

The Gospel Witness

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

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON, W. GORDON BROWN.

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto.

Vol. 8. No. 6.

TORONTO, JUNE 27th, 1929.

Whole No. 372.

Re-organizing Des Moines University

All the world has heard about Des Moines University. Nobody now needs to be told where it is. Des Moines is now known to countless thousands who did not know there was such a place before. News of the Des Moines University riots, we are informed, was featured in the press of continental Europe, and in Great Britain and Ireland. We have before us a cutting from a Hong Kong paper where the despatch is printed with large headlines. Thus the University has been advertised literally to millions of people who never heard of it before. We have a conviction that this world-wide publicity may, and will be, capitalized in the University's interest.

If anyone unused to such scenes could stand by in an operating room when a major operation was being performed, he would probably feel that the surgeon was a murderer. We remember going over the battle fields of France while the war was still in progress, seeing the ruined towns and cities, and hundreds of unburied dead bodies, and the evidences of wreck and ruin everywhere. It seemed to us that France could never recover from her wounds. But France still lives!

We remember coming into Toronto the morning after the great fire in which several blocks of buildings on Front Street were destroyed, and millions of dollars worth of property was reduced to ashes. It seemed as though the dreary wreck would remain a ruin for all time. And yet upon the site of that ruin the magnificent new Union Station stands, while across the street the new Royal York Hotel, the highest and best in the British Empire, lifts its lofty towers; and all along the street new and better buildings have been erected. In most of our large cities many of the finest structures have been erected over the ruins of buildings which fire had destroyed. Indeed, men have learned to make buildings fireproof from their experience with the devouring element.

All this is modern history, but what of ancient history? Here is a brief chapter:

"But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."

Elsewhere in this issue we publish a letter by one who observed the beginning of the riot; also a statement by the chief engineer of the University, and an extended article by Professor J. W. Hill, Professor of Chemistry at Des Moines. A perusal of these articles will show that while we supposed we were building a university of fireproof material, the faculty elements entering into the building were inflammable in the extreme. We shall know better in the future, and the best way to build an absolutely fireproof building is to use in its construction no material that has not been itself through the fire.

Annual Meeting of Trustees.

The Board of Trustees of Des Moines held its Annual Meeting at the University, June 19th and 20th. At the conclusion of the meeting the following official statement was issued to the press:

Official Statement.

At the annual meeting of the Board of Trustees of Des Moines University, the resignation of Dr. F. E. Foulk was accepted; and the membership of Dr. H. C. Wayman and Rev. Minor Stevens having expired with this meeting, they were not re-elected for the reason that the three persons named were the chief instigators of the recent disturbance in the University. The Board of Trustees expressed their utter

disapproval of their course by thus eliminating them from the Board.

The following new members were elected: Rev. Charles Fredman, La Salle, Illinois; Rev. Howard C. Fulton, of Buffalo, New York; Attorney R. C. Alderson, Austin, Minn.; and Rev. Harm Rust, of Guthrie Centre, Iowa.

Dr. Shields was re-elected President of the Board of Trustees, and for purposes of re-organization, Acting-President of the University; Dr. O. W. Van Osdel was re-elected Vice-president of the Board; and Miss Edith M. Rebman was re-elected Secretary of the Board and Treasurer of the University.

The work of the University will be carried on in strict conformity to the principles of Evangelical Christianity as held historically by Baptists, and as represented by the Confession of Faith of the Baptist Bible Union of North America. Steps were taken to re-organize the faculty of the University. The Board has already received a very large number of applications for positions, and has in view a number of professors for the most important positions on the faculty.

It was decided to add a College of Biblical Theology—usually called a theological seminary—providing for graduate courses in Theology. This decision was reached because of the widespread demand for this addition, in order that the University may more fully meet the need of the churches from which it derives its support. A Faculty Committee was appointed, under the chairmanship of the President of the Board, with full authority to make appointments, the Board stipulating that no appointment shall be made without the most thorough knowledge of the appointee's record; and that only such persons shall be elected to the faculty as shall have demonstrated their whole-hearted devotion to Christ and His Gospel, and as are possessed of such academic qualifications as are required in such institutions as Des Moines University by the Intercollegiate Standing Committee of Iowa.

The determined policy of the Board, therefore, is twofold; namely, that the University shall stand in every department of its life for the Bible as the very Word of God and for the great evangelical principles therein contained; and that the academic qualifications of its faculty shall be of the very highest order.

It is most gratifying to the Board to have received assurance from all over the continent and from across the seas, that its action in taking steps to purge the University of all disloyalty and to obtain a faculty in thorough accord with Evangelical faith, is approved by countless thousands of evangelical Christians everywhere.

While the Board regrets the recent occurrences in the University, it believes it will in the end be a providential ordering of events, in answer to the prayer of multitudes that the University shall be made, and then kept, wholeheartedly true to the faith once for all delivered to the saints. While the wide publicity given to Des Moines University was not desired, the Board is already in receipt of evidence that multitudes of people have been stirred to interest in the University whose prayerful and financial support will be invaluable; and that this publicity will bring to the institution thousands of new supporters.

Up to the time of the University disturbance, early in May, the institution was in much healthier financial condition than it had ever been either under the present management, or for many years preceding, in spite of the fact that for several months there had been a now-manifest conspiracy to disrupt the institution.

While financial support from some quarters may have been deferred pending the announcement of future policy, the reduction of expense during the summer months will tend to balance any such temporary diminution of support. The trustees are confident that, as a result of the energetic financial campaign to be conducted throughout the continent during the summer, and with the co-operation of those who sympathize with the ideals and purposes of the institution, they will meet the opening date of the University on September 16th in a satisfactory financial condition.

The Board, as at present constituted, is an absolute unit in respect to the policies herein announced, and invites the hearty co-operation of all its old and new friends in turning students toward the University, and affording financial support, with a view to making the institution a greater and better University than ever before.

The Board of Trustees and the Bogus Wayman Diplomas.

The question of the validity of the diplomas issued on June 3rd was considered by the Board. Legal opinion on the matter was obtained, and the following resolution was afterward passed:

WHEREAS, by the Articles of Incorporation of Des Moines University, the authority to grant certificates and diplomas and to confer degrees is vested exclusively in the Board of Trustees of the said University, and

WHEREAS, the form of certificates and diplomas heretofore issued in the name of Des Moines University have always specifically stated that such diploma or certificate are issued by authority of the said Board of Trustees, and are certified by the seal of the Corporation, and

WHEREAS, the Board of Trustees by resolution as of May 31 ordered that the granting of certificates and diplomas and admission to degrees, because of the violation of the University rules and recognized principles of conduct by such students as were responsible for the riot of May 11, must be deferred until the said riot could be investigated and the responsibility therefor ascertained and apportioned; and that pending such investigation no certificates or diplomas should be granted, and no credits permanently recorded; and

WHEREAS, the said resolution was communicated to the Faculty through the Deans of the respective Colleges; and

WHEREAS, forms of certificates and diplomas were issued in the name of the Board of Trustees of Des Moines University without the authority and in direct defiance of the order of the said Board; and were signed by the Deans of the respective colleges and the Registrar of the University without the authority of the said Board of Trustees, and in contravention of all Des Moines University precedents; and

WHEREAS, the said certificate and diploma forms were also signed by one as "President of the University" who had been dismissed from the Presidency one week earlier, namely, May 27th, for flagrant disloyalty to the Board of Trustees and conduct subversive of all discipline and destructive of all the University's interests; and

WHEREAS, the said certificate and diploma forms bore the impression of a copy of the University's seal, which copy was made and affixed without the authority and in flagrant defiance of the order of the only legally constituted governors of the University:

THEREFORE, BE IT RESOLVED:

That this Board hereby declares all the said certificate and diploma forms issued as aforesaid, and bearing date of June 3, 1929, to be null and void as absolutely without warrant in law or academic practice;

AND FURTHER; That the Secretary of the Board be and is hereby instructed to communicate with every student in attendance at Des Moines University last semester, whom the Registrar's records show is entitled to certificate or diploma, (Except such students as are known or on investigation shall be known to the Board to have participated in the riot or to have been accessory thereto) informing them that the Board of Trustees will issue to every such student a proper legal certificate or diploma in exchange for the unauthorized form issued June 3rd; and that the same principle and procedure shall apply to the permanent recording of credits and the issue of transcripts of the same;

AND FURTHER, that a committee consisting of the President of the Board, Mr. E. A. Roberts, Rev. H. G. Hamilton, and the Secretary be and is hereby appointed to act in the Board's behalf and with the full authority of the Board in all matters herein before referred to; and specifically that the said committee shall have the Board's full authority to investigate the riot, withhold or grant certificates or diplomas, or to exercise such disciplinary measures as may be necessary in respect to any and every student who shall unmistakably be proved to have had any degree of responsibility for the riot of May 11th.

According to a report in *The Chicago Tribune*, the judge who issued the injunction said, "I do not consider the action a violation of the injunction granted, for the reason that it means nothing whatever and has

absolutely no effect on the diploma awards." We are glad to have other opinions confirmed by the learned judge to the effect that the Trustees' action was not a violation of the injunction. We do not see how it well could be in view of the fact that the injunction expired by lapse of time June 4th. But we venture to ask some questions.

Can it be argued that any court had power to nullify the Articles of Incorporation, and hand over the authority resident therein to a group of employees of the organization? Can it be said that the court authorized the said employees to make a copy of the corporation's seal, and without the corporation's sanction, make its impress upon documents never authorized by that corporation? Can it be said that the court authorized three employees of the University corporation, in defiance of its order, to issue diplomas bearing upon their face the statement that they were issued "by the Board of Trustees of Des Moines University"? And in view of the fact that only the names of senior classmen of last semester who return their bogus diplomas and receive a valid document in its place will appear on the University's records as having been graduated from that University, how can it be said that the Trustees' decision is "without effect"?

However, if it be so, then everybody will be satisfied. The riotous students will be satisfied with their bogus diplomas, and the University corporation is free from the ignominy of having issued degrees to certain students who had trampled under foot every principle of proper academic behaviour and even of common decency. Friends and supporters of Des Moines University may rest assured therefore that at this point the honour of Des Moines University has been preserved.

The College of Pharmacy.

