

WHAT IS THE SPIRIT OF CHRIST?—See page 11

# The Gospel Witness

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

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## The Latest News From Des Moines

Readers of *The Gospel Witness* throughout the world will, we are sure, be anxious to hear the latest news from Des Moines.

At the Buffalo Convention of the Baptist Bible Union the Board of Trustees appointed a committee of five to manage the affairs of the University until the Annual Meeting of the Trustees in June. The Editor of this paper, being President of the Board of Trustees, was appointed Chairman of that Committee. The first part of the week following the Buffalo Convention was occupied in getting out the forty-eight-page number of *The Gospel Witness* which was issued May 23rd. It will interest our readers to know that the first edition of that issue, numbering seventy-five thousand, is almost exhausted; and a second edition, perhaps of the same size, is likely soon to be printed. We have discovered that that single issue of *The Gospel Witness*, wherever it has been read, has been a sufficient answer to the wicked conspirators who attempted the destruction of Des Moines University.

### Dr. Wayman Dismissed from Presidency.

The special Committee arrived in Des Moines the morning of May 27th. After conference with the University's legal adviser the Committee went to the University, and immediately passed a resolution to the effect that inasmuch as the presence of the President was not necessary to the carrying on of the University, and that his absence would in no way interfere with the regular operation of the University, his office be declared vacant as from that hour. Dr. Wayman was immediately informed that he had ceased to be President of Des Moines University. Thereupon he turned like a madman to the telephone and called the police to put five people out of his office! The Committee, through its legal adviser, had taken the precaution of informing the Mayor of the city of its visit to the University, and therefore police were on hand. Dr.

Wayman demanded of the police that the Committee of the Trustees' Board be removed "from my office"! The police, of course, refused to do anything. The Committee withdrew from the office, but soon the Chairman was called back to speak over the telephone to the Judge who had issued the injunction. The Judge thereupon set two o'clock on Wednesday for the hearing of the motion to dissolve the injunction.

### Why the University Was Closed.

Here it is necessary to repeat an explanation given before. On the Saturday night of the riot, while the rioters were being held at bay by the police outside the building, the Board of Trustees reconvened in the shattered administration offices (every window had been destroyed; the doors had been forced; office records were strewn about the floor; and the whole place was filthy and reeking with rotten eggs), and as the Trustees convened the police stood by. The Chairman then asked the police if they would afford protection for the building, as valuable records were strewn about, and at that hour on a Saturday night it was difficult to have windows and doors restored. To this the police replied that they could offer no protection as there was no officer available to keep guard! Further: they refused to guarantee protection to the persons of the Trustees anywhere outside of the police station. The police said that it was not safe to remain in a hotel, and that they would not guarantee our safety there. They insisted therefore that we leave town!

There seemed to be nothing to do but to order the University temporarily closed. The Trustees then went in police cars from the University to the police station. From the police station we communicated with Dr. Wayman and expressly told him that the closing of the University was a temporary matter until the building and order could be restored.

On the Monday following, under the guidance of Dr. Wayman, an injunction was applied for under the names of certain students, and was granted. When we knew that the University was operating we did not hurry back to Des Moines, but felt it was necessary to get out the special edition of *The Gospel Witness* so that the facts of the case could be published to the world.

#### Motion to Dissolve Injunction.

The case for the dissolution of the injunction was heard on the Wednesday, and the court adjourned at four-thirty until Friday morning, Thursday being Decoration Day. The only witness put on the stand was Dr. Wayman who admitted, under examination, that when the order for the closing of the University was granted it was specifically said that it was to be closed temporarily, and that any time lost could be made up by extending the session a day or two.

#### Court Refuses to Dissolve or Construe Injunction.

The lawyer for the Trustees, in arguing the case before the Judge, requested that the Court construe the terms of the injunction, in order that the Trustees might know precisely its meaning, whether they were debarred from the exercise of their legal function in granting degrees and certificates, or whether the functions of the Trustees were to be exercised by the Faculty by Court order. It was evident that the Court was not at all influenced by any argument, because the judgment was written before the Court convened and was read by the Judge, refusing to dissolve the injunction.

When the attorney for the Trustees requested a modification of the order, or some construction of its words, so that the Trustees might know exactly what to do, explaining that they had no desire to be in contempt of court, the Judge refused to give any interpretation of his words, and the hearing concluded with these words:

MR. EVANS (Attorney for the Trustees): "I cannot refrain from the belief on the language of the order that you did not intend to deprive them (the Trustees) of the right to operate the University, and in its control and management."

The COURT: "What are you worrying about then?"

MR. EVANS: "Simply because of the attitude that has been taken by Your Honor and by counsel for the other side that the order protects against any kind of interference by this Board of Directors."

The COURT: "It does. Any interference with the proper operation and management of the school."

MR. EVANS: "Yes, but who is to determine that?"

The COURT: "Wait until we hear whether somebody is going to try to interfere. Court is adjourned now until 2.00 o'clock this afternoon."

Thus, we were refused an interpretation of the Court's order, and left in the dark as to whether, if we fulfilled our legitimate functions as a Trustee Board, we should be cited for contempt of court. It should, however, be remembered that our dismissal of the President on the Monday afternoon was not looked upon by the Court as an infringement of its order, so that Dr. Wayman ceased to be President of Des Moines University on the afternoon of May 27th.

#### The Board's Action Re Diplomas.

On Friday afternoon, by advice of our counsel, the Committee passed the following resolution:

"WHEREAS, on the 11th day of May, 1929, while the Board of Trustees of Des Moines University were holding a meeting in the University Administration Building, the building was entered by a mob of rioters threatening violence and injury to the persons of some of the members of the Board of Trustees, and in wanton disregard of the property belonging to the University, stormed the building and compelled the Trustees to discontinue their meeting; and

"WHEREAS, since the 11th day of May the classes in the various departments and colleges have been conducted and the courses provided for in the catalogue completed, and

"WHEREAS, no sufficient investigation has been made for the purpose of establishing the identity of the persons participating in the said riot; and

"WHEREAS, the Board of Trustees have been informed and do believe that many of the students of the University were participants therein, and that notwithstanding such fact no identification of any student has been revealed to the Board or any discipline administered on account of participation in the said riot; and

"WHEREAS, it is the sense of the Board of Trustees that such conduct is sufficient cause for the forfeiture by any student guilty thereof of his right to receive credits, or diploma, at the hands of the Board of Trustees; and

"WHEREAS, while the Board of Trustees does not believe that all of the students of the University were engaged in the said riots, they believe it necessary for the purpose of discipline of those who may be found to have been guilty of the conduct above referred to, to withhold the recording of credits or the issue of diplomas in all cases until the guilty ones are identified; and, therefore, without intending to imply that all of the students are guilty of such conduct, and without intending to impose upon any student the burden of proving innocence;—

"BE IT RESOLVED, that until the Board of Trustees shall have investigated the matters and things above referred to, no diplomas be issued or delivered to any students who would otherwise be graduated, and that the Registrar be directed to withhold the permanent recording of credits on account of courses of study pursued during the current semester; and that until notice from this Board, no certificate of credit be furnished to anyone.

"BE IT FURTHER RESOLVED, that any student who does not desire to await the determination of the general investigation to be conducted by the Board of Trustees, may appear before the Board of Trustees, or a committee thereof to be formed by the Board, at any time prior to the conclusion of the general investigation to be conducted, and present to the Board such evidence of innocence of participation in or responsibility for the things set out in the preamble of this resolution, and that in all such cases the Board will hear such student and immediately determine his or her innocence or guilt; and if the Board of Trustees is not satisfied that such applying student was guilty of improper conduct in connection with the said riot, it will immediately direct the permanent recording of the credits or the delivering of a diploma, as the case may be, in accordance with such recommendations with respect thereto as the faculty may have made."

A copy of this resolution was sent as a matter of information to Dr. Wayman at his house; a copy was also sent to each of the Deans; and a copy was posted on the bulletin board in the University.

#### Dr. Wayman Issues Fake Diplomas.

The University seal was then removed from the office and the printed diplomas were obtained from the

Business Manager's house by a representative of the Trustees' attorney, and both put in a place of safe keeping. Dr. Wayman then had other diplomas printed, at the same printing office and from the same stone, on Sunday. The diplomas read as follows:

**DES MOINES UNIVERSITY,  
DES MOINES, IOWA.**

**To All To Whom These Presents Shall Come.**

Be it known, that \_\_\_\_\_, having completed the Course of Study prescribed in the College of \_\_\_\_\_ is admitted to the Degree of \_\_\_\_\_ by the Board of Trustees upon the recommendation of the Faculty and is entitled to all the Rights and Privileges thereto pertaining.

Given at Des Moines, in the State of Iowa, this Third day of June, in the Year of our Lord One Thousand Nine Hundred and Twenty-nine.

Witness the seal of the University and the signatures hereunto affixed.

\_\_\_\_\_  
President of the Board.

\_\_\_\_\_  
President of the University.

\_\_\_\_\_  
Secretary of the Board.

It will be seen by the above reproduction of the text of the diplomas that a certain person is said to have been admitted to the degree of \_\_\_\_\_ "by the Board of Trustees upon the recommendation of the Faculty". It should be borne in mind that Dr. Wayman was no longer President of Des Moines University. Notwithstanding, he ordered the issuance of diplomas and signed them himself as President of the University, and required the Deans of the respective Colleges to sign in the place of the President of the Board of Trustees, and the Registrar to sign in the place of the Secretary of the Board. In the sample diploma we have before us a line is drawn through the words, "President of the Board", and written under it is the word "Dean"; a line is drawn also through the words, "Secretary of the Board", and written under it is the word, "Registrar".

**Unadulterated Sovietism.**

If this is not pure Sovietism, what is it? The legal proprietors and directors of Des Moines University are ordered off their own premises, and in direct violation of their order a diploma is issued which says on its face that it is issued "by the Board of Trustees", when the Board of Trustees had expressly forbidden their issuance. It is signed by a man who has been dismissed from the Presidency, and without legal—or any other warrant, signed by a Dean and the Registrar.

