

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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Whole No. 306.

More About "University" Degrees

In an article entitled, "Degrees of Honour", in our issue of March 1st, we described a certain degree-conferring institution known as the "People's National University of Atlanta, Georgia".

In *The Toronto Star Weekly* of March 7th

there appeared an article by Chas. Vining on the same subject. We reproduce the cuts which form the heading of the article in *The Star Weekly* on this page. The article itself will be found on page two.

What *The Gospel Witness* has said, it has said openly so that its statements were open to challenge, and to disproof if possible. McMaster University and its satellites have carried on a secret campaign by letter and personal conversation for years throughout the Denomination, declaring *The Gospel Witness* and its Editor to be always untruthful. All over Ontario and Quebec there are men and women who, parrot-like, repeat this slander, and the only proof of their allegation is that certain denominational leaders told them so, and it must be true! *The Gospel Witness* now proposes to turn the searchlight upon some of the exponents of accuracy in the Denomination, in order further to expose their utter hypocrisy.

Our readers will find the article from *The Star Weekly* on the next page most entertaining, and we are sure they will not stop until they have read our comments thereon.

Once more we anticipate the torrent of abuse which will be heaped upon our head for this exposure. But we have grown accustomed to that through the years.

Men have crept unawares into official positions in the Ontario and Quebec Convention and have endeavoured to convert all the organizations of the denomination into a machine for the subversion of Christian faith. When we have cried, "Stop thief!" instead of assisting in running the robbers to earth, certain people have thrown mud at the policeman. According to some it is

not wrong to steal: it is only wrong to endeavour to catch the thief. It is not wrong to set fire to a building: it is only wrong to ring the fire alarm. It is not wrong to play the hypocrite: it is only wrong to uncover the hypocrisy. *The Gospel Witness* will be condemned for its "methods" and "spirit" by some very young brethren to whom we have shown, even in this article, much mercy. Thousands of our readers, however, will agree with us that the evil to be deplored consists in the "methods" and "spirit" of the chicanery itself. If the evil were not there no "methods" or "spirit" could disclose or expose it.

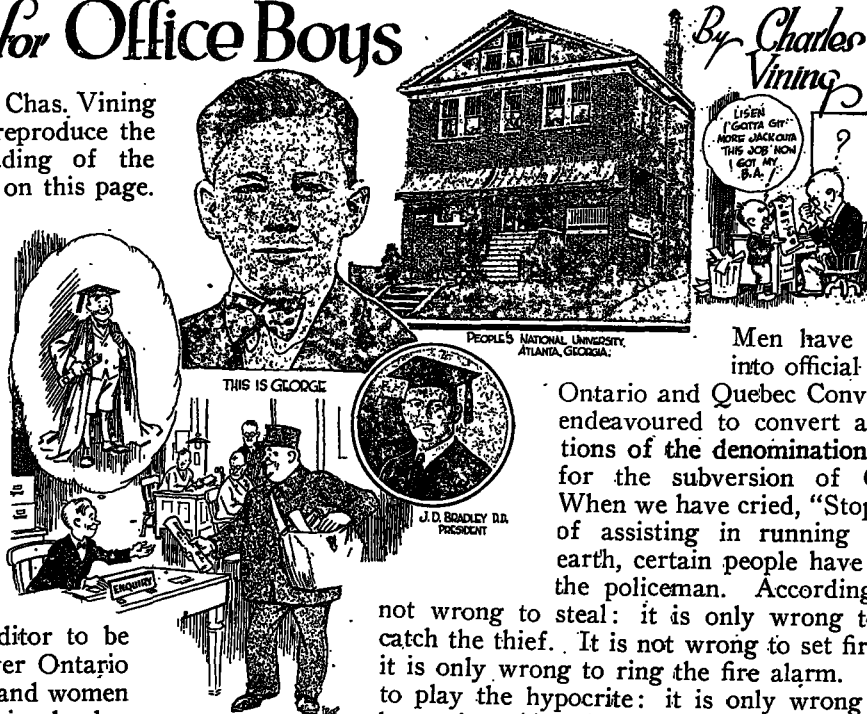
GENERAL SECTION THE TORONTO STAR WEEKLY GENERAL SECTION

EIGHTY-NINTH YEAR

TORONTO, SATURDAY, MARCH 10, 1928

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B.A.'s for Office Boys



"B.A.'S FOR OFFICE BOYS"

BY CHARLES VINING.

(Reprinted from *The Toronto Star Weekly*.)

"Getting a B.A. degree from the University of Toronto takes time, money and a certain amount of work. You have to attend lectures, write examinations and satisfy various professors. This is often inconvenient and really quite unnecessary.

"If you would like a B.A. degree without all that fuss we can fix you up. Or you can be an M.A., a Ph.D., a D.D., or almost anything you want in the way of scholastic distinction. Just drop in and see George.

"George is our office boy at *The Star Weekly*.

"George is the man to see because he nearly became a B.A. himself the other day. He did it for us by way of enquiry into the methods of a certain institution which is finding Ontario a profitable field for the distribution of higher education in a hurry.

"We stopped him after fifteen dollars' worth, but even at that George is now a life member of the arts department in this distinguished southern university. He has an orange and gold certificate that says so. And as a life member he has already been solicited by the president for a subscription to the university's endowment fund.

"George's alma mater is the People's National University of Atlanta, Georgia.

"This institution was mentioned in the diploma mill scandal which agitated Chicago a year or more ago, and there were warnings published about it in Toronto. Its advertisements are still appearing, however, in various religious papers, and recently it has become active again in seeking business in Ontario.

"It has given doctors' degrees in divinity or philosophy to a number of Ontario clergymen, and offers also degrees in arts, science, literature, law, pedagogy and commerce. The cost of one of these degrees is about one hundred and twenty-five dollars.

"As a means of becoming acquainted with the methods of the People's National University in Ontario we decided to discover whether George might become a bachelor of arts.

"The plan was simply to have George apply to the university, without mis-statement of his qualifications, offer his money and see what happened. The results are quite interesting.

"George is fifteen years old and Scotch. We call him an office boy, but he is also an artist, a diplomat, a financier, and a humorist. He took this bachelor of arts business in his stride.

Speeding Up Scholarship.

"To start the ball rolling George sat down one morning in the office and in his round schoolboy's hand wrote to the People's National University, Atlanta, Georgia, as follows:

"Dear Sirs:

"I have seen your university advertised in the—(naming a certain religious publication)—and wonder if you could help me. I came out to this country from Scotland a little over a year ago and find I am rather handicapped because I am unable to say I am a bachelor of arts.

"Is there any way I could get my bachelor's degree from you without leaving Toronto and without too much expense? I am willing to do some work for it, but would like to have it as soon as possible. If you can help me in this I would be pleased to hear from you."

"Then he signed his name—George Damer—and put the address of his home on Curzon street.

"The reply came promptly. It was a mimeographed letter with a rubber-stamped signature of J. D. Bradley, who was mentioned in the letterhead as Ph.D., D.D., president of the university. In the president's actual writing the letter was addressed to 'Hon. George Damer, Dear Friend', and said:

"We can make you the minimum requirements both as to fees and as to work. Therefore, if you will fill out the enclosed information blank and return it to us we shall be pleased to advise you just what we can offer."

"To this George responded politely:

"Dear Sir:

"I was very glad to get your encouraging letter and I hope you will be able to help me. I am sending back the information blank. I would like to get my degree as soon as possible.

"Yours respectfully."

"The information blank presented one or two difficulties because it asked for age, occupation, former schools and colleges, and other qualifications such as reading at home.

"Our test with George was based on making no mis-statements on his position. We avoided the difficulty of age by leaving it blank, described his occupation as 'clerk' which is true enough, and gave the correct names of the schools he attended in Edinburgh, equivalent to high school entrance. By way of augmenting the item regarding reading at home we secured for George four weighty books, so he was able to say truthfully that he had at home 'books on English and American history, law and political economy'.

"Apparently this information blank made a favorable impression because the reply, again signed by J. D. Bradley, was on hand in two days. It was another mimeographed letter with blanks left for date, name, description of degree and such details which had been typed in badly in different colored ink. This letter said:

"Dear Mr. Damer: (typed in)

"Owing to your high standing in academic and professional circles ('professional' typed in) we regard you as eligible to admission to our graduate department and to proceed to the earned B.A. degree ('B.A.' typed in) on the terms mentioned as per special outline enclosed.

"We are making you the minimum requirements both as to fees and to work. Trusting to receive your enrolment at an early date, I beg that you believe me fraternally and sincerely yours."

More Mimeographed Inspiration.

"With the letter was another mimeographed circular which disclosed that to be a bachelor of arts George would have to study and be able to answer questions about certain books he might pick from an attached list and write a thesis of 1,500 words. The fees for this totaled \$125, which included a handsomely engraved diploma. These fees could be paid in instalments.

"We got fifteen dollars from the business office and George bought a money order in favor of the People's National University which he despatched with a letter saying he had decided to go ahead for his bachelor's degree and enclosing the list of books he had selected as the vehicle to carry him to this distinction. The books included such works as Bryce's *American Commonwealth*, Parmalee on *Criminology* and *Ingram's Political Economy*.

"In response came another mimeographed letter with typed insertions acknowledging receipt of the fifteen dollars, enclosing 'a membership certificate which makes you a life member of our institution', and accompanied by 'the first syllabus of your course'.

"The membership certificate is a resplendent affair of orange and gold with a great red seal and proclaims that George is a life member of the arts department and is 'entitled to all rights, privileges and benefits of the course'.

"With this certificate, by the way, was a small enameled pin bearing the letters P.N.U. The pin was fastened to a card which asked:

"Would you like to have a little PRESENT—a P.N.U. pin FREE? The EMBLEM is a CROSS and CROWN, with national colors of RED and BLUE'.

"George is wearing the pin on his coat lapel now, but hasn't yet run into any old college chums on the street.

"The syllabus which is to guide George into the mysteries of higher education is a worn-looking business, mimeographed on pink and yellow paper and bears the typed-in title: 'Parmalee's Anthropology and Sociology'.

"According to the instructions with the syllabus George is to obtain 'a good, serviceable note-book'. Then he is to read Parmalee's book and in the notebook write down answers to the list of questions in the syllabus. At the end of the questions is a separate sheet marked 'Recitation paper', containing another list of questions. George is to fill in answers to the recitation questions and return it to the university with a statement that he has answered the other questions in his notebook.

"When he has done this he will receive an 'Examination paper', which he must also answer and return. One hundred marks are given for correct answers, fifty for the recitation paper and fifty for the examination paper.

