

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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How Marshall Betrays Bible Faith

EDITORIAL NOTE: Dr. Victor I. Masters, Editor of "The Western Recorder", in the issue of that paper of May 3rd, under the above caption, once more voices his protest against a Modernist of Professor Marshall's type having a place on the programme of the Baptist World Alliance. Dr. Masters' article, through the pages of "The Western Recorder", will be read by thousands of Baptist ministers, beside laymen, in the South, but it is so good we reprint it here that our Canadian "Witness" readers especially may know how a great Southern Baptist editor views the sponsoring of Professor Marshall by the Ontario and Quebec Convention. Following is the article:

In these columns we have strenuously objected to the placing of Professor Marshall, of McMaster University, at Toronto, on the program of the English-speaking group meeting of the Alliance, and in the public mind, though not in reality, on the program of the Alliance proper.

The reason we gave for our objection to Professor Marshall was that he has rent asunder the fellowship of the Canadian Baptist body with which the Alliance meets, through his partisan activity and leadership of Modernistic doctrinal views concerning the Bible and its authority. Our argument was, that it is manifestly a breach of comity on the part of the committee when it singles out a pronouncedly divisive personality and lifts him up for conspicuous position and prestige on a program of "ecumenical" reach and in the midst of the Baptist fellowship which he has ruthlessly injured.

We now set down briefly typical authentic quotations from the teaching of Professor Marshall. We have read scores of pages of his addresses and of reports on his doctrinal views. Their entire flavor is that which is characteristic of the now fairly well-known Modernistic method of eviscerating the Scriptures of their supernatural nature and their Divine authority—a method of trying to hold on by the eyebrows to the terminology of orthodox belief, while stabbing it under the fifth rib with the blade of secret evasion and of strange new meanings given to the words used. Contemptible as it is to all men reared to love and honor straight-forward honesty, it is the characteristic method of modern scholarship.

I.

To begin with the smaller—though intolerable—defections of Professor Marshall, consider the following quotation concerning baptism:

To regard baptism as essential to salvation or even to membership in the Christian church is to ascribe to the baptismal rite a crucial importance for which there is no warrant in the New Testament or in any truly spiritual interpretation of the Gospel, or in common sense.

Here is the open avowal that baptism—either Scriptural baptism or any of the substitutes which Christian groups have erroneously thought they were permitted to adopt—is not necessary to church membership. After this, it will hardly be even necessary to verify by quotation or declaration that Professor Marshall is an open communionist. But he has not let "his light" remain under a bushel in regard to affirming that he is an open communionist.

Let us now by quotation find what is the faith of Professor Marshall in regard to the atonement. The first quotation is from an address of Professor Marshall before the Canadian Baptist Convention meeting at First Avenue Baptist Church, in which he quoted with approval the following:

That innocence should be punished for the guilty at all, is in every sense impossible. As an incident in the Divine administration of the world it is simply inconceivable.

From a lecture before his McMaster classes:

Luther's theory is possibly the boldest, and I think the crudest, statement of the substitutionary atonement; that sin could not be forgiven until it had been punished, and Christ endured the punishment of sin in man's stead.

From another lecture before his classes, as reported independently from the notes of two students who took it in shorthand:

The world in the apostolic age was reeking with sacrificial blood. You have that in Mythraism—not only Jews but pagans were relying on blood. The Apostles naturally laid stress on the blood of Christ in opposition

to this, but the Apostles never did think of the physical blood of Christ as being the cleansing agent. This idea that God has the physical blood is absurd. * * * When the Apostles referred to sacrifice, they referred to His sacrifice. *They could have referred to it without the blood, had it not been that the world was full of it at the time.* The great thought of Paul is that the saving thing in his life, is his fellowship with a risen and glorified Saviour. Away with this crass physical notion! * * * Who wants to wallow in blood? It is spiritual of course. [Our type emphasis.—Ed.]

II.

In the midst of the heat of the conflict over the position of Professor Marshall, as it developed in the Baptist Convention of Ontario and Quebec, Professor Marshall was himself a star speaker. Feeling himself under the necessity of interpreting his "moral influence" theory of the atonement in a way that would help his side to get by that conflict, the hard-pressed professor declared that he stood with Spurgeon on the atonement. He had hunted out one single quotation from Spurgeon that, taken alone, he thought might seem to justify his claim. Introducing this, he said: "Whether I am a heretic or not on the atonement, I simply take my stand by the side of Spurgeon." Then he quoted a passage of Spurgeon in part as follows:

Where the Scripture is explicit, I must be explicit too. But I feel that the idea of substitution does not cover the whole of the dread mystery and that no human conception can grapple the whole. Tell me the death of the Lord Jesus was a grand example of self-sacrifice—I can see that and much more. Tell me it was a wonderful obedience to God—I can see that and much more. Tell me it was the bearing of what ought to have been borne by sinners, is the chastisement of their sins—I can see that and found my best hope upon it. But do not tell me that this is all that is in the cross.

It is impossible to believe that Professor Marshall was frankly expressing his essential attitude on the atonement, when he declared: "I simply take my stand by the side of Charles H. Spurgeon." He could have found abundant quotations from Spurgeon which would forever set at rest any doubt that Spurgeon throughout his life was the world's greatest exponent of the substitutionary atonement. For instance, the following taken from the very sermon from which the professor quoted the utterance of Spurgeon which he thought could be made to look least out of harmony with his "moral-influence" teaching, Spurgeon said:

His strong crying and tears denoted the deep sorrow of His soul. He bore all it was possible for His capacious mind to bear though enlarged and invigorated by union with the Godhead. He bore the equivalent of hell; nay, not that only, but He bore that which stood instead of ten thousand hells so far as the vindication of the law is concerned. Our Lord rendered in His death agony a homage to justice far greater than if a world had been doomed to destruction.

The above, by non-prejudiced readers, will be accepted as proof that Professor Marshall rejects the substitutionary atonement as abundantly taught in the Holy Scriptures, and that Professor Marshall was using the tactics of evasion when he declared that he simply took his stand where Spurgeon stood.

We could give many quotations showing that Professor Marshall runs true to form in his attitude to the Scriptures as a forthright Modernist. He plays

down miracles. Concerning miracles he is most fertile in imagining all sorts of circumstances that might help to get rid of the action of a supernatural agency and divine power in occurrences set down in the Bible. We happen to remember that his published explanation of the devils going out of the Gadarene into the swine, was some sort of hocus-pocus in which he declares the Lord played upon the "susceptibility" of the man possessed with demons—got him out from under his diseased imagining by telling him that the swine, which had somehow got scared and were running away down hill, had taken away the "evil spirits."

III.

As briefly as possible we now must show how the professor rejects the Bible as the authoritative Word of God. He claims, as we believe most Modernists claim, that he believes in the "facts" of inspiration. Then, he proceeds to whittle off the supernatural—whether in creation, or miracle, or the redemptive work of the blessed Christ—until his residue of "fact" is hopelessly small. Nor does He hesitate to declare that the Bible is a book of errors, wherever it deals with "facts" of science or history. The "facts of inspiration" are as skimpy as the reach of the capable tow of the professor's intellect when the professor finishes his whittling process—which is entirely too short. Here are some of his undisputed statements on inspiration:

When you come to insist on inerrancy and infallibility you cannot find any room for all of these little errors [which the academic zeal of the professor leads him to think he has found]. And that is why I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't.

We have come into possession of a very able pamphlet dealing with the question of whether Professor Marshall is "an honest man who knows the facts" in regard to the inerrancy of the Bible. *Bible Numerics* is a monthly pamphlet published by a learned man, I. Panin, at Aldershot, Ontario, Canada. The number of December, 1927, is devoted to showing up the dogmatic certitude of Professor Marshall concerning alleged errors of certain Scripture teachings for what it is—vastly conceited meglomania of the professor. Professor Marshall had entered into a controversy with somebody in *The Toronto Globe*, an outstanding daily newspaper. This he did by taking to task the writer who in the "Point of View" column had declared that the Bible was a book without errors.

Consider the spectacle of a professor in a Baptist theological institution rushing into the "Point of View" column of a daily newspaper to challenge the statement of the man who declared that the Bible is a book without errors! Even if such a professor thought the Bible has in it errors, think of the arrogant conceit and the density of comprehension involved in his whetting his knife and coming into the public press as a champion, before a constituency, many of whom, whether erroneously or not, have always believed that the Bible is the inerrant Word of God! Think of such a man with great gusto assuring these Bible-believers that the Book they have thought was divinely inspired and protected from error, is in fact a very erroneous Book—only to be accepted in ways the scribes of the schools may allow!

IV.

Professor Marshall illustrates with two passages, as follows:

It is a fact that in both the Hebrew and Greek versions of the Old Testament 2 Samuel 24:1 reads: 'And the anger of the Lord was kindled against Israel, and He moved David against them, saying, Go, number Israel and Judah!

Again . . . it is a fact that 1 Chronicles 21:1 reads (both in the Hebrew and in the Greek): 'And Satan stood up against Israel and moved David to number Israel'.

If language therefore has any meaning at all it is clear that the author of 2 Samuel attributes the action of David to God, while the Chronicles attributes it to Satan.

It is time that fundamentalists began to regard intellectual honesty, charity and common decency as fundamental in Christian ethics.

Space does not permit us to show what a complete case *Bible Numerics* makes against the Professor. If the reader is interested we have no doubt that ten cents to the editor at the address given above will bring the pamphlet. Briefly he shows (1) that there of course is no "Hebrew version" of the Old Testament, since the Hebrew was the original. So the Professor's first "fact" is not a fact at all. (2) That, while in the English, God directs David "Go number," the Hebrew, which Marshall expressly says he is quoting, means, "David was stirred up inwardly," to say, "Go to, let me number Israel." (3) Space does not permit our developing the able exposition of Doctor Panin. It shows that God permitted David to number Israel, and that David was stirred up inwardly from another source to do it.

V.

