

# The Gospel Witness

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

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## Des Moines University Closes

The Trustees of Des Moines University have announced that they will discontinue the operation of the University. We give the greater part of this issue of *The Gospel Witness* to the discussion of Des Moines affairs, and shall endeavour to give to our readers a clear exposition of the whole University situation. We begin with the Official Statement of the Board of Trustees to the public, which is as follows:

### TRUSTEES' OFFICIAL STATEMENT.

"When the present Board of Trustees accepted responsibility for the operation of Des Moines University in June, 1927, they did so for the avowed purpose of making it a distinctively evangelical, Baptist, university. Their assumption of this responsibility involved taking over a mortgage of \$225,000, plus a further indebtedness of approximately \$100,000.

"When assuming control of the Institution they dealt frankly with members of the Faculty, and only such were retained on the staff as solemnly pledged themselves to the acceptance of the religious standards set up by the new regime.

"Up to the middle of April, 1929, we had put into Des Moines University nearly \$150,000, which had been contributed by friends of Christian Education, from all over the United States and the Dominion of Canada. No campaign for funds was conducted in the city of Des Moines. By the middle of April last year the Trustees had been able to pay operating expenses and reduce the total indebtedness of the Institution by approximately \$90,000.

"About a year ago it became evident that certain members of the Faculty, brought over from the old regime, were not in full sympathy with the new order of things; but it was hoped that that condition would gradually and amicably be adjusted.

"Our unfortunate error in appointing Dr. H. C. Wayman to the Presidency afforded encourage-

ment to the members of the Faculty who were secretly at variance with the Trustees, and who, as is now abundantly evident, could not have been sincere in the allegiance they professed in June, 1927.

"When it came to the knowledge of the Trustees that the academic honour of the President of the University was being called in question from one end of the Continent to the other, it being alleged that he had for years made use of degrees to which he had no legal title, and when the President was advised of the necessity for a full investigation into the question, a campaign of slander was inaugurated by Dr. Wayman; and, aided and abetted by the Deans of the various colleges and by most of the professors, the whole student body was incited to rebellion against the constituted authority of the University; and the inevitable decision of the Trustees to dismiss the entire staff of the University to make reorganization possible (affording each the opportunity of applying for reinstatement), was announced, the resort to mob violence on the part of the students followed.

"This necessitated the order for the temporary suspension of classes, which was followed by an application to the court by the students, under Faculty direction, for an injunction, under which injunction the University was immediately reopened. The application of the Trustees for a dissolution of the injunction being refused, the Board had no option but to announce that in view of the student riots, and the violation of nearly every rule of the University, the Board would refuse to grant diplomas or to confer degrees until it had had opportunity to investigate the riots, and place responsibility for the students' disgraceful exhibition of lawlessness.

"Notwithstanding the order of the Trustees, the Faculty proceeded to issue diplomas in violation of the terms of the Articles of Incorporation; and

actually issued diplomas, said to be granted "by the Board of Trustees of Des Moines University", in defiance of the Trustees' order. In view of this action the Trustees felt compelled to pass a resolution declaring all such diplomas to be null and void; but promising, after an investigation of the riots had been made, to issue diplomas to all who were justly entitled to receive them.

"Following the publication of this resolution an extension of the injunction was sought, and obtained, the force of which injunction, however excellent in its intention, is to deprive the Board of Trustees of their corporate rights, to take out of their hands all right to exercise discipline, and to put the control of the University into the hands of the Board's employees, permitting them to use the University's seal and actually to use the name of the Board of Trustees without their consent.

"Thus the action of the court, though doubtless intended to have the opposite effect, has at every point supported the lawlessness of both students and Faculty; and has left the Trustees nothing but the high privilege of paying the bills of the University.

"The Trustees, being what their name implies, trustees of the University's property and of the funds committed to their charge, feel that they would not be justified in appealing to Christian people throughout the Continent to support a Christian university in Des Moines in view of the fact that the Trustees are not to be permitted to manage their own household. They have concluded therefore that if a Christian university is to be established and maintained it must be done somewhere else than in Des Moines.

"The Trustees confess their disappointment in having failed in their endeavour to establish such a university at Des Moines. They felt, in the beginning, that the Institution had had such a checkered career that no appeal could reasonably be made to the people of Des Moines for support until such time as the University's debts in Des Moines, incurred by others, had been fully paid. But for our mistake in the selection of a President we are confident we should have reached a position by this time where we should have been able to say that the University owed no one in Des Moines a dollar.

"In view of the foregoing consideration therefore the Trustees of Des Moines University, with deep regret, hereby announce that the operation of Des Moines University will be discontinued, and that steps will be taken immediately to wind up the University's affairs."

#### What Led to This Decision.

We shall later in this issue go to the root of the whole matter; but we must first inform our readers of what immediately led to this decision. It was very difficult in the early part of June, before the smoke of battle had cleared away, to decide definitely on a future course. A Special Committee was appointed by the Board of Trustees, clothed with the full authority of the Board to carry out the Board's policies.

#### No Scarcity of Professors.

Applications for positions on the Faculty were far more numerous than when we took over the University. They came to us literally by the hundred, and, provided they were all fit for the positions, we had applications enough to provide six or seven complete faculties for a university the size of Des Moines. But we had learned something from our experience. When we took over the University in June, 1927, the action was taken on a Thursday. The Summer Session of the University was to begin the following Monday, and we had no Faculty. We were driven to the necessity of providing a Faculty of some sort; and when we found about two-thirds of the old Faculty ready to accept the doctrinal standards of the Baptist Bible Union, they were immediately engaged. By that action—though, of course, we did not know it at the time—we prepared the mine which exploded last April. To this we shall later return. But the proved treachery and utter insincerity of the majority of the members of the old Faculty, together with the fraudulent academic record of H. C. Wayman, who last summer was elected to the Presidency, showed us that we could not safely engage any professor without the most thorough investigation of his whole record.

#### No Thought of Closing.

Up to June we had no thought of doing other than continuing the University. But we made arrangements to meet, in Chicago, a certain applicant for a position on the Faculty. He had been sent the usual questionnaire, which included the question, "Of what secret or fraternal orders or societies are you a member?" This applicant had returned the questionnaire with that question filled in with the word, "None". Yet when we met him in Chicago he produced a number of testimonials, one of which recommended him as having been "chaplain of his own ——— lodge"! He was a Doctor of Philosophy, but when we questioned him on the fundamentals of the faith, though an ordained minister, we found that he was utterly ignorant of evangelical principles. Yet he had read the Baptist Bible Union Confession of Faith, and had told us that he subscribed to every word of it!

After this interview we concluded that it would be an absolute impossibility to secure a safe Faculty in time to open the University this September.

#### The Special Committee Deliberate.

When the Special Committee met they were not agreed as to this proposal, but after the fullest consideration we reached the unanimous decision to call a special meeting of the Board at Des Moines to authorize the postponement of the opening of the University until September, 1930. The Board met in Des Moines, and as there was no one willing to take the responsibility of finding a Faculty for this September, there was nothing to do but postpone the opening. While all were reluctant to take this action, all but three, two of whom were absent, agreed upon this course.

#### Injunction Extended.

Some time after this meeting we were informed of the extension of the court injunction issued by Judge Shankland, which had the effect of leaving the Board of Trustees the privilege of paying the bills! They must mildly acquiesce in the riots of May! They must grant diplomas

to students who ought to have been sent to the penitentiary! They must consent to have their corporate seal forged, and a company of employees exercise the authority which belonged exclusively to the Trustees. The situation created was as intolerable as it was absurd. It would be just as reasonable to ask people to contribute money to support an endeavour to establish a distinctively evangelical university in Moscow, the Capital of Soviet Russia, as to attempt it in a city where such legal decisions obtained.

#### President of Board Accepts Responsibility.

The Editor of this paper begs leave to drop the editorial "we", and to speak in the first person singular as he takes full responsibility for closing Des Moines University. Personally, I felt I could not consent to wear myself out further for Des Moines University. The Special Committee called another meeting of the Board of Trustees to meet in Des Moines, August 7th and 8th. In my letter to the Trustees I wrote, in part, as follows:

#### LETTER TO TRUSTEES.

I come now to set out the considerations which have led the Committee to feel that we should discontinue our effort at Des Moines, and also to explain what steps may be taken to terminate our interests there.

I recognize it would take years of experimenting to build the right kind of organization in Des Moines, but we dare not even open the institution without first securing a Faculty which, at least in some measure, approximates our standards. My experience in 1927 in endeavouring to secure professors compels me to believe that even if we had unlimited financial resources it would be impossible to open the University until 1930. But if our financial future were assured, personally, I would look forward to 1930 with great delight. We could take our time to select a Faculty, begin with a small body of carefully selected students, and gradually build the institution of our dreams.

There is, however, another important matter to which I must refer before analyzing the financial situation. It seems to me impossible to build a thoroughly spiritual university without having, either on the campus or somewhere in the city, a church of the same quality. After all is said and done, the church is the divinely-appointed agency for the development of Christian character. So far as I know, Des Moines City is almost without any sort of evangelical testimony, unless it be among groups of Brethren or some other nondescript missions. But certainly there is no church in Des Moines that can minister to the spiritual life either of Faculty or students; and I am clear in my own conviction that a genuine, old-fashioned, New Testament, Baptist Church is indispensable to a Christian school. We therefore face the double task of establishing a real Baptist Church and a real Baptist University at the same time.

The next matter of importance is that of accreditation. The only reason for any of us sacrificing to establish a university in Des Moines, is that it shall be different from the State institutions and distinctively Christian. And yet, if we are going to concern ourselves with professional schools of any sort, we are bound to conform to the State requirements or we cannot be accredited; which means that a distinctively Christian and spiritual institution must be governed, in some phases of its life at least, by standards set up by a purely secular organization. If in Des Moines we propose to train teachers for professional service we must be accredited; otherwise, students will not come to us, because it would be impossible for them to find positions after graduating, even though we were doing a higher quality of work than any other institution in the state.

But it does seem to me that the College of Education is an exceedingly important part of the work. It is impossible to overestimate the influence of a thoroughly Christian teacher in any school, whether public or high school.

In time, I believe the quality of the work done by any educational institution will determine its standing, and I would be prepared to go on even if accreditation were withheld from us; and, by setting a high standard and sending out a superior educational product, we could at least compel the educational world to recognize us. But the problem then would be, How should we live while we were making our reputation? We should be like many of the most famous men in literature and art: we should be half-starved while struggling for recognition.