"This program is supposed to be repeated with each of the books George picked out for himself. Then he has to write his thesis, which thus far remains a dark mystery, and he will be a Bachelor of Arts from dear old P.N.U.

"The length of time required depends on how fast he can read the ten or so books and how good the mail service is to Atlanta, Georgia.

"It is a pretty good proposition for anyone in a hurry, and George might easily be a P.N.U. alumnus by the time he goes on his summer holidays. He seems to have lost interest, however. It may be because a few days ago, on the heels of the syllabus, there came another mimeographed inspiration from President Bradley urging George as a loyal life member to dig down into his jeans for the glory of P.N.U. and send along a contribution to the hundred thousand dollar endowment fund. A blank form was enclosed for George's convenience, filled out for a hundred dollar subscription. All George has to do is sign his name. But I doubt if George's sense of humor extends that far. And I doubt now if he will ever finish his university education.

"Down in Atlanta there are people who think he is not missing much if he does not finish.

"The state department of education for Georgia refuses to recognize the People's National University and will not accept for certification work any student who has studied there.

"The P.N.U. calendar gives an impressive list of faculty, board of regents, corporation officers and advisory board, and lays great stress upon its connection with a body known as 'The National Association of Colleges and Universities', which is claimed to have a total enrolment of over 66,000 and assets of more than twelve million dollars.

What the 'University' Looks Like.

"A representative whom *The Star Weekly* secured in Atlanta to visit the P.N.U. premises reports, however, that the entire university plant consists of Rev. Dr. J. D. Bradley's house at 320 Wellington street, and that the only visible staff and faculty consists of Rev. Dr. Bradley himself and Mrs. Bradley.

"None of the names given on the P.N.U. list of faculty and board is known as active in Atlanta affairs.

"To *The Star Weekly* representative in Atlanta, Rev. Dr. Bradley explained the absence of students or faculty by saying that the students come to the university only once or twice a week for examinations. So far as *The Star Weekly* could discover in Atlanta, however, the chief scholastic endeavor of the faculty consists of the good Doctor Bradley's activity in licking stamps for his mimeograph correspondence.

"The letterhead of the People's National University lists as 'affiliated schools' the University Theological Seminary, the University Law School, the Atlanta School of Oratory and the Capital City Commercial College. These institutions are not known in Atlanta. If they exist they do so within the four walls of the Bradley home on Wellington street.

"Dr. Bradley used to run his university from a one-room office in the Austell building in Atlanta. The Capital City Commercial College used to have the same address: room 905 Austell building. Bradley moved out of the Austell building about fifteen months ago in favor of the house on Wellington street.

"The officers of the 'National Association of Colleges and Universities', with its 'twelve millions of assets', prove to be none other than Dr. Bradley himself as sec-

retary, with J. F. B. Walker, LL.D., as president, and J. F. Watson, LL.D., as vice-president.

"This makes one a little doubtful as to how valuable membership in this association may be not merely because Dr. Bradley appears to be the moving spirit of both university and association, and Dr. J. F. Watson fulfils a dual usefulness, too, as president of the 'Atlanta School of Oratory', one of the P.N.U. 'affiliated schools', but because Rev. Dr. J. F. B. Walker, the president of the association, is not quite what one could call an eminent educationalist.

"Walker was president of the notorious Lincoln-Jefferson university which was exposed some time ago by the American Medical Association. It was operating from the rectory of the enterprising Dr. Walker in LaPorte, Indiana, and the study of Rev. A. W. Slade in Valparaiso, Indiana.

"The fact is that the association and its twelve million dollars of assets is entirely unknown in recognized education circles of the south. It is even more vague than the People's National University.

"A few months ago a man who had heard favorably of the Lincoln-Jefferson university wrote a letter of enquiry to Rev. Mr. Slade at Valparaiso, Indiana, asking how he might obtain the LL.B. degree extramurally. The Lincoln-Jefferson stunt had been abandoned by Slade and his reverend colleague, but the enquirer in due course received a reply from Dr. Bradley of the People's National University.

"The reply he received was a mimeographed letter with type-written insertions, and endorsed across the bottom:

"This letter in answer to enquiry sent to Lincoln-Jefferson university, whose work is now being done by the P.N.U."

"The wording of the letter was as follows:

"Dear Mr. So-and-So:

"Owing to your high standing in academic and professional circles we regard you as eligible to admission to our graduate department and to proceed to the earned LL.B. degree on the terms mentioned as per special outline enclosed."

"If you will look above a number of paragraphs you will see that this is exactly the letter George received from Dr. Bradley the other day in response to his application for a Bachelor of Arts degree. Apparently the reverend doctor has a pretty good supply of those mimeograph forms. Enough to give you almost any degree you think you'd like to have.

"George might just as well have become a Doctor of Divinity. He was too modest."

More About Canadians' Degrees of Honour.

From the above article it will be seen that the People's National University, of Atlanta, Georgia, is a veritable degree-mill. It may be interesting to consider the character of the raw material of which the mill produces "B.A.'s", "Th.D.'s", "D.D.'s", and whatnot. Beyond doubt, the material must be pretty "raw". To say nothing of the ethical side of the question, one wonders how any man of ordinary intelligence could be caught in such a trap! What must be the motive that actuates a man to obtain, and then to use, a degree given by such an institution?

Of course it is not difficult to understand George's motive. We think it was a most commendable one! Under the guidance of his superiors he intended to expose a fraudulent institution. But when we find men who are pastors of churches and denominational officials using P.N.U. degrees, it is an entirely different matter. They surely cannot be so deluded as to persuade themselves that such a course as that in which George enrolled would make them worthy of academic recognition in the form of a degree. It would appear from *The Star Weekly's* article that if George had been reasonably industrious, he might have become a B.A. within two or three

months. We know of no reputable university that will give a B.A. degree for less than four years of faithful work. We suppose the same rapid methods apply to other degrees, for, as George was anxious to obtain his degree as soon as possible, there is little doubt that Dr. Bradley also was anxious to obtain his cash as soon as possible. For that reason education is speeded up.

The Rev. W. C. Smalley, B.A., of Ottawa.

Among those who have obtained the B.A. degree from the People's National University we find the name of Rev. W. C. Smalley, of Ottawa. Now we know what Brother Smalley's degree is worth! The possession of such academic distinction may perhaps have given Brother Smalley the more confidence as he moved the resolution to exclude from the Convention of Ontario and Quebec the church out of which McMaster University sprang! Jarvis Street Baptist Church has never stood for short-cut methods of any sort: it has always believed in thoroughness. It has always been the friend of truly "Christian" Education; and apart from the great gift of Senator McMaster for the establishment of the University itself, Jarvis Street Church has never done so much for Christian Education, as our records show, as it has done during the present pastorate. The Pastor of Jarvis Street Church has never set much store by honorary degrees—or, for that matter, by degrees of any sort. It is what is in the parcel rather than the wrapper about it that matters; and if a man is thoroughly disciplined intellectually it does not matter very much whether he has a degree or not. If he has what degrees represent—or what they ought to represent—his work will show it, and his ability to hold his own among men of education will prove whether he is really an educated man or not.

The Pastor of Jarvis Street Church has been honoured with two honorary degrees, both of which were absolutely thrust upon him. That may be somewhat of an offence to Brother Smalley; he may have been jealous for his Alma Mater; and he may have felt rather aggrieved at others who had received recognition at the hands of McMaster University without being under the necessity of certifying that they had read certain books prescribed by, and had paid money to, a certain Dr. Bradley of Atlanta, Georgia. But whatever may have been the motive, the fact remains that the motion to exclude from the Baptist Convention of Ontario and Quebec the Jarvis Street Church, which is the mother of all the Toronto churches, one of the oldest churches in Ontario, and beyond question the church which has contributed more to the Baptist cause than any other church in Canada, was proposed by a distinguished fellow-collegian of George, the office boy of *The Toronto Star Weekly*.

The "Raw" Material of P.N.U.

But pursuing our enquiry as to the character of the raw material of which the alumni of the People's National University are made, it must be admitted that everyone obtaining a degree from such an institution advertises himself as being willing to travel under false colours. When a man uses a name which is not his own, he does so usually to cover up a record that will not bear the light of publicity; and when a

man uses a university degree which represents little more than the payment of a few dollars, he professes a scholarship to which he is a stranger, and is guilty of pretending to a distinction to which he is not entitled.

Worthless Divinity Degrees.

This would be bad enough in one who used a worthless degree in Arts, or Law, or Medicine, but for a man to stoop so low to obtain a degree in Divinity is surely to advertise himself as a religious pretender in whom true men will find it impossible to repose confidence.

The Character of the Bait.

But the character of the bait by which these aspirants for academic standing have been caught is worthy of examination, George was informed, "We can make you the minimum requirements both as to fees and as to work." Would such a bait interest any honest man when he is openly told that he can obtain a degree for a small amount of work and a very small amount of money? Would not any honest man turn away from such a proposal with disgust? It is rather amusing—and not without significance—that George was addressed as "Honourable" George Damer. The P.N.U. supposed it was writing a letter to one who was itching for titles, and to lead him on apparently it gave him one for nothing! And what a title—Honourable! George, we believe, was deserving of it, but we wonder if the Rev. W. C. Smalley was addressed as "honourable"?

"High Standing in Academic Circles".

But that is not all. Another letter informed George, "Owing to your high standing in academic and professional circles ('professional' typed in) we regard you as eligible to admission to our graduate department and to proceed to the earned B.A. degree ('B.A.' typed in) on the terms mentioned as per special outline enclosed." George had informed the P.N.U. that he had attended certain schools in Edinburgh equivalent to our public schools in this country, and this gave him "high standing" in academic and professional circles! This letter was evidently the usual form of letter, for we have one like it lying in our office; and apparently every simpleton who bites at Dr. Bradley's bait is complimented on his "high standing in academic circles"! Certain of our Ontario brethren must have known very well that they had no "high standing" in academic circles—but they wanted a degree. They supposed no one would know really the character of the institution issuing the degree. They would obtain a title which was legally theirs, and then pass among their fellows as "Doctors".

Somewhere we have read of a coloured church down South that greatly esteemed its pastor, and was exceedingly anxious that he should obtain "high standing in academic circles". They wrote a certain university to enquire what a D.D. would cost, and received a reply stating the price. When the church had been canvassed and an offering was obtained, they discovered that they had only half the amount required for the degree. They therefore sent the money on to the "university", explaining that they had been unable to raise the requisite amount, and asked them to forward one "D", and that they would send the money for the second "D" later! We do not know whether it was the

"Doctor" or the "Divinity" the coloured brother got at half price; but we may hope that the zeal of his congregation did not altogether die out before the second "D" was obtained! It is, of course, rather a comical story, but in our judgment such a D.D. would be worth quite as much as one issued by the People's National University, of Atlanta, Georgia.

