

The Gospel Witness

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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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Scholarship and Evangelical Christianity

Commencement Address Delivered at Des Moines University, June 4, 1928.

By James M. Gray, D.D., President, Moody Bible Institute of Chicago.

I.

I count it a high honour to be invited to give the Commencement address on this historic occasion—the first graduation of Des Moines University under the new regime. I count it a high honour thus to be associated with the faithful and courageous men and women who, at personal sacrifice, have sought to rescue this university to the cause of evangelical Christianity. They are in succession to a great nobility of faith,

"Men who, for simple sake of God,
All titles, riches would refuse,
And in their stead, disgrace and shame
And bitter poverty would choose."

Unthinking people say that evangelical Christianity and the higher learning are incompatible, that university men do not train in the camp of the contenders for the faith delivered once for all to the saints. But this only makes it necessary again to emphasize that all the higher learning in this country,—and when I say this country, I include in deference to your President, the Dominion of Canada,—all the higher learning in this country rests on the foundation of the Christian faith.

Take Harvard University, take Yale, take Princeton, Brown, McMaster and McGill. Who were the founders of these schools of learning, and by whose money were they maintained until like Jeshurun, they waxed fat and kicked? Is not the answer that evangelical Christians founded and maintained them? Men and women who believed in a personal and transcendent God; men and women who believed the Bible to be a revelation of that God; men and women who believed in Jesus Christ as the eternal Son of God and the only Saviour

of the world through the shed blood of Calvary; men and women who believed the highest object or purpose of a university was to turn out other men and women to glorify that God and to extend the knowledge of His Name to every nation under heaven?

Even in recent days, the promise dangled before the country churches to stimulate their contributions to found the University of Chicago was, that it should be a great *Christian university* to counteract the materialism of the Middle West. To this appeal the churches, even the poorer churches, responded grandly. The present Divinity school of that university, originally the Baptist Seminary at Morgan Park, Ill., secured its considerable endowment through E. Nelson Blake, "an evangelical Baptist layman, and a Bible teacher of sixty years' standing" (*The Leaven of the Sadducees*, p. 173).

No, my friends, higher learning is of the head and Christian faith is of the heart, but it takes both of these together to make a man. And when they are together head and heart, and together *right*, the man they make is always an evangelical Christian man.

And examples of this a-plenty are in the world to-day as in other days. Of this I had a pleasing illustration within a month. I am thinking of Dr. Josiah H. Penniman, president of the University of Pennsylvania, Provost of the University is his official title. As you know, the University of Pennsylvania stands high among the state universities of the land.

Dr. Penniman as a lad was a Sunday school pupil and later a member of St. Paul's Reformed Episcopal Church, of Philadelphia, of which the late Bishop Wm. R. Nicholson, D.D., was the rector, my own bishop at one time and one of my dearest friends. After Penniman's graduation from college, and I believe, after he had a place on the faculty of the University

of Pennsylvania, he entered the Reformed Episcopal Theological Seminary, of Philadelphia, for a post-graduate course in the Bible and Theology. I was a special lecturer in the seminary at the time and he attended my classes.

But the point I am coming to is this. Recently I have been editing a volume of Bishop Nicholson's sermons on the *Miracles of Calvary*, and I said to the publisher, "Would it not be an advantage in marketing the book if Provost Penniman would sponsor the foreword or introduction?" The publisher said it would, but where did Dr. Penniman now stand? Was his testimony to the Bible, and to Christ, and to all the fundamentals of the faith the same as when I knew him? The only way to learn was to inquire, and I wrote him on the subject. And how my heart was gladdened as he replied that he would feel honoured to have his name associated with such a book, and that he had found no reason in all the intervening years to change the faith he held and cherished when a lad in the Sunday school of old St. Paul's. I give you his exact words:

"My opinion of Bishop Nicholson and the great truths that he was continually expounding, have deepened with the intervening years. I regret that men of his kind of faith are so rare even in a pulpit. I have never seen any reason to change or even modify my belief in the teachings of the New Testament, as I received them in my childhood."

No, my friends, higher learning and evangelical Christianity are not incompatible, and we still find university men training in the camp of the contenders for the faith. You young men and women, now graduating from a Christian university, have nothing to be ashamed of in your Alma Mater.

II.

And this leads me to look at another side of this question. All is not gold that glitters. Take the scientists. I mention them because it is in their domain the antagonism to evangelical Christianity now chiefly centres. Are all scientists possessors of the higher learning? How many of the masters in one branch of science are masters in another? And how many of them are able to co-ordinate the findings of their particular branch of science with the findings of another branch, to say nothing of the findings in all the branches? And how many of them are liable so to reason from the particular to the general as to lay down a principle or law on which all of them will agree? Are there any who are able to do this?

Take Henry Fairfield Osborn who has many titles to his name and who occupies the eminent position of President of the American Museum of Natural History. Dr. Osborn is frequently in print as an almost frenzied believer in and advocate of evolution. But Louis T. More, Professor of Physics in the University of Cincinnati, author of *The Dogma of Evolution*, and himself not unfriendly to that hypothesis, fairly ridicules Osborn in his book. He speaks of his "unverified compilation," by which belittling phrase he means Osborn's much-heralded and popular history of evolution, entitled, *From the Greeks to Darwin*, a work which More declares is "certain to give students of biology a quite erroneous view of evolution." Farther on he

speaks of Osborn's "facile superficiality" as illustrated in the astonishing manner in which he turns around and changes the entire meaning of an important passage in the writings of the great Lamarck.

Take Sir Arthur Keith, newly installed president of the British Association of Science, the highest honour it is said, in the scientific world. In his inaugural, Sir Arthur made the statement that "under the action of biological forces which can be observed and measured, man has been raised from a place among apes to that which he now occupies." Darwin, he said, was right in affirming this.

But Sir Arthur's statement is boldly challenged. A writer in *The Living Age* whose article carries its credentials with it, calls his statement "a purely dogmatic utterance unsupported by a single shred of scientific evidence." The biological forces he refers to have never been observed much less measured, and to say so is absurd. He is an authority on anatomical anthropology, an expert in skulls and bones, but according to his critic, Sir Arthur is no more familiar with the fundamental problems of evolution than some who are unknown in the scientific world.

But it was not of such scientists as these that I meant at first to speak, but others even more distinguished, and who make no claim whatever to higher learning in the sense of being university or college men.

Take Herbert Spencer or Sir Alfred Russell Wallace. Spencer was the first to develop the philosophic side of evolution, and Wallace was co-discoverer with Darwin of the theory of natural selection as it has been called. But neither of those men went to school after he was about fourteen years of age. Both were obliged to earn their living at sixteen, and both engaged in the same general class of work, land-surveying or civil engineering. Spencer, even at thirty years of age, had never read a book on philosophy or psychology according to his own admission, and "had only gathered in conversation and by references some general conception of the questions at issue." And yet, Spencer had already put out his first essay on *The Development Hypothesis*, i.e., evolution, a theory by which he seemed to be obsessed.

I mention these men not to discredit them for the absence of what is technically termed the higher learning. I should be ashamed of that. They are entitled in my judgment, to greater honour for their accomplishment in the absence of university training than if they had possessed it. But the point is this, they were not Christian men, they opposed and criticized evangelical Christianity. They used their great influence to discredit it, but it was not their higher learning that explains their opposition to it! More likely it was the absence of such learning that explains it. With broader minds, both of those men might have become Christian men. Indeed, Spencer approximates a confession of that kind, when towards the end of his career, he said that all his life he had been dealing in "inconceivabilities," and had not been able to reach any ultimate explanation about anything!

III.

Meanwhile, my friends, evangelical Christianity goes marching on.

"O, where are kings and empires now
Of old that went and came?
But Lord, Thy Church is praying yet,
A thousand years the same!

Unshaken as the eternal hills,
Immovable she stands;
With glory that shall fill the earth,
A house not made with hands."

As a matter of fact, my dear young friends,—for I now speak very particularly to the graduates and under-graduates—as a matter of fact, the confirmatory evidence of the truth of the Bible is stronger to-day than it ever was. Our fathers had sufficient evidence for their faith to rest upon, but their children have more evidence than they. The buried cities of Bible lands responding to the pickaxe and the spade, are yielding new evidence to us every year.

Those cities have proven to be God's Safety Deposit Vaults in which He preserved His treasures for our use in this day of need. They cause contemporaneous history to corroborate His Word. They enable us to employ the historic and the scientific method in its defense. They demonstrate that the history of Israel fits exactly into the framework of the world history of that day. The chronology and geography of the Old Testament correspond with what we now are learning from other documents of the same period. The foreign words imbedded in the sacred records do the same. The literature and literary forms of those sacred records are amply duplicated in the productions of the great nations that surrounded Israel.

This testimony is cumulative, and there is one man, an American contemporary of ours, who more than any other that I know, may be said to be a kind of incarnation of that testimony. Let me speak of him. I mean Robert Dick Wilson, D.D., Ph.D., Professor of Semitic Languages in Princeton Theological Seminary. He was an intellectual phenomenon from his birth. He could read at four years of age, recalling Lord Macaulay who could read at three. Wilson began to go to school at five, and read Rawlinson's *Ancient Monarchies* at eight. He prepared himself for college in French, German, and Greek, learned Hebrew by himself, and took a hundred-dollar prize for it when he entered the theological seminary.

Under-graduates will be alert to learn how he did this thing? It was before the days of the motor-car, and therefore he would take a grammar with him on his walks, and in that way he not only learned the languages just named, but Latin, Italian, Spanish, Portuguese, Biblical Aramaic, Syriac, Arabic, and some others.

He could not learn Babylonian in America, so he went abroad, and added to that tongue Ethiopic, Phoenician and all the Aramaic dialects, Egyptian, Coptic, Persian and Armenian, in all it is said, forty-five languages and dialects. Fifteen years he gave to language study, fifteen to Biblical textual study in the light of his findings in philology, and fifteen to writing out his findings that the whole church might share in them.

Once, in order to answer a single sentence of a noted destructive critic, Dr. Wilson read all the extant literature of the period under discussion in numerous languages,

and collected no less than 100,000 citations from that literature in order to reach the basic facts, which when found, showed that the critic was wrong. It was simply a case of superior scholarship plus persevering diligence.