When the present Board assumed responsibility for Des Moines it seemed impossible to do other than continue the operation of the colleges of which the University was then composed. We were doubtful from the beginning about the College of Pharmacy; but when Professor Callaway came to us with his apparently whole-hearted devotion to the cause of Christ, we hoped that our first view of the case had been wrong, and that the College of Pharmacy would prove to be a real asset.

Professor Fuller, of the College of Pharmacy, grew, with the passage of time, and had it been possible or advisable to continue the College of Pharmacy, we believe that Professor Fuller would have proved through the years an increasingly useful man. The Board is most grateful for Professor Fuller's loyalty, and for the splendid service he rendered. He is a thorough workman, who does nothing by halves.

Professor E. C. Callaway is one of the greatest of all psychological puzzles. When he came to Des Moines he was apparently filled with zeal for the Lord, and for the salvation of souls. While not a harsh critic, he was nevertheless a very severe critic of certain members of the Faculty as he found them, more especially of the various Deans. He professed the greatest enthusiasm for spiritual things, and seemed to be wholly devoted to the service of the Lord. We still hope that that was the real Professor Callaway. If it was, then his terrible surrender to the most

vicious enemies of truth and righteousness we have ever known must mean that he is preparing a rod for his back; for if he be really the Lord's own, a terrible time of chastisement must await him unless he speedily repents and does the first works. If the Professor Callaway of the last few months be the real man, the world has never seen a more perfect double of Judas Iscariot since time began. We prefer to believe that the conduct of Professor Callaway during the last few months has been a lapse from his former state, and that his own and others' conduct shows how one viciously untruthful man may corrupt a whole company. Be that as it may, the Board of Trustees decided to discontinue the operation of the College of Pharmacy.

The College of Engineering.

This College, it seemed to us, was efficiently operated under the direction of Dean Miller. Dean Miller was one of the first to be baptized in the new baptistry installed in the college chapel. We soon discovered that he was utterly uninstructed in biblical matters, but we had reason to believe that he was a simple disciple of Christ who, under proper instruction, would grow in grace and in knowledge. But it has now been abundantly evident that the College of Engineering and certain members of the senior class were chiefly responsible for the riots. We need not further discuss that here: it is enough to say that the Board decided to discontinue the operation of the College of Engineering,—not on account of its part in the recent uprising, but because the Board is now convinced that it should give its attention chiefly to the training of men and women for ministerial and missionary service, and for Christian work generally at home and abroad. Therefore, special emphasis will now be laid upon that which is central to any university, the College of Liberal Arts.

A College of Theology.

In place of the Colleges of Engineering and Pharmacy, the Board has decided to add immediately a College of Theology, generally called a Theological Seminary. The exact name of this College has not been decided; but it will provide such courses as are usually provided in theological seminaries; and will confer such degrees in theology, as seminaries confer. Coupled with that there will be an under-graduate course in theology for those who have not obtained an Arts degree.

At this writing it is expected that the College of Education will be continued, as we feel the training of teachers to be a very important part of the University's work.

University Credits.

There has been much discussion about the possibility of Des Moines University losing its standing, and it has been said that if the Faculty were changed the state authorities would not accredit the institution. We doubt the accuracy of that statement. We believe the statement was issued by some of the professors, in order to prejudice the students against the course of the Board of Trustees. In reply to that we say this: we give a solemn pledge that the academic standards of the University will not be lowered, and that in academic training and experience the new Faculty

will be every whit the equal of the old; at some points we are sure it will be superior.

If and when we are able to present to the state educational authorities a Faculty composed of professors who, at every point, meet the requirements of the state educational standards, we do not believe we shall be refused accreditation. But of one thing we want our readers to be assured: the Board will not allow itself to be driven to a position where it would have to sacrifice its doctrinal standards and spiritual ideals to the arbitrary standardizing principles of a secular organization. We are determined not to lower our academic standards. We feel confident it will not be difficult at more than one point to raise the standard; and, having done so, if it should transpire that we are penalized for being compelled, in loyalty to Christian principles, to change almost the entire Faculty for the maintenance of ordinary college discipline,—and for the maintenance of discipline as applied to purely academic considerations, as Professor Hill's article will show—if, we say, we are penalized for loyalty to academic as well as to Christian ideals, we must be willing to pay the price, and be content with such students as are willing in all things to put Christ first.

We repeat, however, that we do not anticipate that there will be any difficulty with the state authorities when the academic standing of the new Faculty is submitted to them for their judgment. Des Moines University, in future, will aim at greater educational thoroughness, and will concentrate upon fewer subjects with the aim of affording a more thorough intellectual discipline; for that, after all, is the essence of all college training. No man runs the race of life in college: the best he can do is to learn how to run. A college course will train a man in the proper use of his faculties: the real work will be accomplished after he leaves school.

Athletics.

There will be reasonable opportunity afforded for such physical training as is necessary, but Des Moines will abandon intercollegiate sports, and will no longer pay a large salary to an athletic coach; which in the end has the effect of bringing to the college, often, a number of undesirable students who come to play football, rather than to study; to use their feet rather than their heads. This will be an innovation, but while there are a few exceptions, the general rule is that men who distinguish themselves on the football field are often all but extinguished at examinations. Let the reader carefully study Professor Hill's article in this issue on this subject.

Fraternities and Sororities.

We need scarcely add that Fraternities and Sororities are ancient history in Des Moines University. They will not be permitted again. Furthermore: no professor will be elected to the Faculty of Des Moines University who belongs to any secret order, save only that secret society herein defined, "The secret of the Lord is with them that fear him, and he will show them his covenant." Hereafter no professor belonging to any secret order need apply for a position on the Faculty of Des Moines.

Thus we shall hope to get a Faculty made up of people who are cut loose from everything but the ser-

vice of the Lord. We are confident we shall find a sufficient number of first-class scholars to make the Faculty of Des Moines University in scholastic ability second to none in the state.

As to Money.

We must have at least \$35,000.00 by the 16th of September, properly to meet our obligations, and to begin the school year as we ought. Those of us who have had nothing but criticism and abuse for our endeavour to establish a thoroughly Christian university have been advised by our friends to drop it, and be done with it. This writer would find a great relief in doing so were he able to do it with a clear conscience. The Board of Trustees, however, are a unit in recognizing that they are under a solemn obligation to those who have already entrusted them with their money. The present Board has put into Des Moines University not less than \$150,000.00 in the two years of its operation. That money has been obtained for Christian education. To those from whom we solicited help we gave a solemn pledge that it would be used for this purpose; and unless we were able to return that money to those who gave it us we feel it would be little short of criminal to abandon the work at Des Moines. Therefore we shall go on and make Des Moines University all that we have promised our supporters it should be.

A Parallel to Des Moines.

The Editor of this paper believes that without immodesty he may venture to refer to his own experience, but for which he would be afraid to take another step at Des Moines. A little over eight years ago Jarvis Street Church seemed a prosperous church. It was looked upon not only as a genuinely Christian organization, but as being definitely spiritual as well. But we were led to pray for revival. We added two prayer meetings a week to the one regular prayer service; and as the people continued to pray, a spirit of unrest took possession of the church. A sermon on the amusement question, while it did not precipitate a riot, certainly raised a storm. It lasted from April to September, 1921. At length three hundred and forty-one members withdrew. We were stripped of what was called "the wealth of the church", and greatly reduced in numbers and prestige. The night of that last meeting, while we did not dismiss the whole faculty, we did something akin to it: we dismissed thirteen deacons, thirteen deaconesses, the treasurer, the church secretary, practically the entire finance committee, two-thirds of the Sunday School, together with other members of standing committees. Forty-one were thus dismissed by one vote—more than were dismissed when the offices of the members of the Des Moines Faculty were declared vacant.

The Blessing Following.

But what followed? Since that time the Lord has given us the largest Sunday School in the Dominion of Canada. We have had larger additions to the church each of the last eight years than any other Baptist church in Canada. We have sent out more young men as ministers, and men and women as missionaries in the last eight years—we believe probably four or five times as many—as in the previous ninety-two years

of the church's history. Before the upheaval the church had never had an income, in an ordinary year, of more than \$43,000.00. At the Annual Business Meeting of the church to be held to-morrow, the day of the issue of this paper, the Treasurer will report receipts upwards of \$89,000.00—\$43,000.00 of which has been spent outside of the church, and for other purposes than the church's own particular work. And to-day Jarvis Street has the largest membership of any Baptist church in the Dominion of Canada.

If God could do that for a church, why can He not do it for Des Moines University? And may it not be that this explosion was the setting off by the Divine Architect and Builder of a charge of dynamite, destroying the old in order that He might build a university according to His own plan?

University Finances.

We solicit the further help of all our readers. We need much money—and we need it at once. Approximately \$12,000.00 is owing on salary account as of June 4th. We are both legally and morally bound to pay the salaries of the professors who have served us. While twenty-nine have entered suit against the University, we do not take that seriously. The greater number of them were on a nine months' contract, and have absolutely no claim upon the University beyond June 4th—indeed, to be accurate, most of them beyond June 1st. Those who would, under ordinary circumstances, have continued during the summer and taught in the summer session, were relieved of duty as of June 4th; and it is our contention that they have no legal claim upon us beyond that date: but up to that date they must all be paid.

And there are other bills which must be met. But for the upheaval at Des Moines we should have been at the close of the year in a better financial condition than ever before. We appeal with all urgency to our readers to come to our support.

An Absurd Charge.

The former President, Dr. Wayman, viciously and falsely made the absurd charge that the President of the Board of Trustees had collected money for which he had given no account. The plain fact is that it is not our habit to receive money. Such donations as have come to us, have come by cheque, and everyone has been acknowledged; and those that have come to

us by mail at Toronto have been acknowledged both from Toronto and from Des Moines. We do not say it boastfully, but merely to answer the vicious falsehood of Dr. Wayman, when we say that Jarvis Street Church Treasurer has transmitted to Des Moines, during the two years of its operation by the present regime, nearly \$19,000.00; in addition to \$10,000.00 which was borrowed on the security of ten Jarvis Street members. The money which Jarvis Street Church alone has directly contributed to Des Moines has paid the interest on the \$10,000.00, paid every cent of the Pastor's travelling and hotel expenses while he has travelled more than eighty thousand miles in the interest of the University. It has also paid for all pulpit supplies during his absence; so that Jarvis Street Church has consented to the Pastor's absence in the service of Des Moines University, given to Des Moines the equivalent to all his travelling expenses, paid for all pulpit supplies and the interest on \$10,000.00. In addition to that, more than \$5,000.00 has been spent by *The Gospel Witness* exclusively in the interests of Des Moines University. All this has nothing whatever to do with any money the Editor of this paper has raised for Des Moines by direct solicitation.

