

BAPTIST WORLD ALLIANCE NUMBER

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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The Baptist World Alliance in Toronto

Thousands of Canadian Baptists who delight to hold fellowship with Baptists out of every nation, and of all tribes and peoples and tongues, find it impossible to feel any enthusiasm for the programme of the Baptist World Alliance. If the programme is representative of the Baptists of the world, it would appear that Baptists can tolerate anything under the sun. Baptists have always insisted upon the right of the individual to exercise his soul toward God without any interference by civil or ecclesiastical powers. But Baptist liberty, of which we now hear so much, was formerly conceived as liberty to believe and obey God's truth. Now it has come to be interpreted as liberty to deny and repudiate the truth. If Baptist liberty, in its historic significance, had involved an "inclusive" programme, there would have been no reason for Baptists to go to the stake or to jail.

The makers of the Baptist World Alliance programme seem to have studied to put notorious Modernists to the front. In this issue of *The Witness* we give attention to the three "rotten apples" in the Alliance barrel referred to in the Southern Baptist Convention. In order that our visitors may understand what some of these men teach, we quote extensively from their own writings. We do not suppose there will be anything especially offensive in the speeches delivered in Toronto. No-doubt Professor Marshall will be as orthodox as it is possible for him to be. Some Canadian enthusiasts will probably be seated somewhere near the front of the hall, and when Professor Marshall is introduced, if they pursue their usual tactics, someone will rise and signal to the rest, and get the whole audience on their feet, in order to make a demonstration in support of a man whose coming, without exaggeration, has been an unmitigated curse to the Baptists of Canada. Very probably the same course will be followed in respect to both Dr. Shailer Mathews and Dr. Glover.

But no one need expect a heretical speech from Dr. Shailer Mathews. It is not infrequently his practice to deliver addresses that are perfectly orthodox. He may speak on, "Paul's View of the Atonement", or something of the sort. It will be Paul's view—but not Shailer Mathews' view. These men must be judged by what

they teach in the class-room and what they write in the books they publish. There ought to be no contradiction, in principle, between a man's utterances on the public platform, what he says to his students, and what he publishes in his books. But these men presume upon the popular ignorance of the character of their teaching, and come before large audiences in an endeavour to win them to themselves. Yet in their class-room and in the books they publish, they inject their deadly poison into the minds of their students and their readers.

Lest we should be charged with selecting a few isolated passages, we have printed in this issue very extensive quotations from the three men to whom we have referred.

One wonders what genius conceived the idea of selecting Dr. T. R. Glover to speak at a meeting held to mark the greatness of John Bunyan! It would have been just as appropriate to select Tom Paine to address a meeting held in commemoration of Knox or Wyclif. Our readers may judge for themselves by comparing the teachings of Bunyan and Glover.

We want our visitors, however, to understand that the churches which compose the Union of Regular Baptist Churches of Ontario and Quebec are made up of old-fashioned Baptists, who have no fads, who are not extremists, but who believe the Bible to be God's Word, and Jesus Christ to be His only begotten Son, God manifest in the flesh; who believe that guilty sinners can be pardoned only by virtue of the merit of the expiatory sacrifice of Christ; that men are saved by simple faith in His redeeming work; and that such as believe are regenerated, or born again, by the power of the Holy Ghost.

For this, God's people have been subjected to the bitterest persecutions. We make no apology for the statement that we regard McMaster University as the centre of a most deadly corruption which is proving a withering blight to the Baptists of Canada. We pray that God's blessing may rest upon all genuine believers wherever they are found, but with our whole heart we protest against such teaching as that of Marshall, Mathews and Glover.

Baptist Bible Union. Annual Meeting

The sixth Annual Meeting of the Baptist Bible Union of North America was held in Jarvis Street Church, Toronto, June 20th to 23rd. This was the first time the Bible Union has held its Annual Meeting independently of other Conventions. There was a gratifyingly representative attendance of delegates, coming from the following states: New York, Massachusetts, New Jersey, Pennsylvania, Maryland, Ohio, Michigan, Illinois, Indiana, Iowa, Oklahoma, New Mexico, Nebraska, Oregon, California, West Virginia, Missouri, Washington; and from the following provinces in Canada: Nova Scotia, Québec, Ontario, Manitoba, and Saskatchewan.

The special speaker for the evening meetings was Dr. M. F. Ham, of the First Baptist Church, Oklahoma City. Dr. Ham's addresses brought blessing to many, and those who heard him were left in no doubt as to his being one hundred per cent. evangelical. Rev. H. C. Fulton's keynote address was an able deliverance; and the principle of loyalty to the truth was, indeed, the keynote of the whole Convention. The addresses of Mr. Headley, of Grand Rapids, and Mr. Griffith, of Toledo, were also able presentations of great evangelical principles. The messages of these young men were full of inspiration, and promise great things for the future.

The presence of the veteran warrior, Dr. O. W. Van Osdel, was a benediction to all his brethren as it always is. What a man he is! quiet, unassuming, strong and able, an invaluable counselor, a gracious friend and companion—indeed, it seems to us, all that a minister of Christ should be. It is impossible to estimate the contribution of this great man, who, though no longer belonging to the younger generation, seems every year to renew his youth, and is as keen and vigorous as ever.

Interest in all the meetings gathered about two things: first, the question of the future course of Fundamentalist Baptist churches in relation to the several Conventions; and, secondly, the new Baptist Bible Union enterprise, Des Moines University. The greater part of a day was occupied with a discussion of the first question, and the discussion issued in the following resolution, which was unanimously passed at the Thursday evening meeting:

In view of the general drift from evangelical faith which is effecting all denominations, and especially in view of the rapid spread of the cancer of Modernism in Baptist bodies, and because this malignant parasite has wrapped its roots about nearly all our Baptist educational and missionary organizations, affecting not a few such institutions and organizations in the Southern Convention, the majority in the Northern Convention, and practically all such organizations in Canada, the Baptists Bible Union assembled in Annual Meeting in Toronto, Canada, issues the following statement respecting the present situation among Baptists, and the relation of the Baptist Bible Union thereto:

First; that the work of the Union in maintaining a testimony to evangelical faith as held by Baptists, and in unmasking and protesting against the errors of Modernism, was never more needed than now; and it is therefore resolved by the Union that its organizations shall be maintained, and its work prosecuted more vigorously than ever.

Secondly: the Baptist Bible Union recognizes Modernism in all its stages, from the denial, in its incipency, of perhaps but one principle of supernaturalism, to the utter and complete denial of everything supernatural as is its character when Modernism is finished, to be anti-Christian, with which no enlightened believer in the supernaturalism of the Christian revelation can hold any fellowship; and we believe that every true disciple of Christ must, for his own spiritual health's sake, maintain a militant attitude toward it.

Thirdly: The Baptist Bible Union, while rejoicing in the fellowship of all who love our Lord Jesus Christ in sincerity and in truth, of every name, still believes that the principles of evangelical faith, theological and ecclesiological, for which Baptists have historically stood, constitute the full-orbed message of the gospel of Christ,

and that therefore the world still needs the distinctive testimony of Baptists; and that true Baptists everywhere ought solemnly to resolve never to lower the Baptist flag.

Fourthly: Because of the anti-Christian nature of Modernism as a denial of the supernaturalism of the gospel, in whole or in part, we are convinced that it is inevitable that sooner or later, a complete separation must be effected between those who believe and accept the authority of the Bible, and those who deny and reject it.

Fifthly: The Baptist Bible Union, recognizing the inevitability of ultimate separation between Christ and Belial as represented by Fundamentalism and Modernism, believes that each state or province, in view of its own local situation, must be the judge of the best time and way for churches to withdraw from such existing Baptist organizations as may be corrupted by Modernism; and to form new organizations based upon the Word of God.

In this connection the Union respectfully suggests the importance of examining church deeds, and taking account of all local conditions, so as to avoid all legal entanglements.

Sixthly: The Baptist Bible Union has always insisted upon the absolute autonomy and independence of the local church as a scriptural principle, and it therefore suggests that a solution of the problem will be found in that direction. As the promise of the Divine Presence is made to those who meet in the name of Christ to the number of only two or three, so surely even two Baptist churches may agree to co-operate with each other in missionary endeavour. And this statement is made to suggest that in the exercise of their sovereign right as independent churches, two or more Baptist churches who are free to do so, are acting within their competence should they join hands and invite other Baptist churches who share with them like precious faith, to join in forming a union of churches for the prosecution of mission work.

Seventhly: The Baptist Bible Union further suggests that such groups of churches as have already separated from organizations infected with Modernism, and formed their own organizations, might appoint representatives to confer with each other in devising some plan of general co-operation in foreign mission work, with the view to meeting the requirements of the Lord's people who feel called to give their money to particular fields such as China, or Japan, or India, or Africa, or elsewhere; and that when such an organization for foreign mission purposes is formed, definitely committed to an exclusively biblical programme, as other groups of churches form themselves into new Unions or Conventions from time to time, they would be free to join in this larger fellowship.

This becomes all the more urgent in view of the fact that in some quarters Fundamentalist churches which have taken a stand for the faith, are being excluded from existing Conventions. In every such case the Convention has taken upon itself the responsibility for causing division and must bear the full blame for such separation as may ensue.

Eighthly: The Baptist Bible Union suggests that in forming new Unions or Conventions, it would be well to make provision in the Constitution for the co-operation of such Bible-believing Baptists as may find it impossible to find membership in a church which, as a church, would ally itself with a new organization. This principle would make it possible for all Baptists everywhere to find an outlet for their missionary contributions.

Ninthly: The Executive Committee of the Baptist Bible Union is hereby requested to take such steps as may be necessary to put this statement before Fundamentalist Baptist churches everywhere, and to afford such help in effecting new organizations as may be required.

In respect to the second, the great question in everybody's mind was, How have we managed during the year; and

where should we get a President? The first question is answered in the report of the year's work published elsewhere in this issue under the heading, "Information Concerning Des Moines University".

The second question was also answered by a providential ordering of events. Many Baptists have been interested in the reports which have gone out from William Jewel College, of Liberty, Mo., from which it was learned that the President of the Collège had dared to demand the dismissal of three professors, on the ground of their unsound teaching. The President was supported by a majority of his trustees, and thus succeeded in the removal of the offending professors. The trustees of Des Moines University felt that a man like President Wayman of William Jewel College, who had had his baptism of fire, and had stood the test, was the sort of man needed at Des Moines. We entered into communication with him; he visited Des Moines at our request; and was present at the Baptist Bible Union meetings in Toronto. Dr. Wayman, though speaking at a late hour, to people wearied sitting through three sessions, immediately gripped his audience, and delivered a most able address.

On Friday afternoon the report of Des Moines University was given, and the figures contained in the Des Moines article were presented. Mr. Max Schimpf, of New York, presented the Des Moines budget for the year which called for \$175,000.00 for Des Moines University. Representatives of states and provinces then separated into their respective groups, and each group later reported having accepted their respective apportionment as the objective toward which they would strive.

The Editor of this paper, as President of the Board of Trustees of the University, then had the great pleasure of introducing Dr. H. C. Wayman as President-elect of Des Moines University. Dr. Wayman will come to Des Moines having made for himself an enviable record as an able educator of sound evangelical principles. Dr. Wayman is a Kentuckian by birth. He graduated from Georgetown College and the Southern Baptist Theological Seminary, Louisville, Ky. He was a pastor in Kentucky for some years, and then was called to the Seminary, Louisville, as a member of the Faculty, continuing there for eight years as a professor in the Department of Old Testament. He has been President of William Jewel College for the past five years, during which time the college made a remarkable growth, not only in endowment and new buildings, but in the student body as well, the student body growing from three hundred and ten to five hundred and fifty.

The Trustees of Des Moines University are profoundly gratified in having obtained Dr. Wayman's consent to become President of Des Moines University. We believe we have in him God's choice for the position, and we earnestly ask our readers daily to remember Dr. Wayman in their prayers. With so able a man at the helm, we feel confident Des Moines University is well launched on a successful career.

INFORMATION ABOUT DES MOINES UNIVERSITY.

(The following article is available in pamphlet form and can be obtained on application to Des Moines.)

Evangelical Christians of America,—by which term we mean those who believe in, and are partakers of, the supernaturalism of Christianity, will readily acknowledge that one of the most pressing needs of the hour is a genuinely Christian university, in which the Bible shall be honored as the supernaturally inspired and infallible Word of God, and in which the Lord Jesus Christ shall be acknowledged as God Incarnate and therefore as Incarnate Truth; and where it shall therefore be recognized that nothing which is really true in any realm can be out of harmony with the record God has given us of His Son in the Bible. The anti-supernatural view of the Bible, which is known as Modernism, propagates its principles primarily through educational channels. Naturally they find expression in nominally Christian pulpits and in the religious press; with the result that churches and other religious institutions are rendered spiritually barren. Only as we cleanse the educational springs, as Elisha purified the waters of Jericho, can we hope for a return to evangelical principles.

Recent History of Des Moines University.

The recent history of Des Moines University reads like a fairy tale. A university composed of five colleges: Liberal Arts, Education, Music, Engineering, Pharmacy; a campus of sixteen acres; ten buildings, including seven university buildings: Arts and Science Hall, Administration, College of Engineering, Women's Dormitory, Men's Dormitory, Power

Plant, Physical Education Building, and three large residences; an athletic field and stadium of five acres; the whole having a conservative value of at least a million dollars, was offered to a company of evangelical Baptists. Partly by careless management, but chiefly as a result of its subjection to modernistic influences, confidence in the University had been so impaired as to dry up the springs of benevolence, and put the institution into virtual bankruptcy. With its endowment of \$184,000 pledged to the holder of its mortgage of \$225,000, and an accrued liability on current accounts of \$95,000, unsecured by mortgage, the institution was brought to a standstill. All its professors were dismissed as of June 1st, 1927. The Board of Trustees offered to turn over to the Baptist Bible Union of North America the entire assets of the University, on condition the Bible Union would assume responsibility for its liabilities and operate it as a University. This proposal the Bible Union accepted, and new Bible Union trustees were elected and assumed control of the institution June 9, 1927. The members of the faculty who desired to continue with the University were interviewed, and sixteen signified their agreement with the Bible Union's Confession of Faith and were retained in their respective positions. During the summer the other vacancies on the faculty were filled, and the fall semester began with a practically complete faculty. Professors at Des Moines are engaged annually and each year sign a contract. The following are two clauses in the general form showing to what professors are required to subscribe:

What the Professors Sign.

"The party of the second part certifies that (he) (she) has carefully read the Confession of Faith of the Baptist Bible 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 classroom 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."

Student Attendance.

It would be unreasonable to expect that there would be no shrinkage in the attendance for the first year. Notwithstanding the Bible Union had come to the relief of a financially bankrupt institution, much opposition developed to its stand for Evangelical principles, and not a few of those who ought to have rejoiced in the University's rescue became distinctly unfriendly toward the University's religious standards. In spite of this there was a student enrollment for the year, including summer school and evening classes, of five hundred and sixty-five.

The Year's Financial Record.

The Trustees held their annual meeting June 12 and 13. Members were present from New York, Ohio, Toronto, Michigan, Indiana, Minnesota, Missouri, and Iowa.

The financial report of the first year of operation under the new management was found to be exceedingly gratifying. The auditor's report showed that the new management has been able to pay all operating expenses, and over and above the cost of operation to reduce the University's indebtedness by \$21,000.00. The donations received during the year amounted to \$85,433.16, which is \$33,387.84 in excess of the donations received by the University in the preceding five years. These donations came from about thirty states and several provinces in Canada.

In all appointments to the Faculty the Administration have strictly complied with the scholastic standards of the North Central College Association; and because it is felt that an institution standing so uncompromisingly for the supernaturalism of the Christian religion, must be especially careful to maintain the highest standards of intellectual culture. Des Moines, therefore, is "nothing new under the sun", but is standing for those principles, for the maintenance and propagation of which most of the institutions of higher learning in America were established. Des Moines University is old-fashioned enough to have a daily chapel service, and its Administration and Faculty are doing their utmost to make the entire institution a Christian home for all its students.

The Several Colleges.

The College of Arts and Sciences provides standard four-year courses leading to the Bachelor of Arts and the Bachelor of Science degrees. The College of Commerce,—general courses in Stenography, Secretarial Work, Accounting, Economics, Business Administration, etc.; The College of Education,—Four-year courses leading to Bachelor of Science degree in Education and the first grade state certificate, and two-year and three-year courses leading to a University diploma and the second and third grade state certificates; The College of Engineering,—Four-year courses in Architectural Engineering, Chemical Engineering, Civil Engineering, Electrical Engineering, and Mechanical Engineering, with the corresponding University degrees; The College of Music,—Conservatory of Music, granting the Bachelor of Music degree with the degree of Bachelor of School Music; The College of Pharmacy,—courses leading to the degree of Pharmaceutical Chemist, and Bachelor of Science in Pharmacy; The Sub-Collegiate Department,—graduates of high school who are deficient in certain required subjects for University admission, or those who did not complete their high school courses and have passed the high school age, may take work in this department and complete entrance requirements for college work.

Two-year courses are offered in Education and Medical or Hospital Work for students who wish to prepare themselves for missionary service. A University diploma is granted for each course.

A Theological Department Soon.

It is the aim of the administration in the near future, almost immediately, to establish a thoroughly-equipped theological department. We feel that it is not too much to predict that young men, having the ministry in view, may enter upon their Arts course in Des Moines University with reasonable assurance that by the time they have completed their course the Theological Department will have been two years in operation. Thus they will be able to take their Arts and Theological courses in the same institution. Meanwhile the University has an ably-manned Bible Department, and the Bible is a required subject in all courses.

The City of Des Moines.

The City of Des Moines is almost exactly in the centre of the North American continent. It has a population approximately of 150,000 and offers fine opportunities for students to work their way through college, as the great majority of Des Moines University students do—men and women. Des Moines University is a co-educational institution. All non-resident women students are required to room in the dormitories.

Expenses.

Tuition in Arts and Sciences, Education, Commerce, Engineering or Pharmacy, in advance for the semester (18 weeks):

To those who do not board and room at the University	\$105.00
To those who board and room at the University	\$ 90.00
Board and room (women) for the semester, in advance	\$133.20
Board and room (men) for the semester, in advance	\$124.20
Private lessons in Violin, Piano, Voice or Organ per semester:	
One lesson per week	\$36.00 to \$ 54.00
Two lessons per week	\$70.00 to \$100.00

(For detailed information respecting fees and deposits, see catalogue.)

How To Invest The Lord's Money.

The University budget for 1928-29 will require \$175,000.00 over and above collegiate income. If last year, without

preliminary preparation and no men in the field, but depending upon the gratuitous services of its friends, the University received over \$85,000 in donations, the Administration feel that it is reasonable to expect in donations for the year 1928-29 an income of \$175,000. The largest single gift received during the past year was \$7,500, and the greater part of the \$85,000 was made up of gifts of small amounts. The University therefore appeals to all the Lord's stewards to remember its financial needs. The smallest contribution will be gratefully accepted. Many are earnestly praying that this year there will be many gifts of thousands and tens of thousands. While \$175,000 in donations will be needed to meet operating expenses and to clear off the balance of accrued debt assumed by the University, \$400,000 would pay off every cent of indebtedness and give Fundamentalists a magnificently equipped university, the replacement value of which would not be a cent less than a million and a half dollars, free of all encumbrances.

The University Constituency.

Des Moines University is no longer a local institution. It is being supported by evangelical Christians in general, and Baptists in particular, from all over America and the Dominion of Canada. Its students during the past year have come from: Illinois, Minnesota, Massachusetts, New York, New Jersey, Missouri, North Dakota, Nebraska, Oklahoma, South Dakota, Wisconsin, Wyoming, Iowa, Canada, Philippines, and Peru, South America.