The result of his investigations leads Dr. Wilson himself to say: "I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament."

If time permitted I should like to talk to you about another man, Sir William Ramsay, of Edinburgh, Oxford scholar. He has done for the New Testament, especially the writings of Luke and Paul, what Dr. Wilson has done for the Old Testament. His story reads like a romance.

"I set out to look for truth on the borderland where Greece and Asia meet," said he, "and I found it there. You may press the words of Luke to a degree far beyond those of any other historian of the period, and they stand the keenest scrutiny and the hardest treatment."

These are strong words, my friends, from such a witness, and they testify that evangelical Christianity and scholarship go hand in hand, and we need have no fear.

IV.

There is a line in Horace (Ode 2) that I often think upon:

"A mind of equipoise remember thou
To keep when things are stern."

And things are stern to-day, my dear young people, more stern in some respects for you than for your predecessors. In the social sphere, the political sphere, the religious sphere, things are stern. On young men and women such as you depends under God, the hope of a continuance of Christian scholarship in this land, the hope of a continuance of evangelical Christianity, the hope of the church and the hope of the world.

"A mind of equipoise remember thou to keep." It is to aid you to keep that mind in all the stress and storm, that I have addressed you these few words and presented these examples and illustrations. Such a mind is the product of scholarship only as blended with evangelical Christianity. And evangelical Christianity implies a new birth from above, while that in turn awaits the receiving and confessing of Jesus Christ as Saviour and Lord. Have you individually met that requirement?

There was an English lady who visited a gypsy camp, and on learning that a little boy in the camp was very ill, she went into his tent to see him.

The boy appeared unconscious, but taking his hand in hers she softly repeated the beautiful words of John 3:16: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

There was no response.

She repeated the words again, but without response. Then for a third time, when she saw the boy's lips moving, and bending down to listen, she heard him say:

"And I never thanked Him!"

Have you yet personally thanked God that He so loved you as to give His only-begotten Son to die for you?

If you will thank Him now, it may cause this Commencement day to be for you a Commencement day indeed!

Modernism Adopts a New Disguise

From the beginning of human history the serpent has ever disguised his true purpose by subtle speech. He has always accomplished his deadliest work under the guise of religion. The worst of all devils is a religious devil; and the devil of all devils is never so devilish as when he does his work in the garb of religion. Such blatant infidels as Paine, Voltaire, Bradlaugh, and Ingersoll, accomplished comparatively little by their attacks upon revealed religion. But during the latter part of the nineteenth century and the twenty-eight years of the twentieth, the devil has become more pious than ever. The fact is, he spends most of his time in church—or such time as he can spare from educational halls.

During the last twenty-five years or so it has been the habit of Modernists to use the terminology of evangelical faith, but in doing so, to rob every word of its evangelical content, and make it mean the opposite. The word "Fundamentalism" is probably not yet ten years old, and for a good while it was held up to ridicule as representing a new form of fanaticism; but little by little the rank and file of the people in evangelical churches are coming to know that Fundamentalism is nothing more than a new name for the old evangelical position, and has been coined for use in contrast with the Modernists' deceptive use of evangelical language. Thus little by little the term "Fundamentalism" has been gaining ground in the understanding of the people as being nothing more than a new name for Evangelical Christianity. It is not surprising, therefore, as the deceptions of Modernism are stripped from the face of that infidelity which calls itself "Modern scholarship", and masquerades in the robes of evangelical faith, that Modernists should seek another disguise. It has been the way of false teachers always, for we read of "false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."

Some time ago we reprinted an advertisement from a Galt paper in which the Pastor of Water Street Baptist Church, Rev. C. C. Anderson, was guilty of advertising Professor L. H. Marshall as "one of the leading Fundamentalists of the continent". Of course Mr. Anderson knew that the cardinal principle of Fundamentalism is that the Bible is the supernaturally inspired and infallible Word of God. He knew that by the wildest stretch of the imagination Professor Marshall could not truthfully be called a Fundamentalist; yet with the obvious purpose of deceiving the people he called Professor Marshall a Fundamentalist. Men who thus deliberately deceive the people are beneath the contempt of honest men.

A report in *The Toronto Globe*, of Friday, June 8th, from St. Thomas, Ont., implies that Chancellor Whidden of McMaster University now poses as a Fundamentalist himself! The report says:

"During his address Chancellor Whidden was asked if he found less belief in fundamenalism in Canada to-

day. He replied that fundamentalism was just as strong in the world to-day as it was when he was a student at the university."

We have never regarded Chancellor Whidden as an intellectual giant, nor even as a man of average intellectual stature; but we have never supposed him to be mentally deficient. And any ordinary mortal outside a lunatic asylum must know that the position Chancellor Whidden has defended as represented by Professor Marshall and his sponsors, is an utterly anti-fundamentalist position. As it does not require great intellectual capacity to understand what Fundamentalism is, we charitably presume that Chancellor Whidden is not ignorant of its principles; therefore, when he posed as a Fundamentalist he must have known that he was misrepresenting his true position. But this is ever the "method" and "spirit" of Modernists, and the multitude of time-servers who walk in their wake.

A further example of this deceptive trick is furnished in the book, *Peter, Fisherman, Philosopher*, by Dean McInnes of the Los Angeles Bible Institute. In that book he speaks of the "higher Fundamentalism". Of this we shall have more to say at a later date.

But this article is written to forewarn Fundamentalists. We may expect soon to hear that Dr. Harry Emerson Fosdick is "one of the leading Fundamentalists of the continent"!—What shall we say of such "methods" as those employed by Rev. C. C. Anderson, of Galt, and Chancellor H. P. Whidden of McMaster University? Shall we pity them as we do the poor tramp who lies for a crust of bread? Shall we have compassion on them as perhaps we must upon the cocaine addict who tells a lie when the truth would serve him better? Is religion—to say nothing of Christianity—so bankrupt of all resource as to seek supplies exclusively from the devil's armoury? How far will Modernism carry its campaign of misrepresentation, slander, and abuse? How long will honest men—to say nothing of Christian people—sit supinely by while Modernism prosecutes its campaigns, and obtains money under false pretences? We speak strongly. We covet the position of defendant in a libel suit, where we should enjoy the personal privilege of cross-examination. Mr. Anderson and Chancellor Whidden are mere symptoms of a disease, inconsequential personalities so intangible and imponderable as to be undeserving of notice for their own sakes; but they represent the "method" and "spirit" of those who are either Modernists, or the conscienceless, time-serving, defenders of Modernism, who will wear any robe, assume any name, take any course, use any language, adopt any attitude, which may promise to further their personal interests. We have repeatedly said that we are as sure of the inspiration of Modernism as we are of the inspiration of the Bible. The cases to which we have alluded only deepen our conviction that Modernism is inspired by him of whom it is said, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Further Evidences of McMaster's "Fundamentalism"!

In another article we have pointed out that the Chancellor of McMaster University is now posing as a Fundamentalist. Perhaps after a while we shall see McMaster University advertised as a great Fundamentalist university! Anyone who is acquainted with the course of Modernism of recent years knows that it is the most intolerant thing in the world. It is as subtle as the serpent; it will deceive, if possible, the very elect. But it always has murder and robbery in its heart: it exists to murder the truth, and to rob the sons of men of the truth and its benefits.

But a Modernist university never invites a Fundamentalist to speak at one of its important occasions,—and be it said, a truly Fundamentalist university would never invite to its platform one who is a Modernist. But now that we are assured by so great an authority as Rev. C. C. Anderson of Galt, that Professor L. H. Marshall is "one of the leading Fundamentalists of the continent", we may expect anything. "Birds of a feather flock together", and McMaster University will be sure to invite other "Fundamentalists" who are the affinities of Professor Marshall.

At the recent convocation of McMaster University, among those who received honorary degrees, was Rev. Avery A. Shaw, President of Denison University, Granville, Ohio. Who is this Dr. Shaw? Dr. Shaw was not only honoured with a degree, but he delivered also the convocation address. In April of last year Rev. Chester E. Tulga, of First Baptist Church, Niles, Ohio, wrote Dr. Harry Emerson Fosdick, of New York, asking, Is Dr. Shaw (Dr. Avery A. Shaw of Denison University) a conservative in his theology? To that letter Dr. Fosdick replied as follows:

New York, April 20, 1927.

"Rev. Chester E. Tulga,
First Baptist Church,
Niles, Ohio.

My dear Mr. Tulga:

Your letter has raised a question to which I do not know, in detail, the answer. I am very fond of Dr. Shaw and your letter is the first intimation that I ever had that he was a conservative in the sense which your letter seems to imply. He certainly has had very liberal associations here in greater New York and I had supposed that he belonged to the circle of intelligent and wide-awake minds that were open to all new lights. I am sure that you will find this to be the case. He never has been a reactionary and all his thought and work, so far as I have known it, has been broad-gauge, intelligent, tolerant and eminently Christian in its spirit. I feel sure that Denison University is to be congratulated on its new president.

Cordially yours,

(Signed) Harry Emerson Fosdick."

Mr. Tulga in his paper of June last writes as follows:

Dr. Harry Emerson Fosdick Endorses Dr. Shaw as a Modernist.

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men; turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.' These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.'

"Knowing that someone would defend Dr. Shaw and the Granville white wash dispensers, we made a full investigation of the doctrinal standing of Dr. Shaw before we rushed into print. After the May number went to press we received a copy of the resolution passed by the New York Baptist Ministers' Conference, expressing their appreciation of Dr. Harry Emerson Fosdick. It will be remembered that Dr. Fosdick was acting as special preacher of the First Presbyterian Church of New York City, becoming a storm centre in the Presbyterian communion because of his modernist views. In the interests of denominational peace the First Church dismissed Dr. Fosdick. In *The New York Times* of March 3, 1925, we have the full text of the resolution. We quote it in full:

'At a meeting of the Baptists Ministers Conference of New York yesterday morning in the Madison Avenue Baptist Church, at 31st Street, a committee was appointed to send a signed statement of appreciation of his ministry to the Rev. Dr. Harry Emerson Fosdick, a Baptist, who on Sunday ended his six years service as associate minister at the First Presbyterian Church, 5th Avenue and 11th Street. 41 ministers signed the statement, and it was mailed yesterday afternoon to Dr. Fosdick. The statement follows: 'The undersigned, your brethren of the Baptist Ministers' Conference of New York, appreciating the remarkable ministry you have rendered, wish to express to you our fellowship with you in your attitude toward the truth of Christ, and our admiration of your kindly courage under great trial. We greatly desire and confidently hope that on your return opportunity will open for you to exercise the great preaching gift in some pulpit of our city.' The resolution was presented by Rev. D. Alvah S. Hobart of Yonkers. Dr. Hobart and the Rev. Dr. Avery A. Shaw of Brooklyn were appointed the committee to draw up the statement.'

