

# 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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## Dr. Cornelius Woelfkin's Letter to Dr. I. M. Haldeman

We print below two articles from *The Watchman-Examiner*, the first from the issue of March 7th, containing a letter from the late Dr. Cornelius Woelfkin to Dr. Haldeman: and the second from the issue of March 21st containing a letter from Mrs. Cornelius Woelfkin to Dr. Laws, the Editor of *The Watchman-Examiner*. We reproduce these articles here in the order of their publication that our readers may have them clearly in mind before we comment thereon:

(From *The Watchman-Examiner*, New York, March 7th.)  
DR. CORNELIUS WOELFKIN TO DR. HALDEMAN.

We take pleasure in publishing the following letter, which was written by Dr. Cornelius Woelfkin, of the Park Avenue Church, Borough of Manhattan, City of New York, to Dr. I. M. Haldeman, of the First Church, New York City, under whose ministry he was converted at Wilmington, Delaware:

Memorial Hospital, Central Park West at 106th Street,  
July 12th, 1927.

My dear Dr. Haldeman:

I have been spending the last ten weeks in various hospitals, and I am evidently coming near the end of these mortal days. In so doing I have time to review my nearly three score and ten years.

Among them I count as some of the happiest and choicest of days those of my youth which I spent in Wilmington, Delaware, under your brief but powerful ministry. You put my life, in its secret ambitions as well as outward forms, upon the trail that leadeth to the throne of God. You left certain deposits in my soul which I trust have borne fruit on the tree of life, and now, in the closing days, it is a pleasure to say that we kneel at the same throne of grace. There I make that eternal prayer, "God be merciful unto me, a sinner."

I trust in that infinite, redeeming grace which forgives my sins through the merits of the cross and cleanses my soul through the blood of Jesus Christ. I acknowledge Jesus as being my divine Saviour, my Lord, my God and my All. I walk by faith in the light of that eternal hope which shines brighter and brighter till the perfect day. I look forward to a fellowship of immortality and eternal life with you and all ministers of grace who have helped me in my faith.

I desire to express to you my sympathy in any physical affliction which you bear and of which I hear only the vaguest rumors. May your westward slope of life be an easy trail, your twilight hours full of the peace of God, your gloaming reveal more and more clearly Him through whose

face the glory of God shineth, and your inheritance the eternal day that hath no shadows of sin, no sorrows of experience.

With sincere affection, I am,  
Very cordially yours.

Dr. Woelfkin passed away January 6th, 1928, and on January 12th, we said of him in *The Watchman-Examiner*:

Dr. Woelfkin has passed away. After a long and trying illness, which he bore with patience and fortitude, he died last Friday. There will be sorrow in many hearts throughout our own and other denominations. He was an affectionate, genial, warm-hearted friend. He was a devoted, consecrated, sweet spirited Christian. He was a preacher of extraordinary ability. He was an artist in the use of words. In his style of speaking he was attractive and winsome. Fairly and justly he was counted as one of the outstanding preachers of our generation.

During the first twenty years of his ministry Dr. Woelfkin was a strong outstanding evangelical. He was widely known as a preacher of the strongest conservative views. He put much emphasis on eschatological and prophetic truth. He had a tremendous influence on the churches which he served, and, though he was the humblest of men, he early became a leader among those who were noted for holy living and steadfast devotion to the faith. When Dr. A. J. Gordon passed away the Clarendon street church, Boston, felt that Dr. Woelfkin was the best man in the country to carry forward the great evangelical work for which that church was noted. He could not get the consent of his mind to leave Green avenue church, in the Borough of Brooklyn, City of New York, which was responding wonderfully to his ministry.

The last twenty years of Dr. Woelfkin's ministry fell under another and distinct division. In this period his literary ability became greater, his style became more polished, his general popularity increased, and ultimately he became pastor of the Park avenue church, Borough of Manhattan, New York. During this second twenty years of his ministry he gradually changed his theological position until he became as liberal as he had formerly been conservative. So startling a change attracted wide interest.

We are thankful to God that in this letter Dr. Woelfkin repudiated the views of modernism concerning the person of Jesus Christ and concerning the means of salvation. In the nature of the case Dr. Haldeman could not publish the foregoing letter while Dr. Woelfkin was alive, nor would it

have been good taste to publish it immediately after his death. A year has now passed, and Dr. Haldeman rightly feels that the letter should be published. As he says: "To withhold it longer from those who were his loyal and devoted friends and who rejoice in his testimony, would be, I feel, to sin against them and grievously against him. There is not a line in it but that will honor and exalt him as an ambassador of Christ."

