

# 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. 8.

TORONTO, JULY 11th, 1929.

Whole No. 374.

## REJOICING IN ANOTHER'S JOY

The assumption that the world of men and women is always in need of sympathy is very general. But usually it is a sympathy of a sombre hue that is meant. When the winds of adversity blow, when afflictions come, when pecuniary losses are experienced, when the shadow of the black-winged angel falls athwart the threshold, when he has come and has left behind him an empty cradle or an empty chair,—ah then, it is a virtuous thing to weep with those who weep.

And, indeed, it is not difficult! There is a proverb to the effect that misery loves company. The school boy who finds his name at the bottom of the list when examination results are published, feels very kindly to the lad who answers to the name that is next to his. The man at the corner store, who is finding business a bit dull, gets a good deal of comfort out of the discovery that another store-keeper not a block away is doing no better. When a man in a particular kind of business discovers that he has reached the limit of endurance, and faces bankruptcy, he finds a measure of justification for his failure in the fact that another man in the same line of business became bankrupt last week.

And even the preacher whose congregation is declining, after preaching to a nearly empty church on Sunday, when he attends the ministerial meeting Monday morning, and hears a man deliver an address on the effect of the radio and the motor car on church attendance, and observes how he inveighs against all the modern inventions which lure people away from church—the pastor of the empty church leads in the applause, for now he has found some sort of explanation of his seeming failure. And when the meeting is over, every preacher who had a poor time yesterday, with few people to hear him, finds some consolation in learning that he was not the only one who was forsaken!

But it is another matter—and we venture to think a virtue of a much higher quality, which enables a man to "rejoice with them that do rejoice". It would be very difficult for a rejected lover to be groomsman to his successful rival! And perhaps equally difficult for a

woman to be bridesmaid to one by whose superior attractions she had been eclipsed! This writer used to play cricket once of a day, and it was always considered a gentlemanly and sportsmanlike thing for the captain of the defeated eleven to propose three cheers to the victors. To forget one's own defeat in the joy of another's victory, to lift one's self from a sense of failure through the exhilarating news of another's success, is to achieve a measure of character belonging only to full-grown men. The ability to find one's joy in another's happiness, and to drown one's poignant sorrow in the cup that is emptied in honour of another's glory, is much needed in the relationships of life.

But we have written thus because we have had especially in mind the need for this crowning virtue in ministers of the gospel. Jealousy is the greatest of all ministerial vices. There are ministers who are ready always to justify their own or another's failures, but who seem incapable of rejoicing when blessing rests in superabundance upon another's ministry. Men are not all equally gifted. It is folly to say that every man who is faithful to the gospel will attract a large congregation. Some of the most faithful and devoted ministers we have ever known were not attractive preachers, and had to content themselves all their lives with a comparatively small and obscure field of service. They did good work; they did work that will be found to be gold, silver, and precious stones, in the day when the fire will try every man's work of what sort it is. But they were never looked upon as men who had achieved success.

On the other hand, there have been men of unusual gifts who, from the beginning, have commanded attention, and to the end of their careers have met with success. And it is certainly not easy for a man whose limited powers have doomed him to obscurity greatly to rejoice in the gifts of one whose success has brought him into prominence.

Every man to whom God has given a measure of strength must be prepared for many a disappointment

in this respect. If he serves from pure motives, if his desire is for the salvation of souls and the glory of God, when success attends his ministry and multitudes are manifestly converted and the name of the Lord is honoured, he naturally expects every other true servant of the Lord to share in his rejoicing. When he discovers that those who ought to rejoice with him busy themselves in discounting his ministry, in declaring that it is a nine-days' wonder, that it is due neither to his intellectual powers nor spiritual gifts, but chiefly to his egotism and to the exercise of the only gift his critics are ready to acknowledge, namely, to advertise himself—when he meets with all this he must be careful to keep his heart with all diligence lest bitterness should take possession of him.

The great Dr. Russell H. Conwell once told the writer that for the first ten years of his Philadelphia ministry he was not able to attend the Baptist Ministerial Association because the brethren, each Monday morning, were chiefly engaged in an endeavour to explain away

the great multitudes that had waited on Dr. Conwell's ministry the day before!

'Is there any cure for this ministerial vice? Yes, there is one: "Except a corn of wheat fall into the ground and die, it abideth alone." The man whom our Lord Himself described as being more than a prophet was not only willing to fade away into obscurity, but desired so to do, saying, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."

Only as the preacher gets into right relationship with Christ Himself will he be able to put the interest of the work of Christ and the souls of men and the honour of the ministry above all personal considerations. Then he will be able to "rejoice with them that do rejoice".

## The Sheep's Skin Too Short to Conceal the Wolf's Head at the Northern Convention at Denver

We have received a copy of *The Oregon Baptist Bulletin*, published in Portland, for the month of June. On page three of this number we find the following note:

"A late news note tells us that the place given to Bishop McConnell upon the programme of the Northern Convention at Denver, has been cancelled. Every man has the right to his own religious belief. We believe in the utmost freedom of conscience. But no man who holds the views of our Lord Jesus Christ expressed by Bishop McConnell has a place in the National gathering of Northern Baptists. The cancelling of his address upon the Convention programme is an evidence that our constituency has cleansed its ranks, and that without the assistance of our polemic Canadian friend with the Roman nose and the late lurid history."

In the margin there is written the following:

"This is by Rev. W. T. Milliken, M.A., D.Sc., Ph.D., D.D., Th.D., who is Director of Religious Education for Oregon, and the Dean of the Western Baptist Theological Seminary next September."

This is a very interesting item of news. Dr. Milliken is the Dean of the supposedly orthodox Western Baptist Theological Seminary—but he is easily satisfied. The alleged cancelling of Bishop McConnell's address on the Convention programme, he says, "is an evidence that our constituency has cleansed its ranks." Surely a man of average intelligence ought to know that if one swallow does not make a summer, neither does the omission of one heretical speech from a Baptist programme constitute a revival of orthodoxy!

### About "Roman Noses".

But Dr. Milliken's statement is an illuminating one. It serves to show what opposition Modernism may expect to receive from the Western Theological Seminary under his leadership. We do not know Dr. Milliken, but he is evidently the conventional Convention type. His optimism is mere ostrichism: he buries his head in the sand and thinks all is well!

He is happy that the Northern Baptist Convention has at last "cleansed" itself of Modernism "without the assistance of our polemic Canadian friend with the Roman nose and the late lurid history". This is another indication of the character and spirit of the Dean of the Western Baptist Theological Seminary. People do not make their own noses—at least, not in Canada. And they are not wholly to be blamed if they should happen to be "Roman". There have been some men whose noses were of the Roman type who have not been altogether insignificant. Wellington, the Iron Duke, was one; W. E. Gladstone was another. If it be argued that Roman noses are more plentiful on the Canadian side of the border than in the United States, we shall not—as, let us see, was it Dickens who would have said it—we shall not put "too fine a point upon it", but content ourselves with the suggestion that Roman noses have not been wholly foreign to the United States of America.

Some Roman noses, indeed, had something to do with making the United States. Possibly Dr. Milliken has heard of a gentleman called Christopher Columbus? and another, named Patrick Henry? Alexander Hamilton, if portraits are to be relied upon, was another whose chief facial feature was decidedly Roman. Benjamin Franklin might be included in the list, and even in George Washington's features there is a suggestion of the same family relationship; and we are inclined to believe that the incomparable Lincoln could qualify for the same distinction!

We are sorry Roman noses are so offensive to Dr. Milliken. We wonder if grapes are sour? Will some one please send us a photograph of our critic so that we may judge?

### Either Noses or Eyes Needed.

Be that as it may, it appears to us that someone with a Roman nose is still needed in the Northern Baptist Convention; or was it an eye that was needed suffi-

ciently keen to discern the wolf's snout beyond the sheep's head? In *The Watchman-Examiner* of June 27th we read:

"President Harris introduced Bishop Francis J. McConnell, president of the Federal Council of the Churches of Christ in America, who pleaded for the cooperation of all Christian people in making a massive impression on the common foe of Christianity."

*The Baptist*, of Chicago, reports the same matter thus:

"It is now my privilege and great pleasure," said President Harris, "to introduce Bishop F. J. McConnell, President of the Federal Council of Churches of Christ in America." The whole assembly arose and the applause was prolonged."

And following the speech of this archenemy of Evangelical Christianity, according to *The Watchman-Examiner*, "Dr. J. C. Masee led in prayer". It seems to us that such an arrangement was about as appropriate as to request a Jewish Rabbi to ask a blessing upon a dinner of roast pork! Dr. J. C. Masee, once the valiant leader of Northern Baptist Fundamentalists, makes no protest against the appearance of Bishop McConnell on the Northern Convention platform, and is called upon to ask God's blessing upon the deliverance of this arch heretic! And Dr. Milliken thinks the Northern Baptist Convention has "cleansed" itself!

From the report of the Convention contained in *The Watchman-Examiner* we observe that Dr. P. H. J. Lerrigo is still connected with the Foreign Mission Society, and Dr. J. H. Franklin is still its Secretary. The Foreign Mission Board still pursues its "inclusive policy".

#### Dr. MacNeill at The Convention.

The Northern Convention enjoyed the ministrations of one Canadian who will never be charged with "cleansing" any Convention of Modernism. Dr. John MacNeill, with his usual ability as a weather forecaster, absented himself from the Southern Baptist Convention; and, according to the reports of the Southern press, did not even send them a telegram explaining his absence. Doubtless he felt that a Convention that could tolerate Bishop McConnell would not be wholly uncongenial to himself.

We would not be understood as calling Dr. MacNeill a Modernist. The truth is, he is not a theologian—either a Modernist or a Fundamentalist. If any proof were wanting for that statement we find it in Dr. MacNeill's address reported on page eight hundred and twenty of *The Watchman-Examiner*. Take this paragraph as an example:

"Now far and away the most arresting statement made by Paul is that for us Jesus is the interpreting center of the world of deity. Paul says: 'He is the image of the invisible God.' That is a very suggestive phrase. Paul used it with deliberation. There is the sound of a sob in it, a heart hunger. The suggestion of the abyss is there. One might almost say that apart from Jesus the personality of God was chaotic, without form and void, and darkness was upon the face of the deep. God was the unknown and he seemed the unknowable, the intangible, the invisible. He had no form by which men could conjure him up before the imagination of their faith."