George's Certificate.

But now we come to some very interesting items in this story. Our new-found friend George was given a certificate making him a life-member of the Arts Department, "entitled to all the rights, privileges and benefits of the course". With this certificate there came a small enameled pin bearing the letters "P.N.U." The emblem of the pin is a cross and crown, with national colours of red and blue. We wonder whether this pin was designed especially for students in divinity courses? The emblem is a cross and crown, and that is very suggestive. The crown is won by way of the cross, and without the cross there can be no crown. But the P.N.U. proposes to crown its students without requiring them to bear the cross: it gives them a degree without much study, and the only cross is that which may be involved in the payment of the fees. We wonder whether Brethren Langton, Fromow, Scofield, of Brantford, and Smalley of Ottawa, are wearing their pins? *The Star Weekly* says that "George is wearing the pin on his coat lapel now, but hasn't yet run into any old college chums on the street". Probably that is because George lives in the wrong town! George ought to go to Brantford! He ought to sit up on the front seat in the First Baptist Church and exhibit his pin to the pastor, Rev. W. H. Langton, Th.D., perhaps one of the most distinguished of all the alumni of P.N.U. When he has done that, George ought to pay a visit to Calvary Church, and then go to Immanuel and interview Brother Scofield; for unless P.N.U. was particularly partial to George, all these distinguished gentlemen must have class pins to match.

The P.N.U. Chairman of the Ontario and Quebec Convention.

The sessions of the Baptist Convention of Ontario and Quebec at which the amendment to the Act respecting the Convention was adopted, were under the Chairmanship of Rev. W. H. Langton, Th.D., an alumnus of the People's National University, of Atlanta, Georgia. Late in the afternoon session of

October 13th, over which "Dr." Langton was presiding, a resolution was moved by Rev. Bowley Green, D.D., the first two paragraphs of which were as follows:

"WHEREAS an organized campaign that creates division and discord and seriously interferes with the work for which this Convention exists, has been carried on for sometime among the churches of the Convention.

"AND WHEREAS such misrepresentations are made in this campaign as tend to destroy the confidence of our people in the Boards regularly appointed by the Convention and in our denominational leaders.

The Gospel Witness and all who have taken sides with it were, in that resolution, charged with making "such misrepresentations . . . as tend to destroy the confidence of our people in the Boards regularly appointed by the Convention and in our denominational leaders".

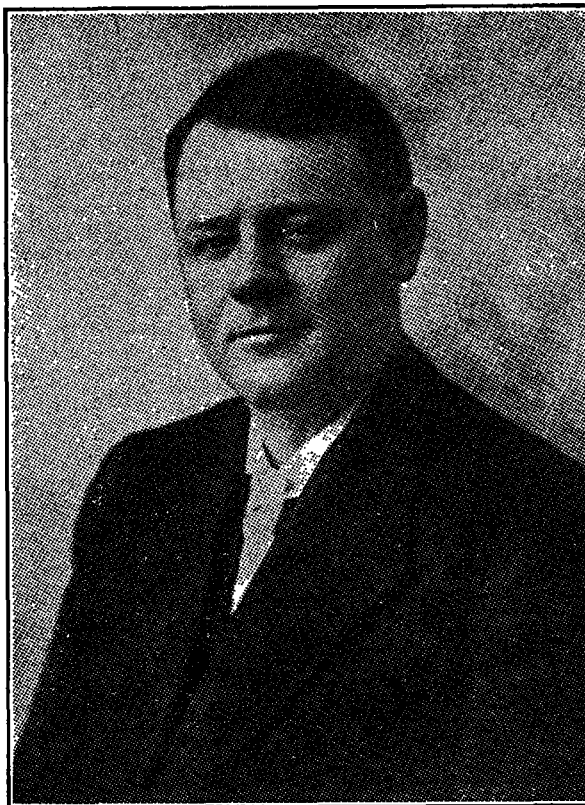
We suppose the President of the Baptist Convention of Ontario and Quebec would be classed as one of the "denominational leaders"! We affirm that *The Gospel Witness* has never "misrepresented" anything or anyone, and that its charges against the Boards and against the "denominational leaders" have been proved up to the hilt, and in such a way as would secure conviction in any court of law. But now we are dealing with another "denominational leader", and we defy all the world to say there is aught of "misrepresentation" in it when we call attention to the fact that the President of the Baptist Convention of Ontario and Quebec wears a Doctor's degree obtained from a bogus university in Georgia. How anybody informed of these facts can have any confidence in a man who wears such a degree we are unable to understand. In face of this exposure it seems to us that the only decent thing for "Dr." Langton to do is to resign the Presidency of the Convention.

Will "Doctor" Langton Resign?

Of course the enemies of *The Gospel Witness*, and of the cause which it has espoused, will not permit "Dr." Langton to resign. We challenge them to co-operate with us this one time and show that they have at least an infinitesimal fraction of regard for truth and straightforwardness. But no! Dr. Langton will carry on, and the Executive of the Convention and the Boards, including McMaster University, will support him.

McMaster University, and P.N.U.

What, then, shall we say of McMaster? Is it to be classed with the notorious Jefferson University? Are its academic standards to be dragged down to the levels



REV. W. H. LANGTON, Th.D.,
Pastor of First Baptist Church, Brantford, Ont.
President Baptist Convention of Ontario and Quebec.
Obtained "Doctor's" degree of The People's National
University, Atlanta, Georgia.

of P.N.U.? We read a press report a few days ago which said that at the coming Baptist World Alliance meeting in Toronto, Mr. Albert Matthews would present to the Alliance the President of the Ontario and Quebec Convention, Dr. W. H. Langton.

The Baptist World Alliance.

We have very high regard for Mr. Albert Matthews. We have always believed him to be a man of high principles and lofty ideals; but Mr. Matthews ought not to allow himself to be caught in a trap like that! He ought to "let George do it"! As probably the only fellow-student of the distinguished President of the Ontario and Quebec Convention in Toronto, for the honour of the institution to which they both belong, we submit that George of *The Toronto Star Weekly* ought to be permitted to introduce his distinguished fellow-student to the Baptist World Alliance when meeting in Toronto. The slogan of the famous "P.N.U. is "Democracy in Education"—and here we have it: George, the office boy, and the President of the Baptist Convention of Ontario and Quebec!

If "George" Should Make a Speech at the Alliance.

We fancy that we can see George in his knickerbockers standing before the great assembly in the Coliseum and addressing the famous President, Rev. E. Y. Mullins, D.D., who is both President of the Alliance and of the Southern Baptist Theological Seminary, in some such terms as these:

"Mr. President, and delegates to the Baptist World Alliance assembled from all parts of the world in Toronto: It gives me great pleasure to perform the duty which has been assigned to me this evening. I understand there are delegates present from all parts of the United States and Canada, from New Zealand and Australia, from India, China and Japan, from the Islands of the Sea, from Africa, from Great Britain and Ireland, and from many centres of culture in Europe. I am informed that among those who will address this great assembly are included such men as the famous Dr. Geo. W. Truett, of Dallas, Texas; such outstanding educators as Dr. Shailer Mathews, Dean of the Divinity School of the Chicago University; Professor T. Reavley Glover, the Cambridge orator; and the now much-talked-of Professor L. H. Marshall, of McMaster University.

"I understand that the Baptist denomination has always been the friend of education. You, Mr. Chairman, as head of the largest Baptist theological seminary in the world, I am sure, will agree with me when I say that it is scarcely possible to set too high an estimate upon the value of sound education. I have been selected on this occasion because, though young in years, I have early in life been permitted to give evidence of my great passion for learning. Coming to this country from Scotland, I entered the profession of journalism, and I determined that I would allow nothing to stand in the way of my advancement. Ascertaining that it was possible to secure such a thorough education as is represented by the degree of B.A., I determined to possess myself of that distinction.

"I would remind your delegates who come from remote parts of the Empire and from other distant parts of the world, that in this new world we have learned how to accelerate the ordinary processes of life. In some of the older universities, in order to obtain a B.A. degree, it is necessary to pursue a course of four years of arduous study. The standards are very high, and very

exacting; and only those who diligently apply themselves to their task may reasonably hope to obtain such a distinction. But in this new world, Sir, we have found many short cuts to success; and I learned that it was possible for me, without interfering with my daily duties as a journalist, to pursue a course of study which would give me the coveted degree of B.A. I therefore invested fifteen dollars; and being rather short of cash myself, the business office of the journal by which I am employed supplied me with certain ponderous volumes, in order that I might be able to acquire that evidence of learning, that air of education, which results from association with great books. You will be pleased to know, sir, that I have those books on my shelves in my home on Curzon Street at this moment—and I am proud of their possession.

"Having enquired as to the terms of admission to the course for the degree of B.A., I was congratulated, young as I am, on having already attained to 'high standing in academic circles'. This, of course, ministered much to my satisfaction, and greatly encouraged me to set my face with new determination toward the goal.

"Having remitted fifteen dollars of good Canadian money to Atlanta, I received in return the pin which I have since worn with great pride upon the lapel of my coat. It indicates that I am a life-member of the Arts Department of that glorious institution known as the People's National University of Atlanta, Georgia. This, I am happy to say, does not indicate that the standards of P.N.U. are so high as to require a whole lifetime to obtain an Arts degree. On the contrary, it was my earnest hope that before the convening of this great assembly I should be the proud possessor of my B.A. It was only the counsel of those older than I, and particularly their reluctance to lend me further financial aid, that led me to discontinue my course at that great institution.

"But I would have you to understand, Sir, that I am the friend of education; and I am happy to inform this great assembly that although I have not completed my course, you have in the ranks of the Baptist hosts in Canada some distinguished graduates of the People's National University, of Atlanta, Georgia.

"Among them there is a man whom the Baptists of Ontario and Quebec have delighted to honour. The Baptists of Ontario and Quebec have been told for many years that McMaster University is the acme of educational institutions. At every Convention and Association they have been told for more than thirty years that McMaster University stands for the highest intellectual culture, and that Christianity always goes hand-in-hand with higher education,—or rather, that higher education always follows in the wake of Christianity.

"It may be known to you, Mr. President, that the Convention of Ontario and Quebec has been agitated for some years over a great controversy that had its centre in McMaster University. The fact is, the Denomination has been rocked as by an earthquake for years past, and in the midst of it there came to our shores a gentleman from England who was appointed to the Chair of Practical Theology in McMaster University. This gentleman boasts of the culture of the schools of the Old Land, and also that he had been to Germany for the further prosecution of his studies. He was hailed by the authorities of McMaster as a man of vast erudition, who had come to uphold at least the high educational standards of Mc-

Master, and possibly to lift them to still higher levels.

