

Des Moines' Special!

The Gospel Witness

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T. T. SHIELDS, *Editor.*

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

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"The Beginning of Months"

for

Des Moines University

September, 1927.

Especially 27th, 28th, 29th.

WHEN Israel celebrated the beginning of a new life with Egypt behind them, and the Promised Land before them, it was said, "This month shall be the beginning of months: it shall be the first month of the year to you." So will September, 1927, be to Des Moines University.

When a crowd of boys and girls come out of school, their manner of exit is illustrative of a great principle. For two or three hours they have been under discipline, endeavouring to concentrate upon their lessons, but when the bell rings, discipline is relaxed, and in their reaction from the restraint to which they have been subject, they run from the building almost as though the place were on fire. This suggests that the average boy or girl does not associate school with anything that is particularly attractive or interesting. To many indeed the very term "education" spells restraint and confinement. Discipline is a very necessary element in all true education, but properly understood, discipline issues in the fullest freedom. Education ought to be as attractive as a garden of flowers; as delightful as a saunter through the woods on a June day; as exhilarating as a day on deck when the wind blows strongly and the sails are full, and the spray breaks over the bow; as challenging as the path that leads to some snow-capped mountain peak. That is an impressionist suggestion of Christian Education; a life in accord with whatsoever things are lovely; a life in tune with things that make for peace, yet which

inspire to action and appreciation of the sublime, because it is in unison with Him Who is the Creator and Saviour and Preserver of all.

A GREAT BIBLE CONFERENCE.

In harmony with such a conception of the possibilities of life through the salvation which is in Christ, involving an experience of the supernatural grace of the Holy Spirit, the Baptist Bible Union proposes to celebrate the opening of the first term of its own University by the holding of a great, three-day Bible Conference at the University, Tuesday to Thursday, September 27th, 28th and 29th. Elsewhere the programme is set out in order, but here we will attempt an explanation of its main features.

An Unusual Programme.

There will be plenty of music: the pianist will be

Mr. Robert Harkness,

world-famous musician and composer of gospel songs. Mr. Harkness technically is a thoroughly trained musician, who was brought to Christ in Australia through the ministry of the late Charles Alexander, associated with Dr. R. A. Torrey in their world evangelistic tours. Apart from Paderewski we have never heard anyone play like Robert Harkness. He will play at every session of the Conference, and will give an illustrated address on "The Christian Ministry of Music".

The key-note address will be given by

Dr. J. W. Hoyt,

pastor of Belden Avenue Baptist Church, Chicago, and Vice-president of the Baptist Bible Union. He will speak upon a theme suggestive of the pre-eminence of Christ, and strike the key-note for all later addresses. Two evening addresses will be given by

Dr. J. W. Gillon,

pastor of the First Baptist Church, Shawnee, Oklahoma. Dr. Gillon is widely known in the Southland but is not so well known in the North as his great ability deserves. He supplied Jarvis Street pulpit one summer, and the church was filled to capacity all the time by audiences that were not only appreciative, but enthusiastic. We have heard Dr. Gillon on several occasions and count him one of the greatest preachers in America. On Tuesday evening Dr. Gillon will speak on "The Agencies in Christian Education," and on Wednesday on "The Philosophy of a Biblical Paradox." We have heard Dr. Gillon deliver this last address, and in our judgment it ranks with the strongest deliverances of the pulpit of any day. Another great address will be given by

Dr. C. P. Stealey,

Editor of *The Baptist Messenger*, Oklahoma City, Oklahoma, whose subject will be, "Loyalty to Christ vs. Loyalty to Organizations." We know of no man in America whose record and experience more thoroughly qualify him to speak upon such an important subject than Dr. Stealey. At great cost he has dared to challenge some of the powers that be, and with splendid heroism has put Christ first.

One of the most interesting features of this conference is timed for 3.45 Tuesday afternoon. At that hour we shall endeavour to secure the presence of all

the Newly Appointed Professors

that they may be introduced to the conference; and we hope to have a brief response from the Head of each Department. The new appointees we are certain will be recognized as greatly increasing the strength of the faculty.

Another speaker at the conference will be

Professor E. C. Callaway.

Without any thought of personal connection with Des Moines University, Professor Callaway, as soon as he heard of Des Moines, was ready to begin campaigning in the interests of this Christian University, because his own

experience as a professor had taught him the need of it: Our readers will be interested to know that he has been a member of the Baptist Bible Union for some years, and one of the Editors of *The Baptist Spokesman*. We have asked Professor Callaway to give us a practical address on the need of an essentially Christian University. Another great address will be delivered by the new Head of the Department of Biology,

Professor E. O. Kaserman,

who will speak on "The Biology of the Bible".

We regret that we are unable definitely to announce the name of the head of the Bible Department, but should our proposal be accepted by the one whom we have asked to assume charge of this for a year, he also will be heard at the conference.

The closing address of the conference will be given by

The Editor of This Paper

on the subject, "The Supernatural, the Storm Centre of Christianity". This subject was not of our own choosing. Two or three years ago we were asked to substitute for Dr. E. Y. Mullins at Richmond, Va., and the above subject had been chosen by Dr. Mullins. We accepted the invitation to take Dr. Mullins' place, and at the same time took his subject. We have since delivered this address on several occasions at educational centres, and have known of some instances in which the Lord has been pleased to use it to recall some students from the arid wastes of Modernism to the fruitful fields of evangelical faith.

Each session of the Conference will be opened with a half-hour's devotional service. These periods of devotion, of prayer and praise, we confidently expect will be both profitable and popular. We ask such readers as may be too far removed from Des Moines to attend the Conference, earnestly to pray that every session of this Conference may be characterized by a manifestation of the presence and power of God; and especially that it may be blessed to the student body.

PROGRAMME

of

BAPTIST BIBLE UNION CONFERENCE

to be held in

DES MOINES UNIVERSITY ASSEMBLY HALL

Des Moines, Iowa,

September 27, 28 and 29.

TUESDAY

- 2.30. Prayer and Praise. Rev. H. O. Meyer, Des Moines, Iowa.
- 3.00. Address: Dr. J. W. Hoyt, Chicago, Ill. "The Pre-eminence of Christ."
- 3.45. Introduction of Newly-appointed Professors: Brief responses by heads of departments.
- 7.30. Prayer and Praise. Dr. Paul Riley Allen, Keokuk, Iowa.
- 8.00. Address: Dr. J. W. Gillon, Shawnee, Okla. "The Agencies in Christian Education."

WEDNESDAY

- 2.30. Prayer and Praise. Rev. R. Kinney, Eldora, Iowa.
- 3.00. Address: Prof. E. C. Callaway, Des Moines University. "The Need of an Essentially Christian University."
- 7.30. Prayer and Praise. Rev. H. G. Hamilton, Austin, Minn.
- 8.00. Address: Dr. J. W. Gillon, Shawnee, Okla. "The Philosophy of a Biblical Paradox."

THURSDAY

- 2.30. Prayer and Praise. Rev. R. F. Jaudon, Kansas City.
- 3.00. Address: Prof. E. O. Kaserman, Professor of Biology, Des Moines University. "The Biology of the Bible".

- 3.45. Address: Dr. C. P. Stealey, Oklahoma City, Okla. "Loyalty to Christ vs. Loyalty to Organizations".
- 7.30. Prayer and Praise. Rev. Minor Stephens.
- 8.00. Address: Dr. T. T. Shields, Toronto, Canada. "The Supernatural, the Storm Centre of Christianity".

CROWDS ARE COMING TO DES MOINES.

Great interest in the Des Moines Conference has already been aroused in many quarters: It seems probable at this writing that there will be large delegations from Minnesota, North Dakota, Nebraska, Kansas, Missouri, Illinois, and, of course, Iowa, while many other States will be represented. It is probable that the weather will still be fine in September, and it will be, therefore, possible for hundreds of people to come by motor. We especially urge Christian parents to bring their sons and daughters that they may see Des Moines for themselves; while, of course, we shall hope to see great numbers of young people of college age who will come without anyone's bringing them, impelled by their own interest.

We venture to urge all pastors interested in this educational enterprise to do everything in their power to come themselves, and induce as many of their people as possible to come with them. It will not be too late for camping. There are acres of fine lawns at Des Moines University, and we should like to see every foot of the campus covered with tents. The dining-room of the University will provide meals for two or three hundred, and meal hours will be arranged so as not to conflict with service given to the student body. We have travelled the Continent over, and had experience with all kinds of restaurants, and we can promise our guests that the table in the University Commons will be equal to that of the best restaurant, and the cost for three meals will be about one dollar a day. Some coming by motor will want to provide their own meals in true camp style. But we shall all be happy if only they come. An effort will be made to obtain rooms at reasonable rates adjacent to the University. Others who desire hotel accommodation will find Des Moines splendidly equipped in this respect.

GETTING OFF TO A GOOD START.

