

The Gospel Witness

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

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

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Great News from Des Moines University

The Editor of this paper returned last Saturday evening from a second visit to the Pacific Coast in the interest of Des Moines University. We found in California a great many warm friends of the cause of Fundamentalism in general, and of Des Moines University in particular; and we believe we were able to make still more friends by our visit. We were gratified to discover that a considerable number of young people are contemplating coming to Des Moines in the fall. We were glad also to make not a few new friends who were able to contribute to our funds. We obtained some thousands of dollars for the University. We cannot say the exact amount, but it was enough materially to assist us in our present need.

But absolutely to ensure our covering all operating expenses by the first of June we need at least another \$25,000. One friend told us she had read our appeals repeatedly, but we needed so much money that the little she was able to give seemed but a drop in the bucket, and for that reason she hesitated. Notwithstanding, she sent us a cheque for \$1,500. We should like to have a few more drops in the bucket of that sort. Of course we should welcome the largest gifts, but gifts very much smaller than \$1,500 will be welcome. In fact, every dollar will be most thankfully received for we have received few gifts as large as \$1,500. We publish below a letter which speaks for itself:

Wichita, Kansas, April 27th, 1928.

"Dear Miss Rebman:

"The last copy of *The Witness* just received. I think it makes a marvelous showing. I am wondering if the \$70,000 cannot all be raised. I have faith in the University, and am interested in it. I have already given \$300, and would pledge \$200 more by June 1st or July 1st if it might all be raised. I am 73 years old, and do not have a large income. It would only take 350 pledges the size of mine to make it all, and many could give much larger amounts than that. Such a showing should decide the large givers, should fill them with a great enthusiasm. Why not publish this in your next *Witness*, not exactly as a challenge, but as a fine prospect and a great possibility.

Yours in hope,
(Signed) Rev. _____"

Here is an aged minister of seventy-three years who has already given \$300, but who would gladly pledge \$200 more by June 1st or July 1st, if the whole amount needed for Des Moines be raised.

In the last account in *The Witness* we reported cash donations to the University from June 1st, 1927 to March 31st, 1928, of \$68,467.53. From the first of April to the 19th of May we received in donations an additional sum of \$14,964.46, making a total for eleven and a half months of \$83,431.99. We still need approximately \$25,000 to meet all operating expenses up to the first of June. That would leave a balance of only about \$35,000 of the original floating debt of approximately \$95,000 assumed when the University was taken over. During the last eleven months the University has received about \$30,000 more in donations than the aggregate donations for the preceding five years.

We have no language with which to express the urgency of this appeal. If every one who reads these words would send us, say, a minimum of \$5.00 for Des Moines University, and others send us larger sums: \$25.00, \$50.00, \$100.00, \$500.00, \$1,000.00, we should not only pay our operating expenses, but completely wipe out our indebtedness with the exception of the mortgage. One of our friends who had already sent us two gifts of \$1,000.00 each, responded to a recent appeal with another gift of \$2,000.00. It may be that some who have already given, but who gave with some hesitation, not knowing whether they were giving to a going concern, seeing our magnificent showing, will be inspired with new confidence, and led to make a further gift.

We ask again for the earnest prayers of all our readers that we may be enabled before our Annual Meeting in June to reach the goal. The Treasurer's books will actually close the 31st of May, but even though all the money were not in by May 31st, let us make a special effort to enable the Treasurer to report when we come to our Annual Meeting in June that enough money has since been received to meet all operating expenses for the year and to wipe out the debt with which we started.

"Only One Unsound Professor"!

The advocates and defenders of McMaster University and its Modernism are now endeavouring further to seduce Bible-believing Baptists from their loyalty to the truth by arguing that it would be uncharitable to forsake McMaster simply because there is only one professor who is accused of heterodoxy. The suggestion itself is about as far from the truth as the east is from the west, but let us for a moment take it as it stands, and for the sake of argument assume that with the single exception of L. H. Marshall all the professors of McMaster are true to evangelical principles—what then?

The fundamental principle of Modernism is its repudiation of the divine, supernatural, inspiration and consequent infallibility of the Bible as the word of God. The denial of the supernaturalism of Christianity in general all grows out of that fundamental repudiation of scriptural infallibility. There is not a shadow of doubt that Professor Marshall has taken the first step (of course, he has taken many more, but we are dealing now only with the first step on the road of anti-supernaturalism), and in proof of it we quote Professor Marshall's own words once again:

"I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't."

Let us now suppose for the sake of argument that every other professor in McMaster University is as orthodox as Paul. We have one professor who is not only accused of Modernism, but who is absolutely proved out of his own mouth to be a Modernist. Is the argument that McMaster ought to be supported because it has only one heretic in it, a valid one? We heard a man say once that if in a restaurant he were served with a piece of apple pie, and on lifting the crust, should find a dead fly beneath it, if when passing it back to the waiter he said, "I do not want apple pie with a fly in it", the waiter should answer, "It is perfectly good pie. The paste is good, the apple is good—and there is only one fly in it. Why should you refuse to eat it?" He said my answer would be, "One fly in a piece of apple pie is just one fly too many. Take it away."

We once lived in a city whose water was obtained from wells. Supposing there were twenty of them, and nineteen were perfectly pure, but the water of the twentieth were contaminated and full of poison? If then the water of the twentieth well were pumped into the mains, and an epidemic of typhoid were to break out, would it be a valid defense on the part of those charged with safeguarding the health of the city that only one well was impure? One well thus polluted would be quite enough to impair the city's activities, to fill the hospitals, and keep the doctors and undertakers busy.

When the men of Israel, were smitten by their enemy before the city of Ai, and God told Joshua that they had been defeated because there was sin in the camp, and when the lot was cast, and tribe by tribe, and family by family was taken, until Achan the son of Zerah was taken—did Joshua plead that Israel were entitled to divine support because there was only one

Achan in the camp? The judgment of God was that one Achan was exactly one too many, and that there could be no victory until the one was removed. When the storm broke upon the ship sailing for Tarshish, and the mariners cast lots to discover for whose sake the storm had arisen, and they found that it was for Jonah's sake, "nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging." Even the heathen had sense enough to discern that one Jonah in a ship was just one too many,—for while they prayed that they might not perish for this man's life, they were careful to throw Jonah overboard!

There is a striking analogy between the treatment by natural men of the Word Incarnate and the Word Written. In expression of their hatred of Incarnate Truth, men crowned Him with thorns and nailed Him to a cross of wood. And still, by their repudiation of the record God has given to us of His Son, men trample under foot the Son of God, and count the sanctifying blood of the covenant an unholy thing, and do despite unto the Spirit of grace. Thus do they crucify to themselves the Son of God afresh, and put Him to an open shame.

But how was the crucifixion of Christ accomplished? Did all the disciples sell Him for silver? Did all the disciples even deny that they knew Him? There was only one Judas, only one devil among the twelve—but one was enough. Nor did Heaven's blessing fall, nor Pentecost begin, until the one betrayer had been separated from the disciples' company. One drop of poison in the blood stream is enough to convert the fairest human form into a putrifying corpse! One gangrened member of the body is enough to ensure the undertaker a job! One rotten apple in the barrel ensures the ultimate rottenness of the whole—and one poisonous professor of the viper brood is enough to corrupt the biggest university on earth!

We have said enough to convince any candid mind that one heretical professor in a university may effectively destroy its usefulness, and convert it into a public menace. But what if the professor be so firmly established in an institution that he cannot be removed? Shall we condemn and refuse to support such an institution for the sake of one man? If there were only one rotten apple in the barrel, and you could not remove it, would you buy the barrel? If there were only one leaking sewer pipe in the house would you rent the house? If there were only one leprous cook in the kitchen would you take your dinner at his restaurant? Can any more foolish argument be conceived than that which McMaster is now everywhere employing to deceive her unsuspecting victims? If he knew that there were only one cracked wheel to the engine, who would care to travel in a

train behind it? If there were only one leak in a boat, who would care to put to sea? If there were only one little heap of rubbish on fire in the cellar, who would care to go to sleep in the house? Why, then, in the name of all that is reasonable, should any believer in the Bible support McMaster University while it has on its faculty this self-confessed Modernist, Marshall.

But now we take a step farther. There is more than one Achan in the camp on Bloor Street; there is more than one Jonah in the McMaster ship; there is more than one rotten apple in the University's barrel. Everyone who knows anything about it knows that Professor Wilson Smith is an out-and-out evolutionist, and no man can be an evolutionist and believe in the infallibility of the Bible at the same time. We have refrained from mentioning other professors in McMaster because we did not want to magnify their importance. To us they are properly classified as the "dead flies" in the apothecary's ointment. They are bad enough, they are doing damage enough, and if their evil influence has not come to public view, it is only because they are intellectually and scholastically so insignificant. The professor of Hebrew, with his many Isaiahs is well on the road to being as bad as I. G. Matthews. The professor of History is just as much an evolutionist as Professor Wilson Smith. But we do not know at this present hour of any single professor in McMaster University who can truthfully be named an evangelical. We had almost forgotten the Chancellor. It is strange how easy it is to think of McMaster without even remembering that it has a Chancellor. We have no idea what his personal views are, for whenever we have heard him speak his speech has been devoid of ideas of any sort. Will Bible believers support a University for what it is not? Certainly by the greatest stretch of imagination it seems to us no one can possibly name a member of McMaster's faculty whose help anyone would ever dream of seeking were they endeavouring to lead a soul to Christ, and to belief in the Word of God.