Inquiries are now reaching us from far-off China. A returned missionary, whom no one would call a fundamentalist, recently stated that the greatest hindrance to the progress of the Gospel in foreign lands to-day is the opposition of men and women who have been trained in American colleges. We are certain it will not be long before many students from China, Japan, India, and elsewhere, instead of going to faith-destroying institutions in this country, will come to Des Moines University. Thus, in the true sense, Des Moines is a missionary institution.

Securing Students.

With very little increase in the overhead expense, Des Moines University could care for a thousand students. Every student sent to Des Moines makes a double contribution: his coming is a financial assistance, but very especially he provides the University with an enlarged opportunity for service. We appeal to every evangelical believer who reads these lines to constitute himself or herself a committee of one to recommend Des Moines University to prospective students; and, in addition, to send to the University the names and addresses of young people in their junior and senior years of high school, so that they may be supplied with literature and their thought turned towards Des Moines. In the majority of instances the chief obstacle in the way of a university course is a financial one. What better use could the Lord's stewards make of their money than to be on the lookout for promising young men and women, particularly for such as display ability for ministerial work at home, and missionary work abroad, and undertake to stand by them through their university course? or, where such a person cannot do it alone, he or she may interest a number of others to co-operate with them in the undertaking. Churches, too, instead of giving directly to some education fund which may or may not be used for Christian purposes, might undertake to educate their own young people, pledge their support for a university course on condition they take their course at Des Moines University.

University Spiritual Life.

We do not say "religious" because that may mean anything at all. Although but a year has passed under the new regime, we think substantial progress has been made. The Administration is happy in the fact that the year has witnessed a number of genuine conversions. A Des Moines University Christian Fellowship, composed of students who profess to have been really born again and to know Christ as their personal Saviour; has been formed for purposes of Christian edification and evangelistic endeavour. It is the aim of the Administration so to order the life of the University that everything in it shall serve to magnify the Word of the Lord and the Lord of the Word, and to minister to the conversion of the unsaved among the students, and their growth in Christ and in the knowledge of our Lord and Saviour Jesus Christ. Thus they hope that in the coming years multitudes of students will hear in Des Moines University the divine call to "go unto all the world and preach the gospel to every creature".

Other Ways of Helping Des Moines.

The University gratefully accepts gifts on the annuity plan. Persons having money they desire to leave the University at their death would avoid expense and all possibility of litigation by giving the amount while they live on condition of receiving an Annuity-Bond on which the University would pay interest during the life of the donor. Such gifts will be reckoned liabilities during the donor's life and will be invested so as to produce the interest required.

We respectfully suggest also the advisability of giving Des Moines University a place in your will.

Fraternities and Sororities.

At the meeting of the Board of Trustees of Des Moines University held last week it was decided that all fraternities and sororities existing for social purposes in connection with the University would be abolished as of the first of June, 1929. Honor Societies such as: Delta Omicron, Pi Kappa Delta, Rho Sigma Chi, Aelio, Eurodelphian, Zetalethian, which exist to promote the academic interests of the Institution, will be retained.

The decision of the Trustees in respect to social fraternities is one which is under discussion in many universities of the continent. The late President Wilson endeavored in his time to abolish fraternities from Princeton University. The Trustees of Des Moines University, after careful examination of all the circumstances, feel that their decision will promote the interests of higher education. They desire it to be understood, however, that no reflection is intended upon any of the existing fraternities or sororities in Des Moines University. On the contrary, they are gratified in the assurance that the fraternity life of Des Moines University is of a very high order; but they believe that the abolition of fraternities will tend to a unification of the student body, and the development of a true college esprit de corps.

The Trustees emphatically declare that were they not convinced that the Des Moines University fraternities permit nothing in their membership which would be unbecoming to a gentleman, they would not have allowed a year's grace, but would have abolished them immediately at all costs. The sole reason for the Trustees' decision is a desire to unify the student body, and to overcome the tendency to separate the students into several groups. The year's grace before this order will go into effect was decided upon in justice to the fraternities affected, to give them time to adjust their affairs.

A Call to Prayer.

For all the interests of this great University, the trustees, the faculty, the business management, the student body, its financial affairs, its educational activities, its spiritual ministry, we, the Administration, beg an interest in the prayers of all who believe on the Lord Jesus Christ.

Send all communications to Miss Edith M. Rebman, Secretary-Treasurer, Des Moines University.

The following quotation from the "American College Bulletin" is very interesting in this connection, and all the more so as coming from the President of Chicago University:

If correctly reported by the local press, President Mason in a recent talk before the Interfraternity Club of the University of Chicago gave fraternity men in general something more than ordinarily worth their thinking about. "Fraternities," he is reported as saying, "are the homes of intellectual poverty as they are constituted to-day. At times I feel they are valuable to round out students and make good scouts of them, but they haven't done what they can do in their ability to further things worth while." Continuing, he said, "The fraternities have achieved the pinnacle in fellowship and sportsmanship, but they have failed to make for real college education. . . . I had to get out of the circle of the American college fraternity to find out how much fun it is to think."

How Spurgeon Fought

The following letter accompanied by a pamphlet entitled, *Forty Years Ago, Flashes From Spurgeon's Sword*, reached us from England a few days ago. We publish the letter and the pamphlet entire for the instruction and edification of our readers.

Dear Dr. Shields:

I am enclosing you a selection of statements which came hot from the anvil by C. H. Spurgeon during the downgrade controversy which you may not have seen; and which I hope will now reach you before the "Worldly Baptist Congress" ends at Toronto. I was a student and reporter for Conference and for Mr. Spurgeon's commentaries at the time; and I was present at conference on the morning after the Baptist Union Council cast out dear Spurgeon; but we felt all the more proud of our beloved President for his uncompromising stand for truth. On that morning Mr. Fullerton (now Dr.) read with designed and suitable application Acts v:41. "And they departed from the presence of the Council rejoicing that they were counted worthy to suffer shame for his name." What a hearty demonstration followed. Alas for the instability of man! The Baptist Union has not improved, and the Baptist Missionary Society is in the same hands. How many of "the brave" have been silenced by the "sops" of public and popular positions! How men of our college can feel happy in membership with the Baptist Union it is difficult to understand. The Council struck Spurgeon's name off their roll, and then gave him a stone—as the only thing of remembrance, at the entrance of their establishment, for they cannot afford to ignore him—as he is still the denomination's greatest magnet.

Thank you for your paper which is a real tonic in these parts. I hope to send a donation in recognition. The Lord sustain you in your grand defense of the truth.

Christian greetings.

(Signed) _____

Forty Years Ago, "Echoes of the Down-Grade Controversy" Flashes From Spurgeon's Sword.

Every lover of God's Truth may well thank God for Spurgeon. Not only for his Gospel Preaching, but also for his faithful contention against the apostasy of his day.

For some five or six years before his death, he set forth in plain, burning words in his paper, *The Sword and Trowel*, and in his sermons, his contention and the contention of his God, against the "Down-Grade Movement," that was even then sweeping over the Churches of Britain and America. His opposition was not only in word but in deed, for he withdrew from the Baptist Union, because of its unsoundness in the faith, and would not be persuaded to make terms or again enter into fellowship with those whom he deemed to be traitors to his Lord, and so he courageously battled for his Master and for His Truth, until in 1892 his sword was laid down for ever.

The following extracts from his battle-cries deserve to be kept before the people of God in these days of advancing apostasy, and we wish to nail them to the wall:

"We live in perilous times: we are passing through a most eventful period; the Christian World is convulsed; there is a mighty upheaval of the old foundations of faith; a great overhauling of old teaching. The Bible is being made to speak to-day in a language which to our fathers would be an unknown tongue."

"We should greatly object to the sniffing about for heresy which some speak of; but in this case the heresy is avowed, and is thrust forward in no diffident style."

"A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for Gospel preaching. The atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them."

"... College, for example, continues to pour forth men to take charge of our Churches, who do not believe in any proper sense, in the inspiration of the Scriptures, who deny the vicarious sacrifice on the Cross, and hold that, if sinners are not saved on this side of the grave they may, can, or must be on the other. And the worst of it is, the people love it."

"What havoc false doctrine is making no tongue can tell. Assuredly the New Theology can do no good towards God or man; it has no adaptation for it. If it were preached for a thousand years by all the most earnest men of the School, it would never renew a soul, nor overcome pride in a single human heart."

"So much of subtlety is mixed up with the whole business, that the sword seems to fall upon a sack of wool, or to miss its mark."

"The fount of inspiration is not now within the Book, and with the Holy Spirit, but within the man's own intelligence. We have no longer, 'Thus saith the Lord,' but 'Thus saith Modern Thought.' We used to debate upon particular and general redemption, but now men question whether there is any redemption at all worthy of the name."

"Truth has its coat turned inside out, and then is dragged up and down the street in scorn. They make a straw man, and carry him about as a guy hoping afterwards to burn him. Fine sport for children but great folly for men."

"Differences of judgment upon minor matters, and varieties of mode in action, are not now under question; but matters vital to religion. Others may trifle about such things; we cannot and dare not."

"We who believe Holy Scripture to be the inspired truth of God cannot have fellowship with those who deny the authority from which we derive all our teaching."

"They have all the liberty in the world, and we would be the last to abridge it; but that liberty cannot demand our co-operation. If these men believe such things, let them teach them, and construct Churches, Unions and Brotherhoods for themselves. Why must they come among us? When they enter among us unawares, and are resolved to stay, what can we do? The question is not soon answered; but, surely, in no case will we give them fellowship, or profess to do so."

"Yet professedly sound believers are in full accord with these outspokenly heterodox men, and are linked with them in set and formal union. Is this according to the mind of the God of Truth?"

"It used to be generally accepted in the Christian Church that the line of Christian communion was drawn hard and fast at the Deity of Our Lord; but even this would appear to be altered now. In various ways the chasm has been bridged, and during the past few years several ministers have crossed into Unitarianism, and have declared that they perceived little or no difference in the two sides of the gulf."

"Everywhere there is apathy. Nobody cares whether that which is preached is true or false."

"Numbers of easy-minded people wink at error so long as it is committed by a clever man and a good-natured brother, who has so many fine points about him."

"It is thought to be mere bigotry to protest against the mad spirit which is now loose among us. Pan-indifferentism is rising like the tide; who can hinder it? We are all to be as one, even though we agree in next to nothing. It is a breach of brotherly love to denounce error. Hail, holy charity! Black is white; and white is black. The false is true; the true is false; the true and the false are one. Let us join hands, and never again mention those barbarous old-fashioned doctrines about which we are sure to differ. Let the good and sound men for liberty's sake shield their 'advanced brethren'; or, at least, gently blame them in a tone which means approval."

"Another great evil is the want of decision for the truth among truly good men, those who are our brethren in the faith of our Lord Jesus, but who do not seem to have made up their minds as to separation from error. Good, easy men!

they are all for peace! Sitting on the fence seems to be a popular position among professors just now."

"Under colour of begging the friendship of the servant, there are those about who aim at robbing the Master."

"Hitherto (and this matter is now merely in its beginning), the chief answer has come from the public teachers, and as far as their public answer is concerned, it amounts, at its best interpretation, to the admission that there may be a little amiss, but not enough to speak about. They are sorry that a few brethren go rather too far, but they are dear brethren still."

"Brethren, we want grace to say, 'I can be poor; I can be ridiculed; I can be abused; but I cannot be false to my Lord.'"

"I make no personal references, but I see the spirit of compromise concerning holiness and sin, truth and error, far too prevalent. The spirit of compromise comes not of the Spirit of God, but of the spirit of the world. It is always wisest and best to exhibit clear decision upon fundamental points; we must draw the line distinctly, and then stand to it firmly. Do not alter your course because of winds and currents. Do not try to make things pleasant all round."

"Multitudes of religious professors have abandoned all care about principles lest they should be suspected of intolerance."

"Where are the sturdy believers who earnestly contend for the faith once delivered to the saints?"

"I bid you note that you are not allowed to present honey before the Lord. I really wish that some of our brethren who are overdone with honey would notice that."

"These people avoid rebuking sin, for that is 'unkind.' They avoid denouncing error; they say, 'This dear brother's views differ slightly from mine.' A man says that black is white, and I say that it is not so. But it is not kind to say, 'It is not so,' you should say, 'Perhaps you are right, dear brother, though I hardly think so.' In this style some men think that our sacrifice is to be offered. If they hear a sermon that cuts at the roots of sin, and deals honestly with error, they say, 'That man is very narrow-minded.' Well, I have been so accustomed to be called a bigot that I by no means deny the charge. I feel no horror because of the accusation. To tell a man that if he goes on in his sin he will be lost forever, and to preach to him the hell which God denounces against the impenitent, is no unkindness. It is the truest kindness to deal honestly with men."

"The idea of a progressive Gospel seems to have fascinated many. To us that notion is a sort of cross-breed between nonsense and blasphemy. After the Gospel has been found effectual in the eternal salvation of untold multitudes, it seems rather late in the day to alter it; and since it is the revelation of the all-wise and unchanging God, it appears somewhat audacious to attempt its improvement."

"The Gospel of the Grace of God needs great improvement; at least, so I am informed; but I know it is no business of mine to improve it: my part is to act upon it. No doubt many would improve God Himself from off the face of the earth, if they could. They would improve the atonement until it vanished."

"We have nothing to do with these demands: we have only to preach the Gospel as we find it. As a trustee, if my course of action is disputed, I keep to the letter of the bond; and if any quarrel over it, they must take their complaints to the proper court, for I have no power to alter the record. The dispute is not between us and 'Modern Thought,' but between God and the wisdom of man."

"I do not intend to speculate with my Master's Gospel by dreaming that I can improve it by my own deep thinking or by soaring aloft with the philosophers."

"My brethren, we are at the present hour set for the defence of the Gospel. If ever men were called to this office, we are so called. These are times of drifting: Men have pulled up their anchors, and are driven to and fro with winds and tides of divers kinds."

"Are the skeptics so much to the fore that no man will open his mouth against them? Are all of the orthodox afraid of the ridicule of the 'Cultured'? We cannot believe it."

"A chasm is opening between the men who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent and yet indulge the "Larger Hope." One way or the other we must go. Decision is the virtue of the hour."

"Neither when we have chosen our way can we keep company with those who go the other way. There must come with the decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?"

"We cannot give up the crown jewels of His Gospel for the sake of a larger charity."

"At any rate, denominational peace, we are told, must be kept up, and there must be no discordant charge of defection to break the chorus of mutual congratulation. The immense desire for union has its commendable side, and we are far from undervaluing it."

"Fellowship with known and vital error is participation in sin."

"To tamper with His doctrine would be to be traitors to Himself."

"To pursue union at the expense of truth is treason to the Lord Jesus."

"It now becomes a serious question how far those who abide by the faith once delivered to the saints should fraternize with those who have turned aside to another Gospel. Christian Love has its claims, and divisions are to be shunned as grievous evils; but how far are we justified in being in confederacy with those who are departing from the truth. It is a difficult question to answer so as to keep the balance of the duties. For the present it behoves believers to be cautious, lest they lend their support to betrayers of the Lord."

"We have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian Unions, they begin to look like confederacies in evil."

"That ugly word "Pessimist" has been hurled at our devoted head. We are denounced as "gloomy." Well, well! The day was when we were censured for being wickedly humorous and many were the floggings which we received for our unseemly jests. Now we are morose and bitter. So the world's opinion changes."

"We have been likened by one of our opponents to the boy in the fable who cried, 'Wolf.' The parallel only fails in the all-important point that he cried 'Wolf' when there was none, and we are crying 'Wolf' when packs of them are howling so loudly that it would be superfluous for us to shout at all if a wretched indifferentism had not brought a deep slumber upon those who ought to guard the flocks. The evidence is to our mind so overwhelming that we thought that our statements only gave voice to a matter of common notoriety. Either we are dreaming or our brethren are; let the godly judge who it is that is asleep."

"But what if earnest protests accomplish nothing because of the invincible resolve of the infatuated to abide in fellowship with the inventors of false doctrine? Well, we shall at least have done our duty. We are not responsible for success. If the plague cannot be stayed we can at least die in the attempt to remove it."

"During the past month many have put to us the anxious question, "What shall we do?" To these we have had no

answer to give except that each one must act for himself under seeking direction of the Lord. In our own case we reiterated our course of action in last month's paper. *We retire at once and distinctly from the Baptist Union.*"

"Bad as things are from one point of view, there is a bright side to affairs: the Lord has yet His men in reserve who have not bowed the knee to Baal."

"The cause of God goes on in spite of foes, and His truth is sure to conquer in the long run, however influential its opposers."

"By this time many of our readers will be weary of the Down-grade Controversy: they cannot be one-tenth so much tired of it, or tried by it, as we are. When the first article appeared, a friend wrote to warn us that he who touched this theme would gain no honour thereby, but would bring a host of enemies around him. We believed his prophecy and with this as part of the reckoning we went on, for a solemn sense of duty impelled us."

"Do our enemies ask us to lay down our swords, and cease to fight for the old faith? Like the Greeks to Xerxes, we answer, 'Come and take them.'

"If for a while the evangelicals are doomed to go down, let them die fighting and in the full assurance that their Gospel will have a resurrection when the invention of 'Modern Thought' shall be burned with fire unquenchable."

"Suppose a man should speak the truth in the name of the Lord, and no one should believe him; suppose that good as well as bad should judge him to be perverse and pragmatical; suppose he should be forsaken by those who were once his adherents and friends; suppose he should die with the ill-repute of being one who needlessly and in vain troubled Israel—what then? If in that which he had spoken he was true to his conscience, and to his God, what would he have lost by receiving no recognition from man? Lost! He would have been immeasurably the gainer, inasmuch as he would not have received his reward, but his crown would be laid up in Heaven, 'against that Day'."

"Brethren, at any rate, in this contest, if we are not victorious, we will at least be faithful."

"It is BIBLE OR NO BIBLE, ATONEMENT OR NO ATONEMENT, which we have now to settle. Stripped of beclouding terms and phrases, this lies at the bottom of the discussion; and every lover of the Lord Jesus should feel himself called upon to take his part in an earnest contention for the faith once delivered to the saints."

Thus did the faithful servant of Christ sound the alarm against the enemies of his God, but his voice is stilled in death, and while the darkness deepens, how few bear his mantle in all of Britain and America. May God have mercy upon us and once more arise for the deliverance of His people and the defence of His Eternal Truth.

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The Jarvis Street Pulpit

How to Keep On

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, June 10th, 1928.

(Stenographically Reported.)

"For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Hebrews 12:3.

