

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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T. T. SHIELDS, *Editor.*

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

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## How a University Was Re-born

### An Extraordinary Story of the Re-discovery of Certain Principles

The schoolmaster has long been regarded as being indispensable to human welfare; and money spent upon the schools of all ranks on this continent bears eloquent testimony to our modern estimate of the value of education. It would be almost impossible to find a man who would question the necessity for an educational system that includes all classes of schools from kindergarten to university. The Christian church has always been the friend of true education, and has been a pioneer in the cause of intellectual enlightenment. But there is a distinctively Christian point of view in all things.

In the Christian view, truth may be divided into two classes: that which human reason may discover, and that which may be known only as it is divinely revealed. Hence in time past Christian churches have recognized that it was impossible for the state, being representative of all the people, to produce and support by public money, a type of education which may be acceptable only to some of the people. For this reason various branches of the church of Christ have undertaken to produce types of education which would be representative of their distinctive views of truth.

Among others, Baptists have built schools by their own voluntary contributions, which were originally designed to bring the whole field of human knowledge into agreement with the revealed Word of God. But many, if not most, of these schools, like the ark of God, have been carried into the land of Philistia; and the denominational colleges of our day are, in some respects, more dangerous than the state institutions. If an investigator descends into a mine which is known to be full of gas, he will go prepared to resist the deadly atmosphere by the wearing of a gas-mask; but when one goes to a place that is advertised as a health resort, he is likely to be unprepared to resist any kind of assault upon his respiratory system.

#### The Unique Character of Des Moines University.

Des Moines University is unique among modern

institutions of higher learning in the fact that every member of the Faculty has accepted a Confession of Faith which commits the person accepting it to the propagation and defense of evangelical principles. The Baptist Bible Union Confession of Faith is really a revision of the New Hampshire Confession. It differs from other Confessions in that it states its position negatively as well as positively—stating not only what we believe, but some things which we do not believe. Des Moines University differs from other institutions also in the fact that the Trustees, as well as the Faculty, are required to sign the Articles of Faith. Many institutions have become hotbeds of infidelity because their charters have regulated the Faculties only. Men have been selected as Trustees or Governors often because of their financial standing, and without regard to their religious principles. It does not follow that because a man has amassed a fortune by selling diamonds, or packing pork, that he is therefore qualified to administer the affairs of an institution of higher learning; and if, under such circumstances, an unsound professor should creep into the university unawares, and protest be made against his presence, it often transpires that the men whose decision legally determines whether the professor shall remain or be removed are utterly incompetent to judge of the merits of the case. It would be folly to appoint to a judicial position a man who is ignorant of the principles of jurisprudence. Des Moines University has endeavoured to safeguard that point by requiring that the Trustees shall be pledged to conduct the University in strict accord with the principles of the Confession of Faith.

#### Why a Christian University?

For what does such a school as Des Moines University exist? Not merely to provide young people with such intellectual disciplines as will fit them for the various professions; but that, combined with such

discipline, definite instruction shall be given in the great principles of Christianity. And, indeed, Des Moines University aims at something more than that, namely, that every subject shall be taught by men who will view their particular specialty from the standpoint of its relation to what is revealed in the infallible Word of God.

It is, moreover, the endeavour of the authorities of Des Moines University to supply a distinctively Christian atmosphere, to surround the young men and women by influences that will tend to keep them true to the faith of their fathers. It is our hope that at an early date we shall be able to develop at Des Moines what will, in effect, be a theological department manned by the ablest biblical scholars obtainable; and while training will be provided which will fit men and women for professional careers, the special aim of the whole Institution is that it shall become the servant of the churches of Christ everywhere who recognize that they are God's instruments for the realization of His plan and purpose when He said, "Let us make man in our image, after our likeness."

### How God Makes Men.

If we survey the divine method of developing men for particular forms of service as that method is revealed in the Word of God, we shall see that while they have not always been trained in a formal school or college as men are trained to-day, they were, by some means, providentially prepared for the service to which they were appointed. Moses is perhaps one of the most conspicuous examples. No one can read the thrilling story of his life without seeing the hand of God in it all. The ark of bulrushes was God's way of introducing Moses to a station in life which would enable him to become "learned in all the wisdom of the Egyptians". Our Lord Himself excepted, it is probable that in all human history the world has never known so influential a personality as Moses. It should be remembered also that, by his long association with Moses, Joshua had a similar training. While David did not go to a military academy, his experiences with lions and bears were far more valuable than the study of theological military tactics. Before Elijah was translated in a chariot of fire, he was divinely ordered to select Elisha as his successor; and by training under his master, Elisha was fitted to carry on Elijah's work.

But we have a still more conspicuous example of the importance of trained leaders in the practice of our Lord Himself. It is true He taught the multitudes, but He seems to have given most of His time to the training of the twelve. A professor with only twelve students in his class may perhaps sometimes feel that he is occupying rather a narrow sphere; but it is well to remember that our Lord laid the foundation for the establishment of the Christian church, and for the evangelization of the world, by training twelve men.

It is surely especially significant also that the human author of the greater part of the New Testament, the Apostle Paul, was a man who had enjoyed the advantage of the most thorough mental discipline that it was possible for one in those days to obtain.

### There Are Always Exceptions.

Wise observers will not, of course, insist that only such as are subjected to a rigorous academic discipline can be called "educated". There will always be men who will emerge from the crowd and prove themselves to be strong enough to combine in their own personalities the strength both of student and professor; and who, by sheer strength of individual purpose, will hold themselves to a self-imposed course of mental training which will ensure a thorough discipline. Such men will not be weaker, but are more likely to be stronger, than those who have found it necessary to put themselves into an academic strait-jacket in order to compel their own continuance in study. But the majority will always need the help of the school; and even those whose strength of will may be sufficient to supply and apply the forces of a whole university faculty will be all the better for the assistance of a university course.

### What Will Baptist Fundamentalists Do For Des Moines University?

Fundamentalists in general, and Baptist Bible Unionists in particular, have not been sparing in their criticism of existing Baptist educational institutions; and so far as we have been able to judge, most of it, if not all of it, has been abundantly justified. *The Gospel Witness* has furnished its full share of such criticism. But we have always recognized that there is a distinction between mere fault-finding and constructive criticism. Years of experience on administrative Boards has taught us to weigh all criticism with a view to an appraisal of its constructive value. When Mr. Lloyd George was Premier of Great Britain, like all other political leaders, he was deluged with suggestions as to what ought to be done in the public interest. All sorts of organizations, particularly political organizations, passed resolutions expressing their views of public affairs. Referring to these matters, Mr. Lloyd George said something to this effect: It is easy to formulate theories of what ought to be done, it is not difficult to pass resolutions with a view to directing the actions of others; but it is quite another matter to accept responsibility for doing the things proposed. "My critics", said Mr. Lloyd George, "talk in resolutions: I must speak in Acts of Parliament."

We have often observed that in political life in general some men who are deadly as opposition critics, when advanced to government positions and charged with the responsibility of constructive work, become still more deadly in their utter inability to construct or govern anything!

The Baptist Bible Union has had an extended experience as an organized criticism of modernistic colleges and universities, and of modernistic movements in general; but in relation to Des Moines University, the Baptist Bible Union has ceased to be an opposition: it is now the Government. Will the Baptist Bible Union prove as effective in construction as in destruction? Jeremiah was commissioned "to root out, and to pull down, and to destroy, and to throw down, to build and to plant". Will the Baptist Bible Union prove itself able to "build and to plant"? Unless we have greatly mistaken the temper and inclina-

tion of its members, the destructive aspect of the Bible Union's work has been an unwelcome task and has been akin to the blasting which is necessary to lay the foundation on which "to build"; the "rooting out" has been the cleansing of the soil necessary to make it possible "to plant".

#### Brakes Less Costly Than Engines.

It is not difficult to persuade people to withhold their money from any object. We have ourselves found it necessary to advise people to refrain from supporting certain Mission Boards and educational institutions, because we believed that such support involved rendering assistance to the enemies of truth. But we must recognize it is often the more difficult task to persuade people to give to the support of that which is actually doing the Lord's work. There are people who are ready enough to listen to criticism of any institution, to receive and to believe it, because it furnishes them with an excuse for not giving to its support. No doubt among the thousands who have found membership in the Baptist Bible Union there will be some shirkers whose Fundamentalism is mainly of the tongue; but we would remind Baptist Bible Unionists everywhere that an obligation rests upon us to prove our sincerity by a constructive as well as a destructive ministry in the interests of revealed truth.

#### THE CHALLENGE OF DES MOINES UNIVERSITY.

The Baptist Bible Union is on trial before the world. We may as well frankly face the issue: Des Moines University will either make or break the Baptist Bible Union. We were never more convinced of the soundness and scripturalness of Baptist Bible Union principles. The thoroughness with which Baptist Bible Unionists apply themselves to a constructive programme of education will demonstrate the real quality of the material of which the Union is composed.

#### Why The Baptist Bible Union Assumed Responsibility For Des Moines University.

We have been asked why the Baptist Bible Union should pay the debts of the Northern Baptist Convention. Let us answer that question by asking another one. The responsibility the Bible Union assumed respecting Des Moines was the payment of a floating indebtedness of \$105,000.00, and the raising of \$65,000.00 a year, or approximately that, for the maintenance of the Institution, because it was estimated that the regular collegiate income would fall short of the amount required to maintain the University by about \$65,000.00 a year. If we write down the assets of Des Moines University far below the auditors' figures, we have net assets of at least \$500,000.00. In the twenty acres of campus, with its six splendid permanent buildings, there is not a superfluous room in any of the buildings; that is to say, the whole equipment is necessary for the conduct of the University's work.

No one will suggest that such equipment could be provided for the meagre sum of \$105,000.00. We have acquired Des Moines University as a going concern; and if the present buildings of Des Moines had now to be constructed, we do not believe they could be

replaced for very much less than a million dollars. Our own opinion is that we have acquired the University on singularly advantageous terms. If a Fundamentalist university be a necessity at all, we ought to thank God continually for what He has put into our hands. We knew from the beginning that it would be an uphill climb, but everything that is worth doing at all costs labour, and every prize that is worth having must be fought for: "The kingdom of heaven suffereth violence, and the violent take it by force."

#### Some Information About The Iowa State Convention.

We greatly regret the necessity of referring to the relation of the Iowa State Convention to Des Moines University. We have endeavoured from the beginning of our responsibility for Des Moines to observe the injunction, "Let the dead bury their dead: but go thou and preach the kingdom of God." But it now appears to be necessary to state some plain facts concerning the relation of Des Moines University to the Iowa State Convention.

It has been reported in several quarters that the Bible Union approached the Trustees of Des Moines University with a view to the acquisition of that Institution. This was repeated by President Westrate of the Iowa State Convention in his Presidential address at the recent Convention. That is to say, the Baptists of Iowa have been informed that the Baptist Bible Union took the initiative in endeavouring to secure Des Moines University; and in some quarters it is implied that the Baptist Bible Union had some measure of responsibility for Des Moines University's financial condition.