But we must take still another step. What are the facts? If it were true that all the professors except Professor Marshall were orthodox, and it were admitted as it is now everywhere admitted, that Professor Marshall is one of the rankest of Modernists, will someone be good enough to tell us why this one professor is retained in McMaster University, and why all the organizations of the Denomination have been impressed into service for his defence? The Home Mission Board in the Spring of nineteen hundred and twenty-six passed a resolution muzzling the Home Mission pastors, and implicitly forbidding them to discuss the controversy. Thereafter members of the Home Mission Board went everywhere defending McMaster University. Superintendent Schutt went out of his way on more than one occasion to argue the very principle this article is written to condemn. While acquiescing in the resolution muzzling the pastors of Home Mission charges, Superintendent Schutt himself argued that instead of condemning Professor Marshall we ought to be thankful there was only one professor under suspicion. Professor Marshall has attracted attention because he was the

new appointee, and because he had in England publicly committed himself to such notoriously anti-evangelical principles. It is now abundantly evident that McMaster University was full of the theological corruption which through the teaching of Professor Marshall has now become a stench in the nostrils of all who believe the Bible to be the Word of God. But the Home Mission Board was not the only offender. No more vicious and venomous defender of McMaster's Modernism can be found on this Continent than the Rev. H. E. Stillwell, Secretary of Foreign Missions. He has gone up and down the country for years polluting the blood-stream of the Denomination. The "poison of asps" has been under his tongue, and his "mouth is full of cursing and bitterness". He has openly and publicly identified the Foreign Mission Board with McMaster's modernistic propaganda, and, in the view of all who have any spiritual discernment, has utterly destroyed all ground of confidence in the Foreign Mission Board. We are not surprised that McMaster University should recently have recognized his nefarious services to the cause of Modernism by conferring upon him the degree of Doctor of Divinity. When we heard of it there came to our mind the saying of the Master, "Verily, I say unto you, They have their reward".

Nor is this all. The Sunday School Board, or the Board of Religious Education as it is now called; the Church Edifice Board; the Superannuated Ministers' Board; and, above all, the Board of Publication, through *The Canadian Baptist*; and the executive of the Convention, which is made up of Board representatives, have all with singular unanimity unsheathed their swords to defend the arch-heretic Marshall, and to punish, so far as it is in their power, everyone who dares to criticize him. And now McMaster University has the audacity to send her agents throughout the Convention declaring that there is only one professor under suspicion, and therefore McMaster University ought to be supported. In our judgment McMaster University is a veritable pest house, infinitely more dangerous than any lazaretto in the world.

On every hand we are learning that the students of McMaster University who have not taken an open stand in opposition to Marshallism have become so infected with its virus that they have all become honest men who know the facts, and who therefore cannot subscribe to the infallibility of the Bible—and won't! If it were not tragic, McMaster's recent history would afford material for the greatest of all comedies. Boys from the country, immature youths from the town, lads of manifestly mediocre personality, and certainly not more than average intelligence, strutting around like little green theological parrots, chirping the piece that has been taught them,—“I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't”! If there be laughter in hell, we doubt whether history has ever presented to the imps of the pit a greater laughing-stock than is presented by that cage of Marshallite parrots now known as McMaster University.

But here is the story of the life and progress of Modernism in McMaster University: “And the Lord

spake unto Moses and Aaron, saying, When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean. If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days. . . . But if

the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: and if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy."

Beyond all question the spread of Modernism among Canadian Baptists, as evidenced in recent Conventions, is like the spread of leprosy,—“The scab spreadeth in the skin . . . it is a leprosy.” The germ of Marshallitis has infected the whole Baptist organization until, officially at least, the Ontario and Quebec Convention has been converted into an aggregation of Marshallites.

The Marshallite University

McMaster University, established by a consecrated layman who loved the Lord, and who believed the Bible, and who left his money for the purpose of propagating evangelical principles in general, and the principles held by Baptists in particular, is now a thing of the past. There is now no McMaster University. Its Trust Deed, in the hands of its Governors and Senate, has been treated as a scrap of paper; the principles the University was founded to conserve and propagate have been trodden under foot; and instead we have an anti-evangelical university. The very money the university has obtained in large gifts in the present campaign is an evidence of the character of this Marshallite institution's affiliations. One gift of a quarter of a million dollars was made by one of its alumni who, we are informed, attends church two or three times a year. Our informant told us that he was in the habit of going about Christmas time, and at Easter! Another large amount was given by the man who sponsored the amending Bill in Parliament.

But what will be the future of McMaster University? A writer in one of the Hamilton papers declared that it would no longer be a denominational university. Beyond doubt, the present movement utterly alienates the McMaster estate from the purpose it was designed to serve. This Marshallite university was difficult enough to control when it was poor, and dependent in some measure upon the support of the people. We do not expect the dupes of Marshall to believe what we write,—but we were glad, a year or so ago to observe the Chancellor come to an Association with an armful of bound volumes of *The Gospel Witness*. There is a large number of educational institutions throughout the country and at least one Baptist Historical Society among the subscribers to *The Gospel Witness*, so that its pages are not only put on file, but its volumes are bound and put in their libraries. One university wrote us and asked that we supply copies back to the first number for the purpose of binding, so that the Editor of *The Gospel Witness* endeavours always to bear in mind that if he is not making history, he is at least writing it. No man who has ever brought anything to pass has been generally believed by his contemporaries; but “wisdom is justified of her children”, and if there be wisdom in what we write, in years to come, perhaps when we ourselves have passed from the scene of action, others will read what we now write, and perhaps incorporate it in another volume of

The Leaven of the Saducees. And in that day what now we write prophetically we regret to say we are positive will be justified by the appalling facts.

The Marshallite University on Bloor Street is seeking a sum of money sufficient to make her independent of the gifts of our Baptist people. It is the old, old, cry, “Give me the portion of goods that falleth to me”; and as soon as that portion of goods is bestowed, the Marshallite University will take its journey into a far country. Such money as may be raised by the people of Hamilton will be urged as a reason for giving Hamilton citizens representation on the Senate Board of Governors. After a little while, now that all criticism has been clubbed into silence, some day there will be slipped into the Chancellor's report a suggestion that the Board of Governors be authorized to apply to the legislature for an amendment to the charter permitting the Alumni Association to elect half the Governors. This authorization will be hidden away in an unsuspecting sentence, and the poor little blind dupes will applaud the Chancellor's report, and the speakers will hand each other sweetmeats of various sorts, and the Convention will swallow it all without knowing that it has despised its birthright and bartered its inheritance. Legislation will speedily be applied for, the charter will be amended, and at the next Convention wholesale resignations will be required, and a re-election of the whole Board, with half the Governors elected by the Alumni Association,—a vote that can be manipulated by mail. So from step to step they will go until a further amendment to the charter can be obtained giving the Alumni appointees a majority in the Board; and some day Ontario and Quebec Baptists will wake up to discover that their University has been absolutely lost, that the McMaster estate is gone, and that which was intended to make Baptists is now nothing but a secular institution whose only religion is Unitarianism.

Side by side with this gradual alienation of the University, there will be changes in its Faculty. We know a man who was a very poor preacher, but an indefatigable visitor. He conceived the idea of building a new church, and by long begging from door to door he got together money enough to do it, and built a larger church. But when the people had their larger church they discovered they wanted a larger pastor, and the poor man discovered that instead of building a church for the exercise of his own ministry, he had built a church for someone else.

We often wonder if Chancellor Howard P. Whidden is under the delusion that he is building a great university over which he is to preside? When the larger university is built the elements that so long have been fretting under the restraints of the charter of McMaster will want another Chancellor who will still more aggressively propagate the principles of Modernism, and Chancellor Whidden will find that the man whom he has publicly defended will prove to be his greatest enemy. And when Professor L. H. Marshall becomes Chancellor of McMaster, Dr. Whidden will cease to be a Marshallite, and in the quiet of his own room perhaps will some day turn back the pages of *The Gospel Witness* and say, "I wonder how Shields knew all that in advance?"

But Chancellor Whidden is not the only one who is preparing a rod for his own back. The agents of McMaster are desperately striving to put the whole Denomination under tribute to McMaster for a term of years, and when she has done so, and the erstwhile McMaster is removed to Hamilton, the new buildings are erected, and contractors must be paid, the Marshallite Institution will be a veritable Shylock in its merciless insistence upon the last pound of flesh. Then Dr. Stillwell will discover that he has nursed, if not a viper, a weasel that empties the precious eggs of their content, and leaves him only the empty shell. Superintendent Schutt will discover that the "only one professor" argument has produced an organization that lives only for number one. Home and Foreign Missions will find the stream of benevolence, for them, dried up; and when they go to the ecclesiastical pumps from which they have been accustomed to pump their supplies, they will find that another pipe has been let into their well, and that it has been emptied in the interest of another cause.