Denison University is supposed to be a Baptist school. Surely one is not unduly suspicious of a man who is so heartily recommended by Dr. Harry Emerson Fosdick! But *The Gospel Witness* may again be charged with misrepresentation. We therefore turn to that repository of truth and accuracy known as *The Canadian Baptist*. The issue of May 19th, 1928, contains the convocation address as delivered by Dr. Avery A. Shaw. We did not hear the address, but we suppose *The Canadian Baptist* has printed it from Dr. Shaw's manuscript. There is nothing about it to suggest that it is a stenographic report. The address was carefully prepared, and must be taken as a true expression of Dr. Shaw's views. The subject of the address was, "The Art of Living", and it was delivered primarily, as we understand it, for the profit of the graduating class of McMaster University. McMaster University itself is said to be a "Christian school of learning". Its motto is, "In Christ all things consist". One might suppose therefore that when selecting a man to address the graduating class the University authorities would have been careful to select a man who would give Christ His proper place. The address referred to will be found in *The Canadian Baptist* of May 17th, on pages 6, 14, and 15. In the entire address the name of Jesus Christ is not mentioned. He is referred to only in the following paragraph:

"The greatest exemplar of all in the art of living enjoins us to meet the harsh demands of necessity with the generous grace of the second mile, while the greatest of His apostles tells us that he had learned to meet with fortitude and with grace, the pinch of adversity and the pinch of want."

Nowhere is there a suggestion that Christ came to be a Saviour; and nowhere is there a suggestion that

the Bible has any place at all as a book in instructing men and women in the "art of living". How any Christian could speak on such a subject and fail to exalt the One Who said, "I am come that they might have life, and that they might have it more abundantly", it is difficult for a simple believer to understand. Dr. Shaw's address on, "The Art of Living", might have been delivered by the president of some pagan university. So far as we can see, the address is destitute of any distinctively Christian character.

At the meeting of the Baptist Convention of Ontario and Quebec in 1924, after a long debate provoked by the fact that the University had conferred an honorary degree upon President Faunce of Brown University, a certain resolution was passed. We quote from the minutes of the Convention as contained in the Year Book of 1924, page 43:

The President, after conferring with Dr. Shields, intimated that it had been suggested that a resolution might be framed that would be acceptable to the delegates, if a committee of five were appointed to retire and consider and draw up such a resolution.

The Convention accepted the suggestion, and asked the President to name the committee.

Chancellor Whidden, Mr. S. J. Moore, Dr. T. T. Shields, Dr. J. H. Farmer, and Rev. John Linton were named as the committee.

It was agreed that election of members of the Board be deferred until the report of the committee was received.

While the committee was absent, Mr. W. C. Senior led the Convention in singing.

An offering of \$81.25 was taken, after which the Choir sang.

During the recess, the Editor of *The Western Recorder* of Kentucky was invited to speak.

The committee having appeared, and being agreed on a resolution, the President asked if the Convention were willing that the resolution and amendments should be withdrawn.

The Convention declared itself willing for the withdrawal.

The resolution drawn up by the Committee was read by its secretary, Rev. J. Linton.

Whereas, discussions have arisen from time to time within this Convention regarding the action of the Senate of McMaster University in granting certain honorary degrees, therefore, be it resolved:

That, without implying any reflection upon the Senate, this Convention relies upon the Senate to exercise care that honorary degrees be not conferred upon religious leaders whose theological views are known to be out of harmony with the cardinal principles of evangelical Christianity.

Dr. T. T. Shields moved the adoption of the resolution, and Chancellor Whidden seconded the motion.

The resolution was put and carried unanimously, after which the Convention sang the Doxology.

The above resolution was passed in October, 1924, and the Year Book is the authority for saying the vote was unanimous. Three years and eight months afterward the University confers a degree upon a man of Fosdick's school of thought, whom Fosdick credentials, and upon a man who addresses the graduates on "the art of living", and, with the single exception of the paragraph quoted, completely ignores the Lord Jesus Christ in Whom McMaster University professes to believe all things consist! What sort of blindness has fallen upon the Baptists of Ontario and Quebec that they cannot see that a little group of men, the evil educational progeny of I. G. Matthews, have sold out McMaster University to the enemy!

And they are asking the Baptists of Ontario and Quebec and the University alumni for \$1,500,000 to be used for the further alienation of the Denomination from the principles of Evangelical Christianity. Let the readers turn to the refreshing address by Dr. J. M. Gray, delivered on a similar occasion at Des Moines, and see how true it rings to the redemptive purpose of the gospel.

THE ROTTEN APPLES IN A BARREL.

Note: This article is from *The Southern Baptist Trumpet*, Dr. C. P. Stealey, Editor. Dr. Stealey is the man whom *The Canadian Baptist* represented as being Dr. Masters' cat's paw, and then poured its vitriol upon both of them. The Editor of *The Gospel Witness* has to leave Sunday night again, June 10th, to attend the Annual Meeting of the Trustees of Des Moines University on the 12th, and has had only three days in town since returning from Des Moines June 5th. He has not had time properly to prepare Dr. Mullins' "three rotten apples" for exhibition! But we will promise our readers to let them have a taste of these apples, Professor L. H. Marshall, Dr. Shailer Mathews, and Dr. T. R. Glover, in our next issue,—no, we must change that. We do not want any of our readers to taste them: it will be enough to look at them! This article of Dr. Stealey's is worthy of the man. We hope both Dr. Stealey and Dr. Masters will be among the visitors to Toronto during Alliance week.

Our readers will remember that we announced our purpose to offer at the Southern Baptist Convention, a resolution to the effect that we as Southern Baptists "disclaim any official fellowship with the Baptist World Alliance, meeting in Toronto." We can hardly see why brethren so seriously opposed it, for they claim we have no such connection. The opposition is a proof of the correctness of our contention. However, it takes considerable propaganda to arouse people to see the danger in movements fostered by outstanding "leaders," whom many people follow blindly. Therefore we modified the resolution making of it simply a protest against the appearance on the program of outstanding theological liberals. This was done in conference with many brethren who are just as strongly against the endorsement, by silence, of the heretical features of the Alliance as we are. Dr. Mullins took advantage of the opportunity to address the Convention, on the occasion of a letter from Canadian Baptists, and, in the course of his address he discussed the proposed resolution. We were not present on account of suffering with a sick headache but had we known that the matter would come up so early in the Convention we would have been at the session at any cost. We understand that in this connection, another resolution endorsing an invitation for the Alliance to meet in Washington five years from now, was presented, so that the impression got about, even the newspapers announcing, that the matter of our resolution had been disposed of. It was on this occa-

sion, we understand; that the cultured, scholarly, Christian gentleman, told the story of the three pound pup in such connection, as to convey the impression that he had us in mind. Scores of people expressed their disgust at such a manifestation of littleness. We simply dismissed it as a joke on the other fellow. The high and mighty who feel that all wisdom resides with them will learn that there is quite a litter of pups in the country. So, because of this psychological condition and for the reason that we came to feel that the milder the resolution the more difficult would the explanation of its rejection be, we changed our plan. The plain Baptists back home are going to wonder why our great representatives declined to protest the appearance of God-dishonouring, Christ-denying, Bible-discrediting infidels on a Baptist program which will certify to the world the attitude of Baptists. The reasons given for rejecting the protest were puerile. The arguments were sophistry. One of the arguments was that to announce that Southern Baptists had withdrawn would delight the priests and oppressors of our people in such countries as Roumania. The sounder argument, it seems to us, would have been that our protest would have encouraged our struggling, persecuted Baptists in Roumania and weak European countries. It was a service we should have rendered them. It is not a question of what the decaying Christianity of so-called, highly cultured countries would think, but what will Jesus think? What will those who are undergoing great distress for the truth think? They would have a right to think that we do not regard the doctrine of the Lordship of Christ or His deity worth standing up for. Every true Baptist who honours the Word and puts Christ above every personal ambition will feel humiliated at the action taken. We know it will be dismissed as a mere hobby of a crank or an unbalanced enthusiast but that will not change the fact that we failed to register for Him if we voted against the protest.

We were unable to get the floor to present the protest until many of the messengers had gone home, among whom were scores of friends of the resolution. Yes, we could safely say hundreds of friends. The resolution was reported out to a still more greatly diminished body. We took the floor in behalf of the resolution, receiving considerable response to our appeal but at no time did we really expect its adoption. We felt in conscience bound to give the testimony. It was opposed by Drs. Barton, Mullins, Winburn, and one or two others. Time was limited and only brief extension for every speaker allowed, other matters pressing for attention, so that the author was the only speaker that got the floor in its behalf.

Argument a Boomerang.

Pres. Mullins suggested that we analyze the program showing there are some 120 speakers representing something like fifty countries. He pointed out the number in the South; also the great number of missionaries that have been placed on the program and declared that it might be called a missionary program. Then he said there is only objection to three or four. Now, he says, if a barrel of apples contains only three or four rotten or specked apples, it is not a very serious situation and seemed to think that he was making a splendid argument for the fine program

which contained only three or four who were specifically charged with heresy; forgetting that the only way to save a barrel of apples is to remove the rotten ones. We have had enough to do with apples to know that if there is even one rotten apple in a barrel or basket of apples all will be flavoured by it and it is only a question of time until they are all spoiled and most of them absolutely rotten. Whereas, if the corrupt apples had been removed and the others cleansed and polished, they would have been saved. Yes, even one rotten apple will flavour the whole barrel. Three or four will more speedily destroy. He produced one of the best possible arguments for getting rid of the questionable features of the program. Again,

Dr. Jekyll and Mr. Hyde.

