

The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN., AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY.

T. T. SHIELDS, *Pastor and Editor.*

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

Address correspondence: The Gospel Witness, 130 Gerrard Street E., Toronto.

Vol. 2

TORONTO, MAY 1st, 1924.

No. 51

The Jarvis Street Pulpit

"WHAT IS SANCTIFICATION?"

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, April 27th, 1924.
(Stenographically reported).

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I Corinthians 1: 30.



My subject this morning is "sanctification". What is sanctification? I hope you have your Bibles with you. I am going to refer you this morning to a number of passages. My reason for taking this subject is, that a number of students and others have been giving this subject special study; and have requested me to speak on the subject of sanctification.

I want first of all to define to you two other words: "Regeneration". What does that mean? It is not frequently used in Scripture; but the truth it embodies is in many places taught. Regeneration simply means re-birth, being born again. "You hath he quickened, who were dead in trespasses and sins". Touched by the Spirit of God, we are brought from death unto life. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"—no longer in a state of nature, a child of wrath; but quickened by the divine Spirit, the soul is brought into vital union with the living Saviour,—re-generated, made alive by the power of the Holy Ghost.

Another great word of Scripture is "justification". What does it mean to be justified, as, for example, in the passage, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"? That was the great doctrine for which Martin Luther contended: "The just shall live by faith". What does it mean to be justified? We read that Abraham believed God, and it was counted to him for righteousness. A passage in the New Testament says, "Now to him that worketh is the reward not reckoned of grace, but of debt". If you are going to seek salvation on the ground of your own merits and pay your own way, then you must pay the uttermost farthing. "To him that worketh—who depends on his own works, the reward of eternal life is not reckoned of grace, but of debt. Pay for it if you can! Buy it if you can!" "But to him that worketh not—which does not mean to be careless of good works, but to have no confidence in the flesh and no reliance on any works of

righteousness that he may do—but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness". The Apostle Paul says, "David also describeth the blessedness of the man, to whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, whose sins are covered".

Now, justification means this, that while I am in myself a sinner, having broken God's law and forfeited His favour; and being unable to pay the debt I owe, Jesus Christ died instead of me: He paid my debt; and when I believe on Him, His perfect righteousness is reckoned to my account. It is imputed to me; and I am reckoned in God's sight to be justified through faith in the Lord Jesus Christ. Justification, therefore, is an act of God, a reckoning over to the believer's account, to the account of one who repents of his sins and believes—a reckoning to the account of the believer of the perfect righteousness of Christ. And just as one of the soldiers who crucified Jesus received the robe of the Crucified—when lots were cast upon His vesture, for when they came upon the seamless robe, they said: "Let us not rend it—if we tear it apart it will be no good to anyone—but cast lots for it, whose it shall be", they therefore cast lots,—and one of the soldiers received that seamless robe of Christ. And very likely he put the robe on; and whatever he had under, it covered it from head to foot. Jesus was not a little man: He was as big as the biggest man. And when that man put on the robe of Jesus it covered him up, hanging from his shoulders in graceful folds, covering all his defects, until looking upon him one might have said, perhaps, "Is not that Jesus? No, it is not; but he looks like Him. He has His robe on."

Jesus worked out a perfect righteousness; and when we believe, we are clothed with the garment of His righteousness; and all our natural defects are covered from the judicial view of God. He looks upon us in Christ as though we had never sinned.

Now remember! Let us have a very clear view of this—the perfect righteousness of Jesus is absolutely essential to salvation. He said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven". What did He mean? We have an example in the Apostle Paul—Saul of Tarsus as he was—and who said, "Touching the righteousness which is in the law, blameless". He had kept every precept of the law, in the letter of it, that is, outwardly; but in the spirit of it, he had broken it, as all have done. Our righteousness must exceed the righteousness of the scribes and Pharisees, to the extent that it equals the righteousness of Christ. There is no salvation for anyone—no one will ever pass the gates of pearl with a lesser righteousness than the absolutely perfect righteousness of Christ,—no matter how good you may be. If there are any self-righteous folks here this morning, disposed to measure yourselves by other church-members, and say, "I am just as good as they are"—perhaps you are a great deal better—but though you are as good as Saul; though your righteousness so far as its outwardness is concerned is absolutely flawless, there is no chance that you will ever come into the presence of God with a righteousness like that. It must be the righteousness of Christ. And remember—mark this—don't forget it! We shall never attain to a more perfect righteousness, even in the eternal ages of the future we shall never attain to a more perfect righteousness than that which is imputed to us the moment we believe. The moment a poor sinner trusts in Jesus Christ he is covered, clothed; his sins are blotted out; and in the sight of God he stands with a righteousness that is the righteousness of God Himself, which cannot be improved upon.