The Home Mission pastors will then receive notification from the Home Mission Board that on account of its greatly diminished income it is unable to continue its grants, and is driven to the necessity of a ten, twenty-five, thirty, or fifty per cent. reduction; and the Home Mission pastors will be informed that they must appeal to their churches and get their churches to raise more money for pastors' salaries, and thus relieve the Home Mission Board. Then the poor Home Missionaries, grown accustomed to their muzzles by long usage, will make reply that they are very sorry, but that all their people are pledged up to their eyes for several years to come to support McMaster; to which the Home Mission Board will answer, "We, too, are sorry, but we are in the same fix, and we can get no money; and if you can get no money, we shall have to be content, both of us, to live on shorter commons." Thus the Home Mission pastors who have been beaten into subjection will discover that so far from getting butter for their bread by supporting McMaster, their vote for Marshallism has robbed them of all the butter and has given them much thinner slices of bread! But when thieves fall out, the honest men will get a chance, and when these organizations strive together for a larger share of meat, there will be another new awakening, and another exodus from the Convention of Ontario and Quebec. And when the fruit of the new teaching is fully ripe, when the Marshallite university shall have brought forth children after her kind, the churches will waken to discover that instead of biblical prophets, they are served only with modernistic gramophones who monotonously repeat the doctrines of the Marshallites.

But is there no bright side to the story? Yes, there is a very bright one. We have nothing against Hamilton, it is rather a nice city. If Hamilton wants what is now called McMaster University, it ought to have what it wants, poor thing! Was it Abraham Lincoln who said, "For those who like that sort of thing, that is the sort of thing they like"! We do not often refer to anonymous letters, but we received one the other day, and we were not quite sure whether the signature was a non de plume or the real thing, but here is the letter:

Hell, March, 1928..

"My Beloved Son:

"You are the hardest working son your poor old father has. Keep up the good work, boy, you are driving thousands of souls to me by your influence. Just go easy on *The Gospel Witness* stuff though, or I'm afraid your readers might smell your ratty odor and get to know who you really and truly are. But don't worry. Remember your father is at your back pushing you along, and when your work on earth is done you shall have the hottest seat in Hell as your reward. In the meantime I shall keep the home fires burning. Faithful to you to the last cinder,

Your father,
(Signed) The Devil.

P.S.—Am writing to warn McMaster to mind their own affairs and not to interfere with your good work."

(We receive many communications breathing the spirit of the above letter. This is bad enough, but some of them are absolutely unprintable. But we publish this as furnishing an illustration of the fine "spirit" of McMaster University, and its exemplary "methods".)

We had never received a letter from that quarter before, and we are quite sure that the writer was in error respecting some particulars at least, for we are able to sing with our coloured friends,—

"I'd have you to know both one and all,
That God is my Father,
And Jesus is my Brother,
And the Devil's no relation at all."

But the significant thing about this letter is that it was postmarked at Hamilton! And so our erstwhile Baptist University is now to be located in the city from which this letter was mailed! We had hoped better things for our denominational university than that! But wherever the University is going, geographically, we have the deepest possible conviction as to the direction in which it is journeying theologically, and that, of course, is the main thing. Perhaps the writer of that letter was writing theologically, and not geographically?

However sadly we mourn the departure of an university that began its course with a glorious prospect of usefulness, we cannot shut our eyes to the fact that the removal of this University to Hamilton will leave the field, so far as Toronto is concerned, free for the Toronto Baptist Seminary. And after all, there is something in geographical location. Will our Hamilton friends forgive us if we suggest, without intending any offence, that Toronto has some advantages from an educational point of view, that can never belong to Hamilton? The students at the Toronto Baptist Seminary will be able to sample the ministry of such distinguished preachers as Dr. John MacNeill, Rev. W. A. Cameron, Dr. A. J. Vining, of entomological

fame, Rev. Hugh McDiarmid, and many others of less distinction. Then, too, all visitors of prominence to this country are sure to come to Toronto. Furthermore, when the graduates of the Marshallite Hamilton University have completed their post-graduate work at Chicago and desire to re-visit their Alma Mater, when they get on a fast train at Chicago, and they get to the great city of Brantford, the trainman will say, "Change here for Hamilton", because the fast trains do not go into Hamilton any more, but come straight through to the great Ontario metropolis of Toronto, the seat of the Toronto Baptist Seminary! Oh, the disadvantages of living in Hamilton! We are profoundly thankful that Regular Baptists have in that city such faithful missionaries as Rev. C. J. Loney, J. G. Conner, and H. W. Bower! Brother Loney in the west end will be able to conduct a sort of Prison Gate Mission! May his bow long abide in strength.

THE PULLMAN SLEEPER "YORKMINSTER".

There has recently been opened in Toronto a new "Baptist" church. It is a magnificent structure, and has a very large seating capacity. It is built after the style of an Episcopal church, and cost, we understand, half a million dollars or more. We are informed that the service is conducted with great formality; the ushers are thoroughly trained like soldiers to keep step as they advance for the collection plates to take the offering. The processional song by the choir and pastor is also said to be a very important part of the service. We have no special criticism to the new feature of a gowned ministry: we rather like the idea, for, as Joseph Parker once said, it assures the minister's being well dressed.

But recently two distinguished gentlemen from England have been assisting the pastor in a new kind of evangelistic services. The first speaker on the evening we have under review, having concluded his address, said something to this effect: If any of you have received blessing through this service, or during this series of services, we invite you to retire with me into the "room of quiet" for meditation. We promise you that no one will speak to you, you will not be embarrassed in any way, but will be afforded opportunity for quiet meditation and communion. Having given such an invitation the gentleman stepped down from his pulpit, and with his flowing robes, retired to the "room of quiet". Thereupon the other gentleman from England entered the pulpit and repeated in substance what his colleague had said, emphasizing the fact that no one would talk to them, or interfere with them, or in any way embarrass them; and he also issued an invitation to retire with him to the "room of quiet". This said, he also left the pulpit for the "room of quiet". Following this, the Pastor from the other pulpit, assured the congregation that these two gentlemen were "as good as their word", and having promised them that no one would speak to them, or embarrass them, they could rely upon it that the promise would be fulfilled; and he also issued an invitation to retire with him to the "room of quiet", and he followed his two English visitors. A few people followed into the "room of quiet".

We ought to say that this "evangelistic" service was

begun with a processional hymn, and all the formality which characterizes the regular Sunday service.

When we heard this account of the church with the "room of quiet", as one who travels a great deal, we felt we were fairly familiar with the plan. Here is a church which promises the people that it will not interfere with them, it will not embarrass them in any way, they need not be afraid: they may come into the "room of quiet" for meditation. We have read of another type of evangelism, of a certain Baptist preacher who came "preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." But this preacher also wore robes, for it is written, "And the same John had his raiment of camel's hair, and a leathern girdle about his loins: and his meat was locusts, and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins." But when he saw many of the Pharisees and Sadducees come to his baptism, he did not say, "We now invite you to retire into the room of quiet, and we promise that no one will speak to you, no one will interfere with you, you will not be embarrassed in any degree." On the contrary he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

But we have seen a striking illustration of this new kind of evangelism. We have been under the necessity of travelling a great deal, and spending weeks and months of nights in sleeping cars, and we have noticed that the Pullman sleepers are both numbered and named. And this new Baptist church is a new kind of religious sleeping car. We wish we could be absolutely sure of the road it is travelling on, and of the direction in which it is going. The name of this new sleeping car is "Yorkminster", and evidently it has the usual sign which nowadays is hanging in every sleeping car,—

"QUIET.

Is Requested for The Benefit of
THOSE WHO HAVE RETIRED"

Some time ago a certain lady—who, by the way, is a graduate of McMaster University—told us of the efforts of certain young ladies to be religious, or to act as though they were religious. She said something like this: "I wrote to mother and told her about them, and I said, 'They think they are making a joyful noise unto the Lord, but in reality they are only snoring.'"

The Jarvis Street Pulpit

"They Should Bear upon their Shoulders"

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, April 15th, 1928.

(Stenographically Reported)

"But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders."—Numbers 7:9.

There are some stretches of land in our country which produce nothing of value upon the surface. All one can see is rock and stunted trees. And yet in many such places minerals of great value have been discovered beneath. In some parts of the world where the climate is most inhospitable, men have found fortunes overnight. A month or so ago I travelled through Arizona and New Mexico, over long stretches of desert country; and as I looked on either side of the train I wondered what such a country was for, and congratulated myself that I was not compelled to live in it. I saw mountains of earth in the distance which looked like great piles of dry mound, without a bit of vegetation upon them, a most uninviting part of the world. I got out from the train at one point, and was met at the station by a friend who drove me back into the mountains, and there I found in the heart of a cluster of hills a great mining camp, and at one point they were removing the mountain itself, a good-sized mountain of pure copper.

There are portions of Scripture something like that, which on the surface appear to be uninviting; and to the unspiritual mind, to the carnal mind, it would appear that they cannot possibly have been written by inspiration of God. And yet if we look beneath the surface we shall often discover mines of spiritual wealth. The epistle to the Hebrews, from which we read this morning, ought to teach us that everything pertaining to the tabernacle is of value, and is full of spiritual teaching.

The chapter from which our text is taken is not the sort of chapter which people commit to memory. It is a record of the organization of the people of Israel for the setting forward of the tabernacle in their pilgrim journeyings from place to place. And that, in itself, I think, would yield much useful instruction. The perfect organization of the people, the thorough and equitable distribution of burdens among the pilgrims, everyone had some part to play, some burden to bear. It is most instructive, and suggests the necessity for the people of God in our day each finding his own particular task as they set forward in the work of the Lord.

But our thought this morning will gather particularly around one element of that organization. The work of carrying the tabernacle from place to place was given to the Levites, and its various elements were distributed among three principal families. To the Levites was given the work of taking down the tabernacle and carrying it, and setting it up again. The Gershonites were assigned the heavier portion of the building; to the sons of Merari were apportioned the hangings and curtains of the outer court; but all that pertained to the holy place, and to the most holy place, the inner sanctuary, was assigned to the family of Kohath.