One of the arguments stressed was that we had no right to protest the program of another body, saying, "suppose the Southern Baptist Convention should tell the Tennessee Convention, 'you have got some people on your program we do not approve. Take them off or we will withdraw fellowship from you.'" Now, we submit that it is not a parallel case. Remember that the Baptist World program is the program of an Alliance made up of Baptists of all countries, therefore we are all a part of it. They say that to protest would be assuming responsibility for the program. In a very real sense we are responsible. We are a part of the Alliance, contributing money to it and the card of representation reads as follows:

"_____ has been appointed a delegate to the Baptist World Congress meeting in Toronto, Canada, June 23-29, 1928, by the Southern Baptist Convention.

(Signed) Hight C. Moore, Secretary."

But for the moment, grant that it is a body with which we have no official connection. Is it not a Baptist body? Is it not supposed to include all Baptists who in any way give it any sort of co-operation? Is it not supposed to express the Baptist's view to the world? Should we not be deeply concerned about its testimony? Now, just before the consideration of this resolution, the Convention vigorously, specifically and enthusiastically protested to political bodies with which we have no affiliation. They protested the nomination of a nullificationist or "wet" candidate even going so far as to instruct the president to appoint a committee of five to go before the platform committees of the Republican and Democratic Conventions. They resented the charge that it was an interference with the state on the part of the church, claiming that it has always been a recognized Baptist right to petition and protest. Then ten minutes later the same men solemnly told the audience that we had absolutely no right to protest the appearance on the program of the Baptist World Alliance of any speaker. Just a plain average Baptist can understand that that was specious pleading. Of course there is no opportunity for reversal there, as was in the action at Memphis, for the World Alliance will not meet again for five years but the people will begin to think and see that they were simply under the spell of leaders who were more concerned with what the world would say of their acts than of what Jesus our Lord would say of our testimony.

The Jarvis Street Pulpit

Baccalaureate Sermon

By Rev. T. I. Stockley, D.D.

Preached at Des Moines University, Des Moines, Iowa, Sunday, June 3rd, 1928.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." 2 Peter, 3:18.

My text is a strong alternative. The adversitive conjunction with which it begins takes us back to verse seventeen with its warning, "Beware lest ye . . . fall". The only alternative of falling is progress. We must advance or we shall decline. Our movement must be upward or we shall be sinking backward. This is so in all realms of study. Everyone knows that he must continue to press forward in his studies or he will certainly lose ground. When Mr. Spurgeon's son Thomas was a youth, Mr. Spurgeon remarked, "I notice my son Tom on his bicycle, that if he does not continue to go on, he will soon come off." In the highest things this is especially so. There is no standing still on the inclined plane of the spiritual life. If we are not climbing upward, we shall certainly be sliding downward; and so to prevent decay we must grow.

I.

THE DIRECTION OF GROWTH. This is twofold.

1. *Grow in the grace of Christ.* Observe it does not say grow into grace. That is a kind of evolution which is absolutely impossible. A bramble never grows into a vine, nor a thistle into a lily, nor a desert into a blossoming garden, nor a graveyard into an army of living, noble men. But we are to grow in grace, having been planted in that realm by the Spirit of God. We must grow in the grace that Christ reveals. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "The Law was given by Moses, but grace and truth came by Jesus Christ."

But what is grace? Here at once we stand before a word which it is impossible adequately to define. One writer has said, "Grace is energy, grace is divine energy. Grace is the energy of a Divine love. Grace is the energy of Divine life like a mighty ocean rolling in upon the shores of human necessity, and flooding their caves and caverns with its enriching fulness." But even this gives no adequate conception of the great word "grace". God's undeserved love toward the sinful and the unworthy has no possible definition. If you had a friend living near to a vast forest, and that friend, desiring that you should have some conception of the mighty forest near to which he dwells, should enclose a leaf from one of the trees in a letter, what conception of the vastness of the forest could you obtain from the leaf enclosed in the letter?

But though we cannot define or describe fully this great word, we can dwell deeper in the grace of Christ; we can nestle nearer to the great Heart of love; we can enjoy more of its mighty fulness. Grace is like a palace of wealth, and the Lord would not have us live in

the outer porch, but to pass in and appropriate the riches within, and make them our own. The experience of grace is like the waters pictured by Ezekiel in chapter forty-seven of his great book, which are first to the ankles, then to the knees, then to the loins, and then waters to swim in. So our experience of the grace of Christ should be ever deepening, for we never can know its infinite greatness. Thought comes back from her farthest flight, weary and dazed by the excess of light, and by the vastness of the space yet unexplored.

Moreover, we should grow in the experience of the gifts of Christ's grace. Grace is ever a minister of blessing, a minister of purity and of love, and peace, and comfort. There are gifts of grace for every experience,—riches of grace. We are urged to possess them more fully. It is not enough to have gold in the mine or gold even in the mint. We need it in our own possession for our everyday use, and the treasures of God's grace should be ours in daily experience. We should also grow in the grace of Christ's character. The old Greeks used the term grace to describe beauty of form. Our word charm gives us some conception of their thought. And how men have spoken of the beauty of the character of our Lord! Even some who would not be regarded as his devout followers at the same time speak of Him in lofty terms. Goethe, the German poet, speaks of Him as "a gentleman of the first water." Thomas Carlisle describes Him as "our divinest symbol." Others speak of Him as a lovely myth, a beautiful dream, too beautiful to have been actual. These are not the terms that we would use. But they suggest to us something of the impression His character makes upon the minds of men. We would rather unite with the poet and say,

"Join all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
That angels ever bore;
All are to mean to speak His worth,
Too mean to set my Saviour forth."

We are to grow in soul-beauty. Other forms of beauty fade. Even the loveliness of spring, with all its fresh life and fragrant blossom, changes into the brown of autumn, and then into the cold, leafless winter. The flush of youth does not remain forever, but yields at last to a wrinkled old age. Mental freshness cannot always be maintained, but is followed by loss of memory and of the vigour of intellectual grasp. But spiritual beauty deepens. That need never fade, and

we may all have this. We may not dazzle the world with the brilliance of our mental powers, nor with our intellectual conquests, but we can shed the lustre of Christ's own beauty on all around us. And there is no limit to the possibilities of growth in this regard. So we are to grow in the grace of Christ.

2. *Grow in the knowledge of Christ.* In England many wealthy men have beautiful mansions in the country, and in connection with those mansions they have gardens with a great variety of flowers, fruit trees, and vegetables. But all these are usually enclosed in lofty, forbidding walls so that only the friends of the nobleman are permitted to see the beauties of the gardens. Our Lord, however, throws open His whole nature to sincere and penitent souls. There is no forbidding wall around Him, and so we may approach Him and grow in the knowledge of Christ.

This is the knowledge of a Person. It is something more than intellectual conceptions of Him. It is acquaintance with Himself. It is intimacy. It is heart to heart fellowship. It is the result of living with Christ. You can soon know some people. An hour's intercourse and you know their height, and depth, and length and breadth. Their natures are shallow. Others are constantly surprising you with new beauties in their character, and new realms of intellectual knowledge. Your Abraham Lincoln was one such in the realm of statesmanship. You could not know Lincoln in a day. James Russell Lowell in the realm of literature was full of surprises; and Jonathan Edwards in the realm of theology and metaphysics had a vastness of mind which was not easy to explore. His was one of the keenest intellects that God ever made and its depth was amazing. But even these men sink into insignificance in comparison with the infinite wealth of the Person of Christ. He lives only three and a half years before the eyes of the world, and yet vast libraries have been written and are being written concerning what He was, and said, and did in those three and a half years. And the theme can never be exhausted. At first He may seem like a distant Star, but as we draw nearer to Him He becomes a Sun, and then the Sun that fills our whole universe and floods our world with His light and wealth and glory. Or He is a Mine, and the more we search, the vaster the riches which we discover, until above us, and beneath us, to the right of us, and the left of us, wherever we turn, veins of indescribable wealth open up before our vision awaiting our appropriation.

Dr. Jowett tells of a friend who had been a close student of the Word of God for many long years, and who remarked, that after all his years of study, he felt he had only been investigating a small garden bed, while a vast continent still lay before him. This is the estimate of all who make the Person of Christ their closest study.

Look at the names of this Person given us in our text. Grow in the knowledge of our "Lord". What a field for study and worship we have in the Lordship of Christ! Grow in the knowledge of our Lord and "Saviour". His Saviourhood opens up again a new and boundless field for meditation. Jesus, the personal name, and Christ, the official name, the

Anointed, Prophet, Priest and King. Each of these names contains an indescribable fulness of meaning into which we may gaze with ever increasing enrichment and joy. Paul places this knowledge of Christ above everything beside. When he was standing before Festus and Agrippa delivering one of his great speeches, marked with intellectual grasp, as well as spiritual fervour, Festus exclaimed, "Paul, thou art mad; thy great learning has made thee mad". But though Paul was known for the greatness of his learning, he said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The passion of his soul is expressed in the word, "that I may know Him". He could say indeed "I have one passion and it is He". And this knowledge of Christ means endless progress, for there are new heights always looming up before the eye of the earnest, persistent climber.

Note the order of this growth. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Grace first. The stronger the sight the deeper will be the insight. The riper we are in grace, the richer we shall become in knowledge. The more we are like Christ, the better shall we be able to know Christ. If we have the heart of Christ, we shall more easily understand the mind of Christ. Grace must be first, for no deaf ear can hear the music of His voice; no blind eye can discover the loveliness of His person. But having grace we may press forward to an ever fuller knowledge of Christ. Let us not be afraid that we are likely to reach perfection in our knowledge of Him. There are some persons who speak of being perfect in this regard. They remind one of a man who comes forth with a two-foot oak tree in a pot, and he says, "See how perfect this tree is. Look at its stem, its branches and its acorns. They may be small but see how perfect is the tree." Let us rather get out into some vast forest and look at an oak which has been a hundred years in growing, and is a hundred feet high. It will stand another hundred years in the fulness of its strength and take further hundred years to decay. This is the kind of oak tree upon which we love to look, and not upon a two-foot oak tree in a flower pot! So let us have great visions of the possibilities of growth and move forward in the grace of Christ and in the knowledge of Christ, because there are unscaled heights which ever await our eager feet.