Moreover, the Secretary of the Board by two letters, each bearing a two-cent stamp, raised not less than \$6,000.00 more money than was raised by Dr. Wayman during the entire period of his incumbency as President of the University. This does not take account of money raised by literally thousands of personal letters sent out from the Des Moines office.

We urge our readers to do three things: pray unceasingly for Des Moines, for its financial needs, for divine wisdom for the Faculty Committee in selecting a new Faculty, and for providential direction of the right kind of students for the fall opening. Having thus prayed, we urge our readers to give to the utmost for the support of this great work. And thirdly, to do everything in their power to give information about Des Moines' reorganization to prospective students, and to send as many students to us as possible.

Make cheques payable to Des Moines University always, and mail either to Des Moines University, Des Moines, Iowa; or to the Editor of this paper at Toronto, and the cheques will immediately be forwarded.

RECOLLECTIONS OF THE RIOT AT DES MOINES

By Professor J. W. Hill, M.A., Professor of Chemistry, Des Moines University.

The Highland Park Baptist Church meets in the chapel of the University. It is a young organization, not more than a year old. It is composed largely of members of the University staff.

At a business meeting of the church held the latter part of February, following a question raised by one of the student members as to the church's attitude toward worldly amusements, a committee, consisting of Professor Jones, Student George Sharpe, and myself, were appointed to draw up a resolution on the subject. I am sorry I have not access to the text of the resolution at this writing, since the minute book of the church is still in the hands of the church clerk, ex-Dean Chaffee. But the resolution, after referring to the uncertainty in the minds of some students in regard to the teaching of the church, and the necessity of a clear testi-

mony before the world, exhorted the church members to live such exemplary lives through a close walk with Christ as to give to the world a clear testimony that Christianity is a reality. It ended with a pronouncement that, in the opinion of the church, dancing, card-playing, and theatre-going, were harmful to the higher Christian life, and urged the members to refrain therefrom.

It was further resolved that the resolution be read twice a year, at the beginning of each semester.

When this resolution was considered by the deacons it was strongly opposed by both Professor Callaway and Dr. Wayman. When the resolution was presented to the church, Dean Callaway took the floor against it, and attacked it bitterly. Notwithstanding, the resolution was adopted by the meeting.

Later, when the holding of a series of special services for the students was considered by the deacons, and it was decided to ask Rev. R. T. Ketham to lead in these services during the week beginning April 28th, the suggestion was made that more prayer was needed in the University. Dean Callaway proposed a daily noon-day prayer meeting. Dr. Wayman said it would be impossible for him to attend, and doubted the advisability of such a meeting. He said the weekly prayer meeting should be sufficient, and that he had never been accustomed to attend any prayer meeting outside the regular weekly prayer meeting. It was then suggested that any who desired to do so might stay at the close of the Wednesday evening service. This plan was adopted, but never carried out.

These two incidents indicate something of the inner workings of the mind of our President, and why he did not succeed in the development of a spiritual atmosphere in the University; why the student group prayer meetings dwindled and ceased; why the Ministerial Association ceased to function until the last, when it was revived as a political organization to co-operate with the President and Faculty against the Board.

This organization had 26 members at the beginning. The President was Elmer Grafft, the Vice-President was Phillip Halversen, both among the very finest of our Christian students. The President resigned before the beginning of the trouble, and the Vice-President ceased to function; both for the reason that the Association had ceased to be a useful organization. When the trouble broke out, control of the organization was taken over by others, Zundel, Singpiel & Co., and a resolution framed and sent in the name of the Association to Fundamentalist churches throughout the country. Of the total membership, at least 10 were not in favor of such a resolution. Six, including the Vice-President, were in exile at the time of the resolution. There were others who were kept in line through fear of consequences to their persons and property. It was impossible to get a free expression of opinion from the student body. Resolutions were passed in chapel services as unanimous when at least ten or fifteen stood in opposition.

There was in D.M.U. a lawless element, as there is in any University, in these days. Certain students were attracted because of athletics or had been sent to our institution by their parents to be reformed. At the end of the first semester at the last faculty meeting before the examinations, there were petitions from certain students to be permitted to write. Many of these students had missed more than half of the class periods. Some of us were simply appalled at the situation, and it was decided to take steps to eliminate this condition in the second semester, and regulations were adopted to that end.

Two of the best athletes of the University were among the worst offenders, and one decided to leave the institution, but later came back. He was never difficult to deal with except in the matter of class attendance. The other soon gave evidence that he was utterly useless. He was on the carpet for drunkenness on several occasions. He missed 18 laboratory periods in Botany but came back and was reinstated by his dean, who asked the instructor not to be too hard on him but to encourage him to complete the term's work. He did nothing toward getting up his back work, but handed in laboratory reports for the entire term's work and included in his reports about 35 drawings belonging to another student.

Why was he reinstated in spite of the fact that he was worthless as a student, and no credit to the institution. Why? Well, on the day of the riot, he figured as one of the attacking force. In the afternoon, Rev. H. G. Hamilton and others repelled him from the business office in the attack at two o'clock.

During that afternoon, members of the Faculty mingled with the students and, by their attitude and utterances, encouraged the rioting. Professor Grimes acted like a wild man. When the police lieutenant reasoned with the students and tried to quiet them, I stood alongside of him. Said the police officer: "You fellows should disperse and quiet down. You are all decent fellows and not roughnecks." "Aren't they," cried Grimes, "Well you just ought to see them." They were seen in that character a little later in the evening.

That afternoon, Callaway was busy moving from group to group of the students. He did nothing, I am sure, to restrain them from violence. Dean Bennett put his head out of his office window and said, "Now, boys, do not do anything to discredit your cause." President Wayman came out at two o'clock and told the boys to disperse. Professor Fogdall told them to stand behind their President. That was all that was done by Faculty members, as far as I could see, to quiet the crowd. Most of them were carried completely out of control with the thought that they had been fired.

At the last Faculty meeting, minutes of the Board of Deans were presented for our information, completely exonerating the students for the riot. Dean Chaffee had examined 25 students on the morning of May 12th and did not find any evidence that any one was responsible. Dean Callaway reported that he had examined students and could find no one who had taken a leading part in the riot. He decided it was entirely spontaneous and the result of the wholesale discharge of the Faculty. Dean Miller had also examined several students and could not fix the responsibility. President Wayman reported that he had instructed Miss Kiscaden to deduct 25 cents from deposits of each student. This was modified by the Board to read: "50 cents from the deposits of each man student."

This report was accepted by vote of the Faculty and each member was ordered to sign the minute. This was explained as meaning that those accepting the report as satisfactory, should sign. I and a few others did not sign, as I knew that anybody on the campus knew that the attack was premeditated and organized for earlier in the week when it was expected Dr. Shields would be on the platform at chapel. Tuesday morning, May 7th, I was informed that a riot was planned in that event, and some of us took measures to deal with such an attempt. When chapel opened, signals were exchanged by students in different parts of the room; every dean was absent. Most of the other members of Faculty sat in the gallery, and Professor Grimes, who sat next to me on the platform, said to his neighbor on the left, "Look at the bunch in the gallery this morning. Guess they are afraid to sit down here." Dr. Pearson led chapel that morning, and when it was seen that he was in charge, several students came out from Room 10 in their shirt-sleeves, ready for action. Dean Chaffee came in at this moment and summoned another who was not in chapel; this caused a laugh among those who knew, and later this student came out from behind the curtain at the rear of the platform.

Information in regard to the proposed riot kept coming to me from time to time, and on Thursday, I think it was, I went to Dean Miller, who I knew had great influence with the students, and told him of what I had been informed, and asked him to use his influence against it, as such a demonstration would be ruinous to the University. I also told Dr. Shields that I feared violence would be done. On Saturday afternoon, a photograph was taken by the *Register Tribune* photographer, in which one student is shown in the act of throwing an egg. Another young man also appears in the picture. He was a former student who had caused a great deal of trouble in the University. He was known as an agitator of the worst type. He was there, and I was told by an eye-witness of the rioting, that he was the first up the steps in the evening attack, calling on the others to follow him.

On Saturday afternoon, about four o'clock, Francis Altig, who had been in the hospital for an operation and was consequently behind with his work, asked me if I would let him in to the laboratory to do some work. I did so and went to my office. While there, Earl Cole, the stockroom student assistant of the Pharmacy Department, came to my office and asked me for some ferrous sulphide, as he needed some in some work he was doing. I granted his request and he took about 10 pounds. This aroused my suspicion as to the use he intended to make of it, and I asked him to sign for it. This he refused to do. This is the material that is used with acid to prepare the H₂S, the gas found in rotten eggs. Cole was later in the Pharmacy Department in company with three other students. These students were seen on the campus a few minutes before, talking with their dean, and came from him directly to the Science building. I pre-

sume they prepared the stink bombs used in the attack Saturday night.

The President, toward the end of the semester, used the chapel services to inflame the students. Several student meetings were called. One in particular, was addressed by T. Cedric Peterson, who later achieved fame by his claim to the presidency of the Student Council, though not having a place on it at all, and by stating to the press, that he was hired by Ottawa University to act as a sort of stool-pigeon or bell-wether to lead the rest of the student body to that institution. In his chapel address, I. Cedric Peterson stated, that eight members of the Faculty were to be fired by order of Dr. Shields and Miss Rebman, and he named them. He gave a great deal of information and eulogized the discharged Faculty members. It may be illuminating to know that I. Cedric Peterson came over to the fourth floor of the Science Building before chapel that morning and called Dean Chaffee from his class. That the two of them retired to the dark rear end of the hall where they might be reasonably certain that they would be free from observation and interruption, and stood within a few feet of the open door of the stockroom of the Chemistry Department and within plain sight of myself and another Faculty member. They consulted in whispers for some time and papers were passed back and forth. After some time they separated, the dean to go back to his class, and Peterson went shortly after to chapel to make the famous oration, leading to the comparison between Dr. Wayman and Christ, with the climax, "Behold the man!"