Conservatives throughout the land will rejoice that in this letter Dr. Woelfkin voluntarily and joyfully took his place again with them. No man among us could make a stronger confession of faith than is contained in these words: "I trust in that infinite, redeeming grace which forgives my sins through the merits of the cross and cleanses my soul through the blood of Christ. I acknowledge Jesus as being my divine Saviour, my Lord, my God and my All." This letter came from a sick bed from which Dr. Woelfkin never arose. We wish that he had seen fit to publish to the world this confession of faith, but his serious illness probably kept him from doing so. If he knows now what is taking place in this world we are confident that the publication of his letter will add new joy to his heavenly delights.

If liberals rise up to say that what Dr. Woelfkin wrote is just what they believe, then, blessed be God, the days of controversy are over. The editor of this paper has advocated in season and out of season just the views so beautifully expressed by Dr. Woelfkin. He counts every man his brother and his true yoke fellow who accepts those views. Would to God that all the Baptists of the world would sign their names to these significant sentences: "I trust in that infinite, redeeming grace which forgives my sins through the merits of the cross and cleanses my soul through the blood of Jesus Christ. I acknowledge Jesus as being my divine Saviour, my Lord, my God and my All."

Let no attempt be made to explain away the meaning of Dr. Woelfkin's words. A dying man of Dr. Woelfkin's character would not condescend to sophistication. He meant just what he said, and he wanted to let his old friend, Dr. Haldeman, know just what he believed as he was facing death. We are thankful beyond words for this letter and for its publication. It is a proof of the claim, which we have so often made, that the liberals are gradually coming back to the faith of our fathers.

(From *The Watchman-Examiner*, March 21.)

**MRS. CORNELIUS WOELFKIN'S LETTER TO DR. LAWS**  
924 West End Avenue,  
New York, N.Y.,  
March 8, 1929.

My Dear Doctor Laws:  
It was a great surprise to me to read the article in *The Watchman-Examiner* of March 7th, entitled, "Dr. Cornelius Woelfkin to Dr. Haldeman", especially in view of the knowledge which Dr. Haldeman had that it was against my wishes to have the letter published with Dr. Haldeman's interpretation thereof. Had Cornelius Woelfkin desired to make any announcement such as this friendly letter has been construed by you and Dr. Haldeman to contain, he would have made it in no uncertain terms and not have buried it in the courteous and friendly gesture which his letter to Dr. Haldeman was meant to be.

When you consider his friendly letter as a repudiation of the scientific and liberal interpretation of the Scriptures, you are reading into it something which I know Mr. Woelfkin did not intend to convey. For he often expressed his contentment and happiness in the ministry of Dr. Fosdick—his successor—and this he did unto the end.

His consistent Christian life and ministry speak for him and need no interpretation or defense save (such) as this glaring misinterpretation calls for. I rejoice in his great and progressive ministry of over forty years, in his Christ-like spirit, in his unchanging love and faithfulness as an ambassador of Christ.

In fairness to Mr. Woelfkin and myself I request that you publish this letter in the next issue of *The Watchman-Examiner* in as conspicuous position as that in which you published the article, "Dr. Cornelius Woelfkin to Dr. Haldeman."

Yours very truly,

MRS. CORNELIUS WOELFKIN.

The foregoing letter from Mrs. Woelfkin was received by us too late for insertion in last week's paper. In publishing it now we give it the same place of prominence which her husband's letter to Dr. Haldeman occupied two weeks ago. This letter demands a brief but non-controversial statement from us.

Mrs. Woelfkin declares that Dr. Haldeman knew that it was against her will for Dr. Woelfkin's letter to him to be published "with Dr. Haldeman's interpretation thereof." We desire to say that the letter was sent to us without any interpretation whatever. As far as we are informed Dr. Haldeman was quite willing that the letter should be allowed to speak for itself. The editorial comment and interpretation which followed the letter were solely our own.

We wrote those particular editorial comments in a spirit of gladness as the greatest compliment that we could pay to the memory of Dr. Woelfkin. We knew nothing of the "friendly gesture which his letter to Dr. Haldeman was meant to be." It seemed to us that in this letter to his old pastor Dr. Woelfkin joyfully testified to his belief in the ordinary conservative view of Christ's deity and Christ's redemptive work. Quite naturally we were glad to pass on to our readers Dr. Woelfkin's testimony concerning his beliefs in these vital questions of theology.

Mrs. Woelfkin in her letter says: "When you consider his friendly letter as a repudiation of the scientific and liberal interpretation of the Scriptures, you are reading into it something which I know Mr. Woelfkin did not intend to convey. For he often expressed his contentment and happiness in the ministry of Dr. Fosdick—his successor—and this he did unto the end." Mrs. Woelfkin here speaks with profound conviction concerning her husband's faith. She disagrees entirely with our view that Dr. Woelfkin in that letter voluntarily and joyfully took his place with conservative Christians. With what Mrs. Woelfkin has to say of Dr. Woelfkin's beautiful life and devoted ministry we in no sense disagree. In our editorial at the time of his death, which we repeated in part two weeks ago, we paid her husband high and well deserved tribute.