II.

THE CONDITIONS OF GROWTH.

We will only consider two. *First, care.* A plant or tree needs the care of a skilled gardener, one who understands its nature and habits; because an amateur, even in his attentions, might kill the plant through ignorance. Each plant differs so. Great care is needed. Weeds require no care and evil things like weeds grow apace. But grace is a heavenly exotic, needing infinite care. Some plants require much sunshine, others require shade: some much moisture, others comparatively little. Our heavenly Father is the husbandman, our Lord tells us, and He knows what are the favouring elements to promote growth in every case. A skilled gardener knows what suits each plant, how much light, and air, and warmth, and moisture each plant requires. And our heavenly Father knows in

what conditions we can make the greatest spiritual advancement. He knows that some grow best in bright and congenial and joyous surroundings, while others grow best in the shade of solitude and sorrow. It is delightful for us to realize that our Father knows; hence there is great joy in laying all the care of our life in His hands. We do well to let Him choose all the conditions of our life.

I think it was the last time that I had the privilege of visiting Keswick Convention in England, there was a fine band of students there from Cambridge University. They were keen young men in every way; keen intellectually; keen athletes, keen spiritually. At the end of the week I asked a friend who had charge of these young men, what spiritual blessing they had gained at the Convention, and he told me this. When they came to Keswick they had all made up their minds what should be their sphere in life; one intended to be an engineer; another a lawyer; another a doctor, and so on. The Convention, however, had blown all these ideas to the winds and now, said their leader, they are down at the feet of their Lord asking Him to direct their life and to place them in those spheres where they could be of greatest use in the world to Him. Let the Heavenly Husbandman choose all the conditions of our life, and all will be well.

2. *The second condition is nourishment.*

All life must be fed and plants need congenial soil. Sometimes if you go into a conservatory or a glass house you may see in one corner a box of soot, in another place a heap of lime, in another some peat, in another a box of sand. The gardener will need all these various things for his different plants. Some need a rich soil, others that which is comparatively light. The Lord Jesus Christ, in the Word, is the soil of the soul. We grow up in Him. All fulness is in Him and He suits the need of every life. So in order to grow we need communion with Him through the Word. We need to restore what may be called the lost art of meditation. When one is in the country it is a pleasing sight to see the cows in the meadow after they have had a good feed of the rich grass, as they are lying down calmly chewing the cud. We need calm meditation. We need time to gaze upon our Lord in His Word: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

And we need to feed upon the whole Christ. There are some persons who feed almost exclusively upon the great doctrines of the Word. They grow strong like the elm, but sometimes rather knotty. Others feed upon the prophetic Word and they grow tall and slender like the poplar. Others feed upon the devotional Word and they become sweet and fragrant. But we need the whole Christ, the doctrines of the Word, the prophecies of the Word, and the devotional portions of the Word, in order that we may become well proportioned like the mighty cedar of Lebanon that is strong and far spreading and fragrant.

We can feed our soul also through the channel of prayer. We all know that the more we pray the more we grow, and we need never fear that there will be

any lack of nourishment. There is always an abundant supply. Sometimes you may go into a conservatory and the gardener will take up a plant and make the remark, "I don't understand what is the matter with this plant: it seems to make no progress. Let me see." He puts his thumb into the hole in the bottom of the pot and pushes out the plant. Immediately he discovers the reason of the lack of growth. The poor plant is potbound. It has sucked up all the nourishment that the pot contained, and could grow no further. It must have a larger pot. And there are some persons who place themselves into some narrow, man-made Christ who is neither perfect God nor perfect man, and they become potbound. Oh, let us grow in the limitless Christ of the Word of God: in Him Who is God manifest in the flesh, the infinite God and the perfect man. There is ample room here for unending enlargement.

At Hampton Court Palace in London there is a vine which I visited some years ago, and I was told by the gardener that when old Father Thames overflows, he lays his rich deposits right over the roots of the vine, so that the vine draws virtually from the very wealth of the Thames. No wonder its grapes are so large and abundant. So in Christ we have ample supplies, vast wealth of nourishment, and there need be no limit to our growth in everything that is noble, and Christlike in knowledge and in grace.

III.

THE CALL FOR GROWTH.

Our text is not a passive word, but active. It commands us to grow. 1. We must therefore *first remove all hindrances to growth*. In Job we read, "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Purity is essential to growth. Sometimes parasites are permitted in the life, and these hinder growth. When I was assisting the American mission in the north of the Island of Ceylon, I was struck with the beauty of the palmyra palm trees, which grow in the Jaffna district of that Island. Those trees are described by the people as the tree of life. What arrested my attention was the number of trees that were surrounded by parasites. These parasites had large and gorgeously coloured leaves, but if they were allowed to continue their growth, they would squeeze all the life out of the valued tree. And if we allow parasites in our life, they will have a most deadening effect.

Sometimes progress is hindered by other growths. Miss Smyley, in her book called *Garden Graith*, speaks of some Easter lilies which she planted one year, and all of which grew beautifully with the exception of one, so she gave special attention to that one. But it still made no progress. So one day she put her hand into the earth and took up the bulb of the Easter lily, and discovered that it was encased with the roots of a wild clematis which grew nearby. The wild clematis was all right in its place, but its place was not around the bulb of the Easter lily. And there are certain things in our life which are quite right in their place, but if they are allowed to encroach upon the secret of our spiritual life and hinder advancement there, they are in their wrong place. Our studies, our recreations, or other things that may be quite right in their place, if allowed

to rob us of the time we should spend with the Word of God, in private prayer, or in active service for our Lord, must be put back into their proper place and our spiritual life must be emancipated from every hindering thing. Miss Smyley tore off every root from that Easter lily bulb and placed the bulb back again in the earth, and then it grew beautifully like the rest. So all our hindrances, so far as we know them, must be definitely removed.

2. *The call involves constant appropriation.*

The Word of the text is in the present tense, "Grow in grace". Be always growing, and be always receiving, in order to be always growing. In St. John's Gospel and the Epistles, when he speaks of "him that believeth", he always speaks in the present tense: and so of "him who is the believing one". Thus our faith must not be something which took place years ago. It must be a daily and hourly experience. There must be a constant appropriation by faith of the nourishment in Christ in order that there may be constant advancement in grace and in knowledge.

3. *It involves exercise.*

The exercise of faith, the exercise of obedience, and the exercise of service. Mr. J. Hudson Taylor, after yielding himself unreservedly to Christ, heard the Word of God in his soul, "Then go for me to China", and Hudson Taylor went to China, and how he grew by service! The book which tells the story of his life is called *The Growth of a Soul*, and through the channel of continual service there was continuous growth indeed. There was once a young Christian doctor in Brighton in England called Dr. Moon, who when still a young man began to lose his sight, and specialists had to tell him the sad word that he would become totally blind, and he so became. But when the terrible disaster fell upon him, he did not complain, but went to the Lord in prayer continuously, and asked Him if He would show him how He would have him use his new talent of blindness. Mark the word, new "talent" of blindness. And presently in answer to prayer there came to him that simple method of reading for the blind which bore his name, "Moon's System of reading for the blind", used in more than five hundred languages and dialects. And so he was the means of blessing and of real help to millions of blind people all over the world. And so he grew wondrously in the grace and in the knowledge of Christ through the exercise of noble service.

My closing sentence to you is this: I trust that you will grow, continually and in intellectual strength, and in usefulness, but supremely, we hope, that you will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To this end let there be a personal trust in the living Saviour, and a complete surrender of your lives to Him so that those lives of yours may be pure and noble, and a benediction to all around wherever they are lived.

THE JARVIS STREET ANNUAL MEETING.

The Jarvis Street Church Year is from April 1st to March 31st. The books close on the latter date, and the Annual Meeting is usually held the last Friday in April, but on account of the Pastor's many absences it was found impracticable to hold the Annual Meeting

until last Thursday, June 7th. Reports from all departments were received, and these are largely summarized in the Deacons' report which, in part, we print herewith. The Pastor has been away from home and out of his pulpit more than usual during the past year. From the time of last year's Annual Meeting of the Baptist Bible Union to the present he has travelled 46,812 miles, the greater part of which was in the interest of Des Moines University; and this has taken him out of his pulpit 17 Sundays. This, as might be expected, has had some effect upon the general work of the church. Notwithstanding, there have been 211 added during the year. The membership as of March 31st, after an extensive revision of the church roll, numbered 2,146. The three weekly prayer meetings are well maintained, and the church is happy in its new fellowship in the Union of Regular Baptist Churches of Ontario and Quebec.

Following is the Deacons' report:

"Another year has gone by with its manifold opportunities and its service rendered. It rests with each of us to ask how far the spiritual work we have personally done corresponds with our opportunities. Probably the most of us have fallen far short, yet the goodness and longsuffering of God have abounded toward us as a church. Much of God's blessing has attended our mutual service for Him throughout the year. Once again it has been a year of steady growth, rather than a year of the marvellous or the spectacular. Yet what is more marvellous than that the Spirit of God should have been quietly working in our midst, leading souls to Him.

Financially, we have much for which to praise God. This last has been the largest financial year in our history. We report net receipts of \$83,071.00, which sum is \$4,310.35 in excess of last year, which was in itself a record year to that date. Our contributions to missionary and benevolent objects totalled \$27,220.63, or thirty-two per cent. of our entire budget, an increase of \$14,039.96 over last year. This increase is largely due to heavy contributions toward Des Moines University and the Toronto Baptist Seminary, which two institutions Jarvis Street people have taken peculiarly to their hearts. All our regular church accounts, in all departments, have been closed with a balance on the right side, including *The Gospel Witness*.

In this connection we would express our complete approval of, and confidence in, the Toronto Baptist Seminary; the ability and devotion of its President, its Dean, and its Faculty; the character, calibre, and enthusiasm of its students, their high spiritual tone, and evangelistic zeal. We follow those who go forth to summer fields with keen interest and earnest prayer. We expect to hear in the autumn of many souls won by the Lord through their instrumentality.

