

The Gospel Witness

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

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T. T. SHIELDS, *Editor.*

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

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THE MARVEL OF DES MOINES UNIVERSITY

If we had been asked one year ago to name a fully-equipped university on the American continent that was openly, definitely, committed to permit nothing to be taught in its class rooms contrary to the doctrine that the Bible is the inspired and infallible Word of God, we should have had difficulty in naming such a university. There may perhaps be one in the Southland, and of course there are not a few colleges who stand uncompromisingly and unashamed for the faith once for all delivered to the saints. But we should have been compelled to acknowledge our inability to recommend any university on that ground.

But at this date there is such a university. That, in itself, as we have before remarked, is a miracle. Lest some should not have heard the story, let us briefly relate the story once again.

At the last annual meeting of the Baptist Bible Union of America, held in Chicago the end of May, 1927, the Executive Committee of the Bible Union was approached by certain representatives of Des Moines, proposing a transfer of that Institution to Bible Union ownership and control. We were told there were about twenty acres of land with nine buildings valued at \$682,637.00, against which there were mortgage bonds of \$225,000.00, leaving a net land and building value of \$457,637.00; and an endowment in the form of invested funds of \$184,772.00; making total net assets of \$642,359.00.

In addition to this, however, there were accrued liabilities which were unsecured of \$105,000.00. It was proposed that the Bible Union should assume full responsibility, taking over all the University's liabilities, on condition it would raise a certain sum within about thirty days, as a guarantee of good faith. An amount of money was pledged which satisfied the Trustees of the University. It was not the full \$50,000.00, but about

\$40,000.00, and in June the University was transferred to the Baptist Bible Union. Since that time the Faculty have been appointed, every one of whom has pledged his or her acceptance of the Baptist Bible Union Confession of Faith, undertaking to teach nothing contrary thereto.

Our Present Financial Position.

Of the original \$105,000.00 we still owe \$20,988.92. Our general receipts, including donations and collegiate income, since the taking over of the University, have amounted to \$105,997.88. We have had to borrow \$16,000.00, so that the total amount of our disbursements to date is \$123,097.88. It will be seen that we have reduced the original \$105,000.00 accrued liabilities to \$20,988.92. The present total indebtedness of the University over and above the mortgage, is \$58,228.47.

It will thus be seen that if we had not had to meet that heavy bill of accrued liabilities, over \$70,000.00 of which has been paid off, we should have had, over and above operating charges, a balance in the bank. This makes it perfectly clear that if we can secure about \$50,000.00 as a special contribution to pay off the balance of the original \$105,000.00, with the liabilities which have accrued since we have been meeting the more urgent demands of that original debt, we have reasonable assurance of being able to meet our current expenses as they become due.

Before we propose ways and means by which this may be accomplished, it may be well for us to consider

The Urgent Necessity for a Fundamentalist University.

What are the facts of the case? It is becoming a comparatively rare thing to find a minister who believes the Bible to be the infallible Word of God. We do not

know of any city, at least in the northern part of the American continent, in which, if a poll were taken of the ministers, it would not be found that Modernists were overwhelmingly in the majority. And yet in all our Baptist churches, at least, and we think the same is true of many churches of other denominations, the rank and file of the people are old-fashioned in their faith. They may not be sufficiently discerning to recognize the deadly character of the error preached from the pulpit, they may often feel spiritually hungry, and wonder why they find no spiritual satisfaction in the ministry; but they are not instructed in the subtleties of Modernistic philosophy. But though little by little imbibing the poison, they still respond to the Word of God whenever they hear it preached.

What then is the explanation of the modernizing of our Baptist pulpits? It is simply this: Modernism is a college movement. It is a speculative philosophy. It has its origin in the minds of professors, and it is cultivated and disseminated through successive generations of students.

If we are to have a trained ministry we must have orthodox colleges and universities, and surely no one will deny the necessity for a ministry thoroughly trained in the knowledge of God's Word. When Elisha, the prophet, tarried at Jerico "the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." Herein is a sound principle: the waters must be healed at the fountain head; we must take the salt of God's Word, and cast it into the spring from whence the streams of Modernism flow, and when we do that there shall be no more "death or barren land".

Training Teachers as Well as Preachers.

Everywhere schools are full of the teaching of Evolution; even tax-supported schools are busy indirectly destroying the faith of the young people who attend. Anti-evolution laws may be justified perhaps on the ground that Evolution is a religion rather than a science, and that it is no part of the function of the State to teach religion. But may there not be a better way than the way of the Anti-evolution law, or at least let us rather say, May we not supplement and reinforce the anti-evolution law by producing anti-evolution teachers? One of the colleges of Des Moines University is the College of Education. It is constantly sending out a stream of teachers who teach the boys and girls in the State schools. There they will not, of course, be employed to teach religion, but if Des Moines University can turn out Christian men and women grounded in the Word of God who repudiate the whole evolutionary hypothesis, not because they are ignorant of it, but because they have learned the fallacy of it, what a benediction that would be to the thousands of young people who would come under their influence. We believe a Christian, if he is a blacksmith, should be a better blacksmith than one who is not a Christian. And we believe a teacher will be a better teacher for knowing Christ.

The other colleges in Des Moines, Arts, Engineering, and Pharmacy, are all engaged in training men and women for the practical affairs of life. Who can estimate what it will mean to the future to have young men and women preparing for the various professions, grounded in the conviction that the Bible is the Word of God. But over and above all this, we have in Des Moines University, a special Bible Department, which it is intended to develop at the earliest possible date into a College of Biblical Christianity, or a Theological Seminary—we are not particular about the name—but we must have a competent staff of teachers ere long who will teach the Christianity of the Bible without apology. We have made a fine beginning in the appointment of Dr. J. E. Hampton, formerly of Bowling Green, Kentucky, who is an able Bible teacher and a strong and popular preacher of the gospel. Thus as Des Moines University receives the support of Bible-believing Baptists all over America as we are sure it ultimately will, we shall have a fully equipped University and Theological College which will be able to train men and women for missionary service at home and abroad.

But Is It Any Use?

It may be that some people have become cynical in their attitude toward educational institutions and despair of establishing one that will not go astray. To that we answer, Nothing human is perfect. Go to any city on the continent and you will find somewhere a company of men busy destroying a building to make room for another, and it is true that both colleges and churches decay, and are sometimes turned to the Devil's purposes; but has anyone ever suggested that because a one-time orthodox church has turned to Unitarianism we should cease to establish gospel churches? It is the law of life that God's Zion has to be rebuilt again and again. But perhaps someone will say, My difficulty is if I give to Des Moines, while it may serve as an evangelical institution for some years, ultimately the very University I have tried to help may turn again to do the works of darkness.

About Endowments.

This leads us to the consideration of the principle of endowments. We confess that under many burdens we have sometimes wished for the revenue which would come from a reasonable endowment; but we are by no means sure that the endowment principle is a safe one. We read in the Bible of a certain man who had two sons, and the younger of them said to his father, "Give me the portion of goods that falleth to me. And he divided unto them his living." That is to say, instead of giving his younger son his daily bread as he had been accustomed to do, he endowed him, he gave him a lump sum, he made him temporarily independent. And what happened? "Not many days after the younger son gathered all together, and took his journey into a far country." And our observation is that the endowed college or University, like the endowed son, sooner or later takes its journey into a far country. But the friends of Des Moines University need have no fear on this score; we are a very considerable distance removed from danger in that direction. Des Moines University is absolutely dependent upon the favour of Bible-believing Baptists. Such endowment as it possesses is

already more than counterbalanced by the two hundred and twenty-five thousand dollar mortgage. Our chief ambition for Des Moines is that we should first get rid of our accrued liability debts, and then build up a steady income sufficient to take care of our current expenses and utterly remove the mortgage of two hundred and twenty-five thousand dollars, and when that is done, to let Des Moines University depend upon the goodwill of the churches it exists to serve for its maintenance. The best endowment any Baptist University can have is the unwavering confidence of a great host of Bible-believing Baptists, and such an endowment can be obtained only as the University renders a service which will deserve the people's confidence.

In this connection we desire to make an announcement. It was recently decided that it would be to the advantage of the spiritual life of the University if we were to hold our own religious services. We thought for a time that it might be sufficient to conduct an afternoon service, but it was at length decided that the only satisfactory way of providing the students of Des Moines with a proper religious atmosphere was to build up a church organization within the University that would be identified with the Institution in its aims and ideals. In explanation of the action taken therefore we have sent out the following statement:

Statement Respecting Des Moines University and the University Church.

"As some publicity has been given to the request of the Trustees of Des Moines University that the University Church vacate the premises by February 1st, it is perhaps desirable that a statement covering the case be issued.

We regret exceedingly to hear of Mr. Derbyshire's illness, and of course had no knowledge of it when the letter was sent. Mr. Derbyshire has our sincere sympathy, and we hope his recovery will be complete and rapid.

The Trustees of Des Moines University have set before them a high ideal for both the religious and educational life of the University. It appears to us that a recognition of the absolute Lordship of Christ in educational, as well as in religious matters, is required by the teaching of the New Testament. It ought to be expected of a university supported by the contributions of Baptist people, and directed by a Board of Baptist Trustees, and manned by a Faculty of avowed evangelicals, the great majority of whom are members of Baptist churches, that large numbers of the unconverted students will be soundly converted, and that many of these, with those students who come to the institution as Christians, will hear God's call into the ministry of the Word, for service at home or abroad. We ought also to expect that those students who go into what are called secular occupations (no calling can be secular to a true Christian) will go with a high sense of their responsibility and privilege to witness, through consecrated lives, to the supernatural power available for bankrupt humanity in Jesus Christ our Lord.