Now for the first two, the carrying of the heavier portions of the tabernacle and the hangings and the curtains, wagons and oxen were provided, that it might be loaded upon the wagons and the wagons drawn by oxen; thus the tabernacle was to be carried from place to place. But the furnishings of the holy place, and of the inner sanctuary, were given to the family of Kohath as their special charge. But for them no wagons were provided, to them no oxen were assigned; for it was their part to bear their burdens upon their own shoulders. It was not to be done by any kind of machinery, there must be mechanical substitute for the human shoulders upon which these articles of furniture were to be borne. We read something this morning of the significance of the holy place, and of the holiest of all. Among the furnishings of these two parts of the tabernacle were the instruments of the ministry, the flesh hooks and other instruments used in offering the sacrifices, the brazen altar in which the priests were wont to wash in preparation for their holy ministry, the golden altar of incense from which the incense ascended to the Lord, the table of shewbread, the golden candlesticks, and above all the ark of the covenant—these were to be carried upon the shoulders of the children of Kohath, and they were expressly forbidden to bear them from place to place by use of wagons and oxen.

I desire you to look for a few minutes this morning at the spiritual suggestion therein contained, for there are some things to-day which you and I have to do ourselves. We cannot make wagons or provide oxen or devise any sort of mechanical substitute—WE MUST, EVERY MAN, BEAR HIS OWN BURDEN UPON HIS OWN HEART AND UPON HIS SHOULDERS, if he is to have his part in making known the glorious gospel of the blessed God.

I.

First of all, *the brazen altar of sacrifice was to be carried on the shoulders of the Kohathites.* Rings were placed beside the altars, and through these rings staves were drawn, and these rested upon the shoulders of those who were appointed to bear the altar. Upon the altar was the perpetual fire, the altar coals that had been kindled from the Sky, and concerning which it was said, "The fire shall ever be burning upon the altar; it shall never go out." So that the brazen altar with its perpetual, supernatural, fire was carried from place to place upon the shoulders of the sons of Kohath. And that brazen altar surely typifies the great central doctrine of the gospel of Christ, the truth of Christ crucified, the atoning work of the God-man—the doctrine of the Cross.

There is a specific way of approaching the cross of Christ. It is still true that if any man would be

the disciple of Christ he must take up his cross daily and follow Him. You cannot put the cross upon a wagon, you cannot preach the gospel by setting it forward mechanically as a parcel of merchandise, as something that may be printed by a printing press, and wrapped up and shipped from place to place: the cross of Christ to be effectively preached must have a part in our lives. That is true of the individual as it is true of the church collectively, we must ourselves feel the weight of the Cross, or we cannot preach it; we must carry the Cross, or otherwise we shall caricature it. Only as we ourselves are yielded to its subjective power and are crucified with Christ, shall we be able effectively to preach the doctrine of the atoning blood.

That is just as true of the church as it is of the individual. You cannot preach Christ by having occasionally, for the purpose of getting members into the church, a great mission; you cannot, as an organization, set forth the cross of Christ by putting it upon any kind of gypsy wagon. It is only as the church of Christ becomes itself an exemplification of the truth it preaches, only as it by its membership illustrates the great principles of the Cross, and in all the walks of life bear the burden upon their shoulders, can the church effectively set forth the truth that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures".

Wherever I go I find churches languishing. The tide is out in many places, neither spring nor summer is at hand; and men gather together and ask, "How can we have a revival? Can you tell us of some evangelist who will come and help us?" Pastor after pastor, failing in his own work, his own work declining under his hand, hopes to be able to get someone from outside to come in and help him. It is well enough at harvest time, when the grain is ripe, to call in other helpers, and I believe in the ministry of the evangelist when he is brought to reap the fruit of faithful sowing; but I declare to you that we have a spectacle in Toronto to-day of men who fifty-two Sundays in the year deny practically every doctrine of the gospel of Christ, and then call in an evangelist to do their reaping! They expect, by some sort of wagon, to carry forward the gospel of Christ. It is not what we do on Sunday, but it is what we do on Monday and all through the week that counts. It is not the occasional, spasmodic, efforts to carry forward the work of the church that will get God's work done: it is when God's people recognize that there is a burden to be carried upon their own shoulders, when they get under the load and yield themselves wholly to all the implications of the gospel of the blood, then we shall be able effectively to bear witness to the truth that Christ died for our sins. The moment you put that truth of the Atonement upon an organization, when you expect by elaborate advertising and by mass movements to preach Christ Crucified, you may have the letter of the thing, but you will find that when the brazen altar is put upon the wagon, the perpetual fire is extinguished. The Spirit of God does not co-operate in real, regenerating, power unless we bear the burden upon our own shoulders.

II.

Another element in the furnishings which the children of Kohath were required to carry consisted of *the flesh hooks and spoons and other instruments of service used in the offering of the sacrifice*. There are great prin-

ciples of the gospel which are directly related to this great central fact of the atoning work of Christ; and those principles must enter into our lives daily if we are to be fitted for spiritual service. It will not do for us to discuss these things, or merely to hold them intellectually as theories, as doctrines. I should be the last to underestimate the value of correct opinions, I am not of the number who make light of creeds. Every man has a creed; and when a man says, "I do not believe in creeds", that is itself his creed, it is the thing which he believes. And the man who makes light of these great underlying principles, is a man who has not thought deeply at all. The wise man was right when he said of man, "As he thinketh in his heart, so is he". It is not necessarily what we profess, but it is that which we really think in our hearts, and which we profoundly believe, which makes us what we are. We are the product, not of our profession, but of our actual creeds, of the things which we believe.

I say, it is folly for us, for instance, to prepare a statement of faith and to nail it up in our office and say, "That is what I believe". That is what the Kiwanians do, and the Rotarians, and all the rest of them. I remember a man's showing me in his office one day the creed of the Rotary Club. There it was, nailed up, and he stood before it and said, "Is that not fine?"—and the poor man seemed to think that he was what was written on the paper, that he was the embodiment of the principles there set forth. He was a million miles removed from it; but he had it framed and hanging up in his office, and he believed that made him a really good man. That is folly, but it is equally foolish for us to suppose that by the mere writing of a statement of faith we have therefore become the things we now profess. I value the objective statement, the objective standards of truth; but my point is this, We must bear them upon our shoulders, these principles must be wrought out in our lives, or else our profession is vain.

Let me lay this upon the hearts and consciences of every Jarvis Street member once again, intellectual orthodoxy, divorced from the vitalizing power of the Spirit of God, will do infinitely more harm than Modernism itself. Orthodoxy has value—I mean in the New Testament sense; the truth of the gospel has value in the measure in which it is energized by the Spirit of God, and translated and transmuted into human character and conduct. And we must bear these instruments of service, the precepts and principles of the gospel, upon our shoulders, and be the living examples of the truth we preach.

III.

Another instrument was *the brazen laver*. Into that, water was poured and in that laver the priests performed their ablutions; there they washed themselves and made themselves thus ceremonially fit for the service of God. I take it that it is symbolic of the New Testament principle of sanctification. We are to be cleansed by the blood, but we are made clean also by "the washing of water by the word". The Word of God is as pure water, and as we apply the principles of the gospel to ourselves, we are cleansed thereby. "Wherewithal shall a young man cleanse his way? by taking heed thereunto according to thy word"; "Now are ye clean through the word which I have spoken unto you." Let me make it very plain. You young Christians, what are you to do with your Bible?

"Read it", someone says. Yes, but more than that. "Study it?" Yes, more than that. When you find a principle of Scripture, apply it to yourself. If a man has been dishonest, then the Word of God tells him that those who have stolen must steal no more. A Christian must be upright and honest, and when you come upon a passage like that, if there has been any unfair dealing at all anywhere, apply it to yourself, that you may cleanse away everything of that sort. If a man has been given to untruthfulness, and he finds a scripture like this, "Speak ye every man the truth to his neighbour", the reader, boy or girl, man or woman, is to learn that untruthfulness, deception of any sort, is forbidden, and is unworthy of a Christian. We are to take that principle as though it were a bowl of water and wash ourselves therein.

You have heard—I suppose there has been more than one case—of the mother who took her little boy, and got some soap and water and made him put out his tongue? She washed his mouth out, to cleanse his mouth of the lie that he had told. Well, that was simply a mother's way of enforcing the truth. But very literally we are to take the Word of God to cleanse our tongues, to cleanse our hands, and our feet, and our minds; we are to bathe ourselves in the laver, we are to take the principles of the gospel and reduce them to practice. You cannot put that truth on a wagon either, and have someone else carry it for you: you have to carry it on your shoulders, it has got to become part of you.

A Scotch professor was going down the street in Edinburgh one day; he was rather an eccentric sort of man, and had allowed his hair to grow very long, until it rested on the collar of his coat. A little bookblack came up to him asking if he might black his shoes. The professor looked down at him, and said, "No, my boy, I don't want my shoes blacked, but I will give you tu'pence if you will go and wash your face." The boy said, "All right." "Well, go over to that fountain and do it." So the little fellow went across the street, and dipped his hands in the water and then rubbed them on his face. He dried his face as well as he could with the sleeve of his coat, and came back with a shining face—there were still some marks on his face, but the rough was gone, the worst of the dirt had been removed. He said, "Professor, how is that? Is that better?" "Yes", said the professor, "here is your tu'pence." "Aw, tak' it yoursel', and go and get your hair cut!" And the boy was right. It is of no use telling a bootblack to wash his face if you have not got your hair cut! And there is not a bit of use of you teachers teaching something in your class if the boys know that you are not practicing it in your life. Think of a Sunday School teacher coming before a class with the odor of tobacco upon his breath, to teach young boys the ways of the Lord. It is perfectly absurd. He must apply the principle that he is teaching to himself, if he is going to apply it to other people; he must bear the burden upon his own shoulders.