Let us unite in prayer. We thank Thee, O Lord, for a High Priest Who is touched with "the feeling of our infirmities", Who has been in all things "tempted like as we are, yet without sin". We bless Thee that we come to One this morning Who understands even the hidden thought of the heart: "All things are naked and opened unto the eyes of him with whom we have to do". Thou knowest who only bows the knee, and who in heart approacheth Thee. Help us this morning to come consciously into Thy presence, to bare our hearts before Thee, to confess our sins, each for himself, into the ear of our great High Priest, to obtain His full and free forgiveness, and to rejoice in the perfect cleansing of His precious blood. We confess our waywardness, our weakness, our irresolution; we humble ourselves in Thy holy presence, and acknowledge that we have fallen far short of Thy glory; we have not fully advantaged ourselves of those things which Thou hast provided, which pertain to life and godliness. Often we have turned aside, every one of us; like Abraham we have gone down into Egypt, and have had to retrace our steps and come back to the place of the altar which we had made at the first between Bethel and Hai, and there call upon the name of the Lord. If any have thus departed from the appointed path, and lost the joy of fellowship and communion, and the experience of the power of the Holy Ghost, we pray that they may be recalled to-day. Bring them back to the altar, bring them again to the Cross and to the cleansing blood. May there be a renewal of fellowship and a new delight in all the things of God. Some of us have failed and faltered because the road was rough and the difficulties many; some of us, like Mark, perhaps, have turned back from the work, when we ought steadfastly to have set our face to go toward the appointed task. We pray Thee to forgive our spiritual declension, our backsliding, the work that has been left undone; forgive us these things, O Lord, every one, and help us to renew our vows to Thee this morning, and to go on in the "path of the just". It may be that some have signally failed in witness, they have not by life and lip borne testimony to the power of Thy redeeming grace. In the presence of the ungodly they have been silent, they have not everywhere magnified the Lord; and thus have given the enemy occasion to blaspheme. Forgive us, O Lord, if any of us have been warming ourselves by the enemy's fire; or anywhere, at any time, if we have walked in the counsel of the ungodly, or stood in the way of sinners, or sat in the seat of the scornful. Restore, we beseech Thee, to everyone of Thy children, the joy of Thy salvation. It may be with some this is a cloudy and dark day; it may be there is not a ray of sunshine; flowers have closed their blooms, the birds have ceased their singing, and they are full of gloom themselves. Be Thou their glory and the lifter up of their heads this morning; yea, we beseech Thee, lift upon us all the light of Thy countenance that this may be in very truth a sunny day for every believing soul. If any are disheartened or discouraged because of the roughness of the way, because of the contrary winds, because of the storms which sweep the sea, we pray that Thou wilt visit such as Thou didst visit Paul on shipboard, and enable him to say, "There stood by me this night the angel of God, whose I am, and whom I serve". Come to us amidst all our difficulties and dangers and temptations and besetments of every sort, amid all our discouragements and disillusionments and disheartenments. We beseech Thee, so enrich Thy people through Thy Word, and so gird them with strength by the

promise of Thy grace, and the power of Thy Spirit to-day, that we shall go from this place feeling that we can run through a troop, or leap over a wall, made strong in the Lord and in the power of His might. We beseech Thee, O Lord, to deal tenderly with such as are sick. Be with them in the midst of the furnace. Help them in their pain to rejoice in Thee. Where it is Thy will, graciously succour and sustain and restore them to health and strength again.

And now as we turn to Thy Holy Word, may we be more than usually sensible of Thy presence, may the Holy Spirit Himself, by Whose inspiration this Book was written, unlock to our wondering view its hidden treasures. May we be to-day as those who find great spoil, as we discover in this Book, in the promises of Thy grace, new springs of refreshment and inspiration, that we may go on in the work of the Lord. Hear us, and breathe upon us Thy Spirit, for Jesus Christ's sake, Amen.

I heard the great Dr. Hinson begin his sermon on one occasion by saying: "I have no pastor, and so I sometimes preach to myself. And this afternoon"—for it was an afternoon occasion—"I am going to preach to myself a little while, and if you care to do so, you may listen in." We all listened in, and he preached to more than himself! Every preacher must preach to himself if he would preach to other people. And I do so this morning, as I trust I always do. I bring you this text as one of the wells of salvation out of which we are privileged to draw water with joy.

I.

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." THERE IS NOT ONE OF US WHO IS NOT TEMPTED TO WEARINESS, who is not sometimes disposed to be faint in his mind. It is not easy to keep on, and still to keep on, and still further to keep on. It is easy to begin. There are some people, Spurgeon once said, "who ought to be good at beginnings for," said he, "they have been at it ever since we have known them! They go up a hill only to come down again." They essay a task only to lay it aside. They are full of impulses, they are always going to do something, but they never get it done. "He that endureth to the end shall be saved." The quality of endurance is one we need all to cultivate. It is not easy to keep on.

That is so because of *inherent weaknesses*. We are not giants, we are pigmies; we are not strong men, we are very weak; we have not broad shoulders that can bear any burden, often we bow beneath the load. It is easy to faint. Our Lord recognized that when He spoke a parable to this intent, that "men ought always to pray and not to faint," He recognized that the disposition to faint was common to us all. If there be

any here who say, "I am never thus tempted," you are mistaken in yourself, and you are most likely fainting even now. We all have inherent weaknesses. "Tarry ye here, and watch with me," said the Master—and when He came back and found them fast asleep, He said, "What! could ye not watch with me one hour?" But He made excuse for them in his great tenderness, and said, "The spirit indeed is willing, but the flesh is weak."

The flesh is weak at the strongest. Let no one say it is not, for he who says so does not know his own limitations. Even the body is weak. We grow tired: "We that are in this tabernacle do groan, being burdened"—I hope some of us are able to do something else beside groan, but there are people who spend most of their time groaning, they are expert groaners, for they do nothing else. They ought to be able to do it well for they are always at it! It is true enough, dear friends, that even our bodily powers are soon exhausted. You must not judge mother too harshly at the end of the day when the family all day long have been calling "Mother," drawing upon her resources of physical and nervous energy, until in the evening time she is all but spent. She may then be disposed to be a little irritable, unless she is given special grace. Therefore you must not judge her too harshly, for it would be a sad thing if anyone were to judge you in your moments of exhaustion. Poor Elijah under the juniper tree prayed that his life might be taken away. He confessed himself an utter failure, and said he was not better than his fathers—he seemed to feel that everything had gone to ruin. You must be careful how you judge Elijah in such moments as that. I do not advocate the shade of the juniper tree as a place of perpetual residence. There are some people who always live there; with whom it is always a dark day, who see no hope anywhere, they always prophesy ruin—their blue is always indigo, of the deepest sort all the time.

But even the more cheerful will wend their way to the place where Elijah was disheartened. I have a little place under the juniper tree myself, I have been there often enough. Sunday night often finds me there, and it is a good thing that God's angels come. I would rather have an angel talk to me when I am under the juniper tree than any of you! You would not have any sense! You would scold and lecture and plume yourself as though you were superior—though you may be under two juniper trees yourself to-morrow. But there is a temptation to every one of us, because we are inherently weak, to be weary and faint in our minds, for we are not strong-minded people. You think you are; the most moody woman I ever knew in my life said she had no moods, she was always the same: I said to her, "If you were, you would be in the asylum," for that is what insanity is, oneness of mood. Changes save us all. But we are not strong-minded, we faint in our minds. You cannot always think in precisely the same way. Sometimes we are wanting in resolution, our wills are weak; we want to do good but evil is present with us. The fact is, our wills are always weak unless they are divinely energized. It is a common experience, even to the most devout believers, to be tempted to be wearied and faint in our minds, to grow weary in well-doing. I know what that young man thinks. He says, "I can run and not be weary, and walk and not faint"—but he has not run very far yet, nor has he

fared far over the road of life if he thinks there is no temptation to fainting.

If there is anyone here to whom this does not apply you may either go out or go to sleep, whichever you like,—for I have no comfort for you: but I rather think it belongs to everyone to grow weary, because, you see, *there are circumstantial difficulties too*; there is not only the weakness within, but there are difficulties without. You may not be able, when you are motoring, readily to detect the incline, but your engine will find it out. It may not be blowing a gale, but you boys who ride bicycles know which way the wind is blowing always, don't you? It does not take very much to try your energy. The contrary wind exhausts you always, and when the hill is steep, and when, in addition, the road is rough, and the load is heavy, and circumstances are altogether in opposition, it is easy to be weary.

Are you in favourable circumstances this morning? Is everything all right with you this morning? No difficulties at all this morning? Well, you are in a happy lot if that be so, but it will not last long. I am no pessimist, but there are circumstantial difficulties that try us.

Then there are *untoward personalities*. You remember how Peter said, "Save yourselves from this untoward generation." Did you ever think of that word? It is a good old word, "untoward"; not toward you, but against you all the time. And there are untoward personalities, men and women that are hard to get along with. I am not going to name them—that would be too personal, but you know objective human nature is a very ugly thing—I mean other people's human nature!—horrible, so impatient, such bad tempers—yes, other people are difficult to get along with! Of course, we are not! We are the most amiable people in the world! The difference is, we excuse ourselves, but we never excuse anyone else. When we look at other people very often we are tempted to be weary and faint in our minds, because they do not act as they ought to do, they are not as agreeable as they ought to be with such agreeable company as we provide! Very naughty of them to be opposed to us, is it not? They ought to be proud of our acquaintance, and count it an honour that we deign to look upon them, we are so superior. Everyone else is wrong but ourselves! Did you ever feel like that? You feel like that half the time if the truth were known, even though you do not say so.

You know that is the biggest difficulty in the world, getting on with people. The difficulties of the road are not much after all, but when we are crossed—and become cross because we are crossed by cross people—what are we going to do? Just be weary, and say, "What is the use?" Well, perhaps, you are playing that part in somebody else's life. It may be you are making somebody else's life as difficult as someone else is making yours. Oh the pity of it, that Christians should behave so badly so often! Think of an army in the face of the foe, and of a soldier's refusing to fight the enemy because something in the morning meal did not suit him! Think of a ship at sea amid the storm, and the ship going on the rocks because a member of the crew was not amiable! Shame on you Christians! Shame on you ever to allow another's ill temper, another's misbehaviour, another's sharp tongue, to turn you back from your appointed duty. Did I say shame

on *you*? Yes, and shame on *me* too, that I should ever allow things like that to make me weary and faint in my mind. I am not afraid of ten thousand enemies roundabout me, but I am terribly afraid if one gets inside. I am not afraid, let me put it so, of the Convention of Ontario and Quebec, with McMaster University, and all the religious foes thrown in, and the Baptist World Alliance piled on top of it, I will challenge the crowd in the name of the Lord; but I am desperately afraid of a member of this church who loses his temper, and gets cross with another member. I want to say this to any member of this church, I do not care who you are, Deacon, Deaconess, Sunday School worker, any of you, get down before God and before you leave this church this morning, see that you have absolutely forgiven everybody, or else be ashamed to call yourself a Christian. I do not care who you are, get it out, or you will soon be weary and faint in your mind. God forgive us if we play the baby in the face of the foe. I have had to be away so much—and I do not want to be away. But pressed with burdens, and with many duties in the Lord's work, I am concerned for the spiritual health of God's people, and I do fear that some may get their eyes turned in the wrong direction, and become weary and faint in their minds.

Someone says, "I had just cause for my weariness." Had you? Let me tell you something. I have been a pastor for thirty years, and the worst thing I have had to meet anywhere has been ingratitude. In the large family of the Lord I have found the people for whom I have done the most, for whom I have almost sweat blood, for whom I have broken my heart, to be the people that are most unresponsive and indifferent to spiritual interests often. Are you growing up as a Christian? Are you weary and faint because someone did not say, "Thank you?" I have known people to be turned aside because somebody else did not speak to them. I sometimes wish people would not speak to me, but give me a rest! I will not be offended by your silence. Oh, if God is going to speak through us, that task to which we are called as blood-bought men and women demands all there is of us, and all that we can get from God. We live such little lives that we are like little children, troubled about our broken toys.

But there are principalities and powers to be faced. Our foes are not all of flesh, for we wrestle with something vastly more powerful than flesh and blood, and it is easy to become weary on that battlefield. Listen my friends: the devil never resigns—I wish he would—but he never does; he never ceases from his opposition; he never takes a vacation; he is the adversary who is going about "seeking whom he may devour." It is no easy thing to do battle with him, and if you are tired of it, what then? I am not going to scold you, my friends, for I was tired long, long ago. Haven't you been weary? Who is sufficient for these things? How shall we stand in the day of battle?

"Oh, it is hard to work for God. To rise and take His part upon the battlefield of life, and not sometimes lose heart," because sometimes even God himself seems not to answer our cry. Sometimes we seem to be left alone—we not only seem to be left alone, but we are left alone. "Howbeit in the business of the ambassadors of the princes of Babylon," we read of Heze-

kiah, that God left him to try him, to see what was in His heart, and whether he would walk in His commandments. We do become wearied and faint amidst all these external difficulties, aggravated, accentuated, by our inherent weaknesses. Moody used to say, we are a pretty bad lot, all of us; and the proper place for every one of us is to be lying broken-heartedly at Christ's feet, ever seeking His pardoning mercy, and His abounding grace.

I wonder what any of us have to be proud of? I used to know a man who was proud of his musical ability. In a little place, at a little reed organ, he used to sit—and Paderewski himself never put on such airs. When he sat down at the little organ it was with the air of a man who was under the inspection of a hundred thousand people at least, who had all come to see him perform! If he could only have heard Paderewski or Brother Penney play, he would have been humbled in the dust. I used to know a man who was cruel to the King's English, and I heard him describe certain people once by saying quite contemptuously, "Aw, they don't know enough to know that they don't know nothing!" And that is the trouble with most of us. That is the reason we get puffed up. Some people that are puffed up need only to be punctured to be let down.

But enough of that side, I think I have touched a responsive chord in your hearts. I think most of you have said, "Well, I think the preacher understands what is the matter with me." If he does, it is because he understands what is the matter with himself. Was it not one of Dickens' characters who used to speak of herself as a "poor frail critter?" And that is what we all are, poor, frail, creatures, utterly useless and helpless of ourselves.

II.

WHAT, THEN, IS THE REMEDY? What is the path to victory? Listen: "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." *You will not get any inspiration from considering yourself.* Let me warn you, you are no hero though you think you are. I travel a great deal, and sometimes in the morning in the washroom of the sleeping car I hear great men talking. I do not see why the United States should find any difficulty in discovering a President—I could find a dozen of them any morning! I look at them and wonder how they have managed to spend their long lives in such obscurity! How they tell of their marvelous exploits! What wonderful things they have done! But for some reason it never got into the papers!

You will not find any inspiration in yourself, or in your record. That is a poor place to look. You think you have a few pages that would bear re-reading? Not if you could get the true light on them would they bear re-reading. I will tell you this before God, there is not a thing in your past life or in mine of which we have any reason to be proud, not a thing; and if we are to go on, we must get inspiration from somewhere else than within ourselves. And you will find *no inspiration in men about you*, for when you most need their help they will fail you. You must consider Him, the source of all inspiration and power; we shall get no help anywhere but in Him.

There are particular aspects of the Saviour's life and ministry that we should specially consider if we are to find inspiration in our times of difficulty and discouragement. "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Jesus Christ is first of all our Saviour: He died for us, He paid our debts, He shed His blood that our sins might be washed away; but after that, and over and above that, "Christ also suffered for us, leaving us an example, that ye should follow His steps". It is a poor thing to pattern our lives after an imperfect example; we must set before us always the highest example, even the example of Jesus Christ Himself. Nothing else will nerve you for the battle, nothing else will keep you straight on in the path of duty but to keep your eyes steadily upon Him. It is when we get our eyes off Him that we become wearied and faint in our minds; when we begin to look at other people's shortcomings, and when we look at ourselves, and are conscious of our own, all that brings disheartenment and discouragement. Only as we fix our faith upon Him, and gaze upon Him, receive orders from Him, receive power from Him, and seek His glory, only then shall we be able to keep on, and still to keep on.

Think of what treatment He received from the world about Him. Was this vile world a friend to Him, to help Him on to God? Did the world love Jesus Christ? Was the world kind to Him? Did the world praise Him, or reward Him, or exalt Him? "If they hated me," said He, "they will hate you". He warned us that it hated Him before it hated us, and said, "It is enough for the disciple that he be as his master." Why should you expect any better treatment than your Lord received? Why should you be offended if men fail in appreciation of your services? Why should you turn back from the path of duty because someone fails to applaud some little act of service of yours? "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." We need that quality of endurance. Abraham had it, and with long patience he waited for the fulfilment of the promise. Joseph had it, and through long years lived in expectation of the fulfilment of his dreams. Moses had it, and in spite of an untoward generation, in spite of it all, "he endured, as seeing him who is invisible". But we should be ill-advised to follow their example, for we should most likely copy them at the point where they were weakest. But if we follow Christ, if we consider Him, we shall then be able to endure even to the end.

What sort of treatment did He meet from those to whom He had ministered? I have often read those chapters which describe the closing week and the closing hours of His life, particularly the closing hours, and I have said to myself. Where were the lepers He cleansed? Where were the men whose blind eyes He had opened? Where were the lame men whom He had made to leap as a hart? Where were all the multitude of sick and helpless people to whom He had ministered? Why did not they come forward in His hour of need? Why did not they stand with Him in Pilate's hall, and at the cross—where were they? I do not know, I only know they were not there! And yet He went on about His Father's business, determined that nothing should ever

turn Him back. And if amidst your discouragements sometimes you feel the sting of someone's ingratitude, if sometimes your heart is almost broken, and you say, "What is the use? Why should I not care for myself like other people do? Why should not I live for myself? Why should I bear these burdens? Why take on these duties? Why go on with this war and bear the shame and the spitting of it all?" "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

And what about the twelve? The multitude thinned out, and there were but twelve, and He said, "Have not I chosen you twelve, and one of you is a devil?", "for He knew who should betray Him." That is one of the most searching passages in the Scripture. *All the time He knew who it was that should betray Him, and He never told anyone—but He went on!* He knew that Judas valued Him at only thirty pieces of silver, and had murder in His heart; and yet He treated him like all the other disciples, so that when at last He announced that someone would betray Him there was not one of them who guessed that it was Judas. Can you behave toward a traitor like that? Can you face treachery like that? That is the hardest thing of all, the worst thing of all. I do not think there is any baser crime out of hell, or in hell, than treachery, disloyalty. And Jesus Christ knew it all, yet He went on. Can you do it? "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

And what about the twelve? The multitude thinned but yesterday said, "Lord, I am ready to go with thee, both into prison, and to death"; "Though all men shall be offended because of thee, yet will I never be offended." The Lord knew what dependence to place upon such professions of loyalty and He said, "Before the cock crow, thou shalt deny me thrice." But He went on in spite of Peter. I used to be in the beginning of my ministry, rather set up when I was introduced as "our beloved pastor." That does not lift me up much now. I prize the love of God's people, I appreciate and reciprocate your love, my friends, to the full. Few men have greater reason for thankfulness, in this respect, than I. But I am discussing a principle. I heard a story of a ministerial reception. A new minister had come. No one knew him very well, but he was a new official, you know, and when a church has a new minister, he is like a new car, the people want to show him off to everyone! You may change him next year or so, but never mind, show him off while he is new! All about the walls at this reception were hung placards: "Welcome to our beloved Pastor", and that sort of thing. There was an old minister who was called upon to speak, and when others had lauded the new minister to the skies, he looked around and quoted, "Our beloved Pastor", and he read all the mottoes aloud. Then he said, "I would rather read them a few years hence than now. (Personally, I am speaking after eighteen years, so I have not much to complain of, have I?) But this is what the old preacher said, "It reminds me of a story I once heard of a young couple on their honeymoon, and he called her 'Birdie', 'Birdie Darling'. It was 'Birdie' this and 'Birdie' that, all the time, and at last she said to him, 'And shall I always be Birdie to you?' 'Yes,' he said, 'you will always be Birdie to me.' But", said the min-

ister, "three or four years afterward someone overheard him calling her an old hen"! An extreme case? I wish it were. I have had too much experience as a pastor to believe that it is altogether an extreme case. But such is human nature. It is not worth while placing our faith there. Peter's profession of loyalty issues in a denial. And you too may taste the bitterness of being denied by those you have helped, but if you do, get your eye on Him, and you will survive. "Consider him who endured such contradiction of sinners against himself."

They all forsook Him and fled—not a few of them, not Judas only, not Peter only, but every one of them. And we have all done that, every one of us. And we have all failed our friends at some point. Do not say you have not, because you have. To the dearest friend you have, at some point you have failed to fulfill your proper obligation, and you have given some one else occasion to desire a higher inspiration than they could find in you. "Consider him who endured such contradiction of sinners against himself, lest, ye be wearied and faint in your mind."

What will you say this morning? Shall we live to Him? Shall we yield ourselves afresh to Him? Shall we rededicate ourselves to Him?

I must go on: my hand is put unto the plough;
The wind blows cold; the sluggard leaves the sod un-
turned;

Nor cares that in the time of harvest he must beg.
But I have seen a Ploughman, spite of wind and snow,
Plough an unbending furrow to the end;
And, ceaseless in His toil, break up the fallow ground,
And through the mist and murk of unpropitious days
Lay up in store the summer's golden harvest joy.