"But the controversy in the Convention of Ontario and Quebec has raged around McMaster University. The new professor was not slow to unsheath his sword. He was a man of great discernment, and instantly diagnosed the case. He said the whole trouble in the Convention of Ontario and Quebec was a battle between 'ignorance and education'! It was therefore necessary to educate the people to the newer views:-

"In opposition to Professor Marshall there were some very determined men. Of course they were more or less ignorant, many of them were graduates of McMaster University; but they could not boast of the distinction of wearing a degree from the institution which I have the honour to represent this evening. But when the wise men of McMaster University, with the leaders of the various denominational Boards of this Baptist Convention of Ontario and Quebec, cast about to find a man who should lead them in the crisis, who would be qualified to preside over the sessions of their Convention, they recognized that they must have a man of outstanding ability, and a man of high academic accomplishments. In the immediate future they saw there was coming a Convention at which it would be necessary for them to adopt a Parliamentary measure which would make it possible for them to exclude the objecting churches. McMaster University, throughout its campaign in behalf of the modern learning, had everywhere contended that its opponents had been guilty of the grossest 'misrepresentations'; and it was proposed, indeed, to set up that standard in the resolutions to be passed at the Convention which was soon to be held, and to charge those who had opposed the course of McMaster University with conducting a campaign of 'misrepresentation'.

"You will readily see, Mr. Chairman and delegates, how important it was therefore that the forces of McMaster University represented in the Convention of Ontario and Quebec should be led by a man of unimpeachable honour, a man of outstanding scholastic ability, a man of commanding presence, and withal a man of transparent honesty, against whom the finger of scorn never could be pointed.

"And where, Sir, did McMaster University and the Baptist Convention look to find a man fit for this high office, and for this piece of difficult and distinguished service? Did they look to Harvard or Yale on the American Continent? Did they look to McMaster University in Canada? Did they look to Edinburgh, or to Oxford, or Cambridge, or London, in the Old Land? I answer, No. They wanted a man of the highest possible standing, and to effect their purposes I am proud to say they selected an alumnus of the famous People's National University of Atlanta, Georgia.

"That gentleman presided at all the sessions of the Convention at which this contentious matter was discussed. It was he who knew how to rule every motion 'out of order' that disagreed with McMaster's purposes. It was he who knew how to further the cause of true education as represented by McMaster and Professor L. H. Marshall. He was therefore selected as Vice-President of the Convention, and when he had performed his duty with success he was honoured with the highest office within the gift of the Baptists of Ontario and Quebec. He represents a people who profess a passion for truth and righteousness, who profess abhor-

rence of any and every kind of misrepresentation, and who boast to all the world that they live only to promote the highest interests of truth in the cause of what they call "Christian" Education. In harmony with these ideals they selected their present President. It is my great privilege and honour therefore, Mr. President, to present to this assembly of Baptists from all over the world, the Rev. W. H. Langton, Th.D., President of the Baptist Convention of Ontario and Quebec, and a distinguished alumnus of the People's National University of Georgia."

What Follows "George's" Speech.

It is not difficult to imagine the scene as George completes his oration. The great audience rises to its feet and greets the great President of the Ontario and Quebec Convention with a Chautauqua salute. Round after round of applause prevents his immediate reply. But after much pounding of the Chairman's gavel the great company resumes its seat, and "Dr." Langton addresses the Convention. One can well imagine his declaring this to be the proudest moment of his life, when his services in the cause of higher learning in battle against "ignorance" receive such enthusiastic recognition at the hands of the Baptists of all the world.

"Dr." Langton's Fellow Alumni Called to the Platform.

Then someone rises in the audience and suggests that Dr. Langton's fellow-alumni be called to the platform. Thereupon Dr. Langton names Rev. W. C. Smalley, of Ottawa. This name is greeted with loud and prolonged cheers, for this is the man who moved the resolution, in the interests of education and enlightenment, to expel Jarvis Street Baptist Church from the Convention of Ontario and Quebec! As Mr. Smalley mounts the platform and stands beside Dr. Langton, the President calls for his fellow-townsmen, "Dr." Fromow, Pastor of Calvary Baptist Church, Brantford. This name also is greeted with loud cheering. Dr. Fromow comes and stands on the other side of the President. Next he calls for Rev. C. H. Scoffield, Pastor of Immanuel Baptist Church, Brantford. Mr. Scoffield, with a distinctly academic air about him, also mounts the platform and stands beside his brother-pastor of Brantford.

Then the President suggests that he is sure this great assembly would be glad to greet a gentleman from another Convention who also is an alumnus of the same great university. Thereupon he calls for Rev. J. J. Ross, Th.B., D.D., and, according to *Who's Who in America*, B.A. of Woodstock College, and B.Th. of McMaster University! Dr. Ross walks down the aisle and takes his place also upon the platform; and in introducing him, the President reminds the great company of brethren that Dr. Ross had distinguished himself in two respects: one by having had some part in leading the British Columbia Convention to adopt the same clause in their Constitution as had been adopted by the Ontario and Quebec Convention, and thus succeeded in splitting the British Columbia Convention practically in two. Dr. Ross had also distinguished himself by becoming a "bachelor" after he had been for some years a "doctor"! But he had conferred great honour upon the People's National University in this, that, having received the honorary degree of Doctor of

Divinity from the Northern Baptist Theological Seminary—even after that, he read a certain number of books, and he wrote three theses—one of fifteen thousand words, and two of eight thousand words each, and presumably paid his fees, in order that he might become a Bachelor of Theology from the People's National University, of Atlanta, Georgia!

Now this group of alumni of this great university stand together, the great President of the Ontario and Quebec Convention in the centre; on one side, Rev. C. H. Scoffield (degree to be announced); next to him, Rev. A. H. Fromow, Th.D.; then the President, Rev. W. H. Langton, Th.D.; next to him, Rev. W. C. Smalley, B.A.; and next to him, Rev. J. J. Ross, B.Th., D.D.,—and last, but by no means least, "George."

Impressed by this mighty array of scholarship, we imagine someone in the assembly demanding to know whether the great Dr. Bradley himself is present, and on learning that he is not present, proposing a resolution that inasmuch as the Ontario and Quebec Convention had elected to its highest office a graduate of the People's National University, of Atlanta, Georgia—and this in the midst of a great controversy in which "education" was pitted against "ignorance," and Dr. Langton had been elected to champion the cause of "education"—and that the Convention had thereby proclaimed the People's National University, of Atlanta, Georgia, one of the great universities of the land, this assembly should therefore instruct its Secretary to send a telegram to Dr. Bradley, of Atlanta, Georgia, requesting him to confer the honour of his presence upon the Baptist World Alliance meeting in Toronto.

Before the great meeting closes the Secretary rises to announce that he has received a telegram from Dr. Bradley saying that he is taking the first train for Toronto, and is bringing with him a trunkful of mimeographed applications for admission into courses for B.A., Th.D., Ph.D., B.D., D.D., and every other degree that ever was offered. When the meeting closes we imagine a stampede for the platform. The great President of the Alliance is ignored; the Chancellor of McMaster University is passed by; Dr. Shailer Mathews, Dean of the Divinity School of the Chicago University, is unnoticed; Dr. T. R. Glover, of Cambridge, seems to attract no attention at all,—but all the people gather about the famous President of the Ontario and Quebec Convention, who is also an alumnus of the great university known as the People's National University, of Atlanta, Georgia. The brethren come from New Zealand, from Australia, from England, Scotland, and Wales, and from rural districts of Canada and the United States,—all of them with pencil and note book in hand, demanding to know of Dr. Langton the address of the People's National University, of Atlanta, Georgia; and the amount of the fees. We fancy we hear some of them enquiring how much that would be in English money! and immediately they do a sum in mental arithmetic to find out how long it would take them to lay up enough for a Ph.D.

And when, at a later session, the President of the Baptist World Alliance, being also President of the Southern Baptist Theological Seminary, announces that the great Dr. Bradley of the People's National University, of Georgia, is in the building, he is greeted with a tremendous ovation. He takes up his residence in Castle Memorial Hall, and—interest in the great Baptist World

Alliance temporarily subsides, for the brethren are intent upon getting degrees while the getting is good.

What Will McMaster University Do?

What will McMaster University do in view of all this? How will she be able to compete with such a university as P.N.U.?

A More Serious Aspect

For, there is a still more serious aspect from McMaster's point of view to this whole matter. The scholastic achievements of President Langton and his fellow-alumni of P.N.U. are likely to be catching, like the measles! It has already proved so in Brantford, for the enthusiasm for education as represented by P.N.U. degrees spread from the First Baptist Church to Calvary Baptist Church; and from there, to Immanuel Baptist Church: Who knows whereunto this thing will grow! Within six months of Dr. Bradley's visit to the Baptist World Alliance it may be that nearly all the Baptist ministers of the Ontario and Quebec Convention will be blossoming out as "doctors." And thus the battle for "education" against "ignorance" will have been won by P.N.U. without McMaster's direct assistance.

The Example of Dr. J. J. Ross.

The example of Dr. J. J. Ross, of Vancouver, in seeking and obtaining a degree from P.N.U. after he had received an honorary degree from the Northern Baptist Theological Seminary suggests that, in the estimation of P.N.U. alumni, honorary degrees are at a discount. McMaster therefore will have nothing to offer, because P.N.U. will confer degrees, like the one they were proposing to give to George, that have been "earned." And certainly any man would rather have an "earned" degree than an honorary degree. The Editor of this paper is Acting-President of a certain university, and in that capacity he has had to do with many professors within the last year; and he found one man who had so many "earned" degrees that he refused to accept an honorary degree from any university. And now men of such scholarly attainments as Rev. C. H. Scoffield, of Brantford, will be pointing the way to all the Baptist ministers of Ontario and Quebec, showing them how to obtain "earned" degrees.

This may greatly diminish McMaster's influence, and the graduates of P.N.U. may become so numerous as to constitute a distinct menace to the power of McMaster University.

Why a Million and a Half?