To this, we make reply as follows: the Editor of this paper has been honoured with the Presidency of the Baptist Bible Union from its inception. No Executive Committee meeting has ever been held in his absence. On account of other duties we asked one of the Vice-Presidents of the Union, Dr. W. B. Riley, if he would kindly preside at the first session of the Annual Convention of the Union held in Chicago last May. We arrived in Chicago the following morning, Thursday. Up to that time we had never heard the faintest whisper of a suggestion that the Bible Union should take over Des Moines University. We were introduced to Dr. Foulk, of Des Moines, himself a graduate of Des Moines University, and a member of the Trustee Board, who advised us of the proposal. Rev. H. O. Meyer, then Pastor of Calvary Baptist Church, Des Moines, is, and was then, a member of the Executive Committee of the Bible Union, and was also a Trustee of Des Moines University. We do not know where the idea of Bible Union control originated. If it originated with Mr. Meyer, he acted absolutely on his own initiative, without counsel with any other member of the Executive Committee; and, we are sure, with the interests of Des Moines University and of Baptist work in Iowa in view. But we do not know that it even originated with Mr. Meyer. Mr. Meyer is a loyal Baptist who believes in the great verities of the faith, and has wrought splendidly and heroically in this great enterprise: but whatever he may have done to indicate negotiations for the transfer of the University he did as an individual, or as a Trustee of Des Moines University.

We deny in the most positive terms that the Bible Union lifted its little finger to secure Des Moines University. The Trustees of Des Moines University approached the Bible Union, and told us upon what terms they would turn over the University. But for the action of the Bible Union in responding to the Trustees' overtures, there was nothing but absolute bankruptcy before the University.

Why President Westrate, who represented the State Convention at one meeting of the negotiating Committees, should make such a statement, we are at a loss to understand. We have enquired, however, concerning the extent of Mr. Westrate's own personal interest in the welfare of Des Moines University prior to the Bible Union's connection with it. From the records of the University we learn that on November 10th, 1909, Mr. Westrate pledged \$50.00 to Des Moines, payable \$10.00 per year, on July 1st of each year, until the pledge was fully paid. The pledge is still in the office of Des Moines University, with no record of anything having been paid. On November 13th, 1917, Mr. Westrate pledged another \$50.00 to Des Moines University. After nine notices requesting payment had been sent, Mr. Westrate paid, on January 19th, 1927, \$28.00 in cash, and requested that the balance be cancelled by reason of expenses incurred in attending a Board meeting, although it had not been customary to pay the expenses of any member of the Board. It would appear therefore that President Westrate had shown as little practical interest in Des Moines University when the Bible Union had absolutely no connection with it, as he has done since!

It seems to us that the least the officers of the Iowa State Convention can do, having seen the University go into practical bankruptcy, is to stand by and give those who are now seeking to operate the Institution on sound Baptist principles an opportunity to show what they can do.

#### But What About the Iowa Baptist Convention Itself?

Two years ago at Ames the Convention voted to assist the University in putting on a campaign for \$400,000.00. A year ago at Waterloo, they voted \$50,000.00 for Des Moines, of which \$7,100.00 was raised.

We print below an extract from the Annual Report of the Board of Managers of the Iowa State Convention given at the Annual Convention at Des Moines last week, under the caption, "FINANCES":

"The lean years have eaten up the fat ones and only by unexpected legacies during the past five years have we been able to meet our obligations. Our budget exceeds our prospective income by twelve thousand dollars—only by unexpected legacies can this deficiency be made up. Either we must get more money from the churches or we must retrench. But where can we retrench without serious damage to the work? That is the ghost which will not down.

"This year we sent quotas to Two Hundred and Eighty-three (283) churches, amounting to \$103,386.40. Ninety-eight churches actually accepted their quotas to the amount of \$57,342.22. This means that One Hundred and Eighty-five (185) churches have not indicated any stated amount for the Unified Budget. To October 15th, One Hundred and Eighty-two churches have responded with contributions, some thirty-six of them with five-twelfths of their quota. This means that to date One Hundred and One (101) churches have not yet sent in a dollar. While many of these will come in on the home stretch next

April, why can they not make an effort to contribute something now. Is it fair to the other churches or to the Board to thus procrastinate?"

In the Iowa Baptist Annual we find there are 368 Baptist churches and missions in the state. The Executive Secretary, Dr. Anderson, there, informs us that 101 of these churches have not contributed a dollar, through Convention channels, although the year is half gone. What is the matter with the Iowa State Convention?

#### An Example of Modernistic Education.

An example of the baleful trend of modern education in the great universities was brought to our notice the other day when a young man, a senior in one of these universities, wrote for information concerning Des Moines University.

He stated that in his graduating thesis he would have to defend the theory of evolution; that the instruction he was receiving was such that if he accepted it he would have to surrender his religious beliefs; and that he was also expected to accompany the class on field trips on the Sabbath day as that was the only day left.

After trying to adjust himself to the requirements without sacrificing his convictions as a Christian young man, he dropped his course and wrote to Des Moines University.

He was informed that Des Moines University did not use the Lord's Day for biological excursions nor was the teaching of evolution found in its classrooms. A few days later the young man arrived, was admitted to the senior class, and is continuing his work here.

This young man's father died, a missionary in Africa, a few weeks before he was born, and under his mother's careful teaching he has grown up with the desire to take up missionary work.

But in the great state university he attended the principles and faith for which his father gave his life were ignored and he was forced to make a choice. He purposed to keep himself pure and gave up all it might mean to receive a degree from one of the greater universities that he might retain his faith in God and the Bible.

May God send us more young men and young women who have such a purpose, and grant that D.M.U. may prove a faithful Alma Mater to these Christian young people.

#### University Institute.

The Institute is maintained to supply sub-college or high school courses for the benefit of those who have not completed entrance requirements for college work. Special instructors, not on the college staff, are employed to give such courses. Classes are entirely independent of college classes, and the instruction is formal and thorough.

Graduates of high schools who are lacking in certain required subjects, or those who did not complete their high school courses and have passed the high school age, find in the Institute courses a means of carrying out their programmes of preparation for a chosen life-work.

#### What a Recent Graduate Says of Des Moines.

The following are a few words of commendation

from a graduate of 1927,—one of the most popular and highly respected of last year's students:

"I have wished during the past few months that I might again have been in attendance at D. M. U. in order that I might learn to know the new administration better. In the many contacts I have had with the administration this year, I have been pleased to find the most cordial welcome to any suggestions I might choose to give. In my dealings with Dr. Shields, (as well as with other members of the staff), I have found that I was dealing with a gentleman.

"As I look back at the history of our school, I realize that all through the trying experiences that have formed its continuous background, heroic men and women have been sacrificing that the school might live. To-day, D. M. U. may boast the same illustrious background of the heroic men and women who are responsible for its administration. Accepting the responsibility of a huge annual expenditure, together with a gigantic debt, these men and women have added new names to the roll of those who gave all, that a Baptist D. M. U. might live.

"Another thought that has come to me as I have cooperated with the school is that D. M. U. is in control of men with heroic vision. Dominated by a passion for Christian scholarship, they have scoured the ranks of their constituency for able men, and have found them. But in all the rush of preparation for this year and its emergencies, dreams of a greater D. M. U. have come. The school which can count men of vision in its administration may well be assured of a glorious future.

"I am proud of the D. M. U. that has been; I am proud of the D. M. U. of to-day, as in the struggles of a re-organization she still challenges the attention of educational America; I am proud of the D. M. U. to be, your school and my school. If we stand by with a mere interest arising from curiosity, we cannot claim a place, a pride, in the fulfilled vision in years to come. No, there are loads to lift, sympathy to be shown, prayers to be said, building to be done by those who would one day share in the glory of the D. M. U. to be.

REUBEN E. NELSON, '27."

#### A Fragrant Memory.

A fragrant memory is left by the young student God has taken to Himself. On all sides one hears of a radiant personality, courageous and persevering, but above all a real witness for his Lord and Master, Jesus Christ. Lauren Dewey, in the three years of his association with Des Moines University, has left an indelible record of clean living, right thinking, and consistent doing in his university, business, and church life. His promising life was suddenly cut off, when he was thrown from a motorcycle side car against a tree, sustaining a fracture of the skull.

Strong young men were moved to tears at the memorial service held in the University Chapel, in his memory, when his fellow-students spoke of their association with him and all it meant to them, and college professors told of their love for him and of his fine influence on the life of the college.

The funeral service at the Presbyterian Church, where this young student was a valued member, was crowded to the doors with a congregation which assembled to pay homage to one who has left such an impress on all lives which he touched. Every member of the University Faculty and student body was present and few eyes were dry as tribute was paid to his memory by his pastor, who spoke of his unflinching loyalty to his church and Christ, and to the sweetness and strength of his personality.

This young student will not soon be forgotten. His memory will be ever green to those who loved and honoured him.

#### Des Moines Athletics.

It will interest our readers to know that we have the best football team we have had in four years. In our five games played thus far, we have won three victories. The following clipping from the *Kansas City Star* will give some idea of the favourable comment which has been general this year:

"From out of Des Moines, Ia., last week came a team to Lawrence that was impressive in its play and in its personal conduct. The team was that of Des Moines University, and the Iowans not only gave the Haskell Braves a rousing game, losing 0 to 13, but they gave a demonstration of good, hard football, played as cleanly and with as fine a bearing of sportsmanship on the part of the players as this correspondent has seen in quite a span of footballing. The Des Moines boys played well and demeaned themselves in an excellent manner, a credit to the city, the state, and the school that sent them out."

#### The Homecoming.

In conformity with the custom established some ten or twelve years ago among central western colleges, D. M. U. will this year have their regular Homecoming festivities. It is the custom at these Homecomings to have a football game and welcome all former students who can possibly attend.

Des Moines University will, on Friday, November 4th, have its annual Homecoming for 1927. The first activity will be the chapel exercises at 10:30 in the morning. They will be devoted especially to welcoming former students and friends of the school. In the afternoon at 2:30 we have the annual football classic with Simpson College, the Methodist school at Indianola. Following the football game will be an hour of get-together meetings. At 5:30 will come the annual banquet. This will be held in the college dining hall.

The D. M. U. Homecoming, as in the past few years, comes this year during the state teachers' meeting, and some three thousand teachers are expected to be in the city. The grounds and buildings will be specially decorated for the occasion.

#### Dean Arthur E. Bennett in Michigan for D. M. U.

Dr. Arthur E. Bennett, Dean of Des Moines University, will make a short tour of Michigan during the week of November 16th-22nd, in the interests of Des Moines. It is expected that he will visit Grand Rapids, Reed City, Traverse City, Grand Ledge, Pontiac, Flint, Rochester, and Detroit. Dr. Bennett is a graduate of New York University, and has been for twenty years a dean of denominational colleges.

