

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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DEGREES OF HONOUR

We read in the Bible about the "purchase" of degrees. In the first epistle of Timothy, the third chapter, and the thirteenth verse it is said: "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Evidently there are degrees which are quite scriptural, and there is a way of "purchasing" a good degree. But it would appear that some of our brethren have obtained "degrees" by "purchase" which scarcely come within the scriptural classification of degrees that are "good". Certainly there are some men who obtain degrees without being deacons. The scriptural degrees referred to above are "good" in the sense, apparently, that they confer great "boldness in the faith" upon those by whom they are purchased. We have observed, on the contrary, that some men retreat by degrees, and others outrun the fleet-footed Asahel by "degrees".

At all events there are many degree-bedecked brethren whom no charity could describe as being "bold in the faith which is in Christ Jesus". There is, however, a quality of boldness attached to those who wear certain degrees. We have seen some lodge men walking down the street clad in red Turkish trousers, wearing Turkish headgear, and altogether dressed up in such a way as to suggest they were devoted subjects of Abdul-Hamid himself. And as we have seen these gayly uniformed gentlemen walking unabashed along the street we have said to ourselves, "It requires a certain courage to be seen in public in an outfit like that." There is, indeed, a kind of boldness displayed in such demeanour. And there are scholastic degrees which cannot be worn by any but the most courageous!

Once upon a time it was said that a certain Dr. Cook had discovered the North Pole. He was everywhere, for a while, acclaimed as one of the world's great heroes. We remember reading a description of the ovation tendered him in New York City, in which the writer said, "If it be true that Dr. Cook,

when receiving the applause of the multitudes, knew that he had never been to the North Pole, and that his story was a fabrication, what sort of a conscience must he have had if the shouts of the multitudes were to him other than fiery darts?" And we sometimes wonder how some brethren get any enjoyment out of life by degrees? It is quite legitimate for a man to pay money for a good suit of clothes and feel a measure of satisfaction in knowing that he is respectably dressed. We should not be disposed to criticize his wife who enjoys the wearing of a new gown, and perhaps a becoming bonnet on Easter morning; but how anyone can enjoy wearing a "degree" which has been obtained at a price of money, we have never been able to understand.

There is, of course, an interesting psychological problem involved in this discussion. Why do people want degrees? Surely it is that they may obtain certain rank among their fellows. The man who earns a degree by hard study, and whose degree is an honest representation of scholastic attainment, may feel a legitimate pride in its possession, not for the sake of the degree itself, but because he knows his mind is furnished with that of which the degree is only the outward symbol. Or if an institution should, without his seeking it or desiring it, thrust upon a man some honorary degree, he may, perhaps with reluctance accept it, and yet in doing so, find legitimate pleasure in the reflection that it is his brethren's recognition of some service he has rendered. But when a man goes to a far country and obtains, by the payment of a price, some form of academic distinction, knowing that the degree represents no scholastic achievement, and is therefore destitute of scholastic value, and then before an unsuspecting public flaunts this tinsel decoration, it surely proves that the man has a passion for prominence and distinction quite apart from any merit which would deserve special recognition. In fact the possession of these cheap degrees frankly is a flaming advertisement of the man's artificiality, if not duplicity and insincerity.

In *The Toronto Saturday Night* of April 16th last there was an article entitled, "Peddling Degrees in Canada". We think it will be of interest to our readers to reproduce that article here. The article was as follows:

The attention of *Saturday Night* has been called to the fact that the "People's National University" of Atlanta, Georgia, whose operations have been subject to severe criticism in the United States, is peddling degrees and diplomas in Canada. Briefly, it should be said that the institution is no more entitled to be called a University than an out-house is to be called a skyscraper. One field of its active operations is Western Ontario, but probably it is engaged in duping the vain or the unwary in various other parts of this country. Its president is one Dr. Jay D. Bradley, popularly known in Georgia as "Doc" Bradley, and he has associated with him several gentry, also "Docs" and "Revs" who have become notorious in connection with the diploma industry in the United States.

A few months ago the "People's National University" acquired the business of the notorious "Lincoln Jefferson University" of Indiana, run by two Episcopal clergymen, Rev. J. F. B. Walker of LaPorte, Ind., and Rev. A. W. Slade of Valparaiso, Ind., as a side line in connection with their parish duties. The circumstances of the transfer were interesting. The American Medical Assoc., caught the "Lincoln Jefferson University" (the premises of which were confined to the homes of its two proprietors) selling medical degrees in Japan and India and exposed the transactions. The Bishop of Indiana immediately took action to stop such nefarious practises in his diocese, and the "University" suspended operations, but found a rescuer in "Doc" Bradley. An organization at Atlanta, Ga., known as the "National Association of Colleges and Universities", with Rev. Mr. Walker as President, J. F. Watson, LL.D., as Vice-President, and Bradley as Treasurer. This holding concern took over the "Lincoln Jefferson" business, incorporated it with Bradley's enterprise, "The Peoples National University", and also formed an affiliation with the "School of Oratory" of which Watson is President.

Since then the merged institutions have been merrily carrying on, selling degrees and diplomas in theology and music, philosophy, pedagogy, arts, oratory and other subjects. In view of recent experiences it does not advertise degrees in medicine on this continent, but it is alleged that the peddling of such degrees in India and other Asiatic countries has not yet been checked. The operations of these institutions were exposed in the columns of "The Chicago Daily News" last January by one of its staff writers, Claude C. Pike. The "Peoples National University" it appears, works on a correspondence and also a cash basis. For instance its syllibus points out that an earned "D.D." degree may be obtained for \$100.00, plus other expenses, which brings it up to \$135.00. The "Th.B." (Bachelor of Theology) degree seems to be a more luxurious endowment and costs \$150.00 and fees. The institution claims a faculty membership of 700, a total enrolment of 66,000 "graduates" to the number of 14,000, and assets of more than \$12,000,000. Inasmuch as the "University" operated in one dingy office in the Austell Building at Atlanta until last summer, when it removed to the study of "Doc" Bradley's home, the claim as to assets seems extraordinary, to say the least, but it must employ a good many

stenographers on its "faculty". The acquirement of the plant of the "Lincoln Jefferson University of Indiana" does not seem to have entailed an enlargement of premises. Bradley seems to be a Napoleon of the degree-peddling business, for he mentions affiliations with several other "Universities and schools" that do not appear in the list of Standard Educational Institutions in the United States. The two leading universities of his state are the University of Georgia, located at Athens, and Mercer University, at Macon. In letters to a Canadian inquirer the authorities of these institutions repudiate the "P.N.U." and state that it is not entitled to academic status.

For the past four years the postal authorities at Washington have, it is alleged, been endeavoring to "get" the enterprising Bradley for misuse of the mails, but have been handicapped by the fact that the class of persons who buy degrees will not prosecute. They wish either to conceal their folly or enjoy the privilege of flaunting degrees secured by a trivial correspondence course, backed by cash payments. It should be added that one of the baits held out by Bradley is that his diplomas make no mention of the fact that the "People's National University" operates on a correspondence basis. One of the touching bits on its syllabus is "Our slogan: Democracy in Education".

So far as can be learned the degrees which have been sold in Canada are confined to Divinity and the Arts. It is difficult of belief that any clergyman should take pleasure in floating about with a "D.D." or a "Th.B." attached to his name which was obtained in that way, but such honors are finding a market in Ontario, as the newest and most democratic brand of "M.A."

We should advise Canadians who discover their acquaintances suddenly blossoming out with letters after their names, to find out where the honors came from.

But *The Toronto Saturday Night* is not the only paper to call attention to this degree-peddling scandal. *The Bible Witness* for November last deals with the "Jefferson University" now amalgamated with The People's National University of Georgia in the following article:

BOGUS "UNIVERSITY" DEGREES.

Our exposure of the questionable origin and methods of the so-called Lincoln-Jefferson "University" is attracting widespread attention, which we trust may prove useful in disillusionizing many beguiled bogus degree aspirants. The American press (U.S.A. and Canada) are pursuing the matter relentlessly and already the original promoters have been compelled to repeatedly change their modus operandi. *McCall's Magazine* for September devotes large space with striking cartoons to a faithful exposure of such methods by Dorothy Canfield Fisher, who asks the pertinent question, "Are rogues and charlatans masquerading as scholars and professors? . . . Has the current vogue for 'selling' spread even to the sacred cloister of Education?" . . . "You can say that you and your wife and the hired man are a college, and advertise that you will give college degrees to anybody who will take a course with you. Your 'course' consists of typewritten pamphlets, copied and slightly altered from a couple of books for which you paid two dollars apiece. You charge seventy-five dollars to your 'students' for the privilege of receiving these pamphlets through the mail once a week till all have been sent. And then you confer on him the degree of Doctor of Divinity, or any other title which has taken his fancy or yours."

The American Medical Association, 535 N. Dearborn Street, Chicago, issued the following summary of their exposure in their official journal for May 15th, 1926, vol. 86, pp. 1527-1532.

"The information outlined in the foregoing pages contains facts that can be stated positively, as follows:

1. Three medical diplomas, one from Lincoln-Jefferson University and two from the University of Trinity College, were issued to persons in Japan.

2. Lincoln-Jefferson University, the University of Trinity College and the American University (Los Angeles) have no buildings, no laboratories, no grounds, no libraries or other equipment such as are considered as absolutely essential by bona fide reputable universities.

3. No one of these institutions is named in the list of colleges and universities approved by any standardizing agency deemed reliable by the Council on Medical Education and Hospitals.

4. The headquarters of the first two great (?) institutions consists of two small adjoining rooms in an office building in Chicago; the third is housed in one small upper room in Los Angeles, which served both as the 'office' and as the living and sleeping quarters of the 'dean.' The furniture and total equipment of the first two 'universities' consisted only of an ordinary desk and a few chairs, while the room of the Los Angeles institution boasted, in addition, a dilapidated bed.

