

# The Gospel Witness

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

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T. T. SHIELDS, *Editor.*

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

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## The Southern Baptist Press Speaks Out

(The following article is from "The Baptist and Reflector", of Nashville, Tennessee, the denominational paper published by the Tennessee Baptist Convention, in its issue of August 16th, 1928).

### Hiding Behind Another's Skirts

We have been somewhat surprised at the press reports from Toronto, Canada, relative to the election of Dr. John MacNeill as president of the World Alliance. We are more surprised that the noted preacher should have taken advantage of the honor conferred upon him by using it in his fight against the Regular Baptists of the city and country. His claim that his election was a vindication is far-fetched and untrue to the facts, for there were but few of that great body who knew enough about him (we are sorry to have to tell this fact about so noted a minister as the Canadian papers would have him appear) to begin to help vindicate him. The truth is, the good Doctor was so anxious for vindication that he sought every means of attaining it.

Every member of that body knows that the nominations were brought in by a special committee, and Baptists have long since learned that a nominating committee is but an agency for setting aside their democracy and securing an election which the few leaders want. Our churches make no effort to hide this fact. Societies and associations of various kinds likewise. Therefore, when the nominating committee reported at Toronto, the messengers to that body had nothing to do but vote for their recommendations. What went on in the committee meetings will never be known, but it is known that the election of Dr. MacNeill was no vindication of his modernistic views and was not determined, so far as the messengers as a whole were concerned, by their theological views. The most that can be said of it is; he was elected as a courtesy to the Dominion of Canada which American citizens love and respect.

The *Baptist Times* of London unfortunately viewed the election of Dr. MacNeill in the same light as that given by him to the Toronto daily papers and, this of course, leaves the impression upon our English Baptist brethren, that Baptists of the world are becoming more and more liberal in their theology, while Southern

Baptists have swung away from their position of orthodoxy. The reporter for the *Times* compared the struggle in Canada between the liberals and the Regular Baptists—as like "the down-grade movement" of England, referring by that, we suppose, to the growth of modernism which caused Charles Spurgeon to leave the British Baptist Union.

Dr. John MacNeill has been one of the chief defenders of Dr. Marshall, the liberal professor in McMaster about whom the storm has waged for the past several months. We have already referred to Dr. Marshall's demand for liberty, a demand which was nothing short of rebellion against all authority in religion and which inevitably leads to anarchy. The Regular Baptists, whom some of our papers seek to portray as a lot of renegades, have stood foursquare for the old position of Baptists in regard to the Bible and the Christian religion. They have fought every step of modernism, and now have been compelled to do what Spurgeon did in England—withdraw from the convention which is headed by such men as Dr. MacNeill.

Unfortunately, Dr. L. R. Scarborough has been seized upon by these radicals in Canada as a tool by means of which they hope to whip Southern Baptists into line against the Regular Baptists of Canada. We are persuaded that our good seminary president, in his speech relative to Dr. MacNeill, had no intention whatever of seeking to vindicate that man in his theological position. If he did, he betrayed Southern Baptists who love him and have honoured him much during the past fifteen years. Yet his speech is played up in the papers which back Dr. MacNeill, who gladly takes refuge behind another's skirts.

Another matter that causes righteous indignation to rise is the way the opposers of orthodoxy among Baptists seek to intimidate every man who comes out squarely against modernism by branding him as a Norrisite. Dr.

T. T. Shields has suffered much because of this unfair method of attack. He has defended Dr. Norris and has worked with him on various occasions. So have great and good men of the Southern Baptist Convention and of the Northern Baptist Convention. And they have felt the curse of this same unfair charge. Yet there are hosts of us who had rather be branded as "Norrisites" than to have to face our Lord every time we enter the place of prayer, conscious of our betrayal of His own divine honour by playing hypocrites in the camps of the modernists.

What shall the future of the World Alliance be? The next five years will tell. Secretary Rushbrooke, who won so much praise during the Alliance, began his new year's work, so we are reliably informed, by going into the den of modernism as the guest and preacher for Fosdick.

President MacNeill began his ministry by circulating a false declaration of his own vindication. Friends of Dr. MacNeill and his colleague in modernistic propaganda, Dr. Marshall, have entered the new year with specially decep-

tive efforts to make it appear that the recent Alliance was on their side to a man.

It seems strange that one who rises to a position of leadership should become so obsessed with the idea of his importance and might that he should immediately betray the confidence of those who raised him. Verily, we have enough among Baptists to-day to convince any that they are the chosen spiritual descendants of ancient Israel, for their leaders seem so prone to sell out to the tribes lying about them, and they turn from the law of God to follow the counsels of vain men.

There is always one hope for true Baptists. They cannot be enslaved. They live to-day in free countries where they may worship God as they choose. There is the open door through which they may always pass into the liberty wherein they are called. And if the next five years reveal a deepening of the strangle hold of modernism upon the leadership of the Baptist World Alliance, orthodox Baptists will have to establish a world fellowship of their own.

## The Council at Jerusalem

Which council? In the fifteenth chapter of Acts we read of a group of Christian stalwarts convening at Jerusalem to discuss certain problems that had arisen among those who followed, or professed to follow, Christ. Paul and Barnabas were there, also Peter and James, and, we have no doubt, many another faithful disciple,—men who had received the gift of the Holy Ghost, men who believed that "through the grace of the Lord Jesus Christ we shall be saved." The deliberations of any church council at any time would be fairly safe in such hands. But there were others present, certain of the sect of the Pharisees. There are always the wheat and the tares, always the sheep and the goats. Those of this latter class sought to entangle the early Christians in a net of legalism, and to take away the liberty which they rightfully had in Christ. But the Spirit-guided judgment of the stalwarts prevailed and the church of the first century was saved.

It has remained for our day to behold the convening of another council in Jerusalem: the "International Missionary Council," which met for two weeks ending last Easter day. Again great problems were discussed. Again there was a difference of opinion. Once more the stalwarts of the faith were in evidence, as were also those who would alter the missionary message to a lost world.

That the difference of opinion was quite pronounced is abundantly evident. Canon Quick in *The Jerusalem Diocesan Monthly* says:

"There was considerable cleavage between an older and a newer school of evangelism. The older school was inclined to make everything depend upon the uniqueness of the Christian message. It preached that by Christ's death and by that alone was human sin fully forgiven, and its call to the heathen was simply to pass from death into life, by accepting through faith Christ's atonement and by renouncing once for all the whole system of religious belief and practice in which he had hitherto vainly sought to make himself right with God. On the other hand a newer and more intellectual school had been following a different method which owed much to the study of comparative religions. It noted and weighed carefully the different elements of spiritual and moral value which were to be found in the various non-Christian systems, and then sought to represent Christianity as the fulfil-

ment and completion of the same truths which other religions already possessed in part. In its practical preaching it did not emphasize in the same way the necessity of a complete breach with the old religion for one who desired to become in any sense a Christian; and it seemed to be content at times to allow Christian teaching to work like leaven in a non-Christian society, without requiring or expecting definite and overt conversions."

A "more intellectual school" forsooth! We weary of such boastfulness. We heard the same cry in our Ontario and Quebec Convention. But it is still true that the giant minds of the centuries have been true to the historic faith. Newer, the school may be, and it may be popular to belong to it; but it would be a mistake to suppose that it has a monopoly on intellectual prowess.

"Without requiring or expecting definite and overt conversions." Note the words. They of this newer school would seek to accomplish the end of Christian missions by some other means. Rev. Samuel McCrea Cavert, D.D., Secretary of the Federated Council of Churches of the United States, recently wrote in *The Christian Century*:

"At Edinburgh (The World Missionary Conference of 1910) the strongest accent was on evangelization; at Jerusalem the ideal was the same but a new emphasis had entered in, an emphasis on religious education as the great means for effecting the transformation both of personal character and of social life which the gospel demands."

So we are to go to a heathen land, steeped in its wretchedness and sin, not with a gospel which, when preached in the power of the Holy Ghost, may confidently be expected to produce definite and overt conversions, but with a system of religious education which is to be expected to effect a transformation both of personal character and of the social order. Frankly, it will not work. Some of us have seen personal character transformed in heathen lands, we have seen the social order improved; but it has not been done by any system of education, but by the proclaiming of the historic gospel in the power of the Holy Ghost.

Mr. Cavert, in the same article, says:

"For one thing, the Jerusalem meeting made it clear that the missionary enterprise is coming to be not something that we do for other peoples, but something that we do with them. Gone was the note of condescending superiority. No one from America or Europe could ever think of singing those arrogantly benevolent lines:

'Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?'

We were altogether too conscious that much in our western civilization was not to be described as 'light from on high,' too conscious also that the adjective 'benighted' did not fit such races of Asia and Africa as those whose representatives were with us at Jerusalem."

Are we to understand that "benighted" is too strong a term to apply to a heathen people? The Standard Dictionary interprets "benighted" as meaning "involved in moral darkness." Is that not exactly the condition of a heathen people? He who thinks otherwise has surely never visited China or India or pagan Africa. When the hymn writer sang of those "whose souls are lighted," he did not have in mind the questionable section of our Western civilization that could not be thus characterized. He sang of those whose souls had been redeemed, and who had heard the heavenly voice: "Whom shall I send, and who will go for us?" and who had responded, "Here am I, send me." Yes, we may still sing the hymn without being hypocritical.

Moreover, what true missionary of the gospel ever assumes a condescendingly superior attitude toward the people he goes to help, or deals with them in an arrogantly

benevolent manner. That may be the attitude and manner of those who belong to the "newer school," and who go to a heathen people to lay the emphasis on religious education rather than on evangelization. But the old-fashioned missionary of the cross goes as a humble follower of Him Who came into this world, not to be ministered unto but to minister, and to give His life a ransom for many.