We are glad to subscribe without reservation to belief in the full inerrancy of the inspired Word of

God, as God gave that Word to man. Most statements of faith leave a possible loophole for such men as Professor Marshall to wriggle through. They affirm the complete and final authority of the Word of God in all matters of faith and practice. We have no difficulty in full fellowship with honest Christian men who, without evasion or deception, accept such statements of faith as to inspiration.

But it is inevitable that the constant effort through this loophole to play down all real honest belief in the divine authority of the Scriptures and to sneer at it, and to discredit such belief in inspiration as being belief "that God dictated the Bible to a stenographer", will lead many Christians to want a new statement. Yet, though we would regard a mediating attitude on the part of preachers and teachers in great disfavor, we believe that our need now is rather for a deeper and more positive and constant teaching of the Word of God than to try to help the situation by a statement that would shut out these hypocrites. **We want any and all hypocrites shut out, but men of that type are entirely capable of lying in new ways to suit new conditions, even when you have put up a higher doctrinal fence.**

We have given this extended attention to Professor Marshall in order that our readers may judge for themselves as to the appropriateness of our recent declaration that it was a gross breach of propriety that such a man as Professor Marshall should be picked up and placed upon any kind of program that is permitted under the wing of the Baptist World Alliance meeting with the very Baptist fellowship whose most sacredly cherished beliefs he has outraged, while no partisan Fundamentalist either from Canada or anywhere else has been placed upon that program.

Shall Modernism Invade Our Sunday Schools?

Is There a Strong Tendency to Modernistic Teaching in the Organization Known as "The Religious Education Council of Canada"?

Having received enquiries from correspondents as to the character of the teaching propagated by the Religious Education Council, the Acting Editor of *The Gospel Witness* has asked that I deal with the matter through the pages of *The Witness*, believing that the information I have compiled should be given to our Baptist people. Perhaps these requests came because of the fact that at the Jubilee Convention of the Women's Baptist Foreign Missionary Society, held in College Street Baptist Church, November, 1926, I protested against the endorsement of the Canadian Girls in Training (C.G.I.T.), a method of expression of the Religious Education Council (R.E.C.), in which there is a strong tendency to Modernistic teaching. I am very glad of this opportunity of speaking to our people because this teaching is regarded by many to be a great menace to any person or group with which it comes in contact, and it is time people's eyes should be opened to this danger.

Since this teaching is designed to touch every phase

of church life from the Cradle Roll to the Adult Departments, it is most important to know its nature and source. It is bad enough when false teaching is given to older people, but it is worse when given to young people—and it is deadly when, as stated in the Annual Report of the Religious Education Council of Canada, 1925, it aims "to train religious leaders for groups of people from infants in the home up to graduate students in the university" (Emphasis ours).

Religious Education Organizations.

In order to a clear understanding of what comes later, carefully note the following organizations and their relations:

1. *Baptist Board of Religious Education* (formerly, Sunday School Board). Under this Board come the Canadian Girls in Training (C.G.I.T.), and the Canadian Standard Efficiency Training (C.S.E.T.), which constitute the week-day activities of the teen-age organized Bible Classes of our Sunday Schools, with their Secretaries. Other denominations also have their

Religious Education Boards, teen-age groups, and Secretaries.

2. *Provincial Religious Education Council*,—an interdenominational organization in which all denominations co-operate, and to which the C.G.I.T. and C.S.E.T. report. Thus it will be seen the C.G.I.T. in any Baptist church reports to an interdenominational board.

3. *Religious Education Council of Canada*,—a co-operative organization in which all the Denominational Boards of Religious Education (Baptist included) have membership, they being jointly responsible for its activities and financial support (Baptists contributing). Other units in its membership represent the work of Young People's Societies (B.Y.P.U. included), Y.M.C.A., Y.W.C.A., Student Christian Movement, and the Provincial Religious Education Councils. Dr. Geo. T. Webb, Secretary and Superintendent of the Baptist Board of Religious Education for Ontario and Quebec, is most active in the work of the Religious Education Council.

4. *International Council of Religious Education* (formerly known as the International Sunday School Association, with headquarters in Chicago),—an interdenominational co-operative organization in which the various denominations in Canada, also the Provincial Religious Education Councils, hold official membership. It claims to have under its supervision twenty million souls, in one hundred and eighty thousand Sunday Schools, and a staff of over three hundred paid workers! The Baptist denomination is thus related to the International Council of Religious Education, and expected to contribute to its financial support. An eye-opener to its purpose is given in the fact that at its Convention of 1922, in spite of an overwhelming majority vote in favour of the term "Christian" instead of "Religious" in the name of the organization, the term "Religious" was retained. Who authorized this? Is the latent purpose ultimately to include other religions than Christian in the organization?

5. *Religious Education Association* is, according to its own definition, "an independent organization for fellowship and discussion, for promotion and service, and for the stimulation of experiments, surveys and research in the field of religious education". In an address on the subject, "Standardization", delivered ten years ago at a Conference jointly authorized by the International Sunday School Association, the Religious Education Association is referred to as "the graduate university of Religious Education", and its members as "our research men par excellence". Hugh S. McGill, General Secretary of International Council of Religious Education, speaking of the Religious Education Association and the organization of which he is Secretary, says that, "very friendly relations exist between them". Independent? Yes, but influencing the above as we shall see later on.

Channels of Influence.

Leadership Training for Sunday School Teachers (from Cradle Roll up, C.G.I.T. and C.S.E.T. Leaders, etc.), is the main channel of influence. Standard Courses and Standard Training Diplomas are pro-

vided, and Standard Text Books recommended. The work is carried on through individual students, local classes, standard schools, summer schools, normal schools, and schools and colleges. Standards are adopted which are similar to, if not identical with, those of the International Council. Sunday School teachers and leaders are urged to take these Standard Courses, and to secure a Standard Training Diploma, which is expected to be the minimum training required.

The Teaching.

Let us see what is taught in Standard Training Schools. Let us read the experience of one who had charge of one of these schools. Dr. J. B. Lemon, Pastor of First Baptist Church, Greenfield, Mass., writes in *The Western Recorder* of April 1st, 1926, as follows:

"Last fall they made me Dean of the Standard Training School of Religious Education for Greenfield and vicinity. How many thousands of schools were likewise put over I do not know. Their aim is to multiply them by tens of thousands. . . . The four courses we taught had, for the pupils, official text-books recommended in Chicago. . . . I asked the Public Library to purchase them, and advised the one hundred students to either buy them or go to the library for them. The library purchased them and so did some of the students.

"I did not have time to read them while the school was in session. I recommended them wholly on the authority of the International Religious Headquarters. They had back of them these approvals. But when the school was ended and the pupils beyond my reach, I went to the library to examine the books I had put before the public.

"I was astonished above measure. Some of them were so full of Modernism that even a Unitarian might consistently object. Conversion was explained away or eliminated. John never wrote his Gospel but the real author forged John's name. Daniel was written several hundred years after the real Daniel was dead, and the things therein stated were histories and not prophecies. Some of the Bible is true but much of it has been badly mixed up."

It is no wonder that Dr. Lemon says, in another part of the same article from which the above is but a brief quotation:

"On the face of it, the scheme is excellent, but if it is to be run by Modernists, nothing more ingeniously shrewd has ever been devised for laying their hands successfully on the heads of our children."

Modernist Text Books Recommended.

The names of several of the authors of the Modernist Text Books, so scathingly denounced by Dr. Lemon, appear in the Standard Training Course recommended by the Religious Education Council of Canada.

Further, a copy of the official Standard Training Course for Teachers, published by the Religious Education Council and sent out to Baptist constituencies by the Baptist Board of Religious Education (of which Dr. Geo. T. Webb is Secretary and Superintendent), was forwarded by the writer to Ernest Gordon, author of that invaluable and illuminating book, *The Leaven of the Sadducees*, with a request that all the authors known to be Modernists should be marked. Nine authors were thus marked, and the fact discovered that nineteen text-books in the Standard Training Course recommended for Sunday School Teachers and Leaders in Canada were from the pen of these Modernist writers!

Religious Education Association.

But someone will ask, What about this organization called, "The Religious Education Association"? Has it any relation to the Religious Education Council? Let us see. John Horsch, author of *Modern Religious Liberalism*, says:

"The Religious Education Association is in reality a mighty force for the advancement of atheistic religion and corresponding religious experience."

Ernest Gordon, mentioned above, characterizes it as,—

"An organization which is dripping with rationalism and unbelief."

Further: it is an organization that includes in its membership and on its programmes, Unitarians, Jews—yes, and atheists too, for would any but an atheist announce that *the God of the religions, including the God of Christianity, had been superseded?* This, and other statements of similar quality, are reported to have been made by Dr. James H. Leuba, of Bryn Mawr College, when he addressed the Annual Convention of the Religious Education Association recently held in Philadelphia. The 1926 Convention of this organization was held in Toronto, and a notice to this effect appeared in the calendar of at least one of the leading Baptist churches in Toronto—Walmer Road Church!

But our readers will say, "Surely the Religious Education Council, which exercises such an influence over the Sunday Schools of Canada (including Baptist Sunday Schools), would have absolutely nothing to do with such an organization"! Let us see. According to the Annual Report, 1925, the Religious Education Council instructed its Executive Committee: "To consider inviting the Religious Education Association to hold its next Convention in Toronto." This matter was dealt with as follows: a meeting was called of all the Toronto members of the Religious Education Association and others who might be interested. Later on, it was decided to extend an invitation for the Religious Education Association to hold its 1926 Convention in Toronto. The report goes on,—

"A strong Committee has been named and is actively at work. It was unanimously agreed that this Committee should set up and act independently, and not in any way under the auspices of the Religious Education Council of Canada or any of its co-operating units."

This is quite an interesting sidelight. Why should the Committee act independently, when the Religious Education Council had instructed its Executive to consider inviting the Religious Education Association to Toronto? Was it done in order to make it appear that the Religious Education Council had taken no action whatever with regard to this matter?