We believe that in every class-room there should be set up, not only the highest academic standards, but that a warm spiritual atmosphere, conducive to the symmetrical development of the whole man, should pervade all the classes. In harmony with that ideal, we feel that the University should provide a spiritual home for its students; and our only reason for requesting the University Church to vacate our premises was that we felt we could most satisfactorily supply the biblical instruction and spiritual inspiration necessary by providing our own services.

There ought to be in connection with every truly Christian university a church throbbing with spiritual life, and ceaselessly engaged in seeking the salvation

of souls. It ought to be a church to which prayer is the very breath of life, and to which the Word of God is recognized as its necessary food.

Students whose lives have been touched by such a church will go out into life with a passion for Christ, for the Word of God, and for the souls of men.

It is the earnest hope of the Board of Trustees that we may be able to develop such a church within the University itself; and it was for that reason the letter was written to the University Church.

Des Moines University desires to be the servant of all Baptist churches when they are Baptist in fact as well as in name. It will endeavour to produce ministers and missionaries, in due course, who will stand uncompromisingly for the great principles for which Baptists historically have stood. If there are people or organizations called Baptists who feel no kinship for Des Moines University, it will be because they, and not we, have forsaken the Baptist position.

For the present, Dr. J. E. Hampton will add to his other pressing duties the task of conducting the services on Sunday. We shall endeavour to build up a great Bible School which will exercise a twofold ministry: first, to the scholars, who will be instructed in the Word of God; and, secondly, to the students, who will be afforded opportunity for practical Christian service.

We have long been of the opinion that any Christian college or university should be vitally related to a church throbbing with spiritual life. The church will thus be able to furnish a spiritual atmosphere for the entire collegiate ministry. The college buildings are sufficiently large to accommodate a Bible School of thousands. Highland Park, the suburb of Des Moines in which the University is situated, has a population, we understand, of from ten to thirteen thousand. The University ought to minister to this whole community; and in the exercise of such a ministry hundreds of young people in training would doubtless hear God's call for missionary service at home and abroad.

A Great Missionary Enterprise.

Thus Des Moines University is a great missionary enterprise. During the nearly five years of the Bible Union's existence we have had literally hundreds of letters from pastors and churches, enquiring what they should do with their missionary money. They no longer had any confidence in their Mission Boards, and desired to find some outlet for their gifts. We do not suggest a substitution of education for evangelization,—that is to reverse the divine order of things. But we do believe in the present emergency many churches might do well to concentrate their gifts upon Des Moines. The success of Des Moines University will be a testimony to the power of the Word of God which will be heard around the world. If loyalty to the Bible enables us to succeed where disloyalty led to bankruptcy, other educational institutions will take heart, and their authorities will follow our example.

When, in the course of a few years, it becomes known that Des Moines students are graduated from the University, not only with the highest academic honours, but with a flaming passion for the souls of men, the wisdom of our course will be justified by our children.

We hope to see Des Moines University become a great evangelistic and Bible-teaching centre, as well as a great university. We should like to see its campus the camping ground for thousands of Fundamentalists who will come to its conferences, as people used to go to Northfield before its sad defection, to find spiritual instruction and inspiration. Therefore we appeal to our

friends everywhere to take Des Moines University to their hearts as one of the greatest missionary enterprises of the day; for if we do not soon produce Christian colleges and universities, where shall evangelical missionary societies look for their supply of missionaries to preach the gospel in the regions beyond?

Our Immediate Privilege.

Our immediate need is for more money and more students. We need contributions of \$50,000.00 between now and the first of April. We remind our Fundamentalist friends everywhere that they have not been slow to criticize Modernistic institutions. Now that we have a university fully committed to Fundamentalist principles we ought at least to show that we are able to build as well as to destroy.

We venture to offer an exhortation to our ministerial brethren. Most of us find it comparatively easy to deliver public addresses,—and some ministers may feel their duty is accomplished when they have made a speech. But the effect of even the ablest speech is soon dissipated; unless the nails driven are clinched with personal effort, there will be very little result.

The Editor of this paper never once asked a man or woman personally for a dollar until he became connected with Des Moines University. We have, of course, like other ministers, made public appeals, but have never gone to any man or woman personally to ask for money. But in the interest of Des Moines we have been compelled to do so. Without one cent of remuneration we have travelled since June more than twenty-five thousand miles. Only last week, in an effort to secure much-needed money, between Monday night and Saturday morning we visited Chicago; Baltimore; Washington; Richmond, Va.; and New York. We found some friends of the work, and altogether the long journey, with every night on the train, turned out to be worth while. But in that week we had no public engagements at all.

Bible Union Pastors.

We appeal now to our Bible Union pastors who are zealous for the truth to come to our aid. We mean you, brother—not some one else, but you! If you have people of substance in your church, will you not take this copy of *The Gospel Witness* and argue the case with them? See if the man will not subscribe \$500.00, or \$5,000.00, or \$50,000.00, to this great cause. If your membership is made up of people of lesser means, why not set out some day and say, "I am going to see how many people in my church will give \$100.00, how many will give \$50.00, how many will give \$25.00, how many will give \$10.00, and how many will give \$5.00." Make out a list of them then go out after them, and lay this responsibility upon them. Do not be discouraged if some refuse you. Go to one after another, and we venture to believe there is not one solitary pastor who could not get something for Des Moines.

Once more: there may be others who are not pastors, men and women who know a few friends. We beg of you to go to see them. Lay the claims of Des Moines before them, and urge them, and do not be satisfied until they have promised you something for the University.

\$50,000 by April 1.

The Gospel Witness subscribers in the United States alone could easily, if they would—yes, we believe the

Bible Union subscribers among them only, could, if they would, raise the full \$50,000.00 needed for Des Moines within one month. Let that be our special task just now—one thing at a time,—\$50,000.00 between now and the first of April for Des Moines University.

And be sure, when you secure the pledge or the money, to send the name and address of every individual contributor to the Secretary-Treasurer at Des Moines, so that we may have a complete list of all the friends of the University on file. This will enable us to keep them individually informed on all University affairs.

Again: we suggest to pastors the importance of putting Des Moines University on their church budgets. Especially in view of the difficulties in missionary undertakings, churches might well afford, for the present, to give a very large percentage of their missionary contributions to Des Moines University.

But once more: we urge the individual readers of *The Gospel Witness* to make up their minds that they will make a monthly contribution to Des Moines, and send their pledge of such contributions to Miss Edith M. Rebman, Secretary-Treasurer, Des Moines University, Des Moines, Iowa.

Remember Des Moines University in Your Will.

We call attention to the practice much in vogue nowadays among friends of educational institutions everywhere, whereby they designate the school as one of the beneficiaries in their wills.

One method much in use is to give the institution an estate note—sometimes referred to as a mortuary note—wherein the donor or maker agrees to pay the institution a certain sum at his death. This plan, of course, gives the donor the use of the money as long as he lives, and then leaves it to the institution much the same as would obtain where the institution is made one of the legatees in his will.

Another plan used extensively of late years is to make an institution the beneficiary of all or part of a life insurance policy. We appeal to our friends everywhere to consider seriously one of these methods of assisting us. If desired, the donor may in any case specify just what he wishes his gift used for,—that is, whether for a certain department; the library, supplies, general running expenses, or leaving it to the management to use where most needed.

Quite different from either of those above is a practice of turning over to the institution a certain sum of money, the institution, in turn, issuing to the donor an Annuity Bond. This bond guarantees to pay the donor interest on the donation as long as he lives, the rate being determined by the age of the giver. By this method the institution gets immediate possession of the money, which is then invested and the income derived therefrom goes to pay the annuitant his interest semi-annually.

The University will gladly explain in detail any enquiry relative to these various methods of institutional aid.

Campaign For Students.

Many of our readers may enquire, How do you hope to continue to carry this heavy burden through the years? To that we have several answers. One is that many hands make light work, and we are certain that we shall be able to multiply friends for the University, and in that way we shall increase the number of our helpers. But upon one thing we have especially set our hearts, and

that is, an increase in the student body. The present Faculty could take care of one thousand students. It might perhaps be necessary to add one or two professors, but with very little additional overhead the University could take care of one thousand students. And if we had one thousand students we should be practically self-supporting.

Consider what this would mean: first, it would mean we should be ministering to a very much larger number of persons, and turning out a much larger number of trained workers. And, of course, these would make friends for the University everywhere, and our burdens would be correspondingly lightened.

But how is this to be done? Not all young men and women take university courses. The most fruitful field for campaigning is the high school. Let every pastor get a list of high school graduates this coming spring from the high school in his neighborhood, and then let him make it his business to see those graduates personally, and recommend to them the special and peculiar advantages of Des Moines University. But we should go further than that; see the parents of these students, and where the parents are Christians the pastor will find great reinforcement in his endeavour to turn that young man's or young woman's thought toward Des Moines. And when the pastor has done that, let him send the names of those whom he has canvassed to the Secretary-Treasurer of the University, and they will be directly communicated with, all information supplied, and urged to come to Des Moines.

Be it remembered that last year we knew nothing about taking over the University until the session had closed, and we were unable to announce a completed Faculty until the end of August. By that time most of the young people had made up their minds what university they would attend. Now is the time to be busy. From now on until next June we should have a regular Bible Union campaign for students—not only in Iowa and the states contiguous thereto, but all over the Continent. It is worth a young man's while to cross the Continent to avoid the poison that is disseminated in most of our educational institutions. We appeal to all our readers to endeavour to interest high school graduates in Des Moines University.

A Call to Prayer.