That Ploughman is the Master of my soul:
Therefore, in spite of storm and stress, like Him,
I must go on.

I must fight on: I have in conscience drawn the sword.
The fight is hard: the armed Ephraimites may flee
And fill the streets of Gath and Askelon with mirth;
But I have seen a Warrior take the field alone,
Unsheath His sword against infernal foes,
And, with undaunted soul, cut through the serried ranks
And, though forsaken of the men He came to save.
Pour out His blood to win for them the victor's crown.

That Warrior is the Captain of my soul,
And I, though I should stand alone, like Him,—
I must fight on!

And I must love: my heart is longer not my own.
The world allures, and fickle hearts may turn aside,
Nor care that ashes mark the place of yester's flame:
But I have seen a Lover, spite of scorn and hate,
Love through an agony of blood and tears;
And, ceaseless in His love for e'en His enemies,
Lay down His life, forsaken of the earth and sky,
And, rising, win a bride, and ring the marriage bells!

That Lover is the Lover of my soul;
And I, unto the endless end, like Him,
I too must love.

(T. T. S.)

"Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." May the grace of our Lord Jesus Christ, the love of God, the communion of the Holy Spirit, abide with us all to-day and for ever, Amen. We are dismissed.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 3.
Lesson 29. Third Quarter. July 15th, 1928.

PAUL'S STRENUOUS APPEAL (Continued).

Lesson Text: II Corinthians, chapter 11.

Golden Text: "For I suppose I was not a whit behind the very chiefest apostles."—II Corinthians, 11:5.

I. PAUL'S GODLY JEALOUSY OVER THE CORINTHIANS (vs. 1-6).

1. The Apostle in this chapter commends his apostleship to the Corinthians as against the claims of the false apostles who were troubling them. He asks them to bear with him in doing this (v. 1). 2. It was evidently not entirely to his liking to appear thus to commend himself, but it was necessary under the circumstances in order to counteract the claims of the false teachers and direct attention to his message. 3. The motive which impelled him to this action was that of a godly jealousy arising out of his sincere love for them (v. 2). He knew the corrupting influence of false teaching and desired to guard them against it. He was aware of its subtle nature, and he wished to warn of its danger. He had betrothed them to Christ, and his great desire was to present them to Him as a faithful bride (v. 2). Following after false teachers would mean unfaithfulness to Christ, which would lead to spiritual adultery and loss of spiritual purity. 4. It therefore behooves all ministers and teachers to recognize the real nature of false teaching, and to be alert in the protection of those under their care from its blighting effect. It comes from the wicked one and should be condemned and combatted without fear or favour. 5. After stating his apprehension in this matter (v. 3) the apostle refers to his standing in comparison with the false teachers (vs. 4-6) saying he is in no respect inferior to any of them. Possibly they were rather boastful of their attainment for he refers to them as superlatively great apostles (v. 5) and he reminds the Corinthians that though his speech was deficient in oratorical artifice yet he was not deficient in knowledge and this had been made fully evident to them (v. 6).

II. PAUL'S CAREFUL CONDUCT WHILE IN CORINTH (vs. 7-15).

1. The apostle now deals with his conduct while in Corinth. He had been careful while there not to receive anything from them for his maintenance, not because it was wrong for him to do so, because he had allowed other churches to support him (v. 8), but for some special local reason he had denied them this privilege. 2. He asks them if he had committed sin in thus preaching to them without fee or reward (v. 7). He had not been the least burdensome to them (v. 9) and the reason for such conduct was not his lack of love for them (v. 11), but to prevent his enemies gaining an advantage over him (v. 12). There are times when we must forego quite legitimate matters in order to safeguard the work of the Lord and prevent the enemies of the cross from using our actions to the detriment of the cause. 3. Men of the stamp of which he is writing he states are sham apostles, deceitful workmen, clothing themselves in the garb of Christ's apostles (v. 13); but this he does not wonder at, for their master Satan can disguise himself as an angel of light, therefore it is no great thing if his servants disguise themselves as servants of righteousness (vs. 14, 15). In this statement we have an explanation of the presence of false teachers and false teaching in the church, and a warning against listening to the subtleties of such teaching. The devil is most dangerous when he appears as an angel of light, for then people are most likely to be caught off their guard; and his ministers can do the most harm when they come as servants of righteousness. 4. All teaching should be carefully compared with Scripture, no matter by whom it is given, in order to be sure of its truthfulness, and that should be rejected which is not in accordance therewith. Remember also that Satan can quote Scripture, so we need to compare text with context to make sure that a proper use is being made of it. It is necessary to know the Bible in these days and have spiritual discernment that we might know the true and the false and stand for that which is true.

The People's National University Replies to "The Gospel Witness"

Some good friend has sent to our desk a copy of a paper entitled, *The National Messenger*, which is said to be "published by The American Philosophical Research Society, in Association with People's National University, 320 Wellington St., S.W., Atlanta, Georgia." In the first paragraph of a brief editorial we read:

"This copy of our paper is being devoted largely to the recent attacks by Dr. Shields, of Canada, and his so-called *Gospel? Witness?*, his man Vining, *The Toronto Star*, and other scandalmonger papers from which they have copied from time to time in their muckraking tours."

The plain fact is, we have never met the gentleman whom this paper describes as "his man Vining"—and no one familiar with recent newspaper history in Toronto will ever charge *The Toronto Star Weekly* with being particularly friendly to the Editor of *The Gospel Witness*. *The Toronto Star Weekly* had no conference with us, and we knew nothing of their investigation of P. N. U. until we read it in the paper. One man on the editorial staff of *The Toronto Star Weekly* (we believe, indeed, he is the editor-in-chief, but of this we are not sure) is possibly the bitterest enemy the Editor of *The Gospel Witness* has in all the world. He is an alumnus of McMaster University, a member of its Senate, and has no sympathy with this paper or its views. We do not often see *The Toronto Saturday Night*; but we have been told that on occasions that paper also has given evidence that it is not an ally of *The Gospel Witness*. These two papers, however, are public journals, and published the facts respecting the People's National University, we presume, in the public interest.

As thousands of Baptists from all over the world will be visiting Toronto this week and next to attend the meetings of the Baptist World Alliance, we think it well to give these thousands of ministers, so far as we are able, full information on this subject. We therefore reprint an article from *The Toronto Saturday Night*, of April 16th, which appeared in our issue of March 1st, 1928:

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

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

the "Lincoln Jefferson" business, incorporated it with Bradley's enterprise, "The People's National University", and also formed an affiliation with the "School of Oratory" of which Watson is President.

Since then the merged institutions have been merrily carrying on, selling degrees and diplomas in theology and music, philosophy, pedagogy, arts, oratory and other subjects. In view of recent experiences it does not advertise degrees in medicine on this continent, but it is alleged that the peddling of such degrees in India and other Asiatic countries has not yet been checked. The operations of these institutions were exposed in the columns of "The Chicago Daily News" last January by one of its staff writers, Claude C. Pike. The "People's National University", it appears, works on a correspondence and also a cash basis. For instance its syllabus points out that an earned "D.D." degree may be obtained for \$100.00, plus other expenses, which brings it up to \$135.00. The "Th.B." (Bachelor of Theology) degree seems to be a more luxurious endowment and costs \$150.00 and fees. The institution claims a faculty membership of 700, a total enrolment of 66,000, "graduates" to the number of 14,000, and assets of more than \$12,000,000. Inasmuch as the "University" operated in one dingy office in the Austell Building at Atlanta until last summer, when it removed to the study of "Doc" Bradley's home, the claim as to assets seems extraordinary, to say the least, but it must employ a good many stenographers on its "faculty". The acquirement of the plant of the "Lincoln Jefferson University of Indiana" does not seem to have entailed an enlargement of premises. Bradley seems to be a Napoleon of the degree-peddling business, for he mentions affiliations with several other "Universities and schools" that do not appear in the list of Standard Educational Institutions in the United States. The two leading universities of his state are the University of Georgia, located at Athens, and Mercer University, at Macon. In letters to a Canadian inquirer the authorities of these institutions repudiate the "P.N.U." and state that it is not entitled to academic status.

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

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

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

We reprint also an article entitled, "More About University Degrees," which appeared in our issue of March 15th, which contains the article from *The Toronto Star Weekly*, and a reproduction of the illustrations at the head of the article:

MORE ABOUT "UNIVERSITY" DEGREES.

In an article entitled, "Degrees of Honour", in our issue of March 1st, we described a certain degree-conferring institution known as the "People's National University of Atlanta, Georgia". In *The Toronto Star Weekly* of March 7th there appeared an article by Chas. Vining on the same subject. We reproduce the cuts which form the heading of the article in *The Star Weekly* on the next page.

What *The Gospel Witness* has said, it has said openly so that its statements were open to challenge, and to disproof if possible. McMaster University and its satellites have carried on a secret campaign by letter and personal conversation for years throughout the Denomination, de-

claring *The Gospel Witness* and its Editor to be always untruthful. All over Ontario and Quebec there are men and women who, parrot-like, repeat this slander, and the only proof of their allegation is that certain denominational leaders told them so, and it must be true! *The Gospel Witness* now proposes to turn the searchlight upon some of the exponents of accuracy in the Denomination, in order further to expose their utter hypocrisy.

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

Once more we anticipate the torrent of abuse which will be heaped upon our head for this exposure. But we have grown accustomed to that through the years. Men have crept unawares into official positions in the Ontario and Quebec Convention and have endeavoured to convert all the organizations of the Denomination into a machine for the subversion of Christian faith. When we have cried, "Stop thief!" instead of assisting in running the robbers to earth, certain people have thrown mud at the policeman. According to some

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

GENERAL SECTION **THE TORONTO STAR WEEKLY** GENERAL SECTION
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B.A.'s for Office Boys.



"B.A.'S FOR OFFICE BOYS"

By CHARLES VINING.

(Reprinted from *The Toronto Star Weekly*.)

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

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

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

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

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

dent for a subscription to the university's endowment fund.

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

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

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

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

"The plan was simply to have George apply to the university, with out mis-statement of

his qualifications, offer his money and see what happened. The results are quite interesting. "George is fifteen years old and Scotch. We call him an office boy, but he is also an artist, a diplomat, a financier, and a humourist. He took this bachelor of arts business in his stride.

Speeding Up Scholarship.

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

"Dear Sirs:

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

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

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

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

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

"To this George responded politely:

"Dear Sir:

"I was very glad to get your encouraging letter and I hope you will be able to help me. I am sending back

the information blank. I would like to get my degree as soon as possible.

"Yours respectfully."

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

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

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

"Dear Mr. Damer: (typed in)

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

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

More Mimeographed Inspiration.

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

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

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

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

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

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

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

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

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

"When he has done this he will receive an 'Examina-

tion paper', which he must also answer and return. One hundred marks are given for correct answers, fifty for the recitation paper and fifty for the examination paper.

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

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

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

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

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

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

What the 'University' Looks Like.

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

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

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

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

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

"The officers of the 'National Association of Colleges and Universities', with its 'twelve millions of assets', prove to be none other than Dr. Bradley himself as secretary, with J. F. B. Walker, LL.D., as president, and J. F. Watson, LL.D., as vice-president.

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

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

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

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

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

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

"The wording of the letter was as follows:

"Dear Mr. So-and-So:

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

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

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

More About Canadians' Degrees of Honour.

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

Of course it is not difficult to understand George's motive. We think it was a most commendable one! Under the guidance of his superiors he intended to expose a fraudulent institution. But when we find men who are pastors of churches and denominational officials using P.N.U. degrees, it is an entirely different matter. They surely cannot be so deluded as to persuade themselves that such a course as that in which George enrolled would make them worthy of academic recognition in the form of a degree. It would appear from *The Star Weekly's* article that if George had been reasonably industrious, he might have become a B.A. within two or three months. We know of no reputable university that will give a B.A. degree for less than four years of faithful work. We suppose the same rapid methods apply to other degrees, for, as George was anxious to obtain his degree as soon as possible, there is little doubt that Dr. Bradley also was anxious to obtain his cash as soon as possible. For that reason education is 'spped up'.

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

Among those who have obtained the B.A. degree from the People's National University we find the name of Rev. W. C. Smalley, of Ottawa. Now we know what Brother Smalley's degree is worth! The possession of such academic distinction may perhaps have given Brother Smalley the more confidence as he moved the resolution to exclude from the Convention of Ontario and Quebec the church out of which McMaster University sprang! Jarvis Street Baptist Church has never stood for short-cut methods of any sort;

it has always believed in thoroughness. It has always been the friend of truly "Christian" Education; and apart from the great gift of Senator McMaster for the establishment of the University itself, Jarvis Street Church has never done so much for Christian Education, as our records show, as it has done during the present pastorate. The Pastor of Jarvis Street Church has never set much store by honorary degrees—or, for that matter, by degrees of any sort. It is what is in the parcel rather than the wrapper about it that matters; and if a man is thoroughly disciplined intellectually it does not matter very much whether he has a degree or not. If he has what degrees represent—or what they ought to represent—his work will show it, and his ability to hold his own among men of education will prove whether he is really an educated man or not.

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

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

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

Worthless Divinity Degrees.

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

The Character of the Bait.

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

"High Standing in Academic Circles."

But that is not all. Another letter informed George, "Owing to your high standing in academic and professional circles ('professional' typed in) we regard you as eligible to admission to our graduate department and to proceed to the earned B.A. degree ('B.A.' typed in) on the terms mentioned as per special outline enclosed." George had informed the P.N.U. that he had attended certain schools in Edinburgh equivalent to our public schools in this country, and this gave him "high standing" in academic and professional circles! This letter was evidently the usual form

of letter, for we have one like it lying in our office; and apparently every simpleton who bites at Dr. Bradley's bait is complimented on his "high standing in academic circles"! Certain of our Ontario brethren must have known very well that they had no "high standing" in academic circles—but they wanted a degree. They supposed no one would know really the character of the institution issuing the degree. They would obtain a title which was legally theirs, and then pass among their fellows as "Doctors".

Somewhere we have read of a coloured church down South that greatly esteemed its pastor, and was exceedingly anxious that he should obtain "high standing in academic circles". They wrote a certain university to enquire what a D.D. would cost, and received a reply stating the price. When the church had been canvassed and an offering was obtained, they discovered that they had only half the amount required for the degree. They therefore sent the money on to the "university", explaining that they had been unable to raise the requisite amount, and asked them to forward one "D", and that they would send the money for the second "D" later! We do not know whether it was the "Doctor" or the "Divinity" the coloured brother got at half price; but we may hope that the zeal of his congregation did not altogether die out before the second "D" was obtained! It is, of course, rather a comical story, but in our judgment such a D.D. would be worth quite as much as one issued by the People's National University, of Atlanta, Georgia.

George's Certificate.

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

The P.N.U. Chairman of the Ontario and Quebec Convention. The sessions of the Baptist Convention of Ontario and Quebec at which the amendment to the Act respecting the Convention was adopted, were under the Chairmanship of

Rev. W. H. Langton, Th.D., an alumnus of the People's National University, of Atlanta, Georgia. Late in the afternoon session of October 13th, over which "Dr." Langton was presiding, a resolution was moved by Rev. Bowley Green, D.D., the first two paragraphs of which were as follows:

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

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

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

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

Will "Doctor" Langton Resign?

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

and the Boards, including McMaster University, will support him.

McMaster University and P.N.U.

What, then, shall we say of McMaster? Is it to be classed with the notorious Jefferson University? Are its academic standards to be dragged down to the levels of P.N.U.? We read a press report a few days ago which said that at the coming Baptist World Alliance meeting in Toronto, Mr. Albert Matthews would present to the Alliance the President of the Ontario and Quebec Convention, Dr. W. H. Langton.

The Baptist World Alliance.

We have very high regard for Mr. Albert Matthews. We have always believed him to be a man of high principles and lofty ideals; but Mr. Matthews ought not to allow himself to be caught in a trap like that! He ought to "let George



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

do it"! As probably the only fellow-student of the distinguished President of the Ontario and Quebec Convention in Toronto, for the honour of the institution to which they both belong, we submit that George of *The Toronto Star Weekly* ought to be permitted to introduce his distinguished fellow-student to the Baptist World Alliance when meeting in Toronto. The slogan of the famous P.N.U. is "Democracy in Education"—and here we have it: George, the office boy, and the President of the Baptist Convention of Ontario and Quebec!

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

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

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

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

"I would remind your delegates who come from remote parts of the Empire and from other distant parts of the world, that in this new world we have learned how to accelerate the ordinary processes of life. In some of the older universities, in order to obtain a B.A. degree, it is necessary to pursue a course of four years of arduous study. The standards are very high, and very exacting; and only those who diligently apply themselves to their task may reasonably hope to obtain such a distinction. But in this new world, sir, we have found many short cuts to success; and I learned that it was possible for me, without interfering with my daily duties as a journalist, to pursue a course of study which would give me the coveted degree of B.A. I therefore invested fifteen dollars; and being rather short of cash myself, the business office of the journal by which I am employed supplied me with certain ponderous volumes. In order that I might be able to acquire that evidence of learning, that air of education, which results from association with great books. You will be pleased to know, sir, that I have those books on my shelves in my home on Curzon Street at this moment—and I am proud of their possession.

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

"Having remitted fifteen dollars of good Canadian money to Atlanta, I received in return the pin which I have since worn with great pride upon the lapel of my coat. It indicates that I am a life-member of the Arts Department of that glorious institution, known as the People's National University of Atlanta, Georgia. This, I am happy to say, does not indicate that the standards of P.N.U. are so high as to require a whole lifetime to obtain an Arts degree. On

the contrary, it was my earnest hope that before the convening of this great assembly I should be the proud possessor of my B.A. It was only the counsel of those older than I, and particularly their reluctance to lend me further financial aid, that led me to discontinue my course at that great institution.

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

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

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

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

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

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

"And where, sir, did McMaster University and the Baptist Convention look to find a man fit for this high office, and for this piece of difficult and distinguished service? Did they look to Harvard or Yale on the American Continent? Did they look to McMaster University in Canada? Did they look to Edinburgh, or to Oxford, or Cambridge, or

London, in the Old Land? I answer, No. They wanted a man of the highest possible standing, and to effect their purposes I am proud to say they selected an alumnus of the famous People's National University of Atlanta, Georgia.

"That gentleman presided at all the sessions of the Convention at which this contentious matter was discussed. It was he who knew how to rule every motion 'out of order' that disagreed with McMaster's purposes. It was he who knew how to further the cause of true education as represented by McMaster and Professor L. H. Marshall. He was therefore selected as Vice-President of the Convention, and when he had performed his duty with success he was honoured with the highest office within the gift of the Baptists of Ontario and Quebec. He represents a people who profess a passion for truth and righteousness, who profess abhorrence of any and every kind of misrepresentation, and who boast to all the world that they live only to promote the highest interests of truth in the cause of what they call "Christian" Education. In harmony with these ideals they selected their present President. It is my great privilege and honour therefore, Mr. President, to present to this assembly of Baptists from all over the world, the Rev. W. H. Langton, Th.D., President of the Baptist Convention of Ontario and Quebec, and a distinguished alumnus of the People's National University of Georgia."

What Follows "George's" Speech.

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

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

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

Then the President suggests that he is sure this great assembly would be glad to greet a gentleman from another Convention who also is an alumnus of the same great university. Thereupon he calls for Rev. J. J. Ross, Th.B., D.D., and, according to *Who's Who in America*, B.A. of Woodstock College, and B.Th. of McMaster University! Dr. Ross walks down the aisle and takes his place also upon the platform; and in introducing him, the President reminds the great company of brethren that Dr. Ross had distinguished himself in two respects: one by having had some part in leading the British Columbia Convention to adopt the same clause in their Constitution as had been adopted by the Ontario and Quebec Convention, and thus succeeded in splitting the British Columbia Convention practically in two. Dr. Ross had also distinguished himself by becoming a "bachelor" after he had been for some years a "doctor"! But he had conferred great honour upon the People's National University in this, that, having received the honorary degree of Doctor of Divinity from the Northern Baptist Theological Seminary—even after that, he read a certain number of books, and he wrote three theses—one of fifteen thousand words, and two of eight thousand words each, and presumably paid his fees, in order that he might become a Bachelor of Theology from the People's National University, of Atlanta, Georgia!