We are sure, however, that Mrs. Woelfkin will forgive us when we say that we had a right to come to the conclusion that we expressed, from these words of Dr. Woelfkin: "I trust in that infinite redeeming grace which forgives my sins through the merits of the cross and cleanses my soul through the blood of Christ. I acknowledge Jesus as being my divine Saviour, my Lord, my God and my All."

It required no forced interpretation of these words to convince us that Dr. Woelfkin was sympathetic with the conservative views of Christ's person and redemptive mission rather than with the views of ordinary liberals. We feel that liberals and conservatives alike throughout the world will agree with us when we say that *liberal theologians do not usually rejoice in the blood of Christ nor acknowledge Him as their God*. It would make us happy, indeed, if all liberals would adopt Dr. Woelfkin's words as their confession of faith. We would then thank God and take courage.

We sincerely regret that Mrs. Woelfkin's heart is wounded over the publication of Dr. Woelfkin's letter. We suppose that Dr. Haldeman felt that he was doing a good deed by

sending us the letter for publication. We felt, and felt profoundly, that we were doing a good deed by giving the letter publicity in our columns. We felt that we were doing what Dr. Woelfkin would want us to do. After much consideration we said: "If he knows now what is taking place in this world we are confident that the publication of his letter will add new joy even to his heavenly delights."

Our readers will have to decide as to whether our interpretation of Dr. Woelfkin's letter was the natural one. Many who came under the spell of Dr. Woelfkin's early influence not only feel that ours was the natural interpretation, but cherish in their hearts the hope that ours was the true interpretation of his words.

#### "The Gospel Witness" on the Foregoing.

No one at all conversant with the theological position occupied by Dr. Cornelius Woelfkin of recent years can fail to recognize that this letter represents a radical change in his point of view. Dr. Woelfkin was for some years prior to his death an enthusiastic supporter of Dr. Harry Emerson Fosdick. In every possible way he assisted the Park Avenue Church, New York City, to effect such changes in its polity as were necessary to comply with the conditions Dr. Fosdick had laid down as prerequisites to his acceptance of the pastorate.

Language has no meaning at all if any agreement can be found between Dr. Woelfkin's letter and Dr. Fosdick's well-known position. Dr. Fosdick's theology does not recognize either the Deity or the Priesthood of our Lord Jesus Christ. In one of his books he refers to the virgin birth of Christ as being phrased in the New Testament "in terms of a biological miracle that our modern minds cannot use". And as Dr. Haldeman himself has pointed out, "Dr. Fosdick has nothing to say about the Priesthood of Christ. Not once does he speak of Him as a Priest. . . . To Dr. Fosdick the epistle to the Hebrews has no meaning. He has no concept of Christ as a risen, glorified, immortal Priest at all. . . . The Christ Dr. Fosdick portrays is not the Christ of the New Testament record." Notwithstanding, for some years Dr. Woelfkin heartily supported Dr. Fosdick and his teaching.

But where can a finer confession be found than this?

"We kneel at the same throne of grace. There I make that eternal prayer, 'God be merciful unto me, a sinner.'"

"I trust in that infinite, redeeming grace which forgives my sins through the merits of the cross and cleanses my soul through the blood of Jesus Christ. I acknowledge Jesus as being my divine Saviour, my Lord, my God and my All."

We repeat, if language has any significance at all it is utterly impossible to reconcile Dr. Woelfkin's confession in his letter to Dr. Haldeman with his support of Dr. Fosdick. Moreover, it is well-known to all familiar with the situation that Dr. Woelfkin's own personal teaching of late years was in substantial agreement with the teaching of Dr. Fosdick.

We agree most heartily with Dr. Laws' interpretation of Dr. Woelfkin's letter. The ordinary reader would be convinced that his letter was intended for nothing less than a confession of his faith in sal-

vation through the blood of the divine Redeemer. We confess, however, that we had some misgivings when first we read Dr. Woelfkin's letter. The Editor of *The Gospel Witness* returned from California but three days ago. While there we were informed of a report said to have emanated from Dr. Haldeman's church, to the effect that during his last illness Dr. Woelfkin had sent for Dr. Haldeman, and to him personally had made confession of his penitential return to Christ as his Saviour. According to the report he had expressed his confidence that through the mercy of God he had been forgiven; but, at the same time, his deep sorrow and remorse that so many should have been led astray by his false teaching. It was said also that Dr. Haldeman desired to make this confession known, but that Mrs. Woelfkin and Dr. Fosdick were much averse to its publication. We intended on reaching Toronto to report what we had heard to Dr. Haldeman, and frankly to ask him if it were true. Obviously the foundation of the report is found in Dr. Woelfkin's letter to his old pastor; and a report of its receipt, passing from mouth to mouth had changed the letter into a personal confession. And yet, as we shall see, the report which we heard in California had in it something which does not appear in Dr. Woelfkin's letter to Dr. Haldeman, but which does appear in Mrs. Woelfkin's letter to Dr. Laws.