On the other hand, were we to build a university conforming to our standards, and concern ourselves principally with training men and women for the pastorate and various forms of missionary service, the matter of accreditation need not trouble us; we could set up our own standards, and the University's course would be justified in the lives and in the service of her alumni, just as Wisdom is always justified of her children.

This latter seems to me to be the course which we ought to pursue. But if we do that, our collegiate income would be greatly reduced, and though we should require a very much smaller Faculty, and therefore we should have a much smaller salary account, it would probably be more than offset by the diminution of our collegiate income.

All this drives us back upon the one everlasting question, Where is the money to come from? I doubt whether we could operate the University with any degree of efficiency and comfort for very much less than \$100,000.00 a year. But what if we put it at \$75,000.00? Our donations the first year of our operation, which included the amount obtained from the big drive when we took the University over, amounted to about \$85,000.00. This last year, up to to the end of May, I believe gifts totalled about \$55,000.00,—I have not the exact figures before me. Of course, it would have been more than that but for the explosion which took place the beginning of May. For purposes of comparison, we may take the figure of \$75,000.00. Changed conditions might require more, but I am looking now for a figure which will enable us to form some sort of judgment as to what amount of labour would be required to get the money.

It is too early yet to judge what the reaction of the continental publicity given us will be. One may take a few individual cases and argue anything. In some, the enthusiasm for Des Moines will probably be found to be entirely destroyed, in others it will be intensified; but how many of our old friends will desert us, and how many new friends will rally to our support, it is impossible for any of us to say, until time has afforded opportunity for the law of averages to work out the problem. I am inclined to think it would be safe to say, that while it may not make it very much harder, on the whole, it will not make it easier.

We are therefore driven to face the problem of carrying for some years to come the same heavy load we have carried for two years. That will mean thousands of miles of travel, and energetic campaigning in every direction, if we are even to keep the financial stream flowing as strongly as it has flowed in the past two years.

I want, in all things, to be fair and to bring before you both sides of the question. I believe we have made some very warm friends for Des Moines University; and I believe that many of them will not only stand by us, but will believe in us more thoroughly than ever. People who have large amounts to give do not give thoughtlessly; nor do they give, as a rule, as a result of some especially eloquent plea made by some representative of a beneficiary institution; such people, having a sense of stewardship, usually wait to see whether the ship is seaworthy before trusting their interests to it.

I call attention to these things because there is always the possibility of Des Moines being remembered in somebody's will, and of our coming to days when someone might leave us a few hundred thousand dollars.

All this, however, is uncertain. In some quarters we have been told that we ought to pray, and merely trust God to send in the funds. I believe all the Trustees, with hundreds, if not thousands, of others, have earnestly prayed for Des Moines. Some money has come

without solicitation. God does not always do His work as He did with George Muller: sometimes He requires us to gather the manna day by day.

We come back, therefore, to this, that we shall need at least \$75,000.00 a year, and perhaps \$100,000.00, to operate the University. To the question, therefore, Where is the money to come from? must be added the other question, Who is to go after it?

The Trustees and many others have done nobly in the past; and from some churches we have received regular remittances for the University. But over and above all this, there had to be some intensive campaigns conducted. I cannot speak for the other Trustees: at this point I speak only for myself. I believe if I were free from all other duties, and could give my entire time to Des Moines University, I would not be afraid to promise that, health and strength continued, in five years Des Moines University would be established in a financially impregnable position.

Certainly we should need some man—or men—of real strength who would give their entire time to the work of getting money for Des Moines. For myself, I can see clearly that it would be impossible for me to give as much time to Des Moines in the future as I have given in the last two years. Miss Stoakley informs me that her records show I was absent from Toronto in the interests of Des Moines University, in the two years, for about twenty-six Sundays. That is six months of Sundays, or a quarter of my time. In addition to the Sundays, and the time taken for more than eighty thousand miles of travel, the University has made great demands upon my time in the matter of correspondence. Indeed, I think I have given about a quarter of my time to the University while at home in addition to the time given away from home. I have carefully looked into the matter to see, so far as possible, what my duty is before the Lord. An institution may acquire a certain momentum and go for some time, but even an eight-day clock needs winding; and even a Ford car needs gasoline! Having weighed the whole matter, and considered the requirements of my own church and Seminary and paper and new Convention, I feel that the time has come for me to attend to my work at home. I verily believe that our little Seminary here, with only about one hundred students, and at an expense of not more than \$15,000.00 a year, is doing a hundredfold more for the cause of Christ than we have been able to accomplish by our Herculean efforts at Des Moines.

I do not feel that I should be justified in urging a consideration of my opinions; nor do I believe the Board would be justified in attaching any more importance to what I have said than would be attached to a similar expression by any member of the Board. It would delight me to discover that I am all wrong in what I fear I see as I look into the future. If I could see some means by which we could carry Des Moines to a successful issue, I should be the happiest man on the Continent. Nor do I want the Trustees to suppose that I am proposing to withdraw my hand, or to forsake the ship while she is in troubled waters. If the Board should decide that Des Moines must go on, I am prepared to vote with the rest of the brethren. With all my heart, I want it to go on. I have only this to say: that we have come to the place where I, at least, cannot see the road, and therefore I cannot longer accept responsibility for sitting at the wheel. I will ride in the car. I will go with the brethren wherever they go. I am willing to do my share in changing tires when we find we have a puncture, or any other thing that is to be done about the University bus. My only decision, for myself, is that I feel I should not be justified in accepting the responsibility involved in sitting at the wheel. If someone else will drive, I will give to the enterprise such time and energy as may be consistent with my primary duty to care for these institutions at home with whose welfare I am charged.

#### Second Trustee Meeting re Opening Date.

The Board of Trustees met again in Des Moines University August 7th. Members from a distance, Rev. H. O. Meyer, of California; Rev. Robert Kinney, of

Utah, and Mr. Max Schimpf, of New York City, were unable to be present; and Rev. R. T. Ketcham, being away from home, received notice of the meeting too late to attend; but there was a full quorum. After the fullest consideration, with only one dissenting voice,—and that of a Trustee who sat with the Board for the first time, and who therefore could not possibly understand the whole situation—it was decided by vote to proceed to close the University. The preoccupation of our legal adviser delayed the proceedings somewhat, or an announcement of our decision would have been made earlier.

#### The University Corporation Continues.

The Board of Trustees which constitutes the University corporation will not dissolve. They have appointed Mr. Geo. D. Newcom custodian of all Des Moines University records. It will be remembered by *Witness* readers that the securities for the Endowment Fund are held by the Trustees of the Bondholders as collateral, in addition to the buildings of the University. The Endowment Fund is a trust fund, and cannot be used for any other purpose than that to which it was devoted; and the title to the principal rests with the Trustees of Des Moines University. The bondholders receive the revenue from the Endowment Fund until their claims are paid.

When the present Board took charge of Des Moines the mortgage amounted to \$225,000.00, and the University owed on current account another \$90,000.00. \$25,000.00 of this was due professors for arrears in salary, and the other \$65,000.00 was due numerous creditors in Des Moines and elsewhere.

Up to last April, when the conspiracy to destroy Des Moines University first became apparent—or to be exact, the beginning of May—we had paid off \$25,000.00 of the mortgage, and had reduced our other liabilities by more than \$50,000.00; in addition to paying operating expenses up to that time.

#### Other University Creditors.

We confess to being much concerned about the University's obligations to its annuitants. But for the condition of the Annuity Fund, the present Board of Trustees are absolutely without responsibility. After we had taken the University over, we discovered obligations to annuitants aggregating about \$31,000.00, to cover which there were invested funds of considerably less than \$20,000.00,—the difference having been used for other purposes, so that it was necessary for us to provide for the annuitants out of the general fund.

But in addition to that the securities for such monies as remained, \$17,000.00 or \$18,000.00, had been deposited with two of the banks, and against these securities still more money had been borrowed. At one bank alone there was a note of \$12,000.00. The present Board has reduced that note by \$4,500.00.

#### All Assets Pawned.

The fact is, the old Board had pawned every dollar's worth of its assets upon which money could be borrowed, and when we assumed control, the University was utterly bankrupt. At the close of the meeting when the transfer of the University was made, Rev. Frank Anderson, Secretary of the Iowa State Baptist Convention, quoted to me personally a saying of somebody that if one were to dig deeply enough he would find in the affairs of Des Moines University some things that would put some

people behind the bars. We should not like to make quite so extreme a statement as that, but certainly the former Board of Trustees of Des Moines University was guilty of gross irregularities.

One who was formerly an official of the Iowa State Convention, and who was accustomed to sit with the Trustees at their Board meetings, informed the Business Manager, Mr. Geo. D. Newcom, that at one meeting of the Des Moines College Trustees, before the amalgamation with other colleges which resulted in Des Moines University, a member of the Board asked what had become of the Endowment, and was informed that there was no Endowment, that it had all been used for current expenses. This certainly was an illegal procedure.

#### Des Moines' Five Year Record.

But let us now look at the record of Des Moines University for the last five years of the old regime. We give below the amounts received from the Northern Baptist Convention, from the Iowa State Baptist Convention, and general donations, covering the five years:

#### Donations by years—June 1, 1922 to May 31, 1927.

|                                 | N.B.C.              | Ia. B.C.          | Donations          | Total               |
|---------------------------------|---------------------|-------------------|--------------------|---------------------|
| June 1, 1922—May 31, 1923 ..... | \$ 99,956.31        |                   | \$22,966.78        | \$122,923.09        |
| June 1, 1923—May 31, 1924 ..... | 84,020.38           |                   | 5,384.05           | 89,404.43           |
| June 1, 1924—May 31, 1925 ..... | 40,680.66           |                   | 11,695.75          | 52,376.41           |
| June 1, 1925—May 31, 1926 ..... | 26,486.59           |                   | 5,135.51           | 31,622.10           |
| June 1, 1926—May 31, 1927 ..... | 16,265.00           | \$7,322.00        | 6,864.23           | 30,451.23           |
|                                 | <u>\$267,408.94</u> | <u>\$7,322.00</u> | <u>\$52,046.32</u> | <u>\$326,777.26</u> |

During that time also the Board consolidated its various loans, and put on the mortgage of \$225,000.00. What they did with it all, we do not know. By adding \$225,000.00 to \$326,777.26, we have a total of \$551,777.26—the amount of money handled by the Trustees for five years, over and above all their regular collegiate income; or an average of about \$110,000.00 a year.