Therefore, sanctification—whatever progress we may make—*sanctification will never give to us a righteousness of our own which is superior, nor in this life equal to, the flawless righteousness of our Lord Jesus Christ.* Never forget that your standing before God, your acceptance with Him, is based not upon your sanctification, but upon the righteousness which is in Christ; and which is imputed to you. Therefore, this Word says, that Christ is made unto us wisdom and righteousness.

What is the difference, then, between "justification" and "sanctification"? I did not read the argument, but someone put into my hand last night a paper bearing on these matters, in which I read a line saying: "I cannot understand

where justification ends and sanctification begins". Whoever asks that question does not know the alphabet of the gospel. Justification, blessed be God, never ends here or hereafter.

"I stand upon His merit;
I know no other stand,
Not e'en where glory dwelleth
In Emmanuel's land."

We have justification by faith. What is sanctification? I want you to refer to some passages this morning. I want you to examine them. There is a passage in First Peter, third chapter, and the fifteenth verse, where we are admonished, "Sanctify the Lord God in your hearts: and be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear". Now the word "sanctify" means to make holy; the word which this word "sanctify" translates in our version is a word which means to set apart, to dedicate, to set apart, presumably, for holy use. Here the word is used as an exhortation, and as an admonition. We are to sanctify the Lord; but we are not to make the Lord holy! He is holy—but we are to set Him apart; we are to exalt Him in our hearts as an object of worship. We are to set the Lord always before us, in agreement with the principle, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else". He is to be sanctified in our eyes; set apart by Himself,—reigning in solitary splendour and grandeur; in a majesty which He shares with none other. "Sanctify the Lord God in your hearts".

There is another use of the word in First Corinthians, seventh chapter. I want you to follow me this morning—whether you have thought this thing through or not—and let us see what the Word of the Lord has to say. Read at the thirteenth verse: "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife sanctified by the husband: else were your children unclean; but now are they holy". What does that mean? Does it mean that a believing husband can really make an unbelieving wife holy? or, that a believing wife can make an unbelieving husband holy? Surely it cannot mean that. It is not in the power of any mortal to make another holy; and yet we are told that the unbelieving person is sanctified by the one who believes. What can it mean, but that through the influence of such a life, he or she may be separated unto God? Read the sixteenth verse, "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife"? But surely we know that a husband cannot save his wife by his own power; or a wife her husband, as the case may be; but through the influence of a godly life, he or she may be God's instrument in the salvation of the other; and so, through the influence of a life that is separated unto God, the believing party to the marriage may be used of God to call the unbelieving one to Himself; and thus He may use that person for His own glory.

Let us take another instance, in First Timothy, the fourth chapter, verses four and five: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer". He is speaking of forbidding to marry and the abstaining from meats. "Which God hath created to be received with thanksgiving of them which believe and know the truth". Everything is good, "for it is sanctified by the word of God and prayer". What can it mean but that everything which God gives to us—if it be received with thanksgiving as from God; and used in harmony with the teaching of God's word; and in answer to prayer, is blessed of God—is sanctified, separated unto God for holy use. Thus our money, our time, our talents—whatever we may have—may be separated unto the service of God.

There is another passage in Matthew twenty-three, verses seventeen to nineteen, where the Lord corrects those who regard the gold as greater than the temple. He says the gold does not sanctify the temple; but the temple sanctifies the gold. Or, in the nineteenth verse: "Whether is greater, the gift, or the altar that sanctifies the gift"? How does the altar sanctify the gift? Just in this way: that when the gift is put upon the altar it is by that act separated

unto God. It becomes a dedicated, a devoted thing; and by so much it is sanctified to the service of God.