We can hear Dr. MacNeill saying in an impressive fashion, "One might almost say that apart from Jesus the personality of God was chaotic, without form and void, and darkness was upon the face of the deep."

But what did he mean? And what did he mean by saying, "Jesus is the interpreting centre in the world of deity"? What is "the world of deity", "deity" spelled with a small "d"? Or what could he mean spelling the word with a capital? "The world of Deity" implies limitation—all worlds are His and He is everywhere. But it has become such a habit with Dr. MacNeill to labour for rhetorical and oratorical effects that clear thinking has become impossible. But for anyone to say that the Person of God was "chaotic" is, to put it mildly, absurd. If we had time we could probably discover where Dr. MacNeill got this idea; but it is characteristic of his loose thinking. Someone ought to prepare a concordance of sermonic literature to enable one to identify the source of certain sermons. The higher critical habit only enables us to determine they are not original.

Dr. MacNeill so habitually labours to be rhetorical that he is often betrayed into speaking rhetorical nonsense.

But however Dr. MacNeill may speak of the pre-eminence of Christ at the Northern Baptist Convention, he has given himself at home to the support of one of the worst enemies of evangelical religion on the American continent.

Anybody with a clear view of Scripture, one might have supposed, would have rejected the idea contained in the Northern Convention keynote, "A Christlike World". Has the scripture become obsolete which says, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"? Or again: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

*The Watchman-Examiner* contains two columns of "resolutions" passed at the Northern Convention set in six-point type. It is very probable that these resolutions passed while the brethren were visiting with each other in their seats, and when they heard the Chairman's gavel they lifted their hands and did not know what they were voting for. That is how resolutions are usually adopted. But they certainly needed someone present on that occasion with a Roman nose or an eagle eye, for here is one of the resolutions, as reported in *The Watchman-Examiner*:

#### MINISTERS AND MISSIONARIES.

1. Whereas the recommendations of the committee on pastoral changes were adopted by the Convention June 15, 1929.

Be it resolved that we request the Executive Committee of the Northern Baptist Convention to appoint a committee of three, which shall be the committee of the Northern Baptist Convention and of the Ministers and Missionaries Benefit Board jointly on the ministry, with the understanding that through this committee the Ministers and Missionaries Benefit Board shall establish for the Northern Baptist Convention a depository of the records of fact of pastors and churches within the territory of the Northern Baptist Convention, and that the Ministers and Missionaries Benefit Board be requested to devise such plans for the use and distribution of the

facts contained in these records as may be helpful to churches and pastors, and that this committee shall work in cooperation with a committee of three pastors to be elected by each of our State conventions at their annual meetings.

Let us examine it a little. First, a committee of three which is to represent both the Northern Baptist Convention as a whole, and the Ministers and Missionaries Benefit Board particularly, as a Committee on the Ministry. It is to be noted that this Committee was not appointed from the floor, nor at the Convention: it is to be a **Committee appointed by the Executive Committee of the Northern Baptist Convention!**

#### A Record of Every Pastor.

What are these three men to do? They are to establish for the Northern Baptist Convention "a depository of the records of fact of pastors and churches within the territory of the Northern Baptist Convention." What are the "facts"? There will be, of course, a record of the man's training, from what school he graduated; and very probably how he behaved himself in school: whether he took the doses of Modernism that were served to him with a pleasant face, or whether, like a bad little boy, he offered objection to the nauseous concoction.

Then there will be written into the "records of fact" of this pastor the story of his relationship to denominational secretaries,—whether he is a Fundamentalist; whether he ever had any connection with the Fundamentalist organization, or with the Baptist Bible Union; whether he has been obedient to the powers that be; whether, indeed, he is a man who has a mind and will of his own, or is one who is ready on all occasions to do as he is told. We have no doubt that the "records of fact" of the pastor will be very complete.

#### A Record of Every Church.

But there are to be "records of fact" respecting churches also. This almost certainly likewise will be very complete. The record will show whether the church, as a whole, is established in evangelical truth. It will show who are the deacons of the church, and if there is a Mr. Pliable in the congregation who is not overburdened with conscience, but is willing to play politics. His name and address will certainly be written down as a man who can be used if occasion should require it. The record of the church will be sufficiently complete to show how the church can be manipulated in the interests of the denominational machine; so that if a Fundamentalist pastor should be established in the pulpit they will know by what means he may most effectively be removed. When the pulpit is vacant this Committee on the Ministry will know, quite apart from the officials such as Church Clerk and Chairman of the Pulpit Committee, who may be approached with a view to getting the will of the Committee on the Ministry done.

We venture the opinion that "the records of fact" respecting pastors and churches will never be printed. It will not be open to public inspection: it will be kept within the knowledge of the committee of three appointed by the Executive Committee. That Committee will also "devise such plans for the use and distribution of the facts contained in these records as

may be helpful to churches and pastors". Quite so! But it is a safe guess that the plans devised will not include the printing of all these facts. Nor will they be distributed in any public way: they will be available for the use of those who desire to manipulate the churches to further their purposes.

But this plan is very cleverly worked out, for this committee of three appointed by the Executive Committee of the Northern Baptist Convention "shall work in co-operation with a committee of three pastors to be elected by each of our State conventions at their annual meetings". No doubt the three elected at each of the State Conventions will be "appointed by the Executive Committee" of the State Convention. The three pastors appointed, in every case, will be men sufficiently submissive and servile to do the will of the central committee.

Judging from *The Watchman-Examiner's* report not a single vote was registered against the appointment of this Committee. If there was any discussion, there is no mention of it. Surely the interests of ministers and churches required that there should have been someone with a "Roman nose", or with some kind of nose, able to detect the origin and purpose of this new ecclesiastical Inquisition!

But that is not the worst of it. The second clause tells us that "government and industrial institutions recognize their obligations to provide retiring service pensions for employees". This, of course, would bring rounds of applause if the brethren could stop gossiping with their next-door neighbours long enough to listen to what was being said from the platform. Somebody now was taking a deep interest in ministers' salaries, and in providing a retiring allowance! How generous! Were they? Let us see. The resolution urges "each church of the Northern Baptist Convention to pay to the Ministers and Missionaries Benefit Board the annual retiring pension due of its pastor and that the amount of such dues be made a regular item of the annual budget of each church." "Well", says somebody, "what is wrong with that?" Each church is to be urged to pay what is practically an insurance premium for the pastor, so that when he is past the working stage he will have a retiring allowance. But the Committee that is to have charge of "the records of fact of pastors and churches" is to be a committee of the Ministers and Missionaries Benefit Board as well as of the Northern Convention.

#### How It Will Work.

Let us see how it will work. A man reaches the age of sixty years. He has been seven to ten years in his last pastorate, and he wants to move. Before any door is open to him "the records of fact" are carefully scrutinized, and unless he has been perfectly obedient to the will of the Baptist hierarchy every door will be ordered closed against him. If he should then want to retire because there is no further opportunity of service, he is still at the mercy of the Committee which keeps the "records of fact". If the churches, as such, pay the dues to the Ministers and Missionaries Benefit Board, will that obligate that Board to pay a superannuation allowance to any particular minister?

We have seen the Superannuated Ministers Board in Ontario and Quebec trample its covenants under feet;

and we know of superannuation allowances which will be continued only as long as the men who receive the wretched pittance allowed them, do as they are told.

The resolution we have had under review provides for the appointment of a committee which will hold the ministerial life of every pastor of the Northern Baptist Convention in its hand. It will harry him through all his active career, rob him of his independence, subject him to all sorts of humiliations; and, when broken in health and spirit, he seeks a place to lay his weary head until death shall claim him, this Committee will still pursue him, and have it in its power to hasten his end.

#### The "Cleansed" Convention.

But Brother Milliken, of the Western Theological Seminary, is now satisfied that the Northern Baptist Convention has "cleansed" itself of Modernism! We can only hope that the Western Theological Seminary may, by some miracle, produce students of greater intelligence and more spiritual discernment than seem to characterize the Dean of that Institution.

The programmes of the Northern Baptist Convention, for some years, have provided an interesting psychological study. Rochester, Crozer, Newton Center, the Divinity School of Chicago, and many other institutions, are still busy manufacturing Unitarians. The Foreign Mission Board has not changed its programme; and because the theological seminaries have robbed the students of their message, it substitutes education for evangelism, teachers for preachers, Unitarians for Trinitarians, and social uplift for personal salvation. In other words, the Board of Education, the Mission Boards, and the Publication Board, are chiefly engaged in robbing the churches of their Evangelical Christianity; but each year, when the Northern Baptist Convention assembles, it employs someone like Dr. Geo. W. Truett or Dr. John MacNeill to give "devotional" addresses.

#### Prayer Meeting in Parlour, Robbers Upstairs.

The whole proceeding appears to us very much like an organization of robbers who mark certain houses in which it is believed great treasures are stored; and then manage to appoint someone to hold a prayer-meeting in the drawing-room, to call all the members of the family together, and all the servants of the household, if there are any, to spend a very pious hour, while the robbers are upstairs cleaning out the cupboards and drawers of everything that is worth carrying away. Some day the prayer-meeting will be over, and those who value evangelical principles, because of their own personal experience of their worth, will go through the rooms of the house and discover that a great robbery has been committed.

But Dr. Milliken says the Northern Baptist Convention has "cleansed" itself of Modernism. The said cleansing consisted in the removal of Bishop McConnell from the programme—and yet Bishop McConnell was there after all, and delivered an address! Poor Brother Milliken! He had better buy another broom, and a few carloads of "Old Dutch".

#### The Northern Baptist Convention and Foreign Missions.

A further illustration of the extent to which the Northern Baptist Convention has "cleansed" itself of Modernism will be found in "A Statement of the Board of Managers of the American Baptist Foreign Mission Society" respecting the "resignation of Dr. Raphael C. Thomas" contained in the issue of *The Baptist*, of Chicago, for June 1st, 1929 (pp. 729-731), and continued in the issue of June 8th (p. 772). With this should be read a "Reply to the Statement of the American Baptist Foreign Mission Society in *The Baptist* of June 5th, by Mrs. Henry W. Peabody" (pp. 866-868).