Regarding the doctrinal cleavage manifested at the recent Jerusalem council, a Syrian representative writes:

"One of the missionary delegates, who declines to class himself as a 'modernist' or a 'fundamentalist,' said he was surprised to note that the conservative tendencies were found largely in the European delegates. It was not the nationals from the various non-European countries, nor even the missionaries from Asia and Africa, who defended the traditional Missionary gospel: it was the French and Germans, the Danes and those near them." To those of 'liberal' tendencies, especially Americans, the Europeans would say, 'You are young still, eager to try new things. We have been all through that stage and have come back to the old gospel of the birth, life, death, and resurrection of Christ, the Son of God and Saviour of man.'

God grant that many more may find their way through, back out of the mists of a materialistic philosophy to a re-acceptance of the old gospel that throughout the centuries has never ceased to bring life and salvation to lost men and women who humbly repent and believe. We shall not be unduly disturbed by the findings of the Jerusalem council, but shall continue faithfully to proclaim at home and abroad the unsearchable riches of Christ.—B.

## The Menace of Modern Education

By M. H. Duncan, A.B., A.M., Lubbock, Texas.

(Copied from "The Western Recorder" of Louisville, Kentucky, issue of August 9th, 1928.)

Of the author of the following article the Editor of "The Western Recorder" writes:

*A former Fellow in Political Science in Yale University, experienced as an educator and at present superintendent of public schools at Lubbock, Professor Duncan is a devout man of God. That he is deeply stirred at present anti-Christian tendencies which have become entrenched in the American educational system is apparent in every article he writes, as are also his unusual gifts of diagnosis and for suggesting appropriate remedial measures. The present is the first of a series of five articles which we are permitted to publish from him on the general theme suggested by the heading. The articles are also being published in pamphlet form by the Bible Colportage Association of the Moody Bible Institute at Chicago. Many readers of the articles will wish to secure the pamphlet. The following sentences from one of the articles epitomizes the noble purpose which stirs Professor Lubbock to write: "If the people of America would take this wonderful educational structure from the sand foundation of a false human philosophy and base it on the solid masonry of God's eternal Word, they would make it a factor of untold good in every department of our lives."—Editor of "The Western Recorder".*

The American people have pledged themselves to the cause of education. They are each year spending more

than two billion dollars on their schools and thousands are making every sacrifice that their children may have the advantages they offer. They have always been taught to believe that education is an influence for good, and they have no sympathy with those who refuse to join in its support.

They have been correct in their belief that it is necessary to the perpetuation of their institutions, but they have not been as critical as they should have been of the sources of its inspiration. They have not known as they should have known that, while education may be a great influence for good, it may also be an influence for evil, and whether it is an influence for good or evil depends upon the sources of its philosophy. As long as American education gained its inspiration from those whose philosophy of life was built upon Christian ideals, it was the greatest influence among us for good; but when it turned its face from Biblical Christianity, its influence ceased to be good and became the greatest menace among us.

### I.

The value of education depends very largely upon the philosophy of the teacher. If the teacher's philosophy is wholesome, he can do wonders even with a poor technique, as the history of teaching clearly demonstrates.

But, if the teacher's philosophy is not such as to give a sufficient spiritual background, the best technique in the world will be of little service.

Educational science has been busy during the past one hundred years, even working overtime during the past quarter of a century, and has evolved a teaching technique that should be the admiration of everyone concerned about the education of the children. The writer is a progressive in education and is enthusiastic with regard to the advances made by educational science in the realm of classroom practice and has been doing his best to apply these new means and methods in the schools over which he has supervision. He believes that, if American education would base its program on the solid rock of divine revelation, it would lead us clear of the many pitfalls that lie in our pathway, and would make us the greatest people on the earth.

He fully appreciates the splendid technique the science of education has brought to the schools, but he can see far enough ahead to know that the false philosophy which is more and more becoming the basis of our educational system is sure to bring disaster. He deplores the speculations of the educational leaders, that are gradually working their way down to the teachers in the ranks and destroying the influence of the technique that the science of education has evolved. Already we can see many signs of approaching disaster due to these empty speculations; and there is every indication that they will increase as the years go by, if the American people do not have the vision to purify their educational stream at its source.

## II.

Every one in touch with conditions in America knows that our educational system is failing to influence morals among us as it should. In fact, some of its greatest leaders have said that, from the standpoint of building the moral lives of men and women, it is a total failure. Here is what Dean Butler of the School of Education of the University of Chicago said recently:

"We live no longer in the expectation that the millenium will come through education. We once thought that if we were in condition to found good schools and to bring the boys and girls under the influence of good education, we could finally put a stop to all unrighteousness and sin. But the fact of it is that education with reference to this point is a total failure. Men do not act according to their best knowledge, but they do the things they love to do. It matters not how high we may educate the understanding, a man can, in spite of it, be a slave to his passions. While education of the intellect may cause its possessor to be aware of the grosser sins, it may at the same time be only a means of making the man more cunning."

Others have expressed the same sentiment in other words and it is generally admitted by educators that our education is powerless to develop a sufficient moral and spiritual life in men and women. It should be clear to us that an educational system that reaches only the physical and mental life is not an adequate one for us. Professor McDougal, of Harvard University, says that every nation that has passed away has done so because of moral decline, and we have no reason to believe that our fate shall be more fortunate than that of others if we do not find relief from the disease that caused their ruin.

It is a fact well known by students of American social conditions that crime is on the increase among us. A few

days ago a report from the Federal Government showed that, while in 1850 there were in America 7,000 men and women making their living wholly by crime, in 1925, there were 350,000, an increase of five thousand per cent. in seventy-five years, or sixty-six and two-thirds per cent. a year.

Reports also show that youthful criminals are on the increase. The number of crimes committed by children under twenty-one years of age has more than doubled since 1900. It is said that seventy-five per cent. of the crimes are committed by persons under twenty-five years of age and the average age of criminals in the country has come down during the past ten years from about forty to under twenty.

## III.

The increase in immorality is equally alarming. Recently a committee on character appointed by the Board of Education of the city of New York made a report that should alarm every citizen among us. Commenting on the report, the *Literary Digest* said:

"In the New York high schools, we have an example as ominous to the state as any that has been brought to public attention."

Speaking of the students of these high schools, the Committee says:

"These same delightful young people believe that any thing is all right if they can get by. They lack respect for parents and for authority. To copy home work is entirely honourable if they are not caught. Forging a signature is a simple way of saving a lot of trouble. Cutting class is to be commended if they can get by. Thieving is a matter of almost daily occurrence. Cheating is no disgrace if the offender is not detected. Shooting craps is an ordinary pastime among the boys. When called to account, they are seldom sorry for the offense, but they are extremely sorry that they got caught. Now this characterization, says the Committee, does not apply to the whole student body, but it does apply to a large percentage of the boys and girls. They have adopted the code of the street because they have not learned a higher standard of morals."

This is a picture of the New York high schools made by their own committee. No doubt the same conditions obtain in the high schools generally over the country, and conditions in the colleges are, to say the least, no better. Every one knows that drinking, smoking, profanity, and impurity are all too common in high schools and colleges and that conditions everywhere are growing worse instead of better. In many schools these immoralities are held in high esteem, and the student does not stand well with his fellows until he has learned to practice them.

On the outside of school hours, these same young people are engaged in conduct that is every year bringing them to a lower and lower level. The president of the American Society of Dancing Teachers said the other day that "dancing approved now in high society would not have been allowed in houses of ill-fame a few years ago."

Mixed bathing with as little clothing as possible and shameful basking in the sun on the shore, with too close a contact of the sexes, is sure to bring disaster. The picture shows, which are a product of the age and show its moral ideals or rather its lack of such ideals, are also an influence that is bringing us to lower levels. A recent investigation of 380 motion pictures showed indecent cabaret dancers in 89, cases of unfaithful marriage in

107, the interior of houses of ill-fame in 119, immodest dress in 163, and cases of undue freedom in sex contact in 184.

We could continue almost indefinitely the evidences of decaying morals among us, but the situation is too evident to any man or woman with the right kind of moral sense to need proof. Any one with eyes can see that immorality is everywhere on the increase. Crime is becoming more and more prevalent. Life was never so cheap as it is to-day nor property so insecure. It is clear to any fair-minded man or woman that our educational system is not only failing to solve the problem, but is permitting influences to work that will help to make conditions worse.

#### IV.

Many reasons for the increase of crime and immorality are given by those who have thought about the situation. Some say it is ignorance and plead for the dissemination of intelligence through a more efficient school system. Others say it is poverty, cry out against the concentration of wealth, and plead for every man a square deal. Others say the picture shows are causing all the trouble and plead for government censorship. And still others say a decadent home is the cause of it all. No doubt all these things have their influence for bad, but we must remember that they are effects of a bad condition rather than causes, and if we would find the source of our social diseases, we must look beyond these things.

There is one thing sure and that is that the children of to-day are not to blame for conditions being as they are. They are but innocent victims of an evil social order which they had nothing to do with bringing about. We cannot blame them for their conduct or for the moral levels on which they live. They have in their veins as fine blood and their possibilities are just as great as those of any boy or girl that ever lived. The writer is not condemning them. His heart goes out to them and his purpose in preparing this booklet is to let parents know the situation and point them to the source of relief.

It seems that it should be clear to any one who will think the matter through that the cause of the increase of crime and immorality among us to-day is the passing of our standard of morals. It is true the Bible is still on our tables. It is true that more copies of it are coming from the press than ever before, but it is also true that the Book is not being hidden away in our hearts as it must be if it influences our lives and actually serves as a standard of conduct. People to-day regard the Bible as a kind of a fetish. They want it in their homes and on their study tables, and they like to talk about its beauties. It is being studied as literature and all the fine things are being said about it, but, in spite of all this men and women do not believe it as they once did, and it is more and more being regarded by them as just another human book. They do not to-day regard it, as they once did, a supernatural revelation from God and its message does not mean what it meant to their fathers.