#### "The Highlander".

This paper is published bi-monthly, and sometimes oftener, by our students. The subscription price is \$1.00 for the school year. We urge our readers to subscribe in order that they may keep in close touch with campus activities. In harmony with the new policy of the University, tobacco and moving picture advertisements were declined this year. We believe those who believe in clean living will help to make good the financial loss thus occasioned. Send your subscription for *The Highlander* to Des Moines University at once.

#### HOW TO HELP DES MOINES.

Since the Baptist Bible Union assumed responsibility for the direction of Des Moines University the receipts from all sources have amounted to

\$109,739.00, and total expenditure, \$109,575.00. We require at least \$13,000.00 per month for this school year. Our readers will recognize that it takes a very large number of gifts to make up this amount. Are there not some who read this article who can afford to give largely, even thousands, for the support of this Christian school of learning? Are there not others who can give at least a thousand? and still others who can give hundreds? But give what you can.

And then we are especially anxious to receive pledges for monthly contributions to this great work. Mr. Spurgeon once said:

"No work can possibly confer a greater blessing on mankind than the training of ministers whom God has chosen, for around them spring up churches, schools, and all the agencies of religion and philanthropy. As we are commanded to pray for labourers for the Lord's harvest so are we bound to prove the honesty of our prayers by our actions."

#### Who Will Match This Child's Sacrifice?

Last Sunday morning as we entered the church door a little girl of about six years of age was waiting, with a Superintendent of one of the Departments of the School, to give something to the Pastor. She handed us an envelope with some money in it, and we asked her what the money was for; with a smile she answered, "Why, it is for Jesus." Then we enquired through what fund; and were informed that it was an offering for Des Moines University. Gradually later the story unfolded. Some weeks ago we made an appeal at one of our prayer meetings that our people should pray that God would send in money for Des Moines University. Among those present was the mother of this little girl who, with her husband and family, live a good many miles from the church. But they are always present on Sunday, and at the Thursday prayer meeting. This mother went home and told the children of what the Pastor had said about the need of Des Moines, and suggested to the family that they should all pray that God would supply the necessary funds. And then this little girl of six said, "Why, mama, I can give something." And from that time she has been saving up every cent she could get, and Sunday morning brought us the envelope. She has gone without her candy, and without everything else that a little girl of six would buy with the little money that is given to her. Her father and mother are not rich in this world's goods, but they are rich in faith and heirs of the promise. When we opened the envelope we found it contained \$3.35.

Are there not hundreds of our readers who could, had they the spirit of that little child, multiply her gift by tens and hundreds? Shall not a little child lead you? Will you not open your heart to the very spirit of the cross, and give even as Christ gave? We believe that God is testing us in Des Moines University; but we believe that the fruits of such service as we are able to render through that Institution will count for all eternity.

#### The Editor's Tours.

The Editor of this paper is doing all that time and strength will permit to make Des Moines University a success. This very note is being written at nearly four o'clock in the morning, for there is no other time.

In our own Convention we are in the midst of a bitter war. Never since martyr fires were kindled in Smithfield have the witnesses of the truth been opposed by bitterer foes than those who are attacking the Baptist Fundamentalists in this Convention. Yesterday we motored nearly three hundred miles to reach an appointment and return, and have two hundred and fifty to take on Friday. Scores of places are calling for visits all over Ontario and Quebec, and the interests of the new "Union of Regular Baptist Churches of Ontario and Quebec" require that these calls should be responded to. A large contingent of speakers will respond to these calls but we should like to be able to do our share.

Notwithstanding these many demands, however, we are planning a tour of the United States in the interest of Des Moines University. On November 8th we shall address a meeting in the interest of the University which will be held in the Calvary Baptist Church, Kansas City, Mo., of which Rev. Carroll V. Day is Pastor; and at Waterloo, Iowa, November 10th and 11th, at the seventh annual Conference of the Iowa Christian Fundamentals Association. At the earliest possible date after that—at the latest, early in January—a tour is being planned to the Western States; some of the larger centres we shall visit are: Denver, Col.; Tuscon, Ariz.; Los Angeles, Calif.; Portland, Oregon; Seattle, Wash., and Vancouver, B.C.

We appeal to all Baptist Bible Unionists, and all Fundamentalists who are friends of Christian Education, to come to our help. It is not often we refer to our burdens, but with a church of nearly twenty-three hundred members; a Bible School, the largest in the Dominion of Canada; with a Seminary for whose financial support we are responsible; with the weekly editing of this paper; and the fight against Modernism in our own Convention; and now the responsibility of official connection with the new "Union of Regular Baptist Churches of Ontario and Quebec"; beside that, the leadership of the Baptist Bible Union of North America—and put on top of it, our responsibility in connection with Des Moines University, and our friends will see that the aggregate load is about as much as an average man can comfortably carry. We appeal to all our friends to lift a pound or so at least.

#### Special Prayer.

Above all things, let unceasing prayer be made for the Faculty, for students, and for funds.

#### Student Enrolment.

The present student enrolment at Des Moines is 377. This, in view of the uncertainly attending the transfer of the University to Baptist Bible Union control, and the opposition launched against it by those interested in another local university, and by Modernists generally, we think is most gratifying.

The students represent the following denominations: Baptist, Methodist, Presbyterian, Brethren, Christian Science, Christian, Congregational, Reform, Evangelical, Lutheran, Friends, Episcopal, Federated, Catholic, Latter Day Saints, Pentacostal, Jewish.

The following states are represented in the student body: Iowa, Missouri, Oklohoma, Wyoming, North and South Dakota, Oregon, Wisconsin, Illinois, New

(Concluded on page 10.)

# The Jarvis Street Pulpit

## The Further Meaning of the Death of Christ

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, October 30th, 1927.

(Stenographically Reported.)

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—II Corinthians 5:20.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The next verse is our text of last Sunday evening, "For he hath made him to be sin for us, who knew no sin that we might be made the righteousness of God in him." Last Sunday evening we were engaged in the consideration of the tremendous fact that Christ died in our room and stead, that He Who knew no sin was made sin for us, that we might be made the righteousness of God in Him. In this text before us we have a representation of the function of the Christian ministry, of the character of witness which the Christian church is called to bear. We are not essayists, we are not here to spin our own philosophies, we are not here to pose as pioneers in the "discovery" of truth: we are here as divinely-commissioned ambassadors, to go to men in the name of the Lord, and to beseech them, in Christ's stead, to be reconciled to God. I should like you, therefore, to think with me a little while this evening of some of the implications of this great statement.

### I.

Think a minute or two about the ambassador's position. What is it? He may be Mr. Smith, or Mr. Jones, or Mr. Nobody-at-All, until he receives his commission, until he receives appointment from his government; when, duly accredited, he goes to a foreign court as the representative of his king, or of the government of the country, whatever sort of government it may be.

There are very distinct limitations set to the ambassador's office. He ceases to be an absolutely free and independent man, he is appointed to an important position, and he becomes the representative of the king. I think we need to go back to the old-fashioned view of the ministry, that a true minister is one, whom God has actually called: "How shall they preach, except they be sent?" If we had more divinely-called ministers instead of collegiate-manufactured occupants of pulpits, we should have less trouble in the Christian church. The true minister is an ambassador for Christ; he must recognize that he is his Lord's representative. And I dare, in His name, to magnify my office, and remind you that our Lord said, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." He commissioned His messengers to carry His gospel, to bear testimony in His name; and if the people did not receive it, to shake off the dust of their feet as a testimony against them. The minister is an ambassador, and, as such, he has one business, and that is to declare to those to whom he is sent the Word of the King.

A minister ought to be a man with a message. He is not sent to "occupy" a pulpit, but to declare the whole

counsel of God. Paul speaks of himself as "not handling the word of God deceitfully"; he had a proper sense of his responsibility; he said on one occasion that he was "free from the blood of all men." In those terrible days immediately preceding the Great War there were no more important men in any court than the ambassadors who represented their respective governments, and when they knew that the issue of war or peace depended upon the successful conduct of their negotiations, how very careful they must have been to weigh every word, in order that they might not in any particular misrepresent the government they represented! They must deliver the actual word of their superior.

My friends, it would be the height and depth of presumption for me to ask you to come here this evening to listen to anything I have to say. Why should anybody care for my opinion? Your opinion upon these great matters is just as good as mine—and neither is of any value at all. Our business is to know what God has said. And, my brethren, if we have no word from God, let us acknowledge it and close our doors; if we have no communication from the King, and if our task is merely to spin out of our own imaginations our own theories of the future, then let us be frank enough to say that we have no message, that we have no authoritative word, that we have nothing but cunningly devised fables, saying, "Take our opinion for what it is worth and be done with it." Is that all we have to say to men who have taken up arms against the Most High? Have we no message from God? Is it no longer possible for us to say, "Thus saith the Lord"? I believe it is possible to-day, as truly as ever, if he will be faithful, if he will receive his commission from the Highest, for the true minister even now to be the very mouthpiece of God to men.

We have it in the chapter before us, and this is the Word of "God that cannot lie". What is our commission? "And hath committed unto us the word of reconciliation"—like an ambassador that appears before his master who hands him a document and says, "That is my last word. Take it and deliver it in my name, and tell those to whom you go that I have nothing more to say. It is my ultimatum, and they will receive it or there will be war." That is our task: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." We stand before men in the stead of Christ.

That is what the church is: it is God's representative on earth, it is the pillar and ground of the truth, it has the word of reconciliation, it is commissioned to deliver that message to sinful men. "In Christ's stead" we beseech you, we pray you, be ye reconciled to God. We are to go as ambassadors to foolish and wicked rebels, and we are to

remind them of the might and majesty of the King we represent; we are to use the most persuasive speech, because men are so foolish, and we are to say, "We beseech you, for your own sake; we pray you for your sake, be ye reconciled to God."

## II.

The burden of my message is really THE AMBASSADOR'S ARGUMENT, and that brings us back to last Sunday evening's text. Listen: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." That is the minister's argument, that is the foundation upon which every ambassador must stand, that is the subject of the church's message, the cross of our Lord Jesus, the value and implications of His death. And so, in a few words, I must argue with you in the name of my Lord, I must beseech every unconverted man and woman, I pray you—oh, may I say it, as though Christ Himself were actually standing here to-night,—in His stead, I pray you, be ye reconciled to God. He intercedes in our behalf before God, and He has commissioned us to intercede in His behalf before men. And while He prays for us yonder, we are sent to pray men, to beg men, to entreat men, to be reconciled to God.