We have enquired on what authority the Registrar signed these diplomas, and have received the following letter from the Registrar, with copy of the letter supplied her by Dr. Wayman as her authority:

Des Moines University,  
Des Moines, Iowa,  
June 7, 1929.

"Dr. Shields:

"At the request of Miss Rebman, I am giving you the following statement:

"When I returned to the office after lunch, Saturday, June 1st, Dr. Wayman called me to his office and asked if I knew that the University was running under Court Order until June 4th, and whether I recognized him as the President with authority to instruct my office to get out certain reports. I replied that I had not had formal notice that the University was running under Court

action, but that it had been my understanding from the newspapers and reports on the campus. He then instructed me to make up transcripts of all Seniors' records and to issue as many transcripts as possible to students who had requested their credits transferred to other institutions. When I replied that it would be a physical impossibility for me alone to answer those requests before Monday night, he assured me that he would furnish extra help. I told him I would do my best to get the reports out, and asked that he confirm his verbal request in writing.

(Signed) Minnie R. Rice, Registrar."

**Dr. Wayman's Letter to Miss Rice.**

May 31, 1929.

"My dear Miss Rice:

"A great many of our students, especially those who are graduating, are very anxious to secure a transcript of their credits and other certificates so as to enter summer school elsewhere, secure teacher's certificates, and to otherwise qualify for positions and work they have in mind. I am, therefore, requesting that you make out such credits, transcripts, and so forth, as soon as possible.

"I realize that you are very busy during these days, but if at all possible, I should like for the students' requests to be granted.

Sincerely yours,

(Signed) H. C. Wayman, President."

**Dr. Wayman Did Not Dare Claim Court Authority in Writing.**

It will be observed that Dr. Wayman in his letter to Miss Rice does not claim the authority of the Court for ordering her to sign the diplomas. The fact is, of course, that the diplomas are not worth the price of the parchment upon which they are printed. No court in any civilized country would authorize such a diploma as was issued at Des Moines. If it be possible for a court thus to usurp the functions of the Board of Trustees; then the diploma should read that such an one is admitted to the Degree of Bachelor of Arts, or other degree as the case may be, by order of the Court. A little common sense is of great assistance in the understanding even of legal matters; and any one with an infinitesimal atom of sense must know that no court has the right to issue a diploma in the name of any Board of Trustees. If such a diploma were issued by Court order it should have been issued as by the Court itself.

**The University's Seal Copied.**

Furthermore, the Articles of Incorporation of the University give the Board of Trustees the right to adopt a seal, and that seal can legally be used only by the order of the Trustees. The University seal had been removed from the office. Therefore, Dr. Wayman had a seal made. In other words, he, a dismissed employee of the Corporation, impressed an unauthorized copy of the seal of Des Moines University on his "fake" diplomas. There is no record that this was done by Court order; nor do we believe that the Court ever intended that such action should be taken.

**Diplomas Signed by Deposed President, Bogus.**

It follows, therefore, that the diplomas issued by the authority of the deposed President, signed without legal warrant by Deans and Registrar, are simply bogus diplomas. And yet there is a singular appropriateness about this whole proceeding. The man,

who, for about four years, had used three degrees, namely, A.M., Th.D., Litt.D., to which he had no legal right, was running true to form in issuing fake diplomas to others! Verily, "as a man thinketh in his heart, so is he."

#### Investigation of Riots.

The special committee of the Board desired to have the injunction dissolved in order that it might be free to investigate the riots, and to exercise such discipline as the circumstances might require. There was no intention on the part of the Board of Trustees to deprive any student of any credits to which he or she was entitled, or to withhold from any student any certificate or diploma which that student had justly earned. But the Trustees felt that it would be impossible for them with good conscience to issue diplomas from Des Moines University to those who had had responsibility for the riot of obviously murderous intent on the night of May 11th.

#### Valid Diplomas Will Be Issued.

That riot is yet to be investigated. Some of its leaders are known. Some who were responsible for conditions on the campus also are known; and in due course action will no doubt be taken by the Trustees in respect to these particular students. As for the rest, legal diplomas will be issued, signed by the persons who are authorized to sign by the Articles of Incorporation of the University; and all students who desire to exchange their bogus diplomas for diplomas legally issued will have an opportunity of doing so.

#### Riot Must Be Investigated Before Credits Issued.

The cry was raised by the Faculty that the Trustees were in danger of impairing the credits of the students. Many of the students applied for transcripts of credits that they might enroll in other universities. We cannot believe that any reputable institution of learning in Iowa would deny to the Trustees of Des Moines University the right to govern their own household; nor that they would deny to the Trustees of Des Moines the right to exercise proper discipline within the University. Therefore we cannot believe that any reputable institution would receive and give standing to students without an authorized transcript of credits from Des Moines University.

It is the practice of the University to give students a carbon copy of the transcript of credits on application, but the original transcript is sent directly to the institution which the student proposes to enter, and is the only really authorized copy bearing the Registrar's signature. The Registrar has been ordered to send no such authorized transcript for any student present in the University during the last semester until an investigation of the riot has been held. We are reliably informed that already several institutions have refused admittance to Des Moines University students, not on the ground of credits, but because of possible participation in the riot. They are asked whether they were at Des Moines at the time of the riot and if their answer is in the affirmative they are refused admittance. Thus it will be seen that for their own protection students of Des Moines will yet be compelled

to agree with the Trustees that an investigation into the riot is necessary.

#### The Attitude of the Trustees Toward the Students.

We think we can speak for the whole Board of Trustees, when we say that the Board desires not to be merely just, but generous too, to the students of Des Moines. We do not blame the students altogether. Knowing the former President as we now do, and having such overwhelming proof of the disloyalty to Baptist Bible Union principles of the great majority of the Faculty, we are not surprised that the students should be led astray. At every chapel service Dr. Wayman added fuel to the flame. If the Faculty did not help to fan the flames, there is certainly no evidence that there was any general attempt to extinguish them. No one else had any opportunity of reaching the students. Dr. Wayman continued to beat his war drum so as to prevent the exposure of his academic hypocrisy in respect to degrees. The students had no opportunity of hearing other than one side.

#### The Leaders of the Mob.

We believe the leaders of the mob must be dealt with justly; but if, on knowing the facts of the case, they are ready to acknowledge their error and apologize, they will not find the Trustees ungenerous. As for the rest of the students, they were like any other body of students: like a flock of sheep they followed their leaders and did not know what they were doing. Now that the students have dispersed to their homes it will be possible to reach them individually and give them full information, so that every one of them may know the facts. A copy of this *Gospel Witness*, together with a copy of the issue of May 23rd, will be sent to every student of Des Moines University, and they will then be able to govern themselves accordingly.

The injunction expired by lapse of time midnight of June 3rd. The special Committee returned to the University Tuesday morning and took complete control of everything. Most of the students had left and nearly all the professors.

#### Magnificent Loyalty.

Throughout this painful episode it should be said that the splendid Business Manager, Mr. George Newcom, has continued absolutely loyal to the Board of Trustees. We have never met a more loyal soul, and our readers will be glad to know that he is still retained in the service of the University. The same unswerving loyalty to principle characterized Professors Hill, Rolfe, Jones, Carroll and Fuller. Two janitors have been reappointed to care for the buildings during the day time, and a third is on duty patrolling the campus and all the buildings from dark to dawn. Also some other members of the staff stood the fiery test, and were not carried away by the spirit of the mob.

#### Effect of the Injunction.

It is to be presumed that the Court's injunction was intended to safeguard the interests of the students so that they should not be deprived of their right to complete the semester's study. Of course in reality no injunction was necessary to ensure this because we had specifically stated to the then President that students were to be afforded opportunity to complete their studies. But notwithstanding the purpose of

the injunction, it had the effect of supporting the lawless element in the University. It did not take seriously the action of the rioters, but referred to it as a juvenile demonstration, or words to that effect.

Incidentally it may here be remarked that two newspaper men were in the office when the riots took place. One of them was rather painfully injured, which resulted in a bleeding nose and other bruises. These men insisted that the mob was utterly beside itself, and would undoubtedly have murdered could they have got their hands upon the object of their search.

It should be borne in mind also, that there were four students in Des Moines who came from Canada. They also had paid their tuition fees, and as they had come to the University in good faith, they surely had some rights. There was not an infinitesimal atom of truth in the story of a "Canadian espionage system". So far as the President of the Board of Trustees was concerned, he had neither written to nor received from any one of these students as much as a post card; he had had no communication with them until April 27th when two of them joined in the student deputation that waited upon us on that day. With the other two we had had no word of communication of any sort. But these four students had also to flee, if not for their lives, at least to preserve themselves from injury. Three of them took refuge in a Lutheran minister's house a day or so after the riot, and the house was surrounded by a hundred rioters, and the police had to be called for their protection. The court injunction took no account whatever of the injustice imposed upon these young men who had not only to leave the campus, but leave the country in order to be safe.

The court injunction had the effect of deterring the Trustees from exercising proper discipline lest they should be held in contempt of court. We have proof that at least one member of the Faculty was on the campus with the rioters, though we have no evidence that he participated in the riot. But no member of the Faculty, so far as is known, made any effort to quell the riot until the police arrived on the scene, when the athletics coach also arrived. He seemed to have some little influence with the rioters, but he did not arrive until all the damage had been done.

There is not a shadow of a doubt in this writer's mind but that Dr. Wayman was responsible for inflaming the passions of the students, and was himself the direct cause of the riot. Yet he was left in virtual control of the institution, which meant of course that it was without any control at all. The last three weeks while the injunction was operative, we are informed, utter disorder prevailed. **Four valuable microscopes were stolen from the Biological Laboratory, and reports were brought to us that many other things would probably be found missing. But the Trustees were powerless to do anything.**

#### Church Lawlessly "Dissolved".

Something less than a year ago a Baptist church was organized in the University, known as the Highland Park Baptist Church. It had, we believe, a membership of about forty, or perhaps a little over. The Secretary-Treasurer obtained a gift of \$500.00 from one of the Trustees to put a baptistery in the chapel;

and by the generosity of the same Trustee a beautiful Communion set was purchased, and material from which baptismal gowns were made. On Sunday, May 26th, an announcement was made that there would be a meeting of the church Monday evening. The meeting was not called by the Deacons of the church, for some of the Deacons knew nothing at all about it. No information was given as to the business to be brought before the meeting.