Notwithstanding this, in May, 1927, it was necessary for them to decide to close their doors. They dismissed the entire Faculty as of June 6th, 1927. When the property came into our possession we assumed a mortgage of \$225,000.00, with another \$90,000.00 indebtedness on current account.

Let our readers set over against this situation the fact that we took over the University when its credit, locally and in the State, was at zero, and that in spite of that, up to April, 1929, we had paid current expenses and reduced our total indebtedness by more than \$70,000.00—we believe it was nearer \$90,000.00 than \$70,000.00—and that this was done, not only without help either from the State Convention or the Northern Baptist Convention, but in spite of their organized and persistent opposition. Whereas, our predecessors, notwithstanding such outside help as the foregoing five-year table records, closed each year still more deeply in debt. Our readers will not be surprised to be informed that when we visited the bank which is trustee for the bondholders in Des Moines, informing them of our decision to discontinue the operation of the University, the bank's official said, "We are very sorry to hear this. We have admired the way you have carried on; and have

this to say to you: you have given to Des Moines University the only business administration it has ever had since we have had any connection with it."

#### Too Hurriedly Acquired.

We are able to see now that Des Moines University was too hurriedly acquired. We ought to have had at least a month or so to analyze the whole financial situation. Had we known the condition of its investments, and especially the condition of its Annuity Fund, as perfectly as we now know them, we do not believe the present Board of Trustees would have been willing to accept responsibility for operating the University. All we can say is that it would be impossible to conceive of any institution having a worse management than that which brought Des Moines to bankruptcy.

We should have refrained from reference to the former Trustees, but for the fact that some of them have done their utmost to hinder us in our endeavours to retrieve the institution for whose bank-

ruptcy they were responsible; and now they have the effrontery to charge us with mismanagement.

Questions will be asked now as to how other creditors of Des Moines University are to be taken care of. For example, what about the arrears in the salaries of the Faculty? The total arrears in salaries' account do not exceed \$13,000.00, taking into account what would have been due the professors as of June 4th. The Trustees utterly repudiate any responsibility beyond that date. But when we took over the University there were arrears in salaries of \$25,000.00.

#### What the Former Board Had Planned.

Let us see now what the former Board of Trustees proposed, and what would have been carried out had not the Baptist Bible Union come to their rescue. The following excerpt from the minutes of the Board of Trustees of Des Moines University, May 9th, 1927, will, we are sure, be read with great interest:

"It is no easy matter to face, and yet in view of all that has been stated above, we must with great regret make the following recommendations:

That Des Moines University offer to turn over to Drake University all the property of Des Moines University, including real estate, endowment, and any other buildings now possessed by it on the following terms and conditions:

1. That Drake University agree to honor the outstanding scholarships of Des Moines University not to exceed fifteen (15) in number.

2. That Drake University assume the pension as now being paid to one retired member of the Faculty of Des

Moines University, this pension being One Thousand Dollars (\$1,000.00) per year, and the recipient being past eighty years of age.

3. That Drake University agree to assist in every possible manner in finding positions for such members of the Faculty of Des Moines University as are not able to place themselves promptly.

4. That while we do not make it a condition, we believe it would be to the best interests of all concerned that a number of prominent Baptists from different parts of the State of Iowa be elected to the Board of Trustees of Drake University.

It was thereafter moved by Mr. Nelson Royal and seconded by H. N. Geistweit, that the committee of five heretofore appointed by the Board of Trustees of Des Moines University be authorized and empowered to proceed with the merger of the scholastic work of Des Moines University with Drake University, and that the committee be authorized and empowered to proceed with the liquidation of all present assets of the University and that the residue be transferred to Drake University as per the report of the special committee and that the President and Secretary be authorized to make and deliver all instruments necessary to effect such liquidation and that the report of the special committee be and hereby is approved.

Result of Roll Call and vote—Ayes, 8; Nays 2; Not voting 4.

The Chair thereupon declared the motion duly carried. It was moved by A. M. Piper and seconded by Frank R. Sage, that the Secretary be authorized to notify all members of the Faculty and all employees that their services will not be required after June 6, 1927.

Motion carried unanimously.

The following resolution was unanimously adopted by the Executive Committee of the Board of Trustees of Drake University, on May 9, 1927:

It was moved by Mr. R. S. Jones, seconded by Mr. W. J. Goodwin, and unanimously adopted, that the Board of Trustees of Drake University, by its Executive Committee, record its willingness to enter into a merger of Des Moines University with Drake University upon the following conditions: to honour the outstanding scholarships of Des Moines University, not exceeding fifteen in number; to assume the pension that is now being paid to one retired member of the Faculty of Des Moines University, this pension to be \$1,000 per year; to agree to assist in every possible manner, in finding positions for those members of Des Moines University Faculty as are not able to place themselves promptly; that we approve of the suggestion that several prominent Baptists from different parts of the State be elected to the Board of Trustees of Drake University.

Drake University, in said merger, if completed, not to be responsible for any of the financial obligations of Des Moines University other than those referred to above.

The details of the merger, including the disposition of the buildings and real estate of Des Moines University to be worked out and agreed upon in a plan satisfactory to the boards of both institutions.

#### What the Proposed Drake Merger Involved.

From the above it will be seen that the proposal of the Des Moines Trustees had been accepted by the Trustees of Drake University, and this merger would have been carried out, we repeat, had not the Baptist Bible Union come to the rescue. If it had been carried out, what would have been the result? An examination of the resolution shows that the old Board would have made no provision whatever to take care of their annuitants. There is not a word in the resolution to suggest that Drake University was to assume responsibility for the \$25,000.00 unpaid salaries. On the contrary, it is specifically said: "Drake University in said merger, if completed, not to be responsible for any of the financial

obligations of Des Moines University other than those referred to above."

It cannot be too strongly emphasized that such management as the former Board gave to Des Moines University was bound to lead any institution to bankruptcy.

If the former professors of Des Moines University whose salaries are unpaid should fail to receive payment, they have themselves to blame. Of their responsibility in this matter we shall speak later. We had taken them to our heart, believing them to be genuine servants of Christ; and at one time, receiving a telegram from the Secretary of the Board of Trustees to know what should be done about professors' salaries, after exhausting the possibilities of Cleveland, Philadelphia, New York, and Boston, on the security of nine other members of Jarvis Street Church, with myself, we borrowed \$10,000.00 from a Canadian bank and sent it by wire to Des Moines. \$5,000.00 of that amount still remains unpaid, for which these ten people are responsible. That is nearly half the total amount of salary arrears as of June 4th.

#### A Few Unpublished Facts.

It will be informing to our readers to draw the veil of our two years' experience in Des Moines University. From June, 1927, to June, 1928, I was Acting-President of the University. As we had no resident head, we formed a Council of Deans of which, in my absence, Dean Arthur Bennett was the Chairman. The Secretary of the Board of Trustees, as a Trustee, was a member of that Council. The general policies of the new Board had been very clearly defined. Every professor had been personally interviewed, and had personally pledged allegiance to the new regime, and professed full acceptance of the Baptist Bible Union Confession of Faith. I experienced not the slightest opposition from any one of the Deans, but apparently the most hearty acquiescence in every proposal I made. The carrying out of the policies laid down was largely left in the hands of the Senior Dean and Chairman of the Council. But when my back was turned a meeting of the Faculty was called to revoke the decision of the Deans' Council. The Secretary of the Board then called a meeting of the Deans, and informed them that the Trustees would never consent to the reversal of their policy in respect to certain matters.

This was the unpardonable sin which rankled in the breast of Dean Arthur Bennett, and while openly he was suave and complaisant, he became, as later events revealed, a secret and bitter enemy.

#### The Bishop's Speech.

In connection with the Commencement Exercises of June, 1928, there was a vesper service held Sunday afternoon, at which a certain Methodist Bishop was the special speaker. This Bishop had been a student of Dr. Bennett years before, and had just been elected Bishop at the Kansas City meeting of the Methodist Episcopal Conference. I sat on the platform that afternoon, and the student presiding called upon Dr. Bennett to introduce the speaker, which he did. The Bishop appeared to be a very amiable gentleman, but as he proceeded with his

speech it was abundantly evident that he had no idea of the principles for which Des Moines University stood. His address was the rankest sort of evolution, from which implicitly every element of the supernatural was eliminated. The poor man apparently had not had even the remotest glimpse of the gospel of the grace of God. The idea of personal and instantaneous regeneration by the touch of the Spirit of God was not within his purview. The heart of humanity was gradually moving Godward! He admitted that it was so slow that it was very difficult to observe it! He told us the ordinary observer would never think of a glacier as being fluent, but that by driving stakes, over a long period of time even the movement of a glacier could be detected. Thus man was emerging from savagery, and gradually the heart of humanity was moving toward God.

I sat and wondered what to do. When the Bishop was half way through I turned and whispered to Dean Chaffee, "You are to offer the closing prayer; try to put a bit of the gospel into your prayer." But, before the Bishop had concluded, I had concluded that it was impossible to allow such utter anti-evangelical principles to go unchallenged. I exercised my right therefore, as President of the Board of Trustees and Acting-President of the University, to "interfere." I rose, and as politely as I could, told both the Bishop and the audience that Des Moines University existed to combat everything that he had told us that day. When the service was over I apologized to the Bishop for having been obliged to take that stand, but explained, to him that we could permit nothing to be uttered in the classroom or from the platform which was out of harmony with the great principles of the gospel of Christ.

#### Dean Bennett Displeased.

Dean Bennett was obviously not only disturbed, but angry; and said to me: "He is no modernist." I took hold of the lapels of the Dean's coat and said, "Dean Bennett, the thing that disturbs me is not what the Bishop has said, he is but a visitor. But the fact that you, as one of our Faculty, are unable to detect the most virulent Modernistic poison when you hear it, gives me grave concern." From that hour it was perfectly evident to me that at least one of the Deans was as badly in need of religious instruction as any student in the University. And by keen observers I have been informed that Dean Bennett's opposition to the Trustees was manifestly intensified from that hour.