Why? *Only the most terrible necessity can justify the cross of Christ.* He says, "Go and tell him that I was made sin for them, though I knew no sin. Tell them what it cost to make reconciliation possible. Go and beseech them, but do not forget to tell them that the measure of God's love—oh, more than that, the measure of His truth, His faithfulness, His righteousness, His justice, His Mercy, His power, His grace, His holiness, is the cross of Christ. And because of that, and because of the awful necessity which lies behind the Cross, go and beg men to be reconciled to God." My friends, why did Jesus Christ die? Why was it necessary for Him to die? for the Holy One to enter into covenant with the Father and the Holy Ghost to die for men? Why was it necessary that He should actually take upon Him our nature, and be made under the law, and be made a curse for us? Why was it necessary that He should live our life for us, and work out a perfect righteousness for us, and that, having done so, He should take upon Himself the sum-total of the world's guilt until He should stand before God as the very embodiment of sin itself? that He should so completely identify Himself with us that when God looked upon Him at last He should see nothing in Him but sin in the mass, nothing in which He could find pleasure, nothing upon which He could look with consideration at all? Why was it necessary that He, the Beloved of the Father, should become so hateful in the Father's presence, so horrible that the Holy One would turn His eyes from Him, and turn His back upon Him? that He should go out into the outer darkness, and, as the creed rightly has it, descend into hell for us?—"Go and tell them all that was necessary," my commission says, "to bring men to God. Argue the Cross."

Is it any wonder that as that impenetrable darkness gathered about Him, and the horror—oh, let me pause here to say that the punishment which Christ endured in our behalf on the cross was only a part of that which He really endured. Nobody can ever know what it

meant for His infinitely sensitive soul, holy as God was holy, to become the opposite of what He was before He was made sin for us, the abominable thing which God hates, to take that upon Him, to cover Himself with it, to be abhorred of God and of angels, for us! Before ever a stroke had fallen, the burden of the world's guilt to the Holy One was as ten thousand hells! That is what He endured—"Go and tell them that that is why they should be reconciled to God."—I say, is it any wonder that, as the thick darkness gathered about Him, and that toward which, with His omnivident gaze, He had been looking forward from the foundation of the world, that thick darkness which He anticipated, when the last moments approached, and He knew that He was covered, or about to be, with the world's guilt—ere the door was closed, is it any wonder that even the Infinite One should have cried, "If—if it be possible, let this cup pass from me. If there be any other way by which God can be just and yet the Justifier of sinful men, let it pass. Nevertheless not as I will, but as thou wilt." And by the will of the Father the door closed, and the blackness came upon Him until He cried, "My God, my God, why hast thou forsaken me?" That cry went up single, echoless, as Mrs. Browning has said,—

"It went up from the Holy's lips amid His lost creation,  
That, of the lost no son should use those words of desolation;"

I have said frequently that I do not know what hell is—and I say it again; and I am at no pains to attempt an exposition of it. I do not know what is meant by such phrases as these: "Where the worm dieth not, and the fire is not quenched"; "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame"; "The wicked shall go away into everlasting punishment." I say, I do not know what these things mean—and I do not want to know; and I pray God that nobody here may ever know. But I can tell you this—I can tell you this: God's estimate of it, God's estimate of the horror of it, of the infinite necessity of it, the divine expression of God's hatred of sin, and His infinite passion—if I may so say—for holiness, is the Cross of our Lord Jesus Christ! That must be a terrible necessity that lies behind it, when the wisdom, and the love, and the mercy, and the grace, of our God could find no other way of saving men than by giving Jesus Christ, the Son of the Eternal Father, to die for us. I point you to the Cross—

"There lies beneath its shadow,  
But on the farther side,  
The darkness of an awful grave  
That gapes both deep and wide;  
And there between us stands the cross,  
Two arms outstretched to save,  
Like a watchman set to guard the way  
From that eternal grave."

I pray you therefore in Christ's stead, in view of what He has done, in view of what it has cost Him, be ye reconciled to God.

Then once more: I would beg you to be reconciled to God because *only the most unspeakably terrible doom can await the soul who deliberately rejects the utmost manifestation of the grace of God.* Do not let Russellism deceive you by promising you hope beyond the grave. If these great matters of the Christian faith be,



as some of us believe they are, eternal verities; if it be so that Jesus Christ was and is God; if it be so that the death of Christ was the laying down of a life of infinite value to meet the requirements of the holy law of God, that He might be both just and the Justifier of him that believeth: if it be so that the supreme manifestation of divine power is found in the resurrection of Christ, as our Representative, the Head of a new race, a second Adam against Whom all hell has gone to war; if the utmost power of men and of devils could not seal that grave; but if, by divine power, when He had paid our debts, He took again the life which first He had sovereignly laid down, and walked out of the grave the Conqueror, not only of death and of the grave, but of hell itself—if that be true, what more can even God Himself do for the salvation of men?

My brother, if the death and resurrection of Jesus Christ does not save you, there is nothing in heaven above that can. There is nothing that even the Infinite could do that He has not done: He has emptied Heaven's exchequer. He has poured out in His precious blood the wealth of the world. "God was in Christ, reconciling the world unto himself"; and if that does not pay your debt, your prayers will never pay it, your good works will add nothing to the value of that Sacrifice, your penances and your Bible-reading and your alms-giving and all your own righteousnesses cannot add an infinitesimal element of worth to what God has already done in your behalf in the Person of His Son. And if that does not save you, you never can be saved—never, here or hereafter. If we are not saved through Christ, there is no hope for us.

The man who rejects the wisdom, and power, and,—to use the one great comprehensive word—the *grace* of God, as displayed in Christ,—the man who rejects the utmost effort of Infinity, offers to God an insult that could not be aggravated by all the devils in hell; and if there were no hell before, that rejection would make a hell! There is nothing, my friends, there is nothing for us apart from the cross of Christ. That Cross is representative of what our God has done to avert war. He is the Lord of hosts, and oh, when He lets loose His thunderbolts, who can stand against Him? But our gracious God, before He declares war upon sinful men, has planned this whole scheme of redemption, and He says to me and to others who would preach His Word, "Go and tell men that God had spared no cost, that even God Who made the universe has exhausted the possibilities of Deity, that there is nothing more in time or eternity that God could do. Deliver My ultimatum. Tell them that last of all I sent unto them My Son; and if they receive Him, the past shall be as though it never had been; if they will receive Him, I will blot out all their transgressions, their sins and their iniquities will I remember against them no more. But if they do not—if they do not receive Him, all the hell that Jesus Christ endured in the sinner's behalf, he must endure for himself."

The Cross is the mightiest argument I know for future retribution. If we receive not His mercy and His grace, then His justice and His power will compel us to acknowledge that He is Lord. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Do not go to war, I beseech you, do not go

to war. There is no chance of success; the battle is lost before you begin. "Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou? or thy work, He hath no hands? . . . Woe unto him that striveth with his Maker."

Then I should fail in my full testimony if I were not to add this other single argument. Why beseech men to be reconciled to God through Christ? *Because only the most complete salvation can be provided at such a cost.* Why come to Christ? Because everything you need is in Him. "Oh, but," someone says, "I am such a sinner"—yes, and you are a far greater sinner than you know. If God were to let us see what sinners we are, sometimes I think faith would be almost impossible. "I am such a sinner"—yes, but the grave of the Lord Jesus is big enough for you to bury your sins in. "But oh, sir," you say, "I have sinned for so many years, and I have despised this goodness and mercy of God so long, do you not think it is too late?" No, it is not too late, it is not too late. Said one, "There is forgiveness with thee, that thou mayest be feared." It is a complete salvation. Do you know what George Whitfield used to say? That our gracious God would receive and pardon the devil's castaways; when a man was so vile that even the devil could use him no longer, when he became a walking advertisement of the unprofitableness of sin, when even the devil could not use him, even then God would receive him. "All manner of sin and blasphemy shall be forgiven unto men"—forgiven absolutely. "Yes, sir; but I should be afraid of to-morrow. I can believe He could forgive my sins, but I am afraid of to-morrow." Are you? Our Lord Jesus laid down His life, and on the third day He took it again, He rose triumphant over the grave—and He still lives; and "if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

Perhaps there is some man here who says in his heart, "If I could speak to you personally, and request you to pray for me"—do you think it would do any good if I were to pray for you? Yes, perhaps it would, but let me give you a bit of good news: the moment you repent in your heart, and turn toward God, there is Someone in heaven Who will pray for you. He cannot hear our prayers apart from Christ, the only reason He hears anyone's prayers is that they are stamped by our great Intercessor, and then He hears them for His sake; but He is able "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

You remember the story of the king who "did that which was right in the sight of the Lord all the days of Jehoiada the priest." As long as the priest lived to keep him straight, the king walked in the ways of the Lord; but as soon as the priest died the king went astray. I have known many a man who has seemed to walk circumspectly, at least, all the days of the lifetime of his wife. Many a man I have seen live respectably as long as he had a godly wife to walk at his side, but when she died he went down. I have seen many young people who have behaved themselves as long as they were under the roof-tree of their father and mother, subject to their influence; but as soon as the house was broken up, they went their way, and went into the far country. There

is no hope for any of us unless we can have Somebody to live with us all the time to keep us straight, a Priest Who will never die, a Bridegroom to Whom our spirits may be married, not "till death shall you part", but forevermore.

The Father's house? Yes, some day we shall see it coming down from God out of heaven with its jasper walls, and streets of gold, and the river of the water of life, the sunless and yet shadowless city, where there are no hospitals and no cemeteries, no sorrow and no tears, because there is no sin, and "the Lord God doth lighten it, and the Lamb is the light thereof." And we shall be with Him for ever.

We have a great salvation. I wish I could preach it, I wish I could tell you a millionth part of what I myself know of the boundlessness of the grace of God! But I cannot! I strive to do it, but language fails; imagination's utmost stretch in wonder dies away; and all I can say to you is this, "O taste and see that the Lord is good: blessed is the man that trusteth in him." What will you do? Unconverted man or woman, what will you do? Will you not say to-night, "I will not leave this building until that matter is settled? Never again will I turn my back upon the Son of God. He shall be mine to-night." Oh, you Christian people, will you pray that every unconverted soul here this evening may receive this word of reconciliation.

Let us pray: O Lord, Thou hast said in Thy Holy Word that whosoever shall call on the name of the Lord shall be saved; Thou hast told us of one who durst not lift even his eyes to heaven but smote upon his breast saying, God be merciful to me a sinner, and he went down to his house justified. Oh, may the quickening Spirit enable a great company of men and women to-night, while we are now bowed in our pews, to breathe a prayer toward heaven, saying, I do accept what Jesus Christ has done for me. I will leave my sins where God has put them, upon the Lamb of God. I will believe that whosoever believeth in Him shall not perish, but have everlasting life. Then, Lord, give to us all grace that we may have strength to confess Thee, boldness to avow our confidence in the sinner's Saviour. We ask it in the name of Jesus Christ our Lord, Amen.

### HOW A UNIVERSITY WAS RE-BORN.

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York, Minnesota, Massachusetts, Canada, and the Philippines.

We are also receiving enquiries every day, even from places as distant as Poland and India. We hope to have a larger number of new students next semester. College opens for the second semester with registration Friday and Saturday, January 27th and 28th; classes begin Monday, January 30th.