We do not refer to that large class of people among us known as Modernists who deny the supernaturalness of the book, but to the great mass of Americans who claim to believe it, whose belief is gradually slipping. It is more for us all losing its influence. It should be easier

to-day to believe the Bible than ever before, but actually a false educational philosophy has made it more difficult.

#### V.

As evidence that what has been said above is true, there are to-day in America 58,000,000 people, nearly half our entire population, classed as protestants in the Federal census, who are not identified with any church. Surely these people do not take very seriously the message of the Bible. Most of them, no doubt, have Bibles somewhere in their homes, but they do not read the Book, and much less do they study it and ponder its message. Their children do not study it and are growing up in ignorance of it.

Sometimes we become enthusiastic as to the results obtained in our Sunday-school work and point with pride to this small group, that, or the other, and feel that the children are really learning the Bible. We thank God for every Christian Sunday-school teacher and for the knowledge of the Bible they are helping the children to obtain. The Christian teacher whose Christianity is from the Bible is the salt of the earth.

But, in our enthusiasm for what these small groups are obtaining under the influence of Christian teachers, we cannot forget that there are more than 25,000,000 children in the United States under twenty-five years of age who are not enrolled in any Sunday-school, who are receiving no religious instruction, and to whom the Bible means no more than any other book. We cannot forget that there are 8,000,000 children in America growing up in non-church homes, who do not feel the power, the sacredness, the restraining influences of the church, and to whom the Lord's Day is no more than any other holiday.

We cannot forget that in this country seven out of ten children are not touched by religious instruction of any kind and have no better conception of God than the heathen. The sphere of their lives is limited by the blue dome above them and is made up of the material things around them. They know no God who cares for them; no Christ who died for them, no Heaven that will reward them, and no Hell that will punish them for their sins. These boys and girls have no moral standards except those of the street, and we could not expect other than a gradual, and sometimes a rapid, fall in the tone of their moral lives.

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## The Need of Religious Leadership

An address delivered by H. C. Wayman, Th.D., D.D., President of Des Moines University, at the graduation exercises of the Summer Session, Wednesday, August 15th.

It is unnecessary for me to outline the principles for which this University, from which you are now graduating, stands. I will only say, for the benefit of those who are visiting here, that the institution stands for the best there is in scholarship, and for the best in the development of Christian character and Christian life. In other words, Des Moines University stands for a Christian education. To the task of training religious leaders, the trustees and friends have consecrated Des Moines University. It is my purpose then this evening to outline what I consider a worthy ambition—namely, being trained for religious leadership.

One of our great historians, in an article entitled, "The Persistence of Civilization," writes: "No great civilization has ever outlasted the demise of its religious faith". In this connection I am reminded also of the statement made by one of the leading professors of Scotland at a commencement address a few years ago, in which he said: "Scotland has not four universities but five—the fifth being the Christian homes from which you come." In my opinion the professor was right, for certainly your culture and learning will come too high if it casts a shadow over the teachings in your Christian homes. The teachings I have in mind just now are those concerning the Bible and the Christian religion.

In the first place, I mention the need of leadership for a Christianity retaining its abiding spiritual values. It is not my purpose to argue for the historical content of the Christian religion, nor for the authenticity and trustworthiness of the Bible, which is the literature of such. This is taken for granted in a school like this. I do wish, however, to emphasize what I choose to call the several affirmations of Christianity. And what are these? Very briefly, I should say, a loving God, a Divine Christ, an indwelling Spirit, forgiveness and renewal, victory of the righteous, life everlasting. These are among the abiding spiritual values of Christianity; and for the retaining of these values, the world is calling for leadership.

I am not unaware of the fact that modern education has introduced us to a new world; but I would remind you that it is still the ancient world. We have new telescopes, but these do not destroy the ancient stars. We may have new ideals of God, but these do not destroy the Ancient of Days. Unfortunately, it seems to me, the graduates of our colleges and universities have busied themselves in building factories, railroads, commercial institutions, philanthropic institutions, even educational institutions, to the neglect of consecrating their talents to the task of making vital in the lives of their co-workers a wholesome religious life. Too often, indeed, the name "Christian" applied to enterprises and institutions is a misnomer. Religion in the abstract is like electricity, ambiguous. It may warm and illumine, or it may blast and destroy. The call is to the Christian religion, and for a religious leadership so efficiently trained and so fully conse-

crated that the abiding spiritual values of Christianity may be realized.

Again, and in this same connection, there is a call for religious leadership that will properly evaluate our religion and our learning, and that will also properly relate the two.

The religion of Jesus Christ prepossesses indefinite human progress in knowledge. Conflicts between learning and the Bible have arisen when learning has assumed the position, "All power is given unto me. I will re-make the world and all things written, even the Bible, in my own image." This attitude is unfair, as well as unscientific. The Bible is the inspired literature of religion. Science is the uninspired literature of nature. These two literatures, in the nature of the case, move on different levels. As Christians we have the deepest interest in scientific research. Christianity welcomes every legitimate test, and it asks only for fair treatment,—not exceptional treatment. However, Christianity protests against any method of dealing with religion which would destroy religion. Certainly no criterion of value which overlooks the potencies of Christianity for spiritually redeeming man is of much value; and is not a fair treatment of religion. Unfortunately, there is a type of learning or education that appraises as the values of religion only that which "appeals to reason and not at all to faith". As a matter of fact, this is not religion; or, if it is, it is the type that nobody wants. It appears to me that, especially to those of you who have had your training, or part of your training, in a Christian institution like Des Moines University, you have already seen that true religion and true learning are partners in a great work; and I may say that many of you have already consecrated your talents and your best efforts to the proclamation of this fact.

Having in mind, then, the real content and objective of the Christian religion and of true education, it is my purpose to call attention to some things they have in common. In the first place, each has a noble devotion to fact. Religion and education alike have a passion for reality and a hatred for sham; both have an unconquerable desire to know the truth and to proclaim the truth at all hazards. Each is characterized by patient and painstaking study, conscientious accuracy, as well as modesty and humility in the presence of unexplained truth in every field. Even Huxley on one occasion said: "Modesty would demand that you become as a little child in the presence of the facts of nature". Was he not in accord with the saying of Jesus: "Except ye be converted and become as a little child, ye cannot enter into the Kingdom of Heaven"?

Again, this leadership for which we are calling must be prepared to make known the fact that both religion and learning are fundamentally based on faith. Certainly if nature be capricious, science is impossible. Science must proceed on the assumption that nature is understandable, intelligible; that there is a consist-



ency of the external order. Somehow we have an inward demand for order—a faith ineradicable, in the regularity of nature. Is this not at least analagous to the faith of religion that accepts moral and spiritual values? I say only analagous, for both learning and religion objectively are concerned in facts, trustworthiness, and so forth. However, this type of leadership for which we are calling will carry faith beyond a mere acceptance of facts, and will pass from a belief in a fact to trust in a Person.

There is still one other consideration in properly relating learning to religion, and that concerns wonder, or adventure, or a belief in the supernatural. As a matter of fact, science is a book of marvels. The question is often asked, "Does Science believe in miracles?" Certainly, science is a book of marvels. All that science can do is to raise the curtain and say to the student, Behold, marvelous! Indeed, science includes the miraculous. The simplest and commonest things in the world are the greatest miracles. Professor Ellis, one of our greatest present day scientists, said recently that the greatest miracle of all time was the slow emergence and development of a new and complete personality. Thus is it not evident that learning, which is another name for science, based on loyalty to fact, and faith in an unseen order, and belief in the miraculous, is not incompatible with the Christian religion, which includes the supernatural? For in Christ the will is re-enforced and life is undergirded and we become new creatures. We can only note, as does the scientist in nature, the results, and leave the method with God.

Likewise the analogy holds when we think of the spirit of adventure. Is not the watchword of science "To-morrow"? The jungle will open into clear places "to-morrow"; the enemy which ravages childhood will be caught and dispatched "to-morrow"; the mighty hand at work behind the veil will be grasped "to-morrow". All hail! we say to this faithful army of workers ever on the verge of discovery. Their faith in a responsive physical order is challenging. However, is their spirit of adventure dissimilar to the spirit of religion which overleaps the physical and makes adventure into the boundless life of the spiritual world? In other words, this call for trained leadership is one that takes cognizance of the facts of science as well as of the facts of religion, and seeks unity and harmony not only in the physical order, but in the spiritual; wherein true learning and true religion, like "mercy and truth", in that day, will embrace.

In the third place, there is call for a trained religious leadership that will make vital the ideals of home, of church, and of the Christian college. We who are workers in the Christian colleges are often asked, "What will the product be?" If we can answer, the product will be faithful homemakers, honest citizens, devoted church workers, we have then made a friend of that inquirer. Too often many students in our colleges give proof to the unfair and unwarranted criticism of a college education in general. Recently Will Rogers is quoted as saying: "College is a good thing especially for parents, as it gets the children away from home during the argumentative period." No doubt Will is right in his statement, and expresses the ap-

praisement of the colleges in the minds of far too many patrons. Roger Babson and others have recently been sending out literature in which attention is called, when speaking of a college course, to "Four years of waste", "four years of separation from life", "educational disadvantages", etc., etc. Such criticisms as those referred to would suggest that there is something wrong with our education programme; or, at least, there is a notion in the minds of many people that there is something wrong.

Without attempting to answer these criticisms, I wish to call attention to two errors—and I am about to say egregious blunders, that are made by institutions in encouraging young people to earn a college education. The first is, that a college education will help one make money. I have on my desk a circular that is published at considerable expense, explaining just how much additional money one may earn by securing a college education. It is enough for me to say that this is a wrong motive, because it is a low motive. If the real benefit of a college education is simply to enable one to earn more money, then our colleges and universities are moving on low moral levels.