#### Gave the University's Property Away.

A small number gathered Monday night, we are informed about fifteen. Dr. Wayman was among them, as was also Dr. Pearson the head of the Bible Department. By motion, they presumed to dissolve the church, and give its property away. The Communion set was given to some church or mission; the baptismal gowns were disposed of; what money was in the treasury was used to pay such debts as had been incurred, and the balance voted to some missionary society. It was not until days after that other members of the church learned that the church to which they supposed they belonged had gone out of existence. Of course we should question whether that be a fact. The fifteen, it would seem to us, dissolved themselves; but had no right to vote for others without notice in dissolving the church.

Moreover, the Communion set, like the baptistery, was given to the University and not to the Highland Park Church; and the church had no right to give it away. But this is an illustration of the spirit of lawlessness which prevailed on the campus. Until the inventories of the various colleges are carefully checked over it will not be possible to tell what losses the University has sustained.

On Tuesday night, May 28th, a meeting was held in the Highland Park Presbyterian Church at which Dr. Wayman, Professor Callaway, and Dr. Pearson spoke. A reporter came from that meeting to our room in the hotel and said that it was not a meeting but a brawl, and that it nauseated many of the most ardent supporters of the Faculty. The only explanation we can give of Dr. Wayman's conduct is that he must surely be suffering from some sort of mental aberration. We are inclined to think that while in that state were he examined by a committee of alienists he would be adjudged irresponsible. One Baptist paper has said that the whole matter is a personal difference between Dr. Shields and Dr. Wayman. Nothing could be further from the truth. Unfortunately, we knew little of Dr. Wayman. Until the recent outbreak at Des Moines we are sure we had not had three hours' conversation with him altogether; and until the mask fell from his face we had been everywhere championing him as a worthy leader of a Fundamental university. But he is the most striking example in real life of Dr. Jekyll and Mr. Hyde we have ever met, with Mr. Hyde more and more in the ascendancy.

#### Twenty-nine Suits for Salaries.

On June 5th the Trustees were served with notices of twenty-nine suits for salaries. A report of this in the press of the country no doubt sounded very formidable; but we must confess that to the Trustees it

was almost amusing. Many of the twenty-nine professors, and perhaps the majority, were on a nine months' contract, so that their contracts expired at the end of the semester, and unless they were re-elected they would drop out of the service of the University. Some others were on a twelve months' contract, but the contract is so worded as to permit of the dismissal of any professor with a thirty-day notice. But as these suits are now pending we will not discuss them here, except to say that one interesting feature was found in the fact that one of the chief trouble-makers among the students, of the senior class, received absolutely free tuition because she was a minister's daughter. She appears to have done some work for some of the professors, and she appears among the twenty-nine suing the University for remuneration!

#### Better Position Financially.

For the information of our readers we may say that the University was in a very good position financially as compared with former years. April salaries were all paid with the exception of about \$3,000, so that on salary account all that was owing was the \$3,000 from April, and May salaries up to the 4th of June. Plans were in progress to obtain the money necessary to pay salaries up to the 4th of June. In fact, the Board had a financial statement before it at the time of the riot, and the first promise of \$5,000 toward the necessary amount had just been made, and the pages of the statement were later found stained with the eggs that had splashed the Board table. If the professors should now have to wait a little while for their salaries the Board will not be to blame. We hope, however, that our friends and supporters will put the Board in a position to meet all their obligations as of June 4th. We shall not keep any professor waiting unnecessarily, but as soon as the money is received such salaries as are due will be paid.

#### Plans for Reorganization.

The Annual Meeting of the Board of Trustees will be held at an early date, and plans for the reorganization of the University will be considered. At this writing the Board of Trustees has no other thought than patiently and perseveringly to rebuild the University with better material. Everywhere there are signs of a general reaction. *The Gospel Witness* of the 23rd of May itself has had the effect of opening the eyes of tens of thousands of people. Among those to whom that issue of *The Witness* has been sent are included all the Baptist ministers of Great Britain and Ireland. Only yesterday we received a cable from England extending hearty congratulations from the church and pastor, and ordering the forwarding of one hundred copies of *The Gospel Witness*.

#### Reaction in Iowa.

One indication of the rapid reaction is to be found in the Bible Union of Iowa itself. Some time after the upheaval the Executive of the Bible Union of Iowa was called together. Rev. Minor Stevens was the President. The Annual Meeting was announced to take place either this week or next, and Professor E. C. Callaway and Dr. Wayman were announced as two of the speakers. When the Executive met they passed

some sort of resolution, we understand, which has never come under our notice, hence we do not know the terms of it, except that it was, we believe, condemnatory of the Board of Trustees. Last week the Executive of the Iowa Baptist Bible Union met again, and in the meantime the eyes of some had been opened, with the result that Rev. Minor Stevens, Professor E. C. Callaway, and one or two others, resigned from the Union; new officers were elected; and the Annual Meeting will be held—but Professor Callaway and Dr. Wayman will not be among the speakers. All that is necessary to do in this case, with intelligent Baptists who are Baptists indeed, is to inform them of the facts; and there can be but one result.

In *The Baptist Spokesman* for May Professor Callaway is quoted as saying, among other things:

"Outside of the Canadians and Englishmen on the Board of Trustees, Dr. Shields has little support. Ketcham, Schimpf, Van Osdel, Meyer, and Hamilton stood with him as long as they could, and these faithful brethren are still standing by in the hope of saving the school. But they are not able to control Shields."

It is scarcely necessary to comment upon this, except to say that no one will more severely condemn the attempt to make this a national question than one hundred per cent. Americans themselves. The Board of Trustees will answer this for themselves. For ourselves, we have no interest but that of the Lord's work to serve, and personally it would be the happiest day imaginable could we be free from the whole Des Moines burden. But it is our belief that Messrs. Ketcham, Schimpf, Van Osdel, Meyer, and Hamilton, have never supported anything more heartily in their lives than they are now supporting the whole Board of Trustees, including the President and Secretary.

It happens that we have at hand two articles by Dr. Van Osdel, one in *The Temple News* of May 25th, and the second in *The Temple News* of June 8th. We print them below in their order.

#### DES MOINES UNIVERSITY.

From *Baptist Temple News*, May 25th.

It is a well known fact that the University of Chicago, the Baptist State Convention of Iowa, and the Northern Baptist Convention, are all opposed to the Baptist Bible Union conducting a school in Des Moines, Iowa. Probably all parties concerned would agree that this is a fact. When the Iowa Convention forces surrendered the School it was supposed to be so near the end of its existence that the Bible Union could not resuscitate it. They have, however, conducted the School a sufficient length of time to show that it will continue its existence.

Evidently it seemed to some people that heroic remedies must be applied. A pastor in Iowa concluded that he would inaugurate a scandal, and in co-operation with him some others succeeded in getting this under way among the students and the faculty, and as a matter of course created a very bitter spirit. Dr. T. T. Shields as chairman of the board, and Miss Edith M. Rebman, secretary and treasurer of the board, have been the most active members, and by their untiring efforts and self-sacrificing endeavors have raised the money to keep the School in progress. It seems as if the enemy thought their elimination would end the School and possibly other members of the Board would be unable to carry it on.

The animus of the enemy was unquestionably displayed in the reported interviews with Shirley Jackson Case and Shailer Mathews of the University of Chicago and their coadjutors. They are represented in the reports in the newspapers as belittling both the members of the board and the Bible Union, and congratulating the students upon their action in the destruction of property and lawlessness. We should naturally

expect this from these gentlemen because this is their attitude toward the law of God. Dr. Mathews in his interview, if correctly reported, exposes his ignorance of the situation, because he is unable to tell the truth about who Dr. T. T. Shields is. He speaks of him as having been a pastor, and doesn't seem to know that he is this day pastor of one of the largest churches in the country, and one of the greatest preachers on earth. The enmity of these men for all who are loyal to the Word of God is so bitter that it bursts out upon any occasion, even though they may themselves expose both their ignorance and their infidelity.

The enemies of the Bible Union have endeavored to impress the public with the conviction that the Bible Union is of very little importance, and that Des Moines University is equally insignificant, and yet the newspapers of the country have devoted a million dollars worth of space to the discussion of both. All of this world-wide agitation is an evidence that the Bible Union and its endeavors to conduct a Christian School has proven a tremendous irritant to the enemy.

No truer, nobler, Christian man lives than Dr. T. T. Shields. Miss Edith M. Rebman, the resident executive member of the Board is a high-minded lady intending very soon to go as a missionary to China. There could be no more venomous or Satanic undertaking than to call in question the character of these two people. However, the enemy thought this diabolical method would succeed, hence took pains to propagate it, until the minds of students and faculty were permeated through and through. When this had been accomplished, certain persons interested issued a hurry up call to the board to appear at Des Moines to co-operate with these slanderers in eliminating from the board the chairman and the treasurer. It was evident upon the arrival of the board that everything was in readiness for a riot, and the deans and the president seemed to have no disposition to in any way quiet or hinder the prevailing mob spirit. The situation was such that there was but one thing for the board to do, and the action that was taken has been justified by all true friends of the Institution who have known the facts.