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

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

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

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

What Will McMaster University Do?

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

A More Serious Aspect.

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

The Example of Dr. J. J. Ross.

The example of Dr. J. J. Ross, of Vancouver, in seeking and obtaining a degree from P.N.U. after he had received

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

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

Why a Million and a Half?

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

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

The Reaction Upon McMaster's Appeal.

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

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

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

It may be that Dr. Langton and his associates will be greatly "surprised" in discovering the character of the university from which they have obtained degrees. It is barely possible that we may soon be treated to an announcement that, having discovered the bogus character of the People's National University of Atlanta, Georgia, Dr. Langton and his associates have returned their degrees and repudiated all connection with the institution. But that would be too late. Dr. Langton and others knew exactly what sort of institution it was before they enrolled for a degree. How do we know that? Ask George. He found it out; and what became perfectly patent for a fifteen-year-old office boy, ought to have been self-evident to the President of the Baptist Convention of Ontario and Quebec. Dr. Langton received the prospectus of the institution with full information when he asked for terms. He probably received the same kind of letter that was sent to George. We ourselves have one of the same sort before us now. And apparently all who apply for enrolment in any of the courses of the P.N.U. are congratulated on their "high standing in academic circles." There is therefore no escape from the conclusion that Dr. Langton and all others who have obtained degrees from the P.N.U. knew it was a bogus university, and that its degrees were bogus too. It is too late therefore for any of the alumni of the university to "explain". The facts are out, and the responsibility must rest with the gentlemen themselves.

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

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

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

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

In an article entitled, "Degrees of Honour," in our issue of March 1st, we wrote:

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

working for, but we presume *The Canadian Baptist* will inform us in due course!

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

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

The National Messenger has a page headed, "Review of books by authors who are prominent graduates of our institution," and three books by Dr. J. J. Ross, of Vancouver, are there reviewed. Obviously Dr. Ross is one of P. N. U.'s "prominent" graduates! But Dr. Ross is very fond of degrees! We reprint an article from our issue of July 14th, 1927:

DR. J. J. ROSS ON BEING "LABELLED."

In an article entitled, "Among Southern Baptists", in *The Canadian Baptist* of July 7th, Dr. J. J. Ross, of Vancouver, writes in part as follows:

The Southern Baptist people are a great host. In Texas there is a population of five millions with one million Baptists. In Louisiana I was told that there were three million people with one million Baptists. All of these Baptists are fundamental in their experience and faith, but they are not "Fundamentalists". All of these Baptists are modern in their experience and faith, and in keeping step with the Saviour, but they are not "Modernists"; in other words they refuse to be labelled. They want to be known and are known, as Bible Baptists, no more and no less, for such they truly are.

We are all familiar with this talk about "refusing to be labelled". But in other than religious matters, comparatively few people refuse to be labelled. The people who call themselves "Brethren", say they refuse to be labelled. They will not, for instance, be called "Baptist", but "Baptist" is just as much a label as "Fundamentalist" or "Modernist." Dr. Ross tells us that the Southern Baptists want to be known as "Bible Baptists". What other sort of Baptists are there than Bible Baptists? We always supposed that men became Baptists when they believed and practised the Bible. "Christian" is a label: "The disciples were called Christians first in Antioch." The fact is, the majority of people are rather proud of their labels. They refuse only to be classified as "Fundamentalists" or "Modernists". The people who refuse to take sides on any great issue will usually be found on the side of the most aggressive party, but do not want it to be known.

Dr. Ross was once proud to be called a "Fundamentalist". Unless we are greatly mistaken, he was one of those who signed the first call for the Fundamentals Conference of the Northern Baptist Convention which met in Buffalo in 1920. But Dr. Ross appears to have forsaken his first love, and now refuses to be labelled theologically,—he is fundamental, but not a "Fundamentalist"; modern, but not a "Modernist"!

But has our friend from Vancouver always and invariably been opposed to labels? If anyone will look at *Who's Who in America*, edition 1920-21, and turn up the name of John Jacob Ross, he will find the following:

ROSS, John Jacob, clergyman, author; b. at Lochaber, Quebec, Can., June, 1871; s. Jacob and Julia (Pelette) R.; A.B., Woodstock (Ont.) Coll., 1894; B.Th., McMaster U., Toronto, 1898; (D.D., Northern Bapt. Theol. Sem., Chicago, 1918); m. Georgina May Graham (B.A., U. of Toronto), May, 1902. Ordained Bapt. ministry, 1898; pastor successively, Chatham, St. Catharines, London, Dovercourt Ch., Toronto, 2d Ch., Chicago, since June, 1918. Bible teacher; lecturer on Bible lands; was made

defendant in notable libel case, at Hamilton, Ont., 1912, brought by late "Pastor" Charles T. Russell, resulting in Russell being found guilty of charges made against him. Author: *The Underworld of the Dead*, 1910; *The Sign of His Coming*, or *The Near Approach of the End*, 1912; *Some Facts and More Facts about the Self-Styled "Pastor" Charles T. Russell*, 1913. Travelled and studied in Bible lands 1 yr. Home: 3515 W. Adams St., Chicago, Ill.

In the edition of 1922-23 will be found the foregoing amended thus: after "1913" add:

; *The Kingdom in Mystery*, 1920; *Thinking Through the New Testament*, 1921. Travelled and Studied in Bible lands 1 yr. Home: 3515 W. Adams St., Chicago, Ill.

Again in the edition of 1924-25 is the following:

ROSS, John Jacob, clergyman, author. Home: Vancouver, B.C.; see Vol. 12 (1922-23).

From the foregoing it would appear that Dr. Ross boasts of at least three "labels" in the form of degrees; A.B. from Woodstock College in 1894; B.Th. from McMaster University, Toronto, 1898; and D.D. from Northern Baptist Theological Seminary, Chicago, 1918. We wonder how these labels became attached to Dr. Ross? We have seen bill-posters sticking their bills wherever fancy led them,—did someone come and plaster these labels on Dr. Ross without his knowledge or consent? Can it be possible that he "refused to be labelled", but that by some strong hand he was labelled notwithstanding? We shall proceed to answer these questions.

The following statement has been in our possession for some years. For the honour of the ministry in general we have refrained from publishing it; but in view of Dr. Ross' repudiation of labels in general, we think we ought to give him an opportunity, publicly, once more to "refuse to be labelled". Here is the statement:

Statements of Facts Relative to J. J. Ross, D.D.

Early in the year 1923 certain rumors which had been occasionally heard became more definite, namely that certain academic titles attributed to Dr. J. J. Ross in the two latest volumes of *Who's Who in America* did not belong to him. These volumes assigned to him the degrees of A.B. as a graduate of Woodstock College and B.Th. as a graduate of McMaster University, both institutions being in Canada. As Dr. Ross had been until recently a regular lecturer at the Northern Baptist Theological Seminary and was still a member of its board of trustees, the officers of the faculty and trustees, without giving publicity to the rumors even among the rest of the faculty and trustees, felt compelled to ascertain the truth or falsity of the rumors and, if they proved well-founded, to determine who was responsible for the false statements as to Dr. Ross' scholastic record.

Inquiry at the offices of McMaster University and Woodstock College elicited the official statement from both institutions that Dr. Ross had not received a degree or been graduated from either institution, though he had been a student at each of them. The general catalogue of McMaster University, issued at about the beginning of this year, did not contain the name of J. J. Ross. At about this time also, returns began to be received from a questionnaire sent out by the registrar and historian of the Northern Baptist Theological Seminary to all present and former members of its faculty for biographical data to be preserved in the records of the Seminary. Among these returns was one from Dr. Ross in which he assigned to himself the degree of B.Th. from McMaster University, and referred to *Who's Who in America*, latest edition, as an authoritative record of his life.

Under these circumstances the president of the Seminary, Dr. G. W. Taft, still avoiding publicity in the matter, wrote to Dr. Ross in Boston a fraternal letter asking for a statement in explanation of the case. Dr. Ross in reply gave no direct or satisfactory explanation of the main question at issue, but called together such of the trustees of the Seminary as were present and two or three other Chicago brethren at the Northern Baptist Convention in Atlantic City, May, 1923, to whom he made statements; Dr. Taft being prevented by illness from attendance at the Convention.

June 13, 1923 there met in Chicago at the invitation of Dr. Ross the following brethren of his own selection:

O. K. Mitchell; A. S. Carman; J. W. Hoyt; R. N. Van Doren; J. H. Byrne; Mrs. G. W. Taft; G. W. Taft; C. H. Parkes; T. J. Bolger; W. G. Brimson; J. J. Ross; Chas. Major; Benj. Otto; M. P. Boynton; W. J. Sparks; C. H. Snashall; A. G. Johnson, together with Dr. J. M. Dean of Pasadena who was passing through the city and was welcomed to the Conference.

Dr. Ross took charge of the Conference and made an extended statement dealing with many matters, replying also to questions from those present. On motion of Dr. Benj. Otto the informal gathering organized by electing Dr. M. P. Boynton, chairman, and Rev. Albert G. Johnson, Secretary. These officers, with Dr. J. J. Ross, Dr. J. W. Hoyt and the registrar of the Seminary, Dr. A. S. Carman, were appointed a special committee to visit the Chicago office of *Who's Who in America* and to examine certain documents and to make a report thereon to the whole committee.

After extended investigation lasting through the summer of 1923 in order to neglect no important point and after four meetings of the main committee or conference selected and invited by Dr. Ross, and four meetings of the sub-committee, we find ourselves substantially agreed as to the following points which we believe to be the main matters at issue:

1. *Who's Who in America*, Ed. 1919-20, assigns to Dr. Ross the degree of A.B. from Woodstock College and the degree of B.Th. from McMaster University. The edition of 1921-22 repeats this statement. Note: The manager of *Who's Who* explains that A.B. was substituted in his office as a briefer equivalent of the statement in the blank returned by Dr. Ross that he was a graduate of Woodstock College. Proof with the change to A.B. was sent to Dr. Ross and returned with his signature of approval which he acknowledges.

2. That the edition of *Who's Who* for 1921-22, although two years had elapsed, no correction of the foregoing statements was made, although a copy of the record in the previous edition was sent to Dr. Ross and certain other corrections as to books published were made in the later record.

3. Dr. Ross has denied making out the original record for *Who's Who*, but the manager of that publication states that it is the regular method of the office to send the blank for biographical data directly to the subject of the sketch, to be returned by him, and a letter from the young woman who was at that time Dr. Ross' secretary states that she distinctly remembers filling out that blank at Dr. Ross' dictation. This letter is in evidence.

4. In filling out the questionnaire blank from the Seminary in the Spring of 1923, Dr. Ross assigns to himself the degree of B.Th. from McMaster University. This statement, made over his signature, which he does not deny, is in evidence.

5. Dr. Ross in answering the questionnaire refers to *Who's Who in America*, latest edition, for information as to his career and when asked in a subsequent letter if the account in *Who's Who* can be relied upon, answers in the affirmative. This letter is in evidence.

6. We feel it necessary to point out that the question at issue is not whether Dr. Ross has received the degrees as stated, for the records of the institution and Dr. Ross' present admission prove that he never received them. Neither is it essential to discover as Dr. Ross appears to think, who first raised the question, and why, as to his scholastic standing. The sole question here at issue is as to the responsibility for the claim, three times repeated, to scholastic honors which did not belong to Dr. Ross. We submit the foregoing statements for which we hold the substantiating documents, as our findings on this question.

(All the evidence appears to us to indicate that Dr. Ross is himself responsible for the original statement in *Who's Who in America*, as well as for its repetition in the questionnaire of the Northern Baptist Theological Seminary.)

Sub Committee,
(Signed) M. P. Boynton, Chairman
A. S. Carman
A. G. Johnson, Secretary

Mrs. G. W. Taft and C. H. Parkes were invited to the conference by others.

Dr. Ross Not Always Opposed To Labels!

We have, indeed, been labelled by Dr. Ross ourselves. In 1921 it was our privilege to deliver an address at the Pre-Convention Conference of the Fundamentals Committee of the Northern Baptist Convention at Des Moines. At that time Dr. Ross proudly wore the name of "Fundamentalist", and was a member of the Committee. Some time during that summer, shortly after our address at Des Moines which was in June, 1921, we received the following letter from Dr. Ross. This letter will be read with interest as coming from a man who now lauds those who "refuse to be labelled".

Second Baptist Church
Chicago, Illinois.
Rev. T. T. Shields, D.D.,
Jarvis Street Baptist Church,
Toronto, Ontario.

My dear Shields:

It was with real interest that I read the report of your sermon of last Sunday evening in the "*Toronto Globe*" of Monday. I like your statement very much, and the position and the spirit in that position which you have assumed. It looks as if the Devil was doing his utmost to hinder you in your work for the Lord in Toronto. I wish to assure you of my personal sympathy and prayer throughout this whole thing. You are doing the strong thing, the worthy thing, even the noble thing in standing for Christ and His truth, as you are doing.

I sent the "*Globe*" over to Dr. Hoyt. I have not heard from him since. I just phoned him but he is away on a picnic with his Sunday-school. I know that he will be very much interested in the report as it appears there.

I wish to say that your address at the convention on fundamentals was very much appreciated. You gave the critics a terrible drubbing and yet the spirit of it was of a character worthy of the great message. I have wondered if you ever see the "*Baptist*" published here in Chicago. It is under the control of the critics. Its report of the Fundamental Conference and the Convention is very undignified, unfair and in some part puerile. If you do not see it, I will be glad to send you a copy.

Please convey our kind regards to Mrs. Shields, and remember, always, that we pray for you. You did the fine thing in cancelling that engagement in Old London.

Very sincerely yours,
(Signed) J. J. ROSS

In October of the same year we delivered an address telling the inside story of the revolution in Jarvis Street. We entitled the address, "The Inside of the Cup". A copy of this reached Dr. Ross' hand, and he wrote us as follows:

Second Baptist Church,
Chicago, Ill., Nov. 1, 1921
Rev. T. T. Shields, D.D.,
Jarvis St. Baptist Church,
Toronto, Ontario.

My dear Shields:

I wish to thank you or some person else who sent me a copy of "The Inside of the Cup". I have read it over with great interest, and wish to congratulate you on the fair and splendid piece of work that you have done. At times I marvel at your spirit, as displayed in that address. You certainly were kept under restraint in many parts of it. I am under the impression that you have done a fine piece of work, not only for Jarvis Street Church, but for the whole Convention of Ontario and Quebec.

I think the case in Jarvis St. is surely a test case. There are two other churches in Ontario that need just such a shaking up as Jarvis St. has received: the First Church, Ottawa, and the James Church, Hamilton. These two churches are so self-important that it seems impossible for them to get out of their own way. Again let me congratulate you on the work that you have done and are doing.

Hoyt is well. We had a talk about you yesterday, and wish that we had you here in Chicago with us.

With sincere kind regards, I am,
Yours fraternally,
(Signed) J. J. ROSS

It will be seen that in these letters Dr. Ross was prepared to label us as a "regular fellow"; and there was no disposition to dissent from our position.

There is much more we could write on this subject, but space forbids except to add this, that during the Convention of last October a telegram was read from Dr. Ross, or, from the Baptist Ministerial Brotherhood with which he was connected, congratulating the Convention. We have not the text of the telegram before us, but some such congratulatory message, we believe, was received. We wired Vancouver at the time enquiring what the Baptist Ministerial Brotherhood was, and we received the following reply:

Vancouver, B.C., Oct. 26th, 1926

Dr. T. T. Shields,
Toronto, Ont.

Numerical strength of Ministerial Association, Greater Vancouver, eighteen members; pastors, thirteen. Baptist Ministerial Brotherhood, Greater Vancouver, approximately eighteen; pastors, five. Brotherhood divisive organization formed by Ross and friends whilst they were still members of Association. Reason: Ross' persistent refusal to explain to Ministerial brethren validity of his degrees, resulting in fellowship being withdrawn from

him. Their President, Rev. David Long: Secretary, Rev. Walter Daniels.

(Signed) C. E. WALSH.

The day following we received this additional telegram:
Vancouver, B.C., Oct. 27th, 1926.

Dr. T. T. Shields,
Toronto, Ont.

Change brotherhood membership approximately nineteen of which six are pastors:

(Signed) C. E. WALSH.

The other members of the Ministerial Brotherhood, we understand, are ministers, most of whom have left the ministry for secular occupation. This was the organization which congratulated the Convention!

There are labels people cannot well refuse to wear. Readers of the foregoing will be inclined to believe that Dr. Ross is not without a label. We leave it to others to decipher the wording of the label!

Will *The Canadian Baptist*, also *The Standard*, of Dallas, Texas, and all the other Southern papers, please copy.

How the Union of Regular Baptists Was Formed

At the request of visiting brethren who desired to know how the Union of Regular Baptists was formed we reprint below the account of its formation from our issue of October 20, 1927:

A GREAT MEETING IN JARVIS STREET

On Saturday night there was a great meeting of Regular Baptists in Jarvis Street, at which a number of addresses were delivered and the following resolution was passed:

RESOLUTION.

WHEREAS, the Baptist Convention of Ontario and Quebec have adopted a resolution approving the Act recently passed by Parliament at Ottawa giving power to the Convention, by a three-fifths majority, to exclude from the Convention the delegates of any church which was declared by the Convention to be out of harmony with the work and objects of the Convention;

AND WHEREAS, by a subsequent resolution the Convention declared that all churches who by resolution or otherwise had identified themselves with "The Regular Baptist Missionary and Educational Society of Canada" are out of harmony with the Convention;

AND WHEREAS, by a further resolution the Convention excluded the delegates representing Jarvis Street Regular Baptist Church, Toronto, from the Convention;

AND WHEREAS, the said church is the largest church in our Denomination in Canada, and the members of this church have been over a period of years the most generous and largest contributors to all the funds of the Denomination;

AND WHEREAS, the said church has throughout the nearly one hundred years since its organization been true to all the great fundamental truths for which Bible-loving and Christ-honouring, Baptists have ever stood;

AND WHEREAS, the Act of Parliament constituting the Baptist Convention of Ontario and Quebec provides for the appointment of certain Boards for Missionary, educational, and denominational work, which said Boards are declared to be incorporated bodies having the rights to hold properties and carry on work in the manner usually provided for in corporations carrying on religious, educational, and charitable work;

AND WHEREAS, McMaster University was incorporated as a Christian school of learning, and was endowed by the late Honourable William McMaster, and this endowment, amounting to about \$1,000,000.00, was to be held upon the trusts set out in the Deed of the property now held by McMaster University; and the said endowment was given as a sacred trust to the Regular Baptist Denomination defined by the Convention in 1853 as follows:

"That churches which restrict their communion to

baptized believers, and administer the ordinances generally through ordained elders, should be considered Regular."

AND WHEREAS, every Regular Baptist Church in Ontario and Quebec has, through their power to appoint delegates to the Convention, a vested right in the control of the accumulated funds of the Boards, and in the endowment of McMaster University;

AND WHEREAS, Jarvis Street Baptist Church, Toronto, is a Regular Baptist Church, and has a vested interest in said fund through the power of control which was vested in the church by reason of the right to send delegates to the Convention;

AND WHEREAS no proper notice was given by said Convention of their intention to exclude the delegates of said church, and said church was not called upon to defend itself before the Convention, and, as far as the said church was concerned, the only defense of the said church was a brief thirty minutes' defense by the Pastor thereof.