Still another mistake, and one existing in the minds of many, and that is, that I must, or I must have my son or daughter, "receive" a diploma. Unfortunately, that is about the only content to the expression, "I 'received' my education at such and such an institution". One cannot "receive" an education. An education must be earned or achieved. Too often young people have as their goal the getting of a diploma, and having their names appear in "Who's Who"—inasmuch as sixty-seven per cent. of the names in "Who's Who" are college men. These are low motives. The college or university is an alma mater, not a foundry, nor a mint, nor a treadmill. The alma mater stands for illumination, for enlightenment; and those who would be worthy of such as an alma mater must have hearts and minds and lives consecrated to this task.

In conclusion, I am issuing a call for learners and for leaders who are to rise above the ranks. I am calling for individuals who are not simply content to be good tools; but I am calling for those who will strive for ability to wield tools. The most worthy ambition and the highest ideal that is held up to students in Des Moines University is that of service. The standard of measure is manhood. The question is often asked, What is a man worth? This is the answer: as individuals and as citizens, we are worth what we are willing to do. Thus the call of the world is for trained religious leadership—trained in body, in mind, in heart; trained with teachers consecrated to the highest ideals; and trained for the Teacher of teachers, even the Lord Jesus Christ.

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## Dr. William Albert Matthews and the Los Angeles Baptist Theological Seminary

Jarvis Street Church and congregation were favoured on Sunday, August 19th, with the presence of Rev. W. A. Matthews, M.A., D.D., President of The Los Angeles Baptist Theological Seminary. Dr. Shields was out of the city for the week-end, and Dr. Matthews occupied the Jarvis Street pulpit both morning and evening. Few of us ever saw him before, but we listened with deep interest and real profit to his messages at both services. They came from the heart, and were manifestly indited by the Holy Spirit. We thank the Lord for every man who believes the truth, and preaches it, and Dr. Matthews is one of the number. He does not hesitate to magnify Christ, nor yet to declare the whole counsel of God.

Dr. Matthews is a preacher, pastor, and educator, of ripe experience and tested worth. For eight years he served as pastor of the Euclid Avenue Baptist Church in St. Louis, Mo., followed by a six year pastorate in Aurora, Ill. Subsequently he ministered in the Tabernacle Baptist Church, of Chicago, for seven years, following which he was President for four years of Ewing College in Southern Illinois. After a period of ill health he went to California, later becoming Pastor of Memorial Baptist Church, Los Angeles, where he served for three years.

A little over a year ago there was organized and incorporated under the laws of California the institution of which Dr. Matthews is the President. Formerly there had been Bible schools operating in Los Angeles, but until the launching of this enterprise there was no theological seminary of any denomination carrying on work in that great city of over a million people. Undoubtedly a wide opportunity awaits Dr. Matthews and his colleagues.

Within the year an efficient training school for preachers has been put into operation with a competent and accredited faculty of seven members, a student body encouraging both from the standpoint of numbers and quality, and a curriculum alike comprehensive and practical. We notice, listed in the courses of study,

certain subjects not always included in the lecture-room work of the standard theological seminary, such as: Missions, Evangelism, Modernism and other "isms", Reading the Bible in Public, Expository Preaching and School of Prayer. Such distinctive topics of study speak volumes for the character of the institution.

The genius of the school may further be discovered by noting the following quotation from the Seminary Bulletin:

"In a time like this when seminaries make light of evangelization, deny the authority of God's Word, exalt reason and science above revelation, defy the intellectual and dethrone the spiritual, making shipwreck of the faith and career of students and pastors alike, it is inspiring to God's true children to know that this Seminary is come to the kingdom for such a time as this. It is here as a champion to defend the faith delivered once for all time to the saints; as a garrison to keep that which God committed to the churches; as a shepherd to feed and watch over the under-shepherds of the flock of God. It is here to kindle the flame of evangelism in the coming ministry that it may spread the fire to our Baptist pulpits and churches, burn up the rubbish of Liberalism and Rationalism, and bring back to our ministry the fire and power of the Holy Ghost."

Heartily we commend the Los Angeles Baptist Theological Seminary, 206 South St. Louis, Los Angeles, California, to the interest, the prayer, and the support of God's people.

May we be allowed to say that we should like to commend, with equal fervor, our own Toronto Baptist Seminary, and its honoured Dean, Rev. T. I. Stockley, D.D. The quotation appearing above from the Los Angeles Seminary Bulletin might have been written with equal aptness regarding our own institution. What Dr. Matthews' institution is to the State of California, the Toronto Seminary is to Ontario and Quebec. From the standpoint of age they are twins; in purpose and spirit they are identical. Will you not take both institutions to your heart.—B.

## Patrick Henry's Defense of Three Baptist Preachers in Virginia

(From "The Word and Way," Kansas City, Missouri.)

In Ray's *Baptist Succession* is given a description of the defense of John Walker, Lewis Craig and James Childs, in Spottsylvania County, Virginia. On June 4, 1768, they were dragged before the magistrates and indicted as "disturbers of the peace" because of their preaching. This action with others similar aroused the sympathy and aid of the renowned Patrick Henry, who decided to defend these innocent men and aid in their acquittal. The following is a description of what happened:

We here introduce the speech of Patrick Henry in defense of three Baptist preachers who were on trial for preaching. The following quotation is from the *Religious Denominations*, by Mr. Belcher: "Three Baptist preachers were brought to trial for preaching. The indictment brought against them was 'For preaching the

gospel of the Son of God,' contrary to the statute in that case provided, and therefore, disturbers of the peace. The clerk was reading the indictment in a slow and formal manner, and he pronounced the crime with emphasis, 'For preaching the Gospel of the Son of God,' when a plain-dressed man dismounted his horse, entered the court house, and took his seat within the bar. He was known to the court and lawyers but a stranger to the mass of spectators who had gathered on the occasion. This was Patrick Henry, who, on hearing of the prosecution, had ridden some fifty or sixty miles, from his residence in Hanover County, to volunteer his services in the defense of the prisoners. He listened to the further reading of the indictment with marked attention, the first sentence of which that had caught his ear, was 'For preaching the Gospel of the Son of God.' When the indictment had been read, and the prosecuting attorney had submitted

(Continued on page 15.)



# The Jarvis Street Pulpit

## The Table of the Lord.

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, August 5th, 1928.

(Stenographically Reported.)

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The Bread which we break, is it not the communion of the body of Christ?"

"For we being many are one bread, and one body; for we are all partakers of that one bread."  
—I Corinthians 10:16, 17.

### Prayer before the Sermon.

Coming, O Lord, to Thy Holy Word, we bow reverently in Thy presence to invoke the aid of Thy Spirit, the Author of this holy Book. We thank Thee for the record Thou hast given to us of Thy Son: for the prophecy of His coming in the Old Testament, for the record of His having come in the New. We pray that this evening we may be enabled, by Thy Spirit's teaching, to understand even some of the deep things of God, for we have read in Thy Word, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Prepare us for the later hour as we shall come to Thy Table. Help us each to listen to the solemn admonition of Thy Word, Let a man examine himself, and so let him eat of that bread, and drink of that cup. We would not come to this Table presumptuously: we would come according to the divine order. We pray therefore that the Holy Spirit Himself may prepare our hearts, and lead us to a new appreciation of all that Jesus Christ has done, and to a fresh appropriation of the abounding grace that is in Him. Let Thy light shine upon the sacred page this evening, and may the God Who commanded the light to shine out of darkness, shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. For His name's sake, Amen.

As we are to come to the Table of the Lord in a little while, it is my purpose very briefly this evening to draw your attention to some things that I trust we already know; but that they may be fresh in our minds, and that we may come with full purpose of heart to participate in this service of high and holy privilege, I repeat them. The chapter from which the text is taken is one of very many chapters in the New Testament which serve to illustrate the dependence of the New Testament upon the Old.

The Apostle Paul refers to the passage of God's people through the Red Sea, and to their subsequent nourishment by divine providence: "They were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink." He finds in their passage through the sea an analogy to the New Testament ordinance of baptism, "They were all baptized." In that which follows, he finds an analogy to the Christian pilgrimage, the pilgrims are nourished by bread from heaven, refreshed from spiritual springs.

Then he finds in their waywardness a warning for us, and bids us take care to avoid the evils into which they fell. He tells us that with some of them God was not well pleased, and that the record of these occurrences

are written for our learning; they were "our examples, to the intent we should not lust after evil things, as they also lusted". He warns against idolatry, against impurity, against murmuring, against the tempting of Christ; then gathers it all up by saying, "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." Paul said in effect, Others have been tempted, others have been overcome; take care therefore that you do not belie your profession, and bring reproach upon the cause of Christ, for if there be any element of self-confidence in you, if any man shall say, "I have nothing to fear; I am able to stand", then let him especially take heed lest he fall.

But he follows with the assurance of victory, telling us that there hath no temptation taken us but that which is common to man, and that God is faithful, Who will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it. We are tempted, my brethren, we are subject to spiritual foes; but, blessed be God, there is a way of victory, and there is a way of escape if we look to Him, and are ever on the alert seeking His deliverance.

Upon that Paul bases his argument, "Wherefore, dearly beloved, flee from idolatry." Anything which takes the place of God is an idol—anything, any affection, any interest, which usurps the divine supremacy in human life, in the life of a man or woman, is an idol. The first place belongs to God, and anything that is put in His place becomes an idol. Hence the new Testament says that covetousness is idolatry; to the man who makes it the supreme passion of life to get wealth, and to hold on to it, his wealth becomes his idol. So we are admonished here to be careful that nothing be permitted to take the place that belongs exclusively to God. And with this example before us, with the record of man from the beginning of human history down unto this day, written for our example, written for our learning, that we may be admonished thereby, Paul says, "Wherefore, my dearly beloved, flee from idolatry. Be afraid of it; run away from it; be afraid of anything that would usurp God's place in your heart and life."