But on the whole, before reading Mrs. Woelfkin's letter, we found Dr. Woelfkin's letter disappointing. No finer or more comprehensive confession of faith, it seems to us, could be made than that contained in Dr. Woelfkin's letter. But its defect consists in this, that there is not a word of acknowledgment that he had strayed so far from the faith which his letter confesses. And herein is a lesson: there is only one way by which any man can divorce himself from his record—the same, of course, is true of an institution—when a man has done wrong others can have no assurance that he has changed his mind unless and until he repents of it, and proves the genuineness of his repentance by confession and reformation. However, while such confession is necessary to a restoration to human confidence, and while one cannot help wishing Dr. Woelfkin had gone a little further, especially for the sake of those who had been misled by his teaching, we agree with *The Watchman-Examiner* when it says:

"Conservatives throughout the land will rejoice that in this letter Dr. Woelfkin voluntarily and joyfully took his place again with them."

#### Mrs. Woelfkin's Letter to Dr. Laws.

But now what shall be said of Mrs. Woelfkin's letter? We recognize that we are treading on very delicate ground, and yet it is difficult to believe that Dr. Woelfkin wrote his letter to Dr. Haldeman with any other intention and expectation than that it would sometime be given to the world. There is not a line in it to suggest that it was intended to be private or confidential. Therefore it would seem to us that Dr. Laws was eminently right in taking the letter at its face value, and putting upon it the interpretation given in his article. Mrs. Woelfkin's letter, on the other hand, must be perplexing to everyone who reads it.

In the first place there was evidently some truth in the report we heard in Los Angeles that Mrs. Woelfkin was averse to the publication of whatever communication had been made by Dr. Woelfkin to Dr. Haldeman, because in this letter she says that it was known to Dr. Haldeman that its publication "was against her wishes". Mrs. Woelfkin says:

"Had Cornelius Woelfkin desired to make any announcement such as this friendly letter has been construed by you and Dr. Haldeman to contain, he would have made it in no uncertain terms and not have buried it in the courteous and friendly gesture which his letter to Dr. Haldeman was meant to be."

But that is exactly what Dr. Woelfkin did. The very thing which Dr. Laws interprets the letter to mean is stated "in no uncertain terms". No man knew better the value of words than Dr. Woelfkin, and there is absolutely no ambiguity about his language. At all events, this Editor could ask no more of anyone, and could desire no plainer or more unmistakable confession of faith than that which is made in Dr. Woelfkin's letter. We are at a loss to understand how Mrs. Woelfkin can say that that confession was "buried" in the letter.

Furthermore: Mrs. Woelfkin interprets her husband's letter as a "courteous and friendly gesture". Was that all it was intended to be? Dr. Woelfkin declares that he has had time "to review my nearly three score and ten years". It is the letter of a man who has been carefully weighing the values of life, who has been estimating life in the retrospect of the years, and he expressly declares his belief that he is "coming near the end of these mortal days". Surely he would not write a letter on so solemn a matter as a mere "gesture"! If anyone but Mrs. Woelfkin had written such a letter we should have declared it to be an insult to Dr. Woelfkin's memory; and if we were forced to regard Mrs. Woelfkin's letter as representing the real interpretation of the letter of her husband it would constitute the most terrible revelation of the hypocrisy of Modernism that we have ever read. We much prefer, as one who would delight to honour the memory of one who was for so long a mighty man of God, the interpretation of Dr. Laws.

But again we read:

"When you consider his friendly letter as a repudiation of the scientific and liberal interpretation of the Scriptures, you are reading into it something which I know Mr. Woelfkin did not intend to convey."

Whatever Dr. Woelfkin intended to convey, beyond the shadow of a doubt his letter does constitute a repudiation—and that a very thorough repudiation—of the so-called "scientific and liberal interpretation of the Scriptures". Certainly no liberal of Dr. Fosdick's school, without the most unblushing hypocrisy, could make Dr. Woelfkin's confession.