It would be presumptuous as well as foolish to sound another "call to prayer," if it were not that the resources to which we have access by prayer are unlimited. Hear the exultant apostle as he shouts down to us from his letter to the Philippians: "*Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*" God's storehouses are infinite, and there is an inexhaustible supply for every need so that no part of His service in the spread of the gospel need be hindered. We cannot impoverish God by continual asking; nor does one part of the work suffer because He blesses another. His work is a unit, and the prosperity of one member means the prosperity of all. Our receiving is limited only by our little faith and small asking. Daniel fasted and prayed three full weeks before the messenger could get through to him. Our Lord himself "went out into a mountain to pray and continued *all night* in prayer to God." Do we believe that "He is a rewarder of them

that diligently seek Him?" If so, *let us pray!* God loves an expectant people.

In the last generation there has been an increase of 35 per cent in the population, while the attendance in the colleges and universities has increased 450 per cent. What will it mean to this, and other generations, for these thousands of young people to be gathered in institutions where there is no faith in the Word of God or in the supernatural in religion?

The raising up of Des Moines University as an educational institution that stands openly for the "old faith", was an act of God in answer to the prayers of His people. If this institution succeeds in realizing the vision the Spirit gave, it will be like a city of refuge to thousands of young people who otherwise might be lost in skepticism and doubt.

Pray For Des Moines University.

Pray that God will give more than human wisdom to the officers as they undertake to pilot the school through these most trying and perplexing days of reorganization. Mistakes would hinder, if not prove fatal. Pray that their vision may be kept clear and that God's will may be known. We have the promise; and God will do it! Pray! Jas. 1:5.

Pray that the Spirit of the Lord may come upon the Faculty, and that a deep burden of soul for the spiritual interests of the institution, and the salvation of students, may prevail. We have the promise; God will do it! Pray! John 14:13-16.

Pray that the Spirit of the Lord may come upon the student body; on the saved in reviving fire; on the unsaved in convincing power. Nothing in all the world would do more to solve perplexing problems than a real revival. Nothing would do more to rebuke "modernism" and glorify Christ than a return of an old-time supernatural revival of religion in the colleges. We have the promise; God will do it! Pray! Acts 2:17.

Pray that God will bless Dr. Hampton, the Dean of the Bible Department, and give him physical and spiritual strength as he directs the religious life of the University. Pray that God will increase the Bible Department until the study of God's Word will attract hundreds of young people for His service as swift messengers while Jesus tarries.

Pray that God will give the institution favour with men that friends may be raised up for the school and that hundreds of young people may hear of the opportunities for Christian training and enroll as students.

Pray that God will move on the hearts of men and women who have the means, to send in the money which is so much needed. The condition the institution was in when taken over compelled the Baptist Bible Union to assume a considerable debt; the change in administration and policy greatly reduced the enrolment and income, while the overhead expense could not be reduced proportionately. Help now is especially needed. The gold and silver are the Lord's, and the cattle on a thousand hills, but men will rob God. Pray that the faithful ones may hear of the work and its need.

We have the promises; God has answered, and every sign in the spiritual sky indicates that God is waiting and His ear is attent to the supplications of His people.

Will you join us in prayer?

The Toronto Baptist Seminary

How often great things are launched through sheer force of circumstances! The Editor of this paper does not profess to be an educator; his one passion in life is the preaching of the gospel. But he has been literally driven into various undertakings by force of circumstances. The Toronto Baptist Seminary is a case in point. McMaster University compelled us to provide a training school for ministers. We acquired a building adjacent to the church as a Young People's Building for our great and growing Bible School. But when the necessity for the Seminary arose, we found the building ready for our purpose. The Seminary building as it stands cost us, in round figures, about \$35,000.00.

The Dean of the Seminary is Rev. T. I. Stockley, the immediate successor of Dr. James Spurgeon, in West Croydon Tabernacle, where Mr. Stockley continued as minister for twenty years. We have travelled a large part of the North American continent, we have met hundreds of ministers and educators; but we cannot think of one who so completely fulfils at least our ideal of what the head of a Theological Seminary should be. Mr. Stockley is a gracious, cultured, gentleman who radiates the very Spirit of Christ, and yet whose passion for Christ and His Word and the souls of men makes him an absolutely uncompromising champion of the faith once for all delivered to the saints. Behind him there is a long, rich, and successful, ministry as pastor of a great metropolitan church at the very heart of the Empire. He has travelled much, and has had a wide opportunity for experience and observation of missionary work. Every passing day brings us some new reason to thank God for having given us Dean Stockley.

Rev. Alex Thomson, B.D., Pastor of Mount Pleasant Church, Toronto, is a fine preacher; but as a teacher he is to the manner born. He has the ability to communicate to his students his own thorough knowledge of the subject in hand. He is Professor of Biblical Introduction.

Rev. H. A. Ackland, B.Th., is a graduate of the Southern Baptist Theological Seminary, Louisville. He is an oak which no modernistic wind can break. He is Professor of Hebrew and of Church History.

Rev. W. G. Brown, B.A., is Professor of Greek. He seems to be as much at home with his subject as is the proverbial duck with water; a fine preacher, a successful pastor, he too was born to be a professor.

Rev. W. S. Whitcombe, B.A., is Professor of English. Both he and Mr. Brown are graduates of McMaster University. A thorough religious instruction at home; and a personal experience of divine grace, enabled both these young men to stand out like a rock against McMaster's Modernism. Mr. Whitcombe is an able man of whom much will be heard.

The other instructors in the evening classes are Miss Elizabeth Fuller, Vice-Principal of one of the

largest schools in the city; and Miss Jessie Watson, who is a teacher of long experience.

The present student enrolment in the day classes is forty. These include students from British Columbia; Nova Scotia; Jamaica; Belfast, Ireland; Scotland, and the Province of Ontario. We wish our readers could see this splendid company of young men. Some, of course, are in the beginning of things, but some of them have already displayed unmistakable evidence of their definite call to the Christian ministry. The enrolment in the evening classes is forty-seven. Most of these are from the city of Toronto. Thus in our first year we have a total enrolment of eighty-seven students. This we consider very gratifying.

No charge is made for tuition, but a registration fee of \$8.00 for the day students, and \$5.00 for the evening students is charged.

Across the street from the Seminary we have a magnificent house which is used as a Seminary Dormitory. The house was formerly a large private hotel. There is running water in most of the rooms, and the house provides a splendid equipment for the purpose. Here many of the students live, and share the advantages of daily fellowship and daily concerted prayer.

Seminary Finances.

We estimate that the cost of operating the Seminary the year round will be about a thousand dollars a month. This is rather a large obligation for Jarvis Street Church to assume, in addition to the heavy expenses of carrying on the various departments of this great church and the publication of *The Gospel Witness*. But the Regular Baptist churches of Ontario and Quebec are coming to our aid in the support of the Seminary, and many individuals as well. We would remind our Canadian subscribers particularly of this great work, and ask them earnestly to pray for the blessing of God upon the Seminary, and for the supply of all its temporal needs. Every \$5.00, \$10.00, \$100.00, or \$1,000.00 will be welcome. We have no endowment, no means of support but the voluntary contributions of God's people.

Student Aid Fund.

In addition to the expense of operating the Seminary, we greatly need a fund to assist students of inadequate means. We therefore ask our friends to send us, as the Lord may lead them, contributions for the aid of needy students.

Pray for Students and Faculty.

No educational institution can make ministers of men who are not sent of God: "How shall they preach except they be sent?" We are admonished to pray to the Lord of the harvest, that He may send forth reapers into His harvest. The Toronto Baptist Seminary would rather turn out two or three men called

of God, than a hundred professional ministers. Therefore we ask our readers to pray that God will send us the right kind of students, the labourers whom He would thrust into His harvest. And also to pray that the professors may also be men full of faith and of the Holy Ghost; and that they may be given special help in the performance of their difficult task.

Students' Preaching Appointments.

The Seminary will be glad to send out students to preach as opportunity may offer. We have a number of young men unmistakably gifted of God. Write: Dean Stockley, Seminary Building, 337 Jarvis Street, Toronto, Canada; or, Mr. Wilfred Charlton, at the same address.

The Passing of Dean J. H. Farmer

While in New York City last Friday, January 6th, we received a telegram from our office relating to several matters of business, and included in its information was the news of the sudden home-going of Dean J. H. Farmer. We are sure that all our Baptist people in Canada, with thousands beyond the boundaries of this Dominion, must have been shocked and filled with sorrow when they learned of Dr. Farmer's passing.

Of late years we have had to disagree with Dr. Farmer sharply on matters of educational policy; but we gladly join with others in recognizing that he was a man of unusual qualities of mind, and that for many years he had been very influential in the life of the Denomination. It is not surprising that Dr. Farmer held so large a place in the affections of the people, for, though we were not able to agree with him in many things, particularly in the last few years, we always readily acknowledged his attractive qualities. We have always regretted that we were put under the necessity of standing in opposition to one with whose doctrinal position, at least until the last two years, we felt ourselves to be in such virtual agreement. Only the strictest sense of duty compelled us to oppose, not only Dr. Farmer, but other men whom we have long held in the highest esteem.

We sympathize profoundly, as we are sure all who have stood with us in this conflict do, with the bereaved family, and pray that the God of all comfort will minister the consolations of the gospel to them.

It must be recognized by all that while Dr. Farmer's passing will leave a large vacancy in the life and activities of the Convention as a whole, his loss will be felt especially by McMaster University. His colleagues on the Faculty, we feel sure, will agree with us in ascribing to Dr. Farmer the first place in that institution. We believe he had been longest in service, and certainly he exercised a greater influence, both in the institution itself and in the Convention at large, than any other member of the Faculty. His was the most dominant personality, and of all the members of the Faculty, his was the mind to which the University was chiefly subject.

McMaster University in a little over three years suffered four sudden bereavements: Professor J. L. Gilmour was suddenly called away December 8th, 1924. Six days later, December 14th, Dr. S. S. Bates, Educational Secretary, was called with equal suddenness. On December 11th, 1926, Professor J. G.