Another item in the same Annual Report, 1925, reads:

"It was decided that the Annual Meetings of the Religious Education Council of Canada be held at a time that would permit attendance at the Religious Education Association, and the Ontario Education Association Conventions, if possible, in the spring of 1926."

The Religious Education Association *did* hold its Convention in Toronto in March, 1926. The Young People's Work Board of the Religious Education

Council of Canada prepared an exhibit for this Convention, and C.G.I.T. girls acted as ushers. What did these girls hear? A quotation or two from some of the addresses may be illuminating:

"Historic Christianity has broken down at one point or another throughout the whole modern world. It is probable, for example, that there are few in this assembly who really accept the view of human nature long held by traditional Christianity."

Another:

"Priestly and prophetic conceptions in the Old Testament even of God and religion, contradict each other; and the teachings of our Lord do not simply enlarge upon those of prophecy, they sometimes contradict them."

We wonder if there were Baptist girls among the C.G.I.T. ushers at those meetings?

In the September 30th, 1926, issue of *The Canadian Baptist* "Two Large Conventions" were announced. These were held under the auspices of the Ontario Religious Education Council (O.R.E.C.) in Peterboro and London during October. Prof. J. M. Artman, of Chicago, was announced to give "Four Challenging Addresses". *Now who is Prof. Artman?* No less a person than the Secretary of the Religious Education Association!—an organization characterized by Ernest Gordon as, "dripping with rationalism and unbelief"! Can anyone tell us why a representative of such an organization should be chosen to give "four challenging addresses" to Sunday School teachers and leaders, among whom, remember, are our Baptist teachers and leaders?

In March, 1927, a supper meeting was arranged to be held in the Y.M.C.A., Toronto, to which all the local Sunday School Superintendents and Associates, leaders in boys' work, and interested laymen were invited. Who presided at this important gathering? Sir Robert Falconer, *Past-President of the Religious Education Association!* And who was the chief speaker? *The same Prof. J. M. Artman, General Secretary of the Religious Education Association (R.E.A.),—that organization "dripping with rationalism and unbelief"!* Moreover, the invitation was issued on the official letterhead of the Religious Education Association! And yet there are those who insist that absolutely no relation exists between the Religious Education Association and the Religious Education Council!

If any further proof be needed that such relation, or at least, influence, does exist, we may find it in the fact that many of those who are active in the Religious Education Association are also active in the International Council of Religious Education. We mention a few: Drs. Weigle, Cope, and Coe; Profs. Athearn and Artman; and Dr. Augustine Smith who has produced *The Hymnal for American Youth*, which is advertised as, "The only Hymnal for Church Schools recommended by the International Council of Religious Education" (I.C.R.E.). Ernest Gordon says this Hymnal "fairly bubbles with leaven". It contains sixty-seven Unitarian hymns in which Christ is mentioned by name only once!

Summer Schools and Camps.

The Summer School or camp presents an unequalled opportunity for that which many consider poisonous

teaching, under the guise of Bible Study. Numbers of these Camps are held in all parts of the Dominion, and much intensive work is done. The same Standards obtain as in the Standard Training Schools. Camps for C.G.I.T. and C.S.E.T., also for Leadership Training for these groups are well attended, for camp life holds a fascination for teen-age girls and boys. What was taught in one of these camps and the effect upon the spiritual experience of one girl may best be given in her own words from a letter received by the writer of this article. Lack of space forbids any but short extracts:

"In 1921 there were pamphlets sent to the Barrie Baptist Sunday School, telling of a camp in Beausoliel Island for girls. This was something new and we all thought it would be so wonderful. I was the only one who decided to go.

"In 1922 I again planned to go to Beausoliel. My sister paid my camp fees and I was so happy. A girl friend attended the leaders' camp at Couchiching and returned a few days prior to my leaving for my camp. She came to me and told me with tears running down her cheeks that a Miss Beatty had been leader at Couchiching and was going to be my leader for that year at Beausoliel. Lily told me the first I ever really knew about Modernist teaching and told me Miss Beatty was a real Modernist and how she, Lily, had rebelled in her heart and how disappointed and broken up so many of the girls were.

"I went to camp and some of the teaching was rank heresy disguised in a beautiful form. . . . What I had been taught and what I had understood from God speaking to me through His Word was denied.

"In our Bible Study, Miss Beatty told us 'the Bible intellectually was the greatest of all books. It was a wonderful study, geographically and historically, but kept telling us that some of its contents were not practical to the modern mind. The parables were mere fairy tales or myths, used as illustrations to teach the common people. Christ's temptation in the desert was only a temptation such as would come to us. He was the only perfect man but was only a perfect man who had caught the vision and God gave Him the great inspiration and we must try to develop a life that will in time try to reach to a perfection similar to Him. He was an exceptionally unselfish man and a noble being. He was the greatest martyr the world has ever known.' She also said, 'We were old enough to think for ourselves. We had come, some of us, with our Mother's or Grandmother's, Teacher's or Pastor's ideas, and we were in a new day. The world was getting better all the time. Nature teaches us so much and God is all loving. There was so much for us to do in service. All our finer instincts must be developed, broadened, and our minds filled with noble thoughts, our life with noble deeds, and we would know God.'

"My whole being rebelled at what I was being taught, yet I was very very timid. She seemed so well educated and seemed to be able to express herself so well, but I spoke very quietly to her and told her we were only saved by the Blood and I knew by a personal knowledge He was all Divine, and the whole Bible, every word, was practical and true. She was disgusted and told me I was old-fashioned and if I was going to feel and talk like that I wasn't wanted there, but that my ideas would be changed and broadened before camp was over. I was both humiliated and broken-hearted and went to my tent and cried so hard, feeling as if I were on the outside. Just a few weeks before that I had been buried with Christ in baptism and it had meant such a very great deal to me. One day we had to write a paper on our idea of Jesus being baptized and hand our answers

to Miss Beatty. When she read mine she laughed and said I was wrong. She said, 'Jesus followed the crowd out of curiosity to the Jordan and was baptized after some others and the dove just happened to light on Him as it would have on any of the others showing God's approval.' . . . I have heard lecture upon lecture by different leaders in different places, and although they were absolutely infatuated and held us spellbound, never once did they ever tell us, 'Ye must be born again.'

"It is all a religion of casting sin aside by self-culture and development; doing and serving, works, works, works. The simplicity of the Gospel is all taken away and the girls are shown a glimpse into a life of service and idealism by cultured self-attainment.

"Even though I rebelled at the teaching, after I came home the Bible had lost its sacred fellowship for me and as the days and months sped on (although I never told a person) I couldn't pray and I had lost my faith.

"A few months later I decided I would come to the city. These questions kept rushing through my mind. How do we know the Bible is true? Wasn't Jesus Divine? Was there no necessity for salvation? Was the Blood of no avail? For weeks I was in torment and never mentioned it. Before I left for the city I threw myself on my knees and although it seemed to me my prayer could not be heard, I prayed, that if it was all true and He was divine, and salvation was by grace alone, for me to be sent or shown what church to go to, one that would be on fire for God. If I went to a spiritually dead church I would be again shown it was untrue. I cannot begin to tell you, but the first Sunday morning God compelled me and sent me miraculously to Jarvis Street Baptist. I went alone, and as I entered the building I again felt the consciousness of the Spirit. If I had hurled my doubts and questions at the great champion of the Faith, Dr. Shields, I could not have been answered more personally. All doubt vanished, and I could have shouted, 'I know whom I have believed!'

God answered the cry of this girl's heart, but shall our young people be exposed to this poison?

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

(Signed) Anabel Sage Mills.

DR. PETTINGILL IN JARVIS STREET.

Closing of the 1927-28 Term of The Toronto Baptist Seminary.

On Thursday evening, May 17th, a public meeting will be held in Jarvis Street Church, marking the closing of the 1927-28 term of the Toronto Baptist Seminary. The special speaker on this occasion will be Dr. W. L. Pettingill, Dean of the Philadelphia School of the Bible. Beside his connection with a ministerial training school, Dr. Pettingill is one of the outstanding Bible teachers of the Continent, and we know of no one better fitted to bring an inspirational message to the students of the Seminary as they leave for their work on summer fields. Dean Stockley will preside at the meeting, and the Faculty will deliver brief addresses. Special singing will be provided by Seminary students. Dr. Shields, President of the Seminary, will be unable to be present, but will send a telegraphic message to the students from Los Angeles. A hearty invitation is extended to everyone to attend this service—Thursday evening, May 17th, at 8 o'clock (daylight saving time).

The Jarvis Street Pulpit

"AS A HEN DOTHT GATHER HER BROOD"

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, April 1st, 1928.

(Stenographically Reported.)

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wing, and ye would not!

"Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."—Luke 13:34, 35.

Prayer before the sermon.

Let us unite in prayer: We bow in Thy presence, O Lord, this morning, sincerely desiring to be numbered among those who worship Thee in spirit and in truth. We come with some remembrance of what Thou art; we remember that Thou art high and lifted up, the high and lofty One that inhabitest eternity. The Word tells us that in Thy holy dwelling even the sinless seraphim veil their faces in Thy presence, and cry, "Holy, holy, holy, is the Lord of hosts." We would not come into Thy presence presumptuously; we remember that we have all sinned and come short of the glory of God; and that there is none that doeth good, no, not one. Our minds, by nature, are enmity against Thee; our consciences, until Thou dost purge them, are defiled; our hearts are deceitful above all things, and desperately wicked; our wills have been shackled by the enemy, so that when we would do good, evil is present with us—we are, indeed, lost and undone apart from Thy grace. We thank Thee that Thou hast taught us in Thy holy Word how we ought not to think of God, Thou hast told us, that we ought not to think of the Godhead as of one graven by art or man's devices, but as Thou hast disclosed Thyself to us in the Person of Thy Son. We have His authoritative word, "He that hath seen me hath seen the Father." We think of Thee this morning in terms of the life and death of our Lord Jesus Christ; and we thank Thee that we know who Thou art, and what Thou art, because the Son hath declared Thee. Therefore do we come with confidence because we remember that He received us. He took the little children in His arms and blessed them. He ever had compassion on the multitudes; He taught them as they hungered for His word; and He fed them as they hungered for bread. We bless Thee for the great truth that though He was weary with His journey, yet He did not forbear to open the treasures of His grace to her who came to Him. We thank Thee this morning that, however small our trials, however seemingly insignificant the affairs of these little lives of ours, we all come within the compass of Thine interests, and Thou art ready this morning to touch us with Thy grace, and to enrich us out of Thy treasures.