Much depends in any enterprise in making a good start. We believe it will greatly strengthen our hands in planning and prosecuting a campaign for students and funds throughout the Continent if we can get a good start this fall. It will greatly hearten the Faculty of the University, and reinforce the student body, and will do much to inspire local confidence in the future of the University after its many vicissitudes if we can gather a thousand people or more from outside of the city at Des Moines. Therefore, reader, will you please resolve to come? Take this copy of *The Witness* to your Baptist neighbours, talk it over with them, and persuade them to come. See how many car-loads you can bring to Des Moines.

THE IMPORTANCE OF DES MOINES.

The importance of the Bible Union's action in taking over Des Moines may be gauged by the widespread comment it has evoked. The Northern Baptist Convention which met at Chicago was advertised for months in advance as a "harmony convention". It was so harmonious that it had little more value to the newspapers than a peaceful cemetery in the country! The members of the Baptist Bible Union who are members of the Northern Baptist Convention were so occupied with the University project that they had not time to attend to Northern Convention meetings. Notwithstanding, the single action of the Baptist Bible Union in acquiring Des Moines University has called forth more comment, not only in the religious papers but in the secular press, than everything else that occurred at the Northern Convention meeting in Chicago. Des Moines University has been the subject of discussion in the press of the country, in all the principal Canadian papers, and all over

the United States. If Modernists could only read the writing, they would discover that it is a new declaration of war, a determination on the part of Fundamentalists to raise up an army of trained leaders who will press the battle to the gates in years to come. The hundreds and hundreds of letters that are reaching us on this subject convince us that this step is truly of the Lord.

NEW PROFESSORS AT DES MOINES.

Two great tasks have faced the Trustees of Des Moines, one is still facing them, that of getting money for the Institution; the other is almost completed, that of filling vacancies on the Faculty. We are able at this writing to announce only a few appointments; many others are pending, and we expect to make further announcements after August 18th. In these days when Evolution, like smallpox, is epidemic, one of the centres of infection in many universities is the department of biology.

The Department of Biology at Des Moines.

Professor E. O. Kaserman, A.M., M.Sc., Mus.B., Th.D.

Elsewhere in this issue we print an article which deals with an article written by the ex-Professor of Biology at Des Moines University. We are happy to be able to announce that Professor E. O. Kaserman, A.M., M.Sc., Mus.B., Th.D., who has been head of the Department of Biology at Oklahoma Baptist University for a number of years, has accepted the position as head of the Department of Biology in Des Moines. Dr. Kaserman has been solicited by several publishers to write a series of text-books on Biology from the non-evolution point of view; but so far he has not been able to find the time. He has been engaged for some years in preparation of a work on, "The Biology of the Bible", on which subject he expects soon to have something ready for publication. In one of his letters Dr. Kaserman remarks:

"It is surprising indeed how rich a field biologists have been neglecting in this connection, for the biological material in the Bible is amazingly extensive, comprehensive, accurate, and detailed. It literally charms the scientific investigator."

The following is an extract from a letter from N. A. Nash, former State Superintendent of Oklahoma, now President of Oklahoma College for Women:

"After their visit to the Oklahoma Baptist University, relative to the inspection of the university in connection with its contemplated application for membership in the North Central Association, our Chief Inspectors have reported to us that your department of Biology is one of the best they have ever seen. They have complimented your work most highly indeed to this office."

The Trustees rejoice that in Professor Kaserman they have secured a man of undoubted scholarship, a Baptist, and one who stands squarely for "the faith once for all delivered to the saints".

Professor Max King, A.B., M.Sc.

As Assistant Professor in Biology, the Trustees have appointed Professor Max King, A.B., M.Sc. Professor King was graduated A.B. from Howard College, Birmingham, Alabama; and Master of Science from Tulane University, New Orleans. He served also as Student Assistant in Biology in Howard College, as Professor of Biology in Bridgeport College, and Instructor in Biology in Tulane University. Professor King is a Baptist, and without reservation subscribes heartily to the great principles represented in the Confession of Faith of the Baptist Bible Union.

Chemistry and Pharmacy.

Professor E. C. Callaway.

These are two separate Departments, but are very closely related. We are happy to announce that we have obtained the services of one who is competent to head either Department, Professor E. C. Callaway of North Pacific College, Portland, Oregon. Professor Callaway was Head of the Department

of Chemistry, and for some years was Dean of a registered College of Pharmacy. He was also for some years City Chemist in Portland, Oregon. Our enquiries from sources having no Baptist affiliation, in Portland and elsewhere, elicited the information that Professor Callaway was a man of the highest professorial standing, who was competent to head either the College of Pharmacy or the Department of Chemistry at Des Moines.

We have several other very strong men who are Baptists and sound in the faith, available for both the College of Pharmacy and the Chemistry Department, and we hope after conference with Professor Callaway next week to be able to announce that the Faculties in the Department of Chemistry and in the College of Pharmacy are completed.

The Bible Department.

Professor F. L. Stealey, A.B., Th.M.

We are not able to give the name of the professor who will head this Department at this writing, but we are glad to announce the name of the Assistant Instructor in the Bible Department. The Faculty Committee have appointed Rev. F. L. Stealey, A.B., Th.M. Professor Stealey received his A.B. degree from Oklahoma Baptist University, and his Master's degree from Louisville, being a Fellow in Theology at Louisville next year. Mr. Stealey was two years principal of a high school at Ringling, Okla.; two years, instructor in William Jewell College; and has been Pastor for three years of Campbellsburg, Ky. He is a son of that valiant defender of the faith, Dr. C. P. Stealey, Editor of *The Baptist Messenger*, Oklahoma; and if Professor Stealey has anything of the qualities of his father—and we are sure that he has—his coming to Des Moines is a distinct acquisition. He is a young man of whom much will be heard, we believe, in the future.

We also hope to be able to announce that the Headship of the Bible Department will be taken, temporarily at least, by one who is known all over the Continent.

Home Economics.

Professor Florence Wilcox, A.B.

This is a very important Department in Des Moines. The Faculty Committee have appointed as head of this Department, Miss Florence Wilcox, A.B. Miss Wilcox is the daughter of a Baptist minister, and was graduated from Des Moines University in 1918. Since that time she has been Principal of Home Economics at the Normal Training High School at Osage, Iowa; and has been doing graduate work at Iowa State College, Ames, and expects to receive her Master's Degree next summer.

TOURING THE UNIVERSITY BUILDINGS.

Without much loitering we found it occupied over three hours to go through the various buildings of the University at Des Moines. We are sure all Bible Unionists will want to inspect every building from cellar to garret. The Trustees are therefore arranging to have several guides on hand who will, at certain stated hours, take parties of visitors through the various buildings. No meetings are scheduled for the forenoons, and it will probably be arranged to visit the buildings in the morning. Announcement will be made at the Conferences when each party will start, and the name of the guide. Every guide will be competent to explain the use to which the various buildings are put, and to give such other information as will be of interest to our guests.

BUILDING REPAIRS.

It is often necessary to spend money to get money, and in order to make the best possible use of the University buildings the Trustees have found it necessary to order somewhat extensive renovations. A new ceiling has already been put in the chapel. The men's dormitory will be repainted entirely within, including every room in the building. The furniture of the rooms

also will be put in first-class condition. All rooms in the women's dormitory needing it, will also be renovated; so that both dormitories will be put in first-class condition. It will be a rule of the University in future that Freshmen and Sophomores shall room in the dormitories, and to make this practicable, it has been necessary to put both dormitories in perfect condition.

We remind the friends of the University, however, that this will cost a good deal of money, and we suggest that our helpers might well make our renovation fund their particular care, over and above their larger contributions to the University in general. One lady within a couple of weeks of our acquisition of the University brought in a cheque for \$150.00 to be spent on repainting the University dining-room.

YOUNG PEOPLE'S SOCIETIES.

We are delighted to report that several young people's societies have already taken the University to their hearts, and have sent in contributions. Would it not be a fine thing for some society to say, "We will send in \$50.00 for the repainting of five rooms"? Or some other society might send in a like amount for the repainting of the hall on the first floor; another for the hall on the second floor; another for the third floor; another for the fourth floor; and let them take up that part of the building for this first year as their especial care. We remind the young people that this is missionary work. The Baptist Bible Union does not believe in an "inclusive" policy, but an "exclusive" policy; and they will endeavour to exclude from Des Moines University everything that would deny the Word of God, or dishonour the name of the Lord Jesus Christ.

When the poison of Modernism is being spread abroad in foreign lands, when a minister of the Northern Baptist Convention, as is elsewhere stated in this issue, comes back from an inspection of foreign mission fields in China and Japan, to say that the chief hindrance to Christian missions in Japan is the influence of students educated in American universities, surely we can more profitably spend our missionary money in cleansing the educational springs at home by supporting an institution like Des Moines, than by helping to pollute the educational springs abroad.

DES MOINES UNIVERSITY FINANCES.

To meet all our immediate obligations and to carry out our programme, we need about fifty thousand dollars by the first of September. Some of this may already be on the way to the Treasurer, but we actually need this amount. How can this be secured?

Suggestion Number 1.

Where churches as churches are in sympathy with Des Moines, we suggest that Sunday, September 4th, or the nearest suitable Sunday to that date, be observed as Des Moines day. The pastor might use the opportunity to present the cause of the University and receive subscriptions say, payable within two weeks, if the day should be September 4th (or a shorter period if the date should be later) and then make every effort to gather in all the cash in time for transmission to Des Moines before the opening of the Bible Conference, September 27th.