Another student who appeared on the campus on Saturday afternoon in overalls, apparently ready for the fray, has a record in the State Reform School. He was a complete failure as a student and suspected as a gambler. He was discovered in the Co-op. Book Store one night about eleven o'clock, and admitted having broken in. Though he had broken every regulation in regard to class attendance; he was retained as a student. He and another disgruntled student carved their names on the stone of the building front where they may be seen to-day, just to the right of the front entrance of the Administration Building. Why were they retained here?

They are but samples of a group that were fostered for some mysterious reason? While this group could do anything without limit, ministerial students were made the subjects of attack in our chapel services and held up to ridicule.

Could such a group of administrators establish our ideal University?

I maintain that complete reorganization of the University, while a drastic measure, was the only one that was possible if the Board intended to live up to their promises to maintain a Christian School.

STATEMENT AND LETTER FROM DES MOINES.

The following statement was volunteered by Mr. Wickersham, and sent to us with his signature. It illustrates the utter untruthfulness of Dr. H. C. Wayman. In order to provide an excuse for expelling a student who had asked a question about his habits, he deliberately puts a lie in the engineer's mouth, and asks him to tell it! It was an action comparable to that of the chief priests who gave large money to the soldiers while they put a lie in their mouths to explain the empty tomb.

But evidence is accumulating now that such a course as Mr. Wickersham describes has been habitual to H. C. Wayman.

No wonder there were riots at Des Moines! The only wonder is that more damage was not done.

But let the reader ponder the engineer's statement as to the burning of the cross on the campus. Personally we only laughed at the threats of the Ku Klux Klan. Had such threats been real we should still have been amused, but there were no Klan threats. They burned another cross last week when the Board was at Des Moines—or rather, the day following, while the Faculty Committee were in session, and one of the Trustees, Mr. E. A. Roberts, went out, and while the crowd stood around, kicked it over. And Mr. Roberts is still hale and hearty, thank you! Such lawlessness reacts upon the perpetrators, and even the attorney for Faculty

members admitted the cross-burning had made us many friends.

We have indubitable evidence that the Iowa Baptist State Convention members have done their utmost to foment the trouble; and one very prominent business man of Des Moines, who of necessity has a thorough knowledge of the University's finances, personally warned us neither to retain on nor elect to the Faculty anyone who had any connection with the Denomination in Iowa, by which he meant the Convention.

The letter which follows the engineer's statement, was written by one who was incensed by the conduct of certain Faculty members. By request, we withhold the name, but it can be supplied if the letter is challenged.

STATEMENT BY CHIEF ENGINEER.

Des Moines, June 22, 1929.

"On April 27th, Mr. John Dempster, student in the University, asked me if I knew that Dr. Wayman used tobacco. I told him that I did not know anything about it. I felt that Dr. Wayman should know about it, and on the following Monday I told him that Mr. Dempster had asked me if he used tobacco.

"About Wednesday of the same week, Dr. Wayman came out to the engine room, and said, 'Will you do me a favor?' and I told him that I would do what he said. Dr. Wayman then said: 'I want you to go to Dempster and tell him that Wallace Ogg and Mr. Albright told you that they had found evidences of liquor in my office. I am asking you to do this, because I want to get Dempster.' After I gave this matter some thought, I said, 'Dr. Wayman, it would not do for me to do that. Supposing Dempster goes and asks these two parties if they had told me this. Naturally they would say that they did not know a thing about it, and then I would be made out a liar.' He let the matter drop, and did not do anything more until two or three days later.

"Mr. Newcom came out to the engine-room and told me that Dr. Wayman would like to see me. I went to his office, and he asked me if my muscle was pretty good. I told him I guessed it was all right, but did not know what he had reference to. He said, 'Dempster has been talking about your character.' He told me that Dempster had gone to Miss Rebman and told her that my character was not as it should be, and that Miss Rebman had gone to Dr. Wayman in regard to the matter, and Dr. Wayman said that he would take care of that himself. I went to Mr. Dempster and asked him if this was true, and he did not know a thing about it. He said he had never said one word to Miss Rebman about my character, nor to anyone else. I went back to Dr. Wayman and told him that Dempster claimed he did not know a thing about it, and Dr. Wayman said he was lying about it.

"I was in the Engineering Department the day that the first cross was burned on the campus, and the engineering students were enquiring how the cross could be made. Dean Miller explained to them how they could make the cross—wrap it with burlap, saturate it with oil, and burn it. That night the cross was burned. I am not saying they had anything to do with it, but the students made the enquiry, and Dean Miller gave them the information.

(Signed) H. T. WICKERSHAM,
Chief Engineer, Des Moines University."

EYEWITNESS' STORY OF THE RIOT.

Dean and Professor on the Campus.

June 17, 1929.

"Dear Miss Rebman:

"On Saturday afternoon, the day of the riot, I was standing on the campus, and in the presence of my sister, also some students, Dr. Fogdall made the remark, 'I do not blame you boys for trying to get Shields.' I stepped up to him, pointing my finger at him, and with tears running down my face, said, 'Oh, Dr. Fogdall, I wish you had not said that. I had such confidence in you. God does not do things this way.'

(Continued on page 14.)

DR. VAN OSDEL IN TEMPLE NEWS ON THE BAPTIST RECORD OF IOWA.

Copies of *The Baptist Record* of Iowa containing articles concerning Des Moines University have been sent to some of the trustees of the University, but the present writer was omitted. However, a copy has been loaned to us so that we are able to appreciate the interest now taken by *The Record* in the University. The Bible Union has conducted the University successfully for the past two years, and fortunately liquidated a small portion of the debts incurred previous to our occupancy. We suppose that *The Baptist Record* is the official organ of the State Convention, and the Executive Secretary of the Convention has publicly and in print declared that the Baptists of Iowa have no Denominational College.

If *The Record* has sent us any students, or any money, or encouraged any co-operation on the part of Iowa Baptists with the present administration of the University, we haven't heard about it; but now suddenly *The Baptist Record* has become interested, and not only so, but very wise, so that they are able to tell everybody where to get off, and exactly what the Board of Trustees ought to do. We presume that we ought to say that small favors are gladly received, so if in the moment of the University's trial *The Record* is supposedly offering a helping hand, we should express our appreciation. This, however, will have to be on conditions. We are anticipating that the University will go forward, and if *The Record* sees fit to take hold with us and push for the advancement of the University, then we shall have good ground for appreciation and felicitation; but our fears come to the front and we anticipate that any successes the Bible Union may make in the conduct of the School will be ignored by *The Record*, and the paper will still advertise that the Baptists have no school in Iowa.

Looking on from the outside one would suppose that a fine sense of propriety on the part of *The Record* would prevent them from dipping into the affairs of the University just at this time, but possibly *The Record* and the Convention it represents, may have a deeper interest in what has occurred at Des Moines than appears on the outside. To our mind there has been a deep laid conspiracy with the intent that somehow by disparagement and misrepresentation and slander and riot the University should get out of the hands of the Baptist Bible Union, and because there were some signs looking in this direction *The Record* has come to the front as a champion of the cause. As a boost in this direction *The Record* has published

A Statement From Dr. Wayman.

The controversy with Dr. Wayman from first to last is involved in the question of his truthfulness. If Dr. Wayman is able to tell the truth, and has told the truth in his statement, then what he says should be taken seriously; but if he is not able to tell the truth and has not told the truth in his article, then what he has had to say may be passed by with very brief notice. The charge against Dr. Wayman by the alumni of Wm. Jewell College and other interested parties has been that he would not tell the truth. The official publications of Wm. Jewell College credited him with three degrees that he did not possess, and he is represented as adorning himself in the colors of Oxford which he had no right to do, and he is charged with being the instigator of the riots in which property was destroyed and lawlessness was exhibited at the University; but always somebody else was responsible for it, and he himself was as innocent as an angel.

It seems very peculiar that while the Board was in session as it convened on the 10th of May, and did not adjourn at all until the rioters and the police drove the Board out of town, that Dr. Wayman did not know that the Board was in session at the time of the riot. He was absent from the campus when the riot began in the evening, and was on the ground immediately after it had ceased. Why did Dr. Wayman happen to be absent from the campus at this particular time? Dr. Wayman claims that rumors and opposition to the official's of the Board were conspicuous at the beginning of his administration. If so, why did he delay saying anything about it until he found that the question of his truthfulness in connection with his degrees would not down and must be investigated? If Dr. Wayman is correct and truthful and honest, why did he disobey the orders of the Board and issue bogus diplomas to the graduating class, some of whom perhaps participated in the riot, if it was not for the purpose of shielding any such and preventing the exercise of any discipline on the part of the Board? If Dr. Wayman was the

instigator of the riot, it is reasonable to suppose that he would do his utmost to protect the rioters to the end. In Dr. Wayman's article he talks about "irregularities" and mentions "financial irregularities," and it should be known to all parties interested that the particular "irregularity" he refers to he himself advised for the purpose of securing money to pay his own salary.

His article is very largely occupied with Dr. Shields and Miss Rebman, and indicates that the Board was occupied during their sessions with these two particular persons. Why should that not have been? The Board was called together for the purpose of considering the villainous and Satanic inventions that had been originated and propagated by the conspirators who had planned the upheaval, and among whom Dr. Wayman and the deans of the faculty were involved. If there had been due regard for truth and righteousness these charges would never have been made, and the rumors Dr. Wayman talks about would never have been spread abroad. In this connection we repeat what we have said several times, that the conspirators supposed the effectiveness of their attack would require centralization upon Dr. Shields and Miss Rebman. If they could be eliminated from the Board it was supposed that the University would at once become an easy prey for those who are now intimating that provisions had been made in that direction. Nothing more devilish has ever been planned than this attack upon the officers of the University Board.