Then he refers to the cup of blessing, and to the Table of the Lord. There is much instruction to be found in the fact that what he says following is not primarily designed as an exposition of the significance of the ordinance of the Lord's Supper. He refers to it, and invokes its teaching as an argument for holy living. In

the same way he refers to the ordinance of baptism, in the sixth chapter of Romans. In that chapter he is not arguing the point that only believers should be baptized; he is not arguing the point that baptism is immersion, and immersion only: he deals with the spiritual significance of it, and argues therefrom that such as have been buried with Christ, and raised to walk in newness of life, ought to live holy lives. That is the meaning of baptism. In the same way he refers here to the ordinance of the Supper as though he would say, "I would have you know, my dearly beloved, what manner of men and women you ought to be in order worthily to participate in this holy privilege."

I am convinced that the two ordinances which the Lord gave to His church were designed to safeguard and conserve the spiritual truth of the gospel. There are but two ordinances, and they are so simple that a little child can understand them. And yet if they are kept in their primitive simplicity, and in their New Testament order, and observed for what they were designed to be, you have in these two ordinances the mightiest possible argument for a consecrated life, for a life that is utterly devoted to the service of Jesus Christ.

Let me pause a moment to warn you against the practice too prevalent in some quarters, of observing these ordinances as though there were some special merit in the ordinances themselves. I believe both are means of grace, but when they are made sacraments, grace-conferring ceremonies for which a man is to be commended if he obeys, then we put them entirely out of their proper place. I have known, in some quarters, men and women who live very carelessly, who are never found at the place of prayer, who apparently have no spiritual interest, who were never known by anybody to bear witness to the saving power of Jesus Christ, whose daily life and conversation are not at all glorifying to God, who yet periodically come to the Lord's Table. Every three months, or every six months, as the case may be, it is to be "Sacrament Sunday", and they must go, and they must be very good for that Sunday! Perhaps the Friday before, and the Saturday too! Then they are measurably free until the next time "Sacrament" draws near. That is far removed from the teaching of Scripture. We are to come to the Table, as oft as we do it, in remembrance of Him; and we are not to felicitate ourselves that we have laid up a store of merit because we do what we are commanded to do.

Look just a little at the context. What is the "cup of blessing"? Paul asks. What is the bread that we break? It means participation in the Sacrifice that is there memorialized. He says that Israel after the flesh, partaking of the sacrifice offered, are partakers of the altar; they enter into the sacrifice itself, they appropriate it, and stamp it with their approval and acceptance. Thus the taking of the cup, and the eating of the bread, mean that we are involved in the sacrifice itself.

But then he leads us to a profound principle. He says there are other religions that present sacrifices. The Gentiles present sacrifices to their deities. They sacrifice not to devils, but to demons (that is the significance of it, the very word which the Greeks used to designate their deities), meaning that when they sacrificed to a particular deity, they worshipped it; and by partaking of the sacrifice of meat offered to idols, they thus participate in the recognition of that false deity. And now he says, "You have to take your choice whether you will

worship God, or worship idols. I have admonished you", he seems to say, "to flee from idolatry. And now what are you going to do? You cannot do two things. You cannot drink the cup of the Lord, and the cup of devils. You cannot partake of the Lord's Table, and the table of demons. Make up your mind whose guests you are going to be. Determine who is going to be your lord, and abide by your choice." So really he finds in the Table of the Lord itself an argument for complete separation, for dedication of the whole man to God, a full discipleship; for he said, "You cannot serve two masters." It is parallel to the principle of the passage in which our Lord said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

What is the significance of the Supper of the Lord? It is the Lord's Table. What then must be our relation to it? Who are they who are fitted to come to the Lord's Table? Who is authorized to invite anyone to come to the Lord's Table? If He is Master and Lord of the house, by whose invitation, and upon whose terms are the guests to assemble? Obviously, that is a matter for the Lord Himself to determine. Generally speaking, perhaps, if a man is invited somewhere, his wife may be invited too. But I can conceive of a relationship in which, because of his business or professional associations with certain organizations, he may be invited alone; and it is not for him to say that his wife must be invited too, or his children, or his uncle, or his aunt, or anybody else. And, my dear friends, we are not to give place in this matter to mere sentiment. I remind you that we stand before the Lord not in our family relationships. In the resurrection they neither marry, nor are given in marriage. Before God we are individuals. We are saved by His blood, and we must be individually qualified for participation in the things of God. We must each receive our individual call, our individual preparation.

I have no right to invite you to the Lord's Table, for the simple and sufficient reason that it is not my table: it is the Lord's. Some say, "We ought not to be over particular, because it is not our table: it is the Lord's Table." Because it is the Lord's Table, the Lord has the sovereign right to determine who shall be His guests, and upon what terms they shall come. The ordinances of baptism and the Lord's Supper are vastly more than religious ceremonies; they are pictorial representations of the great heart of the whole gospel, and they are to be kept in their proper place. They can mean nothing at all, unless there is, as we shall see in a moment, a spiritual preparation for participation in them.

Baptists have stood in time past for a purely spiritual conception of the church of Christ. They have believed that our membership is made up of people who are classified, not because of their intellectual capacity, not because of their wealth or position of any kind: Baptists have believed that a church is a body of spiritual men and women who have been made new creatures in Christ Jesus, whether they are black or red or yellow or white, poor or rich, learned or unlearned. The thing that determines a man's qualifications for membership in a Christian church is his personal relationship to Jesus Christ as Lord. And being thus related to Him, it is for man to hear His call, and to come to the Lord's Table as the Lord's guest.

That being so, the provisions of the Table are the

Lord's. If I am invited as somebody's guest, it is not for me to prescribe what the menu shall be. That would be the height of impertinence for me to propose to one who is my host how he shall entertain me. If I accept his invitation and accept his hospitality, I am to accept what he offers me, and am not to presume to judge that which he has ordained. Thus it is for us to ask, What is the meaning of the Lord's Table? What is the meaning of baptism? Then to abide by that which the Lord Himself provides.

The significance of that which is provided we shall deal with in a moment or two, but I merely say now that inasmuch as it is the Lord's Table, the persons who come to that Table must come at His call; and, coming, they must accept what He provides. Indeed, if you take these two ordinances in their scriptural significance you will find that they both teach one thing. In the ultimate analysis they crown Jesus Christ as Lord. That is the meaning of burial and resurrection. Our Lord was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." His broken body and His shed blood—what are they? What is the significance of them? Just this, "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore"—because of what is symbolized in this ordinance, because of what is symbolized in the ordinance to which we shall come—"wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

When you take either of these two ordinances and endeavour to accommodate it to human desire, to human whim, to the decrees of ecclesiastical councils, when you take either of these ordinances and pervert it to uses for which it was not designed, and make it the expression of sentimental interest in this one or that one, you are far removed from the purpose of God. Because some friend or neighbor comes to church, and without knowing that man's heart, without knowing his relation to God, someone says, "Of course, we ought to invite him to the Table." Of course, we ought to do nothing of the kind! The question must be, Has he, in the deepest and fullest and richest significance of the term, made Jesus Christ his Lord—Lord only? For if He is Lord anywhere, He is Lord and Master in His own house, and at His own Table; and it is for every man and woman bought with blood to enquire as to his personal relationship to the Lord of the house, and to find out whether or not he or she is invited to come to the Table of the Lord by Him Who would be our Host.

Look for a minute at what is on the Table. What is the significance of the "cup of blessing"? of the cup we drink and of the bread we eat? Of the cup of blessing Paul here says, "Is it not the communion of the blood of Christ? Does it not involve participation somehow in the sacrifice of Christ? Behold, Israel after the flesh: are not they which eat of the sacrifice partakers of the altar?" The very fact that they take part of the animal sacrificed upon the altar signifies that they are partakers of the

altar; they have communion and fellowship with the altar, and with all that is involved in that sacrifice. So when we take the cup of blessing, it is the communion of the blood of Christ; we participate in the offering of that blood. It is a way by which I may continually confess my identification with Christ in His death. Just as when we are baptized, in the beginning of our Christian life, we confess our union with Him in death and resurrection, so as we take this cup of blessing, we have communion in the blood of Christ; and as often as we do it, we confess our dependence upon the blood of Christ.

That is a subject that might engage us morning and evening for years together, for I do not expect we shall exhaust its significance even in the eternity that is to come. But thus far, for the moment, we may say that to take that symbol of the blood, by faith, means that I accept God's estimate of my sin. What is God's attitude toward sin, any sin, every sin, every kind of sin? What is it? Just this, that there is no possibility of purging it away but through the blood of Christ. And every time I take that cup, I acknowledge that my sins drove the nails through the hands of Christ, and put the crown of thorns on His brow, and the spear into His heart of love. If I come with a proper appreciation of the significance of the blood, I shall learn ever more deeply and intensely to hate the sins that nailed Him to the tree. That is God's estimate.

And what is His estimate of the value of a soul? What is your soul worth, my friend? How is it regarded by God? It is of such infinite value that He spared not His only begotten Son. But you say, "I have a hard time. Things have gone wrong with me; the winds have been contrary. I have been unfortunate in business; I have had trouble in my family; I have had all kinds of difficulties. And sometimes I wonder whether God really loves me or not." As long as the Cross remains, as long as that truth is written, "God so loved the world, that He gave his only begotten son", I say in the midst of my sorrow, in the midst of my trials, in the midst of all my afflictions, "This Cross—this, and not these, is God's estimate of the value of my soul. He loved me, and gave Himself for me; and in the midst of thick darkness, a song of praise and thanksgiving will rise from my heart to Him Who, at such infinite cost, redeemed my bankrupt soul."

Brother Ketcham expressed in his prayer a few minutes ago gratitude that our sins are forgiven, that our sins are covered by the blood of Christ. The Lord Jesus is the propitiation. He is the covering for our sins. There is but one thing that can hide our sins from the omnivident gaze of the Holy One. There is only one thing that God cannot see through: He cannot see through the blood of His Son. That is the propitiatory covering, it hides our sins from the sight of God so that He does not see that we are sinners at all when the blood of Jesus Christ is upon us.