NOW THEREFORE BE IT RESOLVED, that this meeting of Regular Baptists, representing some thirty churches who have challenged the Convention to exclude the delegates of these churches from the Convention, and including the representatives of a far larger body of churches and individual Baptists who take the same position, and stand for the same principles as the Jarvis Street Regular Baptist Church, declare as follows:

1. That the action of the Convention in excluding the delegates of Jarvis Street Church without due legal notice to the said church, and without the said church officially appointing representatives to state their case fully before the Convention, was an act of tyranny, and denied to the said church the right of defense which is granted to the greatest criminal in every Court of Justice in the British Empire;

2. That no charge was made against said church that it was not a Regular Baptist Church;

3. That the only charge that could be made against said church was that it stood for the great fundamental principles of the faith once for all delivered to the saints, and that their Pastor, Rev. Thomas T. Shields, had made known to Baptists of Canada the fact that McMaster University had in the past, and continued to have at the present time, professors in the University who denied the infallibility of the Word of God, the infallible authority of Jesus Christ, and the penal character of the death of our Lord and Saviour;

4. That this mass meeting of Baptists hereby declare that we stand for the same principles as the delegates of Jarvis Street Baptist Church; and further declare that it was abundantly proved that McMaster Univer-

sity had within the ranks of its professors, for many years, professors who taught doctrines which were subversive of evangelical faith;

5. That we hereby approve of the action of the brethren who associated themselves together and formed, "The Regular Baptist Missionary and Educational Society of Canada", thus giving us an organization which enabled us to contribute to missionary and educational work which we were satisfied would be carried on in accordance with the principles which we stood for;

6. That we declare here and now that as churches whose delegates have the right to speak for the churches, and all others as individuals, that we shall cease forthwith contributing to any of the Boards of the Denomination, and make our contributions to the said Society;

7. That a Convention be called at as early a date as possible by the Executive Board of the said Society to bring together, insofar as possible, representatives of all Baptist churches, and groups of Baptists, who are in agreement with the principles of said Society, and organize under that name, or such other name as may be agreed upon, a Society which shall take its place as the Convention of Regular Baptists of Ontario and Quebec, and granting power to them to assert and claim all rights which the Society may be entitled to claim as the representative Regular Baptist organization of the said Provinces.

Representatives of a number of churches returned to the Convention on Monday and declared themselves to stand in every particular with Jarvis Street, and challenged the Convention to accord them similar treatment. But all sorts of excuses were offered and the Convention adjourned without taking action against any other church than Jarvis Street, thereby proving, as one of the speakers said, that it was a spite Convention, intended only to disfranchise Jarvis Street.

Sunday in Jarvis Street.

Sunday was a great day in Jarvis Street. The church was filled in the morning, and at night it was packed to capacity with five hundred people, by actual count, standing, and many hundreds turned away. A large number of ministers shared the platform with the pastor. After the Saturday night meeting a company of ministers and others decided to call a special meeting for Wednesday, October 19th, for the purpose of organizing a new Convention.

A NEW ORGANIZATION.

"The Union of Regular Baptist Churches of Ontario and Quebec."

Wednesday, October 19th, will stand out in the memory of a great host of people as one of the greatest days of their experience. We confess we were unable to make any sort of forecast of what the response would be to the call for the organization of a new Convention. An enrolment committee had been appointed, and persons enrolling were required to enrol under the following statement:

"The undersigned, accepting the statement of faith of The Regular Baptist Missionary and Educational Society of Canada, and being in full sympathy with its work and objects, and being opposed to the action of the Convention of Ontario and Quebec in its endorsement of McMaster's Modernism, and its adoption of an amendment to its Constitution enabling it to silence evangelical testimony, approves of the formation of a Convention of Regular Baptists, and desires to be enrolled as a delegate thereto."

A great company gathered in the morning filling the Lecture Hall of the church. The attendance at the

morning session probably exceeded the attendance of the day sessions of the old Convention after Jarvis Street had been excluded. It was necessary to hold the afternoon session in the auditorium of the church. Nearly two hundred and fifty sat down both to lunch and tea, while large numbers of others got their meals in restaurants or at home. At half-past three the great company went outside the church where a panoramic photograph was taken. We hope to reproduce these photographs in *The Gospel Witness* at an early date.

Organization Meetings.

The morning session, after much prayer, was occupied with the discussion of the proposal to organize a new Convention. The afternoon session was taken up with a discussion of a proposed constitution. At the evening session a tentative constitution was adopted; certain suggested amendments were to be considered by the Executive Board, and the constitution in final form adopted at the next meeting of the body. To avoid difficulty in securing incorporation for the new body, the name agreed upon was "The Union of Regular Baptist Churches of Ontario and Quebec". After the following officers were elected, brief addresses were given by the President and two Vice-Presidents:

PRESIDENT: Dr. T. T. Shields, Toronto.
1st VICE-PRESIDENT: Mr. Thomas Urquhart, Toronto.
2nd VICE-PRESIDENT: Rev. C. J. Loney, Hamilton.

EXECUTIVE BOARD.

Mr. W. C. Boadway, Toronto.	Rev. G. W. Allen, Toronto.
Rev. C. M. Carew, Fenelon Falls, Ont.	Rev. T. J. Mitchell, London, Ont.
Rev. John Dodds, Wheatley, Ont.	Rev. W. E. Smalley, Tiverton, Ont.
Rev. R. K. Gonder, Stratford, Ont.	Dr. A. T. Sowerby, Montreal, Que.
Mr. G. A. Gruetzner, Hespeler, Ont.	Mr. J. A. Patterson, Montreal, Que.
Rev. Morley Hall, Timmins, Ont.	Rev. James Hall, Ottawa, Ont.
Mr. H. G. Foreman, Montreal, Que.	Rev. W. J. H. Brown, Toronto.
Rev. McNulty, Brantford, Ont.	Rev. J. G. Connor, Hamilton, Ont.

The Total Enrolment.

The enrolment committee reported the total number of persons who registered and voted as seven hundred and sixty-eight. The total number of churches represented by these persons was exactly one hundred, of which about thirty churches, as such, have already declared themselves as approving of the new organization.

The following resolution was suggested as a form of resolution to be submitted to the churches which have not yet declared themselves as ready to join the new organization:

SUGGESTED RESOLUTION.

WHEREAS, the Baptist Convention of Ontario and Quebec have passed a resolution declaring that all churches who, by resolution or otherwise, have identified themselves with the Regular Baptist Missionary and Educational Society of Canada, are out of harmony with the Convention;

AND WHEREAS, at a subsequent meeting of the Convention a resolution was passed declaring specifically that Jarvis Street Regular Baptist Church was out of harmony with the Convention, and was therefore no longer entitled to send delegates to the Convention;

AND WHEREAS, no charge was made against said church as a Regular Baptist Church, and the said resolution excluding the delegates of said church was adopted because Dr. T. T. Shields, the Pastor of said Church, had made known to the Denomination the modernistic and soul-destroying teachings of professors of McMaster University;

AND WHEREAS, this church, recognizing that the Baptist Convention of Ontario and Quebec have approved of the Modernistic teachings of Professor L. H. Marshall, and have departed from the true construction of the Articles of Faith set out in the Trust Deed of McMaster University, and in the Title Deeds of our churches;

THEREFORE, BE IT RESOLVED that the Regular Baptist Church do hereby declare that we approve of the formation of the new

organization known as the Union of Regular Baptist Churches of Ontario and Quebec, and accept the Constitution and Articles of Faith adopted by said Union; and hereby direct the clerk of this church to make application for membership in the said Union, and sign on behalf of the church the Articles of Faith and Constitution of said Union of Regular Baptist Churches of Ontario and Quebec.

We print the resolution for the information especially of Ontario and Quebec Baptists, and express the hope that those who are loyal to the truth will immediately take steps to rally the people in the churches to which they belong, and wherever possible endeavour to lead the church to apply for membership in the Union of Regular Baptist Churches of Ontario and Quebec.

The Teachings of Professor L. H. Marshall of McMaster University

On the Supernatural.

"1. Miracle of evil spirits entering into swine, Matthew 8:28-34. This cannot be fully explained by any known law; but is there anything in modern science which can give us a clue? The following story is told, not as an explanation, but as a possible clue to the situation.

"In an asylum in England there was a patient who was perfectly normal except for the delusion that his arm was glass. His doctor tried many means of persuading him to the contrary, but could not convince him. Eventually, once when the monomaniac was walking alone, the doctor crept up behind him and hitting the glass arm he dropped a glass bottle at the same moment. From that time the man was normal in every way, for he believed his glass arm was broken, and so the delusion was lost. In this way Christ possibly scattered the delusion of the madman in the country of the Gergesenes by saying the demons had entered into the swine, for they saw them rush into the sea, and so the demoniac may have been cured by thus being made to believe that the evil spirits had left him.

"2. Christ walking on the sea.

There has recently been psychic research carried on by Sir William Barrett dealing with the problem of levitation, meaning by levitation that in a certain psychic state the body loses weight. This is offered as a clue, not necessarily as an explanation, when speaking of this miracle.—*Testimony of students in Prof. Marshall's Third Year Class in Arts' Bible, from The Prophet, June, 1926.*

Professor Marshall on the Resurrection.

"Personality must have some vehicle of expression. As we have a psychic body in the present life, so we will have a spiritual body in the next. The electrons of which the atoms are made up are always in motion, floating in ether. If we could very highly magnify the hand, we would find that it is made up of minute particles which are not even touching, but floating in ether. So we have now an ethereal body or spiritual, and a physical body, and death will be merely the parting of the two. If this is so, Paul went right to the heart of the matter. Paul's conception is that the resurrection body is a spiritual body, not the fleshly resurrection of the Pharisaical teachings. It is hard to think of a incarnate personality when thinking of the afterlife. How is this personality to exist? Paul says there is an ethereal or spiritual body, which is the bearer of the personality."—*Testimony of students in Prof. Marshall's Third Year Class in Arts Bible.*

Professor Marshall on Conversion.

"In the past, the church, often enough, instead of concentrating on the spiritual care and culture of the young in the hope and prayer that, shall we say, quite naturally some day their spiritual awakening should come, and they should appreciate the beauty and the glory of Christ, and give themselves to Him in the act

of personal surrender—instead of doing that kind of thing the church has too often let the young people drift, and then by spasmodic effort—by expensive missions held once a year—it has tried to bring them back again by forcing them through all the throes of a psychic revolution. Now, that is a wrong method. There is no need for a lad to go to the devil before he comes to Christ. I don't believe that. And this error in policy, I think, has been due almost entirely to a false view of juvenile human nature."—*From Hamilton Convention Address, October 19, 1925.*

Professor Marshall on the Ordinances.

"To regard baptism as essential to salvation or even to membership in the Christian Church is to ascribe to the baptismal rite a crucial importance for which there is no warrant in the New Testament, or in any truly scriptural interpretation of the Gospel, or in common sense."—*From article on Baptism and Church Membership, in Baptist Times and Freeman.*

On the Atonement.

Students W. Gordon Brown and W. S. Whitcombe report the teaching of Professor Marshall in the classroom as follows:

"My point was that you have to remember that the world in the apostolic age was reeking with sacrificial blood. You have that in Mythraism, not only Jews but pagans were relying on blood. The Apostles naturally laid stress on the blood of Christ in opposition to this, but the Apostles never did think of the physical blood of Christ as being the cleansing agent. The idea that God has the physical blood is absurd. I hope my point is clear now. When the Apostles referred to sacrifice, they referred to His sacrifice. They could have referred to it without the blood had it not been that the world was full of it at the time. All the way through Paul's teaching his great thought is that the saving thing in his life, his fellowship, with a risen and glorified Saviour. Away with this crass physical notion! . . . Who wants to wallow in blood? It is spiritual of course. I do not mind who knows what I say on that point."

In one of his classes Professor Marshall mentioned Luther, and spoke to the following effect:

"Luther's theory is possibly the boldest, and I think (if I may say it without offence), the crudest statement of the substitutionary atonement; that sin could not be forgiven until it had been punished and Christ endured the punishment of sin in man's stead."—*The Prophet, June, 1926.*

In his speech at the First Avenue Convention, Professor Marshall quoted, with approval, Dr. Denney on reconciliation as follows:

"Punishment is something which can only exist in and for a bad conscience, and the sufferings into which Christ's love led Him and in and through which His

reconciling work was achieved, do not come through a bad conscience and therefore are in no sense penal. That the innocent, moved by love, should suffer with the guilty and for them is in line with all we know of the moral order under which we live. It is the triumph of goodness in its highest form. But that the innocent should be punished for the guilty is not moral at all. It is in every sense of the term impossible. As an incident in the divine administration of the world it is simply inconceivable.

"It may not be out of place to quote one or two of the most signal instances of this perversion. Luther, for example, carried away by the passion with which he exulted in Christ's identification of Himself with men, could write that 'in His tender, innocent heart He had to feel God's wrath and judgment against sin, and to taste for us eternal death and damnation, and in a word, to suffer everything which a condemned sinner has merited and must suffer eternally'."

On the Scriptures.

"Some of our people are theologically the narrowest of the narrow, while others are the broadest of the broad, but all are one in personal loyalty and devotion to Christ. We hold, for instance, that the Christian disciple is free to adopt the Hebrew tradition about the creation if it satisfies him, or the teaching on that subject of modern science. He is free to interpret the Scriptures by any method which commends itself to his judgment as true—he can follow the so-called orthodox method or the method pursued by modern scholarship."—*From Sermon in Queen's Road Church, Coventry, England.*

"We feel that Professor Marshall's attitude is that he would give the final voice in the settling of any matter to 'science' rather than to the Bible. In conversation we spoke to the professor as follows: 'Here is the Bible and here is science. We do not believe that there is any contradiction between the Bible and true science. Contradictions to the Bible are not found in scientific facts but in scientific hypotheses. And in such cases we accept the statements of the Bible before all else. Now what is your attitude?' The professor proceeded to say that was not his attitude. He stated that he would put science first."—*The Prophet, June, 1926.*

"In talking over this question with the professor he practically said—and clearly implied—that any man who holds a view such as most of us here to-night hold, that such discrepancies can only be apparent and not real, and that the Bible is verbally inspired, is brainless, and blind, and will not use his God-given wit."—*Testimony of W. G. Brown, given on January 14th, 1926.*

"Where is the real authority for religion? . . . We want to get home to people that religion is in their souls. If they are grounded in religion they can laugh at any alleged changes in theology. Religion is in men and not in manuscripts. The only real valid authority is the authority of experience. Matthew Arnold helps us there, it is inadequate but helps: 'God is a power, not ourselves, that makes for righteousness'."—*Notes of the students in Prof. Marshall's classes, published in The Prophet, June, 1926.*

"Surely if I were to confess that I had difficulty in regard to an iron axe-head swimming—I understand I am to be held to the word 'swim'—you would not have there irrefutable proof that I neither believe in the Bible nor love the Bible. Such a kind of argument is really puerile and absurd."

"It is alleged that I have been untrue to the Charter, that it is I who have been wanting to alter the Charter. I beg you to note, fellow-delegates, that it is my critics who want to alter the Charter. You say, 'How do you make that out?' They want to alter the Charter in two directions, which I, for one, am not prepared to accept. In the first place, they want to alter it in this direction, they want to fasten this creed on the denomination, namely, the absolute infallibility and inerrancy of the

Bible. Why is that not in the Charter? I will tell you why. Simply because those who framed the Charter knew that such a position cannot possibly be maintained, and there is no Baptist church in the world that fastens upon itself the doctrine of the absolute infallibility and inerrancy of Holy Scripture."

"I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't."

"The Bible is not authoritative for instance where scientific questions arise."

"The Bible is not a textbook of science. Its authority is in the realm of religion and morals, and I hold it is dangerous to the cause of religion among men to put the alleged authority of the Bible on such matters against established scientific facts."—*Quotations from Prof. Marshall's 1927 Convention Speech.*

THE TEACHINGS OF DR. SHAILER MATHEWS.

From "The Church and the Changing Order."

(The italics are ours throughout.—Ed. "G. W.")

The greatest formative principle in the world of thought to-day is biology. *And biology means evolution.* Modification of the views of Darwin and La Place, the works of De Vries and Weissmann, have not changed but rather have strengthened the fundamental concept of evolution. *The church must either fight this controlling hypothesis of science or use it completed by the inclusion of Jesus, the firstfruit of them that sleep, as one element of theology and of popular teaching.*—p. 28.

But a belief in realities is more effective than a belief in illusions. That is the reason why a genuine evangelicalism, whether it be conservative or liberal, will always have vastly more power than a religious apologetic that tries to convert the world with a minimum of religious certainty. *The church should welcome all arguments that prove men may believe in God and have communion with Him and be blessed in living with Him even if criticism should destroy the historical Jesus; but it must also recall that it is the custodian of the gospel—a record of facts supplementary to this generic religious faith.*—p. 60.

Because we find difficulty in accepting as strictly historical the accounts of the so-called nature miracles, such as walking upon water and turning water into wine, is no argument for an off-hand rejection of the gospel narrative as a whole, or even a curtailing of its trustworthiness to the limits set by the theologians of the extreme left. Suppose we should find that the accounts of such matters must be rejected for good and sufficient reasons, the church would still value Jesus as the revelation of the ever loving God. It would still have its real gospel.—p. 67.

Religious thought has lately been marked by an insistence upon the immanence of God in nature. Whereas he was once thought of as transcendent, and to be brought over into nature only through some bold anthropomorphism, we are now getting glimpses of a God who is always with us, whose will does not push the planets in their courses, but who is in some true sense force itself. It is hard to believe that such a philosophy any more than any other exhausts reality, and it is not yet demonstrable that God and matter are the same substance. But this new thought of God satisfies the religious wants, and the unimaginable stretch of space seems less fearful as one thinks that God is present wherever his will acts.—p. 112.

We may well thank Unitarianism and ethical societies for their insistence upon morality and rational faith. But with all possible respect for their profound theological influence, with notable exceptions, they cannot be said to have exercised wide influence over the masses.—p. 177.

It is characteristic, also, of the new movement in theological education that its spirit is increasingly scientific. Its students are no longer obliged to abandon their habits of thought when they enter a classroom. With possibly one exception, there is no prominent theological school to my knowledge in which biblical instruction is not given with more or less pronounced opposition to the methods of older biblical teachers. The critical method has triumphed, even when its results are rejected. Theology, as taught in these progressive seminaries, is no longer a mere aggregation of proof texts or a be-

scriptures philosophy. It is rather a painstaking induction from facts furnished alike by the Bible, sociology, history, psychology, and epistemology.—pp. 234-235.

THE FAITH OF MODERNISM.

The scientific mind is not infallible, for it is human, but it is suspicious of whatever fears investigation. *For it there can be no God behind a veil too sacred to be touched.*—p. 8.

The mere fact, however, that a belief has been recorded in the Bible accurately does not guarantee its permanency or accuracy. That must wait upon other than literary tests. A legitimate distinction can therefore be drawn between the words of the Bible and the teaching of the Bible. The latter is to be found in the experience recorded in the Scriptures properly estimated in its historical surrounding.

It is well to reassert this difference as the heart of the Modernist's position regarding the Bible.—p. 48.

Belief in the providence of God can be expressed in poetry, folk-tale and legend just as truly as in literal statement.

In consequence, the Modernist enjoys the spiritual ministry of the Bible quite undisturbed by objections which the believer in the inerrancy of the scriptures has either to answer or to denounce. *Poetical statements as to the sun standing still, the story of Jonah, miracles like those of Elijah and Elisha and some of those of the New Testament, can be used at their full religious value. Whether they are sober history or not, they are current ways of expressing belief in God's care for men.*—p. 51 and 52.

Thus, although the historical and critical study of the scriptures does not begin with a doctrine of inspiration, *Modernists believe in inspiration rather than inerrancy.* But in the *inspiration of men, not of words.* Men were inspired because they inspire. In this Modernists are one with writers of the Bible themselves, for inspiration within the Bible is always regarded as the experience of the Spirit of God on the part of some individual.—p. 52.