When dealing with the Seminary we feel sure the church will join heartily with the deacons in extending to Rev. T. I. Stockley most sincere congratulations upon the fact that at the recent convocation of Des Moines University, that institution conferred upon him the honorary degree of Doctor of Divinity. We felicitate our Dean on the happy and well deserved distinction. We feel the University has honored itself in honoring Dr. Stockley.

Two matters should receive special mention: first, the Pastor's most strenuous, continent-wide labor in the interests of the Baptist Bible Union and Des Moines University and second, the ever increasing influence of, and constituency touched by, *The Gospel Witness*. The pastor's efforts on behalf of these most worthy objects have been as able as they have been herculean, and as devoted as they have been self-sacrificing. His "outside" tasks have taken him from us not a little throughout the year, yet we trust the entire membership has the insight to understand that this has been inevitable under existing circumstances, and that what

(Continued on page 15.)

UNIVERSITY PROFESSORS WANTED

Des Moines University, Des Moines, Iowa, Owned and Operated by the Baptist Bible Union of North America

is in need of seven professors to begin duty with the fall term which opens September 17th. The academic qualifications stated below are required by the standards of The North Central College Association, within whose territory Des Moines University is situated.

Professor of English—Ph.D.—Head of Department
 Instructor in English—M.A.—English, Public Speech and Debate
 Professor of Mathematics and Physics—Ph.D.
 Professor of Biology—Ph.D.
 Professor of Home Economics—M.A.
 Asst. Professor of Chemistry—Ph.D.
 Dean of Music—M.Mus. preferred—Pianist

All applicants must be men excepting the Home Economics Professor.

Des Moines University is operated as a Christian Institution. Professors, in addition to meeting the academic standards as above, are required to sign as part of their contract annually the following:

"The party of the second part certifies that (he) (she) has carefully read the Confession of Faith of the Baptist Union of North America; that (he) (she) subscribes to the same without reservation except in respect to: and that (he) (she) solemnly engages never to teach in the class-room or in personal dealings with any student, any doctrine or theory contrary to the principles of said Confession of Faith; or in any way, by precept or example, to teach or to bring to bear upon any student any influence likely to shake the student's confidence in the Bible as the divinely-inspired and infallible Word of God, or in the essentially supernatural character of the Lord Jesus Christ and His gospel; and never, anywhere, or at any time, to teach or to preach that which is out of harmony with the religious standards of the University.

"Inasmuch as subscription to Article Five involves a confession of personal faith in Jesus Christ as Saviour and Lord, and therefore an acknowledgment of obligation to obey Him to the utmost, and to serve Him in the propagation of the gospel, the party of the second part hereby acknowledges that over and above (his) (her) academic duties (he) (she) is under obligation to contribute to the moral and spiritual life of the University; to endeavour to lead the students to personal faith in Christ as Saviour and Lord; and agrees to co-operate in every possible way in the University's services for prayer, for evangelism, and for Christian edification."

Application should be sent immediately to the Secretary of the Board of Trustees, Miss Edith Rebman, Des Moines University, Des Moines, Iowa.

N.B.—Des Moines University comprises: The College of Arts and Sciences, The College of Commerce, The College of Education, The College of Engineering, The College of Pharmacy, and The College of Music. Correspondence is invited with parents and guardians who desire their young people to be protected from the ravages of Modernism; and with all students who desire to take a university course in a distinctively Christian institution. Catalogues for any or all of the above colleges will be sent on application to Des Moines University, Des Moines, Iowa.

Goals for the Altar Fire

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

Sunday, June 17th.

The Garden of lilies.—

Song of Solomon vi:1-13

How frequently the Scriptures speak words of comfort and cheer to sorrowing and bereaved ones! "Speak ye comfortably to Jerusalem" is a command which needs to be heeded by the preacher again and again. And how delightful it is that there is such a wealth of such words to be found in the Book of God! What tracts of undiscovered grace we have in this Land of Promise! What visions of delight break in upon the soul in unexpected quarters! What mines of unexplored wealth of cheer in the Word of Truth! What forests of trees laden with delicious fruit for the weary and faint! To-day we turn to the Song of Solomon—a book rich in Oriental colouring. It is suggestive of the Divine bridegroom and His bride. 'Primarily, the book is the expression of the heart of Jehovah toward Israel, the "earth" wife (Hos. 11:1-23), now disowned, but yet to be restored. The secondary and larger interpretation is of Christ, the Son and His heavenly bride, the Church.' In verse one of chapter six an inquirer asks the bride "Whither is thy Beloved gone?" And the Bride is able at once to reply in the confidence of faith. She says, "My Beloved is gone down into His garden," the place where He loves to be: and to-day we desire to call your attention to this and to His occupation there—to gather lilies. So let our eye be fixed upon the Beloved One, and we shall soon find our comforts spring up and grow. "My Beloved is gone down into His garden." The garden is set apart for the use of the King. It is His own, and it is devoted to One Person, and one purpose. Jesus our Lord claims His Church as His own. He speaks with confidence and power of "my Church". And what is true of the Church as a whole is true of every member composing that Church. The Christian is a sacred person, Christ's man, with the seal of God upon him. He is consecrated to holy service, and is attached to the court of Heaven. Each believer is part of the "sacramental host of God's elect". And wonderful to tell!—how our Lord delights in this. He loves to call His Church His own.

Monday, June 18th.

The lily among thorns.—

Luke xii:22-34

The garden is full of choice flowers to the Beloved; it is a bed of spices, fragrant and full of delight to Him. So he comes to dwell there. He loves to be in His garden. "The Lord loveth the gates of Zion." He finds more pleasure amongst His own than in the palaces of Kings. "Where two or three are met together in My Name there am I in the midst." By His Spirit He dwells in the midst of His people; His presence is unseen but real, and in gracious power. Myriads attest this. "My beloved is gone down into His garden." In the society of living and fruitful saints our Lord is found. These form His garden, His bed of spices. Oh wonder of wonders! He finds "lilies" there. The writer of "The Land and the Book," thinks the Huleh lily is the flower referred to. He describes it thus: "It is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory." He goes on to speak of "this incomparable flower, in all its loveliness," and of the "luxuriant, velvety softness of this lily." Hugh Macmillan also speaks this: "The plain of Sharon, the lower slopes of Lebanon, the shores of Galilee, and even the bare, craggy terraces of the hill country of Judaea are illumined with gorgeous gleams of white, and scarlet, and golden lilies, whose glory is the most peculiar of all the common aspects of the country." And further, he speaks of "these beautiful and graceful flowers". Now the Beloved compares His Bride to the lily, but the world is compared to thorns. "As a lily among thorns so is My love."

Tuesday, June 19th.

The lily of the valley.—

1 Thessalonians v:5-28

The beautiful whiteness of the lily may well serve to symbolize the moral excellence of the Church of Christ. The Christian is like this lovely flower in the eyes of Christ,

because justified in His sight. The believer is washed in His blood, and clothed in the stainless dress of His perfect righteousness, and so is pure and white as a lily. No spot can be seen in the righteousness of Christ, it is the loveliest dress in all the universe. In this the Christian is robed and thus is as fair as the lily. The Christian is like the lily in purity too because of the transformation wrought by His grace. He was once a thorn like the rest of the world, now a new spirit has been put within him and he has been transformed and made holy. It is said that "the whiteness of the lily is produced by its reflecting back again all the rays of light that fall upon it, and is whitest under the full blaze of the summer sun," so the Christian soul is lilylike as he reflects the beautiful light which shines from the face of Jesus, his Lord.

Wednesday, June 20th.

Shall grow as the lily.—

Hosea xiv:1-9

The Lord's own are as lilies for their beauty and attractiveness. The way in which Thomson writes of the lily indicates how charmed he was with its loveliness. The mind is fashioned so as to recognize and admire that which is beautiful both in the natural and in the spiritual realm. There is a beauty, a charm in goodness more to be admired than the crimson petals of the rose, or the lily's snowwhite chalice. It is given to the spiritual mind to apprehend the loveliness of virtue. And there is no loveliness like Christ-likeness. We admire heroism, and philanthropy, and parental love, but the beauty of Christ-likeness is supreme. And this is immortal, and ever increasing. This is the Holy Spirit's congenial work in the soul, and the Lord's eye is quick to discover it. The tear of penitence, the bending of the lowly, the trust and love of the believing soul—these things are lovely in the eyes of Jesus. "Solomon in all his glory was not arrayed like one of these." The lovely lily attracts the innocent child, the maiden gathering flowers for the home, and the poet whose heart is open to the sacred sweetness of nature's symbols. When there are spirits susceptible to beauty, the flowers will not be unheeded or unsought. A like attractiveness is exercised by the pure, the devout, the truly Christ-like soul. Some Christians lack in attractiveness, they have too much of the "thorny" still left in their character. But real Christ-likeness has a wonderful charm. See the life of Him who is the Lily of lilies. How the children swarmed around Him. How the defiled and sinful longing for a nobler life were drawn to Him. So in the measure in which we have the Spirit of Christ shall we be attractive. Those who share His Spirit, and witness to His love are the lilies in His garden, and He loves to come where they are.

Thursday, June 21st.

Like lilies dropping sweet myrrh.—

Psalms xlv:1-17

The Song of Songs makes many references to the delicate and delightful odours which abound in the gardens of the East. The exquisite aroma which breathes from the scented blossoms tells of their nearness and suggests their beauty. So there is a perfume in the pure and unselfish character which diffuses itself far and near. Wherever the Christian lives the whole house should be filled with the odour of his Christ-like character. The flower breathes forth its very life in its fragrance. It cannot bear clusters of juicy fruit, but the subtle essence of the flower flows forth in a perpetual stream of blessing. It gives its best. You cannot define it, but you know where it is, and it gives value to the plant. It is a constant benediction wherever it is shed. The Lord's own are like the lily in this too. There is a sweet savour of his Master's grace which he gives unconsciously. He gets it in fellowship with His Lord. "All his garments smell of myrrh, and aloe, and cassia, out of the ivory palaces" where he dwells in communion with the King. The presence of Christ gives fragrance to the life.