We take great delight in saying that seven years of association with Dr. Shields and Miss Rebman has given to us the very highest appreciation of these two persons. Dr. Shields is occupied as the Pastor of a great Church of two thousand members, and an equally great Bible School, as the editor of *The Gospel Witness* with a world wide circulation, as the head of a Baptist Theological Seminary, and the head of a Canadian Convention; and yet has taken time for much thought, and invested an enormous amount of energy for the advancement of the Bible Union and Des Moines University. His Church has furnished something like \$20,000 toward the expenses, and in the time of need his men borrowed \$10,000 from the Canadian Bank in order that the faculty of Des Moines might have their pay. We have no words with which to express our appreciation of the extraordinary work accomplished by Dr. Shields. He has never spared himself, he has insisted upon the highest ideals, he has been a safe leader, and his self sacrifice for the good of Des Moines University is past any expression in words. We do not know of any crime blacker and more hideous than this attack made upon this great man.

As an executive and Secretary of the Board Miss Rebman's services have been too great for valuation. When her burdens were too heavy and an increase of salary was offered she refused it. When money was needed to pay the professors' salaries she went without herself and paid them. She wrote tens of thousands of letters to secure money to keep the University running, to pay its debts, and support its faculty. Why then were the deans and their following so terribly incensed against Miss Rebman unless it was that their work would not stand inspection?

We have no hesitancy in saying concerning Miss Rebman what we have said concerning Dr. Shields, that the attack upon her is a crime too great to be put into words, and the persons who have consented to be parties to this attack have simply covered themselves with shame. The majority of the Board do not have to be exhorted to stand together. They take delight in volunteering to do this, and they would not consent for one moment to the retirement of Dr. Shields or Miss Rebman from the Board.

As a matter of course we understand as we are writing these words that there are a good many people in Iowa and other parts of the country that would be delighted to have the entire Board retire, but this we have no intention of doing. Des Moines University was Providentially placed in the hands of the Bible Union. It is our purpose to be true to our trust, and administer the affairs of the University to the best of our ability, and give to the country a Christian school. The devil and his following may rage against us, but so long as God is for us the institution will go on.

We should be most happy to have the co-operation of *The Baptist Record*, but if this is impossible, we will try to go on alone. If the institution is conducted in a manner pleasing to God, He will see that it has the right sort of faculty and funds with which to pay our obligations.

The Jarvis Street Pulpit

AN OLD-FASHIONED SERMON FROM AN OLD-FASHIONED TEXT.

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, June 16th, 1929.

(Stenographically Reported.)

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

This evening we have a very old-fashioned text, "For the Son of man is come to seek and to save that which was lost." It is generally assumed in religious circles nowadays that the old-time religion, by which we mean the evangelical faith, has become obsolete, and can no longer be accepted or even tolerated by intelligent people. The old-fashioned religion, we are assured, has gone. The world in its rapid advance has outgrown it just as we have outgrown the use of sails on the sea, or the ox-cart on the road, or tallow candles in our houses. We are, indeed, assured by people who modestly assure us of the infallibility of their *ipso discit* that the Bible no longer has any authority with "educated" people. Do not forget the distinction—"educated." It is the "educated" people, the people of superior intelligence, who have done away with God's Book. As for the principle of expiation in the atonement, the idea that the death of Christ had any relation to the law of God, that it has any objective value in the sense of accomplishing anything for men, that, to the modern mind is simply preposterous—it is unthinkable! So we are told by many.

And yet, though it be true that we have outgrown the use of sails, I believe it is correct to say that the oceans are still with us; nor have I read that even the most daring reformer has presumed to propose a scheme of things in which we should have an earth in which there should be no more sea. Notwithstanding there will be a day when there will be no more sea. We have done away with the ox-cart, but the road remains. Some miles are paved, I know, the surface of it may be a little smoother; but the distance is just as great, and a mile is still a mile though we cover it more rapidly. I am not so much in love with old-fashioned things as to feel any regret whatever at the passing of candles. I do not know why you women want to light them up again—especially in the middle of the afternoon.

It is not possible accurately to predict to what dizzy heights of achievement the incomparable cleverness of this generation will lead us, but I have never heard anyone yet suggest the abolition of the sun or the moon or the stars. Oh, these little men. The purblind, dull-eared, intellectual pigmies! Why will they not learn that "whatsoever God doeth, it shall be for ever"? ("Amen.")

For that is the question, whether it be God's Book or not. The fashions change—at least, it would appear they do when one looks at some old photographs! One has but to look at photographs twenty to twenty-five years old, to be led to wonder whether he is looking at a specimen from a museum or where they came from! We live in different houses! The architecture

has changed somewhat. It may be also that we have changed our food, except for its chemical qualities: they are largely the same. But I have never heard of anyone's proposing a mechanical heart as a substitute for nature's engine. Have you? Nor have I heard of any substitute for a good pair of natural lungs. Science, so far as I am aware, has not yet provided a substitute for blood in the body. It is only the externals of life that change. Ever more the fundamental elements are the same.

And the gospel is the same. If this be God's Book it will last. It has outlasted many a critic more prominent and quite as able as some of the ministerial blasphemers of Toronto; and long after they are forgotten, if the Lord should tarry, the gospel will go on its way triumphantly. I confess to an ever-deepening conviction respecting the value of the old-time religion. Of course, we have always known it to be of God since we tasted that the Lord was gracious, but experience demonstrates the utter worthlessness of all substitutes.

The best way to defend the gospel is simply to preach it. The very heart of it all is in the text which I have read to you, that "the Son of man is come to seek and to save that which was lost."

I.

IN WHAT SENSE ARE MEN LOST? Why should it be necessary to "seek" men, to bring them back to God? There is a sense, of course, in which men may be lost eternally, lost irreparably; and that will be when once they find themselves on the wrong side of that unbridgeable gulf between heaven and hell. That is a terrible possibility. I wonder—it is not often I refer to him, but I wonder what men like Dr. Bland think they are accomplishing? I do not know any man in Canada who disseminates more poison, who is a more virulent enemy of the gospel of Christ, than he. Fortunately, he is not a big man. But why should men be taught that there is no fear of the future, that there is no retribution in the life to come? If the Bible be true, there is a sense in which men may be lost, and lost forever; but that is not primarily the sense in which the word is used here. As yet, they may be found; as yet, they may be saved. In what sense may men be lost here and now, at this present time? What do we mean when we say, not that men will be lost, but that they are now lost and cannot find their way home?

It is not a mere mental lapse. We shall not discount the mental ability of many men who mock at the gospel. Some of them, as I have suggested are mere intellectual pigmies; but among them there are

some really brilliant scholars, men of great minds. It is not because of any merely mental aberration that men are lost, as a man loses his memory and forgets his name and address and all his relationships; with the result that he does not know where he lives, and must be found and taken home again. It does not mean that; in another sense than that men are lost.

They are *not lost to the world of things about them*, not lost to the values of this present life, nor lost to temporal realities. You will find among them some of the keenest men, who know well how to lay up treasures on earth where moth and rust doth corrupt. I do not discount men's natural abilities when I say they are lost. But they are lost in a spiritual sense. They are lost to God, and to that spiritual realm in which He dwells.

What is the cause of all that? *Sin has the effect of making men spiritually blind.* Who would want to put to sea with a blind captain who cannot read his compass or his chart, and who had no eyes even to discern the pole star? What sort of navigator could he be? The truth is that men by nature have lost the power to visualize the spiritual realm or anything in the spiritual realm. It has become to them, not only remote and nebulous, but utterly unreal. They have no eyes for it. They see no danger sign as they move toward the precipice. They see no finger post as they come to the crossroads; they are without spiritual vision. One can argue till the crack of doom with the man who is without spiritual sight, and he will know nothing at all about the things you discuss with him. Let us recognize this truth, that one cannot argue people into salvation. Salvation does not lie at the end of a syllogism. You cannot, by the most inexorable logic, bring men into the kingdom of God. The difficulty is that men are spiritually blind, they are without capacity to see or recognize the realities of the world they are told about. They are blind, and cannot see afar off.

The same is true of all other senses. Brother Charlton quoted in his prayer this evening, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Imagine one who is heir to some great inheritance, the sight of which would inevitably fill him with a passion for its possession;—imagine too, an enemy who is determined that he shall never come into his inheritance, that he shall never see it, and never seeing it shall never desire it; therefore in a moment when the heir is off guard, the enemy approaches him and dashes vitriol into his face until his eyes are burned out and the man is blind? The enemy says, "What the eye doth not see, the heart will not crave." Thus, the enemy of men's souls hath blinded men to all spiritual values, to the incomparable worth of the inheritance that is incorruptible, and undefiled, and that fadeth not away; and we have men,—

"Groveling here below,
Fond of these earthly toys;
Their souls can neither fly nor go,
To reach eternal joys."

They are lost to a world of reality because their minds are blinded.

A man may be a Master of Arts, a Doctor of Science, a Doctor of Philosophy, a famous investigator in some department of human learning and may pass among men as a scholar of the first rank, yet in respect to these spiritual matters he may be as blind as Samson was when the Philistines had put out his eyes, and bound him with fetters of brass, and made him to grind at their mill. There is many a university professor and president, and many a famous scholar, who, in relation to spiritual things, is just like Samson grinding at the mill, lost to Israel, and to the inheritance which is his.

I was once lost in a bush at night. The party of which I was a member was coming to the camp which was on the lakeside. We thought we knew the way, and the bush was only a mile or so wide, just skirting the lake. We said, "We can make a short cut through the bush, and we shall be able to get our direction from the sound of the waters lapping the shore." We got into the bush and discovered that our hearing was very defective! At one moment we said, "The lake is there," and we moved toward it. Then somebody said, "Wait a moment; it is back there," and we turned back. Then another said, "It is over here"—and it was about daylight when at last we reached the shore. We found our hearing and sense of direction most uncertain.

All the faculties of the soul are dulled by sin, and man cannot find his way home. His difficulty is that he cannot hear the heavenly voices calling. His ear is attuned to earthly sounds; he is always going, left to himself, in the wrong direction. Instead of coming back to God, he is always going further and further away from Him. The Bible teaches us that we have not as much sense in respect to spiritual things as an ox or an ass has in respect to its own interests. Sin has not only dulled sight and hearing and all our spiritual senses, but it has destroyed our spiritual instinct. Take that dog of yours away and leave him somewhere, and he will find his way home without even asking a traffic cop how to get there! Try to lose that cat of yours, and it will come home. I heard Dr. Conwell once say, "Go to the dogs, you Doctors, and learn something!" Do you know what the Scripture says?—"The ox knoweth his owner, and the ass his master's crib"—they know enough to come home at bedtime—"but Israel doth not know, my people doth not consider." Sight, hearing, taste, smell, all the senses of the soul, and that deepest of all things, instinct itself, are destroyed.