Brown, also of the Theological Faculty, while going to a Sunday appointment, received the final summons as he stepped from the train to the station platform; and now less than thirteen months later, on January 6th, 1928, the grim reaper has suddenly taken the Head of the Theological Faculty. It is not often that such a succession of sudden calls is witnessed as have come to the members of the Theological Faculty of McMaster University. And about two years and seven months before the passing of Dr. Bates, namely, April 12th, 1922, Dr. W. J. McKay, Editor of *The Canadian Baptist*, one Monday morning while dressing in his bedroom, fell unconscious, and without regaining consciousness, passed beyond the river.

These sudden calls should surely remind us of life's uncertainty. Who knows but that one of us may be called to-morrow? Surely we ought all to take the lesson to heart, and to endeavor to fill each day with the kind of work we should like to be doing when the call shall come to us.

We sympathize with McMaster University in her loss. We do not agree with McMaster. We have contended against her policies, and shall continue to do so; but it would be unchivalrous not to enter, in some measure at least, into the feeling and difficulties of our opponents in their recent sore bereavements, and particularly in this last great stoke, by which McMaster University has suffered the greatest possible loss.

What of the Future?

We have never for one moment felt any enmity in our hearts to the men whom we have opposed, as men: it is the principles they had espoused we have fought, and against those principles we shall continue to fight so long as God spares us. We have not ourselves the shadow of a doubt that the Bible is the inspired and infallible Word of God, we have no other message for a lost world than the gospel of the expiatory efficacy of the blood of Christ; and we shall oppose with all the strength that God may give us every man and every institution that would discount the efficacy of the one or the authority of the other.

Who Will be Dean of Theology?

Because of the great importance of the issues involved, even thus early many will be asking, Who will fill the vacancy created by the passing of Dr.

Farmer? It will, we venture to think, be exceedingly difficult to find his equal as Professor of New Testament Greek. He was recognized on all hands as an authority in his special sphere. But we are thinking now particularly of the Deanship. Who will be chosen as Head of the Theological Faculty? Will it be Professor L. H. Marshall? Not yet! The Senate will be too shrewd to challenge the Denomination by such an appointment immediately. The membership of the churches of the Convention are pretty thoroughly convinced of the Modernism of Professor Marshall. His emphatic repudiation of the doctrines of the infallibility of the Bible has disturbed a multitude of people who have taken no open stand against McMaster. They have said, "I do not agree with Professor Marshall, I am by no means satisfied with his position; but I have such confidence in Dr. Farmer that I cannot but feel that while he is there, Professor Marshall will not be permitted to do any very great harm." But Dr. Farmer is no longer with us, and we think the Senate would hesitate to recommend, or the Governors to appoint, Professor Marshall to fill Dr. Farmer's position. We have no doubt the Senate would like to do so, we have no doubt some members of the Senate would throw caution to the winds and even dare to do so, but we predict that the counsel of wiser men will prevail, and Professor Marshall will not be appointed Dean of the Theological Faculty—that is, *he will not be appointed just yet.*

The Senate will be under the necessity of finding someone to serve as a shock-absorber. Where will they find such a man? We predict the new Dean, or the Acting-Dean, will be Professor A. L. McCrimmon.

We understand the duties of the Dean in Theology are very exacting, and Dr. McCrimmon informed us at the Convention that he was acting against doctors' orders in speaking at all; and we know that his regretted retirement from the Chancellorship was due to the unsatisfactory condition of his health, so that there is a possibility of Dr. McCrimmon's hesitating somewhat to accept the heavy burdens which belong to the office of Dean. But if Dr. McCrimmon should not be appointed, who else is available? We cannot think of anyone in McMaster University as eligible for the position of Dean outside of the two professors we have named. And as between them, we predict that some way will be found to persuade Dr. McCrimmon to accept at least the nominal headship of the Theological Faculty.

We have seen on many billboards throughout Ontario an advertisement of the Highways Department of the Provincial Government to the effect that lights must not glare, and brakes must work. As we view the 1928 model of the McMaster car it seems to us that those who meet it on the road to Hamilton will have nothing to fear from too bright headlights! But an examination of the machine leads us to believe that now that Dr. Farmer has passed, it has no brakes at all, and it may be expected to break all known speed limits in its travels along the Modernistic road.

Therefore, Evangelicals Beware!

It will be necessary to buckle on our armour afresh, to unsheath the sword of the Spirit which is the Word of God with a new zeal, that we may stand in the coming evil day, and, having done all, to stand.

Coals for the Altar Fire

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

Sunday, January 15th.

*"Spirit Divine attend our prayers,
And make our hearts Thy home."*

John 14:1-17

"He shall be in you." In these simple words our Lord announces that wonderful mystery of the Spirit's indwelling which was to be the fruit and the crown of His redeeming work. It was for this man had been created. It was for this, God's mastery within the heart, the Spirit had striven in vain with men through the past ages. It was for this Jesus had lived and was about to die. Without this the Father's purpose and His own work would fail of their accomplishment. For want of this the intercourse of the Blessed Master with the disciples had effected so little. He had hardly ever ventured to mention it to them, because He knew they would not understand it. But now, on the last night, when it was but a little time, He discloses the Divine secret that, when He left them, their loss would be compensated by a greater blessing than His bodily presence. Another would come in His stead, to abide with them for ever, and to dwell in them.

Our Father has given us a two-fold revelation of Him-

self. In His Son He reveals His Holy Image, and setting him before men invites them to become like Him by receiving Him into their heart and life. In His Spirit He sends forth His Divine Power, to enter into us.

Andrew Murray, D.D.

Monday, January 16th.

"Come as the Light"—

1 Corinthians 2:6-16

This is the special work of the Holy Ghost, to give to us a new spiritual vision and organ of apprehension; so that the soul directly perceives divine things and realities. Perhaps the first effect of this divine illumination is that the things of God become intensely real, and stand out with vividness and distinctness, like figures cut in relief on the wall. The person of Christ, the light of His countenance, the distinct sweetness of His Spirit, the "peace that passes all understanding," the joy of the Lord, the heavenly world, all become to the heart more actual and intensely vivid than the things we see with our outward eyes, and touch with our human hands; so that we can say of Christ with the apostle, "That which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life," "God hath revealed to us by His Spirit;

for the Spirit searcheth all things, yea, the deep things of God."

Rev. A. B. Simpson.

Tuesday, January 17th.

"Come as the Fire"—

Isaiah 6:1-10

The emblem of fire is selected to express the work of the Spirit of God by reason of its leaping, triumphant, transforming energy. See, for instance, how, when you kindle a pile of dead green-wood, the tongues of fire spring from point to point until they have conquered the whole mass, and turned it all into a ruddy likeness of the parent flame. And so here, this fire of God, if it fall upon you, will burn up all your coldness, and will make you glow with enthusiasm, working your intellectual convictions in fire not in frost, making your creed a living power in your lives, and kindling you into a flame of earnest consecration.

The same idea is expressed by the common phrases of every language. We speak of the fervour of love, the warmth of affection, the blaze of enthusiasm, the fire of emotion, the coldness of indifference. Christians are to be set on fire of God. If the Spirit dwell in us, He will make us fiery like Himself, even as fire turns the wettest green-wood into fire. We have more than enough of cold Christians who are afraid of nothing so much as of being betrayed into warm emotion.

Alexander Maclaren, D.D.

Wednesday, January 18th.

"Come as the Dew"—

Joshua 14:1-9

The dew was evidently a good deal in Hosea's mind; you may remember that he uses the image again in a remarkably different aspect, where he speaks of men's goodness as being like "a morning cloud, and the early dew that passes away."

The natural object which yields the emblem was all inadequate to set forth the divine gift which is compared to it, because as soon as the sun has risen, with burning heat, it scatters the beneficent clouds, and the "sunbeams like swords" threaten to slay the tender green shoots. But this dew from God that comes down to water the soul is never dried up. It is not transient. It may be ours, and live in our hearts. Dear brethren, the prose of this sweet old promise is "If I depart, I will send Him unto you." If we are Christian people, we have the perpetual dew of that divine Spirit, which falls on our leaves and penetrates to our roots, and communicates life, freshness, and power, and makes growth possible—more than possible, certain—for us. "I"—Myself through My Son, and in My Spirit—"I will be"—an unconditional assurance—"as the dew unto Israel." Do we see it fulfilled? One looks round upon our congregations, and into one's own heart, and we behold the parable of Gideon's fleece acted over again—some places soaked with the refreshing moisture, and some as hard as a rock and as dry as tinder and ready to catch fire from any spark from the devil's forge.

Alexander Maclaren, D.D.

Thursday, January 19th.

"Come as the Dove."—

Luke iii:15-22

Only pray, and the Holy Ghost will descend like a dove upon you. Only pray, and your joy will soon be full. But why was it as a dove? "All apparitions", says Thomas

Goodwin, "that God at any time made of Himself, were not so much made to show to men what God is in Himself, as to show us how He is affected toward us, and to declare what effects He will work in us." Excellently and enlighteningly said. For if there is one winged creature better fitted than another to symbolise how God is affected toward us, and what effects God would fain work in us, it is surely just a dove. "For a dove, you know," says the sometime President of Magdalen College, Oxford, "is the most meek and the most innocent of all birds; without gall, without talons, having no fierceness in it, expressing nothing but love and friendship to its mate in all its carriages, and mourning over its mate in all its distresses. And, accordingly, a dove was just a most fit emblem of the Spirit that was poured out upon our Saviour when He was just about to enter on the work of our salvation. For as sweetly as doves do converse with doves, so may every sinner and Christ converse together."

Alexander Whyte, D.D.

Friday, January 20th.