5. Reliable reports show that Rev. John F. B. Walker, Ph.D., D.D., LL.D., F.R.G.S., and the Rev. A. W. Slade, A.K.C., M.A., D.D., LL.D., the two men at the head of this chain of invisible universities are rectors of Episcopal churches in their home cities—just as the head of the Oriental University reverently signed himself 'Bishop.'

6. The catalogue of Lincoln-Jefferson University contains the statement that M.D. degrees are 'not offered by any reputable school of correspondence' and that 'we are not prepared to offer courses leading to these degrees'; nevertheless, behold the 'degrees in medicine' issued to three Japanese, reproduced in this article!

7. The institution is not loath to mislead the public, as shown by the following statement in its announcement: 'All diplomas are issued without mention that any part of the work was taken by correspondence.'

8. This 'university' is considered as 'of more than dubious nature' by the General Medical Council of England.

9. Agents of this group of institutions in Italy and India have openly advertised in the newspapers—not the educational advantages, but the degrees of these universities—just as they would advertise any other merchandise offered for sale.

10. The methods followed by the Lincoln-Jefferson University in the distribution and barter in diplomas are very similar to, if not identical with, those followed by the Oriental University which, December 25th, 1924, was closed by legal process and whose president, 'Bishop' H. P. Holler, January 9th, 1926, was convicted and given the maximum penalty, two years in jail and a fine of \$1,000.

11. The relationship of the Lincoln-Jefferson University and its affiliated institutions with the now defunct Oriental University is further suggested by the fact that agents or salesmen of the one have also represented the other and have used the same flagrant methods of advertising in connection with the two institutions.

12. Evidence shows that in the United States the Lincoln-

Jefferson University's most prolific field of activity was in the barter of pharmacy degrees carried on in New York, until action by the Board of Regents and publicity by the 'Pharmaceutical Era' put a stop to it.

13. Mention is made of numerous institutes, colleges, schools and universities in the literature of the Lincoln-Jefferson University relating to law, theology, medicine, pharmacy, etc., many of which, if existing at all, were created through the lack of adequate safeguards in this country over the chartering of educational institutions. Among the institutions named are several known to be of extremely low grade educationally, and for several others records show evidence of misleading or disreputable practices.

14. According to the Lincoln-Jefferson University's announcements; in slightly more than two years, degrees were issued to 536 different persons, these degrees being of at least thirty-eight varieties, others, evidently, to be had for the asking—and, of course, the fee. The title of 'professor' was also granted in several instances. It is interesting to note that degrees were granted not only in 'divinity,' but also in 'theology,' in 'sacred theology,' altogether eighty-seven having been granted under these labels. Degrees also were granted in 'law,' 'juris,' 'civil law' and 'commercial law.'

15. Needless to say, neither these 'universities' nor their degrees are given recognition by any of the high grade, well-known or established colleges or universities."

Who Are Walker And Slade?

Hoover's Clerical Directory of the American Church, Minneapolis, Minn., gives the following interesting items:—**Barwell-Walker, Francis John.**

Un. Coll., Durham, Eng. (Arts and Theology); 1903, Highland University, Kas. A.M., Ph.D.; Muskingum College, M.A.; Camp. Coll. Kan. D.D.; Uni. of So., Minn., B.A., Litt.D. (this institution not recognised by legitimate institutions) Chicago Law School, D.C.L., S.T.D., Lin.-Jef. Uni. Ordained deacon 1911, Priest 1912. Founder and superior general, American Branch Guild of The Holy Ghost the Comforter, 1910; Member Standing Committee, Diocese of Northern Indiana, 1920-21-23.

As the University of Durham is given in the above list we applied to the Registrar for further information and received the following:—

Re Francis John Barwell Walker.

The following information may be of use to you:—

1. This gentleman matriculated at Durham in Michaelmas term, 1901.

2. He was a student in Arts at University College.

3. I find no trace of him as a student in Theology at all.

4. His name was not hyphenated when he was resident here.

5. He took no degree or diploma.

From Stowe's Clerical Directory of the American Church we glean the following:—

Worger-Slade, A. (Northern Indiana), 321 W. Third Street, Peru, Indiana, Rector Trinity Church, 1923. Born Eng., Nov. 4th, 1876. London school, King's Coll., London; Royal University, Ireland. Litchfield Coll., Eng. Huron Coll., Canada. University of Minnesota, LL.D., 1917. Lincoln and Jefferson University, Atlanta, Ga., D.Litt., 1922. Ordained deacon 1906; priest 1906; formerly missionary in Hiawatha, Kans. Rector Holy Trinity Church, Benton Harbour, Mich. Rector St. Mark's Church, Waupaca, Wisconsin. Officer de l'Ordre Chevaleresque et Religieux de la Couronne d'Empires.

In order to verify the English credentials we wrote to Litchfield Theological College and received the following reply from the Secretary:—"I regret we have no trace of any-

one of the name of Worger-Slade ever having been in this college. Nor does the name appear in Crockford." Noting that in the American record Litchfield is spelt with a "T," we sought further information in that quarter, there being a small village of that name in Hants. The reply came back that no college is known there.

We next approached King's College, London, and received the following reply from the Head Clerk:—"I regret we have been unable to trace the name of Worger-Slade in the College records."

Under the title "A Mare's Nest" a rejoinder to our expose has been published by the Lincoln-Jefferson University which is now affiliated with the People's National University Inc. On page 7 we read the following significant words, "The school stands for Modernism, for the Bible as the Word of God, and for the great doctrines of the Christian religion."

How many right-minded ministers of the Gospel or Christian workers can accept "honours" from such a questionable source passes our comprehension. These vainglorious aims are proving a grave stumbling block in the spiritual progress of many.

If this sort of thing should become common in Canada, McMaster University might lose no small part of its power. It is not so long ago since McMaster University talked much of the necessity of an "indigenous ministry", and somewhere we have seen quite recently that Canada's need is a "native ministry". It was suggested at the last Convention that no one can be a genuine Baptist unless he can claim to be a Baptist of at least the second generation! A little while ago we were in Baltimore and called upon our old friend, Dr. H. M. Wharton; and in the course of conversation he referred to a visit to Toronto some years ago when he spoke in Jarvis Street Church, and someone had reminded him that on that occasion he said something to this effect: A man may be born an Anglican, he may be born a Methodist, he may be born a Presbyterian; but he must be born again to become a Baptist. That is a truth which is now rather unpopular according to arguments used at the last Convention.

But there are a good many ministers in Canada who are not graduates of McMaster University. War is a great leveler; and the controversy in the Denomination has reduced McMaster University to such desperate straits that she is glad to welcome to her army reinforcements from any and every direction, even though some should come to her in the character of mercenaries. There was a time when McMaster prided herself on her scholastic standing, and talked much of the necessity of having men in the ministry who would approximate her exalted educational ideals. But we have fallen upon strange days! Who would have supposed that Canadian Baptist ministers would ever stoop so low as to take advantage of the "People's National University of Georgia"? Some months ago we had before us a catalogue of that great institution, in which were contained the names of some of her graduates and students. We observed that Rev. W. H. Langton, President of the Baptist Convention of Ontario and Quebec, now everywhere spoken of as "Dr." Langton, obtained his degree from the People's National University of Georgia. People get many diseases by degrees. There are stages in the development of certain diseases, and apparently

the "degree" fever is catching, for, Brother Langton being exalted by "degrees", it was not long before another Baptist pastor in Brantford, had also obtained a Doctor's "degree". We note also that Mr. Scofield, Pastor of the Immanuel Church, is listed as a student. We do not know whether Mr. Scofield will blossom out in the very near future with a B.A., or with a degree in Theology, or whether he will be known as a full-fledged "Doctor". As the price of a D.D. is only \$135.00, perhaps it might be well for some friend of Christian Education, in order to elevate the standards of the Baptist ministry of Ontario and Quebec, to establish a foundation to be used in obtaining "degrees" from the People's National University of Georgia for the hard-pressed pastors of the Ontario and Quebec Convention.

But there are others. We observed that Rev. W. C. Smalley, of the Fourth Avenue Church, Ottawa, who so greatly distinguished himself at the last Convention, is listed as both a graduate and a student. He has, we believe, according to the Year Book, the degree of B.A. We presume he is working on his fifteen thousand word thesis for the degree of "Dr." What form of "Dr." it will be, we do not know. We heard recently of a man who was introduced as Dr. So-and-So to another, whom the other addressed interrogatively, saying, "Doctor of Philosophy, Divinity, Horse, or Tooth?" We are unable at this writing to inform our readers as to what "doctor" Mr. Smalley is working for, but we presume *The Canadian Baptist* will inform us in due course!

Our reason for that prognostication is that it has done so before. For example: in *The Canadian Baptist* of October 27th, 1927, we find the following item:

"On Sept. 1st last the National University of Georgia, U.S.A., conferred upon the REV. J. J. ROSS, D.D., of the First Baptist Church of Vancouver, the degree of Bachelor of Divinity. For some years Dr. Ross has made special research along the lines of New Testament, Biblical Archaeology, and Bible Doctrine. This degree was conferred upon him in course, he having done all the work extra-murally. Three theses were presented, one in New Testament, fifteen thousand words; one on Biblical Archaeology, eight thousand words; and one on Bible Doctrine, taking the Atonement as the specific theme, of eight thousand words."

Who will be the next to earn this distinction? According to this paragraph Dr. Ross' degree of Bachelor of Divinity represented three theses: one of fifteen thousand words, and two of eight thousand words each, altogether thirty-one thousand words. The Scripture teaches us that we are not heard, when we pray, for our much speaking; but apparently much writing has something to do with obtaining degrees! Reaching this point in our article the lady who writes this article says she thinks she is entitled to a degree! To which the Editor of *The Gospel Witness* says, Amen. And if, indeed, much writing merits a degree, of how many degrees ought the Editor of *The Gospel Witness* to boast!