Mrs. Peabody, of course, is too well known to all American Baptists to require introduction to them. But in order that our readers in general may know who she is, we quote this paragraph:

"After more than forty years' association with the American Baptist Foreign Mission Society and the woman's board, it was not easy for the writer to separate from them. Five years as a foreign missionary in India, eighteen years as home secretary of the woman's board, eight years as foreign vice-president of the woman's society, two years as president of the New England branch, with thirty years as a board representative in union organizations, has given some insight into the situation. Our missionaries are a noble company, with few exceptions. Authority vested in a small group in a small mission with bureaucratic control at home and wrong dispositions account for the acute situation in the Philippines. Add to this undue emphasis on the minor work of education and neglect of Bible-trained evangelists and pastors and you have a mission that has lost its way."

We have not space to discuss Mrs. Peabody's very able reply covering nearly two and a half pages of *The Baptist* of the issue of June 29th (pp. 866-868), but the whole matter may be summed up in comparatively few words.

Dr. R. C. Thomas has been a missionary, under the American Baptist Foreign Mission Board, to the Philippines for about twenty years. He is spoken of as a "senior missionary". When he resigned a year or more ago it was said in some quarters that he had been forced out. The Board of Managers quotes *The Sunday School Times* to that effect, also an article from *The Watchman Examiner* bearing the same implication. The Board of Managers says he resigned because he was not able to co-operate loyally with the administration. Mrs. Peabody's article proves conclusively, by the documents quoted, that the Board of Managers has, as usual, utterly misrepresented the facts of the case. But that is not unusual. Its boasted "inclusive policy" is in itself a misrepresentation of fact. It includes Fundamentalists only until such time as it can conveniently exclude them.

Mrs. Peabody quotes an insulting letter to Dr. Thomas from a Dr. F. W. Meyer, in which this sentence occurs: "I really cannot understand why you don't go home when the Board granted you your request." Modernism never can understand why Fundamentalists do not go home—and stay home—and leave the field to them!

But we quote Mrs. Peabody respecting this letter from Dr. Meyer:

"The Christian lawyer to whom we submitted this letter of Doctor Meyer's was amazed that a reputable board should have considered these vague and unsubstantiated charges made with such evident prejudice, instead of sending a reprimand or recall to the man who made them." We quote his comments:

"The hospital report is enough to convince any unprejudiced person. The question naturally arises, were those who used "typical American expletives" and "talked in bad terms against" Doctor Thomas' evangelistic work the same "at least five" persons "outsiders" who invited Doctor Meyer to take charge of the hospital? Aside from this, is a man who has given twenty of the best years of his life in building up a hospital which has done unparalleled service and has become self-supporting, to be addressed in such language as is used in this letter by a junior missionary scarcely five years in the field? Has the head of a mission hospital no discretion as to the use of his time even for preaching the gospel which he was sent to do? What board would receive and act upon such a letter which shows on its face that the accused has had no opportunity to answer it, and that its author is obsessed with prejudice and ambition?"

The result of all this, apparently, has been the foundation of an independent organization known as an "Association of Baptists for Evangelism in the Orient." Dr.

and Mrs. Thomas, with a Miss Martien, sailed for Manila in February, 1928, on "an adventure of faith", backed by this Association of Baptists for Evangelism in the Orient, of which Mrs. Peabody says:

"We stand as Baptists for the fundamentals of the Christian faith—the New Testament method and message.

"The group of six went out alone. They have increased to fifteen. All property and work were left in the hands of the board and reference committee. No appeal has been made to any church of the Northern Baptist Convention for financial support, neither has there been any public address. Financial needs have been met. The year closed with a balance in the treasury, bills paid a quarter in advance, and the beginning of a carefully invested building fund. The story and further facts regarding this are given in the report of the association, which may be secured through Mrs. Henry W. Peabody, chairman of the association, Beverly, Mass. Since we have no funds for home expenses and wish to send every cent of every dollar to the field, please enclose ten cents in stamps for printing and postage."

We have quoted this to show that, notwithstanding the optimism of Dr. Milliken, Dean of the Western Baptist Theological Seminary, the Northern Baptist Convention is still urgently in need of "cleansing". There seems to be but one remedy as far as that Convention is concerned, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

## TO THE TRUSTEES OF WILLIAM JEWELL COLLEGE FROM THE ALUMNI ASSOCIATION, ST. LOUIS, MISSOURI.

Note: The following resolution came to our hand only last week, and we print it for the further enlightenment of our readers respecting Dr. Wayman's use of degrees to which he was not entitled. The resolution was "ordered by unanimous vote" of the St. Louis Alumni Association of William Jewell College in April, 1928.—Ed. *Gospel Witness*.

St. Louis, Mo., April 23rd, 1928.

To the Trustees of William Jewell College:

The St. Louis Alumni Association of William Jewell College has heard that President Wayman has fraudulently claimed and made use of degrees which he did not possess, and that certain investigations by accrediting agencies, such as the North Central Association, the Association of American Universities and the American Association of University Professors are likely to be made of the affairs of the College.

We, as former students and friends of the College, believe that a statement from the Board should be issued to the public giving *specific information* which will set at rest these rumors. These rumors have become so persistent that we believe they can no longer be ignored. Only by answering specific questions with specific information may confidence in the Board of Trustees be maintained.

The specific matters concerning wrongful use of degrees which have come to our attention are as follows:

In the official catalogue bulletins of the College, H. C. Wayman is accredited with the following degrees: A.M., Th.D., D.Litt. and D.D., for the issues as follows:

- Series 20, No. 10, April 15, 1923 (Year 1923-4);
- Series 21, No. 8, Feb. 15, 1924 (Year 1924-5);
- Series 22, No. 8, Mar. 15, 1925 (Year 1925-6);
- Series 23, No. 8, Mar. 15, 1926 (Year 1926-7);
- Series 20, No. 12, June 15, 1923 (Summer School Bulletin);
- Series 22, No. 7, Feb. 22, 1925 (Summer School Bulletin).

Also, the official bulletins published under dates as follows: Series 21, No. 8, Feb. 15, 1924; Series 21, No. 7, Mar. 16, 1924, accord him with the following degrees: A.M., Th.D. and D.D.

In the official catalog, Bulletin Series 24, No. 8, date of March 15, 1927, he is accredited with the degrees of A.B., Th.M. and D.D. Why did the degrees of A.M., Th.D. and D.Litt. not appear?

It appears that in the last mentioned bulletin, for the first time in the official bulletins of the College, Dr. Wayman is accredited with A.B. and Th.M. as new degrees, and carries in addition thereto the degree of D.D.

In the Inaugural Programme in the "Student" of November 22nd, 1923; H. C. Wayman is accredited with the degrees of D.D. and D.Litt.

The student publications of the College also accredit Dr. Wayman with the degrees of A.M., Th.D., D.D. and D.Litt. Some of those publications that have been called to the attention of members of our Association are the following: The "Tatler" for commencement in 1924 accredits Dr. Wayman with the following degrees, and comments thereon:

"A.M., Th.D., D.D. and D.Litt.," with the following data: "A.M., Georgetown College, 1904; D.D., Georgetown College, 1910; Th.D., Southern Baptist Theological Seminary, 1912; D. Litt., Oxford University, 1921."

The "Tatler" for commencement, 1925, accredits Dr. Wayman with the same degrees as the "Tatler" of 1924, and the same comments thereon.

The "Tatler" for commencement, 1926, accredits Dr. Wayman with the following degrees, and comments thereon:

"A.B., A.M., D.D., Th.D. and D.Litt.," with the following data: "A.B., Georgetown College, 1903; A.M., Georgetown College, 1904; D.D., Georgetown College, 1910; Th.D., Southern Baptist Theological Seminary, 1912, and D.Litt., Oxford University, 1921."

The "William Jewell Student," issued under date of November 22nd, 1923, being Vol. 30, No. 11, at page 4, column 2, in a rather detailed biographical sketch of Dr. Wayman, among other things, says:

### "Oxford Degree.

"The years 1920-1921 he spent on leave of absence studying in Oxford University, England. At the conclusion of his work there Dr. Wayman received from this most famous of British universities the degree of D.Litt."



The same article, in the same publication, column 3, continuing, says:

**"Outstanding Assyrian Scholar.**

"During the course of his studies he has made three trips to Palestine, in the interest of Archaeology. It was this study which was his chief interest while at Oxford. His work there was directed especially to the study of Assyrian monuments, and upon his return to Louisville he was recognized as the only outstanding Assyrian Scholar of the Southern Baptist Convention. His thesis for his Oxford degree was 'The Code of Hammurabi.' This was the code contemporary with Abraham."

It has been called to our attention that Who's Who in America lists President Wayman with the Th.D., 1915.

We believe that the Board of Trustees should issue a statement to the public which will cover at least the following questions:

1. Does President Wayman have the A.M. degree? If so, when and where did he take this degree?
2. Does President Wayman have the Th.D. degree? If so, when and where did he take this degree?
3. Why was he accredited with this degree in the catalogue of the Southern Baptist Theological Seminary for years before it was granted? He certainly knew he was not entitled to that distinction.
4. Was he not accredited with the Th.D. in William Jewell publications before the degree was granted?
5. Does President Wayman have the D.Litt.? If President Wayman has the D.Litt., when was it granted? What school granted it?
6. What his claim to D.Litt. from Oxford?
7. Who's Who in America requires the approval of biographical sketches before they are published.
  - (a) Did President Wayman receive the Th.D. in 1915? If not, did he not approve his sketch for Who's Who, wherein he was given credit for it in 1915?