"Come as the Wind"—

Ezekiah 37:1-14

"Spirit" is "breath". Wind is but air in motion. Breath is the synonym for life. "Spirit" and "life" are two words for one thing. So then, in the symbol, the "rushing mighty wind," we have set forth the highest work of the Spirit—the communication of a new and supernatural life.

We are carried back to that grand vision of the prophet who saw the bones lying, very many and very dry, sapless and disintegrated, a heap dead and ready to rot. The question comes to him: "Son of man! Can these bones live?" The only possible answer, if he consult experience, is, "O Lord God! Thou knowest." Then follows the great invocation: "Come from the four winds, O Breath! and breathe upon these slain that they may live." And the Breath comes and "they stand up, an exceeding great army." "It is the Spirit that quickeneth." The Scripture treats us all as dead, being separated from God, unless we are united to Him by faith in Jesus Christ. According to the saying of the Evangelist, "They which believe on Him receive" the Spirit, and thereby receive the life which He gives, or, as our Lord Himself speaks, are "born of the Spirit." The highest and most characteristic office of the Spirit of God is to enkindle this new life, and hence His noblest name, among the many by which He is called, is the Spirit of life.

Alexander Maclaren, D.D.

Saturday, January 21st.

"Spirit Divine attend our prayers
Make a lost world Thy home."

Acts 2:14-24

What I have felt in regard to large gatherings of God's servants in the holy ministry impressed me here too, that there was too little time given to the united confession of our need of, our expectation of, our faith in, the power of the Holy Ghost. We all admit that what the steam is to the engine that draws the train, what the fire is to the cannon with its powder and ball, the Holy Spirit is to the work of the Church and of Missions. And why should not, at such gatherings for eight or ten days, the very best of the days be set apart for persevering united supplication for the mighty indwelling and working of the Holy Spirit in God's servants, present or represented in such a gathering, for His mighty power in the assembly, and for the

(Continued on page 15.)

The Jarvis Street Pulpit

Will a Plea of Insanity Avail at The Great Assize?

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, January 8th, 1928.

(Stenographically Reported)

"So then every one of us shall give account of himself to God."—Romans 14:12.

Next to the study of Divinity, there is no more interesting or important subject of study than that of humanity. It is not to be wondered at that the Lord Himself should say, "The heart is deceitful above all things, and desperately wicked: who can know it?" When one has had a very limited experience of men, he may flatter himself that he has some gift of discernment; that he is able to read character; and to predict, with reasonable accuracy, what men, under given circumstances, will do. But the longer he lives, and the wider his experience, the less confidence he will have in his own ability to read men and to anticipate their actions.

Possibly there never was a day, not even in the flowery days of Greece, when men more generally boasted of their superiority than they do to-day. It seems to me that nowadays the majority of people go to church to hear humanity magnified, to listen to a man tell them how really great they are. We are told we are to have confidence in human goodness; we are to believe in the possibilities for good which are latent in every man; we are to believe that in all men the worst is on the outside. I wish it were true! Even then, in many instances, it would be quite bad enough.

But especially in respect to matters of religion the human reason is exalted as the supreme authority. We no longer need the voice of Revelation, we no longer need direction from the Skies: we are quite well able to manage our own affairs! The whole world is like a little boy just learning to walk, who pushes from him his father's hand and says, "I want to go on my own." Even the Bible itself is to be brought to the bar of human reason; and instead of being judged by the Book, we are ourselves to be the judges of the Book.

And yet, inconsistent creatures that we are, when we have boasted that we are a generation of super-men, superior to all our predecessors, independent of all the external standards of life by which their character and conduct were regulated, the moment a man gets into trouble, he swings to the other extreme and says he was not to blame, he was not responsible! A man commits a great crime, he is caught red-handed in the deed, he is unmistakably a murderer, it was pre-meditated, it was deliberate, it was cruel and brutal to the last degree;—but he is to be excused, for he is not quite responsible for his action! He does it all to steal a thousand dollars or so to get an education—he is a promising student, he has a passion for knowledge! But when he commits a shocking crime, some one will say, "Poor fellow, he is not responsible"!

I read last week—I will not say I read it, I just glanced at the headlines, for sometimes when I am in New York or some other American city, and pick up certain of their daily papers, after reading even the headlines I feel I ought to have a bath. All the filth of the gutter is set out at the top of the paper. But I read of a murderer and a murderess who had been caught in their crime, with no extenuating circumstances—a crime that was vicious, devilish, to the last degree. Then some learned gentleman stands up before the Governor of the state and says, "Your Honor, my client was just in the twilight zone between sanity and insanity. She was perfectly sane in the legal sense, and by all the rules of evidence undoubtedly guilty; but I beg of you, let me have thirty days' grace that she may be brought into the light of the new psychology, and examined by some expert psychiatrist that he may define for us the limits of human responsibility." I was glad to see in a headline that the Governor said, in effect, "Do not talk nonsense to me about neurosis and psychosis."

But is it not refreshing to get away from all these human speculations into the clear light and pure atmosphere of the Word of God, which clearly defines the limits of our responsibility?—"So then every one of us shall give account of himself to God."

I.

There is THE DOCTRINE OF HUMAN ACCOUNTABILITY; there we are told that we are responsible for our conduct and for the development of our character, and that for every action, ultimately, we shall be required to give an account. It is a doctrine which needs very special emphasis to-day, I venture to think.

It must be recognized that men are largely influenced by heredity, by strains of blood, by natural predispositions. It cannot be denied that it is much easier for some people to do right in certain circumstances than others; that what is a temptation to one man may not be a temptation to another. The sins of the fathers are visited upon the children unto the third and fourth generations. The principle of the operation of hereditary tendencies is clearly taught in Scripture: "By one man's disobedience many were made sinners"; "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." There is no doubt about that. And yet side by side with that great principle, and consistent with it, stands the teaching of Scripture that we are each individually and personally accountable for our actions.

A man of limited intellect cannot, of course, become an encyclopaedist, a man with no mathematical aptitudes

cannot become a Sir Isaac Newton. I grant you there are limitations, but within the limited sphere to which we are ordained, and having due respect to all our limitations, it yet remains true that everyone of us is conscious that he has power over his own will, that he is morally responsible for his actions. If a man be, in any degree, outwardly good, he knows he might have been better; and if he be of evil disposition and evil conduct, he knows also that he had the power to choose between right and the wrong. He is responsible for what he is in spite of all hereditary influences.

"All we like sheep have gone astray"—just one after the other; and in the moral realm even university professors have no more sense than the rest of us, we are all like sheep,—but "we have turned every one to his own way—*his own way*." Do not blame your father for what you are, do not lay the responsibility upon your mother, do not dare to say it is altogether because of the blood that is in your veins you are what you are. Having made all allowances for that, it still remains true that we are accountable to God for what we do, for what we say; and we cannot evade that responsibility.

There is much to be said also for the influence of early training. The Governor of New York State said only last week, something like this, "One day a lawyer comes before me on behalf of a condemned client and says, 'This man never had a chance, he was born in a tenement house, he was brought up in the slums, he never had any education, never had any thing or any one to help him: he is what he is because of his early surroundings. Please let him go.' The next day somebody is brought along and his lawyer says, 'This man is a good man. Up to a certain point he was a good man, and even a religious man. He was a Sunday School teacher. He has just made a mistake this time.' What am I to think with these two extremes before me?"

This is the great principle, that notwithstanding all the influences of home and early instruction, the man is a man in the sense that he is responsible to God for the exercise of his own will. Many a boy has been religiously trained, surrounded by every kind of holy influence, and in spite of it all has done evil, resisting every influence thrown about him in order to bring him to God. And, on the other hand, many an one born into the most sordid kind of existence, with no upward influence at all in early life, has, by grace divine, at last become a prince before God. Men are responsible in spite of their environment.

Our Social Service friends are fond of telling us that you can make men better by improving their circumstances. Yonder poor fellow is dishonest because he has not enough to eat! Well, I have heard of men stealing because they were hungry—and some men steal because thirty or forty thousand dollars a year is not enough to live on, they want more! Men are not moulded wholly by their environment. I grant you that it is not without its influences, I recognize that a man's course is sometimes very largely shaped by circumstances over which he has no control, that he is driven from one place to another, perhaps, by sheer force of circumstances; yet I insist that wherever he is, whatever his conditions, whoever his companions, whatever blood be in his veins, he is accountable to God, He has made him morally responsible for his actions.

That is a fixed principle—let us accept it. Do not even lay the blame upon your husband. A woman said to me the other day—and her husband was standing by her side—"If only my husband would come with me, if only my husband would share with me my desire for a better life, we might walk together; but I cannot walk alone." That is not true! That is not true! You will have to walk alone, you will have to stand before God alone, as an individual, personally responsible to God for everything you are, and for everything you have ever done, laying responsibility upon no one else. If others have helped to drag you down, they, too, will answer to God for that, but that is none of your business. God pity the man whose wife does not help him to walk with God! God pity the woman whose husband converts home, that ought to be a heaven, into a hell! I am not excusing anyone who thus does wrong to his neighbour, but say rather that he, in his turn, and according to his deeds, shall answer to God; but I do say that no matter what injustice you may have suffered, no matter how hardly the world has treated you, no matter what wrong has been done you, you are personally responsible to God for your deeds.

I do not mean anybody else—I mean you. I mean that man in the gallery who has not been to church in twenty years, who came here to hear what that strange preacher has to say of whom he has heard that he is twenty years behind the times! I am so far behind the times that I would drag up your twenty years and say, "There they are, and for them you shall give an account to God." I do not know who you are, I do not know where you come from. You say, "I have not been to church for years because some professing Christian injured me." Well, he will give an account to God for that, but I say that you—*you*—you, every man, every woman, without exception, must at last recognize and acknowledge that he is responsible for his every action; and he will have to face it and deal with it somewhere, somehow, sometime!