The original disciples of Jesus had no theology. Yet they were Christians. It is impossible to believe that Jesus as founder of a religious movement should have not taught its fundamental values. If we examine the earliest records of his life we find no dogma. *He did not demand belief in the inerrant Bible, his virgin birth, his atoning death (in the medieval sense of the term), his physical resurrection, or his physical return. The tests of orthodoxy were not the tests established by Jesus.* Such a statement as this does not necessarily imply that doctrines are untrue. That is a matter for consideration. *But if Christianity is a development—as historically it is—of the original group-loyalty to Jesus himself and his teaching as to divine forgiveness and entrance into the kingdom of God, its fundamentals are not those of the dogmatic mind.*—pp. 78-9.

But the Modernist is not particularly concerned to determine to what extent all the anecdotes of the gospels are literal. *He knows that some experience took place.* Of this there can be no question. *He is willing to wait to discover whether or not it can come within the field of what psychology explains,* but he knows that even if some of these narratives be legendary they are historical expressions of the early faith that Jesus had shown himself alive after his passion. And in this faith preserved by the Christian movement he shares.

As to the precise nature of these events he does not pretend to say. Impartial criticism makes any final theory difficult. *Evidently Paul did not know the nature of the resurrection-body of Christ.* It is incredible that when the question as to the body of the resurrection was raised by the Corinthians, he should have turned to analogy if he possessed history. If he knew that the body of Jesus contained flesh and bones, and that he actually could eat food, it is hard to see how he could ever have said that flesh and blood were not to inherit the kingdom of God.

But this does not mean that we deny Jesus' continued personal existence beyond death. *Whether his body came out of the tomb or his appearances to his disciples are explicable only by abnormal psychology,* he is still living personally in whatever may be the conditions in which the dead now are.—pp. 153-154.

On the other hand Protestant groups have increasingly made the doctrine of atonement prominent. It is not improbable that this was due to the apologetic necessity in the seventeenth century of finding some substitute for the mass. Here, as in other cases, a substitute for a Roman Catholic practice was found in a doctrine to be believed. One might

almost say that what mass is to the Roman Catholic the doctrine of *substitutionary atonement* is to orthodoxy of the confessional type. But both alike are *patterns* rather than conviction and attitude. *If God had not been conceived of as a king or feudal lord or as affected by the same motives as the gods of Olympus, these patterns would hardly have arisen. It follows that when the pattern in which God is conceived is changed, they like all other political or cultural corollaries disappear, also.*—p. 158.

When once the Bible is properly understood there is no difficulty here. *It is only when one thinks that what the Bible records is what Christianity teaches, that difficulty emerges.* With the understanding of the Scriptures which is his intellectual birth right, the Modernist sees in the triumph of a returning Christ as portrayed in the patterns of the pre-Christian Judaism, pictures in which a permanent attitude and conviction of Christians are expressed. For he who believes in God cannot believe that the final outcome of human experience and history is to be the triumph of that which has been once outgrown.—pp. 165-166.

If we think of God as creating man through the processes of divinely guided evolution, we shall set forth salvation as a continuation of the processes by which humanity from its first days more and more has ever appropriated God's personal influence. If we face social reconstruction we shall think of society as an accomplishment of the evolutionary process by which life builds up a more personal environment to aid it in its personal development. *We shall not think of God as a monarch giving laws, or sin as a violation of statutes, or of salvation as a mere bargain between God and man. God will be ever the environing Father revealed by Jesus.*—pp. 174-175.

The Modernist will cherish faith in Jesus Christ as the revealer of the saving God, but until he is convinced of the *historicity of the infancy sections of Matthew and Luke, and holds different conceptions of generation from those given at present by biology,* he will not base that faith upon the virgin birth as the one and only means by which God can enter into human experience.

The Modernist will not insist upon miracles, but he believes that God is active and mysteriously present in the ordered course of nature and social evolution.

Because the Modernist thinks of God as immanent within His world, he counts upon divine help in every struggle for larger freedom and justice. *The death of Christ, therefore gets far richer significance for him as a revelation of such participation than is possible from analogies drawn from the sacrifices of the ancient world, the practices of feudal lords, the punishments of an absolute monarch and the demands of a severe creditor.*—pp. 176-177

PATRIOTISM AND RELIGION.

Just at present forces of reaction are especially in evidence working mightily to keep Christianity within the confines set by the past, *preferring an infallible Pope or an inerrant Bible to the spirit of Jesus and the ideals of the Kingdom of God.* But never before were there so many evidences of the rise of a true Christianity. Denominations are ceasing their internecine strife and are organizing Federations and World Conferences. The bankruptcy of theological orthodoxy as an agency to prevent war forces thoughtful men to reconsider the real place of Christianity in our social order. *We are repatriating Jesus in Christianity. Out of the Calvary of the present war will come the resurrection of a faith above shibboleths, born of a tested confidence in God, in Jesus, and human progress.*—"Patriotism and Religion"—p. 120.

Historical criticism has not given rise to German worship of force. It has opened the way to a true understanding of how to do justice, to love mercy, and to walk humbly before a God who is the God of Amos and Hosea, of Isaiah and Jesus.

The effort to identify the historical study of the Bible with German Kultur not only displays ignorance as to both Kultur and theological science, but it tends to *elevate a theory of inspiration above a faith in the God of law and love, and limits the moral power of Jesus to the rescue of individuals from vulgar sins.*

Such religious teaching as is now organizing prophetic conferences and damning an honest and intelligent use of the Scripture is ruining the church and hindering the spread of a genuinely Christian civilization.

Such propaganda so misuses the Bible as to make it a menace to genuinely religious faith. To identify it with piety

is to make piety pre-Christian. To demand that the doctrines which it draws from its perversions of inspiration shall become the dominant rule of the church is to make it certain that the church will become composed of groups of men and women who are a hindrance to the spread of the gospel of Jesus. Literalism threatens the very heart, not only of the Christian religion, but of civilization. A theology under which the present war was possible holds out no promise of lasting peace.

Only he who approaches the Scripture in sympathy with the historical method is capable of intelligently applying its revelation of God to a travailing world. Anyone who knows the actual bearing of historical criticism upon our religion, needs no arguments to prove that the properly scientific historical approach to the study of religion is the great hope of the spiritual life of the future. Theological science is far enough from being German propaganda.—pp. 128-129.

TEACHINGS OF GLOVER IN "THE PILGRIM".

What we are to make of the promise of thrones and dominions after this, depends on how we interpret Jesus and on the weight we lay on his statement that the men have stood by him in temptation. The verses may be due to confusion, to the mixing of stories; or they may genuinely belong here, in which case we shall have to decide WHETHER TO TAKE THEM LITERALLY AS THEY STAND AND SUPPOSE JESUS TO BE STILL ON A LOW PLANE OF MESSIANISM—LOWER THAN, AT ANY RATE, SOME OF THE APOCALYPTIC WRITERS WHO TRANSCENDED AN ISRAELITE MILLENNIUM; or to suppose that Jesus used words in his own way and was understood by his friends as he knew he would be.—p. 113.

We have not yet a final account of "the work" of Christ; but as Christendom has entered into the mind of Jesus, it has moved further and further away from the whole range of ideas represented by sacrifice and altar. Our writer has to treat of sacrifice and altar, but he makes it evident that he himself thought essentially in other terms, or at least had entered a train of thought which implied other categories. It is impossible for one long familiar with his Greek cadences on the priesthood, the intercessorship, of Christ not to love the thought; and it may be inferred that he loved it himself. One must have some language in which to express the deepest feelings; and if our writer is steadily bringing his readers over to a new outlook, he still has to use a language that will stir their hearts. At the centre of every conception of priesthood is the idea of effective relation with God. The old priesthood, the old sacrifices, failed to bring this about for men; Jesus has done it once for all. If sacrifice expresses this achievement, he is our sacrifice; if priesthood, he is our priest; but none of these terms, nor all of them taken together, really express him. This our writer has seen, and it is misreading him to make him the pillar of a mode of exposition, the fundamental ideas of which he roundly calls obsolete.—pp. 132-133.

The old view of the verbal inspiration of the Bible is hardly held to-day among educated people; its going has relieved Christian thinkers of many difficulties which had no existence apart from this dogma. The conception of a progressive knowledge of God was an immense gain. Inspiration had in the past been regarded in a mechanical way; and men feel that the inspired writer is of all men least mechanical and above other men sensitive and individual. These characteristics were found in different measure in different authors and periods of the Bible; and more stress is now laid on those where the new view enables men to feel the greater depth, the truer and higher realization of God; and a new freedom has followed. With the old theory of inspiration there have faded away other tenets, which, as generally presented, rested latterly rather on the presumption that "the Scripture cannot be broken" than on their value of the Christian soul or their congruity with the known character of Jesus of Nazareth. The very statement that "the Scripture cannot be broken" coming from the fourth gospel required re-examination; what was its origin, its meaning? What exactly was Scripture? Which books for instance, Ecclesiastes or Ecclesiasticus? and what was to be understood by its breaking? The new standard was pre-eminently that of consistency with the nature and teaching of Jesus.

The children's hymn, resting on abundant Gospel warrant and historically sound, had emphasized the "gentle Jesus"; it was, as far as it went, a true picture. The dogma of an irrevocable hell that awaited the unconverted, whatever his

opportunities or his lack of them, immediately on death, had less warrant in the teaching of Jesus. Both conceptions must, it was taught, be held; but it was done by that human habit of thinking in compartments, which we feel to be illegitimate, and yet to which men have often owed their sense and their sanity. Two ideas may seem to be in conflict, because neither is quite grasped, and because their relation is not firmly understood.

With the change in the view of inspiration, the closer knowledge of other religions, and the deepening realization of the character of Jesus issuing in new love for him and a new acceptance of him, the terrible doctrine of endless hell, which after all had really implied the defeat of every purpose Jesus had set before him and the invalidity of his most fundamental beliefs, faded out of men's minds. It was a real gain; but spiritual gains, like other gains, are achieved and held with danger.—pp. 226, 227.

It is the function and the duty of every man to think and decide for himself as to life, and among other things to determine whether he counts Jesus reliable as an observer, if not as a guide. It is worth while, then, to remark that Jesus has no responsibility for this trivial treatment of evil—none. It is surprising to note how often, in the language of his day, picture-language not literal but intelligible to everybody, he refers to the worm and the fire, to darkness and gnashing of teeth. "How can you escape the damnation of hell?" he asked some people once, with a directness which, if we had the decency to be candid, we should call rather un-Christian in our sense, WHOEVER USED IT. A man who deliberately put himself in the way of men who would undoubtedly crucify him—who did it with his eyes open—cannot be saddled with responsibility for our flimsy views of right and wrong. The first step to win the respect of reasonable and sensible men and women for his religion must be to CONFESS OUR DISLOYALTY TO HIM ON THIS ISSUE, and to attempt to draw his sharp distinction between right and wrong. This will not mean a return to a doctrine of hell which we have found inconsistent with his spirit and his teaching, but a frank and penitent recognition of the deepest contrast that the universe has to show. It is no complaint to him to suppose that he could have missed it.—p. 239.

FROM "JESUS IN THE EXPERIENCE OF MEN".

The modern psychologist has, we may say, settled a great many questions suggested by the demonology of the past. He treats visions and voices, dual personality, conversion, and so forth, in a way foreign altogether to Paul's contemporaries, as to modern Roman Catholic, to Hindu and animist; and his conclusions so far appeal to the best trained minds as more satisfactory than the ancient explanations.—p. 5.

The statement, attributed by the Fourth Gospel to John the Baptist, that "the Lamb of God taketh away the sin of the world" has historically been justified. There is plenty of sin in the world to-day; but we have only to read history to realize the disappearance of a great deal of sin, public and private. There were forms of sin, which, as men lived themselves into the meaning of the death of Jesus, they would have no more. A society, more and more penetrated by the intelligence of Jesus, could not endure to have slavery continue; the atrocious usage of women went; the killing of babies went; and many other like things have gone, and the rest will go.—p. 70.

Can we to-day say with Paul: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. xv, 20), or have we to trim our speech to come a little nearer Athens? We have to consider the Resurrection of Christ side by side with what we are coming to know of the facts of Psychology, and we have to be as sure of our psychology as of the Christian story. We have to consider the tricks the mind plays upon itself and the part of the physical nature in suggesting them and joining in the play. We have to ask whether the disciples were not just at that stage of culture when the mind fails to realize it is playing such tricks; and whether we must say that Christ did not rise from the dead, but that certain psychopathic temperaments thought he did and suggested it to others. We cannot shirk such questions; and, in the present stage of knowledge, we shall not get, if we are in a hurry, any very encouraging answer.

Guesses have been made at what happened—guesses con-

ditioned by our very slight knowledge of the soul and its way and I shall not add to their number. Instead of guessing, we note that the group of men whom we meet in the Epistles and the Acts are the same we met in the Gospels, but in outlook, temper, spirit and faith they are changed. That is history, and it must be recognized and then, if possible, understood. Something has happened; we may recognize so much; and *if we are uncertain what exactly happened*, we may note that it turned defeat into victory, it put the hope of immortality on a new footing, and it changed the history of the world.

But in any case, Paul put the matter once and for all when he said: "If in this life only we have hope in Christ, we are of all men most miserable." *We may not yet be*

able to solve our difficulties as historians, or to construct the story of the risen Christ, but one thing is for ever luminously clear—the Christian faith is bound up with immortality; both stand or fall together.—pp. 128, 129.

How can we know what was in the mind of God round the time of Adam and Eve in the Garden of Eden—always assuming there was a Garden of Eden with an Adam and an Eve in it?

We do not know about the Garden in Eden. Emphasis on fact, on what we can be sure of, with the refusal of mere supposition, is the great gain in the modern way of approach in the spheres of Science, History and Religion; and it comes very close, as we shall see, to the mind of Jesus of Nazareth.—pp. 134, 135.

BUNYAN and GLOVER

Below we set the teachings of Bunyan and Glover over against each other. Could anything more inappropriate be devised than the appointment of Dr. Glover to speak in celebration of Bunyan's greatness? Dr. Glover denies everything that Bunyan believed and taught.—Ed. "G.W."

John Bunyan.

"Wherefore, if my guilt lay hard upon me, then I should cry that the Blood of Christ might take it off:—and should cry, Lord, let it not go off my heart, but the right way, but by the Blood of Christ, and by the application of Thy Mercy, through Him, to my soul, for that Scripture lay much upon me *Without shedding of blood is no remission.*" (*Grace Abounding*, section 86.)

"Also I should at these years, be greatly afflicted and troubled with the thoughts of the Day of Judgment, and that both night and day, and should tremble at the thoughts of the fearful torments of Hell fire." (Sec. 6)

"But, I observe, though I was such a great sinner before my conversion yet God never much charged the guilt of the sins of my ignorance upon me; only he showed me I was lost if I had not Christ, because I had been a Sinner. I saw that I wanted a perfect Righteousness to present me without fault before God; and this Righteousness was nowhere to be found, but in the person of Jesus Christ." (sec. 83)

"I also saw moreover, that it was not my good frame of heart that made my Righteousness better, nor yet my bad frame that made my Righteousness worse; for my Righteousness was Jesus Christ himself". (sec. 229)

"I remember one day, as I was travelling into the Country and musing on the wickedness and blasphemy of my Heart, and considering the enmity that was in me to God, that Scripture came in my mind" He hath made peace by the Blood of his Cross". By which I was made to see both again, and again, and again that day, that God and my soul were Friends by this Blood: yea, I saw that the Justice of God and my sinful Soul could embrace and kiss each other through this Blood". (sec. 115)

"I have also, in the spirit, seen him a Man on the Right Hand of God the Father for me; and have seen the manner of his coming from Heaven to judge the World with Glory, and have been confirmed in these things by these Scriptures following, Acts i. 9, 10; vii. 56; x. 42. 1 Thess. iv. 17, 18. Heb. vii. 24 vii. 3. Rev. i. 18." (sec. 121)

"I was much about this time tempted to content myself by receiving some false Opinion; as that there should be no such thing as a Day of Judgment, that we should not rise again, and that Sin was no such grievous thing; The Tempter suggesting thus. *For if these things should indeed be true, yet to believe otherwise, would yield you ease for the present. If you must perish, never torment yourself so much before hand; drive the thoughts of damning out of your mind, by possessing your mind with such conclusions that Atheists and Ranters do use to help themselves withal.*" (Sec. 161)

"This consideration came strong into my mind, That whatever comfort and peace I thought I might have from the Word of the promise of Life, yet unless there could be found in my refreshment a concurrence and agreement in the Scriptures, let me think what I will thereof, and hold it never so fast, I should find no such thing in the end; *for the Scriptures cannot be broken* (John 10:35)." (Sec. 195).

"I should also think thus with myself, *Why, how many Scriptures are there against me? There are but three or*

T. R. Glover.

"With the prophets and Jesus historically behind him, it is hardly to be supposed that the writer (of Hebrews) really conceived of God as a being not to be satisfied without blood." (*The Pilgrim*, page 130).

"The dogma of an irrevocable hell that awaited the unconverted, whatever his opportunities or his lack of them, immediately on death, had less warrant in the teaching of Jesus". (*The Pilgrim*, page 226.)

"There are about us hundreds of men and women who have found that in the business of keeping level with life, in the more desperate business of fighting one's character through to something like decency, Jesus is still a dependable factor. We are not dealing with propositions in the air; we are dealing with Someone; they tell us, to whom we can go and say, "Come and help me", and he does. If some psychologists will not quite let us say that, they must concede that we find help when we bring him in." (*Jesus in the Experience of Men*, page 16.)

"The only real value in sacrifice, whether act or metaphor, lay in the belief that somehow God and man could communicate, could be intelligible; but the clearer thinkers knew of better ways by which God and man touched each other. Sacrifice was in fact obsolete where real religion was concerned; and the stronger minds counted it immoral." (*Jesus in the Experience of Men*, p. 63.) "Historically Jesus has abolished sacrifice and banished the ideas that underlie it" (*ibid.* p. 65.)

(Exposition of parable of Talents, Matt. xxv. 14-30)

"Is Jesus necessarily thinking of a speedy return, on the clouds, that literalist obsession which some scholars insist on sharing with him? Why is it that when two readings, two interpretations, are possible, some will always have us take that which definitely lacks genius?" (*The Pilgrim*, page 100.)

"That Christians have believed that Jesus would judge the world in person, does not prove that he will". (*Jesus in the Experience of Men*, p. 32.)

"In the picture which Jesus himself draws of the last judgment, we find that the people on the left hand got there by the simple process of inattention, by not thinking of things anew and often enough." (*ibid.* page 33).

"With the old theory of inspiration there have faded away other tenets, which, as generally presented, rested latterly rather on the presumption that *the Scripture cannot be broken*' than on their value to the Christian soul or their congruity with the known character of Jesus of Nazareth. The very statement that *the Scripture cannot be broken*' coming from the fourth gospel required examination; what was its origin, its meaning? What exactly was the Scripture?—What was to be understood by its breaking?" (*The Pilgrim*, page 226.)

"I say nothing for the moment of accepting the standpoint or the views of Jesus; it is of little use to accept them with-

four: and cannot God miss them, and save me from all them? Sometimes, again, I should think, *Oh! if it were not for these three or four words, now how I might be comforted?* And I could hardly forbear, at some times but to wish them out of the Book. Then methought I should see as if both Peter, and Paul, and John, and all the Writers, did look with scorn upon me, and hold me in derision; and as if they said unto me, *All our words are truth, one of as much force as another For the Scripture cannot be broken.* (Sec. 208, 209).

"In my preaching of the Word, I took special notice of this one thing, namely, That the Lord did lead me to begin where his Word begins with Sinners; that is, to condemn all flesh, and to open and allege that the Curse of God, by the Law, doth belong to, and lay hold on all men as they come into the World, because of Sin". (Sec. 276).