To summarize, let it be understood that we do not seek to advise the Trustees as to what their findings should be, but we respectfully ask that a complete, impartial, open and frank investigation be conducted. We request that the findings of this investigation be given to the public. We should like to have the rumors set at rest. We believe the welfare of the College demands that an answer be given to the following:

1. Did President Wayman claim degrees which he did not possess?
2. If President Wayman claimed degrees which he did not possess, does the Board of Trustees consider this claim honest or dishonest?
3. If the Board of Trustees considers it dishonest, what action has it taken or does it propose to take?
4. Is there any reason why threatened investigation by accrediting agencies should not be made?

No first-class college can successfully operate unless it has the approval of the standard accrediting agencies, such as North Central Association, Association of American Universities; William Jewell College has been favored with the approval of all the above agencies since their organization.

Without such approval the students of a college will not be accepted for professional or advanced study by any institution approved by such agencies.

If the rumors are true that Dr. Wayman has used degrees he did not have, we are convinced that it will discredit, not only him, but also William Jewell College with all these agencies. If so discredited and dropped from the approved lists, the College will suffer irreparable injury.

We believe that it will be better for the Board to make an investigation and to put the College in good order than to await the inevitable ones by the various agencies.

We are convinced that nothing short of this will satisfy those loyal alumni and supporters of William Jewell College who at all times are interested in those principles of honesty and integrity for which the College has stood throughout its entire existence.

If it shall be found that the rumors are true, we firmly believe that there will be no remedy except the removal of Dr. Wayman. Without this the College will certainly be discredited with its alumni, its supporters and the general

public, and the confidence in the Board of Trustees will be seriously shaken.

We feel that no question of religious belief is involved in this issue, but that it is simply one of honesty and integrity on the part of the President of a great educational institution and of its Board of Trustees.

Respectfully submitted,

ST. LOUIS ALUMNI ASSOCIATION,  
Archie Groff, President.

**SUPPLEMENTARY LETTER.**

After writing the foregoing letter we noticed an interview appearing in the Kansas City papers, and in the *Word and Way*, from W. D. Johnson, President of the Board; and also noticed editorial comments in the *Word and Way* on that interview. Brother Johnson's interview states that, upon a full, complete and exhaustive investigation, the Board, by a large majority, exonerated Dr. Wayman from the charge of wrongful use of degrees that he did not possess.

We have just received the open letter, addressed to Missouri Baptists and friends of William Jewell College, from Lewis M. Hale, dated May 10th.

On page 4 of that letter it appears that Mr. Hale wrote H. C. Wayman on December 8, 1926, telling him that rumors were afloat to the effect that he did not have the Oxford degree of D.Litt. It also appears from Mr. Hale's letter that H. C. Wayman wrote two letters to Mr. Hale, one dated December 10, 1926, the other December 9, 1926 (Hale's letter, pages 11 and 12). At page 12 of Mr. Hale's letter he quotes the first letter of December 9, 1926, received from H. C. Wayman, as follows:

"Now, if the truth hurts me and gets me in bad, here goes. I can't help it. Next summer, or, if not then, the next, I will take my manuscript and show somebody that I have not lied."

In concluding said letter of December 9, 1926, he writes:

"Now, Hale, here it is: Harry Clifford Wayman, A.B., A.M., Th.B., Th.M., Th.D., Litt.D., D.D. How's that? Silly, isn't it? But it's so, and you can tell the devil and his imps."

On page 8 of Mr. Hale's letter he refers to the meeting of the Board of Trustees on March 15th, 1928, and the proceedings there, as follows:

"At the meeting of the Board on March 15, 1928, Dr. Wayman, under direct questioning, confessed:

"First. That the Th.D. degree of the Southern Baptist Theological Seminary, which he had used for years, was not conferred until May 4, 1927;

"Second. That the Litt.D. degree which he had claimed from Georgetown College, Georgetown, Kentucky, was not conferred until the summer of 1927;

"Third. That he did not have and never had had, from any institution whatsoever, an A.M. degree;

"Fourth. He made denial of the fact that he had ever claimed a D.Litt. degree from Oxford University."

Also the finding of the Board:

"We find that Dr. Wayman HAS" (note present tense) "all of the degrees that he claimed when he came to the College."

We desire to call the attention of the Trustees to the fact that after Lewis M. Hale's letter to H. C. Wayman of December 8th, 1926, and notwithstanding H. C. Wayman's claim that he had all of the degrees accredited to him, as set out in the College publications, both official and unofficial, in the first part of this letter, that no publication from the College, after January, 1927, was issued accrediting H. C. Wayman with the four degrees in question, to wit: The degree of A.M., of Th.D., of D.Litt from Oxford or D.Litt. from Georgetown College.

That the official catalogue bulletin of the College of Series 24, No. 8, date March 15, 1927, accredited H. C. Wayman only with the degrees of A.B., Th.M. and D.D., and that it omitted the degrees of A.M., Th.D. and D.Litt. theretofore accredited to H. C. Wayman in the official and unofficial publications of the College for nearly four years.

(Continued on page 11.)

in power, until, dashing with angry roar over the rock that would impede its progress; sweeping away, as though they were of straw, the dams which human hands have built, at last a swollen, sweeping, rushing, raging, roaring torrent, it flows downward to the unfathomable sea. Such is the ever-growing, widening, deepening, and ultimately resistless power of sin. And if this be so you will see the force of the text's inquiry, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedest, they wearied thee, then how wilt thou do in the swelling of Jordan?"

The text, however, suggests another figure. At certain seasons of the year Jordan was a narrow, shallow stream, in many places easily forded. But in the time of harvest, when the snow on the mountains melted, it was swollen into a great river. And the space between the channel of the narrow stream and the outer banks of the river at harvest time was covered with a thick growth of reeds and rushes and shrubs of various sorts. And these wooded banks of Jordan were the home of numerous lions, whence they were driven by "the swelling of Jordan." Elsewhere in his prophecy Jeremiah predicts that the destroyer shall come up against Edom and Babylon: "Like a lion from the swelling of Jordan against the habitation of the strong."

So that we have this view of the continually increasing might of those "principalities and powers" against which we all must wrestle if sin is to be overcome. Though we run with the footmen, we must contend with horses, too; and though we be equal to that first conflict *we must meet the lion* who comes up from "the swelling of Jordan"; we are warned that "our adversary the devil, as a roaring lion, walketh about seeking whom he may devour." And John saw in his vision of "things which must shortly come to pass," many of which we believe are yet to be fulfilled, that there was war in Heaven—not in God's dwelling, nor in the abode of the saints, but in "the heavenlies," and Satan was cast into the earth, and his angels with him, and he heard one cry, "Woe unto the inhabitants of the earth and sea: for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time." Driven forth like a lion from his lair by the swelling of Jordan, where is the Samson who will meet this lion and rend him as a man would rend a kid? This, then, is the picture: We run with the footmen, and though we have strength remaining to contend with horses, and press on to swim the swollen tide, we have scarcely struck out when the hungry jaws of an enraged lion are opened upon us, threatening us with destruction.

And now, *what are the facts of the case in the record of our struggle with sin?*

Are we wearied with the footmen? We have striven against little sins, so little we are ashamed to say it has been a struggle to overcome them. Against the outward forms of sin we have striven,—and many are weary with the effort to live a merely moral life. Then how will you fight the fierce battle with secret sins which ride upon horses? And if you are wearied with your attempt to stay those little rivulets of evil which,

in what are called little sins, issue through eyes and mouth and hand, out of that reservoir of iniquity, the deceitful and desperately wicked natural heart,—when the channels are deepened, when the sluice-gates of the heart are forced back, and the fountains of the great deep are broken up,—"how wilt thou do in the swelling of Jordan?" If you cannot stay the plague of evil thoughts which, like the frogs and lice and flies and locusts of Egypt, swarm in your heart, how will you beat back the waves of the sea into whose depths your ever-hardening heart is so swiftly leading you? If you cannot crush the newly-hatched python beneath your heel, how can you resist it when, full-grown, it wraps its fatal coils about you? If you cannot extinguish the spark of evil, how can you save the temple when its stone and cedar and gold—body, soul, and spirit, have become glowing furnace-coals "set on fire of hell"? If the lion and the bear were too much for your strength in the wilderness, how dare you hope to contend successfully against "the strong man armed," the giant of Gath, the champion of all the hosts of Philistia? If you cannot curb the wild horse of passion as he canters merrily over the plain, how can you check him when he gallops madly down hill? And if sin gathers momentum with the years, and power with practice; while we, in the march of time, feel at last the grasshopper to be a burden, and desire fail, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedest, they wearied thee, then how wilt thou do in the swelling of Jordan?"

## II.

Let us now apply this principle to OUR BATTLE WITH CIRCUMSTANCES. Jeremiah is puzzled over the prosperity of the wicked, and God reminds him that he is in "the land of peace" where such problems are most easily solved. David was similarly troubled, he tells us, "until he went into the sanctuary of God, and then understood he their end." And Jeremiah had the same opportunity. The walls of Jerusalem were not yet razed, the temple was not yet in ashes, the city was not yet a heap of ruins, with its king in chains; all of which would come to pass. Circumstances were as favourable for the prophet as they could well be; and the Lord asks him, if he learns not his lesson while the armies of the alien are far away and the sanctuary door is open, how will he be able to understand God's providence when judgment descends upon Jerusalem like an overwhelming flood? And you will readily see the application of all this to ourselves.

There are times and seasons, there are circumstances which are more favourable to our conversion and growth in grace, to our struggle against sin, than others, and if we do not make the best of these most favourable circumstances, how can we succeed amid less auspicious conditions? That is to say, if we are outrun "in the land of peace," what hope have we of winning "in the swelling of Jordan"?

*There are circumstances peculiar to youth which are favourable to righteousness.* Here is a young man whose vocation in life is not yet decided. These are his school days. He is not bound by some unholy occupation to



a life of sin, like the professional gambler, the brewer, or the brothel-keeper. But he has ambitions which mark out for him a course which is manifestly incompatible with a godly life, and he therefore says his ambitions forbid his becoming a Christian. Now, if he cannot throttle that ambition while it remains an unfulfilled desire, how can he ever turn to God when its realization has surrounded him with conditions as foreign to a Christian life as sin would be to heaven? If he cannot be a Christian while at school, and while his father pays for his bread and butter, what hope is there for his conversion when he depends for his livelihood upon the wages of sin? If he gives no heed to the Gospel of Christ in "the land of peace," is it likely he will hear the still, small voice amid "the swelling of Jordan"?