We remember a scripture in which there is written the story of a man who had rendered service to the state and whose worthy achievements had been written in the book of the chronicles of the kings; and

when one sleepless night the king read of it, he asked what had been done for this man; to which the answer was given, "There is nothing done for him." A year or so ago we ventured to suggest that some men had rendered such conspicuous service to McMaster University that something ought really to be done for them. But since that time a degree has been conferred upon a worthy brother of long service, and we are informed that the one presenting him for the degree, or someone having part in the ceremony, remarked of this proposed recipient that he had once been his guest, and that he knew he kept a fine horse, and that he had a fine garden, and that he raised some fine chickens, and he had said at that time, "Something ought really to be done for him." This apparently was named as the reason for conferring upon this aged brother the degree of Doctor of Divinity!

That particular brother has rendered real service to the Denomination in years gone by, and we do not begrudge him the honour conferred upon him; but we believe that some better reason might have been given for that distinction than the fact that he kept a good horse and a good garden and raised good chickens! Reward for an achievement of that kind ought to come from an agricultural college of some sort, and not from a Divinity school. But be that as it may, there are some brethren in the Convention of Ontario and Quebec who have rendered some real service to the Denomination. A couple of years ago we nominated Rev. W. E. Hodgson, of Temple Church, Toronto, and Rev. Hugh McDiarmid, then of Ontario Street Church, Stratford, for the degree of "D.D." We were a little disappointed that McMaster should pass by our suggestion without even so much as expressing its gratitude for our brilliant proposal! But we know that McMaster is always exceedingly reluctant to accept any kind of suggestion that comes from the corner of Jarvis and Gerrard Streets. But we sincerely hope that brethren who have laboured day and night in the interest of McMaster University, and have shown their capacity cordially to hate everybody who criticizes that Institution, will not be penalized simply because the honours which they have earned are suggested by the Editor of *The Gospel Witness*.

Since that time, however, much water has run under the bridge—no, that is too old a saying: we must have some more original metaphor than that. What shall we say—since that time there have been two Conventions and the stream of hatred has grown into a mighty flood, and there are many who have rendered an equal service with the brethren named, and therefore have earned equal distinction. If it would be too large an order for McMaster University to honour them all, could she not somehow or another inaugurate a campaign for the raising of a fund which would make it possible to obtain these distinctions from the "People's National University of Georgia"? Degrees obtained in such an institution may not be of the same quality of silk as those obtained from McMaster University, but they would be degrees, and they would give the man the title of "Doctor". And after a little while no one would know whence the "doctor" came, or whether he was doctor of philosophy, divinity, horse or tooth!

But we think one man is at least entitled to recog-

nitition. Once when we were travelling we went into a dining car to get lunch, and put our hat under the chair in the dining car. After lunch we went back to the chair car in which we were riding, blissfully ignorant of the fact that at a certain junction point the dining car was detached from the train; therefore when we arrived at our destination we discovered we had no hat at all. It was not then as fashionable to go hatless as it is now, so that we felt a little uncomfortable as we went out of the station with an overcoat and walking cane, but no hat. We took a taxi to the nearest hat shop and bought the only hat that would fit us. It was not a suitable hat, it was not the kind of hat we wanted—but it was a hat; and we felt some measure of relief when we stepped from the store into the cab with some kind of a roof over our head. It served for a little while, but as soon as we could get to a real hat shop we went in and bought another hat, this time a real one, of which we knew neither we nor our friends would have cause to be ashamed.

Now we have every sympathy with our brethren who, without degrees, felt as though they were out-doing the fashions, and were like men walking about without hats. It is no wonder therefore that as an emergency measure some of the brethren should have gone to the "People's National University of Georgia" for a degree! It has served them well, it has given them class among the "doctors" of the law; but now that one of them has attained to the distinction of the first office within the Convention of Ontario and Quebec, and seeing he is President of that great body, surely in justice to the churches of the Convention, and to the brother who has rendered the cause of Marshallism such conspicuous service, McMaster University ought to confer upon Rev. W. H. Langton, Th.D., of the First Baptist Church of Brantford, a real degree. We therefore, in mercy to McMaster, refrain from adding the many names of gentlemen who have so honestly earned recognition at McMaster's hand, and content ourselves with re-naming Revs. W. E. Hodgson and Hugh McDiarmid; and add to them the name of "Dr." Langton of Brantford. We suggest that McMaster University ought to give him a better hat!

If we have inadvertently failed to mention the names of other distinguished graduates of the "People's National University of Georgia", if the brethren who have earned recognition at the hands of that great institution will advise us, we shall be glad to add their names to the list of that "university's" alumni.

If any one should object to the "spirit" or "method" of this article, we reply, that a distinguished French statesman was once asked whether he favoured the abolition of capital punishment, to which he replied, "Certainly! Let the murderers begin."

STEWARDS, ATTENTION!

Churches, Sunday Schools and Individuals

are requested to forward all contributions for the Union of Regular Baptist Churches of Ontario and Quebec to: Rev. W. E. Atkinson, 337 Jarvis Street, Toronto 2, Ont.

Funds are urgently needed to place Pastors on New Fields. Opportunities await us in many important Centres and the Open Door must be entered.

HELP US DO IT AT ONCE!

Our Church Street Contemporary

The Editor of *The Gospel Witness* has been away from home exactly five weeks. We have been so engaged in other matters that we have had no opportunity during all this time to say "How do you do" to that fountain of verbose veracity known as *The Canadian Baptist*. We have scanned its pages; but we saw nothing in them meriting special attention. *The Canadian Baptist* reminds us very much of the New Mexico and Arizona deserts—long stretches of arid land.

In the last issue, however, our contemporary refers to the Cook's Tour Critics, by which he means the people who make a hurried visit through the country, and undertake to express their opinions about the country's affairs, and then it observes:

"In religion the Cook's Tour Critic is just as laughable. For one to rush into another country and proceed to berate the leaders of the churches there is an impertinence. The sin is aggravated when the brother of the perpetual pen, deserting an old faith, rushes into a new communion and immediately proceeds to tell the supporters of that one how to run their whole work.

Cook's Tour Critics are always funny; there isn't anything more entertaining anywhere."

This will everywhere be understood to apply to Rev. Charles Fisher who has been writing in *The Gospel Witness* during our absence. We hope Brother Kipp will not accuse the Pastor of Jarvis Street of being a Cook's Tour Critic. As a matter of fact, we have been vitally related to the affairs of the Denomination quite as long as Brother Kipp has, and we are, we think, quite as able to judge of the merits of an article as *The Canadian Baptist*, and it is our opinion that Mr. Fisher's articles have been particularly discerning and marvellously accurate, for he has written not so much about the Baptist Denomination as about the great principles which underlie all evangelical experience and ministry. In this we are happy to know Mr. Fisher is not a Cook's Tourist, but a traveller of many years of experience who knows whereof he speaks.

But we believe there is a good deal in what *The Canadian Baptist* says. Prof. Marshall, for instance, is of the Cook's Tour variety. He undertook to lecture all and sundry when he had been but a few weeks in the country. When McMaster University had a piece of nasty work to do, with which at that time comparatively few were ready to soil their hands, they called in the help of a Cook's Tour Critic in the person of the Rev. G. A. Leichter, then of London, now of Buffalo. At the nineteen hundred and twenty-four convention, Dr. Bowley Green told us that he knew Dr. Faunce's position quite well, and had occasion publicly to challenge him in his presence; and he assured us that when the matter came to the floor of the convention he would not be behindhand in expressing his view. But Dr. Green accepted the Vice-Presidency of the convention instead. On the great principle at issue at the nineteen hundred and twenty-four convention Dr. Green hesitated to take any position of leadership because he had been such a short time in the convention, but at Hamilton and at First Ave., and at Temple Church, he felt quite capable of criticizing

the work of those who had had four or five times his length of service in the convention. It is notable also that when McMaster University wanted someone to move the setting up of the guillotine they called into service the Rev. W. C. Smalley of Ottawa, who had been but two or three years in the convention.

We congratulate Brother Fisher on having written to such purpose that *The Canadian Baptist* smarts a little under the whip. We are glad to be assured that *The Canadian Baptist* has been entertained by Mr. Fisher's writing. We can promise the Editor plenty of entertainment from the same source in the future.

SELLING OUT TO THE UNITARIANS.

The article we wrote some weeks ago about the programme of the Baptist World Alliance which will meet in Toronto in June, has attracted a great deal of attention, and much has been written about it in many papers. We shall have much more to say about it in the future. It will be our duty to inform our readers of the position of these men who are to be given an opportunity of disseminating their poison among representative Baptists from all the world. Dr. Shailer Mathews and Dr. T. Reavely Glover ought to be given no place on any Christian programme in the world. They are both worse than Unitarians; their teaching is positively anti-Christian. If their position were true then Evangelical Christianity would be a thing of the past, and we should be of all men most miserable. But this paragraph is written simply to announce that a great Fundamentalist testimony will be offered in Toronto at the time of the World's Baptist Alliance, and we shall do our utmost to inform visiting Baptists of the criminal betrayal of all Baptist interests into the anti-Christian forces, represented by American Baptist educational institutions. Full announcement of our programme will be made in due course. But here we would ask our Baptist contemporaries to be on the watch for announcements and to join with us in exposing this conspiracy to use the meeting of the Baptist World Alliance to poison the springs of Baptist life the world over. Dr. E. Y. Mullins and Dr. George Truett, however sound and excellent they may be in themselves, will have something to do to explain to their orthodox Southern brethren their association with such "Baptist" infidels as Dr. Shailer Mathews and Dr. T. Reavely Glover. We have not mentioned Professor Marshall, but we are not surprised to note Editors who have read what we have reported of Professor Marshall's own statements, class him with such men as Dr. Shailer Mathews and Dr. T. Reavely Glover; and the time will come when Canadian Baptists will discover that an enemy has sowed tares in the Canadian Baptists' field, and that the enemy's name is Marshall.