II.

That being so, it follows as a matter of course that since we are each accountable there must be in prospect A DAY OF ACCOUNTING. As we are responsible, there will be a day when we shall be called to give an account. I should like to make it clear. I believe there is nothing in the Scripture that is unreasonable. I am positive that this Word of truth—mark what I say—this Word of truth is true to the nature of things. There is much in this Word that is above and beyond reason; and not until we get wings of faith, only as we have spiritual illumination, only as we are lifted out of the realm of the senses, and the Spirit which searcheth all things reveals to us the deep things of God, shall we understand this Book. But while that is so, there is nothing in the Book that is unreasonable. Revelation is above and beyond reason, yet always it is in perfect harmony with the nature of things: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse."

Even a superficial reading of the book of nature itself ought to teach us that in the providence of God a day of accounting will come when we shall have to stand and give an account for the deeds done in the body. Go and ask a farmer, busy even now with some particulars getting ready for the springtime, and later when, notwithstanding

the cold, the man who is not a sluggard plows in the chill of the springtime—ask him as you meet him at the going down of the sun, "You have laboured from sunrise until sunset out in that field, what have you to show for it?" He will reply, "Nothing at all but a well-plowed field." "Have you anything to sell?" "Nothing at all." "Anything to give away?" "Nothing at all." "Anything to show for your work? Have you anything to show?" "No, nothing to show." "Well, what did you do it for?" "Follow me to-morrow, and the next day, and the next day, and see what I do on these days." And so on succeeding days his fields are harrowed, and he comes home and proudly says in the evening, "Is not that a fine field?" The man from the city replies, "It looks well enough, but for all your labour have you anything marketable? Have you anything ready for sale?" "Nothing at all that yields me any fruit to-day." But by and by he goes over the field and drills in the seed and covers it all up, and you say to him, "You did seem like a bit of a simpleton to-day as you cast that seed into the ground when you might have sold it for something." But the farmer says, "Wait a while, wait a while. Whatsoever a man soweth, that shall he also reap. Come to see me in August." And if it is out in the West you will see miles of prairie, miles of golden grain, almost worth its weight in gold. "You asked me last spring what I was doing? That is what I was doing", says the farmer.

A day of sowing? Oh yes, but a day for reaping too, a day for the reaper to thrust in the sickle to reap what he has sown. So then every one of us ploweth, harroweth, soweth—what? What? that is what I ask, What are you sowing? Wild oats? Thistles? Or is it "Number One Hard"? I do not know what it is, but you will reap what you sow. And in the moral realm, as surely as in the material, the day of harvest will come, the day of accounting must come. Yes, the seasons come and go. "Will it ever be winter?" some are asking. Are you not glad you live in the Sunny North instead of in the frigid South? I was down in Baltimore and Richmond last week, and I was a good deal colder there than in Toronto. Seasons come, however, in their turn at last. The day may seem long, but the sun goes down at last; sooner or later we reach the end of the road; the final word of the page is written; at last the final paragraph of the man's biography is written down, and the book is closed, the account is complete. "So then every one of us shall give account of himself to God."

There are some people who are well able to account for other people. What experts we are at minding other people's business! The difficulty any preacher has is to get the sermon home to the people who need it. A preacher told me once years ago that he had a man in his congregation who was dying of stinginess. He was a rich man, but gave nothing. This preacher said, "I made up my mind I would give him a broadside one Sunday morning. I planned that sermon for several weeks, and at last I thought, 'I will catch him this morning, he will never get away from my fire this morning. I only hope he will be there.' That morning Mr. Stingy was there, sitting in his usual place. I had unusual liberty in preaching, and I preached away with all my might. I said to myself all the time, 'I am getting him.' Shaft after shaft I sent in his direction, and I was positive they were getting home. But when the collection plate passed—it passed as usual! And would you believe it, at the close of the sermon that

man came up all smiles and took me by the hand and said, 'That was the finest sermon I ever heard in my life. I am so glad Mr. So-and-So was here to hear it'!"

I say, we are experts at calling people to account, attending to other people's business. But listen, "So every one of us shall give account of *himself*." HIMSELF! Mind your own business, will you? You do not like to be told that? Well, I did not say you needed it! That is your affair. Everyone of us shall give account of himself. *Himself!* And if we attend to our own business in that respect, and feel the responsibility of that, we shall be so occupied that we shall not have much time left for anything else. But the day of accounting will come when we shall give account of ourselves.

III.

I am very glad it is written that WE ARE TO GIVE AN ACCOUNT OF OURSELVES TO GOD. I heard of two coloured men—I do not know whether the story is apocryphal—I heard of two coloured brethren listening to a speech by Mr. Roosevelt. One of them asked the other who the great man was. "Do you not know that is Mr. Roosevelt?" he replied. "Well, who is he? What is he talking about?" "He is talking about the Presidency." (It was at election time.) "What has he to say about it? What sort of a man is he?" "I don't know. I don't know; but he certainly does speak powerfully well of himself." And there are plenty of people who speak "powerfully well" of themselves! It is possible to enter an insanity plea in an earthly court. And it is possible to befog twelve good men and true, so that they scarcely know what decision to arrive at, it may be possible even to deceive the judge on the bench; and I have no doubt that under the British flag there are many gross miscarriages of justice, in spite of all our care, because men can be deceived. But by and by we shall give account of ourselves to God—not to a man.

Oh, my friends, I am afraid a great many professing Christians are giving account of themselves to men, they have men's persons in admiration because of advantage, and live for them, and for the approval of the world. It is a great thing when any one of us can be brought by divine grace to say with the Apostle Paul, "With me it is a very small thing that I should be judged of you, or of man's judgment", or, of man's day. I think that is the greatest, or one of the greatest, of all human achievements, to be brought by divine grace to where a man, as a Christian, will be able to say, "I then shall give account of myself to God, and if all the world is against me, I will do the thing that is right. I will take the course that is true, though I go down to death; but I will answer at last to God." Have you arrived there? You will not be much good until you do. Until we can shake ourselves free from that fear of man that bringeth a snare, until we cease to seek honour from each other, and learn to seek honour from God only, we shall not be greatly used of Him. "So then every one of us shall give account of himself to God."

I turn aside for a moment from the great heart of the text, that I may bring an *exhortation to you, my brethren and sisters, who love the Lord Jesus Christ*. I touched this morning upon the great principle that there are rewards awaiting the faithful servants of God over and above the gift of life; and that some day even Christians will stand before the judgment seat of Christ—not to be

judged as to their fitness for heaven. No! No!—that was settled at the Cross. The moment a man believes, judgment is passed for ever, and “there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” I dare to give it as my testimony that I believe I am just as truly saved tonight as I shall be when I have been a million years in glory. I have the oath of the Eternal beneath my feet, and I know that He will never leave me nor forsake me. But over and above that, we should learn to live our lives before God, to give an account to God, to remember that some day our lives as Christians will pass under review. If you have built on that foundation which God has already laid, even Jesus Christ, only wood, hay, and stubble, the fire shall try every man’s work of what sort it is, and all your works shall be burned away, yet you yourself will be saved, yet so as by fire. I do not want to go to the Lord empty-handed, I want some sheaves to lay at His feet. I would count it the highest honour if He will make me at last to bring to Him something better than wood, hay and stubble: I should like to have a little silver, and gold, yes, even some of the jewels that will be His when He makes up His jewels.

That is worth living for. Nothing else is worth living for. Even if a man should come to an exalted position like Mr. David Lloyd George, the man who came nearer to being a world leader than anybody else ever did, it would not be worth while. Perhaps never in all the long history of the world, in any sense, did a man ever have his hand on the world’s government as did David Lloyd George. And now what do men say about him? The people have short memories. One day they sing, “Hosanna in the highest”; the next day they cry, “Crucify Him.” There was a time when they credited Mr. Lloyd George with every good thing that happened; now the same people are disposed to blame him for everything evil. The applause of the world is not worth living for!

Let me speak to you Jarvis Street people, I do not suppose there are many church families in which a deeper affection really reigns than here. I know the Pastor loves you all, and I believe his affection is reciprocated. I am always glad to know that the people with whom I have fellowship think kindly of a hard-pressed preacher. I am always grateful for it. But a man has little strength until he comes to the place where he is ready to part company with all that. I tell you frankly that if you were all to go, as so many have gone, every one of you, if you were all to drift from this blessed Book, I can say, I will give an account of myself to God, and if need be, stand alone. The favour of God is the only thing worth living for.

I remember the night I was baptized. Up to that time I had never been to heaven, but I got into heaven that night. In baptism? No, important ordinance as it is, it was not perhaps that so much as yielding my will to God. And I remember when I emerged from that watery grave I did not see the Spirit of God in the form of a dove, with these natural ears I heard no voice from heaven; but within my heart there was a great hallelujah that I had won God’s “Well done.” I had the answer of a good conscience towards God. I knew that God permitted a poor sinner to do one thing with which He was well pleased; and when God says “Well done”, we are in heaven already. And in the measure in which we have learned to give account to God, we can trample the world

under our feet; we can bid defiance to hell itself if we are rightly related to God.

But hear me, you who are not Christians, some day you will have to stand before God. You cannot deceive Him, He is a God of knowledge “by whom actions are weighed”. When He takes the seat of judgment, He will need no expert to advise Him, He will be Himself the expert. I have not often been to court, but I have been there once or twice,—not on my own account, though I do not know when I may get there! But I have seen the lawyer turn to his law book and quote some statute to the judge. I suppose that is the lawyer’s business, to call the judge’s attention to a particular statute. He has studied it in the interest of his client. So he lays the facts before the bench, and I have seen a judge ask for the book, and take it and study it for himself, having received it at the lawyer’s hand. But when our God sits upon the judgment seat, He will need no advocate to advise Him of the law. He is the Law, and all that is written is but a transcript of His own nature. He is the Centre and Source of all law, in all realms. “So then every one of us shall give account of himself to God.” He knows the law on the subject.