We must leave the matter there. Mrs. Woelfkin's letter will sadden many thousands of hearts. For ourselves, we take Dr. Woelfkin's letter, with Dr. Laws' obviously simple interpretation, at their face value, and shall rejoice to believe that ere he fell asleep Dr. Woelfkin, like Peter, had repented of his loiter-

ing near the enemy's fire, and had had a personal interview with his Lord, in which all wrongs were confessed and forgiven; and that he has gone to join the innumerable host of the redeemed in their triumphant song: "Worthy is the Lamb that was slain. Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

#### A NEW PASTOR AT COLLEGE STREET BAPTIST CHURCH.

Rev. G. A. Leichliter has recently assumed the pastorate of College Street Baptist Church, Toronto. *The Buffalo Evening News* of February 25th, in reporting Mr. Leichliter's last service in Prospect Avenue Church, Buffalo, said:

"Preaching on the significance of the letters of the alphabet, Dr. Gould A. Leichliter Sunday evening formally ended his six-year pastorate at the Prospect Avenue Baptist Church.

"The pastor is an honorary life member of the Greater Buffalo Advertising Club, a director of the Kiwanis Club, a member of the Shrine and a 22nd degree Mason."

When Mr. Leichliter resigned his pastorate in London to go to Buffalo he presented the Adelaide Street Church with a very large portrait of himself, to be hung in the vestibule of the church. It is perhaps not surprising that Mr. Leichliter was, at that time, rather pleased with his own personal appearance, for it must be admitted that he was not unlike Absalom in this, that he was personally a very attractive man. That, perhaps, is why he so manifestly fell completely under the spell of his own attractiveness. But we cannot help wondering what has happened to Brother Leichliter during his sojourn in the United States. The portraits now appearing in the College Street advertisement bear only a very slight resemblance to the rather debonair appearance of six years ago. We confess that Mr. Leichliter's more recent photographs show a marked deterioration. Notwithstanding, he still seems to be strangely fond of his pictures!

#### THE EDITOR RETURNS FROM CALIFORNIA.

The Editor returned from California Sunday afternoon, where he had spent nineteen days in the interest of Des Moines University. We acknowledge our distaste for the business of getting money. We have no appetite for it and would rather attempt almost any other task. But somebody must do it. It always seems absurd for a Canadian to leave his own work and travel thousands of miles to plead the cause of an United States University. But somebody must do it. The other Trustees are doing their utmost to lay the university upon the hearts of God's stewards, and we are confident that though the hill is long and steep by united effort we shall reach the top.

We are glad to report we found a growing interest in Des Moines University on the Pacific Coast, and a good number responded most liberally to our appeal. Des Moines still needs at least \$40,000 by June first.

We appeal once more to all our friends to come to the help of this most worthy institution. Make out your cheque to Des Moines University and send it either to *The Gospel Witness* or direct to Des Moines. Do it now.

# The Jarvis Street Pulpit

## "Grieve Not the Holy Spirit of God."

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, January 27th, 1929.

(Stenographically Reported.)

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."—  
Ephesians 4:30.

### Prayer before the Sermon.

We come, O Lord, this morning to offer to Thee our tribute of praise, the worship of our hearts. Thou art our God; Thou hast made us, and not we ourselves; and we have heard Thee saying, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." We would humble ourselves before Thee. We bow in Thy presence to acknowledge our inherent sinfulness, our entire dependence upon the grace of our God. And yet so many of us can praise Thee that Thou hast saved us, that our sins are forgiven, that they are all blotted out, and now we know that our names are written in the Lamb's book of life. We have been brought into the divine family, we have been made Thy children, made to sit at Thy table, and to rejoice in the provisions of the Father's house. O Lord, with all our hearts we thank Thee for Thine abounding grace. We desire to receive instruction out of Thy Word.

"Prone to wander, Lord, I feel it;  
Prone to leave the God I love;  
Here's my heart, oh, take and seal it,  
Seal it for Thy courts above."

If any have wandered, bring them back again. If any have lost the joy of salvation, be graciously pleased to restore it to such. If there be one man or woman here this morning who has come within these walls without a knowledge of Christ, a man or woman, or boy or girl, who is unsaved, how terrible the condition of such an one! Let it please Thee, O Lord, to make the light shine into that darkened heart. Give them "the light of the knowledge of the glory of God in the face of Jesus Christ." Teach us all how to walk with Thee, how to abide in the fellowship of the Father and the Son and the Holy Ghost; how to be instruments of the divine power; how to be channels through which Thy regenerating grace may flow to others.

We beseech Thee to put Thine arms about this congregation. Let no one escape Thy benediction. Bring us all so close to Thee that we shall leave this place in such an attitude to the Father and the Son and the Holy Spirit as John maintained when he leaned upon the breast of Incarnate Deity. We ask it for Jesus Christ's sake, Amen.