We pray this morning for fathers and mothers who are anxious about their children, for men and women who have domestic cares. The Lord comfort and bless them. We pray for the man in business who is facing some special perplexity, that the Lord may graciously help him in his difficulty. We pray that Thou wilt give Thine angels charge concerning them to keep them in all their ways. So shadow with Thy gracious care the boys and girls, and the little children, and help us in this morning's service consciously to come under the shadow of Thy protection, and to be sure that there is nothing of any importance to us that is not important to Thee. We come this morning to cast our cares upon Thee; to cast our burdens at Thy feet, and bear a song away. We come to-day to give to Thee our tribute of praise, with hearts full of gratitude to Thee that Thou hast unveiled Thy glory in the face of Jesus Christ, so that we are able this morning to sing,—

"Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest."

We thank thee that Thou art not absent from us; though a cloud has received Thee out of our sight, yet we rejoice to know that,—

"Warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

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

Grant, we beseech Thee, that everyone here this morning may touch Thee, Thou great Saviour, Thou gracious and glorious Lover, Thou infinitely mighty Helper of poor, weak, men and women. Come near to us, we pray Thee; put the arms of Thy grace about us; and send us away this morning rejoicing that the eternal God is our refuge, and underneath us are the Everlasting Arms. We ask it in the name of Jesus Christ our Lord, Amen.

Our text is a very familiar one, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." This prophetic cry, wrung from the heart of our Lord but a short time before He suffered death, in principle, still has application to the sons of men to-day. It describes the age-long attitude of men toward the revealed word and will of God.

Men have ever killed the prophets, and stoned them that were sent unto them. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The attitude of unregenerate men toward God is ever the same: they do not welcome the prophet of Jehovah, their hearts are not hospitable toward the truth of God. It has always been so, that men have rejected the warning word of God. Read the history of the prophets, and of their ministry to rebellious men—it has always been the same. When Ahab had consulted his four hundred prophets respecting a project upon which his heart was set, and they had unanimously approved of his proposal, Jehoshaphat said, "Is there not here a prophet of the Lord besides, that we might enquire of him?" To which the king answered, "There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me but evil!"—Micaiah the son of Imlah, faithful unto

death! He declared the whole counsel of God, with the result that he was hated of the king to whom his testimony was given. The same was true of Elijah, who faithfully declared God's purposes of grace, and warned his people of impending doom. He, too, was looked upon as a troubler of Israel, and by the king himself he was called an "enemy".

I wonder how many there are here this morning who as yet have not opened their hearts to the truth of God, to the message of the gospel, to the full-orbed revelation of God in Christ Jesus the Lord? What has been your attitude toward the Word of God? What is your attitude this morning? Is it represented, in any measure, by those who killed the prophets and stoned those who were sent unto them? How do you receive the faithful testimony of God's people? You Sunday School scholars, what is your attitude toward the teacher who has been endeavouring to win you to Christ, who has been expounding the Word of God, bringing to your hearts and consciences the gospel message? Have you resented it? Have you been rebellious? Have you been angry because you have been told of your sins, and because you have been made uncomfortable at times? Have you thrown wide your heart's door to the truth? or have you locked the door against it? By your answer to these questions you may determine on which side of this great issue you are, whether you are among those who stone the prophets, or among those who receive their testimony:

Let me suggest, too, that even professing Christians sometimes resent the testimony of others by which they are convicted of their own sin. It is possible, dear friends, for any of us to wander away from God, it is possible for us to forsake our first love, and to lose the joy of our salvation; and when we get into such an unspiritual state we find ourselves very uncomfortable in the presence of those who rejoice in God's salvation, and sometimes full of resentment toward those whose consistent lives convict us of our own inconsistencies. It may be there are some here this morning who at one time took a bold stand for Christ; you were determined to be separated from the world and the ways of the world, and to follow the Lamb whithersoever He might lead you. You were determined that you would maintain, by His grace, a clear testimony to His gospel, to His Saviourhood and Lordship in your life; but you have been in the company of the ungodly, you have been standing in the way of sinners, and are in danger of seating yourself with the scornful. You now avoid some Christians whose company you once coveted; you fear lest they should have a testimony against you. You are disposed now to say that some people are "too narrow", that they would rob you of your pleasure, and deprive you of legitimate enjoyment. You absent yourself from prayer meeting, and keep out of the company, so far as you can, of godly people; because their very presence is a rebuke to you, and you find rising up in your heart feelings of opposition toward the testimony of the people of God. Ah, if that be so, you are on dangerous ground; and you are moving in the direction of those who stoned the prophets, and who killed those who were sent unto them.

And, terrible to relate, that state of mind some-

times leads people to take up a critical attitude toward the Bible itself. I wonder if there are any believers here this morning who have been failing in their love for the Word? You do not read it as you once did; it is not your daily counsellor; you are not feeding upon the heavenly manna; you are not coming to it as to the laver wherein you may be cleansed "by the washing of water by the word". Instead, the Book is closed, it is neglected, and perhaps you scarcely know why. You think it is mere idleness, mere indolence. You put it down to pre-occupation. The great truth is that you have admitted to your life some things which are incompatible with the principles of the Book, and you cannot hug these things to your breast and enjoy the testimony of the prophets at the same time. One thing or the other has to be abandoned, and you are in danger of assuming a sympathetic attitude toward those who tear God's Book to pieces. Personally, I do not believe that the critical attitude toward the Bible manifested in many quarters is the issue of intellectual difficulty, I do not believe it is the result of intellectual perplexities: in ninety-nine cases out of one hundred it is because something has been admitted to the life which the Bible condemns. It is the attitude of Ahab toward Micaiah; it is the desire to delete from the Bible that which would condemn, and compel the removal from our lives of the things which are contrary to the will of God. It is all one with the attitude of those who stoned the prophets, and who killed those who were sent unto them.

As for you who are Christians, are you willing to be a prophet of that order? Have you withheld your testimony down in the office, and in the shop, and among those with whom you consort? Somebody says, "I have not been quite so active as I was". Why have you not been as active as you were? "Well, I thought it was scarcely wise." Has it been costing you too much? Are you saying within yourself, "Well, one reason I have been withholding my testimony is that it has not seemed to accomplish anything. I have spoken to people, I have dealt with hearts that have been hardened in sin; and all my witnessing seems to have accomplished little." That is not your affair, my friend; whether they will hear or whether they will forbear, it must be our concern to bear witness for God. The prophets who were stoned and who were killed were not "successful". Very few of God's prophets were ranked among successful men. I know that in the perspective of history, as we read the record of their glorious faithfulness, we are disposed to idealize them and to say, "What great men they were!" But in their day they were reprobated by those who were themselves reprobates; they were hated of all men for their Lord's sake, sawn asunder; subjected to every kind of persecution, of whom the Scripture says "the world was not worthy".

I know how disposed we are to be careful, to be diplomatic, to be politic in our testimony, because when we bluntly tell men the truth they turn upon us, they stone us, they would kill us if they could. And then some of our best friends come around and say, "You know, there is a right way of doing a thing, and the trouble with you is your testimony is right, but you have not learned how to use it. Your method is

wrong; and sometimes it seems as though your spirit were not quite right. If you would only study proper psychological approach, you could preach the gospel in such a way that men would like it"! Find me in all the Book the record of a single preacher of the gospel who ever found a way of preaching the gospel so that it pleased carnal men! If ever there was a perfect preacher, if ever there was a prophet who never made a mistake—and there was One—it was the Prophet Who uttered the words of this text, it was our Lord Himself. All that God had ever spoken, from the day that He first communicated His will to man in the garden down to the days of John the Baptist, was gathered up and epitomized in the Person of our Lord Jesus Christ, He was the Word made flesh to dwell among us. There was no imperfection in Him, in Him dwelt the very wisdom of God; and if anyone knew how to speak His own word, God ought to have known—and did know. In Him dwelt the love of God, and no one could find fault with His "spirit". Yet when He bore testimony for God, what did they do? They took Him to the place called Calvary, they crucified Him, they buried Him out of their sight, illustrating the world's attitude always and for ever against the Word of God. Are you willing, then, to be a prophet? Are you willing to be a witness for Christ? Are you willing to go to Gethsemane, and to Calvary, and to Joseph's tomb? Are you willing to be a corn of wheat, to fall into the ground and die? Unless you do, you will abide alone. That is the trouble to-day: men are unwilling to pay the price of being faithful witnesses to the Lord Jesus Christ.

But let us look at the other side. The text is illustrative of the gracious attitude of our God toward those who would reject His Word. "O Jerusalem, Jerusalem—I know what you are—which killest the prophets, and stonest them that are sent unto thee!"—that is man's attitude toward God. What is His attitude toward men?—"how often would I have gathered thy children together, as a hen doth gather her brood under her wings!" What is the voice of God at the lips of a prophet, of any one of His witnesses? The word of God through Christ, and preserved in the record which God has given to us of His Son, is the mother call. Oh, let me say it with reverence, it is the call, not only of the divine Father, but of the divine Mother to the orphan-children of men: "How oft would I have called you and gathered you together under my wings!" That is the end, my dear friends, of every testimony sent from God. No, no, what the devil tells you is not true that God arbitrarily would take from us our enjoyment, not at all. He is calling us to Himself just as a mother-hen would call her little chicks to her, and gather them under her wings.