We ask our readers to personally interview young people who contemplate a college course. Tell them of the advantages of Des Moines for young people, and to the great dangers to which students are subjected in universities generally. The dangers cannot be exaggerated—and we believe the advantages may be stated in superlative terms. Catalogues and other literature will be sent to anyone upon request. Address all communications to: The Secretary, Des Moines University, Des Moines, Iowa.

### THE BAPTIST CONVENTION.

(Reprinted from *The Globe*, Toronto, Nov. 1st.)

To the Editor of *The Globe*: I wish as a delegate to the recent Baptist Convention of Ontario and Quebec, to state that the letter of Colonel W. G. MacKendrick headed, "British Fair Play," in *The Globe* of Oct. 26, regarding the recent Convention, is absolutely correct. Professor Marshall's friends, being in the majority, did certainly oust "the captain of one side before proceeding to discuss the questions that had been raised."

Might I be permitted to point out some of the ways in which the good old British rule of fair play to all parties was violated at said convention?

1. In the election of the scrutineers the nomination of the Chair for this duty did not, in the opinion of the minority, include any name which the minority considered as a supporter of their side, and among the list of scrutineers was one named who, on his own confession, had violated the secrecy of the ballot at the Convention of 1925. The majority refused to strike out this man's name, although the man himself was willing to retire. I moved that five names be added to the committee representing the minority, but this was refused, and the minority held up the proceedings until the majority very ungraciously allowed three names to be added from the minority party. Was this British fair play to the minority?

2. The Convention had not power to exclude delegates without obtaining an act of Parliament amending the constitution. This the Executive Committee obtained without first submitting the act to the Convention before applying for legislation. Was this British fair play to obtain an act of Parliament without submitting it to the Convention whose constitution was being amended?

3. This act of Parliament enables the majority by a bare majority to declare what is out of harmony with the objects of the Convention and then proceed, without any notice whatever to a church, to exclude its delegates by a three-fifths vote. Is it British fair play to secure permission to exclude the delegates of any church without ample notice and opportunity to defend their position?

4. The Convention opened on Wednesday evening, and the consideration of the bill was on the programme for Thursday morning. Before considering it the Committee on Arrangements reported a definite time for closing the discussion and limited each speaker to not more than fifteen minutes. It was impossible to have a fair discussion of the bill in fifteen minutes. It would take a person one hour to adequately deal with the various issues arising from the bill. Was it British fair play to place a closure upon the discussion before the beginning of the discussion?

5. The majority then proceeded to pass a resolution declaring the churches that had identified themselves with the Regular Baptist Missionary and Educational Society of Canada to be out of harmony with the work and objects of the Convention. The discussion on this resolution was also limited as to time, and a definite time set for the closing of the discussion before the discussion began. Was this British fair play?

6. No delegate of Jarvis Street Church excepting Dr. T. T. Shields had an opportunity to discuss the resolution of exclusion, as there was not nearly sufficient time allowed for all the delegates who desired to speak. But by the grace (?) of the Chair Dr. Shields was allowed 30 or 40 minutes. Was it not the absolute right of every delegate of Jarvis Street Church to personally answer the charges against either himself or the church?

7. The next day a resolution was proposed excluding the delegates representing Jarvis Street Baptist Church. No notice was served upon the church, or any of its officers, that this matter would come up Friday morning. The discussion was also limited as to time and a definite time set for closing it before the beginning of the discussion. Was it British fair play to proceed to exclude the delegates of a church without regular notice to the church? Was it British fair play to exclude the delegates of the church without giving them ample time to prepare their defense, and to adequately present it to the body which had to deal with it? Every criminal in a court of justice is given ample notice of his time of trial and furnished with a complete statement of the charges against him, and is always granted sufficient time to have his defense adequately presented.

8. Under the constitution of the Convention a certain number of the boards are elected yearly, and this vote has to be

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# THE BIOLOGY OF THE BIBLE

An address Delivered at the Baptist Bible Union Conference, Des Moines University, Sept. 28, 1927, by  
 PROFESSOR E. O. KASERMAN, M.A., Th.D., Professor of Biology in Des Moines University.

Some one has recently said that science is an impersonal thing, and hence no respecter of persons, or traditions, or the established order of things, and for that reason science will free the world.

In other words, science is really little more than machinery that turns out and is moved by blind force, impersonal, irresponsible, unaccountable. Did not the world war conclusively show us that machinery and science without moral health can only be destructive, and not constructive in its tendency—an evil that cannot free, but can only bind more hopelessly the sin-ridden world?

It is not the science of the ultra-modern biologists, with all its vaunted but utterly blind impersonality, but a personal revelation from the Living God, a saving grace from the risen Christ, and the comforting presence of the Holy Spirit that can bind up the broken-hearted, comfort all that mourn, promise liberty to the captives of sin, and open the prisons of them that are bound.

Surely science is impersonal, and because of that very impersonality is not to be too implicitly trusted in matters of life, especially human life,—personality, individuality, variation, lack of fixity—these are the very essence of life.

Now, it must be admitted that modern biologists do present a very specious argument that makes a strong appeal to the flapper attitude of mind which under the guise and claim of the right of self-expression seeks only to cast off restraints, set aside standards that the traditions of a thousand years have proved to be sound and beneficent; and to define self-expression as getting the most for self and giving the least to and for others.

What matter if the premises are assumptions, fiction, or imaginary, if the conclusion is logical it is satisfactory in an age when we are all too ready to define liberty as license. A conclusion may be perfectly logical, but because it is logical, it is not necessarily true, for no conclusion can be true unless the premises are true and established.

Biology deals with facts of life that are now observable and demonstrable in the laboratory, and the legitimate field of biology is large and makes strong appeal to the mind of man, and biologists have surely discovered, or, shall I say, uncovered, a large body of truth that is new to science, and this very novelty seems to give it a fictitious, if not almost magical value—in the language of the Indian it is "strong medicine."

Before ever the mountains were, "I am," saith the Lord. With God it is always "now", for He is unlimited by Time. But the biologist is limited by time and place and circumstance, and with him the "now" is not all-embracing as it is with God, but is only the puny, little moment that marks the boundary line between past and future—it is only a transition point that has position rather than extension, and those biologists who would reach back into the past and speak with the voice of authority are claiming for themselves the very thing that they deny to the God of the Bible as unreasonable.

For the theological dogmatism of the middle ages they have substituted a biological dogmatism that is in no sense less pragmatic or more tolerant and surely just as fatal to truth and progress.

The theologians of the middle ages claimed to have the truth, the whole truth, and nothing but the truth, and those who did not believe their dicta were eternally damned. Now come the modernistic scientists with their equally pragmatic dictum, though somewhat differently expressed, in their claim that they have the truth—not, indeed, the whole truth, but enough to enable them to supply the rest by a process of reasoning and the free use of the constructive imagination, so that they speak without bias, impersonally and impartially, and hence, with authority and finality.

Is not such a self-sufficient pragmatism in the scientific world just as intolerant as the blindest dogmatism of the middle ages? and is it not destined in time to be superseded; for since history began men have presented their systems of philosophy for the cure of earth's ills, but it took a God to comfort the world of its funeral woes, and Jesus soothed

them when He gave His omnipotent promise that He would send His angels to roll the stone from every tomb.

In all the world, Jesus stands alone in presenting His person instead of a system as alone capable of satisfying the needs of the soul of man who stands before the mystery of life and death.

Biology stands mute before the Almighty's riddle of life and death, and can but echo Pilate's question, "What is truth?" To the biologists' search after the secrets of life, Jesus says, "I am the life." To those groping in the night of sin He says, "I am the light of the world." And to a world crushed and groaning under its burden of guilt He says, "Come unto Me and I will give you rest."

## The Question of Origins.

Biologists seem to have deserted their legitimate field in natural science and to have transferred their view-point to the domain of philosophy insofar as they have shifted from observable, demonstrable phenomena of the physical life to speculations as to how this physical life might have come into existence and reached the condition in which we now find it, if it had come in some other way than it did come.

Everywhere in literature, in art, in poetry, in music, in philosophy, among primitive races and among the most highly civilized peoples of the earth—everywhere God is associated with the idea of beginnings, and from the nature of the case no natural science can deal with beginnings, for beginnings cannot be taken into the laboratory and dealt with as present, actual, observable, measurable, demonstrable facts and phenomena, as we find them in the living world around us. Natural science avails its reagents, its tape measures and its microscopes not to speculations as to origins, but to the things of the living world as they are actually here around us in the world, and as they have been established from the beginning.

Natural science cannot deal with the inception of things but must have established, observable, measurable results as its subject matter. If it were not so, how could scientists ever work out what we call a law of nature? Not natural scientists but philosophers only can deal with the questions of origins or beginnings, and philosophers do not deal with observable, measurable, demonstrable physical entities, they deal with mental processes. And the natural scientist who makes definite statements as to origins is not only deserting his own legitimate field and infringing on the peculiar prerogatives of the metaphysicists, but is assuming for himself the possession of powers, attributes and prerogatives that he himself is unwilling to allow to God.

Natural science deals with what is here and now present, and looks forward. For her the past is a closed book with which only speculative methods can deal. Philosophy looks backward and the natural scientist who would deal with the past must call to his aid constructive—or, we might better say, reconstructive, imagination, and can only formulate speculative hypotheses, which are the result of mental processes rather than observations and are therefore not a real part of any natural science.

The so-called reconstructions in the field of paleontology are not facts—they are fancies; not matters of observation and demonstration, but of speculation. They are not realities that can be tested and proved by the ordinary methods of natural science; but they are hypothetical non-entities because they have no existence except as mental concepts in the minds of their originators.

The materials of which they are constructed have for the most part no real existence. Not observation but imagination has been material, and tool, and workman in their making; and they are therefore to be regarded by the fair-minded scholars as fiction on the same plane as the Sherlock Holmes of Conan Doyle, the Faust of Goethe, and the Caliban of Shakespeare, greatly to be admired for their excellence as literature, but not to be received as biological truth.

## The Disintegration of Bones.

With a strange lack of foresight paleontologists seem to have failed to take into account the fact that human bones exposed to the conditions of moisture, heat and cold, and

other causes of decay and disintegration, such as are normal to the places in which Trinitape-man, the Heidelberg, Neanderthal, and Cro-Magnon remains are alleged to have been found, could not have endured one century, much less the uncounted centuries which they calmly state must have elapsed since those fictitious and wholly imaginary races of men are said to have existed in this world.

In many countries burial lots are used over several times in a century, and buried six feet under ground 25 years is often enough to effect complete disintegration. The bones of those fictitious mythical races must have been supernaturally resistant to have endured for a thousand times the age that present day human bones endure.

The Egyptians possessed the art of preserving human bodies according to formulae that modern embalmers cannot duplicate, yet the mummies they prepared less than four thousand years ago crumble into dust when exposed to the air, not only flesh, but bones as well, and these were placed in sealed cases even in the dry climate of Egypt.