#### Dr. S. P. Fogdall.

A further indication of the hidden difficulties of the Des Moines situation appears in the recently-disclosed attitude of Dr. Fogdall. When we took over the University, Dr. Fogdall, in common with all the other professors, came before the Faculty Committee and emphatically declared his hearty acceptance of the Baptist Bible Union Confession of Faith. Dr. Fogdall was reputed to be a very able teacher, and was head of the Department of History. He impressed us all as being a thorough workman, and we felt ourselves fortunate in being able to retain his services. But when speaking for Des Moines at one place I was approached by a Danish preacher who asked me what the Trustees meant by keeping Dr.

Fogdall on the Faculty, that he certainly was no Fundamentalist. I told him of Dr. Fogdall's declaration that he was with us in his convictions, and promised that I would interview Dr. Fogdall when next in Des Moines.

On my next visit I asked Dr. Fogdall to meet me in the President's office, and told him of the objections I had met. He assured me it was an entire misunderstanding, and that what he had told the Faculty Committee was to be taken at its face value. This I was very glad to believe, because the person who had objected had not given any specific reasons for his strictures upon Dr. Fogdall's teaching.

But at a later time, in another place, the same objection was presented to me, and again on visiting Des Moines, I brought the matter to Dr. Fogdall's attention, when now, for the third time, he insisted on his absolute loyalty to the principles of the Baptist Bible Union Confession of Faith, and assured me that we need have no concern at all now as to his position.

No word reached me from Dr. Fogdall's class-rooms during these two years that would lead me to doubt Dr. Fogdall's sincerity. The Secretary of the Board of Trustees repeatedly expressed the opinion that Dr. Fogdall was one of the ablest and most loyal members of the Faculty. But since the upheaval of last May he has been, of all the members of the Faculty, one of the most bitter and aggressive in his attacks upon the Trustees. It was he who engineered the legal proceedings, and the judge being his close personal friend, he was able in advance to predict exactly what would happen; both of them belonging to the same secret order.

Since the riots in May, on the occasion of one of my visits to the University, a graduate of Des Moines College, a practising physician in the City of Des Moines, and a Christian man, called upon me and declared that he had, with his own ears, sitting in his classes, heard Dr. Fogdall declare his disbelief in the scientific and historical accuracy of the Genesis record of Creation and the Deluge.

#### What Are We to Believe?

In view of all these things some of our readers may ask, What and whom are we to believe? To which we reply, That is a question we have had to ask a great many times in our battle with Modernism and Modernists. Professors seem to feel that they are justified in whatever position they may choose to take.

#### The Iowa Baptist Organization.

When dealing with the head of a certain financial institution in Des Moines, this gentleman said he had some misgivings as to our future, because he had seen in a paper that we intended to retain a few of the professors. This was but a month or so ago. We assured him that such professors as we had in mind we knew to be perfectly sound and reliable. We had in mind Professor Hill, of the Chemistry Department; Professor Jones, of the English Department; Professor Wolfe, of the Department of Biology, and Professor Carroll, of the College of Music. But this gentleman said, "Are you not in danger of repeating the blunder you made when you took the University over, in retaining some of the old Faculty?" But I insisted that these professors were perfectly reliable. Every one of them is splendidly true and able, and stood like a rock through the storm. He said, "Let me ask you this question, Have they any connection whatever with the Baptist denomination in this State?" To which I replied

in the negative. His rejoinder was, "Well, you may be all right then. But if they have any connection with the Baptist denomination in this State, take my advice and clean house." Why did he say that? Because he knew that members of the Baptist organization in the State of Iowa had done everything possible to embarrass the University.

On the occasion of my last visit to Des Moines, a further piece of information came to me. A gentleman informed me that Dean Miller, of the Engineering College, had personally told him that he himself—and my informant said that he understood it was before there was any ripple on the surface at all at the University—Dean Miller had himself paid a visit to the trustees of the bondholders in an effort to induce them to foreclose the mortgage—and all this while eating the bread that the Board of Trustees provided!

Nothing is more apparent than that we had in the members of the former Faculty an aggregation of traitors who had never been in sympathy with our regime. H. C. Wayman found these smouldering embers, and fanned them into a flame to suit his own purposes.

But someone will ask, What about Dean Callaway of the Pharmacy College? True, Dean Callaway was a new man. He came to us from Portland, Oregon. He was a member of the Baptist Bible Union, and professed to be an out-and-out evangelical. He seemed to be instant in season and out of season in his endeavour to lead souls to Christ. We had thought of Professor Callaway as one of the finest Christian men we had ever met. He was weak as a public speaker, but seemed to be earnest in his personal efforts.

We heard more criticism of the old Faculty from Dean Callaway in one visit at Des Moines than we heard from the Secretary of the Board of Trustees in two years. He declared they were not right, and professed to be praying earnestly for a revival that they all might be brought into accord or forced out. And yet, in May last, he was one of the most ardent supporters of Dr. Wayman and the other Deans.

What is the explanation? Personally, I have none except to say that sweet milk should never be poured into bottles that had held sour milk if such bottles had not been first thoroughly scoured. Constant association with the others apparently wore down Dean Callaway's resistance.

Furthermore, when Dr. Wayman came to Des Moines he was asked whether he belonged to any secret order. Twice he emphatically denied that he did. And yet, he held membership in a certain order, and had attained to a very high degree in it. Perhaps it is not without significance that Dean Callaway, Dean Bennett, Dr. Fogdall, and, unless we are mistaken, the other Deans, as well, were all members of the same order, with the exception of Miss Forgrave. Of this we are sure, if ever again we have any responsibility for the management of a college or a university, we would never consent to the appointment of a man who belonged to any secret order if he were as learned as Gamaliel and as eloquent as Demosthenes. Our Des Moines experiment emphasizes the necessity for absolute separation. New wine must be put in new bottles.

#### The Endowment Fund.

The title of the Endowment Fund, amounting to about \$170,000.00, rests with the Trustees of Des Moines Uni-

versity, so that we shall ultimately take out of the wreck perhaps about as much as we put into it.

#### "Calling Their Bluff."

The most vicious of all Baptist papers in this controversy has been *The Baptist Record*, of Pella, Iowa. This has been used by Wayman and Callaway to spread their Munchausen fabrications. *The Record* has repeatedly declared that its pages were open to both sides of the controversy. We refrained from accepting the Editor's challenge, feeling that it was better that someone else should take up cudgels for the truth. Without any suggestion on our part, a letter was written by Mr. James Sperry, of Grundy Centre, a Trustee of Des Moines University. Mr. Sperry, it will be remembered, was one of the three Trustees who signed the call for the special meeting of the Board. Mr. Sperry took his letter to the Editor of *The Record* personally, so that there was no possibility of its being lost in the mails; but up to this hour it has not seen the light. We therefore reprint here a copy of Mr. Sperry's letter, which speaks for itself:

#### MR. SPERRY'S LETTER.

*The Baptist Record* of Pella, Iowa, which has printed some scandalous letters from Dr. H. C. Wayman, E. C. Callaway, and others, announced its readiness to publish any communications sent by anyone representing the trustees of Des Moines University. The letter below was personally handed to the Editor of *The Baptist Record* by the writer, but up to this time it has not appeared. The readers may draw their own conclusion.—J. S.

Grundy Center, Iowa.  
August 5, 1929.

Editor of *The Baptist Record*,  
Pella, Iowa.

Dear Sir:

As a reader of *The Baptist Record*, I notice your article under the heading of "False Accusations" in which you quote from Dr. Van Osdel's article published in *The Baptist Temple News* of July 30th. I have read his article and indorse every word which he said.

As one of the three trustees who signed the petition calling the Board of Trustees together to consider certain grave questions which had arisen regarding the university, permit me to say a few words for publication. This is not second-hand information as I heard it with my own ears a few days prior to May 1st, when I was at the University and called on Dr. Wayman. I asked him how things were going, and he said that everything was just fine, and spoke in the very highest terms of the school and of its progress. I went away rejoicing in the progress of the University and without the slightest suspicion that anything was wrong.

On the first day of May, 1929, Minor Stevens, one of the trustees who lives in Des Moines drove up to Grundy Center to see me, but I was in Waterloo. He came over there and took me to one side and poured into my ears things which I could not believe. I was so astonished that I could not speak for a few minutes. But when I did speak I told him I could not believe a word that he said. Then he told me to get into his car and he would take me to a man who could prove to me what he had said. I added that I had heard more than I could believe, but I told him not to misunderstand me because I did not believe he would have driven 130 miles to tell me a deliberate lie, but that there must be some terrible mistake somewhere. He went back to Des Moines, and the next day he called me over the telephone to ask me if I would sign my name with two of the other trustees calling the Board together to meet in Des Moines on May 10th. Knowing that there was to be a meeting of the Board of Trustees at Buffalo, N.Y., on the 14th of May, I thought it must be very serious. I said that if what he told me the day before at Waterloo was true, and if he had the proof to back up what he said, which he assured me he had, then he most certainly might put my name to that call.



Then on the 7th of May, I met with the Executive Board of the Baptist Bible Union at the Y.M.C.A. in Des Moines, and sitting by the side of this brother trustee I said to him not to bring a charge against anyone unless he had the proof to sustain it. He said he had it all right, and I told him that I would stand by him.

When the Board met on the 10th of May, and was called to order, Mr. Roberts of Cleveland, Ohio, arose and said he would like to know why the Board had been called together when we were to have a meeting at Buffalo, N.Y., on the 14th. When he sat down I expected, of course, that the trustee who had driven 130 miles to tell me what he had would get up before the Board and make his charge. But he did nothing of the kind, neither did the other trustee say a word. I could not sit still any longer so I got up before the Board and told them why I had signed that call. And I further stated that every member of the Board would have done as I did had he been told what I had been told. I then asked this brother trustee to get up and tell the rest of the Board what he had told me, but not one charge did he make. I have not words in my vocabulary with which to express my contempt for a man who by the very grossest kind of misrepresentation tried to blacken and ruin the characters of two as fine Christians as I have ever met, and he pretends to be a minister of the Gospel of the Son of God. He belongs to that class of opponents which the Editor has rightly classed as "liars, tattlers, and scandal mongers," for I must certainly say that I have never met a greater one. Having utterly failed to produce the slightest evidence in support of his charges, though repeatedly challenged to do so by members of the Board, and having been afforded every opportunity to produce his evidence, he will always remain as such in my estimation.