I was coming through one of the western states not long ago, I think it was Wyoming. There were wide stretches of rolling land where sheep were grazing. The train stopped at a little way-station for something, and beside the track there was a pool of water, not much more than a mud puddle. A poor sheep had got just to the edge of that puddle and there was mired. The whole of the pond was not as big as this choir space, but that poor creature had not sense enough to get out of the mud. It was lying down in the mud nearly dead. I saw a little girl of fourteen or fifteen come galloping across the prairie on her horse, jump down and come across to that poor sheep, take hold of it, and pull it out of the mud. It was so foolish it had not sense enough to help itself. "All we like sheep have gone astray; we have turned everyone to

his own way." And we have not sense enough to come home, any one of us.

Some years ago I was in the north of Scotland. I got to a place that was like the hub of a wheel: there were railway tracks going out in every direction like the spokes of a wheel. I was told to get off at that junction point and change to another train. I did not know the name of the place: I was simply told to get off. There were trains nearly ready to start in several directions, and I went to one of the guards and asked him how to get to a certain place. He said, "You take a certain train at a certain point, go so far and change again." "That is very interesting," I replied, "but what I want to know is how to get to this first place." He looked at me in blank amazement and said, "Do you not know where you are?" I said, "I am sorry, sir, but I do not." "Then how in the world do you expect to know where you are going?" That was sound sense, was it not? "Will you be good enough to tell me where I am?" I enquired. "Well, this is where you are. There is the train to get on." "Thank you, sir, that is plain direction. That is what I wanted."

The difficulty with a great many people is that they do not know where they are. They do not know they are lost. They strut around as though they were lords of creation. But they are lost to God, with no sense of direction, no memory of heavenly things. You remember that when the prodigal was in the far country he even forgot the idiom of the speech of his father's house. "When he had spent all there arose a mighty famine in that land; and he began to be in want . . . and no man gave unto him." Why? Because in the far country they did not know anything about grace: there one buys and sells and gets gain, paying for what you get—and thankful if you get what you pay for! But there was no giving; and he had forgotten, memory had failed him. He knew there was abundance in his father's house, but he had entirely forgotten that it was his father's way to give. When he came back he said, "Make me as one of thy hired servants. Let me earn the right to live in my father's house." That is ever true. The hardest of all tasks is to get into the minds of men an understanding of the principle of grace, because they have been so long away from home. Lost! "The Son of man is come to seek and to save that which was lost."

II.

HOW DOES HE SEEK? There are many ways in which the Saviour seeks the lost. I would remind you that first of all *He came a long journey in search of us*. We have become so familiar with that tremendous fact that the wonder of it, the mystery of it, and the glory of it, have missed us. A little boy came into my office the other day with his father. The father said, "Son wants to ask you a question." "All right", I said, "I do not promise to answer, but what is the question?" The little fellow said, "Do you believe there is anybody living in Mars?" I said, "I do not know. I have never lived there, I have no telephone communication with the place, and have had no letter from there. I do not know." You may view these distant worlds through your telescope and use your imagination upon them, yet how shall we establish communication with

them? But the wonder of all wonders is that from beyond the stars He came Who made the stars, and God Himself visited this rebellious planet in order to seek that which was lost.

I do not wonder that the devil hates that great doctrine of the virgin birth of Christ, and its corollary, the essential Deity and eternal Sonship of Jesus Christ. What does it mean? That God actually came to earth; and if you believe that, nothing is impossible of belief. When once your heart is open to the fundamental principle that God was in Christ, that in Christ, God was manifested, that in the Person of Jesus of Nazareth the Creator of all worlds came into this little earth to seek lost men—when you see that, when your heart and mind are opened to that truth, there is no miracle in the Book that is incredible. That is the big thing, that infinite stoop of Deity down to the lowest condition of sin, down to blind, ruined, bankrupt humanity—that God would thus stoop to man,—that is the miracle of all miracles, the wonder of all wonders, the mystery of all mysteries, at which the universe stands aghast, that He Who was before all worlds, by Whom all worlds consist, that even He should come to seek lost men! That is the wonder of all ages, but it is true. He said, "Ye are from beneath; I am from above." Different from all others, He came to seek the lost.

And will you hear me? If that be true, if that be the one—how shall I put it—outstanding, supreme, manifestation of divine power, that God Himself stooped from heaven to earth, from the height of His holiness to the depths of our sin, if that immeasurable distance between the holiness of God and the sinfulness of man is spanned by divine grace, and only God can do it, can you tell me what possibility there is independently of God, of man's rising from that depth and ascending to the height of divine holiness? Oh, the folly of it, for any man ever to dream that he could save himself!

How does He seek? He seeks the lost very often *by ordering circumstances*, by His ordering of our daily lives. We must not think of the Lord Jesus as one who goes to church on Sunday—like some of His followers, and is indifferent to the main task until the next Sunday. The operations of His Spirit are not confined to places dedicated to the service of worshipping Him. The work of this Divine Shepherd is not confined to Sunday. Blessed be God, He does seek the lost on Sunday. "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold of it, and lift it out?" Oh yes, it is His day; it is the day when miracles of grace are wrought by the Saviour I preach to you. But He is a Saviour seven days a week, and when He goes out seeking the lost, He seeks them "till He finds them". And He seeks them Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday—all the week through.

That is why that man yonder in the gallery is here to-night. That man says, "I am here by accident." No, you are not. "But I have just arrived from England." That is why you came. Did you not know that? "No, it is not. I came not for religion, but for a job." You left home, you were forced out, you came here; and you are here because from all eternity God

planned to meet you here this Sunday night. You could not escape the Divine Detective if you had a hundred billion dollars. You cannot get away from God. When He sets out to seek a man He will find him; He will order your circumstances so that you will come into a place where He can deal with you.

Let me tell you a story. Years ago—it was two or three years before the war, back in 1912 or somewhere about there. I got a letter one day which read something like this: "Dear Sir: I have been in attendance at your church for some time. Quite a while ago I made up my mind that if ever I was in trouble I would come to you. That day has come, and I wish you would tell me when and where I may have a private interview with you." When I read that letter I did not know who the writer was. I thought probably he needed financial help, but I set a time and place where he could see me. When the day and hour came a young fellow of about twenty-one, well dressed, walked into my office. He introduced himself. His first name was Robert—I will not tell you his other name. "What can I do for you?" I asked, "I hope you have come seeking the Saviour." "I do not know that I have", he replied. "Are you a Christian?" "No, far from it." "Do you not want to be?" "I do not know whether I do or not; but I have another piece of business I want to talk over with you."

"I am twenty-one. Seven or eight years ago I was living in Old London. My mother married a second time, and her name is Mrs. Smith." (A very extraordinary, unusual name! But that was her name, and she lived in Old London; but Robert had another name, being the son of an earlier marriage). He continued, "As a boy I acquired the habit of going to theatres until it became a passion with me. Every penny I could get I spent attending theatres; every hour I could command I spent in the theatres. We lived in a few rooms in London, and one day I came home and found no one in the house. My older sister was the bread-winner, and I knew she had the rent saved up. She had it in the teapot (They put things in the teapot for safe keeping in London!) I knew she had the quarter's rent in the teapot in the china closet. As there was nobody home I went to the cupboard and took the money out of the teapot. I went out and got some boys together and told them I had the money. We went to three or four theatres until the money was spent.

"Then I was afraid to go home. That night I slept out. I could not face mother and sister. But the next night I was more afraid. I travelled around London two or three days, until at last I was picked up and sent to a home for friendless boys. I was taken charge of that summer, and after a while they sent me down into the country where I was supposed to learn farming. I spent a year down in the country, and then they sent me to Canada. I went out on a farm and stayed a year or so, but have now been three or four years in Toronto. I am working in a printing establishment downtown. I had forgotten all about that money. It was so far behind me that I did not expect to see mother or sister again, and I never told anybody. It was a secret in my own heart.

"I started coming to church, and the first night I was here you talked right at me. It seemed as though

you had had a letter from home telling you all about me. I went back to my boarding-house saying that I never would go again. But I did come, and every time I came you talked to me about stealing that money. I do not know anything about religion. I joined a church once, but they never talked to me about sin. I thought I had buried that experience, but I find I did not; and I want your help."

"Well, Robert, in what way can I help?" I enquired. "I want you, if you possibly can, to find my mother and sister, so that I may pay back the money I stole. After I have done that you may talk to me about religion. But that is my first duty."

Understand, about seven or eight years before that boy had left his mother whose name was Smith, living in two or three rooms on an obscure street in Old London! He had stolen the quarter's rent, had crossed the sea, and, eventually, had come to Toronto. He had never had a line of communication with his mother—and he came to ask me if I could find a woman called Smith in London! That was a job, was it not? I got out a map of Old London and said, "Robert, tell me where you lived." When he showed me I said, "That is not very far from Westbourne Park where Dr. Clifford is Pastor of the Westbourne Park Baptist Church. I will write him and see if he can get some light on it." I wrote Dr. Clifford telling him Robert's story, giving the address where Robert's mother had lived seven or eight years before; and asked him if he could get one of his assistants to go and look for Robert's mother. I sent off the letter with a prayer that God would help—and then we waited.

One day I got three letters by the same mail. One was in the well-known writing of Dr. Clifford himself; the other two were in black-bordered envelopes in the same writing, one addressed to me, and one to Robert in my care. I opened Dr. Clifford's letter, and he said something like this: "I received your letter and went at once to look for Robert's mother"—oh, how I loved that man! At some points some of us would not agree with him theologically, but I know he loved the Lord. Dr. Clifford did not send anybody else to look for Robert's mother: he went himself. He went from house to house until he tracked down Robert's mother and found the place of her last residence. "But", he said in his letter to me, "I arrived just a week too late. One week before I called Robert's mother had fallen asleep in Jesus, for she was a Christian. The very last words she uttered were a prayer for her lost boy, and she charged his sister standing at her bedside saying, 'If ever you find Robert, tell him that his mother died forgiving him, and ask him to ask forgiveness from God.'"