Again—youth is commonly *comparatively free from those entanglements which make it hard to run even with the footmen*. We have all a part in the moral sense of which we do well to be ashamed. "All have sinned, and come short of the glory of God." But as years roll on, "without Christ," the man is bound, like Samson, with many ropes which he may not break as did that mighty man when the Phillistines came upon him. Had Jesus come his way earlier, it had been easier for Zacheus to climb the sycamore tree to see Him before he had taken aught from his neighbours by false accusation, than it was after the necessity for restitution had arisen. And if in youth a man find it hard to confess the sins he has committed against his God, how much more difficult in later life to confess the sins committed against God and his neighbour too. If it be hard to confess to having broken one commandment, how hard to acknowledge the transgression of the ten!

And again,—in youth, *the fact that conscience is tender is a circumstance peculiarly favourable to the beginning of a godly life*. If a boy or girl makes no progress with his or her studies when the teacher is present to correct mistakes, and impart knowledge, is it likely the unlearned lessons will be mastered when the teacher is absent, and his voice is heard no more? And if, when the physical eye is bright, and the mental vision is unclouded, and the body is robust, if then a young man having opportunity fails to learn wisdom, is he likely to show a greater aptitude for learning when "those that look out of the windows be darkened, and the strong men shall bow themselves, and the almond tree flourish, and man goeth to his long home"?

And if, my young friends, while your moral perception is but a little blunted, while still the sun ascends the heaven, so that there is light to discern between good and evil; if while conscience is your faithful, persistent, and painstaking teacher; if now you fail to learn the alphabet of that wisdom whose beginning is "the fear of the Lord," how dare we indulge the hope that in later years when Satan, "the god of this world" shall have more fully "blinded your minds," how dare we hope that then, "the light of the glorious gospel of Christ, which is the image of God, shall shine unto you"? Again I say, if conscience is not heard above the gentle merriment of youth's land of peace, how shall her voice be heard in mature manhood or old age above the loud "swelling of Jordan"?

But time would fail me to tell you of the bridges

men burn behind them in the onward march of sin; of the retreats they make impossible but for God's sovereign grace; of the wells they poison, the gardens they waste, the cities they destroy, the fires they kindle, the lions they call from their lair—all making it as difficult, if not as fatal, to retrace their steps as to continue in their course.

But this I must say of "the land of peace" in which, I suppose, most of us here were born,—if a man does not turn from sin to holiness, from Satan to God, while he is a member of a Christian household, while under the influence of a godly home; if there be not begotten in him a love of righteousness, and he learn not the fear of the Lord while he waits in the courts of the Lord's house, and listens to the songs of Zion; while it is not impossible, is it at all probable, when removed from the associations of a godly home and the influence of the Gospel, and the Christian Church, into, perhaps, a godless community, among worldly if not vicious companions, and subject to all the hardening influences of a materialistic age, and a sceptical generation—is it likely that under such conditions he will prove more susceptible to holy influences than when living in that hallowed place which he is proud to call his father's home? If Joseph does not learn to hate evil, and to shun his brother's evil example, while his soul is surrounded by a gracious father's influence as his body is wrapped by a loving father's coat of many colours, how will he summon the moral courage to withstand his temptress in his Egyptian master's heathen home? If the little Israelitish maid fail to apply herself to get a knowledge of her mother's God at home, before the Syrians come and take her away captive, how will she be able to bear witness to the power of the prophet of Samaria when she waits upon the wife of the great but leprous Naaman? If Daniel, of the children of Judah, go not up to the house of prayer in Jerusalem ere Nebuchadnezzar come and burn that "holy and beautiful house" with fire, how will he find grace in Babylon to purpose in his heart that he will not defile himself with the portion of the king's meat, or with the wine which he drank? And if he hath no courage to request of the prince of the eunuchs that he be not forced to eat and drink forbidden things, how will he despise the golden image, defy the king's decree, pray with windows opened toward the loved Jerusalem of youthful, happy memory, and sit down at last in triumph among the lions whose mouths his God hath shut?

David's Gadites who "separated themselves unto him, unto the hold," to be "helpers of the war", had "faces like the faces of lions, and were as swift as the roes upon the mountains." And "these are they that went over Jordan in the first month when it had overflowed its banks; and they put to flight all them of the valleys, both toward the east and toward the west." They who were "swift as the roes upon the mountains," who ran with the footmen without wearying, these were they who triumphed in "the swelling of Jordan."

### III.

And now let us apply this principle to OUR INEVITABLE MEETING WITH THE GREAT LAST ENEMY, DEATH. Of all our foes he is the foe we fear the most.

I will venture the assertion that we are all looking to some future day when we shall obtain the mastery over sin. We recognize the necessity of such a victory in order to our eternal well-being. It is as patent that sin must be subdued in order to everlasting bliss, as it is evident that the blaze in the cellar must be extinguished if the house is to be saved from destruction. But many of you, my hearers, have not learned this wisdom. Until to-night, you have been defeated in your struggle against sin, in many instances because you did not struggle. But you hope, somehow or another, to win the battle, if not before, in the hour of death. It is a vain hope, almost impossible of realization.

If now, this calm Sabbath evening in the house of God, while you are in possession of all your powers; if now sin is too strong for you, and Satan wins the day; what hope is there that you will find it easier when the body is racked with pain, and the mind is delirious, and death throws his black shadow over all—what hope is there that then you will see things more clearly, and obtain the victory of faith?

If, when health is exuberant, and mind and body are at their full strength; if, when circumstances are most favourable—if now sin and Satan be too strong for you, if these grim warriors are now your masters, what hope of victory can you have, when health declines, and vision fades, and the life-tide ebbs, and they, as strong as ever, are reinforced by the irresistible conqueror—Death?

"The sting of death is sin." And if in "the land of peace" where the Healer's wounded footprints mark the sands of time, and the balm of grace is offered without money and without price, if here you find no antidote for that fatal sting; when, at God's harvest time, the tide from the mountains of time flows down to the shoreless, fathomless sea of the dead; when from the thicket of Jordan, Death, in his most hideous, horrid aspect, shall rise like some vile sea-serpent, and with sting extended, open his great black jaws like hell—oh, wicked, wearied, waiting sinner, "how wilt thou do in the swelling of Jordan?"

#### IV.

And now let us hear the conclusion of the whole matter. We have all failed, in every race, in every work, in every war; miserably, criminally, utterly failed. The footmen have been our conquerors. The smallest sins have reigned as kings over us. And as for the horses, those stronger sins, they have dragged some of you in your blindness at their chariot wheels—as Elisha led the Syrians by a milder method, into the very stronghold of the enemy.

Having failed thus far to fulfil the law of righteousness there is no hope that we may yet succeed.

When the Sun of Righteousness shall arise, when the immaculate snow of Lebanon and Hermon shall melt, when the flood of righteous wrath shall break from the great white throne, in that "swelling of Jordan," when the day of God's wrath is come, who shall be able to stand?

When the feet of the priests who bore the ark, which was a type of Jesus, touched the swollen waters of Jordan—the waters stood up in an heap, and the people

who had been wearied with the footmen in the wilderness, crossed in triumph dry shod, through "the swelling of Jordan", to the promised land. So shall it be with those who bear the true Ark of the Covenant, Jesus Christ, in their hearts by faith.

Jesus ran with the footmen—but was never wearied. He contended with horses—yea, He was with the devil, and with the wild beasts in the wilderness, and still He was holy, harmless, and undefiled, and separate from sinners. He lived your life and died your death, my brother, and won the day for you. "The strength of sin is the law", and when the stream which had its rise at Sinai flowed on and broke upon the cross, ere His thorn-crowned head was bowed beneath the flood, the Saviour cried, "It is finished." And Death was swallowed up in victory. And victory was made possible to all believers through the atoning blood of the Lamb.

Sinner, repent! Believe! And shout, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

#### TO THE TRUSTEES OF WILLIAM JEWELL COLLEGE FROM THE ALUMNI ASSOCIATION, ST. LOUIS, MISSOURI.

(Continued from page 7.)

If Lewis M. Hale has correctly quoted Dr. Wayman's letters to him of December 9, 1926, and December 10, 1926, then we claim that letter is in harmony with the credit for the degrees which Dr. Wayman had received up until that time in the official and unofficial publications of the College. The letters claim that H. C. Wayman had the degrees with which he was theretofore accredited in those publications.

If Mr. Hale has correctly quoted Dr. Wayman's letters, on page 8 of Mr. Hale's letter and hereinabove set out, then we are at a loss to understand upon what theory the Board of Trustees could have exonerated H. C. Wayman from the charge of using degrees which he did not have, as W. D. Johnson states the Board did, in his interview above referred to.

For many, many years it has been our understanding that William Jewell College and the Trustees had strictly adhered to the highest ideals of honesty, honour, integrity, morality and Christianity. Certainly, the Board of Trustees do not wish to be understood that they are parting ways with these high, time-honoured ideals of the College.

Can the College maintain the respect of the student body, past, present and prospective, if the Board of Trustees tolerate a President who is guilty of such flagrant violations of the fundamental principles of common honesty, decency and integrity?

We dare say that the history of American colleges may be searched in vain in an attempt to find a case where there has been a more flagrant violation of the President of a college in the wrongful use of degrees than appears in the case of Dr. Wayman, if the facts set out in Lewis M. Hale's letter are true.

In this connection we desire to ask the Board to make investigation and fully answer the facts set out in Lewis M. Hale's letter and referred to in this letter. Such matters can be brought in small compass, as appears from the following:

(a) We have set out the official and unofficial publications of the College, wherein H. C. Wayman was accredited with the degrees of A.M., Th.D. and D.Litt.; D.Litt. apparently from Oxford University, and was also claimed as being granted by Georgetown College.

(b) Such credits were given H. C. Wayman in such publications until shortly after Lewis M. Hale's letter to H. C. Wayman of December 8, 1926, and shortly after the conference held in Kansas City between H. C. Wayman, Lewis M. Hale and Dr. Frank M. Powell on December 13 and 14, 1926.