We shall get to the heart of this subject in a moment or two; but I am now endeavoring to show you some of the uses of the word *sanctify* in Scripture. It is applied, then, just to rehearse, to the influence of the believing husband or wife upon the unbelieving partner; it is used to signify the setting apart of God in our own hearts when He is said to be sanctified; it is used respecting the altar which is said to sanctify the gift; of the temple which is said to sanctify the gold of which the temple is constructed. It is also applied to Christ. John ten and thirty-six reads: "Say ye of him, whom the Father hath sanctified, and sent into the world. Thou blasphemest; because I said, I am the Son of God?" What does this mean, when we are told that God sanctified the Son? Does it mean that He made Him holy? It cannot mean that, for He was always holy! "Holy, harmless, undefiled, separate from sinners". When we are told that God sanctified the Son, it means that God set Him apart to the office of His eternal priesthood; that He sent Him into the world,—that He dedicated Him to a particular service. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". He sanctified His son—separated Him to the work of redeeming the lost world. There is another passage in the seventeenth chapter of John and the nineteenth verse, where our Lord Jesus uses the word of Himself. He says, "For their sakes I sanctify myself, that they also might be sanctified through the truth". What did He mean by that? Did Jesus sanctify Himself by cleansing Himself from evil; by purifying Himself; by making Himself holy? Not at all! There was no evil in Him. He needed no such process of sanctification as you and I need. But when He said, "For their sakes I sanctify myself", He meant, "For their sakes I set Myself apart; I dedicate Myself to this redeeming ministry, that they also may be sanctified through the truth."

Let us now come to the heart of the matter. What is the meaning of this term as applied to believers? In First Thessalonians, fourth chapter, and the third verse, you have the familiar word: "For this is the will of God, even your sanctification". Now one thing is sure, that God wills our sanctification—not merely our justification, but our sanctification. That is the purpose of God in bringing you into fellowship with Himself, that you should become a sanctified person. Does it mean that instantaneously—by an instantaneous act of God—all sin should be removed; and you should be absolutely perfect? "This is the will of God, even your sanctification". God wants you to become a sanctified person. Sanctification is said to be in Christ—the text has it, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption". Paul wrote to the Corinthians of sanctification—to those who were "sanctified in Christ Jesus"—as a present experience, as a present possession. Sanctification is something that may be had here and now. Therefore, we must find out what that sanctification is. Christ is made unto us wisdom and righteousness; and, as I said to you, that righteousness is ours by an instantaneous act of grace—imputed to us the moment we believe. Whatever sanctification is, it is in Christ. There is no sanctification apart from Christ. First of all, it is the will of God for me; and whatever it may be, it is to be had in Christ. He is made unto us sanctification.

Look now at three other passages in this connection. Keep in mind the ones I have quoted: "For this is the will of God, even your sanctification". Keep in mind the opening verses of the chapter we read, "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". We must dedicate ourselves to the Lord in order that we may, for ourselves, prove what is the good, and acceptable, and perfect will of God. We must know within ourselves what is the will of God. Then, will you turn to a great passage in the tenth of Hebrews, beginning at the ninth verse. It is a very profound saying, which I cannot exhaust by any means. "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth

daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool". We are told here that for the weak will of humanity there is substituted the omnipotent will of Christ. "Then said he, Lo, I come,—everyone else has failed, now I am come,—to do thy will, O God. He taketh away the first, that he may establish the second. By the which will—by His sovereign will, by His sovereign purpose of grace, not by your will, we are sanctified"—by one offering which He made once for all. There is something in the offering of Christ, in the absolute surrender of His will to God, in the absolute perfection of His obedience—there is something in that offering that becomes mine, when I appropriate His sanctifying grace. "He is made unto us sanctification". Poor, weak, beaten, bankrupt as I am—by His will, not mine—I may be sanctified, separated unto the gospel of Christ. He is made unto us sanctification. What can that mean? What sort of a man or woman ought you to be? Perhaps some boy says, "I want to be a man like my father". I hope you will be a better man than your father. Or a girl says, "I want to be a woman like my mother". I hope you will be a better woman than your mother. You need to be better than either of them to satisfy God. I wonder by whom I shall measure myself; to what goal shall I direct the purpose of my life; where shall I find God's pattern-man; where shall I find an example of one who is entirely sanctified, separated, dedicated to the service of God? Christ is made unto me sanctification. I have no right to copy anyone else. I shall show you that He is more than an example, even in sanctification: but He is that. He left us "an example that ye should follow His steps". Not only did He die for my sins and pay my debts; but He left me an example of sanctification. He exemplified it, setting before me the divine ideal—the goal to which, by His grace, I must seek to attain. Remember there is no blessing that comes to any one of us that does not come through Christ.