Since the charges were preferred and advertised, an effort has been made upon the part of the deans and students to center attention upon the questions of administration and of credits. This of course is but a camouflage. Whatever has been done to destroy the credits of the students was inaugurated by the faculty and the students themselves. At the recent annual meeting of the Bible Union at Buffalo, New York, Dean Callaway appeared as the representative of the students and faculty, and was given opportunity to say everything that he would, and when he had said all that he cared to say he was urged to say more. In addition, after he had left the platform he was urged to return and make additional statements if he cared to do so, but he refused. It was so evident that he had no case at all that the entire Convention voted without a dissenting voice in justification of the action of the board. It is therefore important that all parties should know that every opportunity was given to the deans at both the board meeting in Des Moines, and at the Convention in Buffalo to free themselves and express themselves to the extent of their desire. Hence any endeavor to fix this disturbance at the door of the administration is side-stepping the issues involved altogether. For the deans to assert that they could not get along with Miss Rebman is to indict themselves for childish weakness, and an expression of a fear that their own work would not stand inspection.

As a matter of course there are many people now ready to say what they would have done, and equally ready to tell what ought to have been done. In both these matters the board has waited and will wait patiently upon God for Divine wisdom and direction. Many of us claim to be supernaturalists while everything is fair, but just as soon as the enemy appears in force they resort to human methods, and the natural man's conclusions. In the Providence of God the Bible Union was formed seven years ago, and when it had reached a stage of progress satisfactory to the mind of God, by Divine appointment this School at Des Moines was placed in our hands. The intention of the board is to conduct it as a Christian School depending upon God for methods, money, and men. If God is for us, Shailer Mathews and Shirley Jackson Case, and the executive secretaries of the conventions will not be able to destroy us. God is our dependence, the Word of God is our treasurer. We intend to magnify the Word of God and to exalt the name our Lord Jesus Christ. Skeptics and all of Satan's following will try to hinder us. We shall not have a

smooth and even way of progress. Enemies will arise on the right hand and on the left, month by month, if not day by day, to propose many things born in hell; but if God is for us, we cannot fail.

This article is for the purpose of enlisting all who know how to pray, and in answer to prayer God will do "exceeding, abundantly, above all that we ask or think." Let the prayers and the money continue to flow unabated, and our enemies will continue to be as the enemies of God have ever been, defeated. The promises of God were never more explicit or certain of fulfillment. The Bible Union cannot be supplied with ministers and missionaries and teachers from the schools conducted by the unbelieving world. We must have a School of our own, and it must be conducted according to the ideals and the faith of the Bible Union. The devil will never look with favor upon the work of the Bible Union. Let no one imagine that we have a clear field, or that our enemies will ever cease to fight us. There is nothing Satanic that they will refuse to us. Our hope is in God. We are His servants, and we must go forward whatever the enemy may do to oppose us.

#### THE DES MOINES SITUATION.

From *Baptist Temple News*, June 8th.

In the summer of 1927 the Board of Des Moines University offered the University to the Bible Union of North America on condition that the Union would assume obligation for the debts then amounting to approximately \$300,000. The Union accepted the proposal, and immediately undertook to select a Christian faculty and establish a Christian school, not half pagan with a form and profession of Christianity, but a school wholly Christian through and through. The articles of our faith as a Bible Union were presented to every teacher employed by the Union, and they consented not only to endorse our Bible views, but our ideals, and everything seemed to go well for a while.

Later, however, it was discovered that many of the members of the faculty were in harmony with the Board when they were on the ground, but felt free to go their own way as soon as the absence of the Board was secured. This brought dissatisfaction among the Christian students who felt the importance of a pervading Christian influence in classes and societies and chapel exercises and on the campus as well as in the dormitories. When it was thoroughly known that many of the teachers had inwardly determined that they would conduct their classes and other exercises according to their own ideals, without regard to the instructions of the Board, it was determined that there must be a reorganization.

After full consideration of conditions and results it was decided to terminate the engagement of the teachers at the close of the school year and begin anew. This undertaking has aroused a storm of criticism and many good brethren have taken up the cudgel of the rioters and indulged themselves in saying disagreeable things concerning the Board, and especially demanding the elimination of Dr. Shields and Miss Rebman. As a matter of course, all Northern Baptist Convention people know that Dr. Shields and Miss Rebman have been the important factors in what has been accomplished in the conduct of the school for two years, and the liberal payment on the old debts, and knowing this, would clamor for that which they knew would defeat the entire project. The painful part is that brethren who have claimed to be friendly to the work of the Bible Union have taken up the cudgel of our enemies to belabor Dr. Shields and Miss Rebman. We are reminded of an impressive cartoon we saw some time ago which spoke very eloquently. It was a picture of a man who had climbed a large tree and seated himself on one of the principal limbs and then was busily engaged in sawing it off between the tree and where he was located. Dr. Shields is one of the greatest men on earth, and Miss Rebman as an executive and a devout Christian has few equals. All who have protested against Dr. Shields and Miss Rebman have thoughtlessly made their clamor heard either because their work would not stand inspection, or they were ignorant of the facts in the case.

We do not think there is any Bible Unioner anxious to have a school just so that they may say that we have a school. We must have a school that is Christian throughout or none at all. If it is God's will that Des Moines shall live as a Christian School for His glory, then it will continue, other-

wise it will not be in any sense important. We desire all of our friends to join with us in prayer for Divine guidance in this election of proper teachers from among the many who are now applying for positions, and for the entire administration of the school. We expect Des Moines University to go on more successfully than ever in its history, and if it goes on it will be a Christian school where it will be safe for young people to go for intellectual training and Christian culture.

From the human standpoint all of this confusion seems deplorable, but from the Divine standpoint it must be one of the "all things working together for good." When the disciples started to row across the sea and encountered a storm there were no indications that they were out of the path of duty, and this tempest that has been passing over our University does not indicate any weakness on the part of the Board, or that we are out of the path of God's appointment. If our school was not acceptable to the Master we serve, it certainly was desirable that He should allow this disruption. God has promised and will provide.

**Mr. Hamilton's Letter to "The Baptist Spokesman."**

We have also a copy of a letter by Rev. H. G. Hamilton which he has sent to *The Baptist Spokesman*, of Portland, Oregon, for publication. He requests that we publish it also in *The Gospel Witness*. The letter follows:

First Baptist Church,  
Austin, Minn.,  
June 7th, 1929.

*The Baptist Spokesman*,  
Portland, Oregon.

Dear Doctor Weir:

A copy of *The Baptist Spokesman* was placed in my hand to-day. I sincerely confess, sir, that I am very much surprised that you should allow your paper to go to press with only one side of the D.M.U. controversy at hand. Of course, it was nice of you to call attention to *The Gospel Witness* after publishing all that Dean Calloway and Dr. Wayman had to say on the matter, but, it would have been very much better to have had the entire matter at hand before giving out one side of the story and allowing your readers to guess the rest.

In view of the fact that your correspondent unjustly brings my name with the names of the other members of the Board of Trustees into your columns, I beg the right to contradict, with the most emphatic language possible, the following:—"Outside of the Canadians and Englishmen on the Board of Trustees, Dr. Shields has little support. Ketcham, Schimpf, Van Osdel, Meyer, and Hamilton stood with him as long as they could but they are not able to control Shields". This is absolutely contrary to facts. Not until within the last few weeks did any member of the Board stop to think of the nationality of any other member but supposed we were all sinners saved by grace, joining hands in a work for the Lord.

It was at the Chicago Convention of the Bible Union in 1927 Dr. Shields desired to retire from the Presidency of the Union because his own duties were so multiplied that he felt it difficult to continue. I secured the floor and urged the delegates to a realization of their obligations to "carry on"; to our delight, Dr. Shields was prevailed upon to continue in office as the leader of the Baptist Bible Union forces—at great personal loss to himself and his own great church in Toronto. I first saw Dr. Shields at the N.B.C. in Des Moines some ten years ago. At once I recognized him as a man of unusual ability, since then I have watched him from different angles and have said, time and again, that he is the most unselfish soul I ever knew. At the urgency of the Bible Union he consented to assist us in taking over the University. As Pastor of a great church in the Dominion of Canada with a membership of 2,300, he has given himself to the work of the D.M.U. in the hope of having a Baptist University in North America free from the ravages of modernism and infidelity.

He has travelled over 80,000 miles in the interest of the University and has raised thousands of dollars for its support; his own church in Canada has transmitted through its treasury nearly \$20,000, in addition to which on the security of ten members of Jarvis Street Church, \$10,000 of Canadian money was borrowed from a Canadian bank and sent to Des Moines by wire, to pay salaries of American Professors; contrast with that up until February of this year, the Rev. Minor Stevens, the enemies' tool, had done

almost nothing for D.M.U. but talk. Besides all that, he has used the columns of *The Gospel Witness* to establish what the Baptist Bible Union wanted, and never once has he lamented the outlay of time and energy and money for the cause.

I presume by this time you have ready my communication to Dr. Shields in *The Gospel Witness* concerning Dr. Wayman's degrees. Shortly after the election of Dr. Wayman to the Presidency of Des Moines, I was besieged by pastors calling attention to a pamphlet written by Dr. Hale concerning the fake degrees of Dr. Wayman. Under such circumstances, I was forced to demand of Dr. Shields a complete investigation of the report. I, therefore, share with Dr. Shields the responsibility of this upheaval by my insistence upon investigation. With the exception of the Rev. Minor Stevens and Dr. Foulk, and possibly one other trustee who has never been very much interested in the affairs of the University, the entire Board are in full sympathy with Dr. Shields. I confess, sir, I have not seen the domineering attitude your correspondent speaks of, except the dominance of a man who digs a little deeper and a little earlier in the morning than most men.

(Signed) H. G. Hamilton.

Prof. Callaway's utter misrepresentation both of Dr. Van Osdel and Mr. Hamilton, as shown above, is illustrative of his whole course in this matter, and proves the utter worthlessness of his testimony respecting this sad affair. We hope Professor Callaway will yet return to sanity, but at present in relation to the principles at issue he is still in the far country.