IV.

Another element of Kohath's burden was *the table of shewbread*, and the table of shewbread was exactly what its name implied, it was for show; and it was eaten by Aaron and his sons. Everyone else was forbidden to partake of it. Aaron was the type, the representa-

tive, of Christ; and he received the shewbread, and partook of it symbolically as the holiest of all gifts to God, the presentation of themselves a living sacrifice to God. It is all very well for us to preach the doctrine of complete surrender, but we must ourselves bear it upon our shoulders. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Only thus, by not being conformed to this world but by being transformed, can we prove what is that good and acceptable and perfect thing, even the will of God. Let me call you back, if indeed we need to be called back, to that place of entire surrender, and consecration of all we have to the service of the Lord. And if it be not so that we ever have had that joyous experience of knowing that Jesus Christ is Lord, let us go forward then to that truth and make that surrender this morning, and bear this burden upon our shoulders; let it enter into our very lives until it shall be known to everybody that we are separated unto the gospel of Christ, and that we are devoted entirely and exclusively to the service of Him Whose we are, and by Whose blood we have been purchased.

V.

Another item in the burden of Kohath was *the altar of incense*, the golden altar of incense, symbolic of the ministry of prayer. The incense was offered by a coal taken from the brazen altar, by supernatural fire; and that supernatural element entered into every service of the sanctuary. But on either side of the golden altar of incense there were rings, and staves were drawn through these also, and they were borne upon the shoulders of the Kohathites. There is an individual ministry of intercession, there is a collective ministry of intercession; but whether we pray alone, or whether we pray with others, it is our part to bear our burden upon our own shoulders. Oh, when will people learn that that is the only way to pray? You cannot pray with an ox-cart, you cannot send prayers to heaven mechanically. Did you ever get a chain letter pronouncing all sorts of maledictions upon you if you broke the chain? Well, I ought to have been dead long ago if there was anything in that, because they all go into the waste-paper basket that are sent me. What folly to suppose God can be importuned by any sort of mechanical device! How we ought to pity men who give money away while they are alive, and leave money after they are dead, for somebody else to say prayers for them!—"Build me a wagon, get me a yoke of oxen, load it up with prayers, and then perhaps the Lord will hear me!" No, my friends, not thus do God's children pray. It is our part to bear that burden upon our own shoulders.

There are some prayers that nobody can pray for you. I remember a dear man we had here some years ago, a wonderful man of God, John Kolesnikoff, our first Russian missionary. His wife was equally devoted to the Lord, and they used to take Russian immigrants into their own house in order to try to lead them to Christ. There was one man for whom they had been praying much, and one day Mrs. Kolesnikoff spoke to him once again about his interest in Christ. "Well", he said, "you pray for me, keep on praying for me." I believe it was by the inspiration

of the Spirit of God that she, calling him by name, said, "I am not going to pray for you any more." "What, you will not pray for me any more?" "No, I am going to stop praying for you. You must pray for yourself, and if you do not pray on your own behalf, you will be lost." In the moment that the man saw he had to bear the altar of incense upon his own shoulders, that he had to pray for himself, "God be merciful to me, a sinner"—in that hour he was converted. There are things we have to pray for ourselves, and there are other prayers we can pray for others; but whichever it be, it must be a burden; and we must bear it upon our own shoulders.

I saw brother Johnson the other day, and what do you think he said? (You know who I mean; he comes to the prayer meetings, and is a benediction to all who hear him pray.) He said, "I cannot pray for myself now, you know, I am too weak; you will have to pray for me. I prevail for other folks, now you people must prevail for me." Brother Fraser told me last night that he had been in to see Brother Johnson, and he was up. He said to Mr. Fraser, "I have started praying for myself again. I can pray for myself now that I am better."

We have to bear our burden upon our own shoulders, and in this great ministry of intercession, let me appeal to every Christian here, Have you any part in it? Is there a stave resting upon your shoulders? Are you doing your part to carry the golden altar of incense? Or are you depending upon the prayers of other people altogether? Do you say, "Oh well, the work of the church will go forward. I do not go to prayer meeting myself, but I know a great many others who go." Why should you not go? What right have you to expect others to bear your burden? It is your business to be there. Someone says, "I cannot say I pray very much for the Lord's work myself, but I am glad to belong to a praying church; and to know that there are numbers of other people who do pray." That will not take your place, my friends, you must bear your burden upon your own shoulders, and do your part in carrying forward the golden altar of incense.

VI.

Then there were the *golden candlesticks*. We light by machinery now! I suppose we should like to be able to turn a switch and light up the whole world! Would that not be fine, if by some means or another, we could devise a machine that would suddenly carry the gospel to the ends of the earth, and bear witness for Christ everywhere, while we sit comfortably at home and turn on a switch? That is the kind of religion some people want. But you cannot have it, my friends. They were forbidden to put the candlestick in an ox-cart, or any kind of wagon. The Lord said, "Carry it on your shoulders." There is no substitute for personal witness for Christ, you have got to carry the candlestick, to bear your own witness, as our Lord Himself said, "Let your light so shine before men"—not *make* it shine, but *let* it shine; He will give you the light if you will carry the candlestick—"let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Do you carry a candlestick to work in the morning? Do you? I wonder if you have seen those signs that all the wagons in town are carrying? That is a fine

illustration of the principle. You see a truck coming down the street with a glaring light on top, and you wonder how in the world that sign is lighted up in the daytime. Do you know what the working principle of it is? They have the name, whatever it may be, on a glass looking up to God's sun that is always shining—behind the clouds, or through the clouds, or where there are no clouds; that heavenly light is always coming down—then there is a mirror beneath that catches it, and throws it back against another mirror. Thus men have learned to use the sun to advertise their wares. We cannot make the light, but we can let it shine; and if we get our mirrors fixed, there will be plenty of sunlight to show we are Christians. We have none of our own, but the light that comes from God we can let shine through us, we can carry it everywhere, down in the office, in the shop, everywhere, that everyone may know that we have our candlestick with us, that we are bearing witness for the Lord Jesus.

VII.

And then, most important of all, the *ark of the covenant and the mercy seat* were carried on the shoulders of the sons of Kohath. You know what was in the ark. There were the unbroken tables of stone, the second tables upon which God had written His law. Moses broke the first, as men broke the law; and then God gave him two more tables of stone, and with the finger of God the perfect law was written on the tables of stone. They were put in the ark of the covenant, and they represented One Who should come and keep the law perfectly, and work out a righteousness for us; they represented the perfect righteousness of Christ, His perfect keeping of the law. Then there was the golden pot that contained the manna that ordinarily spoiled if kept overnight; but the manna was kept in the golden pot in the ark, and was by a miracle preserved from corruption. That ark was the symbol of supernaturalism, it was itself a miracle of the time because the manna was kept pure in the golden pot. And then there was Aaron's rod that budded. You remember how they were jealous of Aaron's superiority because he had been divinely anointed as priest? And the Lord said, "Bring your rods, and I will show you who my priest is." The man whose rod budded was the chosen one; and so Aaron's rod was put in the ark, significant of the uniqueness of the priesthood of our Lord Jesus. There is only one Christ. Over it all was the mercy seat where the blood was sprinkled, and there were rings to the ark, and staves were put through the rings, and the Kohathites carried the ark upon their shoulders.

You cannot carry Jesus Christ into any department of life by any kind of machinery that the cleverest engineer in the world can devise. You cannot make people Christians by legislation, you cannot organize Christ into your social structure, into your educational system. You cannot do it at all: you must bear the ark upon your shoulders; we have to be ourselves "living epistles read and known of all men". This is the great truth,—

"For Thou within no walls confined,

Inhabitest the humble mind;

Such ever bring Thee where they come,

And going, take Thee to their home."

Such was John's testimony. Let me read you his statement, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."

You say the Kohathites had the hardest part of the bargain—no wagons, no oxen, carrying everything on their shoulders. But could you have asked them, there is not one who would have been willing to take the place of anyone else. They found it the greatest joy

of life to bear the burden which God had put upon their shoulders. And what our Lord Jesus said is true, "My yoke is easy, and my burden is light." Take the burden God gives you, and the grace He offers you, and you shall find that you will carry upon your shoulders that which will bring blessing to all the earth.

Let us pray: O Lord, we thank Thee for the high honour Thou hast put upon us and given to each one of us who has been redeemed by blood, a ministry which angels might well covet. We beseech Thee to help us afresh to yield ourselves to Thee, and to give ourselves with unreserved devotion to the good works that Thou hast ordained that we should walk in. Help us that we may be Thy representatives, that we may be enabled to say in very truth, "for me to live is Christ." We ask it in His name.

THE FULNESS OF THE SPIRIT

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

Delivered in Jarvis Street Church, Thursday Evening, May 10th, 1928.

By Dean T. I. Stockley.

I.