Can you imagine any picture of more utter helplessness than this? The Lord says, "You big men that think you are able to look after yourself, you are just little chicks that are food for the hawk any time it wants to come upon you. You are absolutely without defense, the prey of every spiritual foe, unable to protect yourselves against your enemies; and I have been calling you—calling you—calling you to come in from the place of danger, to the place of protection." When God says to you, young men, "Thou shalt not", even if you are a university student, or even a university

professor, you had better listen to Him. "Oh, but," you say, "I am going to have my fling."

Supposing somebody puts a quantity of Paris green in this glass, and makes it just as green as grass, and you know what is in it; then I say, "I am thirsty, I am going to have a good drink; that looks fine." I am just about to drink it when some of these men in the choir, because they have sense, will rise up and dash it from my hand. They may cut their hands in breaking the glass, and rather spoil my appearance! I turn upon them and say, "How dare you take away my pleasure?" What would they say? If they were wise, they would say, "You fool, we were trying to prevent your committing suicide, that is what we were doing." Listen: behind every divine prohibition there is a reason based in the nature of things, and God is calling you away from suicide. "Sin, when it is finished, bringeth forth death," no matter how attractively it is dressed. You young men who would wander away from God, if you are here this morning, saying, "I am going to have my fling", you are simply being blinded and deluded by the *dévil*, and ready to quaff your draught of poison.

That is the picture of the text, a little chick strutting around the yard, with no eyes for the enemy at all. The mother hen sees that black spot in the sky, and knows what it means, knows that the enemy of all that is dearest to her will come like a bolt from the blue in a minute; and she sends out her call of alarm. She says, "Come in, come in, come in from danger." That is just how God calls you and calls me—and we have not sense enough to come. It is for protection He calls, for our God is a God of salvation; and the only reason God ever speaks to any one of us is because He wants to save us, to save us from ourselves, to save us from the sin that is in us and about us everywhere. And so He would put Himself between us and all harm. What a beautiful figure it is! I know it is a homely one, but it was used by the greatest Preacher the world has ever known; our Lord Jesus Himself likened God to a hen gathering her chicks under her wings, and putting herself between her loved offspring and all that would harm them. That mother hen says, "You must kill me before you harm my chicks." She gathers them under her wings, close to herself, and makes their lives and her life one and inseparable,—they live or die together.

That is what it is to come to Christ. It is not merely joining the church: it is to become part of Him. I love that scene in the garden when He had told His disciples that before long they would come to take Him, and He would be betrayed into the hands of sinners. It was dark, and they heard the sound of voices, and the tramping of human feet in the shadowed paths of Gethsemane, and presently the light of their torches appeared. They were coming to seek Jesus, and He stepped forward and said unto them, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he." And they fell backward! Again He said, "Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way." He stood between the disciples and harm. We sang of it last night:

"The tempest's awful voice was heard,
O Christ, it broke on Thee!
Thy open bosom was my ward,
It braved the storm for me.
Thy form was scarred, Thy visage marred;
Now cloudless peace for me."

He stands between us and harm. And you have God's word for it, my friends, if you will but come to Him, if you will but come to Christ and commit that life of yours: your soul, your life, all your interest for time and for eternity, to Jesus Christ, He will stand between you and hell, and nothing shall ever harm you. He will gather you under His wings, and you will be safe for ever.

I am glad of the figure too,—“As a hen doth gather her brood under her wings”. He might have surrounded us with a granite wall. He might have put us in a great fortress and locked us up and said, “Now you will be safe”. But instead of that He uses a figure which speaks of warmth and comfort and infinite tenderness. I remember hearing my father say that he once went into one of the great steel mills in England, where he saw them operate a great hammer. A steel ingot was put under the hammer, at white heat, and a man stood there simply moving a little lever, and that tremendous hammer, hundreds of tons in weight, came down, and beat the steel into a thin plate. When the foreman or superintendent, whoever was showing him around, showed him that, he said to my father, “Now just put your watch under that hammer”. “Well,” said my father, “I do not want to do that. I do not want to have my watch smashed.” Then he turned to the man and said, “Is it true that you can bring that hammer down on the face of that crystal without breaking it?” He said, “Yes, sir, that hammer is under such perfect control that I can adjust it so it will barely establish contact with the crystal of the watch, and break nothing.”

We are in the habit of associating strength with bluster and noise. You boys know what a bully is, don't you? You know the boy who is always talking about what he can do? He is going to fight the whole neighbourhood, he is equal to any dozen, ready for a fight any minute—when no one else wants a fight! But if the smallest boy in the playground takes him at his word, he is over the fence and home to mother! That is the character of a bully always. Brave men, as a rule, do not talk much about what they can do—they simply go and do it, and do not talk about it.

Our Lord Jesus said, “All authority is given unto me in heaven and in earth”. All authority! All the powers of nature! Think of the electric energy, that mighty energy pouring over Niagara Falls! Presently the sun will come and all the trees and all the shrubs will open their thousand leaves. What tremendous energy the sun will put forth! “The precious fruits brought forth by the sun, and the precious things put forth by the moon, and the chief things of the ancient mountains, and the precious things of the lasting hills”—all the forces of nature, I have not time to recite them! And what are they but weapons in His armoury? They are all at His command, as well as all the powers of the heavenly host. And where does He put them? How are they expressed? How are they communicated to us? Oh, hear it, “He shall cover thee with his feathers, and under his wings shalt

thou trust.” Almightyness touches us with the tender and comforting touch of a mother's wings, and keeps us in safety.

The sad part of the text is that though thus this gracious ministry of love was offered them, they would not, and their house was left unto them desolate. I wonder how many young people here this morning are determined to leave themselves exposed to the hawk and to the vulture outside the divine protection, exposed to all the anger and hatred of hell itself? Shall we not run to Him?

A little boy, who was a cripple, was going along the street one day. He had two crutches, and being tired, he leaned against a garden wall. He put his crutches one on either side of him, and rested against the wall. Some mischievous boys came along, and, not anticipating any trouble, he did not protect himself. So they ran up, one of them on one side, and the other on the other side of him, and snatched his crutches away; and the poor little chap was unable to help himself; he could not move without his crutches. When they had taken his crutches they came back into the middle of the road and gathered up a handful of pebbles, and began throwing pebbles at him. The poor little chap could not move, he was holding on to the wall and dare not let go his hold. His crutches were gone, he was utterly helpless; and they teased him by throwing little stones at him. (That is what the devil does. Sometimes he throws big stones, and very often little stones, just gravel. Did you ever feel them? First on one side, and then on the other. You go to business in the morning, and it seems as though all the imps of the pit were let loose, and before noon you feel irritated and are tried on every hand—just the devil throwing pebbles.) The little fellow endured it as long as he could, and just over the garden wall—it was springtime—there was a man working in the garden, down on his knees working in one of the beds. The boys did not see him. The wall was not very high, just high enough for the little chap to look over. And when he could stand it no longer he turned his head and called, “Father!” The man turned, and was up and over that wall instantly—but the boys were gone. They threw back the crutches, and took to their heels as rapidly as they could. In a minute the strong man was by the boy's side, the crutches were restored to him, and he sustained him.

Oh, when we are troubled and perplexed, remember there is One Who, like the gardener, is never far away; and all we have to do is simply to cry to Him, “Lord, help me”, and He is with us instantly. And you will see the devil fly—

“Satan trembles when he sees,
The weakest saint upon his knees.”

Will you who are Christians take that message home with you to-day, and from Monday to Saturday, will you nestle closely to His side, and under His wings feel the joy and comfort of being taken care of by God Himself? And if there are any outside, will you come in this morning, just come in where it is safe, and warm, and comfortable? The most luxurious place in all the universe is that spot under the wings of God.

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THE SEALING OF THE HOLY SPIRIT

Seventh Lecture in a Series on "The Ministry of the Holy Spirit".

Delivered in Jarvis Street Church, Toronto, Thursday Evening, April 26th, 1928.

By Dean T. I. Stockley.

Our subject this evening is, "The Sealing of the Holy Spirit". The passages of Scripture to which we refer are: Ephesians, chapter one, verse thirteen; chapter four, verse thirty; and second Corinthians, chapter one, verse twenty-two. It has been well said that in the opening verses of the epistle to the Ephesians we see the Trinity of Love coming forth for us, and for our salvation. In verse three we behold the Father, the Fountain of all grace, choosing His own, accepting them in Christ, and blessing them with all blessings in heavenly places. In verse six we behold the Son, the Beloved, in Whom we are covered with a robe of grace, through Whom "we have redemption through his blood", and Who gathers up in Himself all things both in heaven and on earth. In verse thirteen we behold the Holy Spirit, the promise of the Father, and the seal of believers.

I.

In considering this subject we notice, first, THE POSITION OF THE SEALING IN CHRISTIAN EXPERIENCE.

Not before faith. There are many craving for something, which they scarcely know how to describe, before faith. They say, "If I could only see something then I think I could believe." Others are saying, "If I could only feel something I think I could believe." They are like those to whom our Lord refers in John's gospel, chapter four, when on His return to Galilee He was met by a father who appealed to Him to heal his sick son, and to whom our Lord replied, "Except ye see signs and wonders, ye will not believe". There are some who are always looking for visions or dreams or some tangible thing before they can believe. But that cannot be; and the sealing of the Spirit cannot take place before faith, for we must be His before He can seal us.

The pathway into a place amongst His own is beautifully set before us in John, chapter five, verse twenty-four, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." To accept Christ thus as our Saviour puts us into the right position; it brings us into union with Christ, and makes us sons of God; and the Holy Spirit is especially the son's portion.

In our personal faith in Christ there is a seal. We read, "He that hath received his testimony hath set to his seal that God is true." And there is a sharp distinction between those who believe and those who do not believe, for we read, "He that believeth not God hath made Him a liar." The two classes are thus sharply and definitely set before us. Those who believe set to their seal that God is true, while those who disbelieve make Him a liar. Sealing cannot be before faith.