(c) H. C. Wayman's letter dated December 9, 1926, to Lewis M. Hale, claiming all of the above degrees, is in

harmony with and confirms the official and unofficial publications of the College up to that time.

(d) H. C. Wayman's confession to the Board on March 15, 1928, as set out in Lewis M. Hale's letter, to the effect that the degree of A.M. had never been granted him; that no degree whatever was granted him from Oxford University, and that the Th.D. degree was not granted until May 4, 1927, and the D.Litt. degree from Georgetown College was not granted until the summer of 1927.

We desire to ask the Board:

*First.* Are the facts correctly stated above?

*Second.* If they are correctly stated above, what is the answer of the Board to the Baptists of Missouri and to the friends of the College?

ST. LOUIS ALUMNI ASSOCIATION,  
By Archie E. Groff, President.

(Above resolution ordered by unanimous vote of Association at a meeting held May 15, 1928.)

#### DES MOINES UNIVERSITY ITEMS

We would remind all the friends of this Institution that its treasury is still very urgently in need of funds. Three janitors and an office staff are kept constantly at work, the janitors caring for the nine university buildings and the office staff carrying on the general work. Beside the expense involved in this, interest and principal on mortgage account has to be paid, and about \$12,000.00 are due on salaries as of June 4th. Our burdens are very heavy, and we shall appreciate the co-operation of our friends. Send your contribution to the Treasurer of the University at Des Moines.

We are informed that Dr. Wayman is still sending out printed letters bearing the name of Dr. Fred B. Pearson. Those who have read this scurrilous tissue of falsehoods seriously question whether Dr. Pearson is the author of it. The letter is dated at Des Moines nearly a week after Dr. Pearson left the city. But, whether he wrote it or not, it is now being circulated by Dr. Wayman, for the envelope we have before us is stamped "Cincinnati," adjacent to Newport, where Dr. Wayman now is, in July. Dr. Wayman was dismissed from the services of the University May 27th, but he has the dishonesty still to use Des Moines University paper and Des Moines University envelopes. In all the long course of human history since the devil taught Adam and Eve to tell the first lie, we do not believe he ever had a more apt pupil than he has found in H. C. Wayman. His prevaricating skill amounts almost to genius—either that or insanity.

#### "UNION WITNESS" PAGES.

Copy for the *Union Witness* is usually received at *The Witness* office Wednesday morning, but failed to arrive this week. News from the churches of the Union will appear as usual in our next issue.

#### WORK AT MOUNT DENNIS.

A new Regular Baptist work was opened at Mount Dennis a few weeks ago. The first meetings were held in a drug store by three or four Fundamental Baptist families. A tent has been secured, and special meetings are being held each evening for two weeks under the leadership of Mr. Hawkins, a student of the Toronto Baptist Seminary. Three responded to the invitation last (Tuesday) evening. We appeal to *Witness* readers to take this new cause to their hearts, and to be much in prayer for the special services.

## DES MOINES UNIVERSITY

### Varsity Four in Toronto

The Evangelistic Quartette of Des Moines University will be in Toronto July 14th to 17th, giving their testimony in addresses and song, as well as praising God "with the psaltery and harp . . . with stringed instruments and organs".

Their Toronto engagements are as follows:

Sunday, July 14th (morning and evening): Jarvis St. Church.

Monday, July 15th, at 8 p.m.: Christie St. Baptist Church.

Tuesday, July 16th, at 8 p.m.: Runnymede Road Baptist Church.

Wednesday, July 17th, at 8 p.m.: Annette St. Baptist Church.

Good news has reached us of the splendid musical programmes conducted by the Quartette, and we promise all who attend these meetings a real treat. For full particulars see Saturday's announcement on the church page of Toronto papers.

## 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 Union Baptist Witness

These pages (13 and 14) are the Authorized Official Organ of the Union of Regular Baptist Churches in Ontario and Quebec.

W. GORDON BROWN, Editor.

*Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ontario.*

\* \* \* \*

## PASTORAL LETTER

Read at the First Annual Conference of Regular Baptist Churches, Montreal-Ottawa District, Held at Dalesville, 26th and 27th June, 1929.

I think there has been much doubt as to the purpose and purport of the circular letter which I am asked to read at this hour. I confess the idea is new to me. Our esteemed Moderator, Mr. St. James, suggested it, and to him the circular letter is no novelty. Perhaps it is an old-time institution among Baptists known to him in earlier years and something he thinks worthy of revival among Regular Baptists. Let us hope at least that this letter will be worth while.

However, since brought to think about it, I find the idea of the circular letter is as old as the New Testament itself. Paul was a conspicuous letter-writer, and our New Testament preserves many of what we call his epistles, which are simply letters that he wrote either to individuals, or to churches which he established in the course of his missionary travels. How full those letters are of teaching, of wise advice and strong consolation! How much poorer we should all be had they not been preserved and handed down to us! Among these letters are at least two circular letters, the Epistles to Ephesians and Colossians. Both these letters had to be read first by the brethren to whom specifically addressed, and afterwards passed on to be read by the church which was their closest neighbour. Thus he writes to the Colossians: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans: and that ye likewise read the epistle from Laodicea." The epistle referred to as from Laodicea is held by many as the one generally known as the epistle to the Ephesians.

We might then take our cue from this great letter-writer as to the matter and purport of such a circular letter as I am to bring before you at this hour. With these explanatory words we may now proceed to the letter itself.

To the Members of Regular Baptist Churches of Montreal-Ottawa District assembled in First Annual Conference:—

Brethren in Christ, we greet you in His worthy name and pray God, the Father of our Lord Jesus Christ, that our coming together in first annual conference may be a time of real joyous fellowship in the gospel.

Let us take this word "Fellowship" as the motto of our gathering and the basis of all our deliberations and dealings with each other. Fellowship is a church word. It denotes a happy, harmonious, relationship as existing between brethren in

Christ, a relationship that finds its roots in God—for fellowship is two-fold: fellowship with God, leading to and involving fellowship with fellow-believers. Truly our fellowship with each other is based on our fellowship with the Father and with His Son Jesus Christ.

It is clear enough from the Word of God that for the children of God to have fellowship together in the things of their most holy faith is both pleasing to God and profitable to their own souls. The apostolical definitions of church life and fellowship are such as must stir pure and holy minds in these days with envy. Look at these examples: "They continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers. . . . And all that believed were together, and had all things common: and sold their possessions and goods, and parted them to all men as every man had need. And they continued daily with one accord in the Temple, and breaking of bread from house to house. did eat their meat with gladness and singleness of heart, praising God and having favor with all the people" (Acts 2:42-47).

"And the multitudes of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own: but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4:32-35).

In so few cases is there any attempt made in these days to live and walk in the kind of relationship which is there spoken of. The great times of fellowship are rare. Perhaps they always were. The inspiration of great fellowship is all too uncommon in the church life of to-day. This is not the hour for a true, deep, and heart-felt, emotional experience. The eager testimony of glad hearts renewed by the gospel, the glowing countenance, the out-shining of a great love within, the glad and joyous note of praise—these are greatly missing in the fellowships of to-day. We need a fellowship that will lift our hearts high, open our eyes wide with wonder, strengthen our hands for service, and inspire us with a great purpose to know and obey the will of the Father. We need a fellowship that ministers love to all, a fellowship that exults in the love of God, and magnifies the redeeming Lord.

That would surely be a happy church which should now be entitled to receive such a message as the Apostle Paul

wrote to the Philippians after his visit to them. His visit on that occasion had been attended with great personal peril. Referring to it afterward he remarked, "But even after we had suffered before and were shamefully entreated as ye know, at Philippi, we were bold in our God to speak the word with much contention." And yet such suffering was nothing compared with the joy which he and they who believed had in each other's society. In recollection of this he writes: "I thank my God upon every remembrance of you, in every prayer of mine for you all making request with joy for your fellowship in the Gospel from the first day until now."

Cordial, intelligent, spiritual, fellowship is more readily attained, perhaps, among comparatively small congregations, than within big and ever-growing churches. On the other hand, among small assemblies, where perhaps only a few families are involved, there may be danger of its being blighted by the familiarities of ordinary worldly relationships. Intimate knowledge of each other's private concerns is apt sometimes to breed an atmosphere of contempt, disesteem, and even jealousy, which of course is extremely detrimental to the fellowship with the Lord and with one another in which Christians are instructed to walk. An old pastor was wont to say that his members were like cabbages—they flourished best when they were planted a good way apart!

Our churches need an intensified fellowship. How best may this be secured?

Well, in the first place, there are divine essentials if an intense fellowship is to be secured. The Lord is ever looking for an intensely devoted people. He will not retain the lukewarm. They are an offence to him. He seeks burning and shining lights. We must burn to shine. The Spirit is given for burning—"Quench not the Spirit". The Holy Spirit dwelling in His people unhindered and unfettered is the open secret of spiritual intensity. The Spirit ministers the things of Jesus in the fellowship. They are vital to it. The church must have Christ. "Without me ye can do nothing." It is the Spirit dwelling ungrieved in the hearts of His people that creates an intensive fellowship. Without His presence and power church life degenerates into a mere general sociability. Brethren, see to it that the Holy Spirit is supreme in our churches. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

What a glorious fellowship is that where the Holy Spirit reigns and rules supreme in the assembly of His people! If into such a fellowship one should enter who believeth not, awed by the presence and power of the Holy Spirit in the midst, he would fall down upon his face and acknowledge with swift conviction that God was in them of a truth.

Then there are human essentials in order to secure an intense fellowship.

The first is Christian love. It creates fellowship. It is one of the choicest fruits on the tree of fellowship. A fellowship without love is like a summer without harvest. Love is almost all we need for great fellowship. Love in the church is of supreme importance. It is what is due to brethren in Christ. Mutual love is enjoined in all the Epistles, and is, therefore, an essential feature in true fellowship. Peter taught it: "Love the brotherhood. Be ye all of one mind . . . above all things being fervent in your love amongst yourselves." Paul taught it: "Be kindly affectioned one to another with brotherly love, in honor preferring one another." John taught it: "Beloved, let us love one another, for love is of God . . . we ought to lay down our lives for the brethren."