Now a few words about Dr. Wayman. On Monday, June 3rd, when I was at Des Moines University, Dr. Wayman called me to one side. Out of the hearing of anyone, and sitting under the shade of a tree he asked me if I would believe anything he might tell me. I told him that I had no reason to doubt his word and that I believed that he had told Dr. Shields in a previous interview regarding the matter of his degrees, when Dr. Wayman admitted, "They have the goods on me." In addressing the Board on the 11th of May (the day following the long session of the Board when all the insinuations were examined and every scrap of evidence proved overwhelmingly that the persons concerned were guiltless of anything even approaching an indiscretion), he said to Dr. Shields, "I hope you won't publish anything in *The Gospel Witness* against me which will hurt me from getting a church in which to preach as I have a family to support." And then turning to the Board he said he could not part with any ill feeling toward the Board as he would need their help too. I told him that I believed what he said at that time. He then said he wanted to tell me something which he wished me to promise not to repeat to anyone. I was very much surprised at that and why he wished me to promise him I would keep still, until he said there was just one other man he was going to tell what he wished to tell me. I asked him who the other man was, and he said it was Dr. Van Osdel. I told him to tell Dr. Van Osdel what he was about to tell me, and I would be governed largely by what Dr. Van Osdel thought was best, because I had utmost confidence in Dr. Van Osdel's judgment. Dr. Wayman then told me things which I could hardly believe a Christian educator would say about his fellow Christian workers. When he was through I could hardly speak. Finally, I said, "Dr. Wayman, why have you taken me away from anyone's hearing and then tried to seal my lips and pour such stuff into my ears? When you were before the Board why did you not tell them what you have just told me?" His answer was, "Do you think I am going to send myself to the penitentiary?" If he had told the Board what he told me, the whole thing would have been cleared in fifteen minutes' time.

One can draw his own conclusions from the answer Dr. Wayman gave me, "Do you think I am going to send myself to the penitentiary?" Men who tell only the truth, and can prove their statements, have no fear of going to the penitentiary. Furthermore, Dr. Wayman did not tell Dr. Van Osdel what he told me. Dr. Wayman also belongs in that class of opponents which you class as "liars, tattlers, and scandal mongers."

Your readers will justify this statement when I say that to refresh my memory I have had the stenographic report of the Board's proceedings of May 10th and 11th examined, and I find that after every scrap of evidence obtainable had been heard, including the testimony of students and deans, when the following deans appeared before the Board together—Arthur E. Bennett, Lorin G. Miller, E. C. Callaway, Carolyn E. Forgrave, Harold P. Chaffee, Fred B. Pearson, and were asked their readiness to make a statement before the student body declaring their agreement with the resolution of absolute exoneration passed by the trustees, they agreed to do so. Dr. Wayman said, "I will tell the student body the action of this Board, and will do all in my power to get it out of their heads." When the deans were asked by one of the trustees in the following words, "As the President has said he is ready to do, are the deans prepared to do the same thing? (The deans assent)". The question was then put to the President and the deans, "Is the President ready, and would he be willing to read that resolution with heartiness and enthusiasm to the student body? Is every dean ready to rise in his place, one after another, to say before that student body, absolutely without reservation, in language which ought to make it clear, and with the greatest possible heartiness, you approve of the resolution, would the deans be willing to do that? The deans assent."

Your readers will therefore see that the President and the deans expressed agreement with the resolution of absolute exoneration, and unitedly declared their willingness to read it to the student body, and express their approval with heartiness and enthusiasm. Yet after having made this pledge to the Board, Messrs. Wayman, Callaway and Pearson, by public speech or through the printed page, or by both, have lost no opportunity to spread their abominable slander, and by so doing break the solemn pledge they made. Your readers will now understand why I insist that these are to be classed with the "liars, tattlers, and scandal mongers". For myself, I never would have dreamed that a company of professedly Christian men would be guilty of such a hellish conspiracy. Having sat through the entire investigation, my confidence in the President and in the Secretary of the Board of Trustees is not only not lessened, but if possible is deeper and stronger than ever.

Recently, I visited Toronto where I have friends in order to find out for myself the truth. Along with every other member of the Board, with the exception of three, we wanted to know the whole truth. I was delighted with the great work which is being done by Dr. Shields and his church of 2,300 members. If one wishes to find out about a person it is best to visit the city in which he lives and talk with the people who know him. I found that Dr. Shields is dearly beloved and is held in the highest respect. Even those who do not agree with him theologically have the utmost regard for him as a man and in his integrity as a Christian man.

In conclusion, I would ask the critics of the President and Secretary of the Board of Trustees to read the words of our Lord as recorded in Matthew 5, 11-22, and in Luke 6, 26.

Yours truly,  
(Signed) JAMES SPERRY.

#### DR. WAYMAN'S CANADIAN ALLIES.

Dr. Wayman has been mailing to the Baptist pastors, and to many private members of churches throughout Ontario and Quebec, copies of his scurrilous letter purported to have been written by Dr. Fred B. Pearson, a pliable little man whom Dr. Wayman brought with him from William Jewell College. Many persons have advised us of the receipt of the Pearson letter whose names cannot be found in any printed list. The list of names could have been obtained only from Baptist Headquarters in Toronto, 223 Church Street, so that we now know that there is a close connection between the Des Moines affair and the Convention of Ontario and Quebec. This letter is dated at Des Moines University nearly a

week after Dr. Pearson had left Des Moines. Those who are familiar with the styles of both men insist that Dr. Pearson did not write the letter, but that it was written by Dr. Wayman, and Dr. Pearson's name signed to it. To show our readers who Dr. Pearson is we print a letter which either Dr. Wayman or Dr. Pearson left behind in Des Moines. It is an autograph letter written by Dr. Wayman himself. The letter follows:

Liberty, Missouri.  
July 7th, 1928.

"My dear Freddie:

"I have your good letter to-day and, of course, I am glad to hear from you. You are still quite non-committal and I cannot blame you. Des Moines is quite a different atmosphere from this here. Mrs. Wayman, the children and I spent two days up there this week and all were greatly impressed. Mrs. Wayman insists on you going with me. She says that it is a school after your liking. Really I think that there is a wonderful opportunity there.

"I am sure you would have only the regular college 'load.' No doubt you have received a catalogue by now. You could certainly preach at a half-time church. You are required to accept the New Hampshire Confession of Faith only—what all of us believe. I wish you would come immediately and help me to decide. I have really accepted the place but some times I get cold feet. I would like to decide definitely next week. Could you pack your grip and meet me in Des Moines Thursday, July 12th? I am leaving here Tuesday night to spend Wednesday and Thursday there. I know you are pinched for money, but I'll have a place for you to preach Sunday the 15th.

"We will go over everything carefully and rent us a house a piece. We will pay you more than you can get anywhere else—or at least, promise to pay. The Trustees are very anxious for you to come. You will absolutely be your own 'boss'—no czar supervision or Baldas-inquisitions. I would expect you to go to work at least by the first of August.

"I may say that I have been called to the church at Laramie, Wyo., and think I could be called in Covington, Ky. I somehow feel that Des Moines calls the strongest but I need you to 'suffer with' me.

"Send me a night letter telling me that you'll meet me in Des Moines next Wednesday or Thursday.

Yours, H. C. Wayman."

It is now abundantly evident that Dr. Wayman wanted "Freddie" with him to assist him in his shady work. If, as is generally believed, Dr. Wayman wrote this letter, signing Dr. Pearson's name to it, in this, as in other matters, he was running true to form. The man who had for years used three major degrees to which he had no title, without compunctions of conscience, will do anything. One of the Pearson letters was returned to us showing that it was mailed in Cincinnati, which is adjacent to Newport, Ky. Newport, in fact, is almost a suburb of Cincinnati. Dr. Wayman might just as well have mailed them frankly in Newport, but the habit of deception is such a part of his nature that he acts a falsehood even when truth would serve him better.

The Wayman psychology is apparently not new. We have before us a letter of Junius, dated the 8th of July, 1769, and addressed to "His Grace, the Duke of Grafton." This letter, one hundred and sixty years old, might most appropriately be addressed to Dr. Wayman this September day, 1929. Following is a quotation from the letter:

"If nature had given you an understanding qualified to keep pace with the wishes and principles of your heart,

she would have made you, perhaps, the most formidable minister that ever was employed, under a limited monarch, to accomplish the ruin of a free people. When neither the feeling of shame, the reproaches of conscience, nor the dread of punishment, form any bar to the designs of a minister, the people would have too much reason to lament their condition, if they did not find some resource in the weakness of his understanding. We owe it to the bounty of Providence, that the completest depravity of the heart is sometimes strangely united with a confusion of the mind, which counteracts the most favourite principles, and makes the same man treacherous without art, and a hypocrite without deceiving."

Dr. Wayman's whole history is written in these few words, "treacherous without art, and a hypocrite without deceiving".

As to the letter alleged to have been written by Dr. Pearson. Every statement published about Dr. Wayman has been verified to the hilt. That he has proved himself the most flagrant academic fraud of the continent is indisputable. Dr. Pearson's letter is a tissue of untruths from beginning to end. Those who have read *The Gospel Witness* containing the actual letters written by Dr. Wayman himself will see that every contention of Dr. Wayman's critics has been proved out of his own mouth. We have been in many conflicts; we have met strange specimens of humanity; but we have no hesitation in saying that Dr. H. C. Wayman is the most blatant, unblushing, colossal, falsifier we have ever known anywhere.

When at Des Moines a few days ago the stationery supply was examined, and we were informed that Dr. Wayman took much Des Moines stationery, letter-heads and envelopes, with him. After he had been dismissed from the Presidency, when all official communication with the University had ceased, he took Des Moines University stationery with him, without permission, and has been using it ever since. We have the actual proof of this in our office in Toronto, and in the University office in Des Moines. That would be called downright theft by some people. Our only explanation of the psychology of H. C. Wayman is that his prurient mind has affected his brain, and that the man is mentally unbalanced.