Sealing follows believing. Our text says, "After that ye believed," or "having believed", or, still more closely, "on believing ye were sealed". Sealing is not conversion, but it is something which follows conversion, and is the special privilege of the trusting heart. It is the crown of faith. The Holy Spirit is a Person, and it is a happy

thing when His reception is a conscious act of faith. The Holy Spirit enters every believing heart, but there are some who are not conscious that they have experienced this privilege. In a convention in Jamaica at the close of which we had testimonies as to the personal blessing the testifiers had received, a brother came to me regretting that the testimonies had been closed so quickly. He said he would like to have given testimony, and when asked what the nature of his testimony would have been, he replied that he had been a deacon in that church for thirty years, and never knew till then that, as a child of God, he had the Holy Spirit within him. He had always been praying to Him as Someone outside of himself, and now it had been a glorious discovery to him to know that as a son of God he was privileged to have the presence of the Spirit.

As *sinner*s we receive the Lord Jesus as our Saviour; as *sons* we receive the Holy Spirit. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." This sealing is therefore a privilege to be enjoyed quite early in the spiritual experience. It is not something merely for an advanced believer, not something for a favoured few: it is the privilege of all who believe, and a privilege to be enjoyed all along life's way. John Bunyan in his "Holy War" speaks of Immanuel the King being received by Captain Credence. The captain goes out to welcome Immanuel; and so it is our privilege, consciously, to welcome into our whole nature the presence of the Holy Spirit of God, Who is the divine seal.

Have we all made the discovery that it is our privilege to have that Divine presence in our life continually? If not, let us consciously open our nature to that Presence now.

II.

THE METHOD OF THE SEALING. *First, it is by the hand of the Father.* (See second Corinthians, chapter one, verses 21 and 22), "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us." The seal is the Father's gift. The Holy Spirit Himself is the seal. He is the promise of the Father, and the gift of the Father. Our Lord said to His disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you". (The speaker here introduced a seal which he held in his hand as a simple illustration.) The Father's hand holds the seal, and when He has first of all softened the spirit and warmed it with His presence and His love, He, so to speak, presses the seal upon the yielding spirit, and makes thereon the impression which is carried by the seal; that is to say, God brings the Holy Spirit into close and vital contact with the soul, so that the things of God are not forms and unrealities, but experiences which are deeply real and vital and penetrating.

The method of the sealing is *by the presence of the Spirit*. Again let me say that He is the seal; it is His presence within which testifies to us of Christ, and of our relation with Him.

Consider for a moment how our Lord Himself was sealed. In John, chapter six, verse twenty-seven, we read, "Him hath God the Father sealed." When did this take place? Certainly at our Lord's baptism undoubted testimony was borne to His Sonship by the gift of the Dove; and the divine Voice which said, "This is my beloved Son, in whom I am well pleased." An instructive writer on Hebrew worship tells us it was a custom for the priest to whom the service pertained, having selected a lamb from the flock; to inspect it with the most minute scrutiny in order to discover if it was entirely without physical defect, and then to seal it with the temple seal, thus certifying that it was fit for sacrifice. Our Lord's thirty years at Nazareth were a continual test, and at His baptism the Father showed His infinite approval of that flawless Life. And soon after that divine testimony we hear John the Baptist, as he pointed to the Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world".

At our Lord's baptism, He certainly was sealed for sacrifice; and as the Lord, so the disciple. The Holy Spirit's presence in the heart is the Father's undoubted testimony to the sonship of the believer. *We are sealed with the Image of Christ*. The seal which I have in my hand has some writing upon it. The Holy Spirit, Who is the Seal in the Father's hand, bears the glorious Image of the Lord Jesus Christ, the heavenly One—all His lovely features are there. Some of these are given us in Galatians, chapter five, verses twenty-two and twenty-three: "Love, joy, peace, longsuffering, gentleness, goodness, faith (or fidelity), meekness, temperance (or self-control)."

The Holy Spirit's greatest work is to reproduce these features in the heart and life of the believer. This is "character". A yielded life is the softened wax upon which the beauties of the heavenly Man are stamped by the Holy Spirit's power. As the children of God we have the capacity to receive this image of Christ.

Moreover, we are made for it. Originally man was made in the image of God, and by regeneration we are re-made in order that we may bear the same image. Paul tells us that we are predestinated to be conformed to the image of His Son,—nothing less than this can satisfy the Father's heart. He yearns to see the glory of Christ reproduced in the lives and characters of His own; and John tells us that the day is coming when that purpose shall be realized. He says in his first epistle, chapter three, verse two, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." And we may well join with the Psalmist when he exclaims, "I shall be satisfied, when I awake, with thy likeness."

III.

THE VALUE OF THE SEALING. *It means ownership*. In second Timothy, chapter two, verse nineteen, the apostle says, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The idea of sealing would be familiar to many of the people in Ephesus, for Ephesus was a maritime city; an extensive

trade in timber was carried on by the shipmasters of the neighbouring ports. The method of purchase was this: the merchant after selecting his timber stamped it with his own signet, which was an acknowledged sign of ownership. He often did not carry off his possession at the time. It was left in the harbour with other floats of timber, but it was chosen, bought, and stamped, and in due time the merchant sent a trusted servant with the signet, who, finding that timber which bore a corresponding impress, claimed and brought it away for the master's use. Thus the Holy Spirit impresses upon us the seal with the image of the Lord Jesus. And this is the sure pledge of His divine ownership of us. When God seals us with His Spirit, He says, "Thou art mine"; He owns us as His special property. As the apostle says in first Corinthians, chapter six, verses nineteen and twenty, "Ye are not your own. Ye are bought with a price." It is a glorious thing for the child of God to realize this, to be able to look up and say, "I am His." The gift of the Spirit is the broad arrow which indicates royal property; and every soul who has received the Spirit must regard himself as entirely the property of his Lord.

It ratifies our sonship. It assures us that we are His: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." When a thing is sealed that thing is settled. Jeremiah, chapter twenty-nine, is an illustration of this. The prophet bought a piece of land, weighed out the money for it, and the papers were sealed. That indicated the purchase was a settled thing. So when you and I have the Holy Spirit there is no further question about our sonship: that matter is settled. "Beloved, now are we the sons of God." We can say "We know", for it means certainty. He Himself bears witness that we are the children of God, and there is nothing spurious about that testimony. His presence authenticates us to be in the divine family.

It testifies to value. We seal up things that we regard as precious. And you believers are precious to God. You are loved with an everlasting love; you are, beyond all price, dear to Him; He speaks of you as His peculiar possession; He calls His own His jewels; and He says, "He that toucheth you toucheth the apple of his eye". We can understand this somewhat when we remember what we have cost Him, and we think of the tremendous sacrifice which He made for our redemption. So we are to-day infinitely dear to Him. Even the feeblest child of God, and the most untaught, may rejoice in this fact.

It means security—inviolability. We dare not tamper with a thing which is sealed. Some years ago when I was travelling in Egypt with a party, in the city of Cairo we were privileged to visit the palace of Schoobra. Quite a number of apartments were open to us to inspect, but others were sealed. A piece of braid was sealed across the door. That braid was so weak that I could have torn it off easily; but having the royal seal upon it I dare not tamper with it. Somebody has said that the divine sealing is like God hoisting His flag on newly annexed territory. That territory must not be invaded. God is not careless about His own; as we sometimes sing,—

"He will take care of you."

Our Lord says none can pluck His sheep out of His hand. And Paul throws down the great challenge, "Whō

shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We are "kept by the power of God through faith unto salvation." Who dare touch one who is so dear to God, and so wonderfully in His care? We may rejoice to remember that all the power of God is at the back of His seal, to secure the sealed ones for Himself.

It guarantees our share in the promises of God. -In second Corinthians, chapter one, verses twenty, twenty-one, and twenty-two, we read: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us." If we are sealed, it is our privilege to claim our share in all the rich promises of God. He guarantees their fulfilment in our experience. We need have no fear or doubt; His word is sure, and we must rest upon His promise with absolute certainty of its fulfilment in our experience.

IV.

THE EFFECT OF THE SEALING. This we can only notice very briefly, suggesting two thoughts.

First, *it gives reality.* The Holy Spirit in the soul makes all divine things real to us; they are no longer imaginary or a matter of intellectual thought, but of vital experience. Jonathan Edwards gives us an illustration of this from his own experience. Jonathan Edwards was one of the greatest intellects God ever made, and one of the greatest saints. He was not an emotional man, but a man of profound philosophic thought, and this is what we read of him: "Once as I rode out into the woods for my health, having alighted from my horse in a retired place, as my manner commonly has been to walk for divine contemplation and prayer, I had a view that was for me extraordinary of the glory of the Son of God, as Mediator between God and Man, and His wonderful, great, full power, and sweet grace and love, and meek and gentle condescension. The grace that appeared so calm and sweet appeared also great above the heavens. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, for about an hour, and which kept me the greater part of the time in a flood of tears. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated, to lie in the dust and be full of Christ alone; to love Him with a holy and pure love, to trust in Him, to live upon Him, to serve Him, and to be perfectly sanctified and made pure with a divine and heavenly purity." This is the work of the Holy Spirit, making the Person of Christ and the things of God intensely real to the soul.

It produces holiness of character. In second Timothy, chapter two, verse nineteen, there are two sides to the sealing: not only, "The Lord knoweth them that are his"; but on the other side, "Let every one that nameth

the name of Christ depart from iniquity." The beauty of Christ is seen in the life. There is a shining forth of His holiness in life and character, as the face of Moses reflected the brightness of the Divine Presence when he came down from the mount. We may well pray, like Robert Murray McCheyne, "Oh for a holy ignorance of our shining!" But we are made partakers of His holiness, and this is the impression produced upon the soul, and manifest in daily conduct. Christlikeness in character and conduct is a sure effect of the sealing.

V.