Moreover, there is still another view of this matter. McMaster University is in dire need of financial aid. She is, at this moment, appealing to the churches of Ontario and Quebec for the sum of a million and a half dollars. She has long been waiting for the right-of-way to make this appeal, as against Home and Foreign Missions and other denominational interests; but now she is supposed to have a free field. But we learn from *The Toronto Star Weekly* that the Alma Mater of the President of the Ontario and Quebec Convention is also appealing for an endowment fund. What will the President of the Convention do? He cannot ignore the claims of the institution which has raised him to such distinction; neither can the other alumni of P.N.U. It will be interesting to observe what part Rev. "Dr." Langton takes in McMaster's campaign for funds. It really would seem unreasonable to expect that a university

which had conferred a degree upon Dr. Langton at such trivial cost should be refused its modest demand for a contribution toward its hundred thousand dollar fund when Dr. Langton's munificence is distributed.

On the other hand, how can the President of the Convention that has sacrificed everything for McMaster, hold up his head if he does not afford generous leadership in McMaster's campaign for funds? It may thus prove, that between the degree and the Presidency, "Dr." Langton may find the maintenance of his position very expensive.

The Reaction Upon McMaster's Appeal.

But we can see the possibility of a very serious reaction upon McMaster's appeal. Everybody at all conversant with the facts of the case knows that McMaster's buildings are not very modern—even though its teaching is modernistic. We are personally of the opinion that McMaster's demand for a million and a half dollars, if she is to carry out her Hamilton programme, is rather a modest one. But the disclosure of the President's P.N.U. connection throws a new light on the whole matter. A great university of Atlanta requires no other equipment than the house in which the President and his wife live. It looks to us as though it might easily be bought for ten thousand dollars at the outside, and if a ten thousand dollar physical equipment, with an actual staff consisting of the president and his wife, and perhaps a few stenographers, can render such service as the P.N.U. has rendered to three Baptist ministers in Brantford, and one in Ottawa, and one in Vancouver—and we know not how many others—why spend a million and a half dollars to build a university? Whatever may be the teaching of P.N.U. in theology or the liberal arts, it has certainly discovered a way of making university education very cheap—it has, indeed, brought it within the ready grasp of a fifteen year old office boy! Why then all this talk about the necessity for "higher education", and an appeal for a million and a half dollars?

We can imagine Dr. Langton taking part in the money-raising campaign to be shortly inaugurated by McMaster University, and while he is appealing for funds for the University, it would be open to anyone to enquire why McMaster University should need a million and a half when the People's National University, of Atlanta, Georgia, can do a bigger business in a common dwelling house. Thus it seems to us that Dr. Langton has greatly complicated the whole educational campaign. How he will get out of it we do not know.

Will "Dr." Langton and His Associates Be Surprised?

It may be that Dr. Langton and his associates will be greatly "surprised" in discovering the character of the university from which they have obtained degrees. It is barely possible that we may soon be treated to an announcement that, having discovered the bogus character of the People's National University of Atlanta, Georgia, Dr. Langton and his associates have returned their degrees and repudiated all connection with the institution. But that would be too late. Dr. Langton and others knew exactly what sort of institution it was before they enrolled for a degree. How do we know that? Ask Geofge. He found it out; and what became perfectly patent to a fifteen year old office boy, ought

to have been self-evident to the President of the Baptist Convention of Ontario and Quebec. Dr. Langton received the prospectus of the institution with full information when he asked for terms. He probably received the same kind of letter that was sent to George. We ourselves have one of the same sort before us now. And apparently all who apply for enrolment in any of the courses of the P.N.U. are congratulated on their "high standing in academic circles." There is therefore no escape from the conclusion that Dr. Langton and all others who have obtained degrees from the P.N.U. knew it was a bogus university, and that its degrees were bogus too. It is too late therefore for any of the alumni of the university to "explain". The facts are out, and the responsibility must rest with the gentlemen themselves.

According to *The Toronto Star Weekly*, nothing is known of the sixty-six thousand enrolment in the various colleges, nor of the more than twelve millions of assets. That will be a small matter, however, for Dr. Langton and all his Convention associates to account for. They are, to use Professor Marshall's term, such "fanatics for the truth" that they will not be disturbed by the non-existence of these twelve million dollars of assets.

But we have occupied the attention of our readers almost long enough with this matter. Some time ago we referred to the President of the Convention as a Tin Lizzie with a Rolls-Royce horn. Some of our friends thought we were a little hard on Dr. Langton at the time. But in view of these P.N.U. revelations we are inclined to think that most of our readers will acknowledge that there is something "tinny" about the President, and that "Lizzie" is not a wholly inappropriate appellation.

But better days are coming. There is a "New Ford," and a new song which proclaims, "Henry's made a lady out of Lizzie." Between now and the meeting of the Baptist World Alliance in Toronto the spring Convocation of McMaster University will be held; and degrees, both earned and honorary, will be distributed. Some of the "earned" may to some extent be honorary; and some of the "honorary" may to some extent have been earned. We hope we shall not be charged with *lese majesty* if we call the Chancellor of McMaster University, as Isaac called the wells of his father Abraham which he digged again when he called them by the names which his father had called them. The name of the Chancellor of McMaster University is Howard P. Whidden, and who knows, but that when McMaster Commencement is over, and the Chancellor has admitted "Doctor" Langton to the degree of Doctor of Divinity and to all the rights and privileges belonging thereto, the students of that great institution on Bloor Street West may drown the voices of the P.N.U. alumni with their soul-stirring song,

"Howard's made a lady out of Lizzie"!

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

Preached in Jarvis Street Church, Toronto, Sunday morning, March 11th, 1928.

(Stenographically Reported.)

"Now Joab, the son of Zeruiah perceived that the king's heart was toward Absalom.
 "And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:
 "And come to the king, and speak on this manner unto him. So Joab put the words in her mouth."—2. Samuel 14:1-3

The verses I have read belong to a very interesting chapter of history. Absalom had slain his brother Amnon, and in anticipation of the king's wrath had betaken himself to the neighbouring kingdom of Geshur. Many in Israel, no doubt, were disposed to congratulate the king upon this easy solution of a very difficult problem: Absalom had removed himself from the king's dominion, and had thus saved the king a great deal of trouble. But there was one man in Israel who discerned that the king's heart was toward Absalom, notwithstanding all his sins; he therefore sent to Tekoah and found there a wise woman and commissioned her to go into the king's presence, and address him in a parable which he, Joab, put into her mouth.

The woman went to the king and told the story of having two sons who strove together in the field, and one of them slew the other. Then she said that all her family had risen up demanding the life of the remaining son, and that if he should be destroyed it would leave her husband neither name nor remainder in Israel. The king was moved by her parable, and said he would give commandment concerning the remaining son, that not a hair of his head should fall to the ground. Then the woman proceeded to interpret her parable, and declared that the king had spoken this as one who was faulty, for said she, "God hath devised means, that his banished be not expelled from him, but the king has done nothing to bring his prodigal boy back again." When the king heard that he said, "Hide not from me I pray thee, the thing that I shall ask thee." And the woman said, "Let my lord the king now speak." And the king said, "Is not the hand of Joab with thee in all this?" Then she said, "My lord the king is as an angel of God. It is perfectly true that Joab put the words in my mouth to fetch about this form of speech." "Then," said the king, "I will grant your request, and Absalom shall be brought back again."

I want to use that simple story this morning to illustrate God's method of bringing the wanderer home. First of all, it is the story of one who read the king's heart; and having done so, he found someone to pray; and having found a petitioner, he armed

her with a petition which he knew the king would be compelled to grant.

I.

First of all, then, this is THE STORY OF ONE WHO READ THE KING'S HEART. It is noted as an exception that Joab perceived that the king's heart was toward Absalom. Absalom had done his utmost to make trouble in Israel. He was a man of commanding appearance: "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him"; and he had a very large following. He had already slain his brother; and the discerning men of Israel, I doubt not, anticipated much political trouble from the fact that Absalom the king's son was so disloyal to his father. When he took himself out of the kingdom, and voluntarily exiled himself, I think there is little doubt that David's counsellors believed that that was an easy way out of a great difficulty for the state. But there was one man in Israel who discerned that notwithstanding Absalom's unworthiness, notwithstanding his rebellious heart, and his determination, if possible, to destroy the kingdom, the king's heart was toward Absalom.

Therein is an illustration of the distinctive principle of the Christian revelation. I have frequently asked boys and girls in different places, and on different occasions, what sort of people God loves, and I have never yet received but one answer; they always say that God loves good people. And so He would if there were any good people to love! If you study the religions of the heathen you will find that everywhere there is manifest a consciousness of alienation of the soul from God, and an effort to make amends to God, to pay up the debt, to balance the books; and the conception, the natural conception, of God is that He would love good people, people who are able to discharge their full duty to Him, people who have not violated His law, whatever that law may be. But the peculiarity of the Christian revelation is this, that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The distinctive thing about the Christian religion is that it reveals a King Whose heart is toward Absalom; and apart from this divine revelation you will never any-

where find that truth. It is not natural for man to assume that the King's heart is toward Absalom.

Somewhere long ago I read a story of a man who lived before the discovery of the principle of photography. He was a man of large wealth who had been suddenly bereaved of his wife, who had been to him the very light of his eyes; and it was his great grief that he had no picture of her, no objective representation of the one he had loved. So he summoned certain famous artists to his presence and asked them to paint a picture of his wife. They said they would be glad to assay the task, and enquired when the lady would be willing to sit for her picture. "Oh, but," he said, "she is dead; she is gone; she cannot sit for her picture." "Well then," said they, "you will give us something to copy?" "I cannot do that," he replied, "that is why I want you to paint me a picture. I have no such picture." Then they said something as did the wise men in Nebuchadnezzar's day that no such unreasonable request had ever been made of any artist. "But," said he, "I will describe her to you, I will tell you of the graces of character for which she was distinguished, I will describe her beautified countenance, the light of her eyes; and from my description you shall paint me a picture of my wife." But they all shook their heads, and said, "No; we will not risk our reputations on any such attempt as that."

Thus the man was left in his grief, disconsolate; and as he turned it over in his mind he said, "There is only one picture of my wife and that is hidden away here in my heart, where no one else can see it. I can see it, but I cannot describe her; and," said he, "if ever that picture is to be put on canvass I shall have to do it. But I am not an artist, I cannot paint a picture." And then something within him said, "But could you not learn? You have ample leisure, could you not give the rest of your life to that task?" And he determined to make the attempt. Therefore he provided himself with an artist's studio, fully equipped with all materials, and he set to work upon his first canvass. But of course he failed, and the canvass was thrown aside. Then he tried another, and another. Canvass after canvass was spoiled. The years went by, and he did nothing else than try to put on canvass for other eyes to see the picture that was treasured away in his own memory. At last after long years of effort he stood before his canvass one day holding his palette in his hand, then with his brush he touched the eyes, and suddenly light came; and then he touched the canvass again. He laid down his brushes, and stood wondering before it. He said, "There she is." Taught by the truest of all artists, love itself, he had managed at last to paint a picture of his wife.