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." It is exceedingly important that every believer appreciate and appropriate the ministry of the Holy Ghost. The doctrine of the Holy Spirit is one which has been much abused. Like every other precious truth, like the one we were considering in our class this morning, and throughout the School, the truth of the Holy Spirit's ministry has been perverted and turned to other uses than that of glorifying our Lord Jesus Christ. We must be careful, however, that we do not allow ourselves, because of this fact, to turn away from this great truth, for that is the purpose of the adversary to associate with every precious truth of Scripture some extravagance, some vagary, some manifestation of fanaticism, which will discredit the truth itself, and thereby leave men and women impoverished.

You will remember that our Lord Jesus very specifically promised the coming of the Holy Spirit.

He taught His disciples that He was going away, but He said, "I will not leave you orphans, I will not leave you alone, without someone to help you. I will send the Comforter, the Advocate, One Who will come to stand by you when I go away." He went so far as to say that it was expedient that He should depart; and He told us that going away to the Father would really bring Him closer to us; for the Holy Spirit would come and would abide with His church for ever.

When the Holy Spirit came on the day of Pentecost the inspired preacher declared that this Jesus, having been raised up and having ascended into the heavens, had received of the Father the promise of the Holy Ghost, and had shed forth that which they then saw and heard. Our Lord received from the Father's hand, by virtue of His atoning sacrifice, of the great price which He had paid, the promise of the Holy Spirit, and He shed forth that Spirit on the day of Pentecost as proof of His own exaltation; and He has been abiding with His church from then until now. In anticipation of that experience our Lord had said, "All authority is given unto me in heaven and in earth"—mark you, "in earth" as well as in heaven—"go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age"—not some of the days, not for stated periods, not occasionally, but all the days, "even unto the end of the age."

The Holy Spirit has never withdrawn Himself from the church since, but still abides with His people. We have not, as did the disciples in pre-pentecostal times, to "tarry" for His coming: we have no more to tarry for His coming than we have to tarry for the rising of the sun at high noon. All we have to do is to throw up the blinds and let in the light. The Holy Ghost is here, He is the divine Executive, the Administrator of His church. And while the Son appears for us in heaven, His authority is exercised by the Holy Ghost on earth. He has all authority everywhere, and because of that He commands us, "Go ye therefore and teach." But He never sends us a warfare at our own charges: He promises always to accompany His faithful people whithersoever they go by His direction.

I remind you that our Lord, when promising the gift of the Holy Spirit, said: "If I depart I will send Him"—not to the world, not to a building, but "I will send him unto you", to His waiting and believing people; and that promise was fulfilled when the Holy Spirit came to the church. "And when he is come"—come where? When He is come to you—"When he is come, he will reprove the world of sin". But He is to exercise His ministry to a godless world through

His own people. He comes to us, and when He has come to us, through us by the testimony of the gospel, He will convince men of sin and righteousness and judgment.

Into an exposition of that threefold ministry I need not now go, save only to say that the sin of which the Holy Ghost convinces men is the sin of believing not on Christ. The righteousness of which He convinces men is the righteousness of Christ, of which we are destitute; and the judgment of which He convinces is not judgment to come. How many people misquote that text in the prayer meeting saying that He convicts the world of judgment to come! No, not of judgment to come, but of judgment that has already come, of judgment which has been passed upon sin in the person of our Lord, our Substitute. That is the work of the Holy Spirit to the unconverted world.

But what does He do for and in the believer? He comes to abide with us, the Spirit witnessing with our spirit that we are the children of God. But how does He witness? That is a large subject of itself. I merely remind you of the importance of the Spirit's indwelling. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." It is instinctive to a little child to call mother, "mother". You do not remember when you did not call your mother, "mother". Nor do you remember when you did not call your father, "father." Thus we learn to call God, "Father", by a divine instinct, by the Spirit dwelling within us. I cannot explain it to you: I shall not try; but every true child of God knows that the Spirit does witness with our spirit that we are the children of God; and "if we receive the witness of men the witness of God is greater, and this is the witness that God hath testified of his Son, he that believeth on the Son hath the witness in himself." The Holy Spirit witnesseth to the truth, and He witnesseth directly to the renewed spirit.