#### Why Not Prosecute Wayman or Pearson?

We have been asked why we do not prosecute Wayman? To this we make reply that Dr. Wayman invariably employs other people to accomplish his villainy. The Pearson letter is a case in point. Undoubtedly either actually written or inspired by Dr. Wayman, it is sent out under the name of his pliable "Freddie". The Trustees, almost to a man, will testify that Dr. Wayman would never talk to two of them together. He would take one at a time, aside; and when an attempt was made to bring him to book he would brazenly deny everything that he had said. Dr. Pearson does not live in Cincinnati, at which place many of the so-called Pearson letters have been mailed.

A generous friend in the United States offered to bear all the expense of an action for slander, and we sought legal advice on the matter. We were recommended to dismiss the idea, on the ground that a falsehood can never be overtaken, and that the farther it travels the bigger it gets. We were advised that

(Continued on page 14.)

# The Jarvis Street Pulpit

## A LOVER'S TRYSTING PLACE.

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, August 4th, 1929.

(Stenographically Reported.)

"Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him."—Psalm 45:10, 11.

"For where two or three are gathered together in my name, there am I in the midst of them."—Matthew 18:20.

"And when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me."—I Corin. 11:24.

### Prayer Before the Sermon.

We rejoice, O Lord our God, this evening, in the sure promises of Thy Word. We thank Thee for Someone in Whom we can repose implicit trust. We thank Thee that Thou has revealed Thyself to us as God Who cannot lie. We thank Thee this evening for this Book which Thou hast given to us, written by men who were inspired of the Holy Ghost, and bringing to our troubled spirits the very word of God Himself. We thank Thee for this message from the Skies, for this good news from a far country, for the assurance that our Father is still with us; and that in His house, even among His servants, there is bread enough and to spare. We thank Thee for the blessed tidings which have come to us from the place called Calvary, for the news of the shed blood, of the open grave, of the resurrected and ascended Saviour. We bless Thee that He is coming again to receive us unto Himself.

We come this evening to worship, in spirit and in truth, the Father, Son, and Holy Ghost, one God. We bring to Thee, O Lord, the adoration of our hearts. We praise Thee because Thou art God, and art deserving of all honour and glory. Help us this evening to humble ourselves in Thy presence that we may hear what God the Lord shall speak. Bring to every heart some peculiar message to-night. Meet those who are tempted; undergird those who are in need of special strength; comfort any who are in distress, rekindle, we pray Thee, the zeal of any whose zeal may be flagging. Whatever our spiritual state this evening we pray for spiritual refreshment and inspiration and power, that we may go on in the divine life, accomplishing something in Thy name.

Be mindful of all Thy people everywhere, of all messengers of the Cross, of all faithful witnesses to the power of Thy grace, whether they render their service publicly or privately; wherever they may be, may the power of the Holy Spirit accompany every word that has been spoken in the name of the Lord Jesus throughout the world to-day. Some whom Thou lovest are sick. Be especially gracious to them, we pray Thee, and where it is Thy will, bring restoration to their stricken bodies. Remember graciously those who mourn. Dry the mourners' tears; help them to look on high, and to remember theirs is not a hopeless sorrow. Grant us the presence and power of the illuminating Spirit, that our minds may be open to receive the truth, that this service may be glorifying to Thy great name. For Jesus Christ's sake, Amen.

You will find the text for this evening in three different places. First, in the forty-fifth Psalm, verses ten and eleven; in the eighteenth chapter of Matthew, verse twenty; again in first Corinthians, chapter eleven, verse twenty-four: "Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him"; "For where two or three are gathered together in my name, there am I in the midst of them"; "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken

for you: this do in remembrance of me." These three texts are entirely unrelated in the Book, yet they have in them great truths which I am sure justify our bringing them together. I am not going to attempt to preach this evening, in view of the Communion Service which follows, and the open-air service after that. But I desire to offer merely a suggestive word for our meditation and comfort.

### I.

In the first verse which I have read our Lord is prophetically represented in the character of which you have been singing, as The Lover of Our Souls. I think we ought more frequently to think of our Lord Jesus in that character. You remember the Psalmist said in one place, "My meditation of him shall be sweet: I will be glad in the Lord." You will recall that when Paul spoke to the philosophers at Athens he told them how they ought not to think of God. Who is He? What is God to us? Is He someone of whom we are to be perpetually afraid? Is the very mention of His name to fill us with forebodings? Are we to associate the thought of God with all that is severe and forbidding and gloomy? Well do I know that He is the Just One, that "God shall judge the secrets of men by Jesus Christ according to my gospel". And we must not ignore that severe aspect of the Divine Nature. While we celebrate the goodness, we must not be forgetful of the severity of God. I am not pleading this evening for that weak sentimentality that reduces God to the figure of an indulgent father—not that; but He has come to us in the Person of His Son, through Him He has made it possible that all our sins should be forgiven, and that we should come into a new and right relationship to Him.

In these verses from the Psalm—you remember it is the Psalm which the writer of the epistle to the Hebrews quotes as a Messianic Psalm—in the verses which I have read to you from that Psalm, believers are represented in their collective character as the bride of Christ, and He is represented as a Lover who is also Lord and King. She is admonished to forget her people and her father's house, to separate herself from everybody and shut herself up to Him. Then will "the king greatly desire thy beauty; for he is thy Lord; and worship thou him."

The abounding grace of God has brought all believers into that happy and exalted relationship.

Marriage is not the antitype: it is but the type of the soul's relationship to God; and in it we may see something, if I may reverently say so, of the workings of the heart of God. Have you not wondered why He created this world? why He made the stars also? why the all-sufficient One should not have been content to abide in solitary grandeur, in incomparable glory, without concerning Himself with such poor creatures as we are? Ask a mother if she is willing to part company with that crippled and deformed child. If you study her character you will find that nothing has enriched her and ennobled her like the necessity of ministering to one who was so unattractive. When, looking upon the man He had made, God said, "It is not good for man to be alone", He was speaking out of His own heart; and when He said, "I will make an helpmeet for him", He was but announcing a purpose that had been conceived in His mind before the worlds were made. God had to have somebody to love, and He made us that He might lavish the wealth of His affection upon us.

That is a beautiful story in the book of Genesis of how God caused a deep sleep to fall upon man, how He took the rib from his side, and of that which He took from man He made woman, and gave her to be his helpmeet and companion. That was a type and figure of that deep sleep which came upon Him Who died for us all, and of the riven side; for by His death He won for Himself a bride. The spiritual body of Christ was as surely the issue of His death as was the creation of Eve the issue of the deep sleep which fell upon Adam. He has chosen us, dear friends, for Himself.

Let me speak to you who are Christians. What a patient; persistent, persevering Lover He has been! How we have spurned Him! How we have shut the door in His face! How we have given our affections to everything and everybody but to Him to Whom they properly belong. And yet this sovereign love of His would not be denied, and He came again and again until He claimed us for His own. There came that wonderful day in our experience of which we sing sometimes,—

"O happy day, that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad."

Many of you remember the day when you said, Yes, to Jesus Christ, when you became His, and He became yours.

I would have you remember, dear friends, that the love of our Lord is not negative, it is not merely passive, acquiescent: it has a positive quality. He has made us His because He loves us. That is a very wonderful thing. I grant you that there is not much in us to love. I have often said that most marriages are inexplicable to any but two people! I suppose they understand, though nobody else on earth does! But the most wonderful marriage on earth is the marriage, or betrothal, of the Prince of Glory to such paupers as we are. Whatever He saw in us I do not know, but He chose us; and He has loved us with an everlasting love, and with loving kindness He has drawn us.

Those verses in the Psalm tell us that the Lover of

our souls finds special delight in the object of His affection. It says that if we will be true to Him, if we will separate ourselves from all others, if we will only listen to His voice, the King "will greatly desire our beauty". You did not know you had any, did you? Well, you had none when He met you. But that, of course, is another wonder, that He is able to let the beauty of the Lord our God be upon us, and He is able to make these unlovely souls of ours really beautiful.

Did you ever sit down in sweet meditation upon the Lord and say to your weary soul, "I am so glad He loves me. I am so glad He wants me to be with Him. I rejoice to know that He finds a positive delight in me"? That is not how we usually think of God. Too often we think of Him as one of stern countenance and of somewhat rough speech, searching and accusing, and imputing iniquity to us, into Whose presence we must come apologetically. No! No! That is not the God Who is revealed in Jesus Christ. When once sin has been put away, when once that has been laid upon the Lamb of God Who died at the place called Calvary, He finds delight in us, and He will greatly desire our beauty.

Nobody wants to be where he is not welcome. You will soon find, when you visit your friends, whether you are a welcome guest; and if it should appear that your presence is burdensome, I have no doubt you will find some means of shortening your visit. We want to go where we are wanted. You who are believes in Christ hear this word: you are always wanted where He is. He will never weary of your coming. You cannot come too often, or stay too long, for He would have you abide in Him.

I should like to carry that simple and yet beautiful suggestion further, but I leave it with you, and ask you to cherish the thought of our Lord Jesus as the Lover of your soul, Who yearns after you, and to Whom an undivided heart may respond with a full measure of devotion.

## II.

What then? Is it surprising that this heavenly Lover, filled with a holy impatience for the marriage day, should appoint An Earthly Trysting Place? He says, "I will see you often." Where shall we meet with Him? Anywhere. "Wherever any of you shall gather together in My name, I will be there. You do not desire me any more than I desire you. Every time two loving and believing hearts shall unite and say, 'Let us come together in the name of our Beloved', you will always find Me in the midst." He is never absent; he is always there from the very beginning of the meeting. Punctuality is the virtue of kings. You will always find Him there. Is not that wonderful? I know you have quoted that text a great many times at prayer meeting, and you seem to think that it is descriptive of a prayer meeting. Well, it depends upon what you mean by a prayer meeting. It is whenever and wherever two or three people gather in His name.

But what is prayer? I have been delighted in our prayer meetings sometimes to hear some of our brethren pray when they did not ask for anything, with scarcely a petition at all, with scarcely a request that God would do anything. But they have poured out their hearts in praise and adoration. Of course, that is why two lovers meet, to tell each other how much

they think of each other! Is not that so? Some of you here are experts in that matter! I should not be at all surprised if someone would do that this evening somewhere! It is an old, old story that is quite up-to-date. Two lovers do not meet to ask presents of each other: they meet because they want to meet. Thus should the redeemed soul long for the presence of the Beloved, long to be where He is.