In resuming our study of the subject of The Fulness of the Spirit we will notice first the instances of the filling given to us in Scripture, and first we will go back to Exodus, chapter thirty-one, verse three, where the Lord speaks to Moses concerning Bezaleel of the tribe of Judah, and He says, "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." In chapter thirty-five of the same book, verse thirty-one, Moses repeats the word. Here is a remarkable thing. We generally associate the filling of the Spirit with the teaching of the Word of God; but here it is given to a man for special mechanical work. We see at once how this lifts the work into a higher plane, and suggests to us the thought that ordinary mechanical work may be done in the power of the Holy Spirit of God. Then in Exodus, chapter forty, verse thirty-four, we read of the Tabernacle, that Moses finished the work and then a cloud covered the tent of the congregation "and the glory of the Lord filled the tabernacle." In first Kings, chapter eight, verses ten and eleven, we find a similar word spoken concerning the temple which Solomon had completed, and the words run, "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." A similar word is spoken concerning the temple described in the book of Ezekiel where in chapter forty-three, verse five, we read, "So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house."

These are the occasions of filling described in the

Old Testament Scriptures. There are a number of cases where men are spoken of as being endued with the power of the Spirit. Of that strange character, Balaam, we read that the Spirit of the Lord came upon him, and also upon Gideon, and Samson, and Saul, and Azariah, and Ezekiel, and others. Concerning these it is said that the Spirit of God came upon them.

Now in the New Testament, in Luke's gospel, we have four instances of the filling of the Spirit. In Luke, chapter one, verse fifteen, we have a prediction concerning the birth of John the Baptist. It is written, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." Then in the same chapter, verse forty-one, Mary, who was to be the mother of our Lord, visits Elisabeth who was to be the mother of John the Baptist, and we read, "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost." In verse sixty-seven, Zacharias the father of John the Baptist has given proof of his faith in God, and so his lips, which had been closed, are now opened and we read that he "was filled with the Spirit and prophesied." Then in Luke, chapter four, verse one, concerning our Lord it is written, "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." These are the four instances in Luke's gospel where the filling of the Spirit is referred to.

Then we turn to the Acts of the Apostles, where there are eight references. First, Acts, chapter two, verses three and four. On the day of Pentecost there appeared unto the assembled disciples "cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In chapter four, verses six and seven, we

have an instance of a refilling, where Peter, who had already been filled with the Spirit of God is now filled again, for verse eight tells us, "then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israel . . ." In the same chapter, verse thirty-one, the assembled church has been expressing its worship after the deliverance of Peter and John from the council, and we read, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." This is a refilling of the whole company of believers. In chapter six, verses three to five, we read of the appointing of deacons, and the direction given is as follows, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude" and among others they chose Stephen, who is specially referred to as "being full of faith and of the Holy Ghost." In chapter seven, verse fifty-five, when Stephen is being stoned to death it is recorded thus of him, "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." In chapter nine we have the story of the conversion of Saul of Tarsus, and in verse seventeen Ananias, under the direction of God came to him in the street called Straight. And it is written, "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." In chapter eleven, verse twenty-four, it is said of Barnabas that "he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." In chapter thirteen, verses nine to eleven, Paul is dealing with Elymas the sorcerer, and we read, "Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." Then the other passage where we read of the filling of the Spirit is in Ephesians, chapter five, verse eighteen, where the command is given, "Be not drunk with wine, wherein is excess; but be filled with the Spirit."

II.

Now having gone over briefly these instances where the terms "full" and "filled" are mentioned, we will consider the purposes of the filling, and *first it is for the normal Christian life.* It was so on the day of Pentecost and in the case of Saul of Tarsus, as seen in Acts, chapter nine, verse seventeen. The new birth had already taken place, a quickening of the Holy Spirit was a living experience. But now they were filled with the Spirit of God, and this was to be the habitual phase of their life. The Spirit-filled life is

not merely for extraordinary conditions and circumstances, but for the normal Christian life. Our Lord gives us three stages in John's gospel. In John, chapter three, men are born of the Spirit in regeneration. In John, chapter four, our Lord speaks of the indwelling of the Spirit, when in verse fourteen He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become him a fountain of water springing up into everlasting life." Then in chapter seven, verses thirty-seven to thirty-nine, we have the overflow of the Spirit referred to; and there must be a filling in order to have an overflow. But we have to stand for a moment here and face the question, Is this the normal experience of Christians generally? Can it be said that the great mass of the children of God are filled with His Spirit? One fears, alas, that the experience of the filling is rather the exception than the rule. Dr. Handley Moule says that the difference between a soul that is filled with the Spirit, and one that is unfilled, is the difference between a well in which the spring of water is choked, and a well from which the obstruction has been removed so that the water springs up and fills the well. In every Christian the Spirit of God is present waiting to fill. It is our business to see that there is nothing to hinder His movement. Every hindering thing must be taken away so that the Holy Spirit may flood the soul with His presence and His power. The same thought that the Spirit-filled life is the normal Christian life is given us in Ephesians, chapter five, verse eighteen, where the command is addressed to the everyday Christian for the everyday Christian life. It is meant for husbands and wives, for parents and children, for masters and servants, and for the conflict against the powers of darkness into which we are constantly thrown. Thus the whole of our ordinary life in all its phases needs the Divine filling and should be characterized by it. Let us, therefore, get away from the idea that the Spirit-filled life is for the future, and for a specially privileged people. It is for every Christian, and for every day of his life.

The second purpose of the filling is *for ordinary Christian service.* The case of the appointment of deacons illustrates this. For the work of these men the direction was given that they should be men full of the Holy Ghost. They were to look after the church's poor, and certainly the wisdom and sympathy of the Spirit of God were deeply needed in such a ministry. Mr. S. D. Gordon has somewhere said that for the manifestation of Christian sympathy two things are needed; first, a cool head, and second, a warm heart. He has suggested that sometimes you have the cool head and the coldness steals down and freezes the heart. Such a person is not fit for the manifestation of Christian sympathy. And sometimes you have the warm heart and the warmth rises and touches the brain, and then there is unfitness; but if we have the cool head that can consider carefully the need of the case and the warm heart that can feel deeply with the sufferer, you have the person needed for this ministry. And the fulness of the Spirit supplies both the wisdom and the sympathy. These men had also to dispense church money to the poor. And here it is indicated clearly that the Spirit-filled life is

needed for the management and dispensing of church money. Barnabas is another illustration of the fulness of the Spirit for ordinary Christian service. We read in Acts eleven, verses twenty-two to twenty-four, of his going down from Jerusalem to Antioch to visit the church and to impart spiritual comfort. And for this ordinary gracious ministry he was full of the Spirit of God. So whatever form our service may take it is needful that we know the filling of the Spirit of God, otherwise the work will be formal and mechanical, lacking in vitality and power and graciousness. All our Christian service should be characterized with the life-giving and beautifying touch of the Spirit of God.

The third purpose of the filling is *for special critical work*. The case of Peter before the Council as recorded in Acts, chapter four, is an illustration. Peter's position before the council was something unusual and extraordinary. It was not his normal Christian life or normal service, and so for that special and critical work there was given to him a special filling of the Spirit of God. In Acts, chapter one, our Lord tells His disciples that they are to be witnesses unto Him, and for that witnessing they should receive power. And here is Peter now experiencing the fulfilment of our Lord's promise. The other case is Paul in chapter thirteen, verses nine to eleven, where he is called to exercise the special ministry of discipline. He needed special discernment to see through the shams of the situation. The circumstances were quite abnormal, and so there was given to the apostle a special filling of the Spirit of God to fit him for this extraordinary piece of Christian service. And thus the encouraging truth is borne in upon us that whenever we are called to exercise any special or critical ministry we may depend upon our Lord for a special equipment of wisdom and grace and power. He will fulfil His word in our experience, and for every unusual demand will give the unusual supply. And so the word of one writer is true that there is "one baptism of the Spirit but many fillings."

The fourth purpose of the filling is *for fruitfulness*. In Galatians, chapter five, verses twenty-two and twenty-three, we see what is the fruit of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, (or fidelity), meekness, temperance (or self-control)." These graces are the fruit of the Spirit. And what is fruit but the overflow of life. In a tree the abundance of life pouring up from the root into the stem and through the branches away out to the extremities overflows in fruit. And there can be very little fruit unless there is fulness of life. It is out of the filled soul that the rivers of water shall flow; it is out of the tree filled with the abundant life that the fruit comes. And so for fruitfulness there must be the fulness of the Spirit. These are the four distinct purposes for which the fulness of the Spirit of God is given.

III.

The uses or effects of the filling. Here we will just go briefly over the instances already referred to. First, *it fits for holy song*, Luke, chapter one, verse forty-one. Here Elisabeth being filled with the Spirit breaks forth in song, and the song, of course, is about the Lord

Himself. There is no song like that which springs from the Spirit-filled life.

Second, *it inspires for prophecy*, Luke, chapter one, verse sixty-seven. Zacharias being filled with the Spirit of God breaks forth and prophesies. That word "prophecy" has a two-fold meaning. It is to foretell and to forthtell, and both meanings are seen in Zacharias' word. He seems quite to forget his family joys, and is occupied with the glories of the Redeemer. This is characteristic of the Spirit's ministry always. It is His congenial work to unfold to us the glories of our Lord. It is His delight to draw aside the veil that we may gaze upon the face of Eternal Loveliness. And the word of the Spirit-filled man would always exalt the divine Redeemer.