And He will need no witness to inform Him. With what care, with what concentrated attention, the judge listens to every word a witness utters! He is there to get the facts, and this witness was there when the crime was committed, or the act occurred. The judge listens, and if there is anything not clear the bench himself asks a question; to get the facts, to find out what that witness knows, because the judge wants to know what the witness knows. But at this judgment seat, no witness will be needed: God Himself is the witness. “All things are naked and opened unto the eyes of him with whom we have to do.” You cannot deceive Him. It will be vain then to call an expert alienist. It will do no good to enter a plea of insanity in that Court,—not at all. He knows the measure of every man’s responsibility. “So then every one of us shall give account of himself”—of himself! This man—that man—“to God”. This man must stand in relation to God; this man must answer to God; this man shall be unveiled as he really is before the omnivident gaze of Him from Whom no secrets are hid—this man must give account of himself to God. It makes life a serious thing, does it not? And a blessed thing too! I do not wonder that David said what he did when he was given the choice of war or famine or pestilence, “Let me fall into the hands of God. I would rather be judged by God.” So would I.

Then the very qualities of Deity will either condemn or acquit; will give us the greatest sorrow or the greatest joy. You say it is a terrible thing for an innocent man to be cast into prison, to be unjustly judged? Yes, it is. I think if such a fate as that befell me, I should have to pray every day that God would keep all bitterness out of my spirit.

Yes, it would be a hard thing to be condemned unjustly, and yet if it were I, I could bear up knowing that at last there will be justice, at last I shall be able to say, “Well, I shall give account of myself to God, and He knows I have suffered an injustice. If I get no reward here, I shall get it by and by.” But oh, to be guilty, to find no escape from that awful guilt, to know that God knows our guilt, and to be sentenced by Him; to come under the condemnation of His dreadful holiness, to be banished from His

presence because the man was not fit to be where God was! The very holiness of God—may I reverently say it—the very holiness of God would burn even as the flames of hell upon a guilty soul. But to be acquitted, to be acquitted, to have God's word for it, "Thy sins which are many are all forgiven", blotted out, no condemnation, a free man!—That puts beneath my feet the justice of God, the faithfulness of God, the truth of God, the mercy of God, the love of God, the grace of God, the holiness of God. He has said, "You are free." "It is God that justifieth. Who is he that condemneth?"—"Every one of us shall give account of himself to God."

I do not need any expert psychiatrist to plead my case before that judgment seat. I do not want anyone to talk about neurosis and psychosis there. I must give account of myself for all that I have done, for all that I have said; I must give account for every gospel privilege, for every sermon, and every invitation that has been issued, I must give account to God. I do not want to be alone on that day: nor need any one of us be alone, for "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

And do you know what plea our Advocate will enter in our behalf when that great assize is come? Not that you were not responsible, but that you were. Never will He enter a plea of "not guilty", but "guilty". "Now we know that what thing soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." *Guilty—GUILTY—EVERYONE!* What have you to say, then, why the sentence of guilt should not be pronounced?

What hope is there for any one of us to stand before the throne of God? There is only one, and that is this: "The blood of Jesus Christ his Son cleanseth us from all sin." Will you go out from this place to-night with your acquittal, not in your pocket, but in your heart and conscience? Will you go out from this place saying, "Blessed be God, for this poor sinner's judgment is passed; the debt has been paid; I have been through the grave; I am out on resurrection ground; I am saved for ever"? How many of you believe you are saved for ever, let us see? (A great host of people raised their hands). Is it not a wonderful thing to know it? (Chorus of Hallelujahs).

"Weary of earth and laden with my sin,
I look at heaven and long to enter in,
But there no evil thing may find a home;
And yet I hear a voice that bids me 'Come'.

"So vile I am, how dare I hope to stand
In the pure glory of that holy land?
Before the whiteness of that throne appear?
Yet there are hands stretched out to draw me near.

"The while I fain would-tread the heavenly way,
Evil is ever with me day by day;
Yet on mine ears the gracious tidings fall,
'Repent, confess, thou shalt be loosed from all'.

"It is the voice of Jesus that I hear,
His are the hands stretched out to draw me near,
And his the blood that can for all atone,
And set me faultless there before the throne.

"'Twas he who found me on the deathly wild,
And made me heir of heaven, the Father's child,
And day by day, whereby my soul may live,
Gives me his grace of pardon, and will give.

"O great Absolver, grant my soul may wear
The lowliest garb of penitence and prayer,
That in the Father's courts my glorious dress
May be the garment of thy righteousness.

"Yea, thou wilt answer for me, righteous Lord:
Thine all the merits, mine the great reward;
Thine the sharp thorns, and mine the golden crown;
Mine the life won, and thine the life laid down.

"Nought can I bring, dear Lord, for all I owe
Yet let my full heart what it can bestow;
Like Mary's gift let my devotion prove,
Forgiven greatly, how I greatly love."

Dr. Shields' Western Itinerary.

The following appointments have been made for the Editor of this paper where he will speak in the interest of Des Moines University:

January 17th—First Baptist Church, Sandusky, Ohio.

January 18th—Cedar Avenue Baptist Church, Cleveland, Ohio, Rev. T. W. Callaway, Pastor.

January 19th and 20th—Emmanuel Baptist Church, Toledo, Ohio, Rev. Earle G. Griffith, Pastor.

January 24th—First Baptist Church, Mishawaka, Indiana, Rev. M. E. Hawkins, Pastor.

January 29th—Galilee Baptist Church, Denver, Colorado, Dr. Joshua Gravett, Pastor.

February 1st—First Baptist Church, Bisbee, Arizona, Rev. Rolland Butler, Pastor.

February 2nd and 3rd—First Baptist Church, Tucson, Arizona, Rev. R. S. Beal, Pastor.

February 5th, 6th, and 7th—Los Angeles, California. Meetings are being arranged.

February 10th and 11th—Portland, Oregon. Meetings are being arranged.

February 12th—Seattle, Washington. Meetings are being arranged.

February 13th and 14th—Vancouver, British Columbia. Meetings are being arranged.

February 17th—Moose Jaw, Saskatchewan, Rev. T. J. Hind, Pastor.

February 19th—Winnipeg, Manitoba. Meetings are being arranged.

February 21st—First Baptist Church, Austin, Minnesota, Rev. H. G. Hamilton, Pastor.

News and Notes

THE WEEK-END IN JARVIS STREET.

The prayer meeting Saturday night was crowded. The spirit of grace and of supplication was upon the people. This month we have begun the seventh year of three regular weekly prayer meetings. They have continued with unabated interest through winter and summer. Whatever blessing has come to Jarvis Street Church, has been God's answer to a church at prayer. As the years pass we are increasingly convinced that what every church needs in our day is not more organization, or better material equipment—but more and more prayer that the power of the Holy Ghost may fill the place.

Sunday was a day of blessing. There was a good attendance at the school,—something over one thousand, and a large morning congregation. The Pastor preached on the Church Motto for the year, "And Lo Every Man His Work." Returning from Brampton for evening service the Pastor preached the sermon appearing in this issue. God was manifestly present. It was a solemn service, and there were several clear conversions.

An Unusual Evening.

Wednesday evening (last night), we had a service of an extraordinary character. It was supposed to be the annual "entertainment" of the Young People's Department of our great Bible School. *The Witness* prevented our attending the supper but the B. D. Thomas Hall was packed necessitating a second sitting. Afterwards a programme was given in the large Lecture Hall which also was filled. We cannot speak for other cities, but nowhere in Toronto can another such meeting be found. We may perhaps be excused for confessing that as we looked over that great company of young people representing only one department of the school, we recalled being told nearly eighteen years ago that Jarvis Street was too much of a "down-town" church to have a Sunday School. Nor perhaps may we be blamed for recalling that in our terrible church revolution of six years ago one of the arguments used against the Pastor was that he repelled "young people." Yes, perhaps so. We would not blame them for being repelled. But now that the Lord is in the midst with the same Pastor, Jarvis Street is thronged with a greater crowd of young people than can be found in any church in Canada.

But this particular service was unique for the character of the programme. There were speeches by the young people themselves, and without one exception they all magnified Christ. It was a glorious night in the heavenly places with Christ.

We were out of town when the other departmental "entertainments" were held, but they were all of the same character. Christ was in the midst and the children, even the youngest, were happy. Why should Sunday School officers and teachers expect conversions in the Bible School, unless Christ is magnified in every exercise of the school?

NEWS FROM THE BATTLE FRONT.

On account of the preoccupation of many of the brethren with Sunday School and other work at the beginning of the year, not many meetings have been held since our last issue.

Sunday afternoon last, January 8th, a meeting was held in the Capitol Theatre, Brampton, addressed by Rev. E. A. Brownlee, Mr. William Fraser and the Editor of *The Gospel Witness*. The hour, two o'clock was an awkward one, but it was the only time possible to us, if we were to get back in reasonable time for our evening service. For the hour there was a fair congregation, and we have no doubt the testimony will bear fruit.

Tuesday evening, January 10th, three meetings were held, one in Beamsville, Ontario, addressed by Rev. W. A. Gunton and Mr. Clark McCreddie, one in Georgetown addressed by Mr. William Fraser and Pastor James McGinlay and one in Acton, addressed by Revs. W. E. Atkinson, and E. A. Brownlee. At all these meetings testimony was given against McMaster's Modernism. Local Baptists were present at all of them and we are sure good was accomplished.