DES MOINES UNIVERSITY

Urgently Needs

YOUR CONSTANT PRAYERS

YOUR GENEROUS GIFTS

YOUR SONS AND DAUGHTERS

Address the Secretary-Treasurer,

Miss Edith M. Rebman,

Des Moines University,

Des Moines, Iowa.

The Editor Completes His Tour

Our last letter brought our tour up to Winnipeg, and to the Saturday night meeting there. Sunday's services were held in St. Stephens Church. This is the church of which, for many years, Dr. C. W. Gordon (Ralph Connor) was the pastor. When Church Union was effected Dr. Gordon's church joined with a neighbouring Methodist Church, and the St. Stephens building was sold. It is now rented as a public hall for any who desire to use it. It is a good building, and would probably seat a thousand people including the gallery. The weather was stormy and very cold. There may be colder places on earth than Winnipeg, but we have never visited them! Of course we speak only of the climate, for we have always had a warm time in Winnipeg, even in the coldest weather.

There was a good congregation present Sunday morning, perhaps from three to four hundred; considering there was no real organization behind the meeting, but only a group of people who are feeling their way respecting their future course, we thought the congregation was exceedingly good. In the afternoon we should judge there were probably five to six hundred present; and in the evening, eight hundred, or perhaps more. There was a great company of Baptists. We were told it included representatives from all the Baptist churches. In addition, there were many from outside points, some coming in as far as from Brandon just for the day's services. Requests had been received that the services should be broadcast, and arrangements were made to this end for the afternoon service; but owing to the storm and the high wind the wire was broken and it was discovered at the close of the service that the broadcast had failed. We write this for the information of friends on the prairies who expected to hear the service.

We met many old friends on Sunday whom we had known years ago. But what a change has come over Winnipeg! There was a day when the influence of Alexander Grant was felt everywhere. There were great stalwarts in the First Church who had been rooted and built up in Christ under his ministry, who had a passion for the Word of God, for the souls of men, and for the glory of the name of Christ. That condition of things seems to have utterly disappeared from the First Church, and Modernism blatant and unblushing holds the fort. Some of the smaller churches are still tarrying by the stuff, and some of them trying to push the battle to the gate. But Baptist life, so far as we were able to judge from the reports we heard from the churches, is at a pretty low ebb. Of course in a short visit one cannot be sure of the accuracy of one's impression because one is dependent largely upon the point of view of those from whom reports are received; but there can be no doubt of this, that whatever appearances of health there may be in some of the Baptist churches, sound and uncompromising testimony is heard but little. There is no doubt urgent need of a real Baptist church in Winnipeg, and we believe in the group of brethren who have come together for the purpose of establish-

ing such a church there are to be found men of sound and balanced judgment who will see that the foundations for such a work are well and truly laid.

We pointed out to them at the Saturday night meeting that they will need to exercise the greatest possible care. Wherever a spiritual standard is set up in our day, and any band of people openly propose to commit themselves wholly to the teaching of the Book, they will attract to themselves many people whose hearts may be much sounder than their heads. The dearth of biblical teaching in our Baptist churches, and the spiritual hunger of the people who have been deprived of the Word of God, have led many spiritually-minded but uninstructed people off into Pentecostalism and other ultra-spiritual and extravagant movements.

Some day in the not distant future *The Gospel Witness* will undertake to expound and expose some of the errors of Pentecostalism. Meanwhile we are content to say that we have the greatest sympathy for Pentecostalism. We believe Pentecostalism is a movement which is a natural reaction from the un-biblical, unspiritual, and worldly, character of many of our churches. Those who have been carried away with it need the most tender treatment, for in the majority of instances we believe they are spiritually-minded people who want, for themselves and others, all that God has to give. That is a worthy attitude; it is the attitude every believer ought to assume toward the things of God: we ought to follow after, in that we may apprehend that for which also we are apprehended of Christ Jesus. But for want of sound teaching such friends are led into an extravagant emotionalism which substitutes moods and emotions, and even physical sensations, for the genuine work of the Spirit of God. Some churches may be tempted to worldly programmes of various sorts, those who are hungry physically may be tempted to endeavour to make stones into bread; but when in a highly devotional frame of mind an individual, or a group of people, have been carried to the pinnacle of the temple, it is the same old devil who would bid them cast themselves down and challenge God to perform a miracle. It is thus individuals, movements, and organizations, of a pronounced biblical and spiritual character are assailed. We are sure that the sound sense and solid biblical principles which control our Winnipeg brethren will put them on their guard against these subtle temptations to which every such group is in these days exposed.

But returning to our story: on Monday we met a group of brethren at luncheon about one o'clock, with whom we had a very happy time. Among them was Rev. Mr. Cundy, who was our host on one or two former visits. Following the men's luncheon there was a great gathering of ladies. We were extremely sorry to have to leave when we did. The large room was filled, and we were to have had tea together and some talk. We gave a brief address, and urged them to subscribe to *The Regular Baptist Call*, the official organ of the new Women's Missionary Auxiliary in

Ontario. We are glad to learn on returning to Toronto that twenty subscriptions have been received. We wish every Winnipeg *Gospel Witness* reader would do his best among the Baptist women of Winnipeg to increase the circulation of *The Regular Baptist Call*. They will thus be sure of receiving full and accurate information about our women's work.

We are always happy to have the opportunity of meeting with such a company of women who love the Lord, but we confess we withdrew from this company to go to the hotel to hurriedly pack up and go to the train at five o'clock, with the greatest reluctance. How many churches were reached we do not know, but we believe some were there from all the Baptist churches.

Living on the train, in hotels, and restaurants, has its disadvantages; but travelling about thus is not without its compensations, for one comes into contact with so many of the Lord's elect with whom fellowship becomes an unspeakable joy.

We left Winnipeg at five o'clock, via the Great Northern, for Minneapolis and Austin, Minn. The train was three hours late reaching Minneapolis, and the train for Austin was gone. But we learned it was possible to reach it by 'bus. Having a little time we went up to Dr. Riley's great workshop. There were crowds of students about. We understand he has in the North Western Bible Training School something like two hundred and twenty-five in the day classes. We learned at the office that Dr. Riley was to celebrate his thirty-first anniversary on the following Sunday, when Dr. Courtland Myers was to be the special speaker. Dr. Riley was expected back from a trip to Florida on the Friday or Saturday. But we found the church so busy preparing to honour their worthy Pastor, and so preoccupied in many things, that we suggested it would be wise to cancel our appointment for the Thursday night meeting. What a tremendous achievement Dr. Riley has to his credit! His great church with its magnificent auditorium, the school with its great company of students, to say nothing of his continent-wide personal ministry—all go to show that Dr. Butler to the contrary notwithstanding, the world is not yet destitute of great men.

We are a little late in doing so, but we heartily congratulate Dr. Riley and his great church on these thirty-one years of ministry, and pray that for still many more years his bow may abide in strength. While Dr. Riley is not a young man, he must be nearly twenty years Dr. Haldeman's junior, and Dr. Haldeman is still one of the greatest spiritual forces in America. We hope that Dr. Riley may be as young at eighty years of age as Dr. Haldeman is.

We left Minneapolis at one o'clock, and travelled by 'bus to Austin, where we were to arrive at five-forty. Part of the road was good, and part of the road was so bad as to be indescribable. But good or bad the 'bus pushed on, and for forty miles we were led to wonder that anything could be made to survive such jolting!

At Austin there was a church supper where we had the opportunity of meeting a good company of friends, and afterward a large congregation in the church, to which people had come from points more than one hundred miles distant. One interesting feature of our visit was the ordination of the Pastor's assistant. The

Pastor is Rev. H. G. Hamilton, and his assistant, Mr. Annand. The brethren insisted upon the Editor of this paper being moderator. The council was duly organized, and brother Annand gave a brief but finely comprehensive statement of his position in the usual way, and without any sermon, at the eight o'clock meeting was duly set apart to the work of the ministry by prayer and laying on of hands.

We gave an address in the interest of Des Moines University, and an offering amounting to about \$550.00 was taken. This was magnificent, especially in view of the fact that we were drawing water from a well that had already been thoroughly pumped out for Des Moines University. After all, the pastor is the solution of the problem, and when the pastor gets behind the cause he can usually carry it through to success.

From Austin we went on to Des Moines, where we met Rev. Chas. Fisher whose train came in but a few minutes after ours. Wednesday evening we attended the annual function of the University in the form of a Washington memorial dinner. It was held in a magnificent dining hall down town, and two hundred and fourteen guests were present. Speeches were made by representatives of the freshmen, sophomore, junior, and senior years, and also by a representative of the University Institute. The speeches were all magnificent, and they all sounded a similar note, calling attention to the difficulties Washington had both in the Revolutionary War and his later experiences as President when the country was bankrupt and he was exposed to all kinds of criticism from within and without. From this they found an analysis in Des Moines University in its bankrupt state a year ago, and were full of enthusiastic appreciation of the progress which had been made under the Baptist Bible Union's management.

Mr. Fisher made an admirable speech in which he showed himself to be thoroughly familiar with the history of the Revolutionary period. The speech was full of humour and good sense, and made a decided "hit".

The Editor of *The Witness* followed, and confesses to have enjoyed speaking whether the people did or not. Dean Bennett, of the College of Education, was the toast-master. For pure wit and genuine humour and sound sense it would be difficult, we believe, to excel Dr. Bennett's performance.

On Friday Dr. J. Frank Norris, who had been in the East on a business trip, called at Des Moines on his way back to Fort Worth, and we spent a very happy day together,—the day being interrupted, however, by two important meetings in the afternoon, one with the Council of Deans, and the other with the whole Faculty of the University. We were glad to find Dr. Norris in splendid health, and as full of zeal for the Lord as ever.