Then this text tells us that we are "sealed" by the Holy Spirit. What does it mean to be sealed by the Holy Ghost? This is another passage difficult to explain, and yet to the regenerate soul not difficult to understand, for there are many things we clearly understand which we cannot explain, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

But there is something comparable to it in the Old Testament. When the servant came to his master at the expiration of his service of six years when he was to become a free man, and he said, "I love my master, my wife, and my children; I will not go out free. I want to stay with him for the rest of my life", then the master took him to the door post and bored his ear through with an aul; he marked him, he branded him as his servant for ever. And there is an illuminating word in the Psalms, "Sacrifice and offering thou didst not desire; mine ears hast thou opened",—literally, mine ears hast Thou digged with an aul, branded, marked as Thine. And the Holy Ghost does come to the believing child of God to seal him unto the day of redemption. And we know that we are

His. We cannot tell why His matchless grace abounds, but we know we are His. That by the way.

It is our privilege then as believers to have the Holy Spirit dwelling in us. "If any man have not the Spirit of Christ, he is none of his." And this word addressed to the Ephesian Christians assumes, as the opening chapter says, that they are sealed by the Holy Spirit. They received the Holy Spirit which is the "earnest of our inheritance." He dwells with us, and is within us.

And now he says, "See that you behave yourself rightly toward the Holy Ghost. Grieve not the holy Spirit of God." My brethren and sisters, the weakness, the poverty, the barrenness, the almost bankrupt state of the modern church, I venture to say, is primarily due to its failure to recognize, to appropriate, and to obey, the Holy Spirit of God. "Grieve not the holy Spirit of God." We pray for revival, and we do well. But oh, I adjure you in the name of the Lord so to walk, so to live before Him, that the Holy Ghost shall not be grieved with us.

#### I.

HOW THEN MAY WE GRIEVE THE HOLY SPIRIT? I am going to be very, very, plain and simple.

They grieve the Holy Spirit *who walk contrary to the Word of God in any particular*. We cannot be on good terms with the Holy Ghost if our lives are set in opposition to the teaching of the Word of God, for the Bible was written by men "who spake as they were moved by the Holy Ghost". He is Himself the Author of Scripture, and He made no mistake. We cannot therefore ignore the teaching of Scripture, or live contrary thereto, without, by that fact, grieving the Holy Spirit. Now of course I am speaking generally, for manifestly it would be impossible for me to sum up all that is involved in the teaching of Scripture: that were the task of a lifetime. But the truth I would impress upon you is that there rests upon every one of us an obligation to know the will of God as revealed in His Word.

Last Sunday morning I spoke to you from this text, "If any man will do his will, he shall know of the doctrine." And that, of course, is true. But that principle involves this further, that we shall so live before God, and so desire to hear the voice of His Spirit, that we shall search the Scriptures to discover therein the will of God concerning us, lest by any means we should entertain in our hearts something of which He disapproves. In the text the Apostle speaks of putting off the old man with his deeds, and putting on the new man. That is a lifelong process. There is a bit of the old man in you all, and if anyone here should say there is no longer any old man in him, my answer would be, You must have rather more of the old man in you than most people. The old nature is present in every one of us, and throughout our lives we must be putting off the old man. If you would know what to put off you must come to the Word of God and behold yourself as in a glass. Learn what things are displeasing to God—and you can learn only by learning what is in the Book.

There is a negative side; there are some things to put off. Every Christian here ought to study his Bible every day just as in the morning when you prepare your toilet you look into the glass to see your defects,

and thereby learn how to prepare yourself to appear before others. Thus day by day we should look into this perfect law of liberty in order that we might be instructed concerning what is irregular and inconsistent with the divine plan in our lives. And, learning thus these things must needs be put off every day; otherwise we shall grieve the Holy Spirit of God.

Some lady here will go down town and perhaps buy a hat. When it is sent home she will ask her husband what he thinks of it. The poor man will probably be at his wits' end for an answer, or if he has an opinion he will probably fear to express it. Or it may be some other article of dress. It is, I suppose, natural for people to want to wear what is pleasing to others, and to desire to appear well in the eyes of those they love. But let us not forget, however, that the all-important thing for us is to enquire every day what the mind of the Holy Ghost is. Would He be pleased were I to do this thing? Can I enjoy His favour if I take this course? Such enquiries should be applied to the smallest details of life; and if we diligently study the Word of God we shall find the principles of the Word apply to the office, to the kitchen, the street, everywhere; and this we must do if we would walk in unbroken fellowship with God. I remember to have read a saying of Spurgeon, and he was not a man who was given to speaking much of himself, and I am sure he never would have made such a remark if it were not true, but to a friend he said, that by God's grace he could say that for twenty years he could not recall ever having lost for a waking hour the sense of the divine presence. Surely it is possible to live with Him, and to walk with Him, and to have Him always with us as the determining Factor in our lives!

What is the mind of the Spirit? That is ever the great question. But I cannot settle it for you. We must hear what God the Lord shall say. We must not judge each other in meat and in drink, and in holy days; we must not judge other people in respect to the externals of life, much less in respect to their motives; such matters must be settled by the individual believer by his personal commerce with God; for the Holy Spirit will teach us the meaning of His word, and will instruct us what to put off and what to put on, if thus we abide with Him.