Let me turn aside from that word for a moment, because it is important to teach by contrast as well as by comparison. Christ is more than sanctification. "He is made unto us redemption,"—"REDEMPTION". What is redemption? That is the big word. It is more than wisdom. The pen of divine inspiration never puts the superlative before the positive or comparative. Christ is more than wisdom; more than justification; more than sanctification, is in that important word. It is as deep as hell; it is as high as heaven; it is as wide as the whole universe. There is given to us the earnest of the Spirit. What is that? Just a foretaste, an advance of what I am going to have by and by. The earnest of the Spirit until—when? "Until the redemption of the purchased possession, unto the praise of his glory". He has bought something; He has redeemed something by His precious blood. Like Boaz, who redeemed not only Ruth, but bought back the inheritance of the dead and made it his own, claiming Ruth as his wife; and all her lost inheritance with her. Jesus died. What for? To make possible the forgiveness of sins? Much more than that. That is justification. He died that I might be transformed into the image of Christ; He died for my complete redemption—for the redemption of the whole man and of the whole creation. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Redemption is for the whole man.

I saw a tract by a teacher, for whom I have great respect. On the outside of the cover it was declared in large type that physical healing is not in the atonement. I think the writer is wrong. Every blessing that you and I can ever receive—have received, do now receive, may receive in time or eternity—is in the atonement. Everything is there; but does that mean that I may now have, that true faith may demand a perfect body because it is in the atonement? Let us think a little on this matter. The resurrection of the body is in the atonement: "I declare unto you . . . Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures". "But now is Christ risen from the dead, and become the firstfruits of them that slept". And because He conquered death, I know this poor body will one day be even like His in glory. I

believe that He can heal us now: I believe he does heal us when it is His will. I believe we ought to pray for healing. But I believe it is contrary to Scripture to say that the Scripture justifies our demanding immediate healing as being the invariable will of God for the believer, just as it would be to say we may in prayer demand the immediate resurrection of the body. The resurrection is in the atonement, for Christ is made unto me redemption; but have I got it in its completeness? Can I now appropriate physical healing instantaneously, and have an absolutely perfect body? Is that invariably God's will for the believer? God's plan stretches into eternity, and in His appointed time I shall be like Him, for I shall see Him as He is. But I must submit my little mind with its imperfect judgment to the mind and will of the Infinite, and accept His will for me as the best His love can give. I must view the whole scheme of salvation and see it in the light of God's Word.

Now, to come back to the word sanctification. May we have it instantaneously? Yes, in its beginning. But study the Word of the Lord in the following passages: Second Thessalonians, two and thirteen: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"; and in First Peter, one and two: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace, be multiplied". We are said to be sanctified through the Spirit. Elect by God's foreordaining grace, I have been sanctified by the Spirit, separated, and set apart unto Him—"unto obedience and sprinkling of the blood of Jesus Christ". There is a relationship between the words "saint" and "sanctification". A saint is one who is separated unto the Lord. All believers are saints; we are "called to be saints". It does not mean that we are perfect. There is a sense in which all believers are sanctified, set apart for the Lord's purpose. "And such were some of you: but ye are washed, but ye are sanctified; but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God".

What, then, is sanctification? Let me gather it up in a few words. First of all, it is a setting apart. We read this morning that we are to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. In the sixth chapter of Romans we are admonished to yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God; to reckon ourselves dead indeed unto sin, but alive unto God. There is an important passage in First Thessalonians, 5: 23: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ". That does not mean sanctify us merely physically. It refers to the whole man, "I pray God your whole spirit and soul and body be preserved blameless—entire—unto the coming of our Lord Jesus Christ". When it is said, "The very God of peace sanctify you wholly", it means not merely sanctify your intellect, so that you will think God's thoughts and be engaged in worshipful meditation; nor merely to sanctify your spirit, that God may be supreme in the realm of the Spirit; but to sanctify, or set apart, your spirit and your mind and your body—the whole man, as an entire burnt offering unto the Lord; recognizing the sovereignty of God, the lordship of Christ, in every realm of your nature—spirit, soul, and body. In the story of the temptation of Jesus, you will find there was a triple assault made upon Him: He was tempted in the realm of the spirit, and of the mind, and of the body; and because He was a whole man, the mind re-inforced the spirit, the spirit re-inforced the mind, and the spirit and mind re-inforced the body, and the body re-inforced the mind and the spirit. When, therefore, the enemy came knocking at every door of that great Citadel, he found all doors locked, and no one within to unbolt them and give him entrance into that life. Jesus said, "The prince of this world cometh, and hath nothing in me". But from that day to this, there has never lived anyone else who could say with truth, "The prince of this world cometh, and hath nothing in me". He has something in you. He has something in me. There is an enemy ever awaiting an opportunity to open the gates to the enemy without; and only the Spirit of the Lord can keep the doors locked against him. Jesus is made unto me sanctification. You will be wise never to dare to assume that you have come to a place where the