Saturday, Monday, and Tuesday, were spent in administrative work of the University, going over the work of every department with the several Deans, discussing all the details respecting the catalogues of the several colleges. Other meetings were held of the College Council and a further meeting of the entire Faculty on Tuesday. We had the privilege also of meeting the ministerial students of Des Moines, and

(Continued on page 12)

The Jarvis Street Pulpit

"This is a Faithful Saying"

A Sermon by Rev. Chas. Fisher, M.A.

Preached in Jarvis St. Church, Jan. 29th, 1928.

(Stenographically Reported)

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—I Tim. 1:15.

Prayer before the Sermon.

Blessed Lord Jesus, Thou didst say when on earth, Come unto me, all ye that labour and are heavy laden, and I will give you rest. Thou art the same yesterday, to-day, and for ever; and if there are any weary souls here to-night, any upon whom the burden of sin lies heavily, and any who are perplexed and distressed because of the hardness of the way, do Thou open their eyes that they may see Thee and Thy salvation, and may they accept Thy invitation to come and find perfect peace in Thee. For Thy name's sake, Amen.

St. Paul's first epistle to Timothy, first chapter, verse fifteen: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." These faithful sayings, of which there are four in number, are found only in the pastoral epistles, that is, the epistles to Timothy and Titus. Dean Alford, the great Greek scholar, says in his commentary on this chapter that these sayings had taken their place as Christian axioms; that probably they were originally the utterances of the Holy Spirit through one of the apostles or prophets of the church; and also, because of their balance and rhythm, he suggests they were part of a Christian hymn which the early church used.

What is an axiom? Some time ago when I was a boy at school, starting the study of geometry—or Euclid, as it was called in those days—I had to learn what axioms were. An axiom is something that is so obvious it does not need proving. For instance, it is an axiom that the whole is greater than the part; or another axiom is, things that are equal to the same thing are equal to one another. You do not need to argue those statements. If a man has never noticed it, or a boy has never heard it, he says that is obvious. An axiom therefore is something that is true, always true, and does not need any proof. Dean Alford says that these faithful sayings had taken the place of axioms in the church, they did not need proving. As soon as anyone heard one, he would say, "It is perfectly obvious."

The first of these sayings is this, "That Christ Jesus came into the world to save sinners." That is just what He came for, that is what God sent Him for, that is what He achieved: and if He has not saved you, my friend, it is not God's fault, nor Christ's fault: it is your own. That Christ Jesus came into the world to save sinners is an axiom, it is obvious, it does not need arguing,—

"He did not come to judge the world,
He did not come to blame;
He did not merely come to teach:
It was to save He came.
And when we call Him Saviour
We call Him by His name."

Dean Alford was able to say that that was an axiom in the early church, because the early church took it for granted, the apostles taught it wherever they went: they preached that Jesus Christ was a Saviour. In the experience of the early Christian church, wherever the apostles or evangelists went and preached Jesus Christ as Saviour, men were saved. Therefore it did not need any argument in the Christian church in the first century to prove that Jesus Christ came to save people. That was what they expected, and they knew there was salvation nowhere else. It was because this new experience proved so effective and so powerful that it was taken for granted that Jesus Christ, God's Son, was the Saviour of men.

If you read carefully what happened at Pentecost, and afterwards, in Jerusalem; if you study Philip and his message down in Samaria and his interview with the Ethiopian eunuch; if you read what Peter did and said in the house of Cornelius; or if you follow the Apostle Paul on his missionary journeys, whether in Asia Minor, or Corinth, or Athens, or Rome—if you study these apostles you will find they had only one message; they always preached the same gospel. In these days people get tired of preaching the same thing, and introduce a number of other subjects—and people get tired of those! But in the Christian experience of the first century there was only one message and they kept on preaching that all the time. And the people were simple enough to believe that what God said was true, that Christ Jesus had come to be a Saviour. It was an axiom, something taken for granted, something that needed no argument, no demonstration: it was obvious that as soon as people heard that God had raised Jesus Christ from the dead, and that He was God's Son, here was a message they could take as coming from God, and "as many as were ordained to eternal life believed", and the gospel spread like wildfire; it was the message of salvation that spread to the ends of the earth.

Let us look more closely at this axiom, and see what its contents are. Who came? "This is a faithful saying, and worthy of all acceptance, that *Christ Jesus* came into

the world to save sinners." Notice the order of the words, Christ Jesus. Christ means the Anointed One of God. He was the Lord's Anointed, and He came from God, with God's blessing resting upon Him. Jesus is His human name. But apart from the shedding of blood there is no remission. God could have given all His message of love in letters of fire across the skies. He could have sent teachers, as He did in Old Testament days, to preach His love; but apart from the shedding of blood there is no remission of sins. The blood of some non-moral creature, an ox or a lamb, could not atone for man's sin, neither was there any man whose life was fitted to be offered as a sacrifice because he himself was a sinner, and therefore the Infinite God provided a ransom, God Himself came in the person of Jesus Christ.

Christ Jesus came into our human life, and a faithful saying is this that Christ Jesus came, the God-man, to save sinners. "In the beginning was the Word, and the Word was with God, and the Word was God." The Apostle Paul says, "Let this mind be in you, which was also in Christ Jesus, who, *being* in the form of God"—and that word is a strong word. It means existing, in the very nature of God, throughout all eternity—"who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Some of those who hold false views about the Person of our Lord Jesus Christ, and particularly those who are followers of Pastor Russell, say that Jesus Christ was created to be divine at His resurrection. But even an infinite God cannot create an infinite being, because an infinite being can never begin to be. If He is limited in time either at His beginning or at His end, He is not infinite: that a creature who could begin to be infinite, is utterly unthinkable. No, this One had existed throughout eternity,—"*who being* in the form of God", humbled Himself and was highly exalted again. Some of you may have been in the arctic regions and seen the sun just at that period when there is almost continuous light. The time comes when the sun drops only for a few seconds below the horizon and rises on the other side again. That is a picture of the incarnation of the Son of Righteousness. He was with the Father, God uncreated forevermore; but He stooped for a little time into our human life, and naturally, necessarily, there must be the swing back in the great ellipse, and the return of that Infinite Being to the place of honour and glory with His Father in the heavenly places.

Or again, as the writer of the epistle to the Hebrews says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son"—by One Whose character and quality were that He was a son and therefore of the same nature with the Father—"who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat

down on the right hand of the Majesty on high." Have you ever noticed that the Apostle's Creed, "Born of the virgin Mary, suffered under Pontius Pilate" is in entire agreement with the opening of the epistle to the Hebrews—not a word about His life, or His teaching, or His miracles, or His character—"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins." That is what He came to do. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." He Who was with God, and was God blessed for ever more, the One Whom Jehovah called His Fellow, came into our human life for one particular purpose—to save sinners.

Why then did He come? Scripture tells us that God looked down from heaven, and He saw that there was none to help, and He wondered that there was none to deliver; and so in the fulness of time God sent His Son, born of a virgin, into our human life to redeem them that were under the law. And the message which came to Joseph was, "Thou shalt call his name JESUS: for he shall *save* his people from their sins." That wondrous message was all concentrated on one thing—nothing about His glory, nothing about His royal kinship, nothing about His teaching and preaching and miracles. But in the Angelic message to Mary (Luke 1:31-33) reference is made to His kingship and greatness.

There were shepherds in the field to whom the angel's message came: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a *Saviour*, which is Christ the Lord." Yes, there was glory to God because God's Son had come as a Saviour. And yet in our day those who name His name are trying to minimize the fact that He came to be a Redeemer, and that He redeemed mankind unto God by His blood. When He was circumcised according to the law His name was given, "Jesus", and the aged Simeon, being in the temple waiting for the consolation of Israel, said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." The aged Simeon saw God's salvation. John the Baptist, His forerunner, the one who came to prepare the way and to open up the avenue for the approach of his Master, the one to whom it was given to proclaim His coming and to glorify His name, pointed people to Him as "the Lamb of God, which taketh away the sin of the world". Jesus Himself said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

You remember that when our Lord Jesus Christ was on the mount of transfiguration there appeared also Moses and Elias talking with Him; they talked with Him about His exodus, His way of going out of this world. Moses was the law-giver through whose lips God had dispensed the righteous law—but man was unredeemed when Moses died. We do not know how he died, but God buried him. Elijah, the greatest of the prophets, came and delivered his message and wrought wondrous things in the name of the Lord; and he was taken up to heaven in a chariot of fire—but the world was unredeemed when he went. The law had spoken, the prophets had spoken; but God Who had spoken in divers manners in

times past, now spoke by One Who was a Son, of the very nature of God Himself. Moses and Elijah discussed with Him His exodus, His way of going out of the world.

From that mount of transfiguration Jesus Christ could have stepped back into the glory from whence He came—but if He had done so, your redemption and mine would have been left alone for ever. Everything that the Modernists stress had happened then: His miracles had been wrought; His teaching, or most of it, had been given; His character had been lived out before the world—everything that they are stressing with regard to His being a great teacher, a great example, had happened then. And yet, had he gone back to the glory then, men would still have been unredeemed.

When He came down from the mount the Lord evidently told the disciples that Moses and Elijah had discussed with Him His exodus, and He began to tell them that the Son of man must be rejected, set aside, and crucified; and as they went up to Jerusalem—the report appears in the same chapter—Jesus went before, and the disciples followed after. The anxiety of the cross was already on His heart; He was entering into the meaning of it in such a way that those disciples could not understand Him, and they walked behind! Jesus Christ said to them, "It cannot be that a prophet perish out of Jerusalem", and He steadfastly set His face to go to Jerusalem to fulfill that which He came to accomplish,— "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

As He was going into that great city where He should have been acknowledged as the King of the Jews—and where the children welcomed Him as such—the Greeks came to His disciples, (they came to Philip, and Philip found out Andrew) and said, "Sirs, we would see Jesus." Philip and Andrew took them to Jesus. These Greeks were the representatives of the greatest philosophical nation this world has ever known. Here was an opportunity, they thought, of finding out the central message of a man who was holding the attention of men as none other was, here was a great Teacher. They came to discuss with Him His teaching, His method of work, and how He was going to bring to bear on mankind His message in the most effective way. Our Lord said to them, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." Jesus Christ knew what He had come to do: "The cup which my Father hath given me, shall I not drink it?"

