenets of Baptist churches, and are not in accordance with the trust deed or act of incorporation under which the endowment of the University is held.

8. That the proposed bill gives a three-fifths majority the right to expel from the Convention the delegates of any church which they claim are not in harmony with the objects of the Convention as expressed by the majority. In other words, You do not agree with our views and therefore we put you out.

9. If the government of the day should propose in Parliament a bill to disfranchise certain constituencies because they sent members to the House, who did not support the government, it would be on "all fours" with this proposed act respecting the Baptist Convention of Ontario and Quebec.

## Preachers and Teachers---Attention!

**LISTEN, PLEASE, BRO. PASTOR?**—Whether you are a Fundamentalist or a Modernist or something between the two, this may interest you. Does your brain battery sometimes run down so that your thinking machine needs cranking? And do you sometimes find it difficult to find a crank? Of course the well is full, but does not the sermon-pump need priming sometimes? How much is a suggestion for a single sermon worth? What would be the worth of a suggestion for a whole month's sermons? Can you put a value on a single good sermon illustration?

*The Gospel Witness* contains A SERMON BY THE EDITOR stenographically reported. These sermons lay no claim to special literary merit, but the free style of extemporaneous speech carries with it the atmosphere of a great congregation, and the temperature of a great church which is a spiritual dynamo. Already about 3,000 ministers alone read these sermons weekly, including preachers in Italy, France, Germany, Switzerland, Norway, Poland, and in nearly every English-speaking country.

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**NEWS OF THE FUNDAMENTALIST-MODERNIST WAR** on all fronts will continue to be a feature of the paper.

**A VOLUME OF SERMONS**, entitled, "The Adventures of a Modern Young Man," a series on Luke 15 (one prominent pastor wrote us saying one sermon suggested a month's series) and *The Gospel Witness* for 52 weeks will be sent to any address for \$2.00. Order at once (add 15c. if sending cheque).

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Greek	(3)	Homiletics	(1)
Hebrew	(1)	Pastoral Theology	(1)
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		ligions	(1)
		English Literature	(1)
		Biblical Exegesis	(1)
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Fall prospectus will be sent on application to Dean W. J. Miller, Seminary Building, 337 Jarvis St., Toronto 2.