devil can find nothing in you. Until this corruptible shall put on incorruption we shall never be wholly devoid of a capacity for evil. I shall show you in a moment that it is blessedly possible to live victoriously in the Spirit—albeit in remote and, as yet, inaccessible fortresses, the Canaanite is still in the land. Let me try to make it very simple. Our Lord said, "For their sakes I sanctify myself, that they also might be sanctified through the truth". "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it by the washing of water"—by blood? Oh, no. That is done instantaneously,—“The blood of Jesus Christ his Son cleanseth us from all sin”;—“That he might sanctify and cleanse it by the washing of water by the word”. You remember Peter when Christ washed the disciples’ feet? “Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit”. There is a cleansing that is accomplished by the blood of Christ—that is justification. The washing of water by the word is sanctification. The washing of the blood of Christ is done instantaneously, by God’s sovereign grace; the washing of water by the word is a process that begins at the moment of conversion, and continues until we are presented faultless before the presence of His glory with exceeding joy. The truth is, there is so much in us all of which we have no knowledge until we see ourselves in the light of God’s Word, until that light penetrates our hearts and illuminates our minds—our imagination, the memory; discovering our motives; and bringing the inner man out to light. And the cleansing of the Word should be continuous; the teaching of the Word should be applied day by day, month by month, and year by year; that we may grow up into Him in all things Who is our head, even Christ.

Therefore, while sanctification in one sense—in the sense of yielding ourselves wholly to God, by His grace, submitting spirit, soul, and body to the control of the Holy Spirit—in that sense, sanctification is a present experience; although sanctification is not completed. To the measure in which I have obtained, or ought to have obtained, I am sanctified. A little boy comes home with his diploma—I think they give them in the primary department—and the mother says, “My little boy got one hundred per cent. in every subject.” Very well; then, he has completed his education, has he? “Oh, no; only in the primary department.” After a while the boy passes the examination for entrance to High School with honours,—again, in everything, one hundred per cent. He has finished his education now, has he not? “Oh, no. We are sending him on to High School.” Next he attends the University; there he becomes gold medalist; and distinguishes himself in a score of subjects, so that all the professors are proud of him. Yet in talking to him—you will generally find such an one of a very humble spirit—if you say, Your are finished now? he will probably say, “I am just beginning. I have learned how very little I know.” And when he is an old man, grey-headed; and has spent all his life in the attempted mastery of certain subjects, he says, “If I had my life to live over again I might learn in some small measure how to use my mind.”

Sanctified? Yes, in the primary department. Sanctified? Yes, in the lower grade, in the higher grade, in the university, each in its order. We are babes in Christ. Go to school! Go to school, my brother, and stay at school! And in the measure in which we submit ourselves to the teaching of God’s Word, as it is interpreted, and applied, and made effective by the Holy Spirit, we are being sanctified every day. Sanctification in its beginning, and in respect to our part in it is an act; but it is an attitude, too. Many a boy goes to school for a little while and then stays away; and thus falls behind. Perhaps some of the angels are engaged in acting as truant officers to the school of Christ, just looking after a lot of scholars who are playing—what is it they call it in this country—“hookey”? A lot of Christians play “hookey”. They have not learned this day’s lesson, nor yesterday’s lesson. They will have to go back to school again. The Holy Spirit waits to implant within us a love of spiritual learning, so that we shall delight to go to school and continue at school. As long as we submit to Him as our Teacher, we are being sanctified. But, my brother, that does not mean the eradication of evil; it does not mean that “the old man” is entirely dead. Crucifixion was a slow death. When the Roman soldiers came to take the bodies from the cross, Christ was already dead; but

the thieves were alive, and they had to break their legs. And "the old man" in you and me dies slowly, even though crucified; and we therefore need to mortify the deeds of the body. But we need not be defeated. "Sin shall not have dominion over you". We had it in our class this morning. Read the tenth to the twelfth chapters of Joshua, how one king after another goes down in utter defeat before Joshua. Thus it is possible for us to live victorious lives. God wants us to be victorious, to come into the triumphant experience of the eighth chapter of Romans; to ride upon our high places; to be always victorious, but never ceasing to fight. Remember, there is always the possibility of our allowing ourselves to become spiritually indolent; not of our falling away from grace in the sense of losing our salvation, for that is eternal; but of our ceasing to press toward the mark for the prize of our high calling of God in Christ Jesus.