The prophets had foretold it, not only Isaiah with the message of the suffering servant, "He is brought as a

lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth", but others also. The Ethiopian eunuch, taking that passage from Isaiah, said to Philip, "Of whom speaketh the prophet this? of himself, or of some other man?" And as there was no Modernism in New Testament times, Philip preached unto him Jesus from that same Scripture! The Modernist says that that Scripture does not refer to Jesus at all; but Philip, one of the evangelists who had just been filled with the Holy Spirit, took that same passage and preached Jesus unto the eunuch. And he did it in such a way that what Jesus Christ came to do, happened: the man was saved! "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

I have not time to reveal how, right through the Scriptures, this message of salvation runs. When sin entered into the world, a covering for the sinner was provided with skins of a beast which lost its life to provide that covering. There was no covering for our first parents except through the shedding of blood, and God said to Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Human history down through the ages shows that there has been a continuous fight between the seed of the serpent and the Seed of the woman. What God said on that first occasion will one day be demonstrated to be true, that Christ Jesus shall "destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage". That promise was revealed through type, through symbol, and through prophecy: the passover lamb, the lamb of atonement, the sin offering outside the camp, all these were expressive of the one great message that God was sending a Saviour, and that salvation would be through His precious blood-shedding. In the fulness of time God's Son came, "He came unto his own, and his own received him not." They rejected Him, they mocked Him, they crucified Him; and in doing these things they were simply fulfilling the Old Testament Scriptures which said that He would be the Lamb of God to bear away the sin of the world.

There is no need for me to show in detail how those prophecies were fulfilled; but thanks be to God, that Cross on Calvary and the empty tomb were not the end of all. On the third day Jesus Christ rose from the dead in the power of an endless life; and Peter on the day of Pentecost was so illumined by the Spirit of God that he could take the Old Testament prophecies and bring them to bear on the situation of his day. He charged the rulers that they had put Christ to death, that they had crucified the Prince of Life, and said, "This Jesus hath God raised up, whereof we all are witnesses." Peter preached salvation through His name, and three thousand souls were saved. Christ Jesus came to save men, and as soon as His salvation was proclaimed—and there was no salvation until He died and rose again—as soon as that message went forth, the work which Christ came to do, and which His precious blood-shedding made possible, immediately began to be carried out; and within a short time the whole of the then known world was evangelized. Wherever the apostles went they preached Christ Jesus and the resurrection, and that He was a Saviour to save His people from their sins. Peter said, "For Christ also hath once suffered for sins, the just for the unjust, that

he might bring us to God." Paul declared, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him", and said he was determined to know nothing among the people to whom he ministered save Jesus Christ and Him crucified.

Did the Apostle Paul know his message? Surely this great apostle of the Gentiles of whom God said that "he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel," knew what the Gospel really was!

Peter had the same message. He gave it quite definitely on the day of Pentecost; he gave it also before the Sanhedrin and said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." And what he said then is just the same to-day; it is equally true to-day that there is no salvation outside Jesus Christ.

My friends, if you have not found your salvation in Him, through the shed blood of Christ on the cross of Calvary, according to the Word of God—you have not found salvation at all! I was somewhat struck this afternoon as I read through the Revelation of John, to see—it came to me as quite a new thought—that there will be no Modernism in Heaven, because there after the judgment of the great white throne He is still called the "Lamb of God". "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." No, my friends, there will be no squeamishness with regard to the blood when you get to the glory—and if you have any squeamishness about it now you are in danger of never getting there at all! That is how it appears according to the statement of Scripture:—

"He did not come to judge the world,
He did not come to blame;
He did not merely come to teach:
It was to save He came.
And when we call Him Saviour
We call Him by His name."

It is a wonderful message! Scripture says it is axiomatic that Christ Jesus came into the world to save sinners, it is something one does not need to argue about. And once you have seen it, you know it is true; once you have entered into what it means, you have no other message than that which the apostles had.

"This is a faithful saying." It is God's saying, and God is a faithful God. It is worthy of all acceptance, of universal acceptance; and wherever the message has been proclaimed amongst brown or yellow, black or white, it has been received by men. They have found that "the blood of Jesus Christ his Son cleanseth us from all sin", and have entered into newness of life by faith in Jesus Christ. It is worthy of all acceptance.

Have you accepted it? I was speaking this afternoon to one who in wartime was in Egypt, and there was brought into very close contact with Lord Radstock. Lord Radstock was a very, very, zealous preacher and teacher

of the gospel of Jesus Christ, and there amongst the troops he took a real glory in bringing the message of Jesus Christ and His salvation to all who would hear. When Lord Radstock was at Oxford he buttonholed a member of his college who later became Prebendary Fox of St. Paul's Cathedral, London. Prebendary Fox told me this incident in his own house at Putney, "He came to me when I was a student at Oxford, pulled out his Bible, and pointed to that verse in the first epistle of John and said, 'Read that: 'He that hath the Son hath life; and he that hath not the Son of God hath not life.' Then he said to me, 'How do you stand by that?' And would not let me go until I had given him my answer."

If it is an axiom that Christ Jesus came into the world to save sinners, and if the Christian church all down the ages has had no other message, what a foolish thing it would be for me to stand before this audience to-night and give some other doctrine, or some other message, than that which has brought joy and blessing and liberty and real uplift of heart to my own soul. I know that this gospel works, because it has saved me. And my Jesus, my Saviour, means so much to me that I can confidently recommend Him as your Saviour too.

In closing I would say, This is God's word; God says that it is a faithful saying, and He is a faithful God Who cannot lie. He says that He sent His Son into the world to save sinners. If I know anything about God's Word, His methods of working, and the promise of His presence and blessing, I believe that Jesus Christ is here in saving power to-night, and He says, "Him that cometh to me I will in no wise cast out." Will you come?

THE EDITOR COMPLETES HIS TOUR.

(Continued from page 8)

giving them a special address; and also of conducting chapel service Monday and Tuesday mornings.

Sunday we held services in the University chapel, at which the Editor preached morning and evening. There were fine congregations, some people having come in from points sixty miles distant. We hope soon to see a Baptist church organized and functioning as a church in the University. Highland Park, in which the University is situated, has a population of sixteen thousand we are told, and affords a great opportunity for genuine Baptist work.

As to the results of our tour, which covered something like seven thousand miles, it is too early to write. There was a very gratifying financial response in some quarters—and, indeed, everywhere, all circumstances considered, the response was very good. But we believe many were influenced from whom we have not heard. We are confident also that the tour will result in bringing a large number of students to Des Moines, and this will be even better to us than money.

We left Des Moines Wednesday morning early, at 7.10, reaching Chicago just in time to get the National Limited for home, where we arrived 8.35 Thursday morning, exactly five weeks from the day we left. For all the kindnesses shown him on the long journey by brethren and sisters of our common cause, the Editor is profoundly grateful. We still beg an interest in the prayers of all God's people for the success of the great work of Des Moines University.

Goals for the Altar Fire

By Rev. T. I. Stockley, Dean of Toronto Baptist Seminary.

By Rev. T. I. Stockley, Dean of Toronto Baptist Seminary.

Sunday, March 4th.

The look that inspires.— Hebrews xi:32-40; xii:1, 2.

The holy writer points the weary saints upward, even beyond the "cloud," to a Form radiant and supreme. They are to run, conscious of the witnesses, but yet more intently "looking off unto Jesus, the supreme Leader and Perfecter of faith"; that is to say, the Lord of the whole host of the believing, and Himself the consummate Worker in the field of faith, who, for a joy promised but not seen, "endured the Cross," when its immediate aspect was an inexpressible outrage and disgrace, reaching the throne of all existence, as Son of Man, in spite of every possible appearance to the contrary (ver. 2). Yes, and not only was that final victory thus won by Him, but He arrived at it by a path full of the conflicts which threaten faith. He "endured the contradiction of sinners against Himself" (ver. 3). Year by year, day by day, from the Pharisee, from the worldling, from the leaders of religion, from the inconstant crowd, He had "contradiction" to endure—sometimes even from "the men of His own household." He was challenged to prove His claims; He was insulted over His assertion of them, or over His silence about them. In every way, at every turn, they spoke against Him to His face, as He slowly advanced, through a life of love and suffering, to the Agony and the Crucifixion. But He triumphed gloriously, so look to Him!

Handley C. G. Moule, D.D.

Monday, March 5th.

The look that brightens.— Psalm xxxiv:1-22.

When a man turns his face to God his face will blaze. In this highest region of life to ask is to receive, to wish is to possess, to turn to the light is to be flooded, bathed, in the light, and that at once and without a doubt.

The Look has, properly speaking, no power at all, i.e., it is the blaze of the sunlight which makes the face glow. It is the objective faith, God's own face which makes the brightness and so the true limits of the worth of faith. Not the act of belief but the thing believed—not the faith but the Gospel—not very faith as a more refined form of work but my faith as the mere inlet through which His grace enters.

Put in its fullest power—and it is this—the look is the medium of healing or Salvation. This is the true enlightening—the real deliverance from the power of darkness. To entertain the belief and this great love in Christ is to pass into the light.

The look works joy. The outward deliverance is implied, but even where that does not come we may have the joy of His face, and plain evermore is that the look, i.e., occupation of mind and heart with the thought of God, is sure to make a man glad.