**Further Evidence of Conspiracy to Destroy  
Des Moines.**

The Trustees of Des Moines University have for twenty-four months been lifting to the last ounce to redeem Des Moines University from the financial wreck to which Modernism had reduced it. There came to the University, we understand from somewhere in Wisconsin, last February a student named I. Cedric Peterson. He had not been in the University two months before he showed himself to be a mover of sedition and a general disturber of the peace. This young man, while the Trustees were in session May 10th, harangued the students in the chapel; while the Deans, at least some of them, sat in the balcony.

He told the students that Dr. Shields had written Dr. Wayman demanding that he (Dr. Wayman) dismiss seven or eight of the Faculty! He then proceeded to name the members of the Faculty whose dismissal the President of the Board of Trustees had demanded. As a matter of fact, of course, it was not the business of the President of the University to dismiss anybody. Only the Trustees could either engage or dismiss a professor. But this young man who had been in the University, at that time, a little over three months, knew all about the operation of the Institution; and while the Deans sat in silence he made this outrageous statement. Of course the fact of the matter is that no such letter was ever written, or even thought of. If the Trustees had had reason to desire the dismissal of seven or eight of the professors they would have dismissed them—with or without the consent of the President. But the fact is, such a thing was never thought of, and Cedric Peterson uttered an absolute falsehood in which there was not an infinitesimal atom of truth when he made that statement. Whether he knew that he was stating what was untrue, we do not know; but the Deans at least ought to have known better than to permit a student body to be set on fire with falsehoods such as Peterson used.



### Cedric Peterson the Traitor.

We have just received a report from Des Moines in which Mr. Peterson boasts that he will take one hundred and fifty students to Ottawa University, Kansas. He is to receive the modest commission of \$7.50 for every new student he secures. We were informed while in Des Moines that Mr. Peterson and other agents of Ottawa University were canvassing the students to leave Des Moines and go to Ottawa. If there are any other Des Moines students of the same character as Cedric Peterson, Ottawa University is cordially welcome to have them.

But we publish below two reports from Des Moines papers which speak for themselves:

Excerpt from "The Des Moines Tribune" of June 10th.

#### 150 D.M.U. STUDENTS TO LEAVE—CLAIM

##### Council Head Touring Midwest for Ottawa U.

Returning here Monday from the first lap of a speaking tour which has already included six midwestern cities, I. Cedric Peterson, President of the Des Moines University Student Council, declared that more than 150 students of the University will leave the school to enter Ottawa University, Ottawa, Kan., next fall, if Dr. T. T. Shields and Miss Edith Rebman remain in power.

"Des Moines University will have an enrollment of not more than twenty or twenty-five students next fall if Shields and Rebman remain on the Board," Peterson said.

He returned here Monday from Chicago after having spoken to crowds ranging in size from 200 to 1,000 in Minneapolis, Milwaukee, Madison, Wis., Worthington, Minn., and Slayton, Minn., on the situation at Des Moines University from the students' viewpoint.

##### Represents Ottawa.

"The people have been for us at every town visited, after they had heard our side," he continued. "Dr. Shields has lost the support of Baptists through the midwest."

At the same time Peterson was speaking to gatherings out of the city he was acting as special agent for the Ottawa University and has lined up more than 150 students for that school for which he is to receive \$7.50 each, he says.

Peterson expects to leave for the northern Baptist convention in Denver, Colo., Thursday and from there he will go to the Swedish Baptist convention in Portland, Ore.

##### Bankruptcy Predicted.

"Des Moines University will go into bankruptcy under the control of Shields and Rebman," said Peterson. "When it does, we expect enough support to continue the school under a new management. In making this tour, I am enlisting the support of prominent Baptists to take over the school in case it goes into bankruptcy."

Peterson said he was appointed special agent of the Ottawa University by Ray York of that school and by authority of the president, Edmund Smith. York was in Des Moines at the time of the riots here, and his son, Forrest York, was here getting students for the Kansas school at the close of the semester, Peterson said. The Ottawa University is under the Kansas Baptist convention.

##### UNIVERSITY TRUSTEES MEET HERE TUESDAY.

The annual meeting of Des Moines University trustees is scheduled for Tuesday.

This meeting is expected to provide answers to some of the unsettled questions concerning Des Moines University, procuring of a new faculty, determination of policy, and what discipline, if any, should be meted out to students who participated in the widely advertised rock and egg riots May 11.

No members of the Board from outside Des Moines were in the city Monday and there was some question as to whether enough would arrive to form a quorum Tuesday.

The matter of filling faculty positions will be one of the main problems, but Miss Edith Rebman, Secretary of the Board, had a pile of applications on her desk Monday. She declined to say whether any former faculty members would be retained.

Excerpt from "The Des Moines Register" of June 11th.

#### NEWCOM SAYS STUDENT WRONG.

##### Feels He Can't Take 150 D.M.U. Pupils Away.

A member of the administrative force of Des Moines University Monday evening discredited statements made by I. Cedric Peterson, student representative, who declared he had induced 150 former students to desert the institution as long as Dr. T. T. Shields and Miss Edith M. Rebman are "in power."

"Peterson has been holding himself up as a member and officer of the student council," George Newcom, business manager of the university, declared.

##### "Never Elected to Council."

"The truth of the thing is that Peterson was never even elected to the council. He entered Des Moines University after the first semester this year and has had very little touch with the actual conditions around which the asserted controversy revolves."

Peterson, in an interview Monday afternoon, made the statement that he was working in the interests of Ottawa University of Ottawa, Kan. He said that he was on a speaking tour to induce students to enter the Kansas school and for each one he enrolled he was to receive \$7.50.

##### Sees Good Future.

Mr. Newcom asserted that the finances of the institution are in good condition, although certain funds are "low." Much of the school's indebtedness has been retired, he said, and the outlook for the future is good.

Newcom laughed at the statement that Peterson would take 150 away and leave 25 to continue with their work.

##### Claims Figures Off.

"We had more than 300 last semester. Take 150 away and that leaves considerably more than his quoted figure."

Some members of the Board of Trustees are expected to arrive to-day to consider faculty appointments. It was not certain whether Dr. Shields would be here.

But there has come to our hand also copy of a letter by Mr. Elnor Wayne Grafft. Mr. Grafft is a Junior at Des Moines University, a ministerial student, a student pastor, and for practically the entire school year was President of the Ministerial Association. The letter is written to Mr. Ray York at Ottawa University.

#### MR. E. W. GRAFFT'S LETTER.

June 11, 1929.

Mr. Ray York,  
c-o Ottawa University,  
Ottawa, Kansas.

Dear Mr. York:

I am sure that you will never forget our Baptist Assembly at Iowa Falls a few years ago when you spoke in the interest of the Life Service League, and the splendid response you had. Many young people came in the afternoon yielding their lives to definite Christian service; I did not come until the evening, but I was the first to come then. Later I received several letters from you and a book that has been most helpful. I have never written you to tell you of any of my plans concerning my life-work, but to-night I feel it a Christian duty to write you of another.

Apparently you have put your confidence in our Des Moines University student, Mr. I. Cedric Peterson. He has told me that you are a particular friend of his family. According to one of our students, your confidence was strengthened by our Dr. Fogdall, who told you while you were in Des Moines that he had never had a finer student than Peterson. I grant you, Mr. York, that practically all of our professors would say the same; but it sometimes happens that students see in the lives of their fellows what the instructors never see. Never before have I undertaken to expose the character of anyone, but I trust you will at least think over what I have observed and have learned of this young man. I assure you that mine is no feeling of prejudice concerning him.

When Peterson came here at the beginning of the second semester (please bear in mind that he has been here only four months) I regarded him as one of the finest Christian young men I had ever known. I was with him every day and for the first few weeks had never enjoyed the companionship of any one more. Our conversations and the hours of prayer we spent together were most helpful. My confidence in him was not changed when he told me of the numerous times he had been criticized and misunderstood in the past. Gradually when I began to see how he was opening the way for criticism here, I associated with him less freely fearing that I would have the same things said of me. The students whom he had talked against later became his closest friends. His remarks about one of our girls was anything but gentlemanly; but before the year was over he was closely associated with her,—and he is an engaged young man.

The last week of April our Men's Glee Club toured the State of Iowa. I observed many things in him that week that caused me real concern. I discovered that he was not truthful (I shall say more of that later).

One of our ministerial students who was in the Bethel Academy at St. Paul at the same time Peterson was there, reports that he almost failed to graduate due to stealing. He had much more to say concerning his untruthfulness and dishonesty.

At this time I should like to cite one example of Peterson's disregard for the truth. He personally informed me that he would remain in the city for the summer, in order that he might continue his work with the Baptist church at Colfax, as they were paying him \$135.00 a month. I later learned, on good authority, that he received the magnificent sum of \$10.00 per week!

Cedric Peterson is the finest speaker I have ever heard for one so young;—and also the boldest. By this I mean, that regardless of his conduct before his fellows, he still had the nerve to stand before us to pray and to preach and look half-divine while he talked. He has great influence over the students, and against this I warn you before you accept him as one of your students.

In the *Des Moines Tribune-Capital* of this evening he is quoted as saying, "One hundred and fifty Des Moines students are going to Ottawa University next year." That is another-untruth! In a later paragraph he predicts bankruptcy for Des Moines University if "under the control of Shields and Rebman". "When it does," he says, "we expect to have enough support to continue under a new management." Should such a thing happen, and he is one of your students, you will very soon discover his real character. He would see in it a new chance to get his name and picture in the papers. With his strength of character he will influence your students and ruin your school, too. He cares nothing for any school! He speaks, it is true, of "our beloved D.M.U.", but he does it to add to the impression of his talk. He has not yet been properly orientated here!

Mr. Peterson has represented himself in the press as President of the Student Council. He not only is not President of the Student Council but has not even been a member of that organization.

He has no real conviction or regard for truth. Two days before he spoke in our chapel at the beginning of the controversy he didn't know where he stood. He had the students well "stirred up" before the faculty were dismissed, which resulted in the egg episode. The students looked to him for leadership and did pretty much as he said. I well recall when he suggested protesting against Dr. Wayman's administration; but when this opportunity for self-publicity made its appearance, he exhausted his vocabulary in an endeavor to boost our "beloved president"—As for example in his noted chapel speech he referred to Pilate's words with reference to Christ, as applicable to Dr. Wayman, "Behold the man"!