Notwithstanding Peter's experience of the Holy Spirit's power on the day of Pentecost; after a long-continued ministry, marked by extraordinary evidences of divine grace and power, his native cowardice which made him deny his Lord, showed itself again in later years. Paul tells us in the second chapter of Galatians, verse 11: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed; for before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision; and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

The Apostle Paul was the Spirit's instrument in writing the greater part of the New Testament. If any man ever knew the possibilities of life in Christ Jesus, he did. Other men have in their measure exemplified the possibilities of victory. But a Biblical biography is superior to all others because it is written by the pen of inspiration. Therefore we turn with confidence to the Scripture stories of the heroes of faith, because, notwithstanding they were men of like passions with ourselves, the divinely inspired record of their lives is unique as a true interpretation of the limitations of corruptible human nature, and the limitless power of divine grace. And Paul tells us, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan, lest I should be exalted above measure". He was no doubt delivered from all known sin; that is, grace delivered him, as we all may be delivered, from all deliberate sin. Very probably he outgrew all his contemporaries in spiritual stature. Yet there remained even in him a capacity for spiritual pride,—that sin which is likeliest to that by which the angels fell. There was in him a tendency to be "exalted above measure". Hence there was sent to him a messenger of Satan—as though the Good Shepherd permitted a wolf to bark at His sheep, and keep it from straying. Notwithstanding even in this the valiant Apostle was victorious; for when he had besought the Lord thrice that it might depart from him, He answered, "My grace is sufficient for thee: for my strength is made perfect in weakness." "Most gladly therefore," said Paul, "will I glory in my infirmities, that the power of Christ may rest upon me".

Therefore the lesson is, my dear friends, that we must be always watching: "Watch and pray, lest ye enter into temptation". That word of caution had never been given had it not been needed by us all. Temptation will come to us all, and may come even in the highest realm of the spirit, and even "abundant revelations" may become an occasion for sinful exaltation. "Wherefore let him that thinketh he standeth take heed lest he fall" There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' There is therefore victory for everyone who will yield himself wholly to God as one who is alive from the dead. Being crucified with Christ, and risen with Him, we may live by the power of His resurrection. Let us pray.

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

WHY IS McMASTER SILENT?

On the 24th of January last the Editor of this paper delivered an address in Jarvis Street Church, entitled "McMaster's Approval of Dr. Faunce's Infidelity". That address was stenographically reported; and thousands have been circulated throughout the Denomination.

Among other things, we said this: "And now I challenge the Honorary Degree Committee to say upon whom some member of the Committee proposed to confer the degree from Chicago University, and why that degree was not conferred. And why? They did not dare to recognize Chicago. The will to do it was there, and to commit the Senate and this Denomination to an endorsement of the chief infidel factory on the whole American Continent; namely, Chicago University. It was, however, proposed to recognize that University." To this there has been no answer. Representatives of McMaster have gone from place to place; and, very likely, have endeavoured to offer some explanation of McMaster's strange course. But no public answer which could be examined, has been forthcoming. The Associations will be held very shortly, and we understand that McMaster will have a representative at each, and will, in this way, seek to justify its course. On our part we have said nothing that has not been said openly; and published for all the world to read. There is a Scripture which says: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Why does not McMaster come out into the light? What is the denominational paper for? Why should not this matter be openly discussed in its columns? One pastor came to us and said that he had forwarded a resolution, passed unanimously by his church, condemning McMaster's action. This resolution was not published; and the Editor said that he did not wish to open his columns to controversy, or words to that effect. Yet, of course, the simple fact is that the Editor gave a whole page to a most scurrilous attack upon the Editor of this paper; and absolutely refused to allow one word on the other side to be printed.

How long will Canadian Baptists pay out their money for this sort of thing? We do not blame the Editor personally, for the constitution of his Board is such that he can have no freedom of action in such matters. We venture, however, to express the hope that when this matter is brought up by the McMaster representatives in the various Associations, the brethren will remember that the University has used the denominational paper, for which the Denomination pays, to plead its cause; and, that were it not that the writer has "The Gospel Witness" through which to express himself, he would have been deprived absolutely of any opportunity even to state the charges upon which the Senate's action was based—much less to defend himself. We have no doubt that every Association has in it many valiant defenders of the faith who will make themselves heard when McMaster is under discussion.

**REPORT OF THE DEACONS OF JARVIS STREET BAPTIST CHURCH
FOR THE YEAR ENDING MARCH 31st, 1924,**

Submitted to the Annual Meeting of the Church held Friday Evening,
April 25th, 1924.

It is with a sense of profound thanksgiving to God that we report on the work of Jarvis Street Baptist Church for the year, April 1st, 1923, to March 31st, 1924. Throughout, it has been a time of blessing and progress.