COALS FROM THE ALTAR FIRE.

(Continued from page 9.)

deepening throughout the Church of the conviction that both for life and work the one thing needful is Christ's indwelling presence revealed by the Holy Spirit? Instead of the meetings for prayer being the smallest, should they not be the largest and most important! It was ten days of continuing with one accord in prayer and supplication at the footstool of the exalted Lord that prepared that feeble company of disciples for the struggle in which they defied the power of Jerusalem and Rome, and conquered.

Andrew Murray, D.D.

(Note: Two lessons will be published in the next issue so as to bring the lesson to our readers four Sundays in advance of its use.)

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 1.
Lesson 4. First Quarter. Jan. 22nd, 1928.

JUDGMENT.—EXAMPLE AND AUTHORITY.

Lesson Text: I Corinthians, chapter 4.

Golden Text: "For I determined not to know any thing among you, save Jesus Christ, and him crucified."—I Corinthians 2:2.

I. THE MINISTER OR TEACHER AS A STEWARD (vs. 1-5.)

1. The Christian teacher is a steward rightly to use that which God gives him. It is not our business to think our own thoughts, but to declare the testimony of God, even as Paul later in this epistle says, "I delivered unto you that which I also received of the Lord." Every Sunday School teacher should regard himself as a steward of the mysteries of God; that which is committed to his charge he must administer with a due sense of responsibility to his Master. 2. Faithfulness is the distinctive requirement of a steward,—not eloquence or cleverness; but faithfulness. Teachers should be faithful in the sense of taking care of that which is committed to them, and hand it on to others. We must not handle the Word of God deceitfully. 3. A proper sense of stewardship will render one indifferent to human judgment. To his own master the servant must answer, and before him he stands or falls. And if we recognize that what we do, we are doing for Christ's sake, and as those who must give account of their stewardship to Him, it will make us independent of human opinion. If the servant has the approval of his own master, he need not care what others say (v. 3). 4. A recognition of our stewardship will enable us to live for the great day of reckoning (vs. 4, 5). Not until the day is done, and all the records are in, and the books are opened, and the hidden things of darkness are brought to light, will things be seen in their true character. Therefore we must judge nothing before the time. 5. The coming of the Lord is the great event toward which the faithful steward looks forward. Then, as we saw in last week's lesson, we shall stand before the judgment seat of Christ, not to be judged as to our salvation, but to be judged according to our works.

II. THE APOSTOLIC EXAMPLE.

1. Paul did not require of others what he did not do himself (v. 6). The principle he has been discussing he has transferred to himself and to Apollos for their sakes. Precept must always be reinforced by example. 2. Here he strikingly exemplified the Christian grace of humility. He is a bold man who can exhort other people to learn lessons of spiritual import by a study of his own example; yet he bids them learn in him and Apollos, men of high station by divine gifts and grace, not to think of men above that which is written. And this would teach them not to be puffed up one against another. They had to recognize that all they have has been received, and leaves them without ground for boasting. 3. By personal example he challenges them to heroic conduct. The apostles themselves have taken the last place, as it were appointed unto death; and are made a spectacle to the world, to angels, and to men. They are

fools for Christ's sake (vs. 11-13). He describes his experiences, not to shame them, but to warn them of that which is expected of them.

III. THE AUTHORITY OF SPIRITUAL SUPERIORITY.

1. He addresses the Corinthian Christians as spiritual sons whom he had begotten through the gospel, and tells them that though they have ten thousand instructors, they could not have many fathers. The one whom God uses to lead another to Christ sustains a peculiar relationship toward that person which no one else can sustain. This entails a certain responsibility. This, Sunday School teachers should recognize. 3. It is a daring invitation Paul gives them when he says, "Be ye followers of me." And yet the course to which he invites they will take whether he invites or not. Every man will have his followers, his admirers, his disciples; and that is especially true of those who seek to influence in a spiritual direction. But Paul was a man with like passions with us, and if he was given grace so to live that others might safely follow him, we should at least set before us that high ideal (v. 16). 3. Paul sends Timotheus as his deputy to instruct them in apostolic ways, and inform them respecting apostolic teaching. Where is a very practical lesson: Paul did not try to do all the work himself, but got someone else to help him do it. Teachers will be well advised to get their senior scholars to do for them all that is possible, for in the doing of it they will be blessed themselves. 4. The severity of spiritual earnestness: the Apostle announces his intention of going to Corinth, and some evidently had assumed that he would not go. Corinth was evidently like other churches in which there are people who do much talking—and do little else. But he declares that he will come to them, and know the speech of those who talk so much. He declares that he may come with a rod, or in love. This apostolic element of authority is not with us now in personal presence, but we have the same authority in the apostolic writings.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 1.
Lesson 5. First Quarter. Jan. 29th, 1928.

IMMORALITY REBUKED.

Lesson Text: I Corinthians, chapter 5.

Golden Text: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."—I Corinthians 5:7.

I. THE NECESSITY FOR CHURCH DISCIPLINE.

1. The Apostle laments the church's reputation. For the church at Ephesus he gave thanks because he had heard of their faith in the Lord Jesus, and love unto all the saints. For the church at Philippi he thanked God upon every remembrance of them for all that they were known to be. To the Colossians he wrote that he gave thanks to God "since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints". The Thessalonians he commended as being "ensamples to all that believe in Macedonia and Achaia, for from you sounded out the word of the Lord". But the church at Corinth was of another order, and it was commonly reported that within the church the greatest immorality obtained. The character of a church, like that of an individual, is more important than that of its reputation; but if the character is sound, the reputation is likely to be sound too. 2. The evil reported from the Corinthian church was of such a character as was not even named among the Gentiles. When sin masquerades in a religious dress it is likely to be of a deeper dye than when committed by men who make no religious profession. Of all devils, the religious devil is the worst. 3. Paul strongly condemns their attitude of indifference toward wrong-doing. They were puffed up instead of mourning. Men often display their inner thought by their outward attitude toward good or evil. To condone wrong-doing is to make ourselves partners with evil. 4. Paul teaches the necessity of separating the evil-doer from the church (vs. 2-5). Moral surgery is a necessity. The church, as well as the individual, must not hesitate to pluck out the offending eye, or to cut off the offending hand or foot. 5. The manner in which such discipline is to

be exercised is here solemnly taught (v. 4). When they are assembled in the name of the Lord Jesus, for the glory of His name, for the honour of His gospel and of His church. They must do what they do with the power of their Lord Jesus Christ. What a solemn lesson is here!—that even in matters of church discipline, where evil is to be dealt with, and evil-doers are to be excommunicated, everything must be done in the power of the Holy Ghost (v. 4). 6. A very solemn lesson is taught in verse 5. What does Paul mean by delivering one unto Satan for the destruction of the flesh", etc.? A few scriptures will help us to understand. From the story of Job, in the first and second chapters, we know that that upright man was protected from the power of Satan by the hedge which God had put about him; and Satan could touch him only by divine permission. We read in the New Testament that Christ came "to destroy him that had the power of death, that is the devil". The power of death represents the devil's limit of power. Therefore we learn from the Scripture that the devil has power to kill men. But Job's story teaches us that so far as God's people are concerned, they are protected by the hedge which God has cast about them. It is not a mere figure of speech the psalmist employs when he says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Were it not for God's angels, for the hedge that He has put about us, the devil would kill us at once. It may be assumed that the same truth holds in respect to the ungodly during their earthly probation; that is to say, God does not permit him who has the power of death to destroy any man until his iniquity, like that of the Amorites, is full. The case here would seem to be that of a believer who has fallen into an aggravated form of sin, and Paul recommends the church to come together in the name of Christ, and in His power, and solemnly to deliver such an one to Satan for the destruction of the flesh, to ask God to take down the bars, to let the devil have his way with him so far as the flesh is concerned, in order that he may not longer dishonour the Lord, or work further injury to His cause,—one whose abiding in the flesh is no longer needful for anyone who seeks spiritual good. His body is to be given up to destruction in order that his spirit may be saved in the day of the Lord Jesus. Have we any examples of the outworking of this? May we not here have an explanation of the fatal stroke from heaven which fell upon Ananias and Sapphira?

II. PURGING OUT THE OLD LEAVEN.

1. Evil, like leaven, soon permeates the whole. The one bay apple in the basket may still serve as an illustration. Let evil of any kind be condoned in a church, or in a believer's life, and it will work like leaven, imparting its own nature to all that is about it until the whole lump is leavened. One bad boy in the school, one false teacher in the college—these will work havoc among all the rest. 2. The apostle here employs the figure of the passover feast. The passover feast was to be eaten with bitter herbs and unleavened bread. Christ, our Passover, was sacrificed for us; and if we would celebrate that Passover, and really keep the feast there must be the bitter herbs of repentance, and the unleavened bread of sincerity and truth. 3. Hence all known evil must be abandoned and put away, both by the believer individually, and the church collectively.

III. THE BELIEVER'S RELATION TO THE WORLD ABOUT HIM, AND TO THOSE WHO PROFESS AND CALL THEMSELVES CHRISTIANS.

1. As a general principle, they are admonished not to keep company with evil-doers (v. 9). This is the principle of the first psalm. 2. Yet he explains that this does not apply altogether to the evil-doers of this world (v. 10), "for then must ye needs go out of the world". Which is to say that it is impossible for a man to live in the world, and entirely separate himself from all doers of evil. In business and other ways he will be compelled to have contact with evil so long as he is in the world. 3. But he explains his admonition as applying to any man that is called a brother as being "a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat". Thus while of necessity we may have contact with men who are not Christians, yet we are admonished not to keep the company of a man who calls himself a brother, but whose character and conduct are evil. 4. The conclusion of the whole matter is that they must put away from themselves that wicked person.