There is a beautiful tradition of the last days of the Apostle John. He had gathered together his disciples for a parting message. As he looked into their faces, with all the tenderness of the parting moment, he said to them: "Little children, love one another." But they said: "Father, we have heard that message before. You have been telling us that from the beginning. Give us some other word." Again looking down upon them he said with increasing tenderness: "Little children, that which ye have heard from the beginning, that speak I unto you, that ye love one another." "Ah!" they replied, "but you have been giving us that message since we have known you. Now that you are going away we want some parting word by which to remember you. Give us some new commandment to-night, Father." And then for the last time he said: "Little children, dear little children, a new commandment I give unto you, that ye love one another." He had no other commandment. All of the commandments were bound up in that one great bundle of love and obedience, that we love not ourselves but love others, as Jesus our Lord has loved us.

It is also essential for the church to cultivate a united sense of responsibility for an intense fellowship. This needs emphasis with many. Christians are living members of the church. None liveth unto himself. All make up the holy bundle of the church's life. The fellowship belongs to all; it is the business, the burden, and the joy of each believer. All are to bring and to take the best. It is a humiliating thought that even one person who is out of charity can weaken and largely stultify the harmonious intercourse in divine things, of almost any number. "Therefore," said the Apostle, "purge out the old leaven, that ye may be a new lump as ye are unleavened . . . and let us take the feast not with the leaven of malice and wickedness but with the leavened bread of sincerity and truth." Let each heart, each life, be purified by the faith of the gospel, and be made to drink into one Spirit; and then, in the common faith of our one Lord, we shall be ready for fellowship of a kind that will win the approving smile, and be also a channel of spiritual blessing to a needy world. Each church may be a trickle, a stream, or a river, of spiritual

blessing. A united church, rejoicing in an intense fellowship, will be like a mighty river carrying on its tide—ships laden with blessing.

Finally, brethren, if we would have an intense fellowship it is essential to cultivate the prayer life of the church. There will be little intense fellowship without this. The prayer meeting is a family gathering, with the Father in the midst. Loving and dutiful children always have the Father's ear. The church is more likely to become intense on its knees. Christians flourish best when their hearts are sanctified by the Word of God and prayer; when they emerge from their own chambers with sins confessed, pardon sought, communion restored, their graces refreshed and their souls at peace with God and man. Instead of this, is it not too often true that there is little or no attempt on the part of professing Christians even to maintain communion with God in their own souls? How many there are who begin the day without God, go through it without God, and who do this from week to week and from year to year! What can such know of the peace of God which passeth all understanding, which is the very essence and atmosphere of true communion? The church has never experienced all that prayer can do for her and through her. There is wealth untold to be won for fellowship by the blended prayers of human faith and love. It is still true that the prayer meeting is the power-house of the church. Mr. Spurgeon once said that the people who prayed in his church were the spiritual heaters of the church. The importance of the prayer meeting can hardly be over-estimated.

Brethren, there is a great scope for fellowship in the things of Christ and His gospel. Ours is a glorious fellowship as revealed in the New Testament. We may have glad and joyous fellowship: (1) In the Lord of the Gospel, whose grace and truth are unto all and upon all who believe; (2) in the preaching of the Gospel, wherein the righteousness of God is revealed from faith to faith; (3) in the faith of the Gospel, which is the true ground of communion among them that believe; (4) in the doctrines of the Gospel, wherein the souls of believers may be satisfied as with marrow and fatness; (5) in the Spirit of the Gospel, radiating all with the light of its heavenly teaching; (6) in the hope of the Gospel, for which we patiently wait; (7) in the worship inspired by the Gospel; (8) in the love of the Gospel—"Above all put on charity which is the bond of perfectness."

There is fellowship in prayer and in praise as well as in the comfort, peace, and blessing of the Gospel; and there is a willing fellowship in the gifts, offerings, sacrifices, burden-bearings, and general obedience of the Gospel to the glory of our one Lord. May the grace of our Lord Jesus be with you always. Amen.—James Hall.

#### MAKING A PROVERB OF THE DEVIL!

Enemies of the truth of God sometimes seem to believe in publicity more than its professed friends. Take the

Russelites, for instance. One of the employees of our local post office handed us copies of a paper called *The Messenger*, a folio sheet of four pages, filled with Russelite propaganda; and he told us that a copy of this paper is sent each week by its publishers to every box in the post office. An advertisement in one of these papers offers five volumes of "three hundred and sixty-eight or more pages each, cloth bound to make an attractive colour combination," et cetera, et cetera, for \$1.98; and the "ad" graphically states that of the first volume, issued seven years ago, 5,110,000 copies have been issued; of the second, issued two and one half years ago, 2,745,000; of the third, issued one year ago, 1,420,000; of the fourth, issued four and one-half months ago, 750,000; of the fifth, issued three months ago, 500,000. If these figures are true, the publicity which Judge Rutherford is giving to the vicious teaching of the International Bible Students Association—better called International Bible "Twisters" Association, is amazing. Shakespeare, thinking of his industry, said something about making a proverb of the devil himself. We Fundamentalists certainly can learn from these emissaries of Satan. They are flooding the country with their pernicious teaching. Why should we not flood it with good literature?

Begin with this paper, and help us increase its circulation. Distribute tracts and more tracts. Pastors, publish a little paper of your own, and circulate your own community. Put your sermons on a duplicating machine, and distribute copies freely. And any other means you can think of, but by all means spread the Gospel through the printed page.

#### GALWAY, NEW YORK.

At the suggestion of Rev. Mr. Greening, formerly of Cannington, Ontario, but now of Galway, New York, our Union sent Mr. E. V. Apps, a student of our Toronto Baptist Seminary, to help him with work in that district. On Mr. Apps' part this opening was a definite answer to prayer, and he went on the strength of the promise, that "when he putteth forth his own sheep, he goeth before them, and the sheep follow him." In that district the chief signs of previous religious activities are the empty churches in the villages. In one of these, in a place called Perth—a building formerly used by United Presbyterians—Mr. Apps is holding services. A Sunday School has been organized, and the Sunday morning service has an attendance of about fifty. A Young People's meeting is held Sunday evening, and a score or more attend. Surely this is a real opportunity. We are asked by Brother Apps to request prayer because "prayer changes things" and things certainly need changing here.

Now another one of our students, Mr. Gorman by name, has also been sent to help with this work in another village. We shall tell more of him later. Meanwhile we again ask that prayer shall be made of the church unto God continually for these and other like students.



# Coals for the Altar Fire

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

Sunday, July 14th.

"Where dwellest thou?"—*Job xxiii:1-17*

"Where dwellest thou?" We feel that we do not know a person till we know where he lives, and have seen him at his home. Personality and locality are the two great first conditions of knowledge. "Who is this man?" and "Where does he live?" are the questions which must be settled before we can consider ourselves really acquainted with any one. Hence, the doctrine of the Divine omnipresence alone never satisfies us. We feel lonely and desolate in the everywhere-ness of God. The humblest fireside is more to us than all the infinite space of the heavens; and so to tell us where Christ's home is, is worth more to us than the knowledge that He fills all space with His presence, and is "the high and lofty One that inhabiteth eternity." I remember what an impression of dreariness and homesickness it used to give, when thousands of miles out at sea, to find that there was not a single object by which to fix location. A jutting rock, or a lonely island, would have instantly relieved the mind, by suggesting the idea of place and locality; but to see nothing for days or weeks but the vast monotonous desert of waters, seemed like living in infinite vacancy. So eternity seems to me, without the thought of some local home; so the omnipresence of God seems to me, without the thought of some definite place of abode.

Monday, July 15th.

Where He dwells to-day—*Mark xvi:9-20*

If we desire to know where Christ is to-day, we need to be in no possible doubt where to find Him. Not only was His departure from earth carefully chronicled, but His arrival in heaven was announced with equal definiteness. "He was received up into heaven," says Mark,—that tells of His exit from the earth,—and sat on the right hand of God,—that fixes His arrival in heaven. "And while they beheld, He was taken up, and a cloud received Him out of their sight," says Luke,—that describes His disappearance from human vision. "When He had by Himself purged our sins," says Paul, "He sat down on the right hand of the Majesty on high,"—that determines His appearance and locality in heaven. How explicit the word of God is in this matter is seen in the fact that this statement of Christ's being seated at God's right hand is repeated in more than a score of passages.

Tuesday, July 16th.

He sits to entertain guests—*Luke xv:1-10*

His being seated implies that he is "at home for visitors"—to use a household word—ready to entertain guests, and to hear requests. There is something cordial and inviting in a sitting posture. It seems to disarm timidity, and to invite approach. A stranger who wishes to speak with you, and to enlist your sympathy and help, may be afraid to ap-

proach you as he sees you standing at your desk closely occupied, or walking hurriedly through the streets on pressing business. But if, in the twilight hour, he gets sight of you through your window, seated quietly at your fireside, "Now," he will say, "is my opportunity; now I may speak to him." And, as human instincts are always the same, I can understand why, as Jesus was sitting, publicans and sinners drew near to Him, and who, "when He was set, his disciples came unto Him" to be taught. And I can understand also why the Holy Ghost is so careful to tell us again and again that Christ is now "seated at the right hand of God." It means that He is in the place of power unquestionably. But it means more than that: it means that He is in the reception-room of everlasting mercy; in the audience chamber of grace and intercession. There He sits for ever to receive the applicants for pardon, and to speak in the old familiar tones of mercy and compassion to all who will come.

Wednesday, July 17th.

"Let us draw near"—*Heb. x:19-25*

"Therefore let us draw near, with a true heart, in full assurance of faith." Stand back, ye holy angels by the throne, who have never sinned, and therefore have no need of the blood of sprinkling! Stand back, ye self-righteous men, who say you have no sin, and so despise the sacrifice once offered! Make room for the publicans and sinners, who come to Him that is sitting here, that they may get pardon and remission! They will be welcome, though angels were put off to grant them room; they will be welcome, though all the hosts and hierarchies of heaven were thrust aside to give them audience. "I suppose," said a little child, with the wise simplicity that reasons so much about great questions, "I suppose that if I were to go to heaven, I should not get a chance to speak with Jesus for a long, long time, there would be so many great and good people who would wish to talk with Him before I could have an opportunity." O, yes, you would, child! The child that has sins to be forgiven, and a heart to be washed and made white, will be received before the angels that come to offer praise. The ranks of cherubim and seraphim, that rise tier above tier about the throne, must make way for the poor publican, smiting on his breast, and crying, "God be merciful to me a sinner"; for the first and highest work of Christ in heaven is to give repentance and the remission of sins.