Now, my friends, if our love of Eden had survived the loss of it, if there had lingered in these depraved hearts of ours some lingering love of our God, we might at least have imagined what God was like, and man might by his own effort at last have produced a picture of God. But instead of that, man did not like to retain God in his knowledge, he was given up to vile affections; and when men tried to paint a picture of God, they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Left to himself man has reduced God to the likeness of a creeping thing; and never should we have known

what God was like if our Joab had not come to tell us. He "perceived that the king's heart was toward Absalom." "Shew us the Father, and it sufficeth us." Jesus said unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

It is said of George Muller that he abhorred photographers, or photography, and he would never consent to the publication of his portrait until an enterprising American publisher published a life of George Muller with an alleged likeness of Mr. Muller in the beginning of the book. It was somebody's portrait, but it was not the portrait of Mr. Muller; and then he consented at last to have his portrait taken. And you remember in the beginning it is said, "Thou shalt not make unto thee any graven image." Did not God thus say, "Thou shalt not try to paint a portrait of God. I will give you my own portrait in due time." And He came at last Who was "the express image" of the Father's person, and of Him they said, "This man receiveth sinners, and eateth with them." That, I hold, to be fundamental to the Christian revelation, peculiar to it, that the King's heart is toward Absalom.

II.

In the next place, JOAB FOUND SOMEONE TO PRAY. He sent to Tekoah and fetched thence a wise woman. You ask me why he did it, and I answer, I do not know. *It was just Joab's way.* He had access to the king's presence himself, and yet he found somebody whom he called into co-operation with himself in this ministry of intercession. And as I read my Bible, I discover that before ever God brings the wanderer home He always finds somebody to pray for His coming. Behind every conversion there is somebody's prayer, and conversion is always an answer to prayer. When God came to Abraham and tarried at his tent, He said within Himself, "Shall I hide from Abraham the thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him." And so he took him into His confidence, and He told him that He was going down to Sodom to see "whether they had done altogether according to the cry of it, which is come unto me; and if not, I will know." When God communicated that revelation to Abraham, Abraham stood before the Lord and began to pray; and when at last the judgment fell upon the wicked cities of the plains, it is said "God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt."

There is another passage in the Old Testament to this effect, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." God went looking for someone who would stand in the breach between the living and the dead, as Aaron had done, that the plague might be stayed. Again there is a passage which says, "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." It is His invariable rule that, though we have our Joab, the Intercessor

who has the right of access to the Father's presence, yet He calls others into co-operation with Himself to pray in behalf of the exiled Absaloms.

He is still calling men to pray. It may be that there are some of us here who cannot preach, it may be we are not called to preach; but I believe that every believer is called to pray. We are the Lord's remembrancers. I know a man, I have known him many years, and sometimes I have lost track of him for years together. He is really a great expositor of Scripture, but has never been in any sense a popular preacher, never has had more than a handful of people to preach to; and yet as I have known him I think of him as one of the mightiest men of God I have ever known. Some years ago I got a letter from him down in the southland, and it was something to this effect, "Dear Brother: While in prayer this morning you were specially laid upon my heart, as you often are; but to-day I had unusual liberty and unusual blessing as I presented you and your work before the Lord, and I felt my heart warmed toward you. I rejoice in your fellowship in the gospel, and I thought I would just send you a note, after years of silence, to let you know you are not forgotten, and that I still pray for you." Oh, there are multitudes of men and women like that, who are called to prayer rather than to preach. And when God's books are opened it will be found that the Absaloms have been brought home because somebody was led to pray for them.

This particular petitioner was a woman: "Joab sent to Tekoah, and fetched thence a wise woman." I do not know why it should be so, but it seems to have been God's plan that the intercessors very often are women. I remember being with our Brother Brownlee once in the China Inland Mission prayer meeting, and I heard a woman pray. It was not a Cook's Tour prayer round the world, but it was a trip directly to China. She went about from place to place commending to the Lord one missionary after another. She apparently knew all the details of their families, all their needs, all their wants; and she talked with the Lord in the most familiar fashion about China. I said to Brother Brownlee—I do not know whether he remembers it or not—I said, "Who in the world is that woman? Has she lived all her life in China?" And he said, "She has never been to China at all, but she spends most of her time in prayer for China." She was one of the Lord's remembrancers, a woman of Tekoah, specially called by our Joab to exercise that high and holy ministry.

Have you been called? Do you know what it is to come before the King to present your petition to the King in behalf of Absalom in China, Absalom in India, Absalom in South America, America, or in Africa, in the Islands of the Sea, or across the street from where you live? Do you know what it is to have a burden on your heart for the salvation of souls, and to come into the King's presence to petition Him to devise means, or to exercise the means devised, that His banished be not expelled from Him?

This woman was a wise woman. It requires wisdom to pray. We have schools in which we try to teach men something about preaching, and perhaps it is possible to do that; but who shall teach us how to pray? Do you remember that when the disciples

heard Jesus pray, they had a passion for prayer themselves? Somehow or another as they heard the Master pray I fancy,—

"Heaven came down their souls to greet,
And glory crowned the mercy seat."

They felt like saying, "Oh, I wish I could get to heaven like that! I wish I could lay hold of God like that!" I do not wonder that they said, "Lord, teach us to pray, as John also taught his disciples." There is only one person who can teach us how to pray, and that is the Lord Himself. We do nothing well without learning, we do nothing well naturally. You have come to read your Bibles or other books quite easily, and reading is now such an easy task that you have forgotten how difficult it was when you were children to distinguish between the letters of the alphabet—but you had to learn how to read, you have to learn how to do everything. I remember learning how to ride a bicycle, the first one I had! I got up early in the morning, while all the others were asleep, that no one might see me learning! And I needed the whole width of the road—as I did the first time I drove a motor car. I really wanted to go to the Minister of Highways and demand a reason for their making the road so narrow! I wanted it about three or four times as wide, so that I could zig-zag all over the place safely. But I do not need it now. Whatever we do, we have to learn how to do it. We have to learn how to pray; learn how to be wise; and before the woman of Tekoah went in to the king, she sat at the feet of Joab and he taught her how to pray. So we have to learn how to pray.

I knew a woman once who was marvellously used of God in the conversion of many. She went around among the women who were her neighbours and found broken-hearted women everywhere because they had husbands who were far away from God. She began to pray for them, and many of them were saved, man after man was being saved; and they came to the church and were baptized. One day she said to me, "Pastor, I cannot understand it at all. Do you know Mrs. So-and-So?" "Yes." "Well, I prayed for her husband's conversion, and he has been saved; I prayed for So-and-So's conversion, and he has been saved. And it seems to me the Lord hears my prayer for the conversion of my neighbours' husbands, and yet my own husband is still unsaved. Can you tell me why that is?" I said, "Why do you pray so earnestly for the salvation of your neighbours' husbands?" "Oh," she said, "because I know the sorrow of having an unsaved husband myself." And I said, "Perhaps it is the Lord keeping you waiting a little while; perhaps that is part of the discipline, that is His way of teaching you how to pray."

The troubles and trials through which we are called to pass sometimes are really the Lord's way of teaching us to exercise this ministry of intercession. Have you learned to pray sometimes by being driven into a corner? You could not look forward, and you could not look behind, or on either side—there was only one way to look, and that was to look up. You looked up to God and you prayed, and out of your experience and sorrow and difficulty there came to you, and

through you to others, a great triumph. And so may it be in the experience of some here this morning.

A woman! I do not know why. We cannot complain here, that the men do not come to prayer meeting, but once I heard of a man's going to prayer meeting, and he said there were twenty people in the prayer meeting, nineteen were women and one man; and the next Sunday morning he went to the jail to speak, and he said there were nineteen men and one woman! He said it looked to him as though the men went to jail, and the women to prayer meeting! I do not suppose that was literally true, but in most prayer meetings the women are in the majority. I do not know whether they are in ours or not. But we should be wise and know how to pray. When Paul went to the place by the river side in Philippe "where prayer was wont to be made" he sat down and "spake unto the women that resorted thither."

What did Joab teach this woman to do? He said, "Put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead. Go in an appropriate garb as though you had a real burden on your heart, and as though you had something worth praying for." Have you any reason to mourn? There is a sense, of course, in which Christian people ought to be the happiest people in the world, and yet if these solemn truths which we profess be really true, that men apart from Christ are lost, then I think sometimes we ought to put on mourning apparel, and be as those who have a long time mourned for the dead. God has promised that He will be found of us when we seek Him with our whole heart. The Lord is not moved by perfunctory prayers. There are many professing Christian people who, in the saying of their prayers, apparently are very much like the Thibetans with their prayer wheels. Mechanical, perfunctory, petitions will not move the heart of God, but when our hearts are really burdened, and we come to Him as those who mourn, and as those who mourn for the dead, He will be moved, He will hear us.

"Anoint not thyself with oil." Those who are anointed with the oil of the world's gladness, and who find their pleasure in worldly employment, are not likely to be heard when they pray. You do not find that variety of Christian very often at the prayer meeting. Say what you will of different forms of worldliness, the man or woman whose head is anointed with the world's oil of gladness, decked out with all its summer robes, and you do not find in men and women of that sort people who really pray. But if we come into fellowship with Christ in Gethsemane and Calvary, and really feel the burdens which were laid upon His heart, then indeed we shall learn how to pray as those who mourn for the dead; and we shall be heard.

But there is always a *point of contrast*. Joab said, "Feign thyself to be a mourner." I remember years ago going to a certain church as a Pastor, a little church in a country town, and at one of the early prayer meetings, one of the first I attended, there was a woman who prayed, and she prayed most eloquently. She prayed for the Pastor that his ministry might be marvellously blessed of God. I said to myself, This is surely a mother in Israel. This must be a woman

of Tekoah. I have seldom heard anyone pray as that woman prayed. And I said, What a tower of strength she will be to me! But the next prayer meeting she was not there—nor the next—nor the next—nor the next. She would be absent for five or six weeks, and then she would come in again, and pray again. I soon discovered that the people were not being as much moved by her prayers as I was. I had been saying "Amen" to her petitions; but after a while I discovered that the people seemed to be untouched altogether. I had not been there very long before I knew that she was not a woman of Tekoah, nor was she a wise woman from anywhere! But she was still eloquent. I remember one morning I was down at the church door shaking hands with the people as they went out, and there was a very humble woman who used to sit over on the side of the church. She was there every Sunday morning, but she was not a member of the church. But this Sunday morning this eloquent woman was at the door, and as this humble woman was going out she made a great ado about her, and said, "Oh, we are so happy to see you this morning. We hope you enjoyed the service, and we hope you will come again." "Certainly I will come again, I come every Sunday; where were you last Sunday?"