I opened the black-bordered letter addressed to me. It was from Robert's sister, from whom he had stolen the money. She told of their long search, and of their years of prayer that Robert might be found; of how her mother had longed to live to see his face again, but that she died with thought of her lost boy in her mind and heart. I sent for Robert and he came to my vestry. I said, "Robert, I have news." "What is it?" "Mother has gone home." He broke down and sobbed like a child. "Pretty bad, is it not?" he said. "Yes", I said, "but not as bad as it might be. Open your letter and see what your sister has to say." He opened

the letter and sat dumb with sorrow for a while. I preached Christ to him and asked him if he would accept Him. "Not yet," he said. "I have got to pay back that money."

Then the war broke out and Robert enlisted for the war. He went overseas, and I met him in one of the camps over there. I was preaching in Spurgeon's Tabernacle and at the close of one of the services a middle-aged woman came to me in black. She was Robert's sister, and she told me that Robert had promised to come up to London to visit her. Then at the end of the war, on the occasion of a later visit one evening at the close of a service in Spurgeon's Tabernacle, Robert walked up to me with his sister at his side. "Oh," I said, "you have come together, have you?" Turning to Robert I said, "When are you coming back to Canada?" "I fear I will never come back. Sister does not want to go." "And you are not coming?" Looking up smilingly at his sister, for she was taller than he, he said, "No, I am going to make a home for her for the rest of her life." And I believe his heart opened to Jesus Christ.

But I have told you this, my friends, to show you that all the detectives in the world could not have found Robert; but when the Son of God seeks the lost He finds them. He will find you to-night, my friend. You have crossed the sea, but you cannot get away from Him. He is calling to-night.

Sometimes I have said that the Good Shepherd sends His dogs after His sheep—and so He does.

I was in Wales some years ago, and one day I saw a flock of sheep coming down the road, and I saw before them a gap in the hedge at the roadside. One silly sheep was heading for that gap, and two dogs came bounding, without being told, ahead of the flock at great speed and they stood at that gap and barked furiously as though they would eat the sheep up. Of course they would not: they were sheep-dogs; but they wanted to keep those sheep out of that gap and on the road. Many things have come to you that have filled you with terror, and you have felt as though beasts of prey were about to devour you; but it was only the Good Shepherd's dogs barking at you.

But no matter by what circumstantial means He leads men, at last—at long last—it is always *His Word that finds the sinner*: "Faith cometh by hearing, and hearing by the word of God." "My sheep hear my voice"—I think the preacher ought to let his congregation hear the voice of the Good Shepherd. Listen to it: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life": "All that the Father giveth me shall come to me; and Him that cometh to me I will in no wise cast out"; "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"; "I am the good shepherd, and know my sheep, and am known of mine . . . My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand." The Word of God can speak to you better, a thousand

times better, than any man can speak. Hear Him calling you. This Son of man—not a Canadian, not an American, not a Frenchman, not a German, not an Irishman, nor a Scotsman, nor an Englishman,—*the Son of man*. Kinsman of every man of woman born, comes to you clothed with divine power to seek you in your lost condition.

III.

And then will you bear with me while I tell you that HE SAVES. How does He save? Our modernistic friends to the contrary notwithstanding, He saves *by doing something for us*. He pays our debts. He actually does. He renders to the law of God that which the law of God demands. I wonder if the theological doctrine of the subjective character of the Atonement were applied to our judicial system what would happen? I read an address yesterday of some judge somewhere lecturing a prisoner, telling him that while he hoped for his reformation, yet the punishment must be proportioned to the crime. Let a man commit a foul murder, and let some judge sentence him to a month in prison—what then? The whole country, Dr. Salem Bland among them, would rise up and say, "That is not fair." The law of the land must be respected, and when men commit crime they must pay for their sins.

Do not let anybody persuade you that the damnable doctrine is true, that there is no balancing of accounts. It is not true. The sins of our lives are registered before Heaven. The sin you committed in New York, in London, in Glasgow, or somewhere else, the sin you have committed anywhere and everywhere, every thought, every word, and every deed, it is all written before God—and it must be paid for. There is no way out of it. If that were not true there could be no moral government of the universe. I say that the doctrine that a man may be saved without God's taking account of his sin, that a holy God can pass over sin, is a libel on God. Properly understood and interpreted, it is utter blasphemy. God could not be God if He did not demand that the penalty of His broken law be paid.

And when Jesus Christ came to seek the lost He did not come to seek you as a defaulter and give you over to the hands of the law. Supposing some young fellow were to defraud a bank of a large sum of money. He has escaped, he has gone somewhere, and his father says, "I want my boy back again." He goes over the entire continent, he employs agents to assist in seeking him. When he has found him, he brings him back. What for? To condemnation? To hand him over to the officers of the law? "Why did you not let me go my own way, to get away if I could? You sought me to tell me of your love, and then left me in my sin," the boy would have said. But that is not how Jesus Christ seeks.

That reminds me of another boy who went away. The boy went as his father's son into a hotel and signed his name. He was the son of a very wealthy man, and he let the hotel-keeper know who he was. The hotel-keeper thought everything would be all right. The boy went out and bought whatever he wanted, and it was paid for by the hotel. By and by the hotel proprietor asked for payment, but the boy had no money. He was asked several times, and then sud-

denly disappeared. He went to another city and did the same thing, running up big bills everywhere. He went from place to place for weeks and months, and left a long train of debts behind him. One day he was going down the street of a big city rather dejected, wondering what he would do, when a firm hand was placed on his shoulder. He was startled, expecting to see a policeman, but looked up to discover with amazement that his father was at his side. "I have found you at last, my boy," he said. The boy dropped his head in shame as his father told him how he had traced him from city to city, in each of which he had found huge debts the boy had incurred. The boy, telling the story afterward said that he thought to himself, "I hope he did not find it all out! I hope he did not learn of all my debts." But when his father had told him all that he had discovered, he said, "And, my boy, I have paid it all," the boy smiled and said, "Father, I hope you did not miss anything." First, he said, "I hope he did not discover all," but when he knew that the debts had all been paid, he said, "I hope you did not miss anything."

We have all been running away from God, most of our time, while He has been seeking us; and we have said, "I hope He will not find out all my sins." He found it all out long ago! But when you know that Jesus Christ paid your debt, your attitude is instantly changed and you say, "I hope He has not missed anything." And He has not missed anything, for,—

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

Then *He works repentance in us*, for it would be an immoral thing to forgive a man his trespasses until the trespasser has repented. That is the effect of the Atonement: it breaks the heart of the sinner, and turns him away from his sin—not merely delivering from the penalty of sin, but cleansing from its power. Are there any here this evening who say, "Oh, that I could be cleansed from sin!" Hell? Yes, that is in the future; but sin is here and sin is hell; and cleansing from it is what we need; then to be brought to repentance until we loathe our sin and seek forgiveness. He will then come to dwell with us to energize us by His own Spirit.

I do not think I could put it simpler than in the story Mr. Charlton read to you to-night. Jesus Christ walked down the street of Jericho and that man of small stature was in the tree looking at Him. The Lord used the curiosity of that little publican. He used something like that to bring many people here. You had no interest in the gospel we preach. There is a man down there who told me that he came to Jarvis Street expecting to find in the preacher a Trotzky or somebody worse! I do not care why you come, if only you come and hear the gospel. "He sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way." The Lord told Zacchaeus to come down and said, "To-day I must abide at thy house." When He went the people were shocked and

said, "He was gone to be guest with a man that is a sinner." He comes to be guest, but he stays to be Master. In the day that He is made Master and Lord He saves the lost and keeps them by His almighty power. Talk about Social Service! Getting people to pay their debts! When Jesus Christ comes to live with a man He will straighten everything up. Zacchaeus, the crooked publican, said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." If the gospel of Jesus Christ were received by men, with Christ dwelling within, it would transform political, social, and family life; when Jesus Christ comes to dwell with men it changes everything. There is no substitute for the old-time religion!

Look too at the other figure of the Shepherd taking the lost sheep—not putting it on one shoulder, but taking it by the fore legs and hind legs, laying it across his shoulders, and carrying it home. Around the narrow path, skirting the precipice where death waits below, where beasts of prey lie in wait here and there, the Good Shepherd carries His sheep, at last arriving home; when He says, "Rejoice with me, for I have found my sheep which was lost",—

"And all through the mountains, thunder-riven,
And up from the rocky steep,
There arose a cry to the gate of heaven,
'Rejoice, I have found My sheep!'
And the angels echoed around the throne
'Rejoice! for the Lord brings back His own!'"

Nobody else could do that. Are you saved? I am as truly saved at this moment as if I were in heaven. "Well saved" some people say. Will you trust Him?

EYEWITNESS' STORY OF THE RIOT.

(Continued from page 7.)

"My heart was crushed, for I had come to Des Moines for no other purpose than to have my little daughter under the influence of such a Christian university; and having an unsaved husband, I thought it might help him to find the Lord. But to think that Christian students would do such terrible things, also such a "Godly" man as Dean Callaway—I mean, I thought he was a real Christian—to stand before such a crowd of people and try to drag the character of two people in the dust as he did, and his little daughter to talk to my little girl as she did, his own child even interpreted his meaning.

"On Saturday p.m. when the students broke out the windows and damaged the building, I was again on the campus. The mob was going to and fro in the office. Mrs. Miller, Dean Miller, my husband and other people whom I did not know, were present when I remarked, 'This is terrible—nothing but heathenism.' Mrs. Miller turned, and shaking her finger in my face, said, 'They have nothing but a heathen Board to deal with.' Then after a few other remarks, I think she realized she was talking to the wrong party and walked away.

"May God bless you and Dr. Shields and the other members of the Board, for surely you have been through a fiery furnace. But I had rather be in your place than theirs, for the harvest they will reap will be great.

With love,
(Signed) Mrs. _____

Baptist Bible Union Lesson Leaf

Vol. IV

No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 28.

July 14th, 1929.

Third Quarter.

THE PRIESTHOOD OF CHRIST.

Lesson Text: Hebrews, chapter 7.