As some rare essence in a vase of clay

Pervades it with a sweetness not its own;

So when Thou dwellest in the human soul,

All heaven's own fragrance seems around it thrown.

Friday, June 22nd.

The Beloved feedeth among the lilies.— *Pslam calvii:1-20*

This is a beautiful thought. Let us remember that the lilies in the Holy Land "create around them, by the shadow of their leaves, and blossoms, and by the moisture which they attract conditions favourable for the growth of other plants less richly favoured." Rich tufts of grass which grow so sparingly in Palestine are always found associated with lilies. Indeed nowhere is the herbage so luxuriant as under the shadow of these beautiful and graceful flowers; such spots are therefore favourite feeding places for flocks. They seek them out as the traveller in the desert seeks out the oasis: and they are sure to find sweet and tender grass where the lilies are growing. Gazelles delight to feed among the lilies. And as the gazelle delights to feed on the grass which grows among the lilies, so the Bridegroom finds His pleasure and His joy in the meekness, and gentleness, and heavenly-mindedness, and beautiful influence of His people. He feeds among the lilies. The delight of the Lord is found in the beauties of His own. In the fresh love of the young Christian, in our simple zeal, in our childlike trust, our Lord finds profound satisfaction. Does He find any such joy in me? Do I satisfy His longing heart in any degree? Can He feed in the garden of my heart and life?

Saturday, June 23rd.

The Beloved gathers lilies.— *1 Thessalonians iv:13-18*

He gathers his lilies as He wills. Some are gathered young, and some are aged. But in any case it is not for us to complain. The King can gather His own lilies out of His own garden surely, without hearing any word of grumbling. He has His own reasons why He gathers this one instead of that. In any case He gathers His lilies into His glorified presence. "Father I will that they also whom Thou hast given me be with me where I am." Let us always interpret His action after the highest style. His thoughts are as far above ours as the heavens are above the earth. A gardener has given special care to produce some beautiful flowers of a choice kind. One morning he notices that one of them has been plucked in its beauty. He is annoyed, and full of anger. "Who has plucked that beautiful flower?" The master has been into his garden and he has gathered it to wear at some special function. The gardener asks no more. He is well content, he feels delighted even if the master has plucked that flower. So when your dear ones are being taken from you, or when you feel the hand of death is upon yourself look into the face of Him who comes and know it is the face of the Beloved, the Bridegroom of the soul. His tender smile will remove every fear, and will give you a wondering joy that your dear ones or you should be wanted by Him. He gathers them to Himself. Those who are gathered go "to be with Christ which is very far better". They are "absent from the body, and at home with the Lord." He wants them to shed their fragrance in the palace of the King. What an atmosphere that must be where all who are there are the lilies from the garden of God! And our Lord will go on gathering lily after lily until He comes in visible splendour and gathers unto Himself the whole company of His Own and the beauty of their life, and the fragrance of their love shall be His intensest joy for ever.

Rev. T. I. Stockley, D.D.

DES MOINES UNIVERSITY COMMENCEMENT.

The Commencement Exercises of Des Moines University were held Saturday to Monday, June 2nd-4th. A reception for the senior class was held in Eleanor Childs Hall, Saturday evening, June 2nd. There was a large gathering, including many of Des Moines Alumni. Sunday morning, Dean T. I. Stockley of The Toronto Baptist Seminary preached the Baccalaureate sermon. There was a very fine congregation, and the service was one of great spiritual uplift to everyone. We publish Dean Stockley's sermon in full in this issue. In the afternoon at 4.15 a vesper service was held under the auspices of Des Moines University Christian Fellowship; and in the evening at 8.00 o'clock another service was held; at this service also Dean Stockley was the preacher. It was a glorious sermon from the text, "Whom do men say that I the Son of Man am?" We do not know that we were ever lifted nearer to heaven than in that great address.

Convocation for the conferring of degrees was held Monday morning. The Commencement address was delivered by

Dr. J. M. Gray, President of the Moody Bible Institute, Chicago, on the subject, "The relation of Higher Learning to Evangelical Christianity". It was a great address delivered in Dr. Gray's characteristic style. We print this address also in full in this issue. The presence of Dr. Gray was an inspiration and a joy to the whole assembly. There was a great gathering, even the gallery being nearly filled. Diplomas and degrees were given to about sixty from the various colleges: Education, Pharmacy, Engineering, Arts and Sciences. The honorary degree of Doctor of Divinity was conferred upon Dean T. I. Stockley of The Toronto Baptist Seminary. The University family had been fed by Dean Stockley's messages on Sunday, and were inspired by: the high quality of his great ministry. It was refreshing to observe with what enthusiasm the conferring of the degree upon Dr. Stockley was received.

Readers of *The Gospel Witness*, however, will desire to know something of the spirit manifest in these Commencement Exercises, and whether the occasion gave any indication of a growing interest in the affairs of the University. We were glad to note the presence of a large number of friends and relatives of the graduates, as well as a very considerable number of the alumni of the institution. The sympathetic references also to the matter given in the press of the city all indicate that Des Moines University is steadily winning the confidence of the people. It is coming to be recognized very generally that Des Moines is a real university with a definite Christian programme before it, that while it is determined to exalt Christ as Saviour and Lord, and to honour the Bible as the Word of God, it is at the same time greatly strengthening the Institution educationally. Many universities nowadays seem to exist for the training of the body instead of the intellect. The fact is, of course, it should exist for the training of the whole man.

We have had special encouragement in the College of Pharmacy. Our readers will be interested to know that the Dean has received a large number of applications from pharmaceutical concerns who applied to Des Moines in the hope of getting honest pharmacists. The business world is not altogether indifferent to Christian standards. We are encouraged also by the fact that students are coming to the college from distant states, and that missionaries are applying for courses in pharmacy. The University Registrar is a particularly careful and conservative person. She is more expert in matters of history than in prophecy—that, indeed, is her special task, to preserve accurate academic history of the students passing through Des Moines. Notwithstanding her conservatism, Registrar Rice reports that the correspondence reaching the University respecting students indicates a largely increased enrolment next year.

The attendance at the Commencement Exercises, we were told, was greater than that of four or five years past. The attendance at the Senior Banquet at noon on Monday also exceeded that of several years. These are but straws which indicate the way the stream is flowing; and from these indications Des Moines University is growing in favor and in strength daily. How could it be otherwise when tens of thousands of earnest Christian people all over the Continent, and some of them in other parts of the world, are daily invoking God's blessing upon this University that is standing true to God's Word.

Following is the list of graduates:

Degree—Bachelor of Arts.

John H. Ayers, Hazel E. Canfield, Neil Franklin Clemens, Frank O. Damerval, Floy Morgan Doyle, Eunice O. Jensen, Herbert William Larseen, Carleton H. Peters, Jessie June Pitzer, Ruth P. Powelson, Helen Frances Randleman, Elizabeth Eugenia Sands, Mabel Olive Scherer, Gladys Faye Woods.

Degree—Bachelor of Science.

Margaret L. Ickis, G. Glen Knipfer, John Abner MacDonald, Harold W. Morgan.

Degree—Bachelor of Science in Commerce.

Don DeVoss.

Degree—Bachelor of Science in Home Economics.
Gertrude Lyons, Leora Mae McKee.

Degree—Bachelor of Science in Education.

Neil Christian Berg, Cyrus Lyman Gates, Henry Grove, William Edward Foy, Byron Lennardo Hockenberry, Hugh C. Knight, Fay E. McIntyre, Lois M. Staker.

Degree—Bachelor of Science in School Supervision.

Henry C. Bingaman.

Diploma—Intermediate Grades Course.

Mildred Marie Harrison, Ida Vivian Negley, Ida B. Olson, Mary Iona Olson, Ida Elvera Turin, Ruby Arbell Westrum.

Diploma—Primary Course.

Zelda Louise Beem, Irma Fisher, Mildred Frances Getty, Margaret Anna Heer, Jenora M. Jacobson, Mildred M. Keith, Arla Rush.

Degree—Bachelor of Science in Electrical Engineering.

Ora F. Carman, John Edwin Freeburn, Lowell Edmund Fletcher, Lowell J. Geddes, George Philip Mason.

Degree—Bachelor of Science in Chemical Engineering.

Elizabeth Wilcox.

Degree—Bachelor of Science in Civil Engineering.

John G. Devin, Carl F. Koebrick, Akiva Neiman, William O. Perdue.

Degree—Pharmaceutical Chemist.

Lloyd Franklin Adams, Kenneth Burton Booth, Charles E. Roseland.

Degree—Bachelor of Music.

Lois Ethel Robinson.

Degree—Bachelor of School Music.

Marian Augusta Carlson.

SIXTH ANNUAL CONFERENCE OF THE BAPTIST BIBLE UNION OF NORTH AMERICA.

To be held in

JARVIS STREET BAPTIST CHURCH, TORONTO,

June 20th to 23rd.

In our issue of May 31st we published the programme of the Annual Meeting of the Baptist Bible Union which is to be held in Jarvis Street Baptist Church, Toronto, Wednesday to Saturday of next week, June 20th to 23rd inclusive. We reprint here for the convenience of the hosts of *Witness* readers who pass on their copy of the paper as soon as read. The number of applications for reservations indicate that a large number of delegates are planning to attend the Conference. Jarvis Street Church Office has a list of rooming houses and hotels where accommodation may be had, and we recommend our friends to come from the station to Jarvis Street Church. Take a Sherbourne car opposite the station, and get off at the corner of Sherbourne and Gerrard Streets, and walk one block west.

The programme is as follows:

WEDNESDAY

- 7.30 Song Service.
8.00 Dr. M. F. Ham, Oklahoma City, Oklahoma.
"The Beginning of the Conflict Between Fundamentalists and Modernists."