You remember the Psalmist said, "Give ear unto my prayer, that goeth not out of feigned lips." Prayers that come out of feigned lips are not heard by our King, and it will not do for us to feign ourselves to be mourners. We have to be mourners indeed when we come before Him.

III.

And when thus our hearts are burdened, and we pray, what then? HE ARMED HER WITH A PETITION THE KING WAS COMPELLED TO GRANT. This woman told her story, and the king listened very attentively. Then she made an application of her parable, and the king said, "Now, do not hide it from me. I want to know something!" "Let my Lord the king now speak." "That is not your prayer," he said. "You never learned that yourself. Tell me now: Is not the hand of Joab with thee in all this?" She said, "Yes, Joab actually put the words in my mouth. He said, 'I thought so.'" The king recognized the prayer, not of a woman of Tekoah, but the prayer of Joab—and the king never did say "No" to Joab; whatever Joab asked for the king granted.

That is the gospel. When we come to pray, if we have been taught of the Spirit of God, God will recognize that the prayer we present is not our own at all. The only prayer that ever gets to heaven is the prayer that first comes down from heaven. When the priests put incense in their censers, and went into the presence of the Lord to offer incense at the time of the evening sacrifice, that incense was symbolic of the prayers of the people, of their aspirations Godward, of their worship. He took a coal from the perpetual fire that was on the altar, and he put it in the censer, and the incense that went up toward heaven was kindled by a supernatural fire that came down from heaven. It is the Spirit that "maketh intercession for us with groanings which cannot be uttered." It is only as our Joab teaches us to pray that we pray effectively, and then our

prayer goes heavenward, as though it were actually the prayer of Jesus Christ Himself.

You depend upon the merit of Jesus for the forgiveness of sins, do you? Is there anyone here who hopes to be forgiven on any other ground than that? I hope not. We are saved solely on the ground of His perfect righteousness, "Jehovah Tsidkeniu—the Lord our righteousness." But the same is true of all our petitions. You have no worthiness to commend your prayers to God; it is only in the measure in which you appropriate the worthiness of Christ, and present Him as your Sacrifice, that God hears your prayers.

I think it was in Hamilton years ago I was going along the street one day, and I saw a little girl of perhaps four or five years of age trying to post a letter. There was the letter-box, and this little maiden was looking up at the slot where the letters were to be put. She stood on her tiptoes and took the letter in her fingers and tried to get it in, but she could not. Then she made a jump at it, trying to lift the lid and put the letter in at the same time, but that failed again and again. She hung her hands, and looked up and down the street. As she saw me coming, she ran toward me—I suppose she thought I looked as though I could reach almost anything, she was such a little thing—but she came with her letter and said, "Please, sir, will you post my letter for me? I cannot reach." So I took the letter. I saw that it was addressed and stamped, and I went back with the little girl to the letter box, and just lifted the lid and committed it to the care of His Majesty's mail, and I suppose in due time it reached its destination.

So when we have a prayer to present whatever it may be, though we stand even on our tiptoes, there is not one of us who is tall enough to reach. "Which of you by taking thought can add one cubit unto his stature" spiritually? But we have a great High Priest, a Big Brother, and we come with our poor prayers to Him, and say, "Please, will you take my letter and hand it to God, because I cannot reach?" And the Lord Jesus takes our poor petitions, and, as our great Intercessor, presents them in the Father's presence perfumed with His own merits, stamped with His approval. And then always the answer comes. That is what He meant when He said, "If ye shall ask anything in my name, I will do it." Let us learn the lesson and depend upon Him.

Let us pray. We thank Thee, O Lord, for Him Who is our Intercessor. We thank Thee that all the promises are in Him. We pray that Thou wilt help us more and more to avail ourselves of our privileges in Christ, and ceaselessly to pray as Thou dost teach us. Help some unconverted man or woman, boy or girl, to pray this morning, to come like this little girl, trusting the One Who has access to the Father's presence. Make this an hour of conversion and confession for Jesus Christ's sake, Amen.

Wortley Road, London—Good news reaches us from Wortley Road Church, London. On a recent Sunday four were baptized on confession of their faith, and six came forward at the close of the service. There is a fine spirit among the Wortley Road people, because the Spirit of God Himself is working; and God is blessing those who have honoured Him with an uncompromising stand for the truth.

Indirectly we have heard good news also from the organization effected from the Adelaide Street Church, but we are unable to give, at this writing, particulars of the progress of the work there.

THE GOSPEL WITNESS.

As we near the end of our church year, March 31st, we are always a little concerned about the closing of our books. This year our expenses have been heavier than ever before on account of the enlarged size of *The Witness*, and some especially large issues. We have appealed to all our subscribers, as on former occasions, to help us, and our appeal has met with a gratifying response. No doubt, however, many will yet be heard from. Once again we ask our friends to send their contributions by cheque or money order, as we have reason to fear we have lost hundreds of dollars, if not more than that, in the mail. If anyone has sent us any contribution, or subscription, or renewal, and has received no acknowledgement, please communicate with *The Gospel Witness* office at once, advising us of the amount sent, and the date of sending.

If any of our friends have not yet sent us a contribution to *The Gospel Witness* fund we shall greatly appreciate a lift between now and the end of March. We hope that none of our readers will withhold their contribution because we have found it necessary to advise them to send money either by cheque or money order. We do not know at present what our losses through the mail have been, but we know they have been very heavy, but we feel sure our friends will not allow the cause to suffer on this account.

TORONTO BAPTIST SEMINARY.

Once more we urge our friends to remember this important department of our work. Last week we received a contribution of \$500.00 from the United States, and since then, \$250.00 left to us by the will of an Anglican brother who attended Jarvis Street Church. But we need at least \$2,000.00 between now and the end of March in our Seminary Fund.

CHURCH NEWS.

Jarvis Street Church—There were good services in Jarvis Street last Sunday. A number responded to the invitation both morning and evening, and five were baptized at the evening service. The work of the Parliament Street Branch, under the direction of Mr. Wilfred Charlton, is in a very healthy state. Conversions are frequent, and last Sunday evening, before a large congregation, Rev. E. A. Brownlee baptized three believers. At Jarvis Street Bible School, the attendance last Sunday was 1,167. The Pastor has proposed a friendly competition between various departments for the next three Sundays. The Adult and Young People's Departments will compete with each other; the Intermediate with the Junior; and the Primary, Beginner's, and Cradle Roll with each other. Last Sunday the Beginner's, in percentage per enrolment, led the whole School, their percentage being 92.

Scotland, Ont.—February 16th was a day of rejoicing for the new church at Scotland when they were formally recognized by the following churches, namely, Baston, Otterville, Hughson St.; Stanley Avenue, and Immanuel churches of Hamilton, Woodstock, Freelon, Shenstone Memorial, Brantford and Burtch (the latter not organized at present.) The meeting was held in the Masonic Hall, which was nearly filled with a most enthusiastic gathering of comrades who carried out the Biblical injunction in being such hilarious givers towards the building campaign which started that evening, with pledges amounting to nearly \$1,000. A large lot has been given to the church by two of its members, and building operations will be started as soon as weather conditions make it possible.

We have been receiving, and are looking for great blessing. In the short period we have been in the new Convention, we have had five baptisms on the Scotland and Burtch fields.

London Fundamentalist Baptist Young People's Association—At a specially called meeting of the three societies of the City of London Fundamentalist Baptist Young People's Association. A rally of all the Fundamentalist Baptist Young People in the city of London and vicinity will be held in the Wortley Road Baptist Church, London, on Good Friday, April 6th, afternoon and evening. Mr. Simpson, President of the Inter-Provincial F.B.Y.P.A., will lead a discussion on young people's work in the afternoon session. The address at the evening session will be given by Evangelist James McGinlay, of Toronto. A cordial welcome awaits any who may desire to unite with us in a great spiritual feast on this occasion.

Goals for the Altar Fire

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

Sunday, March 18th.

Crucified with Christ.—

Galatians ii:20—iii:1-9

Seest thou thy Saviour, therefore, hanging upon the cross? All His church hangs there with Him, as a knight or burgess of Parliament voices his whole borough or county. What speak I of this? The members take the same lot with the Head. Every believer is a limb of that Body; how can he, therefore, but die with Him and in Him? That real union, then, which is betwixt Christ and us, makes the cross or any passion of Christ ours! so that the thorns pierced our heads, the scourge bruised our backs, the nails wounded our hands and feet, and the spear gored our side and heart; by virtue whereof, we receive justification from our sins, and true mortification of our corruptions. Every believer, therefore is dead already for his sins, in his Saviour; he need not fear that he shall die again. God is too just to punish twice for one fault; to recover the sum of both the surety and principal. All the score of our arrears is fully struck off, by the infinite satisfaction of our blessed Redeemer. Comfort thyself, therefore, thou penitent and faithful soul, in the confidence of thy safety. Thou shalt not die, but live, since thou art already crucified with thy Saviour. He died for thee, thou diedst in Him.

Bishop Hall.

Monday, March 19th.

Buried with Christ.—

Romans vi:1-13.

Here is the burial, which confirms and seals our crucifixion in Christ. The Spirit declares, "The body is dead because of sin," and the water opens now its mystic tomb to ratify that verdict. And how, as for a moment the prostrate form of the disciple disappears beneath the wave, is the whole solemn story of our death in Christ silently rehearsed! Here is no sparing or reprieving of our guilty nature. The inexorable purpose for which "our old man was crucified with Him," is proclaimed without equivocation, "that the body of sin might be destroyed." Judaism, that trial of man in the flesh, that system for his cleansing in his carnal state, had as its ordinance, circumcision, the typical rite of the purification of the flesh. But Christianity, starting upon the axioms that "The carnal mind is enmity against God," and that "They that are in the flesh cannot please God," has a far different ordinance, even baptism, the typical rite of the burial of the flesh, in order to a better resurrection. By this confession do we not only sign the death-warrant of our natural man which has been issued from the court of heaven," but we sign it literally with the "sign of the cross."

A. J. Gordon, D.D.

Tuesday, March 20th.

Raised with Christ.—

Colossians iii:1-17.