But on the other hand, "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." And when I take that cup of blessing, that crimson cup that speaks to me of the blood of Christ, I, in symbol, drink of the very Fount of life; and in the measure in which I do it, by faith, the very life of God

is communicated to my soul; it becomes a veritable means of grace as thus I drink deeply of that Fount.

Much more might be said, but I must call your attention to the significance of the bread. His body was broken for us. There is a passage here that perhaps may seem a little bit obscure: "The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body: for we are all partakers of that one bread." I am inclined to think that we do in some measure destroy the perfect symbolism of the ordinance by the modern practice of cutting the bread. I think this scripture suggests that it was the practice to have one loaf, and they broke from one loaf; and that one loaf was symbolic of the one undivided body of Jesus Christ. What does it mean when I take of that bread? It means that I partake of the life of the Head. He is the Bread of Life, and, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We are to take the bread and eat it in remembrance of Him. He is the manna which came down from heaven: "I am the bread of life." We are to eat of Him, and as we take of that bread, and thus lay hold of all that is in Christ for us, our hungry souls are satisfied; and we find that we are really nourished by spiritual meat sent to us from heaven.

But I believe there is another significance than that. "We being many are one bread, and one body." What is this "communion of the body of Christ"? Is it a fellowship with His body in its sacrificial death? Yes. But just as we have participation in the life-giving power of His blood by faith as we take of that cup, so there is the significance of the complete body of Christ: "He gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." There is a strange scripture, the depths of it I have never been able to fathom. While it is true that He made complete atonement for our sins, yet Paul spoke of "filling up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." There is a sense in which, after Him, and by virtue of His perfect sacrifice, we are permitted to enter into fellowship one with the other, and as we partake of that one bread we symbolize that we are members of one body, and thus I advantage myself of the mutual help of all the members of the body of Christ. I am debtor to every saint of God that ever lived, I am debtor to every preacher and teacher and apostle, and to everyone who ever helped make the gospel of Jesus Christ real. All who are one in Christ are my brethren. As I partake of that one loaf and one body, I partake of the oneness of those who are one spiritual family.

What follows then? Is there anything in my heart, any enmity in my heart toward any member of the body of Christ? Is there any malice there? Is there any bitterness there? Is there any hatred there? If I am in harmony with the Head, I must be in harmony with every true member of the body. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." If I come, through the blood of Christ, seeing my own sins are washed away, seeing in that cleansing fountain that which will wash away the sins of everybody else, and yet have bitterness in my heart, I am out of harmony with God, and I have no right to take of that cup, or to take of that bread.

That is not the only thing. There is the worthiness that comes from our believing attitude toward the ob-

jective Christ; and there is the worthiness that consists in the indwelling of His Spirit that brings me into harmony with the spiritual import of all these things. Ought not the slate to be clean? Ought we not all, before we come to that Table, to get right with God? And if "as oft as we do it," oh, if as oft as we do it, I am brought to think of my relationship to God, and to His one body, His redeemed people, it is impossible that I should cherish in my heart the slightest animus toward anybody. I charge you, do not close your eyes to-night, or any night, go not through another hour if ought of bitterness is in your soul, if ought of antagonism toward anybody is in your heart. You have no right, at any time, to hold in your heart that which is antagonistic toward the spiritual interests of those whom the Lord loves as well as yourself.

That does not mean that we are not to rebuke sin wherever we see it, that does not mean that we are not to take a position of opposition to that which is wrong; but it does mean that in this cup and bread there is that which symbolizes our oneness with God, and the unity of all who have genuinely been converted, and who have made Jesus Christ Lord.

"Ye cannot drink the cup of the Lord, and the cup of devils." You cannot sit at two tables at once, can you? You cannot worship two gods at once, can you? You cannot have two gospels, can you? What does it mean? It means that you and I have to take the gospel for what it is, and take it altogether. It means that we are to take Jesus Christ for what He has revealed Himself to be, to take Him as wholly ours, and to part company from that which would detract from His honour and rob Him of His glory. Of course the import suggested is a moral one. It means that we cannot drink the cup of the Lord, and enter into communion with the revelation of God in Christ, and, at the same time, have any part with that which is a denial of what is revealed in Christ. It is one of the mightiest arguments for complete separation unto Christ that can be found. What is it? We are buried in the grave of Christ and stand on resurrection ground. Between us and the old life is the grave of Christ. On what do I live? No longer merely upon the material; but I come for the nourishment of my soul to the Lord's Table.

I have known some people who have been put upon a diet by their physician. They always carry their food with them. If they go to an hotel, they have their own bread; they have to eat their own food; they cannot take anything on the menu. We have a spiritual nature that cannot be satisfied at the devil's hotel; and the only way by which it can be satisfied is to sit always at the Table of the Lord. He is the Alpha and the Omega, the Beginning and the End, He is all and in all. Salvation is all of grace.

Let us praise Him for it: O Lord, we thank Thee for Thy Table, and we would come as Thy guests to-night. We pray that Thou wilt whisper Thy call into the heart of every one of Thy saints. May they come at Thy invitation. Grant that we may have spiritual discernment, and as our Lord met with the disciples at Emmaus, and was known of them in the breaking of bread, so as we take the bread and drink the wine to-night, may our spiritual eyes be opened; and may we see our risen, glorified, Lord afresh, for the enrichment of our souls, and the glorifying of His name. We ask it for His sake, Amen.

# Goals for the Altar Fire

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

Sunday, August 26th.

*"Ye shall be witnesses"*—

*Acts i:1-14*

The book of the Acts is the beginning of Christ's new activity. It is not yet ended, it has no end. Christ still lives; He is still beginning. Chapters of this book are being written now about Central Africa and New Guinea. You and I, brethren, may have a notice in it if we will. A completed "Acts of Christ" is not yet issued. This treatise opens with "a last" and "a first". A last interview and last words, and a first command and a first duty. Last words, parting words, are usually a revelation. They express the one most precious and urgent wish of the one leaving us. The postscript to the letter is generally the pith of all that precedes it. So Christ's last words and wish comprise His one ideal of discipleship and duty. They are scarcely a command—they are too tender, too full of the spirit of gracious privilege for that. "Ye shall be witnesses for me." Power; power from on high shall rest upon you. Then you shall witness for Me. And witnessing is Christ's ideal of discipleship and duty.

Monday, August 27th.

*Witnesses are martyrs*—

*Acts vii:51-60.*

What word should you suppose is the original Greek word which is here translated "witnesses"? It is "martyrs". "Ye shall be my martyrs"—aye, and if we were, we should each get our one convert. It is our sloth and ease and idleness, not lack of Christ's power, that is the secret of failure. Said one to the keeper of the Calais lighthouse on a wild and dreadful night, "Need you venture to stay in the house and keep the light going this terrible night?" The reply was, "If the light were not burning for a *single hour* I should hear of it from all parts of the world for months to come; passing ships would note the omission and carry the news the world over." My Christian friend, your darkness and neglect and sloth and inconsistency, when you ought to be "light in the Lord", may have an influence the world over. Men, women, and children are passing you every day, and going to all parts of the world. Your light might send a thousand other lights to the ends of the earth, and their influence no mind can estimate.

Tuesday, August 28th.

*The need of witnesses*—

*Acts iv:5-22.*

This is the greatest need of our time—personal testimony for Christ. Not what you think about chapels, and denominations, and missions, and sermons, and orthodoxy, but what Christ has done for *you*—have you told that to another for his good? I have often asked cultured men to give a word of testimony; I have generally received but one reply. "I don't like to." Once I had a series of meetings for any who wished to see me for individual counsel, which, of course, could not be given in the usual service of the Church. Many remained spontaneously, and requested to be talked with. We had twelve Church officers, as good and true Christian men as ever church had; they sympathized with and helped the meetings, but when I asked them to go and speak to the anxious, and pointed out that they might give their own testimony, if nothing else, the reply was the same from all, "We will do anything else, but this we do not like to do." I repeat that not preaching, but personal testimony, is our great need. And I urge you, if Christ has done anything for you, to tell it! Tell it! Oh, tell it! We used to have in Devonshire an old Dowager who had the finest garden in the county, and the finest avenue of auracarias in England. She would let no visitor see them. Aye, but if Christ has visited and blessed the garden of your soul, let others smell the fragrance and see the beauty.

Wednesday, August 29th.

*The power of witnessing*—

*Acts xxiv:10-27*

No power in the world is mightier in life, both for help and comfort, than this power of witnessing. I met a man who has been suffering acute pain for years; he is now helpless as to either relief or cure. I tell him that for ten

years I had every single symptom similar to his; I testify that I am now perfectly cured, and that a certain physician's advice is the one and only explanation. I tell the sufferer that I know from much personal experience that the physician in question has a delight and pride in meeting with this peculiar form of ailment; he has only to go to him and he will find welcome and cure. My witness will save that patient, and glorify that physician. If men and women everywhere would give away less of anonymous experiences and exhibit their own, tell others what Christ is to them, how He saves and helps and comforts, how He has cured them; nay, if they would personally take others to the physician, then, and only then, would the church find her true and full power. It would be a great help in witness-bearing if Christian witnesses would just tell the whole truth with simplicity.

Thursday, August 30th.

*The conditions of witnessing*—

*John i:15-37.*

The conditions of witnessing are simple, easy, and attainable by young or old. Some duties require for their discharge great talent, tact, learning, experience, patience, skill, and adaptation. Preaching, for instance, as it is wanted to-day, tasks the highest faculty. Sunday-school teaching needs much preparation, skill, and patience. But to be a witness you need not be clever. A clever witness is often more apt to witness for himself and his own knowledge than for the case in hand. To be a witness needs neither skill (nay, it rather needs artless simplicity) nor even preparation. A witness who has been "coached" is not the most powerful. Simplicity, reality, truthfulness, these are the easy conditions. "How long have you known, and how much have you seen of So-and-so?" is a question on which all the value of a witness' testimony must hinge. "Witnesses of me." Then the great condition of witness-bearing, in the high sense in which we are now regarding it, is to be much with Christ, and to be on very intimate terms with Him. Much with Him in planning your doings; much with Him in choosing your enjoyments, in solving your life problems; much with Him in prayer and constant communion, in studying His wishes, entering into His ideas, catching His sympathies, knowing His likes and preferences. Then, if thus you are much with Him, you can, with authority, speak for Him.