Third, *it fits for conflict*, Luke, chapter four, verse one. Our Lord being full of the Holy Ghost is led into the wilderness to be tempted. Conflict is sure to come to us all. We have to face the power of temptation; we can never escape it, wherever our lot may be cast, and to face that conflict we need to be Spirit-filled. Having that fulness we are fit to go into the wilderness, to know the loneliness, to experience the hunger of the desert and to triumph over the tempter. It is gloriously possible, if we are thus Spirit-filled, to come out of every conflict victor, to come out of every wilderness, and every experience of loneliness the stronger and the richer for the testing days; but we must be Spirit-filled if we would be victors.

Fourth, *it fits for preaching the Word*. As we read Peter's great message as recorded in the second chapter of the Acts, we are assured of this, that he never could have delivered it if he had not been filled with the Spirit of God. But that filling gave him remarkable insight, that words of Scripture which were almost a blank to him before are now radiant with wondrous meaning. That sermon was remarkable for its power of exposition, for its logical utterance, for its eloquence, for its rich evangelical teaching, for its pungent and fearless appeal. Dr. Parker says, "It is reasoning on fire"; and it carried intense conviction to the conscience and heart of the hearers. This is the kind of preaching sorely needed to-day, and hence one of the greatest needs is that God's people should give themselves to untiring prayer that every preacher may be a Spirit-filled soul.

Fifth, *it fits for boldness of testimony*, Acts, chapter four, verses seven to nine. Peter standing before the council utters a glorious testimony when he is asked by what power the miracle of healing had been wrought. He answers, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." It was a thrilling word. In order to give our bold testimony, do we need study? Yes. Do we need books? Yes. But supremely and above all else we must have the power of the Spirit of God. And so for clear and unsyerving testimony to which all God's, faithful

children are called, there must be the fulness of the Spirit.

Sixth, *it fits for God's business*, Acts, chapter six, verses three to five. What kind of men were to be selected for the ministry among the church's poor? What kind of men are to be selected as deacons in our churches? "Oh, wealthy men", some would say. "Let us choose men who are able to help us greatly financially." The Word of God does not say so. "Let us have highly cultured men, men who are thus fit to be leaders." Again, the word of God does not say so. "Let us have men of great influence, that in the world outside, our church may get a great name, that our deacons may be able to exert an influence which shall bring in the help of the men of the world." Again, the Scripture does not say so. The direction given is, they are to be honest men, strictly moral, and upright, men full of the Holy Ghost and of wisdom. Moral; spiritual; wise. These are the divine directions, and the fulness of the Spirit will supply all these qualities. Even Pharaoh of old was impressed with this thought when Joseph had interpreted his dream, and told of seven years of famine which would follow seven years of plenty, and suggested that a wise man should be found who should so direct matters during the seven years of plenty that when the seven years of famine came the people should not be in want. All agreed with the suggestion, and Pharaoh said, "Can we find such a one as this is, a man in whom the Spirit of God is?" The manifest presence of the Spirit of God in Joseph impressed Pharaoh with his fitness for this very task, and one of the great needs of to-day is Spirit-filled business men.

Seventh, *it fits for suffering*. In Acts, chapter seven, verse fifty-five, Stephen was being stoned to death. What can he do? Where can he look for comfort? Does he look around upon those who are gnashing upon him with their teeth? Does he cast his eyes earthward? No! Being full of the Spirit of God he looked steadfastly into heaven. He lifts his eyes above second causes, and he beholds the glory of God, and Jesus standing forth on the right hand of God. In Hebrews, chapter one, verse three, we read that when our Lord had finished His atoning work on earth He ascended to the glory and sat down on the right hand of the majesty on high. But here we see Him standing, as if He had sprung from His throne to His feet at the sight of such a wrong as that which is being inflicted upon His servant, and in manifestation of His deep sympathy with him, and of His readiness to welcome him into the glory! In our suffering there is much need that we, too, should be full of the Spirit of God in order to glorify God in our sufferings. Our tendency so often is to murmur, and complain, or to be depressed and sad. To be Spirit-filled would change all that, and lift our vision to the glory of God, and our spirit too would soon be flooded with heavenly light and peace and joy.

These are a few of the many uses, or effects, of the filling of the Spirit of God, which are recorded in His word. Others could easily be noticed, but time does not permit.

IV.

The pathway to this filling. Of course the path to this privilege as well as to all other blessings of the

Christian life is the pathway of faith. Our life is entirely a life of faith. All the gifts that come to us come in response to faith, and through the channel of faith, and the filling of the Spirit comes to us in the same way, and that *faith first expresses itself often in prayer*. Preceding the great Pentecostal outpouring there were ten days of prayer. Preceding the refilling recorded in Acts, chapter four, there was again a season of intense prayer. And is not every new manifestation of spiritual power preceded by prayer? Do we not know in our own experience that when we fail in prayer we soon lack the fulness of the Spirit. On the other hand, do we not know that when we are much in prayer we know what the fulness of the Spirit is? So let us be much at the throne of grace in vital and close fellowship with God, so that that fulness which we so much need may be constantly maintained.

Second, *it is a faith that abandons all to God*. All filling needs emptying, and so we need to consent that the Lord should remove every hindering thing from our life. In Ephesians chapter four, verses thirty and thirty-one, we read, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." The word says, "Let them be put away"; we cannot put them away, but we are to consent to the Spirit of God to do so, and when we give Him our full consent, He will remove the hindering things, and so empty the soul of the unholy that He will be able to fill the life as never before with His lovely presence.

Third, *it is a faith that abides in Him*. In John, chapter fifteen, verses four to seven, we read of the abiding life; and in John's epistle he tells us what it means to abide. In chapter three, verse twenty-four, he says, "He that keepeth his commandments dwelleth in him, and he in him." And these commandments are given us in verse twenty-three that we should "believe on the name of His Son Jesus Christ, and love one another." And thus abiding means ever believing, and ever loving, constant faith, and unfailing love. Thus abiding we shall know the fulness of the Spirit constantly.

V.

Fifth: just a word about the consciousness of the filling. Now this consciousness varies very much amongst God's people. With some there may be abundant emotion; with others utter calmness and quiet. There is no code of sensations that can be drawn up in regard to the filling of the Spirit of God. No two Christians have exactly the same experience, and each Christian finds his own experience of the filling and refilling to vary continually. We need not look for magnetic thrills, nor any sensations of any kind. The experiences of Finney, the great evangelist, and of George Muller, of Bristol, were entirely different from one another. Finney tells us that without any expectation or any thought of the person and power of the Spirit of God, his whole being was flooded with His life and power. He says, "It seemed to me like waves of liquid love flowing over my soul. I knew not how else to describe it. It came to me in the evening and I wept for joy; floods of tears rolled down my cheeks, which I could not restrain. I retired late to bed. When I awoke in the morning the sun had risen, and was pouring a clear light into my room. Instant-

ly the overflowing love and joy returned so that again floods of tears again rolled down my cheeks, until I cried to the Lord that I could bear no more." But George Muller had no experience of this kind. He, too, had a deep joy and a great love, and great sweetness of fellowship with God, but no overflowing emotion such as Finney experienced. May I be allowed to refer to two experiences of my own? First, in my early ministry, there were a few persons in my congregation, as I dare say in most congregations, whom I had no desire to visit. Their characters repelled me, yet I felt it was my duty, as Pastor, to call upon them as upon others. And there came into my life a new experience of divine power, and with that new filling I was given a wonderful ease in the performance of the most difficult tasks. I was enabled to go quite easily to those repellant people, and to speak to them according to their spiritual necessity. Messages flowed easily from my lips exactly adapted to their need. I was able to address them in their own homes in a way which I never could have dreamed of doing before. And about all my work at that time there was given a delightful sense of ease and joy, which came from this new filling of the Spirit of God. At Croyden we had a remarkable experience of that kind. On the Saturday evening preceding Whitsunday my people were led earnestly to pray that the next day should be remarkable for the manifestation of spiritual power. And as is so often the case, so in this case, the Lord began to work with His servant when He wished to bless His people. In the morning of that Whitsunday I had a long season of unbroken fellowship with God,

and was conscious before the service hour arrived of a new and overpowering filling of the Divine Spirit, and I went to the service anticipating great things. We were not disappointed; the whole service was characterized by an unusual consciousness of the divine presence, and preacher and people alike were swayed by His divine power. At the close a veteran worker said, "Sir, this service must not close here; it must be continued with prayer." And beginning on that Sunday evening all through the week my people were full of the Spirit of prayer. Every meeting, whatever form it was supposed to take, was turned into prayer; the people could not be restrained from prayer. There was no disorder, everything was dignified, but intensely earnest. Seeing that we could not continue to turn every evening meeting to prayer, I suggested to my deacons the following Lord's day that it might be well to try an early morning prayer meeting. They consented, and on the Monday we began at six-thirty in the morning, and continued all through that Summer, indeed a daily early morning prayer meeting was continued for twelve years unbroken, bringing a wealth of blessing into all the life and work of the church! These two experiences are given simply as an illustration of the varied way in which the fulness of the Spirit manifests itself.

In closing, let me say one thing: whatever form the consciousness of the filling may take, the supreme consciousness all through is Christ. It is He who fills the mind and heart until we are able truly to say,

"Jesus, the very thought of Thee
With sweetness fills my breast."