THURSDAY

- 9.00 Prayer: Rev. H. G. Hamilton, Austin, Minn.
9.30 Rev. H. C. Fulton, Buffalo, N.Y.
Keynote Address: "Shall Baptist Fundamentalists Strike Their Flag?"
10.10 Discussion.
11.00 Rev. William Headley, Grand Rapids, Mich.
"The Future of Baptist Fundamentalism."
11.20 Discussion.
2.00 Prayer and Praise.
Rev. R. T. Ketcham, Elyria, Ohio.
2.30 Rev. Earle G. Griffith, Toledo, Ohio.
"What about Baptist Fundamentalist Foreign Missions?"
2.50 Discussion.
3.50 Dr. J. W. Hoyt, Chicago, Ill.
"Ways and Means of Furthering Baptist Fundamentalist Interests."
4.10 Discussion.
4.55 Appointment of Committees.
7.30 Song Service.
8.00 Dr. M. F. Ham, Oklahoma City, Oklahoma.
"The Present Offensive of Antichrist."

FRIDAY

Des Moines University Day.

- 9.00 Prayer, Rev. Robert Kinney, Eldora, Iowa.

- 9.30 Report of the Board of Trustees.
Discussion.
2.00 Prayer and Praise.
Dr. M. F. Ham, Oklahoma City, Oklahoma.
2.30 Mr. Max Schimpf, New York, N.Y.
"The 1928-1929 Budget."
Discussion.
7.30 Song Service.
8.00 Dr. T. T. Shields, Toronto, Ontario.
"The Future of Des Moines University."

SATURDAY

- 2.00 Reports of the Executive Committee, Secretary-Treasurer, and State Officers.
Election of Officers and Standing Committees for the Year.
General Business.

JARVIS ST. ANNUAL MEETING.

(Continued from page 11.)

has been our personal loss has been gain to the church of Christ at large. We rejoice that our pastor has been privileged to exercise a God appointed service in so wide a sphere.

The work of the Bible School and other subsidiary organizations within the church, is being reported by the proper officers. It is, however, a matter for thanksgiving and praise that the work of these several organizations has been blessed throughout the year.

Attention should be called to the fact that somewhat extensive repairs and improvements have been taken care of during the year, the main items being the redecorating of the auditorium and of the Bible School Hall.

It might not, perhaps, be fitting to mention personally all who have been taken from us by death, during the year, but one of these has been outstanding in the life and work of the church for fifty years. It would not be right to conclude this report without paying tribute to the sainted memory of Mrs. John Lillie, whose noble Christian character, and loyalty to Christ, His truth and His church will long remain an inspiration and a blessing to all who knew her in the life and fellowship of Jarvis Street. She has left us an example in devotion and earnest service which we would do well to emulate.

We regret the fact that our Annual Meeting has been repeatedly postponed this year, but under the circumstances the delay was inevitable.

In closing, though the matter has arisen subsequent to the close of the church year, we feel constrained to mention the sad bereavement sustained by Deacon Bennett in the death of his beloved wife. As a Board and as a church, we unite in extending to Brother Bennett our deepest sympathy and in lovingly commending him to the comfort of God.

Signed on behalf of the Deacons' Board,

(Signed) E. A. Brownlee,

Secretary."

REGULAR BAPTISTS, ATTENTION!

Churches, Sunday Schools and Individuals

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

The Union, during the eight months of its organization, has attempted—and accomplished—great things in the name of the Lord. Churches have been organized, missions opened, pastors aided, students sent out. Next week's issue of *The Witness* will devote space to the interests of the Union. In the meantime send in your gifts to the Treasurer.

NEWS AND NOTES.

OXFORD STREET CHURCH, WOODSTOCK, has been much blessed by eight days' ministry from that veteran evangelist, Professor P. S. Campbell. A steadily rising interest was evident in the numbers who attended. The messages he brought laid great emphasis upon being entirely yielded to God and filled with the Holy Spirit. Professor Campbell's own activities illustrate his message, he is persistent in seeking to personally lead souls to Christ; and he urged the people to pray, pray, pray—to make prayer the great business of their lives. The most marked result that was immediately discernible was the increasing interest in prayer and the beginning of a Saturday evening prayer meeting. We shall thank God for this His servant, and often remember him at the throne of Grace.

FRELTON FIELD (Rev. R. D. Campbell): Sunday, June 10th, will long be remembered as a day of great blessing to the Frelton field, it being the occasion of a very impressive service in which the pastor baptized eight happy believers from the Moffat Church. This is the first fruits of a work which was begun some six months ago in the old M. E. church, and which has been carried on through the winter by Mr. Del Clark and other students of the Toronto Baptist Seminary. Rev. H. W. Bower, of Hamilton, brought a message of great spiritual power to a congregation which completely filled the fine auditorium of the Mountsburg church, while other friends from the Hughson St. Church brought very helpful messages in song. We are praising the Lord, and confidently looking to Him for far greater manifestations of His saving power in our midst.

JARVIS STREET: Sunday witnessed two services of unusual spiritual power in Jarvis Street. There were splendid congregations morning and evening, five believers being baptized during the evening service; following which the Monthly Communion and Reception Service was held, when fourteen new members received the right hand of fellowship.

COURTLAND REGULAR BAPTIST CHURCH (Pastor Robert Guthrie): On Sunday and Monday, June 3rd and 4th, the Courtland Regular Baptist Church held their anniversary services, Rev. Doherty of Hagersville preaching three times on Sunday, and Dr. H. H. Savage of Pontiac, Mich., being the speaker Monday evening. It was a time of great blessing when the people of God were refreshed, and a large number were converted. Among the latter were some for whom much prayer has been offered during recent weeks. Beside the regular Sunday services, prayer meeting is held every Wednesday evening, and young people's meeting on Friday.

Work has also been opened in Staffordville, and the earnest prayers of God's people are solicited for Pastor Guthrie in this new venture of faith. Believers are awaiting baptism at both appointments.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 3.
Lesson 28. Third Quarter. July 8th, 1928.

PAUL'S STRENUOUS APPEAL.

Lesson Text: II Corinthians, Chapter 10.

Golden Text: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—II Corinthians 10:4,5.

I. PAUL'S RELUCTANCE TO EXERT HIS APOSTOLIC AUTHORITY (vs. 1-6).

1. The apostle appeals to the Corinthians to the end that it might not be necessary for him to assert his apostolic authority in their midst. He had done so on a former occasion and would not hesitate to do so again if necessary, but he would rather there would be no occasion for it. 2. The basis of his appeal is the meekness and gentleness of Christ. These are characteristics of our Lord opposed to the self-assertiveness and harshness of the apostle's detractors. He was following in his Master's footsteps. He was bold, he could deal firmly with sin but always in the proper spirit manifesting his Lord's attitude toward all. In dealing with others we should do so in the same spirit. 3. The humility of the apostle is seen in the reference to his

outward appearance. (v. 1) This was not imposing and evidently his enemies had something to say about it, (v. 10) but he was not discouraged by their statements. God can use any person however uncomely he may be. "Man looketh on the outward appearance but the Lord looketh on the heart". (II Samuel 16:7) God pays attention to the inner life of the individual and not to his stature or general appearance, and desires that life to be in accord with His will. God used the apostle in a marvellous manner and made him exceedingly bold in His service. His enemies stated he was bold only in his letters, but he informs them he could be equally bold in their presence. 4. They accused him of being guided by worldly principles, (v. 2) but he assures them that though he was living in the world it was no mere worldly warfare in which he was engaged. The conflict was spiritual in nature and fought with spiritual weapons to the overthrowing of spiritual strongholds and the captivation of every thought into obedience to Christ. (vs. 4,5) The apostle on several occasions uses a military figure to depict the nature of Christian service, and enjoins the Lord's people to be good soldiers of Jesus Christ (Ephesians 6:10-18: II Timothy 2, 3, 4). 5. From such a figure we learn that Christians are engaged in warfare, that this is not a time of peace, that the warfare is of the most serious nature, that we are called to take part in it, and that its purpose is the complete victory of Christ over all who oppose Him. The internal phase of the conflict is the bringing into subjection to Christ of all reasonings and thoughts, and the external, the manifestation of this obedient life in the service of Jesus Christ, seeking by the power of the Holy Spirit to gain victories for Him. Christians should be wide awake at all times lest the enemy gain an advantage. 6. After thus referring to the conflict he assures them of his readiness to punish every act of disobedience. Most of them would be obedient unto his instruction but if there were any incorrigible, he was prepared to discipline them. There are times when discipline must be exerted for the spiritual health of individual and church.

II. THE COURAGEOUS ATTITUDE OF THE APOSTLE. (vs. 7-11).

1. There were individuals in Corinth who were judging from the outward appearance. Possibly some false teacher had been among them acting authoritatively and boastfully and setting forth his special relation to Christ; or there was then a certain individual in the church who was acting in this manner and leading some astray. In comparison with him these persons affected to think lightly of the apostle, for they said that while his letters were "authoritative and forcible, his personal presence was unimpressive, and as for eloquence he had none". (v. 10) He assures them of his authority and asks them to reckon on this that what he was in his letters when absent, he would be the same in act when present. If they thought he was afraid they were very much mistaken. 2. An outstanding characteristic of all Spirit-filled persons is boldness; witness the remarkable transformation of Peter after Pentecost and such characters as Martin Luther and John Knox, who, like their Master, never feared the face of man. God can work a wonderful transformation in the least likely individual when He has full control.

III. THE SPHERE OF PAUL'S MINISTRY (vs. 12-18).

1. The apostle did not desire to compare himself with certain persons who were distinguished by their self-commendation. They measured themselves by one another, consequently they were exalted in their own estimation. They were not wise in doing so, for in this way a true estimate could not be gained. 3. The standard of judgment is that set by God, and when we measure ourselves by it we are humbled, for the holiest character falls far short of it. 3. He then refers to the sphere of labour which God had assigned him and which had reached unto them, for evidently the limit of Paul's ministry at this time was the city of Corinth. He had preached the gospel unto them and in writing to them he was not stretching his authority. He had jurisdiction over them. He was not taking credit for other men's labours as did the false teachers, but he hoped to be still further honoured by preaching the gospel in countries beyond them. 4. It was the apostle's desire to go where God directed him, to do the work assigned him, and to give God the glory for everything accomplished. And he reminds us that a man is found worthy not when he commends himself, but when he is commended by God. Let us not seek the commendation of men, but rather the approval of God.

Alex Thomson.