Suggestion Number 2.

Individual members of the Union and other fundamentalists who are in sympathy with this project might consider what is the utmost they can do personally for Des Moines, on or before September 24th. Practically every contributor who determines to do so can make out a list of friends who share a like precious faith, and personally interview them and solicit from them a generous contribution for Des Moines. Of course, the larger the gift the better, but let no one fail to make the endeavour even though his own gift should not be more than a dollar. The highest building in New York is owned by a company which sells nothing over fifteen cents. Thus if we multiply our supporters we shall be able to meet our need.

Suggestion Number 3.

A few of the pledges made at Chicago are still unpaid. We believe if a determined effort is made on the part of those who made a pledge, in almost every instance the pledge can be redeemed. May we lovingly and earnestly urge our brethren to do their utmost to bring this about.

Suggestion Number 4.

All over the land there are pastors in sympathy with us who edit some sort of publication. Some of them publish papers of considerable size with an extensive circulation; others publish smaller papers, and some church calendars. Whatever it may be, we ask that pastors everywhere give space and prominence to the Des Moines University appeal, and especially also to the announcement of the Bible Conference, September 27th to 29th.

Suggestion Number 5.

Above all other matters, we ask our friends to do their utmost to send us students. If we had a thousand students, Des Moines could be self-supporting. Of course we need money immediately to meet present obligations and to keep the institution going, but second only to that as an immediate need and considering the larger interests of the University, even before the financial need we place the importance of the appeal for students. We will not say by what means it has been done, but it will encourage our readers to know that many thousands of high school graduates in Iowa State alone, have already been personally addressed in the interests of Des Moines University, and invited to come to that institution for their university course. We ask all our friends in Iowa to support that effort, and pastors all over the States might well endeavour to influence their young people who have just graduated from high school and contemplate a college course, to come to Des Moines. Every assistance will be given by the office at Des Moines.

Suggestion Number 6.

The former suggestion respecting finances was made with a view to obtaining an immediate cash offering, but over and above that we ask every member of the Baptist Bible Union so to take Des Moines to his heart as to make a monthly pledge to that institution; also to canvass all their friends and endeavour to persuade them to do the same thing. Then write a note to the Secretary-Treasurer of Des Moines University, saying "the undersigned hereby promises so much per month to the support of Des Moines University. Please send me addressed envelopes in which I can remit my monthly pledge." Do not be afraid to promise, rather make the pledge and add, "In the event of my finding myself unable to continue this contribution throughout the year, I reserve to myself the right to inform you at any time of my inability so to do." Let us have thousands of promises from a dollar a month up to ten, fifteen, twenty, twenty-five, or perhaps in some cases, fifty or a hundred dollars a month.

We write thus because the University needs two things: an immediate cash offering that we may pay off the old scores which we inherited with the University, and then a regular income that will amount to at least sixty-five thousand dollars per year, or twelve hundred and fifty dollars per week. Come to our help, and do it now.

EXTRA COPIES OF THIS "WITNESS."

Extra copies of this *Witness* will be sent free of charge on application, to anyone who will write the Secretary, at Des Moines University, or *The Gospel Witness*, 130 Gerrard Street East, Toronto.

EXTRA COPIES ALSO OF ILLUSTRATED DES MOINES NUMBER, JUNE 16TH.

Extra copies of the above number of *The Witness*, illustrating the University buildings, may be obtained by writing Des Moines University.

NEW CALENDAR OF THE UNIVERSITY

Will be sent without charge in reply to postcard addressed to the University.

ESSENTIALLY CHRISTIAN COLLEGES NEEDED.

In the last two weeks we have met unexpectedly personal friends who are studying for the Baptist ministry. After the usual exchange of greetings and discussion of matters pertaining to our summer work, the question of further study came up. The friend encountered first had completed his arts course and hoped to begin a course in theology in the fall. He felt some misgivings and confided to us that he felt strong enough to stand the course without losing out spiritually because of the teaching! The other young fellow, already a long way on the road toward a theological degree, deplored the fact that such a course tended to deaden the spiritual life. To quote his own words, "One must pray one's self alive on leaving college". These confessions came unsolicited and are representative of the state of mind of many of our young men now in preparation for the gospel ministry.

Shall we take the risk of losing our zeal for souls while we pursue a degree in theology? Is it wise or right to get so spiritually dead while preparing ourselves for the work of the Lord that we must spend precious time that belongs to others "praying ourselves alive"?

There is an alternative, but a harsh one. If we fear that we may gain our degree at the expense of our faith then let us forego the degree. It is the lack of positive teaching on the part of professors that freezes the ardour of the student and blocks the springs of spiritual life. A phrase we have lately heard describes the attitude of these men on the fundamentals of the Faith. They are "nebulous-minded". Students go out from college halls with the same nebulous-mindedness that characterized their teachers. While it has pleased God to use the foolish things of this world to confound the wise, He has not set a premium on ignorance. His message is the most profound message that this world has ever heard or will ever hear. The office of ambassador for the King of kings is not one that can be filled easily. The best preparation possible is none too good for one who would use his or her talents in His service. His ministers should possess the strongest, most active, most thoroughly nourished minds, for they deal with things that cannot be described, or counted, or measured, or weighed but with the souls of men and women, with time and eternity, with heaven and hell.

The Bible knows nothing of the nebulous mind. Things are defined clearly. The prophets were intolerant of even the appearance of evil. Paul was so narrow-minded that he said, "If any man preach any other gospel let him be accursed". Give us educational institutions that know what they stand for and have the courage to teach those principles, professors who can express themselves clearly, leaders who are intolerant of error and who in respect to the Word of God, do not know the meaning of the word "compromise". Then we shall have no fear of impoverishing our spiritual lives as we prepare for the greatest work in the world, nor shall we be forced to "pray ourselves alive" at a time when we should be bringing a message of life to souls dead in trespasses and in sins.

The deadly hand of materialism has reached out farther than is generally supposed. The recent trouble in China found one of its roots in the dissatisfied minds of the Chinese graduates of Western Universities. We have just heard that, according to a man lately returned from the East, the worst obstacle in the way of Christian missions in Japan is the influence of young men and women of that country who have been educated in American universities. Why is it that we refuse to see the need of essentially "Christian" education? At home the pulpit is being paralyzed by a negative theology and abroad the missionary is obstructed by the anti-Christian teachings of his home-land. What will the end be? We might well quote the words of Jeremiah, "The prophets prophesy falsely, the priests bear rule by their means, and my people love to have it so". Let the people unmistakably show that they do not love to have it so; let them stand by the institutions that stand by the Book, and there will rise a generation of preachers, teachers, missionaries, and laymen that will not bow the knee to Baal.

Is there no remedy? Objection is raised in some quarters that every modernist educational institution in the land originated as an orthodox col-

lege,—and this doubtless is true. Still we cannot do without colleges. We heard a man once object to the building of great churches like Spurgeon's, because, he said, that when Spurgeon died, there was no other man who could carry on his work; to which we replied, that even if the church had ceased at the time, it was well worth while to have preached the gospel to millions for forty years. It is the history of the Christian church that the law of degeneration applies even to Christian institutions, and unless the utmost care is exercised they decline in spiritual quality. But may we not learn from the lessons of the past? Does not the now famous Andover decision teach us that it is possible so to bind even an endowment that it cannot be used for other than its lawful purposes? Let us try again. We believe Des Moines University is no experiment. Profiting by the defection of many institutions, every care is being exercised to safeguard both the Trustee Board and the Faculty. We have called attention to the matters set out in this article to emphasize anew the necessity for a distinctively Christian university.

WAS A CHANGE NEEDED AT DES MOINES UNIVERSITY?

Members of the Baptist Bible Union living outside of Iowa knew very little about Des Moines University. We had heard that its testimony for the truth was not of a very positive character, but that was all. Iowa Bible Unionists, it is true, had some misgivings about the University, but even they appear to have been very careful in their criticisms, and hopeful that Des Moines might be improved.

Two or three years ago the Iowa Baptist Bible Union called Rev. J. A. Pettit from the Field Secretaryship of Des Moines University to become Field Secretary of the Baptist Bible Union. It was the writer's privilege to attend an annual meeting of the Iowa Baptist Bible Union at which the standing of Des Moines University was discussed, and we recall the very sympathetic attitude of the meeting as a whole toward the University. Notwithstanding, there was a general fear that the University was not wholly loyal to the faith.

Since Des Moines University passed under the control of the Baptist Bible Union, it has been overwhelmingly proved that some radical changes in the University were urgently needed. But here let it be stated that the Trustees of Des Moines have no desire to uncover the past. They will do so only in defense of their own policy. We have already announced that we desire to let the dead bury their dead, while we go and preach the kingdom of God. But we again give notice that we shall not hesitate to deal with the history of Des Moines University if the opponents or her present policy continue their campaign of misrepresentation.