How then is it possible that the bones of Pithecanthropus Erectus and Homo Neanderthaliensis have endured the elements in a very moist climate for hundreds of thousands of years?

#### Man's Hypothetical Ancestors.

If the bones of these hypothetical ancestors of man were so resistant and enduring that they withstood the elements for such untold centuries then there has surely been no development, no evolution, in man since those days, but only unbelievable deterioration, and a degeneration so stupendous that we "must assume," to use the favorite phrase of the evolutionist, that man is now at the point of extinction, and such a poorly made organism as to be utterly unfit to survive under modern conditions. It must surely excite our scientific wonder that any of the race endured so long to tell the tale of woe.

But modern biologists are practically all agreed that man of the present day is not only much stronger, but physically larger and far more resistant than any or all of the hypothetical race of pre-men.

Of course, scientific speculation has been and is one of the most important and promising means of advancing human knowledge. But one may well question whether intense specializations always leads to broadmindedness—does it not rather lead to bigotry—not to symmetrical development, but to such a lopsidedness that is indeed little short of paranoia.

As the specialist narrows the field of his attention, he also narrows his horizon, and a narrow horizon precludes any proper sense of proportion and of relative values. The specialist views with contempt anything that is not reducible to his own particular set of phrases and formulae. He becomes like a string in that he has great length but no breadth. He would measure all values, all magnitude, all extension, and all excellence with a yard-stick, or a quart-measure, or a decimal-point, according to the field in which he has specialized.

#### Darwin's Doctrine of Origins.

Darwin's doctrine of the bestial origin of man brought no other gain to natural science than the addition of one more unverified and unverifiable hypothesis to the already extensive stock of unfounded speculations. But it did work irreparable harm to millions of unlearned, uncritical, and hypercredulous persons whose childish confidence the unscrupulous expounders of this doctrine have sadly abused.

Their gross exaggerations, blatant assumptions, and unbelievable misrepresentations met with an all too ready credence on the part of those who were not competent to discriminate between hypothesis and fact, and the sequel is all too apparent in the wholesale abandonment of religious and moral conviction which has ruined the lives and blighted the happiness of countless victims.

It has been fitly said that if man is but a higher type of brute he has no immortal soul within him; if his free will is an illusion, if his conduct is but the necessary resultant of chemical reactions occurring within his protoplasm, if he is nothing more than an automaton of flesh, a mere decaying organism which is the sport of all the blind forces and stimuli playing upon it; if he has no prospect of a future life of retribution; if he is unaccountable to any higher authority, then morality ceases to have a meaning, right and wrong lose their significance, virtue and vice are indistinguishable.

The constancy of the martyr and the patriotism of the fallen soldier become unintelligible folly, while a heartless and infamous sensualism, preying vulture-like upon the carrion of human misery and corruption, is to be reckoned the highest expression of wisdom and efficiency.

The grandest ideals that have inspired enthusiasm and devotion in human hearts are but idle dreams and worthless delusions.

From a world which accepts this degraded view of human nature all heroism and chivalry must vanish, for it will recognize no loftier incentives to action than pleasure and love of self, and selfishness is the very essence of sin.

Such actions destroy the very foundations of altruism, and to seek virtue or value in one's own unselfish deeds becomes ridiculous. For what assurance can we have that the fruits of our sacrifice will be acceptable to a progressive posterity, or what difference will our self-denial make when the whole human species shall have become extinct on the desolate surface of a decaying world?

#### The Cincinnati Edict.

You have doubtless often heard the statement made that there is no reputable scientist in existence to-day who does not accept and believe the doctrine of evolution, and in support of this claim it is customary to cite what is known as the "Cincinnati Edict."

Here is a simple statement of the case so far as this "Edict" is concerned. In the winter of 1923-24, the American Association for the Advancement of Science met in the city of Cincinnati, O. This particular meeting was poorly attended, and clearly "packed" with ultra-partisans, and was noteworthy for two reasons.

One was the peculiarly virulent fulminations and fanatical anathemas directed against Wm. Jennings Bryan. So intemperate and so rabidly virulent in character were these rhetorical effusions, and so intemperate, partisan, and passionate that it is hard to believe that they came from men who had any claims to any scholarship, fairmindedness, or breadth of view, and yet these were the men who claim to be the leaders of modern biological thought.

The scientist, they claim, speaks the truth with sincerity, reason, moderation, and without prejudice or passion, and hence they claim that their utterances are authoritative and final; and very naively they add that only an ignorant fool would dare question the finality of the statements they have made.

The speeches made at that session were so violent, so virulent, and so full of prejudice and passion that no reasonable man could have made them in public; and then they followed up this orgy of unreasoning passion by blatantly passing a resolution that the "Evidences in favor of the evolution of man are sufficient to convince every scientist in the world," and anyone who does not believe in the evolution of man is "ipse facto" not a scientist.

No Papal bull in the Middle Ages ever came with greater show of bigotry, intolerance, and dogmatism. Can it be that these great scientists have assumed for themselves infallibility, and have attempted to settle a matter of science by an authoritative utterance rather than by evidence?

Surely even the casual reader must know that the subject matter of that resolution is not true, for many of the foremost paleontologists and anthropologists frankly confess that as scientists they are completely ignorant as to the origin of man, and that if we refuse to accept the one and only account of man's origin, as given in the Book, we are and must ever remain utterly in the dark as to how man came into this world.

Shall I quote a few of them:—

Dr. Clark Wissler, of the American Museum of Natural History, says that, "as far as science has discovered there have always been men on this earth, practically as they are to-day."

Prof. Branco, Director of the Institute of Paleontology, at the University of Berlin, says that, "Paleontology tells us nothing as to the origin of man—it knows no ancestors of man."

Karl von Zittel says that fossil remains throw no light on the question of race and descent, and all the fossil remains definitely determinable are remains of humans just as we find them now.

Sir Wm. Dawson, Pres., McGill University, says that he knows nothing about the origin of man, except what he is told in the Bible—that God created him. He does not know

anything more than that, and does not know of anyone else who does know more.

These are men whose eminent qualifications and exalted positions entitle their utterances to consideration and respect, and such opinions should surely have made those men assembled in that Cincinnati meeting hesitate long before they sought to impose the bestial origin of man on an all too credulous public by sheer dogmatic assertion.

Prof. Virchow, in summing up the matter, says that we cannot regard and dare not teach the doctrine of the bestial origin of man as one of the results of scientific research. It seems that in the language of Reinke the only statement consistent with the dignity of science is to say that she knows nothing about the origin of man.

It must be remembered that scientists are merely men, as you and I are men, and as such are surely neither singly nor collectively exempt from error. And this is particularly true when dealing with the remote past, concerning which we have no history, and never can have any history, for no one has observed the past.

To attempt to reconstruct this past by means of inference, which the materialists frankly and brazenly do, cannot possibly result in history, but only in fiction—romance, if you prefer a more attractive term—and this romance is usually clothed in language so fine and adorned with imagery so beautiful that it cannot fail to make a strong appeal to the uncritical mind, but its appeal is aesthetic rather than scientific, and addressed to the imagination rather than to the reason or common sense of the reader.

Those who are at all familiar with the enormous literature that has accumulated on the subject of the bestial origin of man know that it is frankly, not to say blatantly, partisan in its character. The minds of a large majority of these writers are frankly closed to any unfavourable evidence for their case.

Even churchmen are consenting to evolution as a dogma on the assumption of its ultimate triumph, and that a failure to make provision for this eventuality will lead to just such another blunder as theologians made in the sixteenth century in connection with the Copernican Theory; but no real comparison can be made between the hypothesis of evolution and the heliocentric theory, for the Copernican Theory explains that *which is*, and an evolution is an attempt to explain that *which was*.

Evolution enters into the problem of *Origins* which is an insoluble problem, and is so regarded in the estimation of many illustrious writers, according to whom no experimental verification will ever be possible. It is not only conceivable, but quite likely, that the scientific world which now seems so determined to set up evolution as a dogma at any cost, even though they know that evolution, even as an hypothesis is not nearly so able to hold its own to-day as it was fifty years ago, will in the near future be just as anxious to discard it even as an hypothesis; and many a scientific writer will find that he has compromised his intellectual sincerity by blindly accepting the dogmatism of scientific orthodoxy as a substitute for objective evidence.

In the minds of scientist, publicist, and orator, the question has clearly degenerated into dogma which must be held in spite of facts rather than because of them; and in this connection we might make mention of Bateson, Wells, and Bryan, all three of whom recently made sharp and clear-cut pronouncements on the evolution hypothesis. And to be fair to each, let us remember that the scientist seeks to appeal to our reason, the publicist to our imagination, and the orator to our emotions—one persuades, one woos, one moves. In this connection let us again mention the "Cincinnati Edict," and remember once more that it was a pronouncement gained as a result of passionate oratory, and hence as valueless scientifically as that group of partisans pronounced the utterances of Wm. Jennings Bryan.

There are almost as many schools of evolution as there are individual writers. There are those who, like Osborn, talk about the so-called *Law* of evolution, but if evolution is a law of nature it surely ought to be reducible to some clear-cut formula comparable to the laws of constant, multiple and reciprocal proportions in chemistry, or some of the laws of heredity, such as segregation, but no one has ever ventured even an attempt at the formulation of this evolutionary law in any definite or quantitative terms.

The claim is often heard that only an ignoramus will question the *Fact* of evolution; that this is established, and

that it is only with reference to the agencies that there is uncertainty and controversy. But what is a *fact*? According to all the canons of linguistic usage, a fact is an observed or experienced event, and surely no one in the past or in the present has ever been permitted to witness with his senses even so elemental a phenomenon as the actual origin of a new organic species.

If it be admitted that the term *Fact* is here used in an entirely technical sense to denote an inferred event postulated for the purpose of interpreting certain natural phenomena, then the statement that the majority of modern scientists agree as to the *Fact* may be allowed to stand, with the comment that the formidable number and prestige of the advocates need not intimidate us, for in science, no less than in any other field, Authority is worth only as much as the evidence it presents.

The very limited knowledge of facts possessed by the biologists of the nineteenth century left their imaginations perilously unfettered and permitted them to indulge in a veritable orgy of speculation. But since the trail blazed by Mendel has been rediscovered, work of real value with seed-pan, incubator, and microtome have clipped the wings of irresponsible speculation, and given a new impetus to the objective, rather than to the speculative methods of carrying on our studies in biology, and a new insight into natural phenomena that will enable us more accurately to weigh, measure, and estimate the things we see in the world around us.

This world is God's world, and the Bible is God's revealed word concerning this world. It is the Book of the physical life just as much as it is the Book of the spiritual life, not expressed indeed in the terms of the modern biology, but in the language that appealed to the common people 2,000 years ago with the same force as it appeals to the common people of to-day. And the past is security and guarantee that not even the hectic speed with which we are travelling in these modern days shall outrun its simplicity and understandableness, and its appeal to the common people, in that it addresses itself more to the heart than to the head.