The believing soul is risen with Christ, inasmuch as our union with Him makes us partakers of His resurrection as our victory over death. The water in the reservoir and in the fountain is the same; the sunbeam in the chamber and in the sky are one. The life which flows into our spirits from Christ is a life that has conquered death, and makes us victors in that last conflict, even though we have to go down into the darkness. If Christ live in us, we can never die. "It is not possible that we should be holden of it." The bands which he broke can never be fastened on our limbs. The gates of death were so warped and the locks so spoiled when He burst them asunder, that they can never be closed again. There are many arguments for a future life beyond the grave, but there is one supreme proof of it—the resurrection of Jesus Christ. So, trusting in Him, and with our souls bound in the bundle of life with our Lord the King, we can cherish quiet thankfulness of heart, and bless the God and Father of our Lord who hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead.

Alexander Maclaren, D.D.

Wednesday, March 21st.

Seated with Christ.—

Ephesians ii:1-13.

The heavenly place of rest. "And hath raised us up together and made us sit together in heavenly places in Christ Jesus." This is the place of rest—that blessed word "rest." After being crucified together, planted together, buried together, quickened together, and raised together, we are now seated together. And from that point we are to work together, "workers together with God" in the glorious work of redeeming the lost until "glorified together". There is an important lesson here. The Church largely lacks rest. There is great activity in the Church to-day, thank God, in every portion of the living Church. There is a marvellous going forth at home and abroad, such as the world has never seen before; a going forth of the word, and of the workers, and of the Spirit. But in the midst of it all, there is great need to emphasize this word "rest," and to know that the Church has entered into her Canaan, Christ Jesus her Lord. The calm of God is about her, the rest which He has won. Do we know this rest? Do we know the rest of "coming" to Jesus, "Come unto Me and I will give you rest"? Do we know the rest of "taking" from Jesus, "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls"? Do we know the rest of "entering" upon our possession, for "we which have believed do enter into rest"? This is better than all the others.

Charles A. Fox, B.A.

Thursday, March 22nd.

Suffering with Christ.—

Philippians iii:7-16.

Christians have fellowship with Christ in suffering. They may suffer for Christ. Doubtless, to Paul and to the early Christians, this was a familiar thought and a not infrequent experience. The apostles, the martyrs, and confessors, all in the primitive Church who by their steadfastness in the faith incurred men's displeasure and hostility, were partakers of the sufferings of Christ. And in our own time, and amongst ourselves, there are those whose witness to the Saviour is borne amidst petty persecution and half-concealed hostility from their unbelieving and scoffing companions. And even amongst professing Christians, those who prefer fidelity to Christ and His gospel to compliance with current fashions and opinions must make up their minds to endure much for the Lord's sake. There are, however, other senses in which Christians may be justly said to share Christ's sufferings, to suffer with their Master. There was anguish and distress peculiar to the Son of God. The burden of our sins He bore in His own Person; He "trode the wine-press alone!" He bore our sins and carried our sorrows;" He "tasted death for every man." His sacrifice was His alone. But there was suffering which He endured because He lived in a sinful world, because He submitted to the buffetings of Satan and endured the contradiction of sinners. To Christ's people their necessary contact with a sinful world is painful, even as such contact was conspicuously painful to the holy Saviour himself, who in character and conduct was emphatically "separate from sinners." As He also sorrowed over this sinful race, could not look upon the multitudes without grief and commiseration, could not gaze upon the guilty Jerusalem without weeping over it; so true Christians are constrained to sigh and cry for the abominations that abound in the world, for they have learned to look upon humanity with the eyes of their Lord himself.

J. R. Thomson, M.A.

Friday, March 23rd.

Manifested with Christ.—

1 Thessalonians iv:13-5:1-8.

We have the future consummate flower of the Christian life in union with the manifested, glorious Christ. The future personal manifestation of Jesus Christ in visible glory is, in the teaching of all the New Testament writers, the last stage in the series of His Divine human conditions. As surely as the Incarnation led to the cross, and the cross to the empty grave, and the empty grave to the throne, so surely does the throne lead to the coming again in glory. As with Christ, so with His servants, the manifestation in

glory is the certain end of all the preceding, as surely as the flower is of the tiny green leaves that peep above the frost-bound earth in bleak March days. Nothing in that future, however glorious and wonderful, but has its germ and vital beginning in our union with Christ here by humble faith. The great hopes which we may cherish are gathered up here into these words—"shall be manifested with Him". That is far more than was conveyed by the old translation—"shall appear." The roots of our being shall be disclosed, for He shall come, "and every eye shall see Him." We shall be seen for what we are.

Alexander Maclaren, D.D.

Saturday, March 25th.

Glorified with Christ.—

Romans viii:14-27.

Christians shall have fellowship with Christ in glory. It is a sign of God's great condescension and fatherly kindness that He, in His word, deigns to cheer and encourage his poor, suffering, struggling children, in their encounter with life's ills, by the assurance that in due time the shadows shall flee away, and the bright morning shall break upon their sight. He does not even say merely, "Your sufferings shall come to an end; your toil and conflict shall be followed by repose." This is said; but, with it, something more. Victory, triumph, glory, festive joy,—such is the prospect held out to us. To be told that we shall be glorified with Christ seems too much; it is only credible because it is the assurance of Him who cannot lie. Our Saviour Himself intimated that His faithful people should participate in His approaching glory. They should sit on thrones of judgment. Having been with him in His tribulations, having drunk of His cup and received His baptism, they were appointed to reign with Him and to see His glory. It was a lesson deeply impressed upon the minds of Christ's companions. "If we suffer with him," said one, "we shall also reign with him." They spoke of a crown which they believed to be reserved for them. They looked for an inheritance incorruptible and unfading. And the chief element in future blessedness and glory they deemed to be union and association with their Lord. To be ever with him, to see him as he is,—this was all their desire and hope. There seems something so utterly alien to our poor, feeble, sinful humanity in the "glory" which is revealed as the future lot and life of the Christian, that it is not easy for a sober mind to take in the thought. Yet it is plainly taught that Christians shall appear with their Lord in glory, that they are called to eternal glory. This may be explained by two remarks. First, the chief glory is moral and spiritual; to be delivered from sin, and to be changed into the same image with Christ,—that is glory. Secondly, whatever glory may attend the Lord's people in the future life is that which he sheds. To be near Jesus is to receive from Him something of that holy radiance which is native and proper to him, and ever streams from Him.

J. R. Thomson, M.A.

BAPTIST BIBLE UNION LESSON LEAF

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Lesson 15. Second Quarter. April 8th, 1928.

RESURRECTION FACTS—Importance and Order.

Lesson Text: I Corinthians, 15:1-28.

Golden Text: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."—I Corinthians, 15:3, 4.

I. THE SUBSTANCE OF THE GOSPEL (vs. 1-4).

1. The death of Christ for our sins: not as our Example primarily, but as our Expiator. 2. The burial certified to the reality of His death. 3. His resurrection was a certification of the validity of His claims. 4. And all this was "according to the scriptures". Thus we have here the sum of the whole Gospel message, the death and resurrection of Christ, all finding its authority in the holy Scriptures.

II. THE WITNESSES OF THE RESURRECTION.

Cephas; he could testify as an individual. Then there were the twelve, each able to corroborate the testimony of each other. Then there were five hundred at once, making the proof overwhelming. Then James; then the apostles, by which, seeing they are mentioned separately from "the

twelve", we understand to mean He was seen of the apostles individually. Then by special revelation from Heaven He was seen of Paul himself. Surely no fact of history is more thoroughly authenticated.

III. THE RELATION OF THE RESURRECTION TO THE GENERAL TRUTH OF THE GOSPEL.

1. Apparently the principle and fact of the resurrection was denied; and if that were possible it would exclude the resurrection of Christ. Contrarywise, the resurrection of Christ establishes the possibility of resurrection. 2. If Christ be not raised, faith is vain, for who could trust a dead Christ. 3. The witnesses to the truth of the resurrection would be false witnesses. Hence the whole fabric of Christian teaching would crumble; for witnesses that are false in one particular cannot be depended upon at all. 4. This would argue that sin was unforgiven, for He was slain for our offences, and raised for our justification; but if He be not raised, there is no proof of the value of the sacrifice, and we are therefore yet in our sins. 5. The Christian hope is not for this life only. If it were, we should be of all men most miserable. If we are doomed to disappointment in the life that is to come, the sacrifices involved in loyalty to principle here would scarcely be worth while.

IV. THE RESURRECTION PROCLAIMED.

1. On the authority of his own experience, supported by the overwhelming testimony of the witnesses named, Paul asserts that Christ is risen from the dead. 2. He is the Firstfruits of them that sleep, He is the Forerunner and the Pledge of the resurrection of the dead. 3. The second Adam comes to undo the work of the first (vs. 21-22). As in Adam all die as to their bodies, so in Christ, in the same way, shall all be made alive. 4. There is an order, however, in the resurrection: Christ first, afterward they that are Christ's at His coming. The resurrection of the believer is assured, but not in this dispensation, nor until Christ shall come again. 5. After the coming of Christ, and after the millennial age, He shall deliver up the kingdom to God, even the Father; But only after He has put down all rule and all authority and power. Surely we have here a promise of the millennium, "He must reign until he has put all enemies under his feet", and the last enemy that shall be destroyed is death. In the promise of God, all things are even now under His feet, but not actually. To the "all things" there is but one exception, and that is Himself, for He is equal with God; and shall share that equality as the Second Person in the Trinity when God shall be all in all.

TO JARVIS STREET MEMBERS GENERALLY.

Since the great upheaval in 1921, Jarvis Street Church has always been able to close its year with at least a small balance on the right side of the books. We are confident we shall be able to do that this year, but we shall do it only as every member of the church does his or her best. Jarvis Street is not going behind: She is assuming extra burdens year by year, so that the expense of operating is constantly increasing. Four matters have made great demands upon Jarvis Street this year: the Seminary; the enlarged *Gospel Witness*; the renovating of our whole auditorium, lecture hall, and class rooms; and Des Moines University. The Treasurer of Jarvis Street has remitted to Des Moines University since that institution was taken over by the Baptist Bible Union to this date, \$5,216.90. In addition to this, duties outside of his own church have made great demands upon the Pastor's time. Since June he has travelled not less than thirty-five thousand miles.

This is an appeal to every member of Jarvis Street Church to do his or her utmost between now and the 31st of March to ensure a balance on the right side of the Jarvis Street Books.

DES MOINES UNIVERSITY.

If *The Gospel Witness*, for a week or two, has not appealed for Des Moines University it is only because it has temporarily been preoccupied with other matters. We would remind our friends, particularly in the United States, and especially those whom we touched in our recent tour and who pledged their support, that we are always in need. We need thousands of dollars for Des Moines at once. Please send all cheques to Miss Edith Rebman, Secretary-Treasurer of Des Moines University, Des Moines, Iowa.