Annual Meeting of the Baptist Bible Union of North America

We publish below the outline of the programme of the Annual Meeting of the Baptist Bible Union to be held in Jarvis Street Church, Toronto, June 20th to 23rd. We are sorry that it is impossible at this writing to announce the names of the speakers, but we hope to publish the complete programme next week, together with a programme of services to be held June 24th to July 1st as a Fundamentalist testimony. We hope that great numbers of our Bible Union members and other friends are planning to attend both the Bible Union meetings and the meetings which will follow. Jarvis Street Church Office will have a list of reliable hotels and rooming houses, and we shall be glad to assist all delegates in obtaining billets at reasonable rates. Those who desire assistance in this matter will oblige by writing a postcard to: Secretary, Jarvis St. Baptist Church, 130 Gerrard St. East, Toronto, Canada, stating explicitly what accommodation they require. As the Baptist World Alliance delegates will be coming in even during the Bible Union meetings, and hotel space in Toronto is always at a premium, we would recommend our friends to reserve accommodation.

The Bible Union meetings will be of special interest this year on account of the report of the Trustees of Des Moines University. We are hoping to see the largest attendance we have ever had. The reason for holding the meeting in Toronto is that it would be impossible to hold it in advance of the Northern Convention, because many, if not the majority of the Northern Convention delegates will be coming on to Toronto for the Baptist World Alliance meeting, and because of the two Conventions coming together it would be difficult to secure an attendance if the meetings were drawn out by another day.

PROGRAMME

of the Sixth Annual Meeting to be held in Jarvis Street Baptist Church (cor. Jarvis and Gerrard Sts.), Toronto, Ontario, June 20th to 23rd, 1928.

WEDNESDAY.

- 7.30. Song Service.
- 8.00. Address.

THURSDAY.

- 9.00. Prayer.
- 9.30. Keynote Address: "Shall Baptist Fundamentalists Strike Their Flag?"
- 10.10. Discussion.
- 11.00. "The Future of Baptist Fundamentalism".
- 11.20. Discussion.
- 2.00. Prayer and Praise.
- 2.30. "What About Baptist Fundamentalist Foreign Missions?"
- 2.50. Discussion.
- 3.50. "Ways and Means of Furthering Baptist Fundamentalist Interests."
- 4.10. Discussion.
- 4.55. Appointment of Committees.
- 7.30. Song Service.

FRIDAY.

(Des Moines University Day.)

- 9.00. Prayer.
- 9.30. Report of the Board of Trustees.
Discussion.
- 2.00. Prayer and Praise.
- 2.30. "The 1928-1929 Budget".
Discussion.
- 7.30. Song Service.
- 8.00. "The Future of Des Moines University".

SATURDAY

- 2.00. Reports of the Executive Committee, Secretary-Treasurer, and State Officers.
- Election of Officers and Standing Committees for the Year.
- General Business.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 2.
Lesson 25. Second Quarter. June 17th, 1928.

CHRISTIAN FAITHFULNESS AND COMFORT.

Lesson Text: II Corinthians, Chapter 7.

Golden Text: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (II Corinthians, 7:10).

I. AN APPEAL FOR HOLINESS OF CHARACTER (v. 1.)

1. This verse contains an exhortation to personal cleansing, based on the promises of God mentioned in the concluding section of the previous chapter. 2. In that section the apostle appeals for separation from all outward sinful associations; in this exhortation he appeals for separation from all inward sins. 3. There are sins that are peculiarly of the flesh, that make use of the body, as drunkenness, fornication, etc., and there are others that are of the spirit, such as idolatry. 4. We are to cleanse ourselves from both kinds; remembering that every sin is filthy and defiles the person. God desires His people to be clean in mind and body, and to be holy like unto Himself, and such cleansing is a positive step toward holiness. They are to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord", (Romans 6:11). 5. Emphasize the defiling nature of all sin, and the source and power of true holiness in Christ.

II. PAUL COMFORTED CONCERNING THE CORINTHIANS (vs. 2-7).

1. The apostle appeals to be received by them. He desires them to make room for him in their hearts. He assures them he had done nothing to forfeit their esteem (v. 2). He had wronged no one; he had corrupted no one; he had defrauded no one. He thus states negatively the proof of his upright conduct. In the exercise of his apostolic authority he had always acted properly; in his preaching he had given the truth, and he had not sought to make gain of them as did the false teachers. 2. Faithful ministers should be had in reputation for their work's sake. 3. He did not mean to cast reflection upon them, however, (v. 3) as though they were lacking in affection toward them, rather was he speaking out of real love for them. They had such a place in his heart that he was ready to die or to live with them; an example of supreme affection. 4. As an outcome of such affection he had spoken unreservedly to them, (v. 4). He had boasted of them, and had been comforted by them, and in the midst of his affliction his heart had overflowed with joy over them, probably due to the information conveyed by Titus concerning them. 5. He then describes the state of his feelings while he waited in Macedonia for the return of Titus, (v. 5). He had no rest, he was troubled on every side, with fightings without and fears within; a graphic picture surely of the strenuous, self-denying life of the apostle. There were fightings without in conflict with the enemies of Christ, and fears within concerning the conduct of the churches, lest they should in any way be led astray or bring shame to the name of Christ. 6. He speaks in another place of the care of the churches as something which he had to bear daily, (II Cor. 11:28). And truly such a burden is not a light one! 7. Prayer should be offered for all who minister that they might receive strength to bear the burden of leadership, and members should so act as not to add to the care of the one who is the shepherd of their souls. 8. The apostle, however, was comforted by the coming of Titus (v. 6) and by the report which he gave of the state of the Corinthian Church. He told him of their longing for his love (v. 7); of their grief at his reproof and their zeal for his cause, which gave him great rejoicing.

III. THE BENEFICIAL EFFECT OF PAUL'S FORMER LETTER (vs. 8-12).

1. Titus had given a good report of the effect of Paul's former letter. Paul had regretted the necessity of sending it for he knew it would cause them sorrow, but now he rejoiced at its salutary effect (v. 9). It had caused sorrow, but this had led to repentance, and the evil in the church had been dealt with and put away. 2. There can be no blessing in any church while evil is permitted. God raised up

His prophets in the early days to point out the evils in the national life of Israel, and to call His people to repentance. But only too often they were looked upon as troublers in Israel. When their message was obeyed and sin put away then blessing came, and in these days God is working according to the same principle—His message is still one of condemnation as well as salvation. 3. We must realize we have a holy God to deal with, and One Who cannot suffer sin. It is necessary then for the Lord's servants to point out the evil even though it may cause sorrow in order that repentance may take place and blessing be received from God. 4. Sorrow for sin precedes and accompanies true repentance and leads to salvation. It is a sorrow of a godly sort. The sorrow of the world is not on account of sin, but rather because of worldly matters. There is no realization of sinfulness, consequently no repentance toward God, and no salvation. Such sorrow only leads to death. 5. Real repentance, which implies a changed mind, manifests itself in changed actions, and the Corinthians gave proof of the same, (v. 11). There was wrought in them great carefulness concerning their conduct, an eagerness to clear themselves of blame concerning the evil which had been done, indignation at and fear of sin, vehement desire and zeal for a thorough reformation and revenge or exacting of punishment for sin. In all these things they had shown themselves to be truly repentant, and had approved themselves to be clear in this matter. 6. He then explains further why he wrote to them. It was not so much on account of the one who did the wrong (I Cor. 5:1) nor because of him who had suffered the wrong, the father of such person, but that his care over them in the sight of God might be manifested to them.

IV. PAUL'S CONFIDENCE SUSTAINED (vs. 13-16).

1. The beneficial effect of the letter brought comfort to the apostle and the joy of Titus, as a result of his visit to Corinth had increased the apostle's joy because his spirit had been refreshed. 2. The apostle is not ashamed of his former opinion of them expressed to Titus (v. 14), for in all respects he had spoken the truth. 3. The inward affection of Titus had been drawn out toward them when he recalled how with fear and trembling they had received him (v. 15) and had sought to obey the apostle. He rejoiced therefore that he had absolute confidence in them,—a tribute indeed from such a person and a distinct encouragement to the church in Corinth.

TORONTO BAPTIST SEMINARY CLOSING EXERCISES.

Last Thursday the Toronto Baptist Seminary concluded its first complete year of service. The Editor of this paper was unable to get back from his tour to the Coast in time to be present. Dean Stockley presided. The special speaker for the occasion was Dr. W. L. Pettingill, Dean of the Philadelphia School of the Bible, who is always a welcome visitor to Jarvis Street Baptist Church. Dr. Pettingill gave an expository address with his usual inspiration and power. Members of the Faculty and a number of students also addressed the meeting. The congregation filled the downstairs, with a considerable number in the gallery. The students acquitted themselves most creditably, and from all reports the Faculty have reason to feel a justifiable pride in the product of their first year's labour. Practically all the students have been placed on fields for the summer, and we hope to publish a complete list next week.

Of all the interests which gather about Jarvis Street there is no piece of work that is being done which promises to bring larger spiritual returns than the work of the Toronto Baptist Seminary. God has given us a magnificent Faculty in Dean Stockley and his associates, who are working together with one mind and one spirit in their great task.

Already there are indications of a very largely increased enrolment next year. We shall have to increase our Faculty. Our expenses will largely increase, and we beg our readers to find a place in their prayers and in their gifts—and, incidentally, in their wills—for this new Seminary.

The prospectus for the coming session is ready, and will be sent by return mail to all prospective students and friends desiring a copy. It gives detailed information of the courses, and is illustrated with views of the Seminary, and of the dormitory with its many finely-appointed rooms. Send a postcard requesting the prospectus to: The Toronto Baptist Seminary, 337 Jarvis Street, Toronto, Ontario, Canada.