The following article, from the pen of Dr. N. M. Grier, ex-Professor of Biology in Des Moines, appeared in *School and Society*, Vol. 36, No. 653, July 2nd, 1927, and has been reprinted in leaflet form. We ask our readers to peruse it with care, as we shall proceed to show that it is a tissue of misrepresentations:

FUNDAMENTALISM'S NEWEST FORTRESS.

"Des Moines University, Des Moines, Iowa, is a recent victim of militant fundamentalist activity. It is a Baptist institution of fifty years' standing, and has been favorably known in the middle west for its high scholastic standards. The student body, which numbers about seven hundred, is enrolled in colleges of liberal arts, education, fine arts, pharmacy and engineering. The University has received the support of the Northern Baptist Convention, but during the past year fundamentalist members of the convention would not keep their financial pledges on account of the religious teaching at the institution. This precipitated a financial crisis which the trustees sought to alleviate by negotiating for a merger with Drake University. The faculty was affected by the situation in many unpleasant ways. The merger was blocked by the militant fundamentalist group known as the Baptist Bible Union of North America, who secured control of the institution early in June. Their printed creed lists the following officers: T. T. Shields, of Toronto, president; vice-presidents, W. B. Riley, of Minneapolis, Minnesota, and J. Frank Norris, of

Fort Worth, Texas. It has since been announced that the Reverend Norris, of gun-toting fame, has not been re-elected. The Reverend Mr. Shields became the president of the new board of trustees; it is prescribed that no trustee shall vote unless he subscribes annually to the Confession of Faith. It is the intention of the group to make Des Moines University a national fundamentalist university, and as men of means are associated with the movement, we may have here a real menace to the modern teaching of science.

"In previous years the attacks of this group upon the institution were levelled principally at Professor Howland Hanson (Princeton, Chicago), of the department of Biblical literature and director of religious life at the university, who is known as one of the outstanding preachers of Iowa. The complaints were not at what he said; "but what he did not say." It has been known for some years that these forces were working for his dismissal, but the high regard in which he has been held by faculty, alumni and trustees, is shown by the fact that the outgoing board of trustees voted him an honorary degree of Doctor of Divinity as one of its last acts.

"The faculty committee of the new board, headed by Mr. Shields, called the faculty together and announced that henceforth all teachers would have to subscribe to the Confession of Faith of the Bible Union. The eighteen articles of faith are too voluminous to present here, but in accordance with them it was announced that there would be no teaching of evolution, of higher criticism of the Bible, nor of naturalism as opposed to supernaturalism. No one would be permitted to teach in any department whose teaching would deny the divine inspiration and infallibility of the Bible as the word of God. Ultimately every instructor was to be of the Baptist faith. At this time, the members of the faculty as a group were asked various questions, this part of the preliminary quizzing being done by the Reverend J. R. Buswell, president of Wheaton College, Wheaton, Illinois. In defense of his many estimable colleagues, the writer at this meeting undertook to state his opinion that the institution had been conducted in a Christian manner (contrary to the charges of the fundamentalists), interrogated the committee as to their scientific conceptions and made a plea for tolerance in instruction in order that the students might have a chance at the truth. That evening it was ordered that his services of professor of biology be dispensed with immediately and his summer courses be abolished. This represents a violation of his contract for which the institution is said to be legally liable, as he had already (and satisfactorily so in the eyes of superiors, colleagues and trustees) but one year of a two-year appointment, which had also been given with the promise of freedom of teaching of evolution in the biological sciences. Mr. Riley, it was announced, is to deliver a five days' course of lectures against evolution at the institution during the summer school.

"It was then stated that the other members of the staff would meet the committee personally the next day, when similar questions were propounded. Several instructors came from these conferences in tears, reporting experiences which could only be associated with the inquisition or, at the best, a third degree. Some whose faith did not absolutely conform to the set pattern were retained, it was announced, on account of the hope of converting them. It shortly developed that they had wealthy fundamentalist relatives. Another who was retained was the football coach, who, when asked whether he had ever been converted, replied, "Yeah, lots of times." This would naturally please the committee as justifying periodical revivals.

"Following these conferences came the resignation of Professor Hanson, who had also been debarred from teaching summer school, and Professor Phyllis Spencer (Iowa), dean of women, as being unable to subscribe to the creed. Professor Norma V. Scheidemann (Iowa), of the department of psychology and an outstanding worthy and efficient member of the faculty, was not reappointed for a similar reason. An effort is also being made to oust the dean of pharmacy, E. O. Kagy, largely responsible for the exceptional success of his school, because he is a Unitarian, and smokes. At least five others outspokenly are leaving on account of religious differences, making a total of over twenty of the staff, most of whom view the situation in the same way. Here are included, C. J. Robinson, the acting dean of liberal arts, and Elias Blum, dean of fine arts. Every position in science is vacant.

"Quoting from the letter of one of America's most eminent scientists: 'Of course this sort of thing can not last, but that conditions such as those described should exist is a blemish on our boasted civilization. I hope that the situation will be handled in some effective way.'"

N. M. GRIER.

Lebanon, Pa.

DR. GRIER'S ARTICLE EXAMINED.

Let us now examine the above article. First, Dr. Grier says:

"The University has received the support of the Northern Baptist Convention, but during the past year fundamentalist members of the convention would not keep their financial pledges on account of the religious teaching at the institution. This precipitated a financial crisis which the trustees sought to alleviate by negotiating for a merger with Drake University."

Thus Dr. Grier says the bankruptcy of Des Moines University occurred because "fundamentalist members of the convention would not keep their financial pledges." He implies therefore that Des Moines was brought to its present position by the Fundamentalists refusing to redeem their pledges. This is absolutely untrue. As an emergency measure the Education Board of the Northern Baptist Convention, in order to enable the University to keep its doors open until the end of the Spring term, promised, we believe, toward the end of 1926, to back the Des Moines University Trustees' note for \$15,000.00, on condition the Iowa State Convention would raise another \$15,000.00. The \$15,000.00 for which the Northern Baptist Education Board became responsible was obtained from the bank, but the Iowa State Convention failed to raise the other \$15,000.00. But in this transaction the Baptist Bible Union had no part, and was utterly ignorant of the matter until the Union was approached with the proposal that it should assume direction of the University. How far the failure of Iowa Baptists to provide adequate support for Des Moines University was due to the University's religious teaching, only Iowa Baptists can tell; but certainly the financial crisis in Des Moines was not precipitated by the broken pledges of "fundamentalist members of the Convention".

So far as Iowa Baptist Bible Unionists are concerned, we think it is probably a fact that comparatively few of them, of late years, contributed to the University's support; but they did not violate their pledges, but openly declared their dissatisfaction with the University, and their intention to withhold their support until conditions were improved.

Dr. Grier implicitly commends the former Board of Trustees for their proposal to merge Des Moines University with Drake University, which is also situated in Des Moines. For the benefit of those who do not know the local situation, it may be well to state that Drake University belongs to the denomination known as Campbellites. Baptists, in the South at least, declare that the disciples of Alexander Campbell have less in common with Baptists than almost any other evangelical body. The Baptists of Iowa, and of the Northern Baptist Convention, had put hundreds of thousands of dollars into Des Moines University for the purpose of establishing and maintaining a distinctively Baptist institution of higher learning. Notwithstanding, it was proposed—who was responsible for the proposal, we do not know—to hand this magnificent Baptist property over to a non-Baptist denomination. This is the proposal which, implicitly, Dr. Grier approved. Of course, Dr. Grier is not a Baptist; has no interest in anything that concerns Baptists; nor, apparently, has he any sympathy with the principles of Evangelical Christianity.

Dr. Grier says:

"The faculty was affected by the situation in many unpleasant ways."

We shall return to this remark later, and show that the Baptist Bible

Union relieved the Faculty of a good deal of unpleasantness!

Again Dr. Grier remarks:

"The merger was blocked by the militant fundamentalist group known as the Baptist Bible Union of North America, who secured control of the institution early in June."

This is another mis-statement. Unless we have entirely misunderstood the situation, it was the Baptists of Iowa generally who opposed the merger with Drake. They had put so much into the Institution that they felt the merger would involve the surrender of interests vital to Iowa Baptists. The merger with Drake University would have necessitated the virtual liquidation of the assets of Des Moines, for it is scarcely conceivable that Drake would have attempted to operate two universities in different parts of the same city. Both interests would have been concentrated at Drake, which would have meant the sale of the Des Moines property had that been possible. To do this, consent would have had to be obtained from the company holding the mortgage bonds. A merger with Drake would have meant that Des Moines University would have had to declare itself bankrupt as a Baptist institution. The Secretary of the former Board very generously has expressed appreciation of the Baptist Bible Union's effort to save Baptist credit in the United States; and has declared that but for the Bible Union the University would have had to default in its payments.

It is not true that the Baptist Bible Union "secured" control of Des Moines: we accepted it when it was offered to us. The writer of this article is President of the Baptist Bible Union, and is in a position to state that the Baptist Bible Union, as an organization, did not lift its little finger to "secure" control of the University. The Bible Union, as such, did not approach Des Moines University. There was one member of the Union who was on the Board of Trustees, and probably, as such, suggested the Bible Union as a possible saviour of the situation; but the Bible Union was approached by Des Moines University, the initiative was taken by the Trustees of that Body.