Thursday, July 18th.

"And ask what you will"—*John v:19-27*

Christ is in Jerusalem, the New Jerusalem above, which is just as definite a place as that in Palestine. His proclamation has gone out, "Ask what you will, and it shall be done unto you." The telegraph has been strung to the ends of the earth,—the telegraph of prayer. I pray

you now to believe it and make it real. Do you want eternal life this morning? Christ is at home to grant it. Send up your message, "O Son of God, I believe that Thou art the Saviour of the world, and I now take Thee for my Saviour"; and quick as thought you may find the answer recorded for you on the keyboard of Scripture, "He that believeth on the Son hath everlasting life." Oh, that this were real to all of us! Then we should pray no longer with vague and aimless vision; then we should direct the eye of faith no longer into spiritual vacancy. We should be "looking unto Jesus, the author and finisher of our faith."

Friday, July 19th.

"Come and ye shall see"—*John xxi:12-17*

"Come and see," says the astonished Philip, after he had found "Him of whom Moses in the law and the prophets did write"; as though sight, instead of being the mere external vision of an object, is in its truest sense the result of that knowledge which has been gained by those other and more intimate senses of taste and touch. Indeed, I think we can only truly see ourselves by coming to Christ. "Come and dine," said the risen Lord to Peter and the other disciples, as He showed Himself to them at the Sea of Tiberias. Peter had betrayed his Lord, and his heart must have been full of conflicting emotions, shame putting faith to the blush, and self-condemnation frightening love into silence. "So when they had dined," the narrative continues, "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me?" Why did He not ask that question before they had dined? Why did He not say, "Simon, if thou lovest me, come and dine"? Ah, I venture to think that Peter might not have come at all upon such an invitation, so self-condemned and self-distrustful was he. But when he saw that he was not excluded in the Master's invitation, and when he had sat down with his Lord, had seen those nail-pierced hands breaking the bread, heard that familiar voice saying, "Take, and eat," and looked into that face so transfigured with affection and forgiveness, then it was that he could say, with abounding affection, "Yes, Lord, thou knowest that I love thee."

Saturday, July 20th.

See Him in order to see Heaven—

*Phil. i:15-26*

The place of communion is a kind of border-land of glory, where Christ still meets His people, and shows "Himself alive after his passing"; letting them see, in the emblems of His death and risen life, what the angels and the redeemed see literally,—His glorified body. And so, again and again, He invites us to sup with Him, that by a fresh setting forth of His love our own may be kindled, and that, having dined with Him, we may be able to answer in the affirmative His question, "Lovest thou me?"



**Baptist Bible Union Lesson Leaf**

Vol. IV

No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 30.

July 28th, 1929.

Third Quarter.

**THE TYPICAL NATURE OF THE MOSAIC RITES.**

Lesson Text: Hebrews, chapter 9.

Golden Text: "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Hebrews 9:27, 28.

**I. THE TABERNACLE, ITS DESCRIPTION AND PURPOSE (vs. 1-10).**

1. A most interesting and instructive historical and typical study is to be found in the tabernacle described in Exodus, and referred to in our lesson. In previous lessons we have learned of the typical nature of the ceremonies of the first covenant, and of their fulfilment in Christ. The same truth is emphasized here: the tabernacle was made according to divine plan, not in accordance with the ingenuity of man. It consisted of a large tent containing two apartments called respectively the "holy place" and "the holy of holies." In the first apartment were the "golden candlestick," speaking of Christ our Light; the "table of shew bread," Christ the Bread of Life (v. 2); and the altar of incense, Christ our Intercessor. In the second apartment, separated from the first by a veil, were the "ark of the covenant" containing the pot of manna, Aaron's rod, and the tables of the covenant, also the mercy seat made of solid gold, and the cherubims overshadowing it (vs. 4, 5), all these speaking to us of Christ our propitiation or mercy seat (I John 2:2), the place where God meets man in mercy and redemption. Into the first apartment went the priests always in the performance of their duties (v. 6); but into the second went the high priest alone once every year on the day of atonement, not without blood (Ex. 30: 10), which he offered for himself and for the errors of the people (v. 7), speaking to us of our Lord's death and His subsequent entrance into the glory, at which time access was made direct into the Father's presence.

2. In a typical study of the tabernacle as a whole one would not omit the altar of burnt offering, and the laver for washing which stood in the court; nor the wall with its coloured gateway, pointing respectively to our Lord's death, His cleansing power, the righteousness of God, and the one way into the Father's presence through our Saviour. A careful reading of the Old Testament description of the tabernacle will well repay one for the time spent at it, and is very necessary for the teaching of the lesson. Make clear the nature of the tabernacle, the services connected with it, the purpose in view, and the typical features of its various parts, keeping in mind that as a whole it sets forth in a wonderful way God's plan of salvation through

Christ; the holy of holies representing God's immediate presence at the mercy seat; and the holy place, the sphere of service for priests who have been cleansed and are wholly given up to the Lord's service, typifying the Lord's people in His church.

**II. THE POWER OF THE BLOOD OF CHRIST (vs. 11-14).**

1. There are many in these days who do not care to hear or to say anything about the blood of Christ, but Scripture is not reticent concerning it. All through the Old Testament period God was pointing forward to it in the blood of the sacrificial offerings. It holds a prominent place in New Testament teaching; in the verses before us the superiority of the blood of Christ to the blood of the sacrificial offerings is shown, as the antitype is superior to the type, and the Divine pre-eminent over all. The high priest of the first covenant entered into the holy of holies once every year, taking with him the blood of the sacrifice. There was a continual performing of this service—one entrance each year being insufficient, it had to be repeated the following year, and so on. But Christ, Who is a "high priest of good things to come," has "entered in once into the holy place, having obtained eternal redemption for us" (vs. 11, 12). He does not require to repeat His work. Redemption has been purchased by His own blood once for all (I Peter 1: 18, 19).

2. The superiority of the blood of Christ is further emphasized in the question concerning the Old Testament rites: "If the blood of bulls and of goats," etc., "sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (vs. 13, 14). The rites of the first covenant availed for the ceremonial cleansing of the flesh, and were accepted by God on behalf of sin, but they could not take away sin. It was not until our Lord offered Himself that this was accomplished, and now sinners may be purged of their sin and enabled to serve the living God. It will be noticed that the Holy Spirit was associated with our Lord in His offering, as indeed He was present with Him throughout His whole life. In teaching, note the fact of the shed blood, its power in relation to sin, the necessity for its being shed, and its prominence in Scripture, in Old Testament type.

**III. CHRIST THE MEDIATOR OF THE NEW COVENANT (vs. 15-22).**

1. The first covenant was brought in, or confirmed, by the death of the sacrificial offering. So the new covenant must needs be brought in in the same way, and this by the death of Christ. Our Lord came to give His life a ransom (I Tim. 2:6), to die as the Substitute for sinners, suffering in their stead, dying "for the redemption of the transgressions that were under the first testament" (v. 15), paying the price for deliverance therefrom; that "they which are called might receive the promise of eternal inheritance," implying that the fulfilment of the promise is possible only through the Mediator. There is no salvation apart from the death of Christ; deliver-

ance from sin's power here and hereafter is found only in the efficacy of the shed blood. A bloodless gospel is therefore unscriptural, untrue, and dangerous. The blessing of salvation with its promise of eternal inheritance may here be enlarged upon. Such an inheritance is reserved for us (I Peter 1:4), and will be enjoyed throughout eternity.

2. The apostle then proceeds to show the place of death in the ratification of a covenant. There must be the death of the one who made the covenant (vs. 16, 17). This is illustrated from the Old Testament rites when the first covenant was brought in with shed blood (v. 18), which was sprinkled upon the book, the people, and the tabernacle (vs. 19-21), this sacrificial blood being typical of that of our Lord. In further emphasis of the importance of shed blood in relation to the sin question, we are informed that "almost all things are by the law purged with blood; and without shedding of blood is no remission" (v. 22). Apart from shed blood there was and is no remission of sin. This has in mind the day of atonement, particularly, when the sacrificial offering was made on behalf of the sin of all the people, prefiguring our Lord's offering on Calvary. There is emphasized in this section therefore the importance, necessity, and efficacy, of the shed blood of Christ.

**IV. THE SUFFICIENCY OF CHRIST'S OFFERING (vs. 23-28).**

1. Continuing the general subject of the greatness of Christ's sacrifice, the apostle contrasts the animal sacrifices of the past with that of Christ (v. 23), and informs us that our Lord has entered into heaven itself, there to appear in the presence of God for us (v. 24); and emphasizes the fact that He requires not to offer Himself often: His one sacrifice being entirely sufficient (vs. 25, 26). This confutes the Romish idea of the sacrifice of the Mass. Our Lord does not offer Himself again at the behest of any man. The thought is unscriptural, and nothing short of blasphemous. Animal sacrifices must perforce be repeated on account of their inability to take away sin; but our Lord's sacrifice was sufficient to meet all requirements, and take away sin.

2. "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many" (vs. 27, 28): There is here announced the fact which we all know, that we all must die (the coming of our Lord alone changing this (I Thess. 4:17); but only once, and then after that the judgment. Our Lord "was once offered", not dying for each person separately, nor repeating His death every year—one offering, to bear upon Himself the sin of many, was all that was necessary. "And unto them that look for him"—a characteristic attitude of the true child of God—"shall He appear the second time without sin unto salvation." We await the coming out of our High Priest from the holy of holies, where He is now carrying out the duties of His office. Emphasis may be placed upon the one offering, and the second appearing of our Lord Jesus Christ, the nature, purpose, and consequences of both.