A delightful spirit of harmony and co-operation has prevailed. Unity of purpose has been characteristic. The element of discord has been altogether absent. As Deacons, we note with satisfaction the ever-enlarging place our Pastor occupies in the esteem and affection of his people. We record our own oneness of heart with him; and rejoice that unity and good fellowship in the Spirit has marked all our relationships in the Diaconate.

We are confident the church will join with us unanimously in expressing our deep appreciation of the continued ministry of Dr. Shields; and of the quiet devoted service of Mrs. Shields, whose unobtrusive helpfulness has been an inspiration to all. We count ourselves fortunate to hear constantly such able and faithful preaching; and rejoice that the emphasis is ever laid on evangelism in all the Jarvis Street pulpit ministry.

A steady interest has been maintained in the prayer life of the church, the regular weekly prayer meetings being attended by as large, if not by larger, numbers than ever before. It is our belief also that the number of members habitually doing aggressive personal work has increased. The regular monthly Communion Services have never before been so largely attended. We are thankful to record that all of these signs seem to point to a healthy and spiritual church life.

The teaching ministry of the church has also been particularly emphasized during the past year, this task having been specially urged upon us by the large number of new converts the Lord has brought into our midst. In this regard the re-organization of the Bible School, under the leadership of Rev. Louis and Prof. James Entzminger, is a special feature, resulting in a very much larger and more representative attendance, and a correspondingly greater opportunity. The largest recorded number present on any one Sunday was 602, March 30th, 1924. It is worthy of mention that the Bible School now gathers at 9.45 each Sunday morning, almost the entire school remaining for the eleven o'clock service. The teaching ministry of the church has further been exercised through the medium of the Pastor's Tuesday evening Bible lectures, as also through the Pastor's special lectures on homiletics, Bible doctrines, etc., to ministers, ministerial students, and those proposing to engage in special Christian work, in which lectures the greatest interest has been manifested.

Through the pages of "The Gospel Witness" the messages of Jarvis Street pulpit have exerted an ever-increasing influence upon a widening outside constituency. Many evidences are manifested of spiritual blessing received through the weekly visits of the paper to far distant places. With thankfulness we report that the paper has not only paid its way, but that there is to its credit sufficient balance to more than offset all outstanding subscriptions.

Financially, the church has enjoyed throughout the year the abundant favour of the Lord, the total annual receipts amounting to \$42,904.55. Apart from the two Forward Movement years and the years when the B. D. Thomas Hall was financed, this sum represents the largest regular annual budget in the history of this church. In 1919, the year before the Forward Movement, the total income was \$40,333.43. Last year's total was \$32,839.23, this year showing an increase of \$10,065.32. A scrutiny of the Treasurer's report will reveal a substantial balance in all accounts, with a total credit balance in all accounts on March 31st, 1924, of \$1,994.04. The total gifts to missions and benevolences during the year have amounted to \$14,783.54.

From the standpoint of numerical progress, the Church Clerk's report will be found to be most encouraging. Starting the year with a membership of 992, we have had a net gain of 314, which brings our membership, March 31st, 1924, up to 1306. Additions by baptism during the year amounted to 253. In this connection it is gratifying to note the large number of bright young men and women who have identified themselves with us; and who are now being trained in various lines of Christian service.

The workers of the Parliament Street Branch have had a most encouraging year, under the able leadership of Rev. W. L. McKay. There have been twenty-

five additions to the membership through the Branch, twenty-two of whom have been by baptism. In addition to satisfactory receipts for General and Missionary purposes, about \$800.00 was raised by Branch workers for building renovation, which has greatly improved the working plant. The Branch Sunday School is giving encouragement with a total registration of 447, and an average attendance for the year of 235. It may be added that a considerable increase of attendance has been recorded during the first three months of 1924.

The subsidiary organizations in Jarvis Street Church report independently it is necessary here, therefore, only to state that the work of the Women's Mission Circle, the Junior Mission Circle, the Senior and Junior Dorcas, has progressed during the year with the usual efficiency and zeal. The task confronting these various organizations has grown with the increased lady membership of the church.

In conclusion, we wish again to express our devout and humble thankfulness to God for every soul that, through the instrumentality of the church, has, during the past year, been brought to a saving knowledge of the Lord Jesus Christ; for every Christian heart that has been established and strengthened in the faith; for every helpful influence Jarvis Street has been able to exercise in this our homeland; and for such service as He has enabled us to render, through others, in the dark lands to which our missionary representatives have gone forth. Afresh would we avow our loyalty to Christ as the Great Head of the Church; declare our submission to the Holy Spirit as the chief Administrator of all the church's affairs; and unitedly beseech our Heavenly Father's continued benediction and favour, as we together proceed through another year of opportunity and service.