Once more Dr. Grier says:

"It is the intention of the group to make Des Moines University a national fundamentalist university, and as men of means are associated with the movement, we may have here a real menace to the modern teaching of science."

We are glad to be informed by Dr. Grier that "men of means are associated with the movement". In the membership of the Baptist Bible Union no doubt there are many people who are in fairly comfortable circumstances, but there are few, if any, who would be called rich. From other quarters we have been informed that the Baptist Bible Union was due to draw its last breath for want of financial support! Here it is described as a menace because it has behind it men of means! But Dr. Grier plainly implies that Fundamentalism is "a real menace to the modern teaching of science". If that be so, it constitutes a serious reflection upon the modern teaching of science. Fundamentalism represents the time-honoured attitude of evangelicals toward the Bible. Most of the denominational universities of the United States and Canada were established by Fundamentalists, although they were not then called by that name, because Modernism, as it is now understood, had not shown its head. But certainly fifty, seventy-five, or a hundred years ago, the attitude of mind now represented by what is known as Fundamentalism, was not regarded as an enemy of education. On the contrary, Fundamentalism is chiefly responsible for bringing education within the reach of all. Dr. Grier appears to be greatly aggrieved that the new Trustee Board should require teachers to subscribe to the Confession of Faith of the Bible Union, and he implies that in this requirement there is an element of injustice. The fact is, when the Bible Union Executive met the representatives of the Trustees of Des Moines University, and of the State Convention, we were informed that the Board of Trustees had notified every member of the Faculty of Des Moines University that their services would not be required after June 6th, 1927; that they were, in fact, dismissed, and that thus the new Board of Trustees would have an absolutely free hand without any obligation to retiring members of the Faculty except up to June 6th; thus the new Board would be given a free hand to appoint an entirely new Faculty if they so desired.

When the negotiations had proceeded far enough to lend probability to the Union's acquisition of the University, we immediately wired to Des Moines authorizing the holding of the Summer session. By that act the Bible Union, in the event of the change of management being effected, assumed a moral

obligation to care for all professors who would be engaged in the Summer session of the University up to the end of the session; but it cannot be too strongly stated that if the Bible Union had not taken over Des Moines University, every solitary professor of the institution would have been out of employment as of June 6th, 1927. Furthermore, we accepted the responsibility for the conduct of Des Moines University only on the understanding that we should have an absolutely free hand to deal with everyone in the institution from the highest paid professor to the humblest employee about the institution. When the Faculty Committee, of which the writer is chairman, interviewed the professors he stated with the utmost frankness the Bible Union's position; told the Faculty we were willing to be called unlearned and ignorant, or by any other epithet Modernism might be able to invent for our description, but that we were determined to conduct the University in strict conformity to the great principles of our Confession of Faith which represent nothing more than the time-honoured principles for which Baptists have always stood.

Dr. Grier says:

"The eighteen articles of faith are too voluminous to present here. but in accordance with them it was announced that there would be no teaching of evolution, of higher criticism of the Bible, nor of naturalism as opposed to supernaturalism. No one would be permitted to teach in any department whose teaching would deny the divine inspiration and infallibility of the Bible as the word of God."

We ask Baptists everywhere to consider whether this is not now the sort of institution to which they would like their children to go. We endeavoured to make it plain that evolution would not be excluded but exposed. Already the trustees have made good their promise, and have engaged as professor and head of the Biology Department a man of unquestioned scholarship, who is thoroughly conversant with the whole philosophy of evolution (it is not a "science") and thoroughly competent to expose its fallacies. In future, students graduated from Des Moines University in biology as anti-evolutionists will be opposed to evolution, not because they know nothing about evolution, but because they know so much about it that they know it to be untrue, and that it is propagated only by "science falsely-so-called." Nor will students who receive Biblical instruction in Des Moines University be left in ignorance of the philosophy of Higher Criticism. Of course any one at all informed on the subject recognizes that there is a perfectly legitimate "higher" criticism (which term is used in contradistinction to "textual" criticism) which consists in a thorough examination of the received text for internal evidences as to authorship and dates and other matters. But those who teach the Bible in Des Moines University will be men who, in addition to sound scholarship, will be equipped with a personal faith by which they are established in the truth that the Bible is the inspired and infallible Word of God.

Again we do not recall that Dr. Grier "interrogated the committee as to their scientific conceptions". He did deliver a short and, to some of us, amusing lecture assuming that the members of the Committee, including Principal Burwell, of Wheaton College, had not yet emerged from the kindergarten class. Dr. Grier's arrogant assumption of superiority would have been reprehensible if it had not been ridiculous. He told us that it would be good news to Fundamentalists to learn that science had decided only that week that men were not descended from monkeys! We do not know to what decision Professor Grier referred, but his remarks reminded us of a story we heard of a man's coming back to civilization from some very remote corner of the earth shortly after the close of the war, who, hearing of the war, enquired "What war are you talking about?" Dr. Grier very solemnly warned the Committee against the danger of closing the doors of the University against the truth! It is true that Dr. Grier's services were dispensed with even for the Summer course. The Summer courses in biology, however, were not "abolished". Steps were taken to supply Dr. Grier's place for the Summer, but among those registering for the Summer course, we were advised by the Dean in charge, there was not a sufficient number of students desiring to take biology to require an instructor. Nor had this fact anything to do

with Dr. Grier's dismissal, for the Summer session opened the Monday following the Committee's interview with the Faculty, when it was impossible that any single student should know there had been any change.

So far from violating their contract, the present Board of Trustees paid Dr. Grier's salary from some time in March, and will pay his salary for the entire period of the Summer session. It will be borne in mind, however, that Dr. Grier, in common with others, had been informed that his services would not be required after June 6th.

Dr. Grier informs us also that he had been engaged "with the promise of freedom of teaching of evolution in the biological sciences."

We have the word of Dr. Grier himself, therefore, for believing that he entered Des Moines University with the clear understanding that he was an Evolutionist and that he was to have full freedom to teach Evolution. If Iowa Baptists were ever in doubt as to the need of a change in Des Moines University, it would seem to us that Dr. Grier's statement should be absolutely conclusive proof.

Respecting the interview of the members of the Faculty with the Faculty Committee, Dr. Grier says:

"Several instructors came from these conferences in tears, reporting experiences which could only be associated with the inquisition or at the best a third degree. Some whose faith did not absolutely conform to the set pattern were retained, it was announced, on account of the hope of converting them. It shortly developed that they had wealthy fundamentalist relatives."

Again Dr. Grier's statement is utterly misleading. The majority of the professors and instructors who came before the Committee declared themselves to be in hearty accord with the principles enunciated the night before, and expressed their deep appreciation of the Committee's frankness in stating their case. If any professor or instructor reported experiences "associated with the inquisition or a third degree," their statement was contrary to fact. Only one whose faith did not conform to the confession of faith, who was interviewed by the Faculty Committee, was retained, and that for the Summer session only. It is true that the Committee had hope of the real conversion to God of the young lady in question. It was evident to us that notwithstanding her University training, she was uninformed, but she was not antagonistic to the truth; and as her work for the Summer session lay in a department where she would have no direct teaching, the Committee asked her to continue for the Summer. We are not ashamed to say that with all our hearts we covet her for the Lord Jesus Christ. But when Dr. Grier says some were retained because "they had wealthy fundamentalist relatives", he is again guilty of making a false statement. So far as the Committee were concerned, with the exception of Dr. Hanson, the names of the professors were names only, and not one member of the Committee knew whether any one of them had relatives either wealthy or poor, except as they ascertained on enquiry of the professors themselves whether or not they were married.

Dr. Grier also says:

"Another who was retained was the football coach, who, when asked whether he had ever been converted, replied, "Yeah, lots of times." This would naturally please the committee as justifying periodical revivals."

We cannot believe that the football coach made any such statement as Dr. Grier reports him to have made. This article is being written in Toronto by the President of the Board of Trustees, and Chairman of the Faculty Committee, but we are sure we have the Faculty Committee and the entire Board with us when we say that on the occasion of our visit to Des Moines next week, the football coach will be interviewed, and if it is true that he made any such statement as Dr. Grier reports, he will be instantly dismissed from the service of the University. It is impossible that the University could have any one on its staff anywhere guilty of what Dr. Grier charges against the football coach. If the football coach really said what Dr. Grier reports, he is incapable of teaching young men how to play a clean game; and Des Moines University exists to produce one hundred per cent. men, whose conduct on the football field and everywhere else will be that of gentlemen.

We come now to the last two paragraphs of Dr. Grier's article. Professor Hanson, strictly speaking, was not dismissed: he resigned. He was not present when the Committee met the Faculty together, but he met the Committee personally the next day. Before the Committee had any opportunity to say anything to him as to his views he said something to this effect: Now here I am, kick me out if you want to. We distinctly recall the expression, "Kick me out". He told us that he was not in sympathy with the Baptist Bible Union's attitude toward the Northern Baptist Convention, and told us that he would not be comfortable in Des Moines, and therefore desired to retire. Being in the Chair, we asked Dr. Hanson if his contract with the University was for nine months, or twelve, and he replied it was for twelve months; whereupon the Committee informed him that he might take a holiday for the summer, and that his salary would be paid to the end of his contract, but that his place as an instructor in the Summer Session would be filled by someone else.