I trust you will accept the above in the spirit in which it is written. I have no desire to injure anyone, but Cedric has made so many false statements from our chapel platform and through the press that, in justice

to Ottawa University, and the school which I love and represent, I feel it my duty to expose his hypocrisy.

I am leaving on Thursday for my home at Central City, Iowa. Yours in our Master's Service,  
(Signed) Elner Wayne Grafft.

#### The Plot Thickens.

It is an extraordinary thing that a young man after three months' acquaintance with the University should have such mature plans for the future of Des Moines ready for publication! Des Moines University is to be forced into bankruptcy! Then Mr. Peterson's friends are to take possession of it! We have little doubt that Mr. Peterson has spoken a little too loudly at this point. We have never doubted for a moment that agents of the Iowa State Convention were unofficially in co-operation with Dr. Wayman and his fellow-conspirators in this whole matter; nor have we much doubt that behind the Iowa State Convention is the Education Board of the Northern Baptist Convention. Witness these extracts from *The Baptist* of Chicago, issue of May 25th:

"When diminishing receipts of the Northern Baptist Convention placed that body in a position in which it was unable to give adequate financial aid to Des Moines University, *The Baptist* welcomed the effort of the Baptist Bible Union to assume support and control of the institution. . . . Under the Baptist Bible Union, the University is still a Baptist institution. In an early and beautiful to-morrow the fundamentalist-modernist controversy, out of which the Union grew, will be a memory. Free discussion will have eliminated misunderstandings and extravagances and Des Moines University will be of the same type in dogma and spirit as the rest of our Baptist schools. In the long run its prosperity will be a gain and its adversity a loss to the Baptist denomination and to the Northern Baptist Convention. . . ."

And we profoundly wish that in the near future the Northern Baptist Convention might find itself financially able to insure the permanent stability and efficiency of Des Moines University."

After the Baptist Bible Union had reduced the indebtedness of the University by about \$90,000.00, with the aid of the disloyal members of the Faculty carried over from the old regime, Des Moines University was to be returned to the control of those who had plunged it into bankruptcy. We have a shrewd suspicion that Mr. Peterson was deliberately sent into the University to make trouble among the students; that he was the agent of the enemies of the Baptist Bible Union and all it stands for.

But as to the probability of Mr. Peterson's prediction being fulfilled,—well, we shall see what we shall see. A war is not decided by one battle, but always by the last battle. And the Baptist Bible Union will win the last battle.

#### THE EDITOR SAYS "THANK YOU."

The Editor returned from Des Moines Thursday night, June 6th. Friday was spent from morning until night exclusively in reading letters, and the day closed without our having reached the end. Some day we hope to answer these letters personally; meanwhile, through this medium, the Editor expresses his great appreciation of the hundreds of letters and telegrams that have reached him from all over the Continent. They have all been in one vein, and every one of them has been read with gratitude and delight. Experiences such as ours at Des Moines have their compensations. It seems to us that when one finds himself "in perils among false brethren," for every traitor God raises up a hundred loyal friends. The Editor says: "Thank You," to these hundreds of people scattered over the continent and many across the sea, and promises that as soon as it is possible he will write personally to everyone.

# The Jarvis Street Pulpit

## WHAT IS THE SPIRIT OF CHRIST?

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

Preached in Jarvis St. Church, Toronto, Sunday Morning, September 5th, 1926.

(Stenographically Reported)

"Now if any man have not the Spirit of Christ, he is none of his!"—Romans 8: 9.

In these days of much contention for the faith we have heard this text very frequently quoted against those who contend for the faith; and on the authority of this verse we have been exhorted to exhibit the "spirit of Christ". I read an article not long since in which the writer quoted this text, and referred to it as the "acid test" of orthodoxy. Those who thus make use of this passage seem to suppose that the word Spirit is spelled with a small s, that the Spirit of Christ referred to, designates His disposition, His temperament, His temper; and the "Spirit of Christ" is supposed to stand for mere inoffensiveness, for amiability, for leniency, for a kind of tolerance toward everything—it is assumed that the "Spirit" of the text is a spirit of pacificism.

There is no more dangerous practice than the practice of utterly wresting the Scripture by taking a text entirely out of its context. I want, therefore, in a very few words, first of all, to expound the principle of the text.

### I.

What is the apostle speaking of here? We read it this morning, and you will have observed that he describes two natures. We are, first of all, born after the flesh, we have a fleshly nature: "That which is born of the flesh is flesh"; and until we are born again, while in our natural state, we are dominated by the carnal mind—which does not mean that men of carnal minds are grossly sensual: it simply means the natural mind, the mind of the flesh which minds the things of time and sense, but has no view nor recognition of the spiritual: "That which is born of the flesh is flesh", the Scripture says; and we are told that "to be carnally minded is death", to be minding the things of the flesh, the things of time and sense, without having any correspondence whatever with the spiritual realm, separated from Him Who is a Spirit—thus to be carnally minded is to die, the minding of the things of the flesh leads inevitably to death.

But there is another nature, there is a spiritual nature. Those who are in the flesh, we are told here, "cannot please God". However educated one may be, however amiable his disposition, however good a neighbour or faithful a father, however excellent as a citizen, whatever his human relationships may be—he may be a professor, he may be president of a university, he may be a leader in some department of human knowledge, he may be a man of high ethical ideals, he may be a man of unblemished character so far as his outward record is concerned, but however fine he may be in all these respects, if he has never been born again he is still in the flesh, for "that which is born of the

flesh is flesh", and "they that are in the flesh cannot please God". But, I say, there is another nature, a spiritual nature: we are born from above, we are born of the Spirit, we are begotten by the word of truth through the gospel; and "that which is born of the Spirit", said our Lord, "is spirit". He differentiates between the two. Let me quote the whole text again: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And it was in that connection He said, "Ye must be born again"; "Except a man be born again, he cannot see the kingdom of God."

Here the Apostle Paul is speaking of such as have been born of the Spirit, and who are no longer in the flesh, they have another nature, they have a spiritual nature: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you"—you have been born again, and you have been born again by the Spirit, by the operation of the Holy Ghost. Therefore, Paul says, we are no longer in the flesh but in the Spirit, if the Spirit of Christ dwell in us.

Then we have this tremendous utterance: "Now if any man have not the Spirit of Christ, he is none of his." The argument is that every believer who believes on Christ, having been born of the Spirit, must, of necessity, have the Spirit. Everybody who has ever been born from above has the Holy Ghost in some measure; for "if any man have not the Spirit of Christ, he is none of his". If you have not the Holy Ghost, then you are not a Christian: to say that one may be a Christian without having the Holy Spirit is absolutely to deny the teaching of God's Word. Everybody who has been born again has the Spirit; and if he has not the Spirit, he has not been born again, and he is none of Christ's. But the believer—do not make any mistake—may, alas, grieve the Spirit, he may oppose the Spirit, he may live at a poor dying rate, crowding the Spirit out of much of his life; but if the very life of God is in him, it was implanted there by the regenerating grace of the Spirit, and that life is the life that beats from God, it is eternal life, and will always remain. We may grieve the Spirit, but, on the other hand, it is our privilege so to yield to the Spirit that every avenue of our nature will be open to Him; and we may "be filled with the Spirit."

Let me put you young Christians on guard against a grievous error here. Every true believer has the Holy Spirit, and it is our privilege now to surrender to Him absolutely, day by day, hour by hour, and all through life, yielding ourselves to His domination, that our lives may be flooded by the divine Energy, that we may be under His control, and that the fruits of the Spirit may appear in our lives. If you have not

the Spirit you are none of His. What a terrible fate that would be, to have no part whatever in Jesus Christ, to be none of His! What a terrible thing if His cross had no relation to me; if His grave were not my grave; His resurrection not my resurrection; His ascension and intercession at the Father's right hand of no profit whatever to me; if I had no part in the inheritance of the saints; if the blessed hope of His return were no joy at all to me! If I have not the Spirit, if I have not been born again—I may be a professor in theology, I may be conspicuous in religious leadership of some sort; but if I have not the Spirit, then I do not belong to Christ. Do not beg the question, that is the plain matter of fact: if you have not been born of the Holy Ghost, quickened by divine power, whatever you are or are not, whatever you have or have not, you are none of Christ's. Oh, that we may be sure of our interest in Him!

That is just to set the text in its context.

I shall deal particularly this morning with the assumption that to have the "Spirit of Christ" is to be so amiable, and so pacific, and so tolerant of everything, that a man will not quarrel even with the Devil—but he will be just "hail fellow, well met", so gentle, so loving, so kind, that he will have no rebuke for sin anywhere.

## II.

Well, let us see. I must ask a few questions: IS IT POSSIBLE THAT A MAN WHO DENIES THE AUTHORITY OF THESE SCRIPTURES, BREATHED BY THE SPIRIT, INSPIRED BY THE HOLY GHOST—IS IT POSSIBLE THAT A MAN WHO DENIES THE GOD-BREATHED SCRIPTURES, HAS THE SPIRIT OF CHRIST? or, in such denial, is speaking by the Spirit of Christ? God cannot deny Himself; and the Holy Spirit will never deny His Own signature, nor repudiate the authority of that Word which He has inspired. I do not care how amiable a man may be, how engaging his personality, how excellent his character, how winsome and attractive in his relationships with men—I affirm that the man who denies the supreme authority of the Bible as the Word of God is not speaking by the Spirit of Christ, whatever he has. The Holy Ghost will not deny that which He has written.

Or, to be specific for a moment, the spirit that denies the supreme authority, the infallibility, of the book of Genesis is not the Spirit of Christ. "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. . . . He saith"—God the Holy Ghost saith—"Not, and to seeds, as of many; but as of one, and to thy seed, which is Christ"—the Holy Ghost said that, He said it in the book of Genesis. It is useless to say that the man who will say, respecting the inspired record of creation, that where that disagrees with science, he will submit to the authority of science first—I say, that the man who takes that position does despite to the Spirit of God. It is contradicting the Holy Ghost, and the Holy Spirit never contradicts Himself.