Life as we find it on earth to-day has certainly existed as we find it at present, with only slight variations, as far back as we have any history. A man was a man as we know him to-day. All the domestic animals as we have them to-day had already been domesticated when we find the earliest references to them in history or revelation. And the same is true of the plant kingdom.

Any attempt to go back further than history or revelation is purely a matter of speculation, and for that reason removed from the domain of natural science, which deals only with observable, demonstrable creatures, facts, and phenomena.

It is true that we have many breeds of domestic animals that have been devised for special purposes, but biologically the horse of to-day, whether he be large or small, a drafter or a racer, black or white, or whatever color he may be, is identical with the earliest horses mentioned in history.

It is true that plant-breeders have accomplished what at first sight must seem marvellous in their efforts to modify plants so that they may more perfectly serve the purposes of man, but no one to-day would expect to plant a corn-grain and get anything else but a corn-stalk from that seed. It may be a tall stalk, or a small stalk, or a stalk with one, or two, or even more ears, but it will be a corn-stalk, biologically the same as all the other corn-stalks in all the world.

This is in keeping with the word of revelation, for in Genesis we find it clearly stated that man is to subdue the earth and rule over every living thing that moves upon the earth. He was put into the garden to tend it and to keep it, and he was further instructed to examine and name every living being to be found on the earth. In this connection it is rather significant that the same word is used to designate domestic animals, cattle, that is still used to-day.

When the plant or animal breeder of this day is therefore asked how he accounts for the many breeds and varieties as we find them to-day he can answer that he does not need to account for them, for God has already accounted for them when he gave man dominion over all creation.

To speak a bit more fully about domestic animals, it seems reasonable to think that in their natural state all so-called wild animals were domestic, in the sense that they were tame. This is in keeping with the idea of dominion,

as well as with the experience of explorers who have gone into territory where animals have been least disturbed by man, for in such section they show no fear of man.

In the third chapter of James we read that every manner of wild beasts and birds, or creeping things and things in the sea, is tamed and has been tamed by human nature, which again is in perfect agreement with the experience and practice of modern animal trainers, who work not by putting their trust in the idea of fear but of confidence.

If this is true, it may be asked why are not all animals still tame? This is easily answered when we remember that man has a pretty well developed sense of relative values, and would naturally only cultivate those animals that were best adapted to serve his needs.

It is of course impossible to arrange domestic animals in any chronological order, for certainly all our more important domestic animals were in a state of domestication four or five thousand years ago. At the dawn of history dogs, goats, sheep, cattle, horses, donkeys, camels, cats, pigeons, elephants, and honey-bees were known to be working for man, and in the last two thousand years no new animal of economic importance has been added to the list of domestic animals.

There is not time in one address to go into details, only a few instances can be given, but references are surprisingly abundant that show that the writers of the Bible had a very fine insight into the nature and habits of animals, from the simplest to the most complex forms. They knew practically all that we know to-day about their food and feeding habits, their favourite places for making their temporary or permanent homes, their enemies, their migrations, their sports or plays, their courtships, their time and method of reproduction, their economic importance—all set forth in language that is not open to criticism by the modern biologists, except that it is not expressed in the terminology of modern biology; and this is an excellence rather than a fault, for scientific terminology has a habit of changing with the succeeding generations, but the biological language of the Bible is clear, clean, definite, and true for all its lack of technicality.

Modern science has not improved the catalogue of animals that are suitable and fit for human food, except that a large number of animals are left out of that catalogue, and their fitness or unfitness for human consumption is left to human discretion and the exigencies of the case.

It has been the subject of much adverse criticism that grasshoppers are said to be fit for food. Now I have never eaten grasshoppers, but I have talked to people who have eaten them both for experiment and to satisfy the pangs of hunger, and the testimony of these has been that grasshoppers make a palatable and nutritious dish. I might add that personally I am quite willing to leave the matter to their testimony.

Certain animals were strictly forbidden as human food, and the Israelites must often have wondered why they were not permitted to eat the flesh of the hog in a country where hogs were so abundant and so easily kept. It remained for the microscope of comparatively recent invention to show the reason for that strict prohibition, in that it revealed the presence of a minute round-worm in the flesh of practically all hogs that grew in very warm climates, and where they had no meat inspectors, and where animal food was eaten almost raw, or poorly cooked at best. The eating of hog meat under those conditions was exceedingly dangerous as it was apt to be followed by a painful and fatal disease. Hence the eating of hog meat was wisely forbidden by the Mosaic Law.

Why don't all Christians at present obey that prohibition? Some do, but here is a case where man's dominion over nature has discovered and largely minimized the dangers because of meat inspection and more perfect cooking of meats before they are eaten, but it is still an open question whether the whole human race were not better off without the eating of hog meat.

That the writer of the Mosaic Law was a sanitary engineer of the highest order is amply proven by the excellent directions given for the keeping of the camps in good condition. If the military camps of our own soldiers in this country during the Spanish-American war had been as well kept as the wilderness camps of the Children of Israel, typhoid fever would not have claimed three victims to one

that was claimed by Spanish bullets or Philippine bolos. These directions can be found in the 23rd chapter of Deuteronomy.

And in the 14th chapter of Leviticus directions are given at great length and at great detail for the purification of houses that have become a source of infection, and a danger to the health of the community, that are far more efficient and drastic than any fumigations carried out by health officers in our modern times, for they called for the pulling down of the house itself, if necessary, to safeguard the people; and in the chapters following are minute and detailed directions for protecting the community against dangers from people suffering from eruptive diseases, or from the houses in which they lived, or the garments they have worn, or even the objects which they have touched. It is doubtful whether even in the most enlightened community of the present day it would be possible to put into effect and carry out any program as excellent as the one there outlined.

Surely Moses knew that he was scattering the germs of a disease that would smite the Egyptians, and from which the children of Israel had been immunized, when he sprinkled dust towards the heavens in the sight of Pharaoh so that it caused boils and blains on man and beast of the Egyptians.

Furthermore, in the 8th chapter of Judges we find explicit direction for the care of the expectant mother. Not even a modern obstetrical specialist could give finer instruction to a woman for the care of herself during the period of gestation.

Isaiah must have known that the earth is round or he could not have spoken of the circle of the earth, and Job (38:12-4) used the rotation of the earth on its axis as an illustration, and Nahum 1:3 shows that the writer had a very adequate idea as to the formation of rain-clouds; while in Ecclesiastes 1:7 we have a fine description of the water cycle from river to sea, from sea to cloud, from cloud to river, and from river back to sea.

Without any effort of the imagination we find the trade-winds in Ecclesiastes 1:6; the telephone and radio in Job 38:35; the electric light in Psalms 77:18; the submarine in Psalms 107:23, and the aeroplane in Isaiah 60:8.

This list could be greatly enlarged, but time will not permit at present.

The circulation of the blood is supposed to have been a comparatively recent discovery of the biologists, but those who study carefully the many references to blood as being the life of the body and blood as flowing, and blood as being poured out, must admit that it is an open question, to say the least, whether the knowledge of the circulation of the blood is to be credited to the biological or the Biblical writers, and similar references are found in connection with the crucifixion of Christ.

Somewhere recently I saw the claim made by a writer of some prominence, I think it was Rupert Hughes, that Jesus was a physical weakling because Pilate expressed surprise that after being nailed to the cross for six hours he was dead. If he had come directly from a period of rest in prison and had been tied to the cross instead of being nailed to it, there might be some reason for this claim.

But when we take into consideration the fact that the crucifixion was preceded by a week of extraordinary stress and strain, both mental and physical, and by spiritual agony scarcely understandable by man, and by the exposure to unspeakable indignities, and suffering the Roman scourging which often proved fatal to a strong man—when we consider all these things it becomes a matter of wonder that He lived long enough to be nailed onto the cross, much less enduring six hours of torture. Surely from the biological point of view, Jesus was outstanding as a man among men.

The story of his life and death illustrates another well-known biological truth—that physical suffering is in proportion to fineness of organization, and that mental suffering is far more severe on the body than mere physical pain.

A savage will easily endure wounds that are fatal to an average civilized man, and a civilized woman suffers far more in child-birth than a woman of the savage races, in spite of the better conditions under which she lives and the advice and help of the skilled obstetricians.

It would be too tedious, and altogether impossible in one short address, to notice even a small fraction of the statements made concerning animals in the Bible. If we should gather together, catalogue and systematize all the things that are said of animals it would make a book on zoology that, according to present-day tests and standards, must be pro-

nounced, comprehensive, detailed and accurate, but it would be biology rather than philosophy, and accordingly could not deal with evolution, and it would be expressed in non-technical language.

Surely anyone who reads with an open mind all that is said on the subjects of the care and breeding of domestic animals will find that many of the principles and practices that have been found best under modern conditions and the general statements, directions, and instructions we find could be literally transferred into almost any of our best books on animal husbandry. Cruelty to animals is strongly condemned, and instances of thoughtful kindness are commended.

The laws governing animals and their use or abuse, and the disposal of their carcasses have not been improved on to this day. Man's dominion over the animals is everywhere recognized and is often clearly stated, and man's control over the animals is set forth in terms that sound strangely like the words that are written in our books to-day on the training of animals to do man's will, except that the language is non-technical, and addressed to the common people rather than to the scholars.

To sum up let us say that the adders and the ants, and even the apes come in for a fair share of attention, and so on through the whole alphabet, even unto the weasels and the whales, and the wolves and the worms.

One of our newest biological sciences is the science of heredity. It was only about 25 years ago that there was any consistent attempt made to set down its foundation principles in the form of so-called laws, but no writer on the subject has ever yet succeeded in setting forth the foundation principle of heredity more accurately, more definitely, more concisely, or more comprehensively than it is set down in the first chapter of Genesis, in four short words—each after its kind.

And as the Bible is the greatest book ever written on the subject of heredity, so was Jesus Christ the greatest teacher of heredity that the world has ever known. Two thousand years before the idea of heredity as a science ever entered the minds of the biologists, Jesus consistently set forth the principles of heredity, and where we haltingly apply its principles to a few selected species, He boldly and clearly applied them to the whole realm of life, plant, animal, and spiritual.

One of the greatest needs of the Christian world is more consecrated biological training, and we need no longer fear the attacks of modern materialism, when she trains her imaginary gun, charged with imaginary powder, and loaded with imaginary shot against the everlasting truths that we hold most dear. And as we grow older in wisdom and in experience, and as we learn to read clearly the great story of life, shall we not find that our Father who is in heaven dictated to the hand of his servants for the instruction of man the same story that His own hand had written into the creation?