Friday, August 31st.

*A danger in witnessing*—

*John iii:22-30.*

In witnessing there must be no self-glorification. This is an insidious danger. I may witness to my own goodness, to my humility, my meekness, my self-denial, my generosity, my cleverness, my conceit; my chief impression on others may be what an amiable or what a lowly person I am. In that case I am showing myself, not Christ. When Leonardo took some one to see his great work of the "Last Supper", the first remark of the visitor was, "What a beautiful communion cup in front of Christ!" The artist at once took his brush and painted out the cup. "Nothing," said he, "should ever divert attention from Christ." "Get behind Christ," said Robinson, of Cambridge, giving the charge to a young minister; "hold Him before yourself," and then noticing the ring on the minister's finger, he added slyly, "When you hold Him up to the people, don't let them ever see the hand that holds up the Portrait." When I have seen a mother holding her child for its likeness to be photographed, I have often been delighted to notice her ingenuity in getting behind the child and concealing herself, giving up the whole picture for her loved one. Oh! that we could all so live and so preach that men never saw, never heard, never thought about us, but only saw and heard and admired Christ—"witnesses for Him"!

Saturday, September 1st.

*The scope of witnessing*—

*Matt. xxviii:9-20.*

Then we must be large-minded Christians—not people of little, narrow, selfish views; our witness for Christ must



embrace the very uttermost parts of the earth. Christ takes note of no obstacle, no difficulty. He orders; it must and it can be done. No words could be plainer than Christ's—"the uttermost parts of the earth"—and yet, eight years after, what a commotion the whole church made, apostles and all, when Peter went to Cornelius! Three times Peter needed to be commanded ere he could believe. Is it not still the same? How many times Christ has to order us; how much more readily we believe our own prejudices than His command; how frequently we act upon our own editions of the gospel and narrow it, rather than give the world Christ's full gospel: I shall never forget seeing some four hundred men and boys, some of them very little boys, turn out of a mine, each, every one, with a candle stuck in the front of his cap—all light-bearers. This is our need for all the church, to witness for Christ.

Readings by Rev. R. H. Lovell.

### BAPTIST BIBLE UNION LESSON LEAF

Vol. III. REV. ALEX THOMSON, Editor. No. 10

Lesson 38. Third Quarter. September 16th, 1928.

#### GOD'S PLAN TO EXALT CHRIST.

Lesson Text: Ephesians, chapter 1.

Golden Text: "That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10).

#### I. THE SALUTATION (vs. 1-2).

1. The contents of this epistle deal with doctrinal and hortatory matters. The first three chapters set before us the doctrinal part relating to the Christian's position in Christ, and chapters four to six emphasize the kind of life he ought to live as a consequence. 2. In the salutation there is reference first of all to the writer, Paul, noting particularly his office or calling. He was an apostle of Jesus Christ. The word apostle means "sent forth" therefore he was the "sent forth one" of Jesus Christ, by the will of God, the highest privilege extended to man. 3. The recipients of the letter mentioned next are the saints at Ephesus, (v. 1). These persons were not a distinct class of the Lord's people, for the term saints applies to all the saved. Every person truly born again is a saint of God because set apart by Him and for Him. He is a separated one, and by virtue of the work of God within he is a holy one. It is the duty and privilege of the one so set apart to allow God to carry out the work of sanctification within, then the state will correspond with the standing, and he will be a real saint indeed. 4. In the benediction which follows grace and peace are invoked upon the saints, (v. 2). These are not empty terms but represent real spiritual blessings even the gracious help of God and the peace which comes from His in-dwelling presence.

#### II. GOD'S ETERNAL PURPOSE IN CHRIST, (vs. 3-6).

1. After the salutation the apostle plunges into the depths of wonderfully rich spiritual truth dealing with the eternal purpose of the Most High concerning His saints. 2. It is stated first that they are "blessed with all spiritual blessings in heavenly places in Christ", (v. 3). The people of God are a heavenly people, their citizenship is in Heaven, (Phil. iii:20.R.V.) they are seated in heavenly places in Christ (ii:6), their blessings come from above. To them are given all the blessings of the Spirit which are in heavenly places and these they receive because they are in Christ, emphasizing the vital union between Christ and His own. 3. Again it is stated they were "chosen in Him before the foundation of the world" (v. 4). Such a statement implies the sovereignty of God and the eternity of His purpose. There is nothing haphazard about our salvation, it was deliberately planned by the infinite mind of our Creator before this world began, that we were then chosen in Christ to be holy and without blame before Him in love, (v. 4). It is true we choose God, but it is equally true that He also chooses, so sovereignty and free will are both present. They do not contradict each other, and every person is conscious of the fact that he has freedom of choice. God's purpose in choosing us

is that we might be a holy people, a people after His own heart, living blamelessly before Him in love, and by our lives commending Him to others. 4. Again His own were "predestinated unto the adoption of children" (v. 5). They were predestinated to be adopted as God's sons. He has one only begotten Son, Jesus, but in Him He purposed to have many others adopted into His family, these enter through faith in Christ and by the new birth, and in no other way can a person claim to be a child of God, (John 1:12). Predestination gives rise to a number of questions, and while the finite mind can never fully comprehend the Infinite, it may help us if we think of this in the light of God's foreknowledge. He is the Omniscient One, and knows all, and acts in accordance therewith. He is also sovereign in all spheres and works "according to the good pleasure of His will" (v. 5). We must not think of this, however, on the low plane of caprice. He has infinite knowledge, He is absolutely righteous, and His very nature is love, therefore all His acts are just and in the best interests of the human family. We can trust Him even when we do not fully understand. 5. All His work glorifies Him. It is to "the praise of the glory of His grace wherein he has made us accepted in the Beloved One," (v. 6). We are accepted not because of our own goodness but because we are in Christ. Note the frequency and significance of the phrase, "in Him."

#### III. REDEMPTION THROUGH THE BLOOD OF CHRIST, (vs. 7-14).

1. It is in Christ and through the shedding of His blood we have redemption, (v. 7). In the Old Testament times the next of kin could redeem the inheritance by the payment of the price, (Ruth iv:4, Lev. xxv:48), typifying our Lord who redeemed us with His own precious blood, (I Peter i:18-19). It should be plainly noted that redemption came through His blood, the sacrifices of the Old Testament period pointing forward to His sacrifice. There is no salvation apart from the shed blood, and there is no gospel with the blood omitted. 2. Due to that redemption there is forgiveness of sins, (v. 7). Sin cannot enter God's presence, the sinner must be cleansed if he is to become a child of God, and provision is made for that cleansing in Christ. 3. The apostle then refers to the revelation of God's will which in all wisdom and prudence He had made known, (vs. 8-9). He refers to it as the mystery of His will. A mystery in the New Testament is something formerly hid, but now revealed or made known. God showed His wisdom in the nature of His revealed plan, and His prudence in the manner of its revelation. 4. God's revealed will makes known His purpose "to gather together in one, all things in Christ", (v. 10), to sum up the whole creation in Him, and to do this in the dispensation of the fulness of the times, or when the time is ripe for it, which will not be until after our Lord's return, then Christ will be the acknowledged Head over all. 5. In Him "we have obtained an inheritance", the Apostle continues "having been predestinated thereto according to his purpose", (v. 11). Christ Himself is the greatest blessing, but in Him the saints receive many other blessings, some present, some future. This inheritance is reserved, (I Peter i:4), it is kept for those to whom it is to be given, and being wholly a gift of God's grace He is to receive the praise for it, (v. 12). The reference to those who first trusted in Christ may apply to the Jews, but the Gentiles are also sharers in the blessing as noted in the following verses. 6. They were sealed by the Holy Spirit after hearing the truths and trusting in the Lord, (v. 13). Such sealing implies ownership, the Holy Spirit Himself being the seal. He is also the earnest of the inheritance, (v. 14), the metaphor referring to the custom of giving earnest money or part payment in advance, as a guarantee that the full payment would be made: so all the children of God having received the Spirit of God are thus guaranteed the full redemption of soul and body. Talk not then of being saved and lost when God Himself guarantees our full salvation.

#### IV. THANKSGIVING AND PRAYER, (vs. 15-23).

1. There is first the thanksgiving on behalf of the Ephesian saints for their faith in the Lord Jesus, and their love unto all saints, (v. 15). Such love is the result of a Spirit-filled life. God is love and manifests Himself according to His nature through His own. 2. He then prays for them with rich desire and petition. The request basic to the prayer is that they might have the "spirit of wisdom and revelation in



the knowledge of God", (v. 17). Knowledge of God should be progressive for the Christian. In a measure he knows Him at conversion, but he should increase in that knowledge daily. A result of such knowledge will be the enlightenment of the understanding, (v. 18), whereby things formerly not understood will be known, such as the "hope of his calling"; the hope which His call inspires which is true and certain; the "riches of the glory of His inheritance in the saints". We have an inheritance in Him, He has an inheritance in us, (John vi:39, xvii:24); and the "exceeding greatness of his power to usward who believe", (v. 19), knowledge of which can come only as we know Him. God manifested this power "when he raised up Christ from the dead and seated him at his own right hand in heavenly places", (v. 20), exalting Him above every power, (v. 21), putting all things under His feet and giving Him to be sovereign head to the church, (v. 22), which is His body, the fulness of him that filleth all in all, (v. 23). Wonderful language depicting the glorious exaltation of our Lord. He is above all, therefore all should acknowledge Him Lord! He is sovereign head of the church, therefore no human head is required, and the church is His body, glorious union, the fulness or completeness of Him who fills all things with Himself.