Signed on behalf of the Deacon's Board of Jarvis Street Baptist Church,

(Signed) E. A. BROWNLEE,
Secretary.

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

Lesson XXXII.

May 11th, 1924.

GIDEON—Judges 6, 7.

I. The Too Familiar Story of Spiritual Declension.

(1) Disobedience meant servitude (6:1). It always does. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (2) Such servitude involves hard labour without reward. The Israelites sowed; and the Midianites reaped. There is a way of living which means to earn wages, and put it into a bag with holes. "Wherefore do ye spend money for that which is; not bread? and your labor for that which satisfieth not?" (3) The consequent distress drove them to prayer (v. 7). It often does. (4) Enquiry of God led to discovery of the cause of their trouble. Thus, when we pray, God always sends us a prophet.

II. God Began a Revival With One Man.

(1) It began with the divine visitation (v. 12). It is when God comes to us like the springtime, that the flowers appear. (2) It began with one of little faith. Gideon had heard of the mighty things God did in the past; but asked, "Where be all his miracles which our fathers told us of?" Perhaps in this itself we may discern the springs of real revival. There is nothing which inspires us with desire to see the arm of God made bare, like meditation upon the record of His marvellous works. (3) A promise was given to a man of humble spirit. It is to such God appears; and such He is pleased to use. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word". (4) The promise of God was received in a worshipful spirit. Gideon showed himself hospitable to the heavenly powers by the entertainment of the angels.

III. The Revival Was Extended By the Removal of Idols.

(1) Gideon began in his father's house by throwing down the altar of Baal which his father had made. So ought we all to do. (2) His action was not without opposition. The men of the city purposed to slay him. This is universally the case. (3) The god that cannot plead for himself is no god at

all. Gideon's God showed Himself to be the Lord of the elements; and superior to all the powers of nature.

IV. How Victory Was Won.

(1) On terms which would secure all the glory to God. The people were too many. God's people are often too many, or too big. (2) God inspired a small army with great faith. This story is often repeated. (3) He also put fear into a great army of the enemy. When the Church of Christ puts God first, the fear of God will fall upon the world. (4) The victory was won by simple means—not by skilled soldiers, glorying in their own prowess; but only by lamps, pitchers, and trumpets. So it pleases God to use the weak things of the world to confound the mighty. (5) Ultimately, evil will destroy itself. The Midianites worked their own destruction. All opposition to the purposes of God has in it the element of decay.

JARVIS STREET NEWS NOTES.

The Pastor in the United States.

The Pastor will be out of town from May 5th to 17th. He will speak in Kansas City, Mo., Tuesday, May 6th, afternoon and evening, in connection with the annual meeting of the Baptist Bible Union of the State of Missouri. Wednesday, May 7th, he will speak afternoon and evening at the annual meeting of the Baptist Bible Union of Iowa, at Des Moines. May 8th and 9th in the same city in the City Auditorium at the Christian Fundamentals Association of Iowa, two addresses each day. May 11 to 16th in Waterloo, Iowa, two addresses each day, returning to Toronto by Saturday evening the 17th, and will preach at both services Sunday, May 18th, beginning the fifteenth year of his pastorate in Jarvis Street Church.

During the Pastor's Absence the prayer meetings will be conducted by Deacon George Greenway, as usual.

Next Sunday Rev. C. L. Whitman of Africa will preach at both services.

JARVIS STREET CHURCH DIRECTORY.

T. T. Shields, Pastor, 96 Winchester Street. Tel. Randolph 0628.

George Greenway, Treasurer, 28 Broadway Avenue. Tel. Hudson 0910.

Violet Stoakley, Church Clerk and Office Secretary. Tel. M. 5670.

W. J. Hutchinson, Sunday School Superintendent, 295 George St. Tel. M. 3321.

C. Leonard Penny, Director of Music, 36 Earls court Ave. Tel. Ken. 9175W.

William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.

The Church Calendar

Sunday. For the week beginning May 4th, 1924

9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.

11.00—Public Worship. The Pastor will preach.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship. The Pastor will preach.

Baptism will be administered.

8.30—Communion Service.

Tuesday, Thursday and Saturday—8.00—Prayer Meeting.

Wednesday—10 a.m.—Meeting for Prayer. 3.00—Women's Gospel Service.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00. Evangelistic Service, 7.00—Rev. W. L. McKay.

Monday—8.00—Young People's Meeting.

Friday—7.15—Junior Meeting—Mr. F. Turney and Mr. W. J. Hutchinson.