Go and stand in the sunshine. That is what we all need to have said to us over and over again. That is the secret of all light, of knowledge, purity, and blessedness.

Alexander Maclaren, D.D.

Tuesday, March 6th.

The look that broadens.— Philippians ii:1.

"Not looking each of you on his own things, but each of you also to the things of others." The measure of our Christian growth may be estimated by the circles of our sympathetic interest. What is the circumference of our outlook? Are my sympathies represented by my umbrella, and do they merely cover myself? Or are they something like a garden tent, and do they cover a family? Or are they like a great marquee, and can all the people in the village find shelter beneath its roof? Or still grander and

nobler, do they find their symbol in the overarching firmament, and do they embrace, "all nations and kindreds, and peoples and tongues?" What is the scope of my sympathetic circle? How large is the circle of our prayers? How many of "the things of others" find hospitality in our fervent petitions? Are they mostly concerned with "our own things," or do they reach out to grasp the needs of a race? And as it is with our prayers, so it is with our services. How far does our beneficence reach? Over what distance do we feel the pangs of the race? Can we hear the call from afar? Can we hear "a cry from Macedonia?" Or is the far-off land a silent land in which we have no interest, and to which we render no service? If that be so, then we need the great Renewer to "restore our souls."

J. H. Jowett, M.A.

Wednesday, March 7th.

The look that relieves.— Mark xvi:1-14.

The Israelites, marching up to the edge of the Red Sea till the waves parted before their feet, step by step, are often taken as an illustration of what our faith should do—advance to the limit of possibility, and then the seemingly impossible may be found to open.

But there is another illustration in the New Testament, more sacred and striking—the women going to the sepulchre of our Lord. With true woman's nature they did not begin to calculate the obstacles till on the way. On the road reason met them with the objection, "Who shall roll us away the stone?" And faith itself could not help them, but love did. A bond stronger than death drew them on, and "when they looked, they saw that the stone was rolled away."

We may bless God that He can put into men's hearts impulses stronger than reason, and more powerful even than faith, such impulses that, if they are going to Himself, they shall find that He is able to do exceedingly abundantly above all we ask or think.

John Ker, D.D.

Thursday, March 8th.

The look that rouses.— John iv:27-39.

My brethren, one's ear has been dinned and dunned with it till one has got sick of hearing that "there are yet four months, and then cometh harvest." Patience is a virtue, but sometimes decision is a greater one. To wait long is well, but not when the harvest is ripe and ready, for then it will lie upon the ground and rot, and so be spoiled. To wait may be well, but not when men are dying, nay, when hell is filling; not when immortal souls are in jeopardy. Four months, indeed; four months! Have there not been months enough already? We have waited long; we have waited till our patience may well have exhausted itself. It was to be four months in the days of our grandsires; it was to be four months in the days of our fathers; and now it is to be four months still. Oh that we would learn the Saviour's words, and say no longer that "There are four months, and then cometh harvest!" but let us do as he says, "Lift up your eyes, and look on the fields; for they are white already to harvest." Expect a present blessing; believe that you will have it; go to work to get it, and do not be satisfied unless you do have it. Let me dream dreams of the future, and put you off from looking for a blessing in the future alone; for though it may be true that your words will be blessed after you are dead, yet do not be content with that hope, but want them to be blessed now. Though, possibly, a sermon may bring a soul to God twenty years after it is preached, yet do not think of that, but think of those who are present while it is preached, and be not satisfied unless now, on the spot, you reap some of that wheat which is white already to harvest.

C. H. Spurgeon.

Friday, March 9th.

The look that sustains.— Acts vii:51-60; viii:1, 2.

Notice the energy of the Holy Ghost conspicuously displayed in the manner and bearing of the martyr. What a right royal and triumphant bearing the man has! He does not stand in the midst of the raging multitude with his eyes fixed upon the ground as though, humbly patient, and doggedly resigned, he felt crushed and overwhelmed; neither does he cast his eyes around to observe a gap in the dense ring of cruel persecutors; he has no wish to elude the penalty of witness-bearing. He gazes steadfastly up into heaven. They may gnash their teeth, but they cannot disturb that settled gaze. Their noise and vehemence may roar like the raging waves of the sea; but from the serene depth of his inward peace, his soul looks upward to the eternal throne, and is ravished with unutterable delight. He despises the tumult of the people, not because he is contemptuous towards them, but because his whole soul is swallowed up in blissful adoration of his God. He looks up to heaven, and what he beholds through its opened portals makes him careless of the bloodthirsty foes below. Wondrous picture! Behold the man of shining countenance steadfastly looking up, as though he tracked the road through which his soul would soon wing its way; as though he saw the angelic bands ascending and descending to minister to him; as though he held perpetual and abiding fellowship with the great Father of Spirits, and was not to be disturbed or distracted by the rage of men. That upward glance seems to say to us: "Eyes up, Christian! eyes up; let your heart go up to heaven; let the desires mourn, let the whole soul fly towards heaven." With heaven in our eye, we may walk through the crowds of men as a lion walketh through a flock of sheep, and our fellow-men shall involuntarily own our power.

C. H. Spurgeon.

Saturday, March 10th.

The look that elates.— Luke xxi:20-28.

Have we thought how significant and full of instruction is the earliest attitude of the Church as presented in the opening chapter of the Acts: "Ye men of Galilee, why stand ye gazing up into heaven?" In a single graphic sentence is thus indicated the primitive uplook of Christianity; and this question, with what immediately follows, is uttered, not so much for rebuke as for interpretation. The great High Priest has just passed within the veil, and the cloud-curtain has shut Him out of sight. And, as the Hebrew congregation, upon the great day of atonement, looked steadfastly upon the receding form of Aaron as he disappeared within the veil, and continued looking long after he was out of sight, waiting for his reappearance; so exactly did these men of Galilee, though they knew not what they did. And the angels were sent to declare to them the meaning of their action: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This is the earliest post-ascension announcement of that gospel of hope which, at the first, began to be spoken by the Lord Himself—"If I go . . . I will come again"—which is now confirmed unto us by His angels, and is henceforth to be reiterated by apostle and seer till, from the last page of Revelation, it shall be heard sounding forth its "Surely I come quickly."

A. J. Gordon, D.D.

THE PRESIDENCY OF DES MOINES UNIVERSITY AND THE PASTORATE OF JARVIS STREET BAPTIST CHURCH.

A Toronto evening paper discusses the possibility of the Pastor of Jarvis Street becoming the President of Des Moines University. We have said it before several times, but apparently it is necessary to say it over again: the Editor of this paper will complete the eighteenth year of his ministry in Jarvis Street Church, if he lives till then, on the fifteenth of next May. We do not pretend to be an educator. We hope we have a little common sense, and perhaps a little business sense too, and sense enough of other varieties to make it possible for us to lend a hand in finding men to do such work as is neces-

sary to be done. But no argument that anyone could bring to bear upon the situation, and no amount of money that any institution or organization could offer would for one single moment tempt the Editor of this paper to forsake the pulpit for a President's chair.

The Presidency of Des Moines University is an important, exacting, and honourable position. Only a man of large calibre can adequately meet its requirements. Somewhere we believe God has in reserve His man for that position. We believe that it offers an opportunity for Christian service unsurpassed on the American Continent. The man who is called to it will be required to commit himself without any reservation to the Fundamental position. He will have to be a man of positive and aggressive temperament who is ready to push the battle to the gate. No pacifist, no compromiser, no middle-of-the-roader, no not-quite-sure gentleman need apply. The man who will be called as President of Des Moines University will be a man whose position on the great fundamentals of the faith is absolutely unquestioned. But we could not be induced to take the position even in exchange for a kingdom. For the comfort of our friends at 223 Church Street, and on Bloor Street, and Walmer Road, and elsewhere, we hereby announce that our permanent earthly address is the corner of Jarvis and Gerrard Streets, Toronto.

A NEW CHURCH AT CHATHAM.

The special evangelistic meetings conducted by Pastor James McGinlay and Mr. William Fraser, under the auspices of the Chatham Regular Baptist Mission in the Patricia Hall, were concluded Friday night, February twenty-fourth. The meetings were well attended throughout the campaign, and the interest increased with every meeting. On the first Sunday morning some thirty or forty persons were present, and on the third Sunday evening over six hundred were counted in the audience.

The campaign closed on Friday night, February twenty-fourth. It was announced that Pastor James McGinlay would speak on the question, "Are there any New Testament Churches in Chatham?" Ministers of all denominations were specially invited to come and bring their Hebrew translations, their Greek lexicons, and their Latin vulgates, when opportunity would be given for any who wished to take issue with Mr. McGinlay's message at any point. The hall was filled to capacity, and Mr. McGinlay simply went through the Acts of the Apostles, and proved to a demonstration that in the apostolic Church baptism was immersion or burial, and was always preached as part of the gospel message, and without a single exception baptism followed a personal profession of faith in Jesus Christ, and that only immersed believers were added to the church. He also showed very clearly that the ordinance of the Lord's Supper was only observed by believers who had been baptized, and that the constitution of the apostolic Church was clearly set forth in the second chapter of Acts, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Needless to say, there was no one who ventured to take issue with the message and position set forth by Mr. McGinlay. An

appeal was made for all who were truly born again, and desired to obey the Lord's command to be baptized. Eighteen responded, some of whom had been converted during the campaign, and others who had been believers in Christ for many years. At the same meeting opportunity was afforded those who wished to form a Regular Baptist Church to indicate by coming forward. At least fifty persons responded, and after a brief conference it was announced that the new church would be organized at an early date, when it is hoped that Dr. Shields and others will be present and speak on this occasion.

A CRITICAL ANALYSIS.

DEAR CHARLIE:

Was there many in your family? Did any more of them join the Bapists bacaus there was no room for them in the Dear Old Church?

BEANY BAKER.