#### LOS ANGELES YOUNG PEOPLE BEGIN TOUR TO DES MOINES.

In our issue of August 9th, under the title, "A California Caravan En Route to Des Moines University", we told our readers of a party of five young people who were coming as students to Des Moines University by motor car, holding meetings in the interests of the University along the route. That our readers may more intelligently pray for them, and for the success of their efforts, we print below the schedule of meetings to be held during the trip: *August 19th*: Fundamental Church and Vermont Ave. Presbyterian Church; *20th*: Garden Grove Baptist Church; *21st*: West Adams Presbyterian Church; *22nd*: Bell Flower Baptist Church; *23rd*: St. Paul's Presbyterian Church; *24th*: San Gabriel Baptist Church, all of Los Angeles. *August 25th* the party will leave Los Angeles, with the following programme: *August 26th*: Porterville and Reedley, Calif.; *27th*: Denair, Calif.; *28th*: Yosemite, Calif.; *29th*: Reno, Nev.; *30th*: Ruth, Nev.; *31st*: Salt Lake City, Utah; *September 3rd*: Vernal, Utah; *4th*: Steamboat Springs, Colo.; *5th*: Johnstown, Colo.; *6th*: Ft. Collins, Colo.; *11th*: Yuma, Colo.; *12th*: Culberston, Neb.; *13th*: North Platte, Neb.; *14th*: Aurora, Neb.; *16th*: Anita, Iowa; *17th*: Avoca, Iowa; arriving at the University on the *18th*.

#### Patrick Henry's Defense of Three Baptist Preachers in Virginia.

(Continued from page 8.)

a few remarks, Henry arose, stretched out his hand and received the paper, and then addressed the court:

"May it please your worship: I think I heard read by the prosecutor as I entered this house, the paper I now hold in my hand. If I have rightly understood, the King's attorney of this colony has framed an indictment for the purpose of arraigning and punishment by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for a mis-

demeanor, are charged with—what?" and continuing in a low, heavy tone, 'For preaching the Gospel of the Son of God!' Pausing, amidst the most profound silence and breathless astonishment of his hearers, he slowly waved the paper three times around his head, then lifted up his hands and eyes to heaven, with extraordinary and impressive energy, he exclaimed, 'Great God!' The exclamation—the action—the burst of feeling from the audience were all overpowering. Mr. Henry resumed:

"May it please your worship: In a day like this, when truth is about to burst her fetters; when mankind are about to be raised to claim their natural and inalienable rights; when the yoke of oppression which has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be severed, at such a period when liberty—liberty of conscience—is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another fearful pause, while the speaker alternately cast his sharp piercing eyes on the court and the prisoners, and resumed: 'If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of "preaching the Gospel of the Son of God"—Great God!' Another long pause, during which he again waved the indictment around his head, while a deeper impression was made on the auditory. Resuming his speech: 'May it please your worships; there are periods in the history of man when corruption and depravity have so long debased the human character that man sinks under the weight of the oppressor's hand and becomes his servile—his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worship, such a day has passed away! From the period when our fathers left the land of their nativity for settlement in these American wilds—for Liberty—for civil and religious liberty—for liberty of conscience—to worship their Creator according to their conceptions of heaven's revealed will, from the moment they placed their feet on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny—from that moment despotism was crushed; her fetters of darkness were broken, and heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain have been the sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more: For what are these men about to be tried? This paper says, 'For preaching the Gospel of the Son of God!' Great God! 'For preaching the Saviour to Adam's fallen race!'"

After another pause, in tones of thunder, he inquired: "What Law Have They Violated?" Then, for the third time, in a slow dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and the audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pale and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; and the judge, in a tremulous voice, put an end to the scene, now becoming extremely painful, by the authoritative command: "Sheriff, discharge those men!"

### SUMMER COMMENCEMENT AT DES MOINES.

The Annual Commencement exercises for the Summer Session at Des Moines University were held Wednesday evening, August 15, in the University Chapel.

The exercises marked the close of one of the most successful summer sessions in years. Twenty-five students appeared on the platform and received diplomas.

The Commencement address was delivered by President Harry C. Wayman, who made his first appearance in his formal academic duties.

The theme of Dr. Wayman's address was "The Need of a Trained Religious Leadership". He spoke of religion as an important element in one's every day life. "It is quite as necessary", he said, "as the baggage one takes with him when he goes upon a journey". Dr. Wayman stated further that religion is not a matter for mere formal discussion, but that it is first an experience, then a code of conduct, a philosophy of life, and a revelation. He made a plea to the graduates to embark upon a life of unselfish service for Christ and humanity; and he spoke of the peculiar mission of the denominational college in thus preparing young men and women for vicarious, rather than highly remunerative service.

Special instrumental and vocal numbers arranged by Mrs. Lorin G Miller and Mrs. Henrietta Emmons Isaacs, of the Department of Music, were a feature of the evening programme.

Degrees and Diplomas were granted as follows:

College of Education, Diplomas—Two Year Courses, eight; Degree—Bachelor of Science, thirteen.

College of Arts and Sciences, Degree—Bachelor of Arts, three.

College of Engineering, Degree—Bachelor of Science in Civil Engineering, one.

### UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC.

The first Foreign Missionaries of the Union of Regular Baptist Churches of Ontario and Quebec sail on the Duchess of Bedford from Montreal on October 5th, 1928. They will likely reach their destination, Liberia, West Africa, about November 1st, landing at Cape Palmas and proceeding to the interior to locate among the untouched heathen tribes. As soon as locations are decided upon and shelters erected, Mrs. Lewis, Mrs. Davey and Miss Kirby will go forward.

Much praise is ascending that the day will shortly be realized when Regular Baptists will have their own representatives laboring where Christ is not named, and every Regular Baptist should accept the responsibility of these missionaries as from Him who commanded, "Go ye into all the world and preach the Gospel to every creature".

Missionary Rallies throughout the Provinces of Ontario and Quebec farewelling Mr. Lewis and Mr. Davey will be held during the last two weeks of September. Dates will be published shortly. Watch for the one in your district, and plan to attend.

### EXTRACTS FROM LETTERS FROM SUMMER FIELDS.

*Mr. H. C. Slade, Student Pastor at Westport, writes:—*

"The little church at Westport is standing wholly upon the promises of God, we think of the words spoken by Peter to our Lord, "To whom shall we go, thou hast the words of eternal life". We are endeavoring, by His grace to keep true and faithful to our Master knowing "He that has promised is faithful and will do it". . . . We have been doing personal work. One afternoon had the privilege of calling on five unsaved people, including one Roman Catholic who admitted he was losing faith in his church's religion. We had the opportunity of telling him that there was no other Gospel but that of salvation through the blood of Christ."

"We have found a great many who are seriously thinking of their soul's salvation, and are endeavouring to bring them to a definite decision. The town is polluted with modernism; men and women with their names on church rolls are trying to gain favor with God by good works. A man who is a leader in . . . Church informed me that he was a strong . . . but when asked if he were saved was struck dumb. We had an extended talk on assurance of eternal life through the blood of Christ, and he has been to our services twice since. We are working in our small way, by God's grace, to preach the gospel of Salvation through the blood of Christ, for that is the only gospel. The attendance is encouraging but as yet no definite decisions for Christ. Please pray much for us.

*Mr. W. McArthur, Ford City.*

The district in which we labor is solidly foreign with fifteen or more nationalities making it quite a cosmopolitan centre. They are nearly all Roman Catholics, though some are Greek Catholic and Russian Orthodox. A strong French population gives the Roman Catholics a firm hold on Ford City. To make things more secure they have a large Separate School on the street upon which the hall is located, a home for nuns, and a separate school on the next street as well as a huge church on Sandwich Street. One need not go to Africa or South America to find ignorance, for we have it in our own land. You will see the condition of the district in which the Hall is. I have said nothing about the sins which are so prevalent, especially that of drink and bootlegging.

I have made between 250 and 300 visits. I did not get into all these houses, in fact, I got into very few, but tracts or gospels were left in nearly every home whether Catholic or not, and the Gospel was often given through the screen-door. The D.V.B.S. was started on July 3rd; since then my mornings have been taken up with the school and it is one o'clock before we are home again. The D.V.B.S. has meant much work, there being only two of us, Miss Davis, a member of Calvary Baptist, a public school teacher in Windsor, and myself. There has been a great joy in the work among the children who speak our language. They are the hope of the Ford City work. When they are converted they can become, and are becoming, missionaries in their own homes, and as they speak the homeland language they are, in our stead, telling the story. As I see it, this is a children's work and will remain so, for the older folk are content to learn enough of our language to get around with and no more; even those who are Christians, love to hear the Word in their own tongue, hence, the Slavic work.

At the D.V.B.S. we have had an average attendance of 40, quite as many as we can handle. Besides the school the usual weekly prayer meetings have been carried on—the Slavic on Thursday night and the English on Friday. On Sunday evenings we are holding our service in the open air, and these services have been greatly blessed by a sense of the Lord's presence with us. Bright hymns are sung. We have prayer and Bible reading, then a German brother named Zalger, gives the Gospel in German. He is a fluent and powerful speaker. One of the Slavic friends then speaks, Mr. Rosich, drawing good crowds. After these I usually give the Gospel in English. While we are very busy we are not touching the work that should be done. We touch only three or four streets. What about all the rest of the Border Cities with their population of ninety to one hundred thousand and only this one little work among the foreign-speaking people promoting the Regular Baptist cause?

*Mr. Roy Hisey, St. Amedee, Papineauville, North Nation Mills—*

The last two Sundays have been the best we have experienced this summer. At St. Amedee we had a glorious meeting, the morning of August 5th. The Spirit was present in mighty power. Out of a congregation of about twenty, seven reconsecrated their lives to Christ and His work. I believe if we can get the Christians stirred up that we can then begin looking for conversions. We had good meetings at the other two places. Christians here are now praying as they did not do before, and we know others are praying. We look for further blessing at all three places.