"I never had in all my life so great an inlet into the Word of God as now. The Scriptures that I saw nothing in before, are made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now. Here I have seen him and felt him indeed. O that word, *We have not preached unto you cunningly devised fables; and that God raised Christ from the dead, and gave him Glory, that your Faith and Hope might be in God,* were blessed words unto me in this my imprisoned Condition." (sec. 321).

"These three or four Scriptures also have been great refreshment in this condition (imprisonment) to me. John xiv. 1-4. xvi. 33. Col. iii. 3, 4. Heb. xii. 22-24. So that sometimes when I have been in the savour of them I have been able to laugh at destruction and to fear neither the horse nor his rider. I have had sweet sights of the Forgiveness of my Sins in this place, and of my being with Jesus in another World. O, the mount Sion, the heavenly Jerusalem, the innumerable company of Angels, and God the Judge of all, and the Spirits of Just men made perfect, and Jesus, have been sweet unto me in this place. (sec. 322).

"You are come unto mount Sion, to the City of the living God, to the heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly and Church of the firstborn, which are written in Heaven, to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the new Testament, and to the blood of sprinkling, that speaketh better things than that of Abel. (Heb. xxii. 22-24). Through this blessed sentence the Lord led me over and over, first to this Word and then to that, and showed me wonderful glory in every one of them. (sec. 264).

"And though it be said that *faith comes by hearing*, yet it is the Spirit that worketh faith in the heart through hearing, or else *they are not profited by hearing*. . . . It is the Spirit that showeth us our sins, and the Spirit that showeth us a Saviour, and the Spirit that stirreth up in our hearts desires to come to God, for such things as we stand in need of, even sighing out our souls unto him with groans which cannot be uttered. (Relation of Bunyan's Imprisonment).

MORE ABOUT BUNYAN.

Attitude of John Bunyan to the Bible.

Bunyan regarded the Bible as the inspired Word of God, infallible and inerrant. This is shown by all his writings. The conversation between Bunyan and the Clerk of the Peace in the time of Bunyan's imprisonment gives a summary of his attitude to the Bible, and adds much light to the question of the difference between men's opinions of the Scriptures and the Scriptures themselves.

Cobb.: But, said he, how shall we know that you have received a gift?

Bun.: Said I, Let any man hear and search, and prove the doctrine by the Bible.

Cobb.: But will you be willing, said he, that two indifferent persons shall determine the case, and will you stand by their judgment?

Bun.: I said, Are they infallible?

Cobb.: He said, No.

Bun.: Then, said I, it is possible my judgment may be as good as theirs. But yet I will pass by either, and in this matter be judged by the Scriptures. I am sure that is infallible, and cannot err.

Cobb.: But, said he, who shall judge between you, for you take the Scriptures one way, and they another?

out understanding them; but in any case they have been formative in European history, in art and in literature. Of Paul I need not here add a word, but that his influence too merits being at least understood." (*The Pilgrim*, p. 267).

"Tertullian said that the human soul is in its true nature Christian—*anima naturaliter Christiana*—a fine piece of insight, well phrased. Some of his proofs or illustrations of his theory are a little quaint; but he was right—the more right—the more right the deeper one goes. (*Jesus in the Experience of Men*, page 207).

"We have to consider the Resurrection of Christ side by side with what we are coming to know of the facts of Psychology, and we have to be as sure of our psychology as of the Christian story. We have to consider the tricks the mind plays upon itself and the part of the physical nature in suggesting them and joining in the play. We have to ask whether—we must say that Christ did *not* rise from the dead, but that certain psychopathic temperaments thought he did and suggested it to others." (*Jesus in the Experience of Men*, page 129).

"In a splendid passage, the writer to the Hebrews (xii. 22f.) describes the city of the living God, the heavenly Jerusalem, the national assembly (*ecclesia*) and festival (*panegyris*) of the firstborn, registered citizens in heaven, and the spirits of just men made perfect. Let us put it into prose.

With the generations larger and larger masses of people have been trained in the ideas of Jesus. Boys and girls have been taught to love him; and in spite of the modern inadequacy of the Sunday School, it represents a high ideal and a fairly solid achievement. Godly men and women have married and had children, who by Christian training have grown to be the salt of the earth, as Jesus foretold—workers, heroes, martyrs, convenanters, scholars, teachers, missionaries—practical saints of every kind of spiritual and intellectual power, who have made and are making the world over again." (*Jesus in the Experience of Men*, page 212-213).

"The angels here (Heb. xii. 22) may be of Hebrew or Philonian origin; the rest is Greek." (*The Pilgrim*, page 136).

"But if the early Christians shared so far the psychological view of their contemporaries, there were things associated by them with the Holy Spirit and quite distinct from the psychopathic. Most important of all is conversion. The phenomena that accompany conversion and even conversion itself are, as we learnt from Dr. William James' famous book, not peculiarly Christian." (*The Pilgrim*, p. 163).

Bun.: I said, The Scripture should, and that by comparing one Scripture with another; for that will open itself, if it be rightly compared. . . . So the Scripture, as touching the matter of meeting together, etc., doth likewise sufficiently open itself and discover its meaning.

(Relation of Bunyan's Imprisonment, written by himself, given as a supplement in 'Grace Abounding'.)

Bunyan and Controversy.

While Bunyan disliked controversy, as every true servant of the Lord does, and while he took no part in the unimportant controversies of his day, we find him ready to "contend with great earnestness" when the honor of the Lord and of His Word was at stake.

"I never cared to meddle with things that were controverted and in dispute amongst the Saints, especially things of the lowest nature: yet it pleased me much to contend with great earnestness for the Word of Faith and the Remission of Sins by the Death and Sufferings of Jesus." (*Grace Abounding*, section 284).

Bunyan entered into controversy with the Quakers, because he believed that their doctrine of "the inner light" threatened danger to the supremacy and authority of the

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Coals for the Altar Fire.

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

Sunday, June 24th.

Behold the Lamb.—

Gen. xxiii:1-8.

"Where is the lamb for a burnt offering?"

"Behold the Lamb of God, which taketh away the sin of the world."

One cannot but be deeply impressed with these two passages placed thus side by side. The first is a pathetic appeal, the second a sublime discovery. The first time in the Bible when the word "Lamb" occurs is in our first text. Abraham and Isaac were on their way to the mount of sacrifice when Isaac asked, "My father, behold the fire and wood, but where is the lamb for a burnt offering?" The first time the word occurs in the New Testament is where John the Baptist, looking upon Jesus as He walked exclaimed, "Behold the Lamb of God." The first time the word occurs in the Old Testament it comes as a pathetic question, "Where is the lamb for a burnt offering?" The first time the word occurs in the New Testament it comes as an answer to the appeal: "Behold the Lamb of God." Is that an accident? Do you think it is? Is it not rather an illustration of the unity of Scripture? And does it not suggest to us that behind all the penmen of Scripture there was the all-wise controlling mind of God? We find here that "the old economy was able to produce the fire and the wood, the symbols of judgment. But it is the new that produces the perfect sacrifice." The Old Testament gives the prophecy of the Lamb: "God will provide Himself a Lamb." But the New Testament presents Him to us in the Person of Jesus, Son of Man, and Son of God. In Him we see the Lamb of God who taketh away the sin of the world. Behold Him!

Monday, June 25th.

Where is the Lamb?—

Gen. xxiii:9-19.

From the ages of the long past there comes up the plaintive cry of the lad of the race—"Where is the Lamb?" The question on the lips of Isaac certainly refers to sacrifice, as all through the Old Testament the lamb is distinctly connected with sacrifice. John knew the Old Testament, references to the Lamb, and gathering all the ideas of sacrifice which it contains and putting them all into the word, he says, "Behold the Lamb of God." It is interesting to note that the word lamb occurs four times in the New Testament until the Book of Revelation is reached. In our text, then in v. thirty-six. Once it occurs in the Acts; where Philip expounds to the Eunuch the scriptures which he was reading from Isaiah, "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so He opened not his mouth." The fourth occasion is in I. Peter 1:19, where the Apostle says: "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Now there can be no doubt that in all these New Testament instances the word has reference to the sacrificial and atoning work of the Lord Jesus. Let us carry this thought into the question of the Old Testament: "Where is the Lamb?" "Where is the sacrifice?" Here then is the great human cry: Where is a sacrifice to be found? Universal man has the feeling that something is not right between himself and the Great Spirit. And so he has striven by the shedding of some blood to make an atonement for his wrong. But when all the panaceas for human ills are carried out, what then? Why! you have put a plaster on a sore finger and healed it perhaps, but the malignant internal cancer has remained untouched. You have poured a bottle of cold water into the great crater of Vesuvius, but it remains as much a volcano as before. No! The root of evil in man is sin. And his deepest need is an atonement to deal with that sin. "Where is the Lamb?" So behold the Lord Jesus as the answer to the human cry. Notice that John does not say: "Behold a beautiful character, a sublime teacher, a noble example! But he cries: "Behold the Lamb of God." And this is man's deepest need. This is the wonderful answer to man's plaintive cry.

Tuesday, June 26th.

The Lord Jesus is The Lamb.—

John i:19-34.

Travelling in Palestine and looking north, there is one object which attracts attention—it is the snow-capped Hermon.

This is the one mountain, it stands alone, and towering above all other objects draws the eye constantly. The Lord Jesus is the Lamb of God. Abel took of the firstlings of his flocks and offered a more excellent sacrifice than Cain, but the Lord Jesus is the Lamb. The Israelites took a lamb, and slaying it, sprinkled its blood on the lintel and side posts of the door of their houses in Egypt. And God said, "When I see the blood I will pass over you." That was an important sacrifice. But we must turn to Jesus if we would see the Lamb. On the temple platform at Jerusalem a lamb was offered every morning and every evening, but it is to the Lord Jesus our attention is directed when we would see the Lamb. Isaiah spoke of Him in the passage already quoted. The Lord Jesus is the Lamb. All the types, and shadows, and prophecies looked forward to Him. He is the *Reality*—the Veritable Sacrifice, he is the *expected* One. He stands alone—there is no other, and no other is needed. His Person is of such infinite worth—no other is required. Behold Him, the Lamb. Focus the whole soul on Him. Now all the types and shadows have passed away, and the Lamb stands out in solitary and wonderful majesty, the One Object of the soul's vision, the One on whom all our trust is based.

Wednesday, June 27th.

The Lord Jesus is the Lamb of God.—

John i:35-51.

Did John recall the pathetic scene in Gen. chapter twenty-two when Abraham, replying to Isaac's appeal, said, "My Son, God will provide Himself a Lamb!" Looking upon Jesus as he approached him, the light of God flashed upon mind, and John exclaimed, "Behold the Lamb of God." Yes, He is wholly of God. The sin which called for Him was wholly man's, but the Lamb of Sacrifice was wholly God's. He was provided by Infinite Love. "God so loved the world that He gave His only begotten Son." The Lamb is God-appointed, God-given, and God-accepted. "It pleased the Lord to bruise Him. He hath put Him to grief." "Thou shalt make His soul an offering for sin." Yes, He is the Lamb of God. He is the One, the mention of whose Name ever ensures a welcome to the sinner. God will accept no other, but He ever accepts Him, and the soul that looks to Him. Here the Holy God and the sinner meet. The eyes of the Father are ever upon Him, He delights to look on Him; the Father's heart rests and rejoices in Him. So we should look to Him and rest in Him too. Behold the Lamb of God.

Thursday, June 28th.

The Lord Jesus is the Lamb that bears Sin.

Isaiah liii:1-2.

And what do we mean by bearing the sin of the world? Of course we know that He bore sin in the sense of enduring the wickedness of men as a meek, and patient, and gentle lamb, but that does not give us anything like an adequate interpretation of the words. To bear sin or iniquity is a well-known Old Testament expression. Hark! "Whoso curseth his God shall bear his sin." "This woman shall bear her iniquity." "So shalt thou bear the iniquities of the house of Israel!" This can only mean, to incur the guilt, and to suffer the penalties of sin. So when it is said that the Lamb of God bears sin, it means that He has become responsible for it. The Lord Jesus makes the sin of man His own, becomes responsible for it, and takes its guilt and penalty. This is surely what the word means. Oh, amazing mystery! Oh, miracle of condescension and grace! Of old the priest laid his hands upon the head of the scape-goat and metaphorically transferred the guilt of Israel to the head of the victim; but in reality God "made to meet on Him—the Lamb of God—the iniquity of us all." He actually "bear our sins in His own body on the Tree."

"O Christ, what burdens bowed Thy head,
Our load was laid on Thee,
Thou stoodest in the sinner's stead,
Did'st bear all ill for me:
A victim led, Thy blood was shed,
Now there's no load for me."

Friday, June 29th.

The Lord Jesus bears the World's Sin.

Revelation vii:9-17.

The sin of the world is the rejection by men of God and His will, and the penalty is death. Our Lord takes this and

bears it. As one awful mass Jesus takes the load of human guilt and bears it. What a load it was! How crushing the dreadful weight! Oh awesome mystery! Oh depth of meaning beyond, beyond our sight! Yet, oh fact of amazing grace! What a weight this was for the "dear Son of God". It crushed Him to death. We are told of a gentleman who, travelling in a certain town in Norway, went to see the church there. Looking up at its tower he was surprised to see the carved figure of a lamb near the top. He enquired why it was placed in that position, and he was told that when the church was being built a workman fell from the high scaffold. His fellow workmen saw him fall, and, horror-stricken, rushed down, expecting to find him dashed to pieces, but, to their surprise and joy, he was almost unhurt. This was how he escaped: a flock of sheep was passing by the church the moment of his fall, and he fell amongst them as they crowded together and right on the top of a lamb. The lamb was crushed to death, but the man was saved. And so they carved a lamb on the tower at the exact height from which the man fell. Oh wonderful! the sin of the world crushed to death the dear Son of God. The whole weight fell on Him and broke His heart, and He died of a crushed, a broken heart. If the man had not fallen on the lamb he would have been crushed to death. And every soul who rejects the Lamb of God will find that the weight of sin will crush him. Oh who can speak of that wondrous love which gave itself for sinful men!

Saturday, June 30th.

The Lord Jesus bears our sin away. Revelation v:1-14.

And whither does He take it? "As far as the east is from the west so far hath He removed our transgressions from us." See the scape-goat bearing away the sin of Israel. Whither? Into the land of forgetfulness. So Jesus the Lamb of God bears our sin away. That tells us the result of His sacrifice. As the blood of the passover lamb when sprinkled secured the salvation of Israel, so the sacrifice of the Lamb of God secures the salvation of the trusting soul. And He only can take away sin. No floods of human tears can wash our sins away, no efforts of ours can remove them, no sufferings of ours can atone for them, no purgatorial fires can consume them—the Lamb of God alone takes away sin. His death really atones. It actually removes sin. On the cross our Lord cried, "It is finished!"—a word which means the work is done, and sin is put away. It is cast into the depths of the sea; borne away into the lone place, never to find its way back and bring guilt to remembrance. Oh, blessed truth! And yet, forgiven souls will sometimes dredge up from the depths of merciful oblivion the sins that God has buried there out of sight. Oh, why can't you be content to let the sin, forgiven long ago, lie, as it ought to lie, in the depths of the hidden forgetfulness of His love and grace? He bears away sin, and so "finds eternal redemption". Our Lord had been seeking it all through His life of humiliation and toil and shame, and now by His Cross He finds it.

In the year 1857 there was a Fast-Day in England, and Mr. C. H. Spurgeon was to preach on that day in the Crystal Palace. A day or two before the Fast-Day Mr. Spurgeon went to the Palace to decide where the platform should be, and in order to test the acoustic properties of the building, he cried with a loud voice, "Behold the Lamb of God, which taketh away the sin of the world." In one of the galleries, a workman who knew nothing of what was being done heard the words, and they came like a message from Heaven to his soul. Smitten with conviction of sin, he put down his tools, and went home, where, after a season of spiritual struggle, he found peace by beholding the Lamb of God. So behold and live.

(Continued from page 12.)

III. PAUL'S RECORD OF SUFFERING (vs. 16-33).

1. The apostle before recording his sufferings entreats them not to count him for a fool in thus boasting of himself (v. 16). They had tolerated fools and found pleasure in so doing (vs. 19, 20). These fools had boasted in the spirit of the flesh and he, too, would boast (v. 18), but for a different reason, that he might show he was in no way inferior to these false teachers. 2. He therefore proceeds to give his qualifications, labours and sufferings, mentioning first his privilege of birth, he was a Hebrew, an Israelite, and of the seed of Abraham. He was of pure Hebrew stock and a child of the covenant (v. 22). He was a servant of Christ serv-

ing Him more thoroughly than they who were opposing him (v. 13), as evidenced by the sufferings which he here records (vs. 23-28).

3. There are few, if any, who can show such qualifications for the Master's work as the apostle Paul. Who ought to complain of suffering for the cause of our Lord after reading his marvellous record? Dare we complain of mere discomfort in His service or grumble when we are called upon to give of our time and gifts unto Him when we know that others gladly have borne the spoiling of their goods, physical suffering, and even death itself, for His cause? Such knowledge puts us to shame and stirs our hearts to follow our Lord more devoutly. 4. The apostle surely was greatly superior to his detractors not only in the qualifications mentioned, but in his great loving sympathy for them (v. 29) and God knew he was speaking the truth (v. 31). 5. He closes his record with an incident which occurred at Damascus, probably just after his conversion, when he had to escape for his life over the wall of the city (vs. 32, 33).

Alex. Thomson.

(Continued from page 30.)

Scriptures. His controversy with the Quakers led to his first venture in writing, "Some Gospel Truths Opened." The preface was written by John Burton and reads as follows: "This man is not chosen out of an earthly but out of the heavenly university, the Church of Christ. He hath through grace taken these three heavenly degrees, to wit, union with Christ, the anointing of the Spirit, and the experiences of the temptations of Satan, which do more to fit a man for that mighty work of preaching the Gospel than all the university learning and degrees that can be had." (From *John Bunyan, His Life, Times and Work*, by J. Brown, page 13).

In a letter, he tells of one of the women who took part in the controversy.

"I shall tell you of your sister, Anne Blackley, who did bid me in the audience of many to throw away the Scripture, to which I answered, 'No; for then the devil would be too hard for me'." (ibid. p. 113).

Errors of the Quakers.

The errors of the Quakers, as here enumerated, sound entirely modern. If fundamentalists are "old fashioned," so are the Modernists. When we read of Bunyan's attitude toward the teachings of Quakers, we have no difficulty in deciding what his attitude would be toward the teaching of such men as T. R. Glover, Professor Marshall and Shailer Matthews.

"The errors that this people then maintained were, 1. That the holy Scriptures were not the Word of God. 2. That every man in the world had the Spirit of Christ, Grace, Faith, etc. 3. That Christ Jesus, as crucified, and dying 1,600 years ago, did not satisfy Divine Justice for the sins of His People. 4. That Christ's Flesh and Blood was within the Saints. 5. That the bodies of the Good and Bad that are buried in the Churchyard shall not rise again. 6. That the Resurrection is past with good Men already. 7. That that Man Jesus, that was crucified between two Thieves on Mount Cavalry, in the land of Canaan, by Jerusalem, was not ascended up above the starry Heavens. 8. That he should not, even the same Jesus that died by the hands of the Jews, come again at the last day, and as man judge all Nations, etc.

Many more vile and abominable things were in those days fomented by them, by which I was driven to a more narrow search of the Scripture, and was, through their light and testimony, not only enlightened, but greatly confirmed and comforted in the truth." (Grace Abounding, sections 124, 125).

Another of his answers to the Quakers pointing out their error makes a very appropriate answer to the views and the false hopes of the Modernists.

"Surely if salvation comes by our conscience or by convictions or commands thereof, Christ Jesus died for nothing. He that doth think to be born again by following conscience or any other light that is in an unregenerate man will be deceived, and shall one day know that there is a difference between conscience and Christ; between the light of nature and the Spirit of God." (Quoted by J. Brown in *Bunyan, His Life, Times and Work*, page 115.)