Are we necessarily lacking in the Spirit of Christ because we oppose, for instance, Canon Driver's view of the Scriptures? Read the one hundred and tenth Psalm, that marvellous prophecy about Melchizedek, and the prophecy which our Lord Himself quoted

when He said, "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?" Peter takes that Psalm also into his sermon on the day of Pentecost, and, according to the record, "being full of the Holy Ghost", he makes application of that Psalm to Christ saying, "The Lord saith unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore"—listen!—"therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." That was the climax of his sermon, that was his master argument; and under the power of it three thousand were convicted of their sin. I say, that the men who say that the one hundred and tenth Psalm is not a Messianic psalm, as Dr. Driver and those of his school say, however scholarly they may be, they cannot possibly have the spirit; for the Holy Ghost will not say one thing in this Book and contradict it in modern writing.

So I may go on and cite the familiar case of the book of Jonah. Beyond peradventure, the evangelists, writing by inspiration, record the very words of our Lord; and our Lord says that Jonah was an historical character, and that which is recorded of him did actually, literally, take place. It is, if language means anything, indisputable that Jesus Christ subscribed to the historicity of the book of Jonah; and I say that the man who denies the historicity of the book of Jonah, as our Professor Marshall does, whatever he may have, in that denial, he has not the Holy Spirit: it is impossible that the Spirit of God should say one thing here and then absolutely contradict it elsewhere.

Take another instance: a brother came to me the other day and said, "You ought to love Dr. Fosdick." I said, "I do love him as a poor benighted sinner; but as a Christian teacher I absolutely repudiate him, and regard him as an enemy of the gospel." Someone will say, "You ought to have the 'Spirit of Christ'." Well, I ask you this: Can a man have the Holy Spirit who repudiates the virgin birth and the essential Deity of Jesus Christ? How came Christ into the world? He was begotten of the Holy Ghost. He had but one human parent: "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The promise of Scripture was that the "seed of the woman" should bruise the serpent's head. Jesus Christ was the son of Mary, but He was not the son of Joseph. The Scripture says that He was divinely begotten. Will any man tell me that the man who intrudes upon that holy Mystery and dares to deny—as Fosdick and many of his school do—the truth of that Scripture which says, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God"—the Holy Ghost will never deny that; and the man who denies it, who says that it involves a "biological miracle that is incredible to the modern mind", simply exemplifies the truth that the carnal mind is enmity against God—but I say that the man who denies that is of the flesh, and cannot please God. The Holy Spirit will never deny that

Jesus Christ is, with the Father and the Holy Ghost, one God.

### III.

Once again: CAN IT BE SAID THAT THE HOLY SPIRIT IS SPEAKING THROUGH THE MAN WHO DENIES THE EFFICACY OF THE PRECIOUS BLOOD, OR THE VICARIOUSNESS OF THE ATONEMENT OF JESUS CHRIST? It is very wonderful, dear friends, to observe that the whole work of redemption was participated in, and is participated in, by the whole Godhead, Father, Son, and Holy Ghost. When Jesus began His public ministry He was buried beneath Jordan's wave, and the heavens opened, and the Spirit of God, in the form of a dove, descended and lighted upon Him, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased"—when, by His baptism, our Lord prophesied and predicted His death in our behalf, going into the grave and coming out of the grave, the Father and the Holy Ghost approved of His act.

And what saith the Scriptures about that atonement? Let me read a few verses from the epistle to the Hebrews. What is the significance of the blood of Christ? Listen: "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh"—mark this, will you?—"how much more shall the blood of Christ"—the blood of Christ! How was it shed?—"how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" The "eternal Spirit" was in that great Sacrifice; it was through the "eternal Spirit" that Jesus Christ offered Himself without spot for us: God the Holy Ghost was at Calvary, and by His power Jesus offered Himself; and the Holy Spirit will never repudiate the atonement which was there accomplished. And I say openly and frankly and without apology, that the man who denies that salvation is through the blood of Christ, and the blood of Christ alone, whoever he may be, has not the Spirit of Christ—the Holy Ghost will never deny that.

### IV.

But there is another simple observation: NO MAN SPEAKING BY THE HOLY SPIRIT WILL EVER BOAST OF HUMAN GOODNESS. "They that are in the flesh", I repeat, "cannot please God"; we must be born again in order to please God. The special function of the Holy Ghost is to convict of sin and righteousness and judgment. There is nothing in Scripture to support the theory that there are elements of indestructible goodness in the natural man: "All have sinned, and come short of the glory of God"; we are "dead in trespasses and in sins"; "For in me (that is, in my flesh) dwelleth no good thing." You remember the gross, inexcusable comment which Professor Marshall made on that verse when I challenged him on that point: "Did I say that the spiritual instinct was in the liver? Did I say it was in the lights? Did I say it was in the blood? I said nothing of the sort." What is the meaning of

that scripture? Paul is speaking of the fleshly nature, the carnal mind; and that which is born of the flesh is flesh until it is quickened by the Spirit, and he said, "In me, in that natural state, dwelleth no good thing." And men who are speaking by the Holy Ghost do not speak like that in contradiction of the teaching of the Word of God.

And so of the whole category of revealed truth. Who is the Holy Spirit? Who or what is the Spirit of Christ? The Spirit of Christ is the Holy Spirit, the Spirit of Truth; and the Spirit of Truth has no concord with untruth, the Spirit of Light has no agreement with darkness. "He will guide you into all truth." Pilate asked, "What is truth?" and went away without an answer. Can you answer it—what is truth? I can answer it—not on my own account, but from the Book. This is the answer: "Sanctify them"—Jesus said in His high priestly prayer in the seventeenth chapter of John—"Sanctify them through thy truth: thy word is truth." God's Word is truth without any admixture of error, for it is inspired by the Spirit of Truth; and no man denies that Word by the Holy Ghost—it is some other spirit, not the Spirit of Christ that leads men to a denial of the Word of God.

### V.

Are we then to be charged with not having the Spirit because we warn men of the dangers of the day? Has the Holy Spirit anything to say about that? Listen: "Now the Spirit speaketh expressly"—and the idea is that He dictates the words, that He speaks with express words—"the Spirit speaketh expressly"—what has the Spirit to say?—"that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." The Word of God says that it is the Holy Spirit that expressly warns us that in the latter times some will depart from the faith. Are we running counter to the Spirit when we call attention to the very things that the Spirit teaches, when we warn men to be on their guard?

### VI.

I wish I could go into it at length, but I shall just read a word or two before I close of the example we have in Jesus Christ. He returned from His temptation in the power of the Spirit, and wrought in the power of the Spirit, for the Father, Son, and Holy Ghost are one; and listen for a moment to what the Spirit of Christ says through the lips of Christ about false teaching: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte"—and let me remind you that this thing against which we do battle does compass sea and land literally to make proselytes; it is the most aggressive thing in the world, a pestilential rodent, gnawing its way into every religious house. What does He say of that ancient time—"and when he is made, ye make him twofold

more the child of hell than yourselves"—it was the Spirit of God that said that! I have only time to pick out a few passages—"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Then He concludes His terrible indictment with these words: "Fill ye up then the measure of your fathers"—the Spirit of Christ is speaking when He says—"ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" To whom were they spoken? To false teachers, to people who were blind guides, leading people to destruction, in opposition to the Word and will of God.

My brethren, let us speak the truth in love always; but as we have the Spirit of Christ I am persuaded that we shall stand uncompromisingly by this Book, and for the eternal verities of the faith.

Are there any unconverted here this morning? Are there any that are none of Christ's? It is not important that you should be a member of the church—although all Christians ought to belong to the body of Christ's people. It is not so serious if you have but little money and few friends, or if, indeed, you have poor health; but to be "none of His", to be without Him, to be on the outside of the gate, to be in danger of hearing Him say, "Depart from me. I never knew you"—that is a terrible thing. How may you become His? By believing on the Lord Jesus Christ, by taking this old Book for what it is, the "word of God that liveth and abideth for ever", by believing that He died, and was buried, and rose again, and ascended, and is interceding, and is coming back again—that is the whole gospel. Just leave your sins with Christ and sing,

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

May we be all His to-day and for ever.

Shall we bow in prayer: O Lord, we rejoice that when Thou dost save us, Thou dost abide with us, as we heard in song this morning, "Our Lord abideth." We would not think of Thee as an absent Saviour. We know Thou didst die for us, and in the Person of the Holy Spirit Thou art here to dwell in us, and that we may have Thee all the time, and every day. We pray that this morning some may be led to decision by these simple words. May those of us who are Thy children so yield ourselves to the Spirit of God that we may be witnesses, that we may be able to say, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Hear us in Jesus' name, Amen.

#### THE JARVIS STREET BIBLE SCHOOL.

The Pastor began his ministry in Jarvis street, May 15th, 1910. The average attendance at the Sunday School at that time was 195, and as it was said to be a downtown church (nineteen years ago!) we were told it was useless to expect to have a Sunday School in Jarvis Street. Under expert Sun-

day School leadership for ten years we grew to an average of about three hundred. Then came the revolution and we were reduced for one period of six months to an average of 102. Then a new spirit, even the Spirit of God, took possession of the young life of the church, separating young men and women from the world and worldly pre-occupations, setting them free to give of their time and energy to the work of the Lord; teaching them to do it all in dependence upon God. Our Sunday School has steadily grown. The attendance for the last seven Sundays has been as follows: 1,102; 1,202; 1,258; 1,129; 1,129; 989; 1,098; or an average attendance for the Sundays of May and June of 1,129. Of course, this is small in comparison with some Schools in the South, and we hope it is small in comparison with what Jarvis Street will be when we get our new building.