THE FINAL ISSUE OF THE SEALING. In Ephesians, chapter four, verse thirty, we read, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." The sealing is the sure pledge of redemption. In chapter one, verse seven, we read, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." But the Holy Spirit seals us for the enjoyment of our full redemption, when spirit, soul, and body, shall be absolutely and eternally freed from the consequences of sin, the pollution of sin, the power of sin, and the very presence of sin. This is the liberty of the glory of the sons of God, and the presence of the divine seal in the soul is the sure pledge of its full and eternal redemption. And this is to be enjoyed when our Lord returns. We can live in anticipation of that day, and know that it will be ours.

In conclusion, let us yield our whole life to the gracious influence of the divine seal, that our heart and life be like softened wax ready to receive the divine impression. Let there be nothing between us and the Holy Spirit's working; let the fair features of our Lord stand out clearly and fully in our daily conduct; and let us live in the glad anticipation of the day when He will come to gather His "sealed" ones. When that day comes, shall we all find ourselves in that blest company?

TORONTO BAPTIST SEMINARY

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MEN HAVING THE GOSPEL MINIS-
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Write the Dean.

Rev. T. L. Stockley,

297 Jarvis St., Toronto.

Coals for the Altar Fire

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

Sunday, May 13th.

Wait on the Lord.—

Psalm xxvii:1-14

To wait on God, is to live a life of desire toward God; to wait on him as the beggar waits on his benefactor, with earnest desire to receive supplies from him, as the sick and sore at Bethesda's pool waited for the stirring of the water, and attended in the porches with desire to be helped in and healed. . . . It is to live a life of delight in God, as the lover waits on his beloved. Desire is love in motion, as a bird upon the wing; delight is love at rest, as a bird upon the nest; now, though our desire must still be so towards God, as that we must be wishing for more of God, yet our delight must be so in God, as that we must never wish for more than God. It is to live a life of dependence on God, as the child waits on his father, whom he has confidence in, and on whom he casts all his care. To wait on God is to expect all good to come to us from him, as the worker of all good for us and in us, the giver of all good to us, and the protector of us from all evil. Thus David explains himself (*Psalm lxii:5*), "My soul, wait thou only upon God," and continue still to do so, for "my expectation is from him." It is to live a life of devotedness to God, as the servant waits on his master, ready to observe his will, and to do his work, and in everything to consult his honour and interest. To wait on God is entirely and unreservedly to refer ourselves to his wise and holy directions and disposals, and cheerfully to acquiesce in them, and comply with them. The servant that waits on his master, chooseth not his own way, but follows his master step by step.

Matthew Henry.

Monday, May 14th.

My Soul doth wait.—

Psalm lxix:1-18

"I wait for the Lord, my soul doth wait." Expecting him to come to me in love, I quietly wait for his appearing; I wait upon him in service, and for him in faith. For God I wait and for him only: if he will manifest himself I shall have nothing more to wait for; but until he shall appear for my help I must wait on, hoping even in the depths. This waiting of mine is no mere formal act, my very soul is in it—"my soul doth wait." I wait and I wait—mark the repetition! "My soul waits," and then again, "My soul waits"; to make sure work of the waiting. It is well to deal with the Lord intensely. Such repetitions are the reverse of vain repetitions. If the Lord Jehovah makes us wait, let us do so with our whole hearts; for blessed are all they that wait for him. He is worth waiting for. The waiting itself is beneficial to us: it tries faith, exercises patience, trains submission, and endears the blessing when it comes. The Lord's people have always been a waiting people: they waited for the First Advent, and now they wait for the Second. They waited for a sense of pardon, and now they wait for perfect sanctification. They waited in the depths, and they are not now wearied with waiting in a happier condition. They have cried and they do wait; probably their past prayer sustains their present patience. "And in his word do I hope." This is the source, strength, and sweetness of waiting. Those who do not hope cannot wait; but if we hope for that we see not, then do we with patience wait for it.

C. H. Spurgeon.

Tuesday, May 15th.

Wait only upon God.—

Psalm lxvii:1-12

The effect of a silent colloquy with God is so soothing! There was a time when I used greatly to wonder at these words of Luther:—

"Bear and forbear, and silent be,
Tell to no man thy misery;
Yield not in trouble to dismay,
God can deliver any day."

I wondered because we feel the outpouring of grief into the heart of a friend to be so sweet. At the same time, he who talks much of his troubles to men is apt to fall into a way of saying too little of them to God; while, on the other hand, he who has often experienced the blessed alleviation which flows from silent converse with the Eternal, loses much of his desire for the sympathy of his fellows. It appears to me now as if spreading out our distress too largely before men served only to make it broader, and to take away its zest; and hence the proverb, "Talking of trouble makes it double". On the contrary, if when in distress we can contrive to maintain calm composure of mind, and to bear it always as in the sight of God, submissively waiting for succour from him, according to the words of the psalmist, "Truly my soul waiteth upon God: from him cometh my salvation;" in that case, the distress neither extends in breadth nor sinks in depth. It lies upon the surface of the heart like the morning mist, which the sun as it ascends dissipates into light clouds.

Augustus F. Tholuck.

Wednesday, May 16th.

"Our eyes wait upon thee."—

*Psalm cxviii
Psalm cxxiv*

"Even so our eyes wait upon the Lord our God." Believers desire to be attentive to each and all of the directions of the Lord; even those which concern apparently little things are not little to us, for we know that even for idle words we shall be called to account, and we are anxious to give in that account with joy, and not with grief. True saints, like obedient servants, look to the Lord their God reverentially: they have a holy awe and inward fear of the great and glorious One. They watch, obediently, doing his commandments, guided by his eye. Their constant gaze is fixed attentively on all that comes from the Most High; they give earnest heed, and fear lest they should let anything slip through inadvertence or drowsiness. They look continuously, for there never is a time when they are off duty; at all times they delight to serve in all things. Upon the Lord they fix their eyes expectantly, looking for supply, succour, and safety from his hands, waiting that he may have mercy upon them. To him they look singly, they have no other confidence, and they learn to look submissively, waiting patiently for the Lord, seeking both in activity and suffering to glorify his name. When they are smitten with the rod they turn their eyes imploringly to the hand which chastens, hoping that mercy will soon abate the rigour of the affliction.

C. H. Spurgeon.

Thursday, May 17th.

I wait all the day.—

Psalm xxv:1-22

"On thee do I wait all the day." We must "wait all the day." Though it be a long day, though we be kept waiting a long while, quite beyond our own reckoning: though when we have waited long, we are still put to wait longer, and are bid, with the prophet's servant, to go yet seven times (*I Kings xviii:43*), before we perceive the least sign of mercy coming . . . though it be a dark day, yet let us wait upon God "all the day". Though while we are kept waiting for what God will do, we are kept in the dark concerning what he is doing, and what is best for us to do, yet let us be content to wait in the dark. Though we see not our signs, though there is none to tell us how long, yet let us resolve to wait, how long soever it may be; for though what God doth we know not now, yet we shall know hereafter when the mystery of God shall be finished. Though it be a stormy day, yet we must wait upon God, "all the day". Though we are not only becalmed, and do not get forward, but though the wind be contrary, and drive us back; nay, though it be boisterous and the church be tossed with tempests, and ready to sink, yet we must hope the best, yet we must wait, and weather the storm by patience. It is some comfort that Christ is in the ship; the church's cause is Christ's own

cause, he has espoused it, and he will own it; he is embarked in the same bottom with his people, and therefore why are you fearful?

Matthew Henry.

Friday, May 18th.

I wait for the Lord.—

Psalm cxxx:1-8

"My soul waiteth for the Lord more than they that watch for the morning." It may have been the Messiah, whose coming was a thing close at hand to the mind of the ancient Jews, just as the Second Advent is to us. It may have been some special interposition of Divine Providence, or the coming of the Lord most sensibly and palpably into an anxious and longing heart. The picture of the waiting man is a striking one. It is as of one on the ridge of a journey, looking onward on his way, standing on tiptoe, and therefore needing something to lean on, and to support him. "I will wait for the Lord,"—spiritually, with my deepest thoughts—in the very centre of my being—"I wait for the Lord, my soul doth wait." And I rest, I stay myself on what thou, O Lord, hast said. "My soul doth wait, and in his word do I hope." In all your waitings remember two things: Let it not be so much the event which you wait for, as the Lord of the event; the Lord in the event. And take care that you have a promise underneath you,—“In his word do I hope,”—else “waiting” will be too much for you, and after all it may be in vain.

"Watch." We do injustice to that good and happy word, "watch," when we take it as a watching against; against a danger; against a coming evil. It will bear that interpretation; but it is a far higher, and better, and more filial thing to watch for a coming good than to watch against an approaching evil. So "watching for", we send up our arrows of prayer, and then look trustingly to see where they are coming down again. So "watching for" we listen in silence for the familiar voice we love. So, "watching for" we expect the Bridegroom! Take care, that as one always standing on the eve,—not of danger, but of happiness,—your "watch" be the "watch" of love, and confidence, and cheerful hope.

James Vaughan.

Saturday, May 19th.

"They that wait upon the Lord shall renew their strength."—

Isaiah xl:21-31

They that wait on God renew their strength. It is new strength for each new duty and trial. As each fresh demand is made on them, they receive some fresh baptism, some unrealized endowment. Ah, happy art, nearly forgotten in these busy days! Nothing, not even youthful genius and vigour, can be a substitute for this! The gradation is a remarkable one. At first sight it would appear that it should pass from walking to running, and from this to flying; but the order is reversed, as though it were easier to mount with wings than walk without fainting. And so, indeed, it is. Any racehorse will start at full speed; but how few have staying power! The tyro in cycling will go at full pelt; but only the experienced rider can walk or stand. To pursue the common track of daily duty—not faltering nor growing weary—to do so when novelty has worn off, when the elasticity of youth has vanished, when the applause of the crowd has become dim and faint—this is the greatest achievement of the Christian life. For this earthly and human strength will not avail. But God is all-sufficient. Never faint nor weary Himself, He is able to infuse such resistless energy into the soul that waits on Him, that if it mounts, it shall be on eagle-wing; if it runs, it will not weary; if it walks, it will not faint.