The above message was received by the writer on February 15th—note the date!

Preliminary Considerations.

1. It came in a small envelope—therefore possibly it was sent by a lady?
2. The stamp was put crosswise at the corner: that suggests either carelessness or motive; other considerations must decide which.
3. It bore only a one-cent stamp, though it was sealed. That may have been due to carelessness (probably it was), as the contents of the letter had originally been intended for publicity, as will be shown later!
4. It was neither typewritten, nor handwritten, but both. Therein lies evidence of some deep plot.
5. The postmark shows that it was posted under cover of darkness (11.30 p.m.). Therefore great secrecy suggested.

The Message Itself.

1. It was written or printed in uncials (or capitals). That suggests a very early date; but this must be ruled out as impossible, for it was written on a postcard bearing an over-printed stamp effigy of King George V. of England.
2. Being written on a postcard it was evidently intended for publicity; later the writer changed his (her) mind and inserted it in an envelope. Why? It suggests great waste—the stamp is unused, and the card is now unusable, so the stamp is wasted. It further suggests great fickleness, to start it on a postcard and then enclose it in an envelope! It suggests also fear and shame, because of the necessity of hiding it away! Or possibly—yes, even probably—it may suggest the development of finer feelings, an unwillingness to wound by sending the message openly for the postman to read.
3. But that raises a further problem. If the finer feeling existed (one hopes it did, though in these days men (women) are so callous!), how could the perpetrator proceed to send it addressed to a *Reverend* gentleman, giving his *church* address? And what about the lack of respect for the King in putting on the stamp askew?
4. No, on maturer consideration the finer feeling theory must be reluctantly abandoned. The message is a proof of fickleness, waste, fear, shame, callous indifference to another's feelings, and, finally, a lack of honour to the King himself. It presents a very baffling

problem which will need very careful analysis if its true meaning and motive are to be correctly understood.

Authorship.

General Considerations Apart From Any Careful Study of the Text Itself.

("Higher," criticism as distinct from "lower" or textual criticism.)

1. Note degree of intimacy—Christian name used; either from a friend, or possibly—nay, perhaps probably—from one who wants to be a friend? Whether gentleman or lady rather important.
2. But no real intimacy, for name is spelled incorrectly; therefore the latter idea, a desired friendship, most likely the correct one. Also the writer would not have asked number of members in our family if he (she) had been intimate with us. Therefore another point, undue familiarity, amounting almost to presumption, now manifests itself! Things get rapidly worse!
3. There is a reference to "Baptists". What does this mean? Probably it is expressive of animosity against Baptists as shown by a bitter over-emphasis on the hard first syllable—forced out because of a kind of desire to insult or overthrow them.
4. That would suggest that it did not have its origin in McMaster, for that Institution would not openly avow its intentions of doing that! Also one doubts whether even McMaster would speak of the Church of England as "the Dear Old Church"!
5. Again, how can we believe that an *Anglican* would send it? An Anglican would not stoop to any subterfuge or secret animosity like that! This origin is further ruled out because the writer suggests that he would like others of our family to follow if there happened to be any; therefore that source also must be ruled out as impossible.

An Examination of the Text Itself.

"Lower" Criticism.

1. It is a composite work. A careful examination shows that it was printed first (probably by a typewriter or printing machine) and then written or printed over in ink. Why? Not to hide the letters for they stand out more plainly. It may be that the writer wants to appear as a good printer—probably to impress us—but we can see through his (her) tricks. We are frankly suspicious!
2. But another baffling problem now confronts us, why this attempt to deceive by a show of skill in printing, when so many glaring mistakes appear? Bad grammar (*Was there many in your family?*)—and worse spelling (*Babtists* and *bacaus*). This suggests either gross carelessness, or illiteracy, or—mark it well—camouflage. He (she) wants to put us off by this obvious side-tracking, but we see through it. It affords a very good clue—we must follow it up!
3. The signature is, of course, pseudonymous (false)—it is well to use big words if you can!—or possibly a *nom-de-plume*. But, after careful thought, we think it is unlikely that any real literateur—the sort of person who uses a *nom-de-plume*—would choose such a name for that purpose. Therefore we are almost convinced that the name is pseudonymous; and was used with deliberate intent to deceive, and to hide the identity of the writer.
4. If that were so, then the deception would necessarily show itself in the signature. And now a most inter-

esting item arises. The name was not printed first and then over-written or over-printed like the rest of the message. It was done directly with a pen. This suggests collaboration. Probably the writer had taken somebody into his (her) confidence and explained the whole purport of the mysterious message—or perhaps he (she) employed a secretary, clerk, or friend, to do this dreadful work in complete ignorance of all that it involved—we wonder? But the evidence is not sufficient to settle so important a matter without much careful consideration of all its bearings.

5. But closer examination still shows that the hand of the signatory became shaky and less confident as he (she) proceeded with the (comparatively) easy task of signing his (her) name! Why? Now we must go very carefully. Probably conscience, which makes cowards of us all, made the writer wince as he signed a false name to a deceitful and deceiving communication which could not stand the light of day, and had to be enclosed in an envelope after having been written on a postcard. Worlds of explanation of motive lie on the very surface there!

6. But what about the signature itself? It is a completely unheard of name (critics are fossils, and do not know what is going on in the world around them! C. F.) Beany Baker! Yes, we begin to see through it all now, or at least we think we can. We are tracking the culprit down at last. The signature is probably a mistake for "Been a Baker" (a comparatively trifling emendation of the text would make that rendering possible), and it seems most probable—and therefore the camouflage has failed, failed completely! *You cannot hoodwink real scholars for long!* No, we knew it would come.

And with this new light on the whole motive the mystery of the plot unfolds itself. "Been a baker"! The writer is someone who has been to Jarvis Street Church and has been given the whole Bible, the Bread of Life, the strong meat of the Word, and he does not like it! He has "been a baker" himself; he has produced all kinds of sweetmeats which people like (but of which they soon got tired), and now he wants to "get his own back" at our expense; and stoops to this ignominious method, the sending of an anonymous letter on St. Valentine's Day, hoping to make us have to pay a surcharge on the letter—*simply because he does not like the food we serve!* What a wonderful unfolding of the whole motive of this communication, and how glad we are that the writer has been so frank in showing the type of person he is, even though he did not intend to do so. The hidden things of darkness have come to light; as Shakespeare has said, "Murder will out"!

* * * * *

After solving the problem in this marvellous way we showed our discovery to a friend who suggested that there might be another explanation, namely, that the communication was sent by some kind critic who wanted only to have a joke; and this friend emphasized the date and the crossways stamp in support of his theory. We may say that we are no longer friends! If he is so blind to the obvious truth and correctness of our analysis of the problem, we pity him, and can no longer be his friend!

We dare not go into the matter any further. We must not spend any more sleepless nights over it! We will put it in the waste-paper basket, where it would have

gone at first if the associate editor of *The Gospel Witness* had not been compelled to find some matter for fill-up.

C. F.

P.S.—It will not have been wasted time or effort if our Modernist friends learn just two things from the foregoing satire: first, that it is well to limit this sort of thing (the kind of work they are indulging in!) to St. Valentine's Day, and then people will take them and their work as a joke; and, secondly, that it is not true that all the keen analytical and critical powers are necessarily employed in the task of pulling the Bible to pieces!

C. F.

TO ALL OUR "GOSPEL WITNESS" SUBSCRIBERS AND CORRESPONDENTS.

The Gospel Witness regrets exceedingly to have to inform its many friends that it has discovered that its mail has been tampered with. Letters have reached us from subscribers saying that they had renewed their subscriptions but had received no acknowledgment, and that the paper had been discontinued. A careful examination was made, and it was discovered that letters reaching the office containing cheques and postal notes had been opened. This has been reported to the postal authorities, and the matter is now under investigation; we have no doubt that whoever is responsible for the thefts will be brought to book. In the meanwhile we inform our *Gospel Witness* family of this fact, and we ask as a favour that everyone who has sent money, in larger or smaller amounts whatever it may be, to *The Gospel Witness* office, and who has not received a direct acknowledgment of the money, will please write this office stating the amount of money sent, and as nearly as possible the date on which it was mailed.

In view of this experience we would earnestly request our many friends to send their subscriptions either by cheque or by money order; if by cheque, add 15 cents for exchange. We shall be greatly obliged if any who read this, and have sent money without receiving an acknowledgment, will write us immediately,—that means the moment you read this, sit down and write us, so that we may be able to check it up. Our readers will readily see that if letters containing money were tampered with when passing through the mails, they would never be delivered, for if a letter were delivered saying it contained money in it, that would itself announce the theft. There is therefore no way for us to find out to what extent this has been done unless our subscribers and friends come to our help with the requested information.

May we add a word of appreciation to those who have responded to our annual letter, reminding our *Witness* friends of the approaching end of our church year, March 31st. Last year our friends sent us nearly \$5,000 in response to our circular letter, and it would greatly relieve our mind and help to lighten our burdens if those who intend to send *The Gospel Witness* help would send it at the earliest possible date.

TO ALL JARVIS STREET MEMBERS.

The last year has been a very heavy one in matters of expense. We have had the redecorating of our great auditorium and lecture room to pay for. *The Gospel Witness* has been doubled in size, and the cost has been greatly increased. In addition to this we have had the heavy liability of our new Seminary to carry. God has marvellously blessed us in a thousand ways, and we have ten thousand reasons to give Him thanks. Notwithstanding, it must be borne in mind that Jarvis Street Church is beset with enemies, and if we were able to show receipts of \$150,000 with a deficit of 50c, the 50c deficit would be published to the ends of the earth and no one would ever hear a word of the great income. Jarvis Street Church, for the honour of the principles for which it stands, cannot afford to be behind. We therefore urge the entire membership of the church to make this month a month of genuine self-denial and of sacrificial giving, that we may give between now and the 31st of March as we have never given before.