There is one of our hymns which speaks of a place where congregations ne'er break up, and Sabbaths have no end. That would be no heaven to some people, for they are ready to have the congregation break up almost as soon as it is assembled! Sabbath is an irksome day to them. Somebody of Montreal—or Ottawa, I forget which it was—once said that he spent a week in Toronto one Sunday! He was very uncomfortable because there was no theatre open, no place of amusement to which he might go. But what a blessed thing it is that there is a trysting place where the redeemed of the Lord can come together and be sure that the Lord will be there!

Supposing it had been announced in the paper that in a certain church this evening hour One Who had been crucified and laid in a grave and had risen again would appear in the midst of the people, and that He would actually show to them His hands and His side, if it could be announced that the physical appearance of Jesus Christ was possible, and that He would really be in some church to-night, do you suppose it would make any difference whether there were carpets on the aisles, or cushions in the pews, or a good organ and choir? Certainly not! Everybody would want to go to see this Man Who was dead and is alive again. Yet that is true every time God's believing people meet. And may these doors be shut, and all our assemblies cease, if the day should ever come when this church should presume to suppose it could have any reason for existence if Jesus should cease to be in the midst! That is why we come. That is why we are here to-night. My unconverted friends, my Lord Jesus is as certainly here this evening as ever He was on the shores of Galilee or in the temple at Jerusalem. He is really here. He is here in all the fulness of His saving grace and power.

How beautiful that story of the woman who said, "If I may but touch his garment, I shall be whole"! She pushed through the throng and managed to establish contact with His flowing robes, and instantly she was healed. "And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?" "Oh", said he, "somebody touched me; I know someone touched me." Somebody had come into living touch with the Source of life and health and power. The woman came and fell down and told Him all the truth. Still,—

"We may not climb the heavenly steeps  
To bring the Lord Christ down:  
In vain we search the lowest deeps,  
For Him no depths can drown.

"But warm, sweet, tender, even yet  
A present help is He;

And faith has still its Olivet,  
And love its Galilee.

"The healing of His seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again."

Have you not felt sometimes in this place as though you could almost hear the rustle of His seamless robe? Somebody said to me this morning from the middle west, a dear lady with tears streaming down her face, "I want to tell you that I found God very near in the service this morning." I said, "That is exactly what we prayed for last evening." I heard Brother Long praying, "Lord, may everybody who comes to Jarvis Street to-morrow feel exactly as I felt when I first came to this church, and found God was here!" That is what our services are for; they are the lovers' trysting place: "Where two or three are gathered together in my name, there am I in the midst of them." You do not need to wait for the invitation: where you are sitting you may touch Him. I remember reading one of Spurgeon's sermons, in which he paused to say, "Of the hundreds that come to me I have asked them where they sat, and I do not believe there is a single seat in this Tabernacle where God in grace has not met a poor sinner and saved him." He went on to say, "You are sitting, my friend, where somebody else sat when God came and gave eternal life." I believe that is true of this place. I believe there is not a pew that has not been consecrated by the Saviour's exercise of His saving power. He is still here filling the place—"Where two or three are gathered together in my name, there am I in the midst of them."

### III.

Then, my friends, I put that other text beside these two, with thought of The Feast of Love to which we come at the conclusion of this service: "The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Is there any place where our Lord Jesus loves to come more than where this holy Feast is celebrated, reminding Him of the consummation of His long desire when at last, as the millenniums unfolded themselves and the fulness of time was come, He cried triumphantly, "It is finished", and, yielding up His spirit to God, He bowed His head and died. That was the climax, if I may so say, in the career of the wondrous Redeemer. He gave us this feast that every time we think of Him we should remember Him in this character, as One Who died in our behalf.

So, as we come to the Table this evening, remember, will you, that He is in the midst? There is no doubt about that; He is actually with us. And as we speak. So may we hold converse with the King. eat the bread and drink the wine, let them be to us the symbols of the great spiritual reality of which they

Speak. So may we hold converse with the King. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him."

Let us pray: We have no language, O Well-Beloved of our souls, with which to tell Thee how much we love Thee. We have no language here, and we fear that we shall find no language yonder, with which to express our love and gratitude. We shall be everlastingly Thy debtors, and it will be our joy to live with Thee eternally and try to show Thee how completely Thou hast won our hearts. Oh, is there one here this evening without the palace gates? Is there one upon whose finger the betrothal ring has never yet been placed? Is there one who is a child of wrath still, who is unwashed by the Blood? Bring such an one in, we pray Thee, Thou irresistible Lover! Break through all barriers, and take possession in some before Thee who up to this hour have not known the joy of fellowship with Christ. Bless Thine own dear people, we beseech Thee. Increasingly may we be separated unto Thee, that we may

"Find it our supreme delight  
To hear Thy dictates and obey."

For Thy name's sake, Amen.

#### DR. WAYMAN'S CANADIAN ALLIES.

(Continued from page 10.)

it would be just as unwise to prosecute a man of Dr. Wayman's record for slander as it would be to enter a suit for libel against a skunk. The poor creature cannot help its nature, and the safest way to deal with such an animal is to keep as far from it as possible!

A Toronto evening paper, in discussing a similar matter editorially recently remarked, "The problem of how to deal with skunkism has not yet been satisfactorily solved."

We apologize to our readers for the odoriferous simile employed above. Our only reason is that we can find no other comparison in all the earth or in the waters under the earth. And, by the way, we have a classic authority for its use. We have read a story to this effect that the great Dr. Lyman Beecher was once virulently attacked by someone. He was asked by his friends why he did not take legal action against his assailant; to which he replied, in effect, that he was once crossing a field with a book under his arm, when he noticed that he was being followed by a little animal with two white streaks on its back. When the animal was quite close to him, he took the book that was under his arm and threw it at the animal. But he said by doing so he learned a lesson which he had never forgotten, and that he had given that animal a wide berth ever since!

#### WITH CLEAR CONSCIENCES.

The Baptist Bible Union, as a body, and the Trustees of Des Moines University as their representatives, only from the purest motives and with the highest aims, accepted the unsolicited task of attempting to establish a University true to evangelical Christianity in Des Moines. The lessons they have learned will amply compensate them for the sacrifices they have made and the burdens they have borne, and they lay down their task with the consciousness of having, in this modern Capernaum, done their best.

#### L'ENVOI.

Better a thousand times to try,  
A thousand times to fail;  
Than, quenched by fear of what is high,  
The spirit cringe, and quail.  
'Tis better to essay a task  
No mortal could achieve,  
Than never for a chance to ask  
A failure to retrieve.

Wiser it is to gird the sword,  
And battle for the right,  
Though hopeless of a knight's reward,  
Than safety seek in flight.  
Wiser, yes wiser, far to seek  
The fleetest to outrun,  
Than effortless, supine, and weak,  
Cease when but just begun!

Though Victory be fleet of foot,  
And Conscience handicap,  
And heavy be Faith's brazen boot,  
Where Duties overlap;  
And steep the hill, and rugged, too,  
The Right must always take  
To win the prize the Good pursue,  
But seldom overtake;

Though Life appear a venture vain,  
Success elusive prove;  
And yield us mocking for our pain,  
And hatred for our love:  
'Tis better to have braved the blast,  
And bravely sought to serve,  
Though reaping nothing at the last  
But residue of verve,

And moral wealth in will to try,  
And grace to fail, beside,  
Which Life's reactions, flowing by,  
Deposit with the tide.  
For these are but the discipline  
By Providence decreed,  
The tender, gracious, regimen,  
For all whom Truth hath freed,

By virtue of the Righteousness  
Which flowed from Virtue's side,  
Deity's crimson gift of Grace,  
The sin of men to hide.  
Failure and forfeiture thus seemed  
To mark the Life Complete,  
And Earth, Heaven's greatest Triumph, deemed,  
But absolute defeat.

Beyond the rise and set of sun,  
Where Time shall be no more,  
For all who well the Race have run  
And reach the other shore,  
Wisdom and Justice shall appraise  
The worth of every deed,  
And in the Eternal's word of praise  
Faithfulness find its meed.

T. T. S.

# The Union Baptist Witness

This page is 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, Ont.*

## BRANTFORD.

With a fellow-worker, Rev. F. A. McNulty, of Shenstone Baptist Church, has been preaching to good congregations in a tent Sunday evenings, while attendance at most other churches in the city seems to have been low. The membership is now 300, since there has been a net increase of 42 in the last five months.

## ALTON.

It was a joy indeed, on Sunday, August 25, when Rev. James McGinlay, now of London, preached in the Alton Church. The church was filled to capacity at the evening service, and the sermon was both an inspiration to Christians and a fervent appeal to the unsaved. The Alton people were delighted to have their former pastor with them once again.

## WYMAN.

The Lord has recently used Student-Pastor K. Culter to bring at least two men to the place of surrender to Christ. Unfortunately, these men do not live in the vicinity where our student is doing his work. Or is this unfortunate? May they not spread the message further?

## AMONG THE INDIANS.

Open-air work is being carried on by Student W. C. McIvor at Kenora, where he is helping Pastor Hooper, as his other work permits. A number of Indians have been among those who listened to the testimony. Recently some of them came to the church. A visit to their settlement is proposed. These people are neglected and seem to know nothing of the Gospel. Pray that the "Great Spirit" may raise up some further testimony among these people.

## PREACHING THE WORD.

With joy we take pleasure in quoting from the church calendar of the First Baptist Church of Butler, Pa., U.S.A., of which the Rev. J. J. Vangorder is Pastor.

"This morning marks the close of a series of sermons on 'Christ in the Bible' which have been running for two years. Book by book we have studied the 'Books of the Book of Books.' We are now finishing with The Revelation. What a joy and blessing it has been to see how every book pointed to Him who said, 'In the volume of the book it is written of me.' Our aim has been to magnify the Word, glorify the Lord, and edify the saints. The messages are in His hands."

To show the result we quote a further paragraph from another week's calendar:

"The Quarterly Business meeting on Wednesday was well attended. The reports of all the officers were very encouraging. Particularly gratifying was the report of the missionary treasurer which showed \$1,398.89 as the receipts for missions during the quarter. Instead of being the lowest, as usual for this particular quarter, it was the highest quarter of our Associational year, and brings our missionary receipts for the year to approximately \$5,000.00."

## BRITISH COLUMBIA.

When the convention of the Regular Baptists of British Columbia met in June last, there were over 100 who had been baptized during the year, whereas only 71 baptisms were recorded the year before.