Professor Phyllis Spencer, while apparently not at all antagonistic, informed us that she also wished to retire. Professor Scheidemann informed us that Professor Grier had stated her position the night before as well as she herself could state it, and she was not further questioned, but was informed that her position on the Summer Faculty would be taken by another, and that her salary would be paid up to the expiration of her contract.

We regret exceedingly that Dr. Grier should have introduced into his article the name of Professor Kagy, former Dean of the Pharmacy Department. Dr. Grier informs us that Professor Kagy smokes. We did not know it until Dr. Grier told us; certainly his smoking had nothing to do with the action of the Committee toward Professor Kagy. (Although we think it desirable that professors should not smoke). Dr. Grier, Professor Hanson, and Professor Scheidemann made the work of the Faculty Committee very easy. To be absolutely frank, we parted company with all three without deep regret. The case of Professor Kagy was quite different. The Committee took action in his case with the greatest possible reluctance. Professor Kagy told us frankly he was a Unitarian, but that he would not teach his Unitarianism to his students. At every point Professor Kagy behaved like a gentleman. The truth is, the Faculty Committee fell entirely in love with him, and coveted him also for Christ and for the School. We feel sure that Professor Kagy would be incapable of writing any such unkind and untrue things as have come from the pen of Professor Grier. Professor Kagy retires from his position having, by his brief contact with the Trustees, won not only their respect, but their affection. We told him frankly that if he only knew Christ, and had been subject to the supernatural owner of the supernatural gospel, we would rather have him head the Department of Pharmacy than any other man. We believe Professor Kagy reciprocates our respect. We wish him well, and even at the risk of incurring Professor Grier's sneer, we shall pray for Dean Kagy's conversion to Jesus Christ. We wish we could have him in Des Moines University.

Professor Grier says a total of over twenty of the Staff are leaving, and he mentions Dr. C. J. Robinson and Dr. Elias Blum. The fact is, when the former Board of Trustees notified the Faculty that their services would be discontinued as of June 6th, very naturally many of them cast about to establish some new connection. Only two weeks elapsed, to the very day, from the time when the University proposal was first put before the Executive of the Baptist Bible Union to the hour when it was transferred to the Union's control. The majority of those leaving Des Moines University had established new connections before ever the Bible Union had heard a word of the proposal that it should take it over. Their leaving, therefore, had absolutely nothing to do with the biblical standards of the Bible Union. It may be true, and doubtless is true, that some of those who had thus decided to leave, would have been unwilling to accept our principles; but the fact is, they had decided to leave before the Baptist Bible Union had been approached—and, indeed, perhaps before some of them had ever heard there was such an organization.

Dr. Grier says, "Every position in Science is vacant". We are able to inform Dr. Grier, and all others, that at this date, August 10th, practically

every position in science is filled—particularly let it be noted the position occupied by Professor Grier.

In conclusion, we believe our readers will agree with us that for having written such a tissue of misrepresentations as compose his article, Dr. Grier owes Des Moines University a most humble and complete apology. And this is especially true in view of the fact that more than half of the Faculty gladly welcomed the change of management, and declared themselves to be in hearty accord with the principles set forth. Dr. Grier's article constitutes an insult to the continuing members of the Faculty of Des Moines University, and is anything but complimentary to himself. *The Gospel Witness* opens its pages to Professor Grier, and will gladly publish his apology.

We have given such large space to his article, not because it intrinsically merits it—it was worthier of the waste-basket; but only that Baptists generally, and Iowa Baptists particularly, may know that a change in the conduct of Des Moines University has come none too soon.

BAPTIST BIBLE UNION HEADQUARTERS MOVES TO DES MOINES.

After a good deal of prayerful thought, the Executive Committee of the Baptist Bible Union have found it necessary, at least temporarily, to move headquarters from 440 South Dearborn Street, Chicago, to Des Moines University, Des Moines. It is necessary for the Executive Secretary of the Union to be on hand to exercise a close supervision of affairs at Des Moines, and even if and when a Business Manager is appointed, the closest possible co-operation between the Headquarters Office and the University will be a necessity. The interests of the Baptist Bible Union are now so inseparably associated with Des Moines, and the University so entirely dependent upon the Union, that the change to Des Moines is an absolute necessity. We recognize that Des Moines is not quite so accessible to our continental constituency as Chicago, where all railroads converge, and we are of the opinion that in a year or so it may be necessary to move the headquarters back again to Chicago, but for the present the headquarters will be at Des Moines. All Bible Unionists are therefore requested to take note that all correspondence for the Baptist Bible Union of any character, should be addressed to the Secretary of the Union, Des Moines University. Notice of this removal has already been given. By the time this copy of *The Witness* reaches our readers, the Chicago office will be closed and a new office opened in the Administration Building at Des Moines University. May we say it over again: we are all such creatures of habit that it may be difficult for us to remember, but will every Bible Unionist endeavour to fasten this in his or her own mind,—from this date the Headquarters Office of the Baptist Bible Union of North America is at Des Moines University, Des Moines, Iowa.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II.

T. T. SHIELDS, Editor.

No. 3.

Lesson 10.

Third Quarter.

September 4th, 1927.

JUSTIFICATION BY FAITH.

LESSON TEXT: Romans, Chapter 3:21 to 4:8.

GOLDEN TEXT.—“Blessed is the man to whom the Lord will not impute sin” (Rom. 4:8).

In the first chapter Paul states that he is “not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” All between this seventeenth verse, where Paul speaks of the righteousness of God, unto the first text of our lesson, Paul has been proving every man a sinner. He has shown the blackness of the Gentiles' sins, he has taken the Jew out of his legal hiding-place, and brought in the whole world guilty before

God. Now he connects with the seventeenth verse of the first chapter and goes back to speak of the righteousness of God, which is the great theme of this Epistle. "But now, the righteousness of God apart from the law is manifested, being witnessed by the law and the prophets." The Jew had sought a righteousness from the law, which could not be had. Now the righteousness of God is shown entirely apart from the law, although this righteousness is witnessed by the law and the prophets. Nowhere in the scriptures do we find mention of a righteousness of Jesus Christ available for us. This righteousness is not the product of Christ's life, which some would teach, but is the righteousness of God, given to us when Jesus Christ offers Himself a propitiation to put away our sinfulness. The law bore witness to this righteousness in all its sacrifices and types. The oft repeated sacrifice could not put away sin and bring righteousness, but continually pointed to the perfect sacrifice of Jesus Christ which propitiation enabled God to give to us His righteousness. He was made sin for us who knew no sin, that we might be made the righteousness of God in him. The prophets also witnessed to this righteousness of God through Jesus Christ, as they prophesied of His death. "I bring near my righteousness, it shall not be far off, and my salvation shall not tarry" (Isaiah 46:13). "Fear thou not, for I am with thee; * * * I will uphold thee with the right hand of my righteousness" (Is. 41:10); and every prophecy of His death, as in Isaiah 53, is a witness to the righteousness of God procured for us by Jesus Christ, apart from the law. This righteousness is received by faith in Jesus Christ, and is unto all and upon all them that believe. Unto all,—that is, that the propitiation of Jesus Christ was available unto all men, but is upon all who believe, for there is no difference. Its application is therefore universal, but its bestowment is conditioned on faith. The result of receiving this Divine righteousness brings complete justification. There is nothing whatever to be charged against him who is made the righteousness of God in Christ: every charge is removed.—"Being justified freely by His grace, through the redemption which is in Christ Jesus." God is spoken of as having sent forth Jesus Christ to be a propitiation, through faith in His Blood, for the purpose of declaring His righteousness, and to declare His righteousness particularly for the remission of sins that are past through the forbearance of God. God should have punished and destroyed the race, because of their sins, but now, through the propitiation of Jesus Christ, in view of which propitiation He had withheld judgment, His righteousness is declared. ("In view of the fact that God permitted sin to go undealt with, forty centuries, the passing over of the sins done aforetime (v. 25, R.V.). God now showed in His giving His own Son to death as a sin offering, His infinite and unchanging hatred of sin, thus vindicating His own righteousness.") God might have destroyed the race whenever it sinned. That would have shown His righteousness, but God desired not only to show Himself righteous and just, but at the same time to justify the sinner.

This justification by faith, through the death of Jesus Christ, excludes all boasting, Jewish boasting especially. Since this righteousness is the gift of God, through faith in Christ, and not of works, but apart from all keeping of the law, therefore boasting is altogether excluded, and we conclude that a man is justified by faith without the works of the law.