F. B. Meyer, D.D.

MR. BAKER'S LETTER AND DR. HOLMAN'S REPLY.

Editor, *The Gospel Witness*.

Dear Sir:

In your issue of April 26th appears an article by Dr. Holman purporting to be an answer to an article of mine which appeared as a reply to one of his in *The Canadian Baptist*. I can hardly expect space in your paper sufficient to make reply, but in all fairness you will allow me space to correct a wrong statement. In quoting the deliverance

of the Western (Ont.) Baptist Convention of 1853, which is, "That churches which restrict their communion to baptized believers and administer the ordinances generally through ordained elders should be considered Regular". Mr. Holman adds, "Mr. Baker also asserts that this deliverance interferes with the independence of the churches. Not the slightest. Mr. Baker simply makes this unfounded assertion." May I say that Mr. Baker made no such assertion either in the article referred to or in any other place.

I do not believe Dr. Holman capable of deliberately stating an untruth. I think he must have mistaken the words of a quotation which I made for my own words. I quoted these words, "He knows well that each Baptist church is an independent body, which no society nor association can meddle with. Still each particular church is responsible for the purity of its own communion and for that only. This is the first principle of independency, as it is the first principle of liberty." These are not my words, but the words of Dr. Fyfe which I used in trying to show the place which he gave to the local church.

(Signed) J. J. BAKER.

Toronto, Can., May 7th, 1928.

Through the courtesy of *The Gospel Witness* I have read the letter of Mr. Baker printed in this issue. He does not answer the gravamen of my letter but he objects to some lines in my letter in which I say that he asserts—that he maintains—that the deliverance of the 1853 Convention "That Churches which restrict their communion to baptized believers should be considered Regular" was an interference with the independency of the Churches. "Assertion" means "a position advanced"; the position Mr. Baker advanced was clear, the impression sought to be conveyed was manifest.

Mr. Baker, in referring to the writer, says: "He must have mistaken the words of a quotation I made for my own words". He now gives the words which he indicates were a quotation, but Mr. Baker will notice that in his article as printed in *The Canadian Baptist* it does not appear clearly to what extent the particular words were a quotation. That is immaterial, however. He made a number of quotations. The full page article in *The Canadian Baptist* was taken in its entirety; there was no call to draw fine distinctions between what was quotation and what was not. Mr. Baker gave quotations, approved of them, adopted them, and made them do duty in supporting his contentions or suggestions. They became part and parcel of the material used in supporting his views. He cannot absolve himself from responsibility for what he uses in this way any more than from his own words with which they are interwoven; they are part of his case as much as when he proceeds to "knock" the 1853 Convention. And more: he uses some of these quotations to support contentions which the writer of them, I submit, never intended and with which the writer of them had no sympathy.

I did not intend to do Mr. Baker any injustice; possibly if I had said unfounded suggestion (rather a mild word) in lieu of "assertion" my meaning would have been conveyed.

The present situation is distressing. The stalwarts of 75 years ago, Fraser, McPhail, Fyfe, with their compatriots, rescued the Denomination from the state of weakness to which it had come by "the inconsistency of the practice of open communion" and placed it on its feet and started it on an era of great prosperity. Now comes Mr. Baker, a member of the *McMaster Theological faculty*, not heeding the lessons of the past, disregarding the intentions of the founder, and the sacred trust upon which the institution was founded, and puts in a plea for the incoming of open communion, the second plea from that institution recently.

(Signed) CHARLES J. HOLMAN.

NEWS AND ANNOUNCEMENTS.

Wortley Road Baptist Church, London: The Annual Meeting of the Wortley Road Baptist Church, London, was held on April 27th, when encouraging reports were received from all branches of the church's work. The Clerk's report showed that under the ministry of the Pastor, Rev. T. J. Mitchell, the year has been one of soul-winning, and a deepening and enriching of the lives of those who have been nourished in the faith. An intense spirit of prayer has characterized the church's life during the year, and the cry for revival was earnest and insistent. During the year there were forty-two additions to the church, twenty-three by baptism, seven by letter, and twelve by experience. Total receipts were \$6,844.49, of which \$1,000.00 was given to missionary objects. On Sunday, May 6th, Rev. Mitchell baptized two believers, and gave the right hand of fellowship to fifteen others, eight of whom came as the result of special evangelistic meetings held by Pastor James McGinlay, of Alton, Ont.

GREAT YOUNG PEOPLE'S RALLY

in
Jarvis St. Church.

Under the auspices of the Fundamentalist Baptist young people's rally was held in Jarvis Street Baptist Church, Monday evening, May 7th. The great auditorium was packed to capacity, many finding it necessary to stand. Dr. H. H. Savage, of Pontiac, Mich., whose engagement to address the Young People's organization of the old Convention was cancelled because of his known Fundamentalist position, delivered a stirring address, based on the experiences of Gideon. He called upon the young people present to yield their lives to God's service. At the close of the meeting thirty young men and women responded to the invitation to let God have His way in their lives; and we feel sure decisions were registered under the influence of Dr. Savage's message, the fruit of which only the opening of God's books will reveal.

Jarvis Street: Jarvis Street has been richly blessed the past three weeks under the ministry of Dean Stockley. Next Sunday, Rev. Warren Cole, of Pontiac, Mich., will teach the Pastor's Class at 9.45, and preach morning and evening. Mr. Cole is associated with Dr. Savage at the First Baptist Church, Pontiac, and many Toronto people know him through "listening in" to the services of First Church. He is a strong Bible teacher and a forceful preacher.

Sunday, May 20th, Pastor James McGinlay will preach morning and evening, teaching the Pastor's Class in the morning. Dr. Shields will be at home for all the services Sunday, May 27th.

F.B.Y.P.A. CONFERENCE.

London, May 24th, 1928.

11.00 a.m.: Prayer and Praise, led by Rev. W. F. Mesley, Toronto; 1.30 p.m.: Song Service; 2.00: Devotional Period, Rev. A. J. Loveday; 2.15: Business and Offering; 3.00: Music; 3.15: Prayer, Praise, and Testimony, led by Rev. W. S. Whitcombe, Toronto; 4.15: "THE EXALTED CHRIST", afternoon message, by Pastor Jas. McGinlay; 7.00: Song Service; 7.20: Devotional Period, led by Mr. A. R. Tyrell; 7.40: Business; 8.15: Evening Address by Dr. T. T. Shields. Subject: "THE MESSAGE AND MISSION OF THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC".

All services will be conducted on Standard Time; dinner will be served at 12.15, and supper at 5.15.

There has been a change in the place of meeting. All sessions will be held in the Masonic Temple. As the seating capacity of this building is only 1,000, the Executive would emphasize the importance of all delegates registering and securing their badges at once. Badges may be secured from local representatives, or by writing: Mr. S. L. White, 85 Murray St., Brantford, Ont.

SPEAKERS:

3.00: Pastor James McGinlay.

8.15: Dr. T. T. Shields.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 2.

Lesson 23. Second Quarter. June 3rd, 1928.

THE NEW CREATION.

Lesson Text: II Corinthians 5:12-21.

Golden Text: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—(II Cor. 5:21).

I. THE SUPREME PASSION OF THE TRUE CHRISTIAN PREACHER OR TEACHER (Vs. 12-15).

1. He will be careless of men's opinion, and will not commend himself, (v. 12). He will give reason to those to whom he ministers, to boast of the thoroughness of his work (v. 12). 2. Whatever estimates men form of such a witness, Paul insists that his course is taken for others' good, (v. 13). 3. Love must ever be the motive of our action, (v. 14). He who loves most will be most concerned for those who are in real danger. We should, therefore, persuade men, in view of the terror of the Lord, because we love them, and would save them from death. 4. Yet love is to be intelligently directed, "because we thus judge". It is sometimes said that love is blind, but that is not true of the kind of love here described. A Christian loves intelligently, and judges according to truth. 5. And this is love's argument that if one died then were all dead, and that "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (vs. 14-15).

II. THE CHRISTIAN ESTIMATE OF HUMAN WORTH.

1. "We know no man after the flesh" (v. 16), by which Paul did not mean that he would have nothing more to do with men in the flesh, for then he must needs have gone out of the world. He meant rather that he would no longer judge men as men in the flesh, and by human judgment, but would think of them as immortal souls who must appear before the judgment seat of Christ. 2. Even Christ has gone from us in respect to His fleshly nature, and is no longer visible to us, and we think of Him in His infinite spiritual relationships, (v. 16). 3. Hence he declares that if any man be in Christ he is a new creation. All things in relation to Him have become new, (v. 17).

III. HOW SALVATION WAS MADE POSSIBLE.

1. God has reconciled us to Himself by Jesus Christ, and He has done it not by ignoring but by removing the cause of discord and disunion that was between us. He has dealt with sin in the person of Christ, (v. 18). 2. He has committed to us the ministry of reconciliation. We are to recognize that there is by nature an estrangement between God and man; we are not to assume that man is on peaceful terms with God, rather he is an enemy in his mind by wicked works, and is to be reconciled. 3. "God was in Christ!" The work of redemption was not accomplished by a man, but by Incarnate Deity. Only as we recognize that the sufferings of Christ in our behalf were the sufferings of God, shall we be able to understand the gospel. 4. "We are ambassadors for Christ." The work of reconciliation is ours, and we are sent to beseech men, as though God did beseech them by us. 5. The last verse of the chapter sets forth the tremendous truth of the vicarious exchange of sin and righteousness. Christ not only bore our sins, but He became sin for us. He appeared before God as sin in the mass, notwithstanding He knew no sin, and He took this position in order that we might be made the righteousness of God in Him. Thus not only did Christ bear the punishment of our sin, being Himself guiltless, but He became before God as *sin* itself in order that we might stand in His righteousness. And if it be, as some argue, unmoral for the innocent to bear the guilt and punishment of the wicked, it must be equally unmoral for the wicked to have imputed to them the righteousness of the infinitely righteous One.