## ARMSTRONG, BRITISH COLUMBIA.

Pastor Hardy recently had the joy of baptizing a minister of the United Church, together with his wife, in Armstrong. We rejoice in all who take such a stand.

## THE CONVENTION OF REGULAR BAPTISTS OF BRITISH COLUMBIA.

In acknowledging receipt of \$100.00, which the Union was able to send for Western Missions, the Rev. A. A. McLeod, writes—"We are indeed grateful for your fellowship in the work out here and can assure you that your contributions cover as much ground in direct faithful Fundamental work as would be possible anywhere throughout the Dominion. The little overhead expenses incident to our work is covered by a special fund for that purpose, so that it is possible for us to administer all receipts for missions in direct mission work."

Two of our mission causes—one in Victoria and the other in Kelowna—are now self-supporting churches, worshipping in new church buildings erected by themselves. Dedicatory services for the new Central Baptist Church, Victory, are announced for August 31st. Since Convention, one of our Home Mission churches, Sapperton, declared for self-support and is carrying on splendidly. Another of our missions here in the city, Renfrew Street, has grown steadily and will, according to a decision recently announced, be, within a few weeks now, listed among our organized churches."

Western Missions as carried on by the Convention of Regular Baptists of British Columbia are well worthy of the enthusiastic support of the Union churches. Seven per cent of our Missionary Budget money is designated to this work, and to have a part in the building

up of Regular Baptist Churches on the Pacific Coast is a privilege.

## CHURCH MEMBERSHIP.

A loose membership in regular Baptist Churches should not be tolerated, "newness of life" is the badge of discipleship. "Let every one that nameth the name of Christ depart from iniquity". Dr. Edward T. Hiscox in his standard manual, "The New Directory of Baptist Churches", says:—

"None but converted and godly persons have any right in the Church of Christ as members. To admit the ungodly and profane to the fellowship of the holy, to share the privileges of the faithful, and partake of the sacred Communion of the Body and the Blood of Christ, would be a scandal and a shame, not to be perpetrated or endured by those who profess to be His disciples. Nor is it enough that one's moral character be without reproach, and his life orderly. He must give good evidence that he is 'a new creature in Christ Jesus', that he has passed from death unto life', and that 'Christ is formed in him', or he has no place in His body which is the Church. If our churches are to fulfill their mission, remain true to their traditions, and honor their apostolical pretensions, they must insist, with unabated vigor, on a regenerated membership. Nor must they insist on it in theory only, but take every precaution to maintain it in practice."

## CALUMET.

Some four or five hundred miles distant from Lansing, the capital city, and about three hundred miles farther north than Toronto, lies Calumet, Mich., a city of some 40,000 inhabitants. The entire northern peninsula of Michigan has only seven Baptist churches, of which the Regular Baptist Church, of Calumet, is one. We also have a Regular Baptist Church at Hancock. Pastor John J. Rader has been serving the Calumet church for three years. He was converted from Roman Catholicism at the age of 20, and is preaching in his home town. A large proportion of the population is Catholic, and Bro. Rader has been holding forth the Bible among them as the Word of God. He is doing a fine work in the midst of great difficulties. The winters are long and cold, and the government record shows that they have ten to fourteen feet of snow during the winter. But the First Baptist Church radiates both light and warmth in the midst of these difficult conditions. The pastor baptized two early in July. A radio Bible study is broadcast every Thursday night during the winter months over a local station. Dr. Isaac Page, of the China Inland Mission, recently spent four days with the church in Bible conference.

**Baptist Bible Union Lesson Leaf**

Vol. IV

No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 38      September 22nd, 1929.  
Third Quarter.**THE CAUSE OF WARS.**

Lesson Text: James, chapter 4.

Golden Text: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7.

**I. THE CAUSE OF STRIFE (vs. 1-3).**

1. The subject of this section is in contrast to that of the closing verses of the last chapter, although it naturally follows the consideration of the tongue. James is dealing with actual conditions and the picture presented here and in other parts of Scripture portrays a condition far from ideal in the life of the early church. The Jews were peculiarly susceptible to the spirit of contention, as a study of their history makes clear, and they suffered most severely in consequence. The words of counsel given by James were therefore most appropriate and necessary. But the Jews are not the only persons guilty of such conduct. There are many Gentiles peculiarly prone to this disorder, and the explanation given in the text is applicable to both. 2. James asks the question concerning the origin of strife and states that it comes from the lusts or pleasures which war in the members of the body, (v. 1). It arises through the gratifying of the selfish desires of individuals. The wisdom which is from above is not self-willed, (iii:17), therefore it produces the fruit of peace, but the wisdom which is of the earth is self-willed and produces strife (iii:15). How often strife has been caused by someone who insisted on his desire being fulfilled, or who became disagreeable when such desire was not granted, and even war between nations has been caused in the same way. 3. Such an one is discontented and lacking in the privilege of answered prayer, and here is mentioned a distinct reason for unanswered prayer, (vs. 2, 3). They "have not" because they "ask not" and they "ask and receive not" because they "ask amiss" that they "may consume it upon" their "lusts". The hindrance depicted is that of selfishness. God does not answer prayer merely to please his creatures. The request must be in accordance with His purpose, and He must receive the glory in the answer. It is in our Lord's name, and for His sake we are granted the privilege of prayer, and carefulness should be exercised that all selfishness be kept out of our prayer requests. 4. Note the natural condition of man, the evils which have come from his sinful condition, the nature of prayer, conditions for answered prayer and hindrances to the granting of our requests.

**II. THE FRIENDSHIP OF THE WORLD (vs. 4-6).**

1. "The friendship of the world is enmity against God", (v. 4) (Rom. viii:7). This is a strong statement to make. It is not often quoted, for in certain circles its truth is not palatable; yet it requires consideration that we may know how to govern our relations with the world. Evidently there were some in those days who were showing such friendship, and therefore required warning, just as there are some in our day who are adopting the same attitude. We learn from this statement that there is a fundamental antagonism on the part of the world to God. Man naturally is at enmity against God; his condition is that of a sinful creature, (Rom. iii:23), and he is under the power of Satan, (Eph. ii:2, I John v:19, R.V.). His ways are therefore contrary to the will of God, and he is bringing shame upon his Maker by his attitude and actions. To show friendship with such a spirit implies approval of it, and therefore disobedience unto God. By friendship is meant fellowship with the unregenerate world in its ways. We learn from this the real condition of the world, and by implication its future destiny, also the necessity for separation from it in its ways, (2 Cor. vi:17). 2. Attention is then drawn to the attitude of the Spirit toward them. He yearned jealously over them, (v. 5). He desired them for Himself, for He is a jealous God. And He gave them grace for every need, resisting the proud but giving grace unto the humble, (v. 6). And His grace is sufficient for every need, (2 Cor. xii:9). There is revealed here also the spirit of which the Lord approves, and that which He condemns. Humility is blessed, pride is refused blessing. Note the evil consequences arising from the world's friendship in loss of peace, joy, satisfaction, fellowship with God, usefulness in His service and future reward; also the sufficiency of God's grace for all the experiences of life.

**III. SUBMISSION UNTO GOD, (vs. 7-10).**

1. The only way by which we may avoid complications with the world and the consequent severance of fellowship with God is by complete submission to Him, (v. 7). This implies the surrendered human will, and the acceptance of God's will for all the events of life. It means also the severance from all doubtful and sinful matters in the life. Accompanying this exhortation there is the injunction to resist the devil that he might flee from us, (Eph. vi:11, I Peter, v:9). In this we are directed as to attitude and action and informed of the weakness of our enemy. 2. Continuing the advice given we are enjoined to draw nigh to God and He will draw nigh unto us (v. 8). This is a comforting assurance. God is not far away but His fellowship is never enjoyed unless it is sought in real submission of heart and life. True repentance must be shown by those who would enjoy His favour, sinners must be done with their sin, humble themselves before Almighty God, and then they would be lifted up, (vs. 9, 10, Luke xiv:11). Note the

proper attitude to God and the devil, the nature of true repentance, its necessity unto salvation, and the blessed consequence of its exercise.

**IV. EVIL SPEAKING, (vs. 11, 12).**

1. "Speak not evil one of another brethren", (v. 11). In these words there is condemnation of the censorious spirit which critically examines its neighbour's action and then expresses its unloving judgment. In doing this James says one is assuming the place of the Great Judge. We cannot help forming opinions about people, and coming to certain conclusions. It is not such that is condemned here, but rather the unloving criticism of the fault-finder. There are persons who are peculiarly given to this kind of conduct. They scrutinize the actions of others most carefully to find if there be anything wrong and when it is found or when it is thought to be found it is passed on to the neighbours. Beware of the gossip who circulates evil stories about his fellowmen for no good purpose. 2. Such conduct manifests a lack of love, an unfruitful life, a backslidden heart, an ungenerous satisfaction, an ignorant mind, and a proud disposition, and is productive of great mischief. It hinders God's work, it brings pain needlessly into human life, it displeases the Lord, it separates friends, it destroys the spirit of the gospel, it poisons minds, wrecks homes, churches, and communities, and robs the perpetrator of future reward.

**V. THE UNCERTAINTY OF LIFE, (vs. 13-17).**

1. In all our plans we should take account of the uncertainty of life. Today is ours; to-morrow may not be. "We know not what shall be on the morrow", (vs. 13, 14). Such a statement is very true. Our knowledge is limited indeed. This is not to be looked upon regretfully, but should be esteemed a blessing in disguise. God kindly veils our eyes from the occurrences of the future. Were it not so we should suffer much misery in anticipating the various unpleasant experiences which must befall us. 2. Not only is life uncertain but it is short in duration. "It is even a vapour that appeareth for a little and then vanisheth away." At the very longest its duration is short. Under these circumstances we ought to say "if the Lord will, we shall live, and do this or that", (v. 15). We are absolutely dependent upon God for life, and He should be consulted in all our affairs. Boasting in self-confidence is evil, (v. 16), and anyone knowing to do good, and doing it not commits sin, (v. 17). This last statement emphasizes our great responsibility. Our knowledge increases that responsibility. It is well to note there are sins of omission as well as commission, and there are many who shrink from any overt act who sin in this way quite readily. They know what they should do, but for some fancied reason or other they do it not. Note the importance of living for eternity, of holding the things of this life lightly, of being governed by God's will, and of obeying that will implicitly.