Monday night last well over two hundred teachers, officers, workers, and others, were in attendance at the Monday evening meeting, first for the departmental conferences and afterward for the lesson for next Sunday taught by the Pastor. What a joy it was to be home!

#### THE WEEK END IN JARVIS STREET.

Saturday night the prayer meeting room was crowded as usual, not a seat was vacant. It was an experience of the heavenly places in Christ, and a fine preparation for the Lord's Day. Sunday morning there was a fine congregation, with 1,098 in the School, rather a fine number for the second Sunday in June. Sunday evening the Pastor spoke on "The True Story of Des Moines University". The building was not only full, nor merely crowded; it was literally packed in every part. The history of Des Moines University, bringing it up to date, was rehearsed. The substance of the address is given in the leading article in this issue of the paper. Two were baptized; and there was a very fine after-meeting which lasted until far past ten o'clock.

There was one testimony in the after-meeting, among many, specially worth repeating. A stranger rose and told of coming up Jarvis Street two or three years ago and seeing the announcement of the Pastor's Sunday morning Bible class, he made a mental note of it and was present the next Sunday at all services. He found the Lord in the place, and was richly blessed in his own soul. On the Monday morning he came to the church office and subscribed for *The Gospel Witness* for a lady who lived somewhere on the Atlantic Coast in Nova Scotia. *The Witness* went to this home and carried blessing with it, and the stranger said week by week it was mailed to a woman in another part of Nova Scotia who had once been a maid in the home to which the paper was being sent. This second woman was a Roman Catholic, and through the messages of *The Gospel Witness* she was led to Christ. Blessing came to the whole family, and through that family to the whole village. The Roman Catholic priest, our visitor said, did everything he could to counteract the work of grace, but all in vain.

The Pastor confesses that he heard the story with moist eyes, as he thought of that far away village on the Atlantic Coast where the grace of life had come to several through the printed word. And at the risk of seeming egotistical,—really it is not so; it is merely the recording with gratitude of a statement that was given in the after-meeting Sunday night—our visitor concluded his testimony by saying, "I know nothing of the merits or demerits of the Des Moines controversy, but I have risen to say that no one shall be permitted to slander in my presence the man upon whose ministry the blessing of God so manifestly rests."

Some day we hope to be able to give an entire issue of *The Gospel Witness* to the recital of blessing which God has been pleased to give to hundreds and hundreds, and we believe to thousands of people, through the gospel messages printed in its pages.

We ought to say what had escaped our memory for the moment, that the friend who spoke in the after-meeting Sunday night told us that after this woman's conversion, the Bible had been taught in her home, and the expositions of the lessons contained in *The Gospel Witness* had been followed from week to week, so that the family were being thoroughly and systematically instructed in the Word of God.

## Baptist Bible Union Lesson Leaf

Vol. IV. No. 2

REV. ALEX. THOMSON, Editor.

Lesson 26. June 30th, 1929  
Second Quarter.

## CHRIST'S APPOINTMENT TO THE HIGH PRIESTHOOD.

Lesson Text: Hebrews, chapter 5.

Golden Text: "Though he were a Son, yet learned he obedience by the things which he suffered." Heb. 5:8.

## I. CHRIST OUR HIGH PRIEST, (vs. 1-10).

(a) The nature of the earthly high priesthood, (vs. 1-4).

In continuation of the subject of the High Priesthood of Christ the apostle gives some particulars in this chapter concerning the nature of that priesthood and of our Lord's appointment to the same, referring to the Aaronic and Melchisedec priesthood for illustration of his teaching. Several things are stated in reference to the Aaronic priesthood. In relation to the appointment of the high priest we learn he was chosen from among men, (v. 1) by God, (v. 4). No one took this honour upon himself but was called thereto by the Most High. In relation to his work we are informed he offered both gifts and sacrifices for sins, (v. 1) his own included, (v. 3.) And in disposition we are told he had compassion on the sinful, (v. 2). He was therefore the divinely chosen representative to serve in God's presence on man's behalf, distinct though imperfect type of the Great High Priest to come.

(b) The nature of our Lord's High Priesthood, (vs. 5, 6).

In future lessons we shall learn more about our Lord's high priesthood but here we are informed of two things, first of His appointment by the Father, (vs. 5) and second of the order of His priesthood, (v. 6). In the eternal counsel of the Godhead it was planned that God the Son should become the Great High Priest on man's behalf, and should enter upon a period of humiliation in connection therewith, which was fulfilled in His life, death, and ascension to the glory, where He is now carrying on the work of His exalted office. Prior to such fulfilment the work of our Lord was foreshadowed in the Old Testament types. There could be no complete type in any instance for our Saviour was the Infinite, Eternal One, so in order to show forth the nature of our Lord's work two orders of priesthood are used, the Aaronic and the Melchisedec, the former with its sacrifices, the latter in its unique character lacking predecessor and successor, (7:3). The Aaronic priests followed one another in office as death claimed them but our Lord's priesthood continues for ever, (7:24). It is also to be noted that they offered sacrifices for their own sin (v. 3), but our Lord was sinless and required not to offer sacrifice on His own behalf, His sacrifice was vicarious, offered on behalf of the sin of others.

(c) Our Lord's earthly experience, (v. 7-10).

1. In these verses we enter into the mystery of our Lord's voluntary humil-

iation. He humbled Himself and was found in fashion as a man, (Phil. 2:8). During that period He submitted to the Father, carried out His will, and was tempted and tried like as we are yet without sin, (4:15). His prayer life was of the most intense nature. He spent whole nights in prayer, but the special reference of this section it would appear is to that awful time of trial in the garden of Gethsemane where in the anticipation of immediate betrayal, arrest and crucifixion, and alone in some recess of the garden, He prayed in an agony concerning the cup which He was about to drink. Various interpretations have been given of this experience and while no one can certainly explain it, certain things may be stated in reference to it in the light of this Scripture. First there is the intense earnestness of our Lord's prayers. He offered them with "strong crying and tears," (v. 7). How few of His people pray in this manner, and yet how we need the same spirit! 2. In the second place there is a reference here to the purport of His prayers, "able to save Him from death." It is perfectly clear from the teaching of Scripture that our Lord came to die for sin, and He voluntarily went up to Jerusalem knowing He would be arrested and crucified; therefore it could not be that He would pray the Father to deliver Him from that which He knew He must pass through, if His work was to be complete. It was not the physical suffering from which He shrank, but from something which had a distinct relationship to His work as the Sin-bearer. Our Lord bore our sins upon Him, and it must have been an awful experience for such a pure being to come in close contact with such guilt, with the dread consequence to Himself of being forsaken by His Father, (Mark 15:34). Could it be He had this experience in mind, and that He cried out in agony concerning the same, or concerning something relating to it? He must have suffered then something of the pangs of spiritual death, separation from the Father's love. 3. In the third place we learn His prayers were heard because He feared, referring to His reverential fear in relation to His Father, implying absolute obedience to His will, apart from which no prayer is answered. We are then informed of the purpose of His humiliation, that He might "learn obedience by the things which He suffered," (v. 8), a kindred truth to that taught in the previous lesson, and so, "being made perfect He became the author of eternal salvation unto all them that obey Him," (v. 9). His work on earth completed He became the Author or cause of our salvation. 4. In teaching the lesson a comparison and contrast may be instituted between the work of the earthly priest, and that of our Lord, keeping in mind the typical nature of the former. The earthly priest was appointed by God to perform the work of his office, so was our Lord; he was not without sin, our Lord was perfect; he offered sacrifices continually for the people and for himself, our Lord offered only one sacrifice on behalf of others, which was sufficient to the taking away of sin; his sacrifice was temporary and typical, our Lord's permanent and complete; his priesthood was temporary and

imperfect, our Lord's eternal and perfect. The purpose and consequence of the work of the priesthood may also be emphasized with special reference to the work of our Lord.

## II. A GRIEVOUS COMPLAINT, (vs. 11-14).

1. In this section the apostle complains of the backslidden condition of those to whom he writes. They had evidently been some time in the Christian life but had failed to make the progress expected of them. There was a tendency in their midst apparently to revert to their former Judaism and this meant distinct loss in their spiritual experience. Looked at from the standpoint of the backslider it is full of warning, implying deprivation of many spiritual blessings. It means loss of edifying instruction "many things to say," (v. 11). The wandering child of God knows not how much he is missing when he is out of touch with his Lord. His attention is taken up with other matters, but his knowledge of the things that count is not being enlarged, and much that he ought to know it is impossible for him to receive in his disobedient condition. He is losing blessings untold. It also means loss of spiritual hearing. Dullness in this realm is a very sad affliction and is a great deal worse than physical deafness, for God's voice cannot be heard distinctly, and the individual is governed by his own impulses, therefore even wandering farther from his Saviour. 2. Loss of service is another part of the price to pay for backsliding. ("Ye ought to be teachers," etc). God does not and cannot use one in His service who is not right with Himself. In order to teach one must be taught, one must have the experience in order to tell about it. It is further to be noted that loss of spiritual understanding is also part of the penalty. ("Ye have need that one teach you again"). In order to understand spiritual things one must be spiritual in mind, and this is only arrived at as we keep near to our Lord. Mention might also be made among other things of the loss of substantial food ("have need of milk and not of strong meat"), of spiritual growth. ("he is a babe"), (v. 13), and of consequent experience and reward. 3. From these verses we learn of the necessity for a positive, progressive Christian experience, and of the duty of so living and learning that we shall be able to lead others into the truth. We may note also the common sign of backsliding, a disinclination and lack of relish for good substantial spiritual food, and we are warned concerning the possibility, and consequences of backsliding. Instruction may likewise be given as to the manner in which one may strengthen the Christian life, and be guarded against going astray.

## "AGAINST CHURCH UNION."

The *Literary Digest* for June 8th quotes a significant word from *The Watchman-Examiner*: "As Modernism is insidiously inserting itself, those who are no longer 'searching after truth,' but have found One who is the Truth, are separating from their Unitarian fellows for separate worship and missions. It is surgical, but it saves." Let all the people say, Amen.

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