Golden Text: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

I. AFTER THE ORDER OF MELCHISEDEC, (vs. 1-10).

1. We come now to a study of the nature of our Lord's high priesthood. We have noticed in previous lessons that while the Levitical priesthood is typical, yet it does not completely show forth that of our Lord, and another order of priesthood is mentioned in this respect. He is "a high priest for ever after the order of Melchisedec", (6:20). In this lesson certain things are stated concerning this person, although his identity is not disclosed He is designated as "king of Salem", (v. 1) meaning "peace" and some think with reference to Jerusalem, but this is not quite clear. The historical circumstance of his appearance is mentioned. He "met Abraham returning from the slaughter of the kings and blessed him to whom also Abraham gave a tenth part of all", (vs. 1, 2) (Gen. 14: 18-20). We are not told from whence he came nor the place to which he went. He comes upon the scene suddenly, and departs in the same manner. Several attempts have been made to identify him, but without success. This is not a defect in our understanding of the typical nature of his office, but rather an illustration of a characteristic of our Lord's high priesthood as we shall see. 2. We are further informed that this Melchisedec is by interpretation, "king of righteousness", and "king of peace", (v. 2). He was a king-priest, characterized by righteousness and peace, typifying our Lord's high priesthood, "without father, without mother", etc., (v. 3), no recorded genealogy, no mention made of predecessor or successor in office. In this he is a type of our Lord, whose high priesthood is unique in that it abideth forever. He requires no successor, for He never dies. He is alive for ever more. 3. The greatness of Melchisedec is then enlarged upon in the explanation concerning the giving of the tithes by Abraham, (v. 4). The people were commanded to give the tenth part of their income unto the Lord, (Mal. III: 10), and the Levites as the tribe especially set apart for the ministry of His work received the offerings, (v. 5), but in this case Melchisedec, who was not of the tribe of Levi, received the tithes and blessed Abraham, the recipient of the promises, showing thus his outstanding position as the servant of God; for the less is always blessed of the better, (vs. 6, 7). And in further emphasis of this it is shown that Levi also who received tithes, paid tithes in Abraham, (vs. 9, 10). In teaching this note the unique nature of our Lord's high

priesthood, in its genesis, its duration, and its greatness, following Melchisedec in illustration thereof.

II. DISTINGUISHED FROM THE LEVITICAL PRIESTHOOD, (vs. 11-22).

1. Having explained that our Lord's high priesthood was after the order of Melchisedec and emphasized the greatness of this order in relation to that of Levi, the apostle in this section points out the imperfect nature of the latter and shows the manner in which our Lord's high priesthood is distinguished therefrom. The Levitical priesthood could not bring man to perfection. If such a result had been possible there would have been no need for another priest arising after the order of Melchisedec, (v. 11). A new order of priesthood was necessary, necessitating therefore a change of law in regard to the same, (v. 12), for our Lord came of another tribe, even that of Judah, of which tribe Moses spake nothing concerning priesthood, (vs. 13, 14). The earthly priesthood was temporary, after the law of a carnal commandment, but our Lord's was after the power of an endless life, (vs. 15, 16). "The law made nothing perfect but the bringing in of a better hope did, by which we draw nigh unto God", (v. 19). The law was typical of the work of Christ, and while unable of itself to bring man to a complete state of perfection, it pointed forward to Christ, who is our hope, through whom we are admitted into the Father's presence, and in whose strength we are brought to perfection. 2. In further manifestation of the greatness of our Lord's high priesthood we are informed He was made priest by an oath, thus emphasizing the better nature of the covenant of which He has become the guarantor, (vs. 20-22). In teaching attention may be given to the temporary nature of the Old Testament priesthood, its typical purpose, the necessity of our Lord's high priesthood, its superior nature, and the character of God's plan manifested therein.

III. UNCHANGEABLE, (vs. 23-28).

1. In further emphasis of the superiority of our Lord's high priesthood the apostle in this section deals with its unchangeable nature, and the consequence arising from that. He refers first of all to the weakness of the human priesthood due to the presence of death, necessitating constant change in its ministers, (v. 23), and contrasts with that the unchangeable nature of our Lord's priesthood due to the fact that He never dies, He "continueth ever", (v. 24). His priesthood is therefore eternal and permanent and does not pass from Him to another as in the case of the earthly priesthood. This teaches again the temporary and typical nature of the earthly priesthood and the greatness of God's purpose from eternity. 2. One consequence of the unchangeable nature of our Lord's high priesthood is His ability thereby to save to the uttermost all who come unto God by Him seeing He ever liveth to make intercession for them, (v. 15). This also reveals the purpose of God in the matter. Our Lord entered upon this work in order to make salvation possible for men; we are informed that His name was called Jesus because

of His work of saving His people from their sins, (Matt. 1: 21), and He is the one unto whom the Old Testament pointed forward, and whose work was typified in so many ways in its religious observances. This salvation is stated to be unto the "uttermost", implying that there is nothing wanting, it is perfect and suited to our needs here and hereafter. We know this is true as far as we have experienced its power, for we need nothing supplementary to it to bring it to perfection. It satisfies every requirement, saving us from the power, the penalty, and later from the very presence of sin. Looked at from the standpoint of the tenses we can say, "we have been saved", "we are being saved", and "we shall be saved". Such a salvation engenders within us hope, gives us peace, produces joy, provides power and suffices for our complete satisfaction in time and through eternity. Thank God for its source, its nature, and its consequences. 3. It is based upon the work of Christ at Calvary, where He died for our sins, but we are sustained and aided by His work in the glory now. He is our intercessor, our Advocate, (1 John 2:1), our Representative with the Father, and our complete and eternal salvation is in His Hands, therefore we need not fear. As long as He remains we are safe, and there is no possibility whatever of His ceasing to exist. He is in the glory for us as High Priest. He has made the required offering, even giving Himself, and has entered into the holiest of all, (Heb. 9:12). We are assured thereby of His sympathetic help and of our eternal security. 4. Following this, certain characteristics of our Great High Priest are mentioned. He is "holy" or "pious", perfectly answering God's requirements in the direction of piety. Not even His enemies could convince Him of sin, (John 8:46). He was perfectly sinless, and absolutely devoted to the accomplishment of the Father's will. He is "harmless" or "guileless", free from evil, "undefiled", free from the stain of sin, "separate from sinners and made higher than the heavens", (v. 26). He is far removed from guilty sinners in the quality of His life, being distinguished from them in His perfection of character. This was true of Him in His earthly life, and now that He has passed through the heavens it is equally true, and clearly evident. 5. This exaltation of His manifests an additional personal qualification for the high priesthood. He has all the qualifications necessary for the office. In further emphasis of this, reference is made to the nature of His work. Earthly high priests were required to offer up sacrifice for their own sins, and then for the people's, but our Lord did not require to do this owing to the perfection of His life, (v. 27). Animals were offered daily on behalf of sins under the old economy, but our Lord made one offering only, that of Himself, and He did so on behalf of others. He died for our sins, (Rom. 5:8). His offering was therefore vicarious, complete, satisfactory, efficacious, and necessary. 6. The law made poor frail men high priests, but the Son who by an oath was made a high priest is perfected for evermore, (v. 28). In the teaching of this lesson emphasis may be laid upon the unchangeable and perfect nature of our Lord's high priesthood.

Circulate Des Moines Issues of The Gospel Witness—May 23rd, June 13th and 27th

May 23rd (48 pages) Issue Prices:

25 copies for \$1.50; 50 for \$2.75; 100 for \$5.00

June 13th and 27th Issues (16 pages) Prices:

25 copies for \$1.00; 50 for \$2.00; 100 for \$3.50

Order at once and distribute to your friends.

Give To Gospel Witness Fund

The above named issues will cost thousands of dollars extra. We invite the co-operation of all our friends to help defray this enormous expense.

SUBSCRIBE TO THE GOSPEL WITNESS

(Much regular matter is omitted from above issues to give place to Des Moines material.)

Many thousands of people will receive this issue of *The Witness* who have never seen the paper before. For their information we give the following facts.

The *Gospel Witness* has grown since its first issue in May, 1922, from a small church paper into a 16-page weekly paper, circulating in 43 different countries, having about 3,000 ministerial readers alone.

The regular weekly issue contains: **A Sermon** by Dr. T. T. Shields, preached in Jarvis St. Pulpit—usually the preceding Sunday, and stenographically reported.

Hundreds of Preachers find in these sermons wheat from which they grind their own flour and make their own bread. Many find in the illustrations useful windows for sermons.

Each issue also contains **An Exposition of Scripture** in the Whole Bible Lesson Course, by Rev. Alex. Thomson, B.D., of Mount Pleasant Baptist Church and Toronto Baptist Seminary.

Also a devotional page, "Coals for the Altar Fire", by Dr. T. I. Stockley, Dean of Toronto Baptist Seminary.

Canadians especially will be interested in the two pages **The Union Gospel Witness**, edited by Rev. Gordon Brown, B.A., Professor of Greek in Toronto Baptist Seminary; and Book Reviews and other occasional contributions by Miss Olive Clark, M.A., Professor of Greek, Toronto Baptist Seminary.

Beside these special features every issue contains many pages of editorial matter by Dr. Shields, dealing with the Fundamentalist-Modernist Controversy throughout the world, as well as theological, ecclesiastical and devotional matters in general.

The *Gospel Witness* will be sent weekly, postpaid, for \$2.00 a year, to anywhere in the world. Subscribe at once. Do not send currency, but remit by cheque or P.O. order. If cheque, please add fifteen cents for exchange.

Books by Dr. Shields

"THE ADVENTURES OF A MODERN YOUNG MAN."

A series of sermons on the parable of the prodigal and his brother.

"CHRIST IN THE OLD TESTAMENT."

A series of Thursday evening Bible Lectures, from Genesis to II. Samuel.

"THE MOST FAMOUS TRIAL OF HISTORY."

A series of sermons recently preached in Jarvis St. Church on "The Trial of Jesus."

Price Fifty cents a volume postpaid.

Order from The Gospel Witness, 130 Gerrard St. East, Toronto, Canada.

The Toronto Baptist Seminary

Courses for students for the Baptist Ministry, for Missionaries, and Christian workers in general.

REV. T. I. STOCKLEY, D.D., Dean.
REV. T. T. SHIELDS, D.D., President.

Send for prospectus to The Toronto Baptist Seminary, 337 Jarvis Street, Toronto, Canada.