Biology deals not with abstract theorems, dead roots, or philosophical speculation, but with life; and by virtue of the dignity, value, and importance of its subject matter it deserves a corresponding place in our educational schemes, and no schools are so well fitted to give the world consecrated biological training as are the Christian schools. The day is not far distant when the facts of biology will be more generally known, more broadly estimated, and more liberally interpreted, and the speaker ventures the opinion that in the comparatively near future "spiritual-mindedness" will be considered as really a part of the biologist's equipment for good work as a tendency to materialism is to-day. Biology is the science of life and the serious minded biologist will be driven to the recognition of God as the author and giver of physical life with a force as compelling as that which drives the theologian to the recognition of God as the giver of spiritual life.

In the physical sciences we study the laws of osmosis and ex-osmosis, and biology we speak of dialysis and plasmolysis, but in the Bible we find the same principle stated in the form of what might well be called the universal law of life and death in that to him that hath shall be given and from him that hath not shall be taken away even that which he hath.

Paul was a great scholar, the proud product of the greatest university on earth at that time; according to modern

practice we'd call it the University of Tarsus. In writing to his brethren at Corinth in his second letter, he seems to be writing for the special benefit of the people of this peppy, speedy, hectic, jazz-racked, licentious, ultra-democratic twentieth century of ours. It seems fitting that we pull down imaginations, and every high thing that exalts itself against the knowledge of God, that we may bring our thoughts into captivity to the obedience of Christ.

One hears much these days about making peace with God, as if God were some person whom you had offended as you might offend your neighbor, and with whom you can make peace by uttering a few well chosen words of apology. I say to you that you cannot make your peace with God, and if you do not accept the peace that has been made for you by Jesus Christ you stand a poor chance indeed. Nay, you have no chance at all, for there is none other name through whom we may be saved, and it is to such as those who would make their peace with God, that the words are addressed—"How shall ye escape if you neglect so great a salvation?"

The Pharisees thought to save themselves by their self-righteousness, but to them were addressed the severest words of denunciation and condemnation to be found in all literature. The present day materialists are modern pharisees who instead of standing on the street corners, drawing their garment around and then thanking God for their self-righteousness, stand on the platforms of our educational institutions and even in our pulpits, and putting out their chest in arrogant self-satisfaction say to our young people that there is no God, but only blind force which it were foolish as well as futile to resist; there is no Divine Saviour, but only an hypothetical good man who set us a fine example that we may follow or not as we choose; there is no virtue in sacrifice, no value in self-denial, and no inspiration and no infallibility except in the mental processes of those who would set aside the Bible by arrogant self-assertion, who would deny Christ, dethrone God, and set up in His place as a worthy object of worship a few scraps of rotten bone, concerning which no one knows or can know anything except what the imagination may devise and skill in the use of words may set into language fine enough to tickle the fancy of a wicked and perverse generation that has substituted license for the liberty that is promised us in the name of Jesus Christ.

The heart of a man is a universe,  
With heaven in a blessing, and hell in a curse.  
In the thoughts of a man lies ever his fate,  
There is life in loving but death in hate.  
Man will rise or fall, he will soar or sink,  
Always and ever as he does think.  
For the key to all mysteries here or above,  
To birth, life, death is one word—love.  
Aye, love is the secret of power or pelf,  
'Tis the key to the heart of the Master Himself.

In the person of Jesus Christ as the embodiment of God's love in human form the sincere and honest scientist must find the one great, outstanding biological fact of all the ages, and in his life here on earth he must be the one most gracious biological phenomenon. To the biologist as to Thomas, Jesus shall appear with the words:—"Reach hither thy hand, and be not faithless, but believing," and with Thomas, the biologist will fall at the feet of Jesus with the joyous cry "My Lord, and my God".

#### ONTARIO AND QUEBEC NEWS.

This week we devote practically all our space to Des Moines University. The need of that institution is so urgent that we have put other pressing matters aside in order to give prominence to Des Moines.

But the Battle for the Book goes merrily on. The Union of Regular Baptist Churches of Ontario and Quebec is growing daily. *The Canadian Baptist* of this week once more assures of McMaster's orthodoxy in general and of Prof. Marshall's orthodoxy in particular. Drs. McCrimmon and Farmer are still in McMaster, therefore we may all sleep in peace! It is no longer fashionable to quote the Bible or insist on the infallibility and authority of Christ: Drs. Farmer and McCrimmon are now the standards! What next,

we wonder? Dr. Farmer can justify Dr. Driver's philosophy and those who take his position, and still be regarded as a proof of McMaster's orthodoxy! But what is the use of arguing the case? *The Canadian Baptist* puts darkness for light and bitter for sweet, and falsehood for truth habitually. There comes a time when, one must leave the fool with his folly and answer him with the silent contempt which truth assumes toward a lie.

The organ of the United Church, *The New Outlook*, pays us the compliment of saying that we have discredited religion. We hope we have discredited the religion of the so-called *Outlook*. The United Church authorities would naturally favour the action of the Convention in getting the Amending Bill through Parliament. The same lawyers by the same methods secured the legislation for the United Church. That church is really the Methodist church under a new name. Some years ago we called attention to the positive infidel literature issued by the Methodist church on "*The Christian Hope*". The same spirit dominates the United Church. It is, of course, a big organization, but it is modernistic to the core. We seldom receive compliments from *The Canadian Baptist*, but we are grateful to our Church Street contemporary for printing the *Outlook's* editorial. Next to the approval of the Lord, we can scarcely conceive of a higher honour to any Christian minister than the censure of *The Outlook*.

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## BAPTIST BIBLE UNION SENIOR LESSON LEAF

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### ISRAEL IN BLINDNESS.

Lesson Text: Romans 11: 1-24.

#### I. DIVINE GRACE IS NEVER WITHOUT ITS TROPHIES.

1. Paul asks if God has failed by casting away His people Israel. He answers, No; and in proof of this he cites his own case, for he himself also is an Israelite, and in the fact that he is an Israelite saved by divine grace, he proves that God has not wholly cast away His people. 2. It has always been so. Paul refers to the case of Elijah and the time of great spiritual apostasy during the reign of Ahab, when the multitudes turned away from God to the worship of idols, until Elijah supposed that he was left alone, and that he only was left. Again and again in the world's history such conditions have arisen as to give ground to such an assumption. There have been days of such great spiritual declension that it seemed there was not even a taper left to burn in the darkness: and in our own day it appears sometimes as though the Gospel had utterly failed in its mission, and as though there was no one left to call upon God (vs. 2 and 3). 3. But God always has an answer (v. 4) "The Lord knoweth them that are His"; and in Elijah's day He saw that there were seven thousand unknown to Elijah who had refused to bow the knee to Baal. And so, however dark the day, God always has His elect people to call upon His name. He sees to it that some such are reserved to Himself. 4. So now respecting the Jews: since blindness in part has happened unto Israel there have been but few to believe in Christ, but there have always been some, for God will not leave Himself without witnesses. 5. And this, we are told, is "according to the election of grace". This must never be forgotten. In the midst of prevailing unbelief and wide-spread rejection of the Word of God, if some of us still believe and still find satisfaction in the Bible as God's Word, we must not boast of the fact, but remember that it is grace that has made us to differ. If God had left us to ourselves we should have gone the way of others. And if any man now, or at any time does, with his whole heart, believe the gospel, he believes it only because the grace of God abounds. 6. Here as a parenthesis verse six needs special emphasis. Salvation is said to be of grace and of grace alone, and it cannot be of grace mixed with works: either we must work out our own salvation, and, by our own efforts, attain to the perfection of God's law—which of course is impossible—or, otherwise, we must plead guilty and receive the full and free forgiveness of sins; but we cannot have part of our sins forgiven while we work to discharge the obligation incurred

by the rest. It must be all of grace, or all of works: it cannot be both.

#### II. HOW DIVINE SOVEREIGNTY OVERRULES HUMAN REBELLION.

1. Because Israel sought divine favour in the wrong way she failed to obtain it. Thus men still rebel against God: they will not come to God in God's way, but presume to come in their own. 2. Israel's apostasy is made to minister good to others (vs. 11 and 12). When the Jews put the gospel from them the apostles turned to the Gentiles. So it is in respect to God's election among the Gentiles: if some reject the divine testimony there are always others who will accept it. 3. The future restoration of Israel is here promised (v. 12), and such restoration will minister to the world's enrichment. If by Israel's apostasy the Gentiles were afforded an opportunity to believe, the argument is that when Israel herself shall be divinely visited, and shall turn to the Lord, her conversion will mean the enrichment of the world.

#### III. THE FIGURE OF THE OLIVE TREE.

1. It was God's gracious choice which made the root holy (v. 16). The Jews by nature were no better than others; but grace made them to differ, and some of them were numbered among "the holy men of old who spake as they were moved by the Holy Ghost". There is no holiness apart from God; and this olive tree, which is representative of God's elect of all nations, is rooted in the divine purpose of grace. 2. Some of the branches have been broken off, but the stock remains. Israel, by their rejection of Christ, separated themselves from the benefits of the Gospel, but the stock of the divine purpose remains. In California I saw an entire orange grove which had been converted into a lemon grove. The stock was orange, but all the branches had been cut off and lemon grafted in. God's purpose concerning His ancient people has not changed, but "blindness in part has happened unto Israel" until the fulness of the Gentiles come in. 3. The Gentiles, in which we are included, are as branches of a wild olive tree, but by the operation of the Divine Spirit such as believe are grafted into or upon the root of the divine purpose, and are made partakers of the divine grace. What a lesson we have here! that in man naturally no good thing dwells, and if there be any fruit unto holiness in any human life, it is because grace has made the man or woman partaker of the root and fatness of the olive tree. 4. But we are admonished not to boast ourselves against the natural branches, but rather to remember that others fell by unbelief, and that we stand only by faith (vs. 17, 18).

#### THE BAPTIST CONVENTION.

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taken by ballot. The minority made a special appeal to the Executive Committee to have a vote taken on these resolutions by ballot. This was refused. Was it British fair play to refuse a ballot on such an important matter as the excluding of the delegates of any church, while a ballot has to be used in the case of a vote for the election of members to each of the boards of the Convention?

9. The discussion of the teachings of the Professors of McMaster University could not take place until the presentation of the report of the Board of Governors at the hour named on Monday of the Convention week. Was it British fair play to exclude before the discussion was on the programme the man who led in making the charges against McMaster University and bolt the doors against him and his co-delegates from Jarvis Street Church? By refusing to exclude the delegates from other churches which stood in the same position as Jarvis Street Church (who acknowledged their connection with the Regular Baptist Missionary and Educational Society) the majority have confessed that they obtained the bill for the special purpose of excluding the man, Dr. T. T. Shields (and the other delegates of his church), who had made public the modernistic teachings of professors in McMaster University and who had abundantly proved the accuracy of the charges he has made.

10. Was it British fair play to shut out his chief opponent and allow Professor Marshall to speak without any time? I might give other examples of unfairness, but surely these are sufficient to show how utterly unfair the majority acted throughout the discussion.

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