The Apostle goes on, in the beginning of the fourth chapter, to show that justification by faith is the teaching of the Old Testament as well as of the New. He summons, perhaps, the two greatest witnesses the Old Testament can produce,—the founder of God's ancient people, and their greatest king,—Abraham and David. These are the two names that occur in the first verse of the new Testament. "What shall we say then that Abraham, our father, as pertaining to the flesh hath found? For if Abraham was justified by works, he hath whereof to glory, but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness". So that in the case of Abraham, works bring no justification, but the righteousness of God is imputed to him apart from the law and through faith; not in any sense by works.

The Jarvis Street Pulpit

"ALMOST PERSUADED"

A Sermon by The Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Church, Toronto, Sunday Morning, July 24th, 1927.

(Stenographically Reported.)

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."—Acts 26:28.



THE text for the morning will be found in the lesson we have been studying in the School, the twenty-sixth chapter of Acts, verse twenty-eight: "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." The exact import of this text may be learned from Paul's response. When Agrippa said that, Paul answered, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Paul evidently understood Agrippa to say that with but a little more persuasion he might himself become a Christian: he was "almost" convicted, "almost" persuaded. So I should like this morning to deal with the very alphabet of salvation, of the gospel of salvation, in the hope that someone here who is "almost persuaded", may be, ere the service closes, not only almost, but altogether, persuaded to yield to the Lord Jesus as Saviour.

I.

So I begin with this observation, that THERE IS A SENSE IN WHICH ONE MAY BE "PERSUADED" TO BE A CHRISTIAN. Salvation is twofold. There is, first of all, the objective work of grace, that which is done for us in the Person of Christ: He was "made under the law"; He "took upon Himself our sins"; He paid our debt; He "died the just for the unjust that he might bring us to God"; He rendered satisfaction to the law of God. The death of Christ did something for us which no one but God could do. He made to meet upon Him the iniquities of us all. And so we are to look away to Christ as the One Who died in our room and stead. But there is a subjective work of grace too. When a soul is saved, there is not only something done *for* him, but there is something done *in* him. We are described in the Scripture as being "dead in trespasses and in sin": the conscience is said to be defiled, the heart is deceitful, the judgment is warped, the will is enslaved—the whole man is biased against God, and is corrupt; he is described as being dead, cut off from God. When a soul is saved, that soul is directly touched by the Spirit of God. There is not only something done for him on the Cross; but there is something done in him, he is made a new creation in Christ: "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." We read this morning, "Except a man be born again, he cannot see the kingdom of God." Hence there is a work of grace done in the sinner by the operation of the Holy Ghost, something for him, apart from him, in relation to the law of God, and the requirements of Divine Holiness; and something is done in him, changing his nature, and imparting to him a new nature, giving him a new life, even the life of God Himself.

In that process, it is possible for a man to be "persuaded". Hence we preach the gospel. Notwithstanding the fact that salvation is of grace, and is wrought by the power of the Divine Spirit, yet the gospel is the means which God is pleased to employ in the conviction of the sinner; and we are to persuade men, we are to beseech men in Christ's stead to be reconciled to God. That is to say, in this work of persuasion, *we must inform men of the fact that they need salvation.* There are multitudes of people who do not know they need salvation at all. They are slightly indisposed, they know there is something defective somewhere; but they do not know what that defect is. A man may be conscious that he is unable to do a full day's work, that

he is not absolutely well, that there is something wrong with him; but he has no idea what is wrong until he goes to a physician, to a specialist who examines him, and tells him what is the matter. In like manner, the sinner must be brought directly to the Word of God for a correct diagnosis of his case. A man will not seek physical healing until he is certain there is something vitally wrong; nor will he enquire for salvation until he knows he is a sinner. So we must present God's Word to the understanding of the sinner, we must show him that the sin he has committed is primarily a sin against God,—that it is not merely a sin against his neighbor, against society, against some law in the abstract; but an offence against a personal God. When the man is really awakened to know what sin is, he cries out, like the Psalmist, "Against thee, thee only, have I sinned, and done this evil in thy sight." And so the sinner comes to think of sin, not as a little bit of animal nature that is the residue of a lower animal state from which he is gradually evolving—he is freed from all that nonsense, and comes to see that every evil act of his, and every sinful thought, is an offence against a holy God.

And I would fain persuade any unconverted man or woman, boy or girl, after that fashion this morning, by informing you from the Word of God that "all have sinned", and that sin is an offence against God; and that we have fallen short of the glory of God. However you may measure yourself with your associates, with your friends, you are short-measure by the Divine Standard; the Divine Physician declares that you are stricken with a fatal malady for which there is no human cure.

And then, men need to be *informed of the Remedy*, which I have already indicated is in Christ. You may not understand how it was possible for Jesus Christ to bear your sins in His own body on the tree, how it was possible for Him to render satisfaction to the divine law in your behalf and mine; but I am here to use the Word of God to persuade you of that fact, to tell you that that is exactly what the Scriptures say, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Salvation is not something that is superimposed upon an unwilling heart: it is all of grace—"I shew you a mystery", it is all of grace; and yet God Who is the Author of our being, and Who knows how to enlighten the understanding, and quicken the conscience, and engage the affections, and cleanse the memory, and energize the will—our God, by informing the judgment, and awakening the conscience, and leading men to desire salvation, brings the whole man into co-operation with Himself. Thus men are "persuaded" of their need of Christ, "persuaded" to the point of desiring Christ; wrought upon through their emotions and their intelligence, until at last, by the surrender of their wills, they give themselves to Christ. Notwithstanding all that, it is all of grace, and of grace alone. So this morning I bring to you these simple truths in the hope and expectation that the Spirit of God will use them to lead someone to complete surrender to the Lord Jesus Christ.

II.

In the next place, IT IS POSSIBLE FOR ONE TO BE "ALMOST PERSUADED" TO BE A CHRISTIAN, and yet not to be a Christian at all. I should like to find out this morning, if I can, the man or woman, boy or girl, who is "almost" a Christian, but not quite; "almost" persuaded, but not wholly surrendered.

In the first place, *your judgment is already informed*. There is not one here this morning, I venture to affirm, who does not know his or her need of some kind of salvation, something apart from yourself, to come into your life, and make you, by the power of God, other than you are now by your own energy and by your own wisdom. Do you need any further persuasion on that point? It may be I am not talking to many this morning, it may be I am speaking to one or two only. I heard a friend say—at least, he told me this experience personally some years ago—that he spent a Sunday in Old London, and went to hear the great Joseph Parker in the morning. He heard a marvellous sermon, true to the gospel. He said it thrilled him through and through. But he said that all the time the preacher was preaching, he had a feeling that the preacher seemed to be saying to him, "You are a very unimportant member of this congregation. I am speaking this morning, not only to this congregation, but to the world outside." He said he really felt that that preacher was exercising a great world-wide ministry. But at night he went to

hear Spurgeon. There was a great multitude of people, an enormous congregation. He had heard much about him, but had never heard him before, and he had crossed the sea to hear the great preacher. He had heard much of Spurgeon's oratory, and of his marvellous voice, and went there to listen critically to the preacher. He said the preacher announced his text, and he had not been talking five minutes before he forgot all about the Tabernacle, all about the great multitude, and all about the preacher's reputation—he forgot all about the preacher himself. He said, "It was the voice of the Spirit of God talking to this heart of mine, as though there was no other soul in the universe in whom God was interested but mine."

I wish I could find some one man, some one woman, some boy, some girl, to whom God's Word may come in power after that fashion. With the simplest speech I address you in the name of the Lord, and ask you to testify to your own conscience this morning, as to whether you are aware of your need of Christ. Is there anyone here this morning, anywhere, who will dare to say, "I do not need Christ, I do not need His cleansing blood, I do not need the power of His quickening Spirit. I am quite sufficient of myself"? You know that is not true. On the contrary, you need Him; you need His atoning work; you need the cleansing blood; you need the mighty power that created the worlds, to touch you and make you a new creature in Christ Jesus. You know it, and to yourself you admit it this morning.

I wonder may I go further than that, and *ask if conscience has not been touched by the Spirit of God?* We were saying in the class this morning that conscience is a very unsafe guide, that conscience may be trained to approve of anything. The worst crimes in history have been committed in the name of conscience. You can treat your conscience as you treat your alarm-clock, and when it calls to you, if you do not obey it, you will cease to hear its call, until by and by there will be nothing within you that will protest against the sin that you allow. It may be there is someone here this morning whose conscience is quickened, The Spirit of God has laid hold of conscience, until the alarm-clock speaks with a new voice, and the man begins to say, "Not only do I know I need a Saviour, but I know I ought to be other than I am, I ought to be what God planned I should be."

Moreover there is not only the "ought" element, but *there is the desire*. It may be your affections have been changed through the power of God's Word. Some of you, as you heard God's word in the School this morning, may have been touched, and you find beneath all that feigned indifference, a smouldering desire for God, and are saying, "I wish—O I wish I were a Christian." "O wretched man that I am! who shall deliver me from the body of this death?" "Almost"—but you are not a Christian.

III.

WHY? Not for want of knowledge. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The light has shone, the knowledge is there, both of your need and the adequacy of the Atonement provided. You know the way of salvation, you do not need more on that point, it is not for want of knowledge—nor wholly for want of desire. You may not be desperate about the matter, but you are not wholly indifferent. Why "almost"? Agrippa had heard the scriptural argument. This great preacher had appealed to him and said, "King Agrippa, believest thou the prophets? I know that thou believest—I have preached to you out of the Book, I have told you what God has said—I know that thou believest." He believed it all, but he was not saved; he was not a Christian. "Almost thou persuadest me to be a Christian."

Where was the trouble? Years ago I was holding a meeting in a place near Ottawa, and there were a number that remained at the close of the service, asking the way of life. Among them was a young lady who was just home from college, a fine girl, apparently, but touched with an assumption of superiority—such as young girls get when they come home from college! Young men have it too sometimes, but I think particularly young girls—how superior they are! They have breathed that atmosphere quite a while. I sat down with this young girl and I talked with her about Christ, and she assented to everything I said. I turned to scripture after scripture. I said, "Do you believe that?" "Certainly, I do. I believe that", she would say.

"Well then", I said, "will you trust Christ? Will you believe Christ?" "But", she said, "somehow or another I cannot believe." She said she believed the Book, and yet she said she could not believe on Christ. At last I said to her, "Miss So-and-So, it is not that you cannot believe: it is that you will not." "What makes you say that, Mr. Shields? How do you know?" I replied, "I do not know your particular case, but I am sure I am right. Stop and think of it a minute. There is something—I do not know what it is, but there is something in your heart, in your life, that you know is alien to the Spirit of Christ; and you know instinctively that you cannot have Christ and that thing at the same time, and until you yield that thing you cannot believe." Then I tried to tell her that repentance and faith were two aspects of the same thing. No man can really believe in Christ without repentance, and no man can really repent of his sin without believing; the two go together always. I said to this young lady, "When you come to see that thing in your life in God's light, whatever it is—it may be some worldly ambition, something that appears in itself to be quite innocent—but until you come to see that thing in God's light as a thing that is not consistent with Christ, and are willing to yield it, you will not believe." I said, "Just think a minute—is there something?" She answered, "Yes, there is." "There is the point", I said, "the will is surrendered, you are anchored to something; and that must be yielded if you are to trust Christ." At last she said, "I yield it to Christ", and she had no difficulty after that, but came out with the light.

Years ago I remember preaching in a country place, helping a pastor, and there was in the service the principal of the public school. There was no high school near, but I assure you that the principal of the public school was a very important person! He was the acme of intelligence, and when he walked downtown, the brains of the community walked downtown! It happened this particular principal was a very clever fellow. One night I preached as well as I could, warning men to flee from the wrath to come, and when I gave the invitation, the principal of the public school grasped the front of the seat and pulled himself up on his feet. The whole congregation was moved when they saw this very important man express an interest in salvation! The next day he came to see me and said, "I was moved by what you said last night, and I was really sincere when I stood to my feet in response to your invitation, and expressed a desire to become a Christian—and I am not without such a desire even now. But I feel I made a mistake last night, and I have come to correct it this morning, and to tell you that I am not a Christian, and do not propose to become a Christian." I said, "That is an extraordinary thing. Will you tell me why?" "Well, it is like this. I have mapped out my course in life. I am living for a career, down there in the distance is my objective, and I am determined that nothing shall stand between me and the realization of my ambition. After I got home last night and thought the matter over, I said to myself, 'If I become a Christian I shall have to let that go, and I am not going to let it go.'" "Almost"—his judgment informed, his conscience awakened, and even his affections engaged; and yet there was something that was dearer to him than Christ.

IV.

Well, my friends, the condition of the man who is "almost persuaded" to be a Christian, and not wholly given up to Christ, is truly terrible; for to be "almost persuaded" is NOT ONLY TO BE ALTOGETHER LOST, BUT IS TO BE OVERWHELMINGLY CONDEMNED. I used to know a man in Hamilton when I was a pastor three years ago, who was a motorman on the street railway. He had been driving a car in Hamilton for more than forty years; he used to drive the old horse-cars before there were electric cars. Everybody knew him, and I got to know him very well too. He always had one subject of conversation. He had lived very carefully all his life,—he had no family, and he and his wife had lived carefully and had saved—they had scraped—and scraped—and scraped, saving everything they possibly could to lay by for a rainy day. They put all their money in a certain private bank in Hamilton, the product of their life's work. I do not suppose it was very much, but it was much to him, it was all he had. Then he heard rumors that that bank was not safe, and on a certain Saturday he left his car and went to see a man who was manager of one of the chartered banks of the city. He asked the bank-mana-

ger, "What do you think of such-and-such a bank?" "Why," he replied, "it is just as safe as this bank." "But remember, all my savings have been put in that bank, I have not a dollar in the world outside of that bank; and I want you to be frank, and tell me whether you think my treasure is safe." The banker assured him it was perfectly safe, as safe as if it were in his own chartered bank. On Monday morning that bank closed its doors, and my friend lost every cent he had. It was always on his mind, he talked of nothing else. Sometimes when I got on his car he would say, "Have you heard any news of the bank? Do you think there is any probability of my getting any of my money?" When I knew him, he was well on toward seventy years of age, and he had not a dollar in the world. He used to say to me, "If I had only taken my money out that Saturday morning as I was minded to, I should be all right now. I was almost persuaded to do it, and went so far as to consult a bank-manager in town. Oh, if I had only done it on Saturday, I should now be all right."

The fact that he had "almost" saved himself did not make any difference; that did not alter the fact that he had not a cent left in the world. And the man who is "almost persuaded" to be a Christian, has weighed his soul in a balance—what has he done? He has seen Christ as the Saviour of sinners; he has seen himself as a lost soul, apart from Christ; he has at least had a glimpse of what grace can do for a poor sinner, and he has taken it all and weighed it in the balance over against his darling sin, or some worldly ambition, or some one thing that he has prized more than Christ, and he has held on to that and let Christ go. For a man to be "almost persuaded" to be a Christian, is to confess to having played the fool like my railway friend.

That is a simple word, but there are some here this morning who have been "almost persuaded," and your Saturday will come—and your Saturday may be a Sunday. All your treasure is invested in this world, and the Spirit of God will say, "Take it out, and put it in a bank that will not break; commit your soul to Jesus Christ."

There will always be somebody like that bank-manager who will say, "It is all right"; but the day will come when it will be too late to make the change. Shall we this morning, those of us who are Christians, renew our vows to the Lord as we sit in our seats just now, and resolve that we shall be altogether His? And if there be one here this morning who has not surrendered to Christ, I pray God that by the help of His Spirit, you may be enabled to yield to Him, and then confess Him as Saviour and Lord.

Let us ask Him to help us: O Lord our God, though we seek to persuade men, after all it is only the persuasion of the Holy Spirit that will enable men to desire Thee, to seek after Thee. We beseech Thee now if there be one man or one woman, one boy or one girl, who cannot say, "I know that I have passed from death unto life," may that soul receive Christ and the full assurance of salvation this morning. Give grace for confession. We ask it in the name of Jesus Christ our Lord. Amen.

(About fifteen responded to the invitation and confessed Christ.)

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The Seminary begins a three-year Ministerial Course with the session 1927-1928, and is now prepared to receive applications from students who have the Ministry of the Baptist Churches in view, or contemplate missionary work abroad. The session commences October 3rd, 1927, and closes May 18th, 1928, Christmas vacation, December 23rd to January 3rd.

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A Registration Fee of eight dollars for day students, and five dollars for evening students is charged; but there will be no fees for tuition.

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The Seminary has not yet provided its own dormitories, but is prepared to make arrangements for students where they can obtain excellent board and room for \$8.00 a week. This will be provided at a place within a very few minutes' walk of the Seminary.

FINANCIAL SUPPORT FOR THE SEMINARY.

We have been so occupied with Des Moines University that we have had no time to give to our humbler effort, the Toronto Baptist Seminary. We have heard from brethren in various parts, of the requirements of their own churches, or colleges, or other institutions at home, and we suppose we might have offered the same excuse; but the fact is, we have been so carried away with enthusiasm for the great enterprise of Des Moines that, like the Spouse in the Song, we are forced to confess, "They made me the keeper of the vineyards; but mine own vineyards have I not kept." We have neither space nor time to plead the cause of our own Seminary just now; we must be content with reprinting the following paragraphs from an appeal for the Seminary which appeared in the Des Moines number of *The Witness*, June 16th:

Financial Support Needed.

"In order to be ready for the autumn term it has been necessary for the Seminary to appoint its Faculty, and to assume the financial obligation thus involved, some months in advance of the opening of the session. The Seminary is therefore now in need of all the support its friends can give it. We are not depending for our support upon large gifts. One little girl of ten has sent us a two-dollar bill, saying that she will pray continually that God may move thousands of others to do the same thing. We shall, of course, appreciate gifts of thousands or of hundreds, but we shall be equally grateful for the smallest gift; for very often such small gifts carry with them an entail of prayer and spiritual interest whose value cannot be computed. All contributions will be gratefully acknowledged if sent to the Treasurer, Mr. Harold G. Humphries, 130 Gerrard Street East, Toronto."

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should write the President immediately at the above address, when forms of application for entrance will be sent by return mail.