## II.

So much for the general statement. But in the text **THERE ARE SOME PARTICULAR THINGS**, as though people were especially tempted to grieve the Holy Spirit in these matters.

For instance, we are told in the text that *untruthfulness* will grieve the Spirit of God. By implication it is said, "Wherefore"—what a strange thing to say to a body of Christians? "Wherefore putting away lying, speak every man truth with his neighbour". My friends, every Christian needs to heed that admonition. Remember the Holy Ghost is the Spirit of truth, and the Spirit of truth will have no fellowship with untruth; and whoever is guilty of untruthfulness thereby will grieve the Holy Spirit of God. How important it is not only in respect to our speech, and to our representations of life, but in respect to the Bible itself, that we shall hold fast by the truth, for the Holy Ghost has

no fellowship with darkness nor with the works of darkness. And so my dear friends if one of us be overtaken in a fault of any kind, let us frankly acknowledge the thing to be a sin before God, something to be confessed, something that will grieve the Holy Spirit of God, and which, therefore, must be put away.

We are admonished also, "*Be ye angry, and sin not.*" "Let not the sun go down upon your wrath." There is a place for righteous anger, although we need to be especially careful about that, lest we attempt to justify an unholy temper by saying that we are righteously indignant. There is a way of being angry and sinning not, as for example, when our Lord Jesus came into the temple, and saw the money changers there, and He took a whip of cords, and "looked round about on them with anger, being grieved for the hardness of their hearts;" and He drove them out of the house of God. When you see men departing from the Word of God, and denying the verities of the faith, I believe if you have the Spirit of God, you will be angry. I have no patience with that nonsense, that bids men "show the Spirit of Christ" by tolerating every kind of evil. We cannot be tolerant of that which is a denial of the revealed word and will of God. But in our everyday life, in the ordinary affairs of life there is a possibility of our being angry without justification. In any event, the sun should not go down upon our wrath. Have you a bad temper, my friend? Do you get out of sorts with someone, and then go away and sulk for twenty-four hours and make everyone in the house uncomfortable? And do you refuse to speak to anyone while you are sulking? Please do not laugh. Such ill temper is a sin against the Holy Ghost. Be assured no one can behave after that fashion and walk in fellowship with God. If it be so that place be given for anger in our spirits at all, let us make sure in the pure white light of God's word that our anger is justified. In no case should personal enmity toward anyone be entertained. "Let not the sun go down upon your wrath: neither give place to the devil." Do you not see, my friends, that in this matter we all have this choice, either of giving place to the Holy Ghost, and letting Him rule and dominate us; or if we grieve and reject Him we give place to the devil, and submit to his rule. Therefore the teaching of the Word is that we must be so yielded to God, so filled and flooded with the Holy Ghost that there shall be no place in our lives for the devil.

And let this be your comfort: "Greater is he that is in you, than he that is in the world." The Holy Ghost has power over the devil. All authority is given unto Him; and if we yield to Him we shall obtain the mastery even over the strong man armed, who, otherwise, keepeth his palace.

Once more: "Let him that stole steal no more." "Why but, sir," you say, "you surely do not intend that word for a respectable Christian congregation like this, do you?" Certainly I do. A young man came to me last Sunday, and told me that he was in trouble. He said he obtained a position in a certain store, and soon discovered that the man had got his scales adjusted so as to give light weight. He said also he advertised certain things at thirty-five cents a pound, then charged every customer that came into the store thirty-eight cents, and he wanted this young man to

do the same thing. And he said, "I won't do it. What shall I do?" I said, "Tell him you won't do it, and tell him why, and give him an opportunity to put his scales right; and if he will not do it, tell him you will go to the City Hall and see that he is made to do it." He came to me during the week, and said, "I did it. I told him I would not be a party to his dishonesty, and I gave him to understand that he must put those scales right immediately or I would inform on him." And he added, "The next day the Lord gave me another and a better job."

"Let him that stole steal no more." That means that we must be honest in all our transactions. "Oh, but" you say, "I don't think there is anyone here who would steal." Are you sure? It is a question of honesty, honesty of purpose; is the person who receives wages for work half done honest? Do you think he is? If you sell something over the counter, and charge more than it is worth, and you ask the price of a pound and a few ounces when it is only a pound, you are a thief. That is the plain truth. On the other hand, the man who receives wages for a day's work ought to do a day's work, and the man who fails to render a day's labour for a day's wages is not honest, and he cannot have fellowship with God while he does it. "Rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." The Lord would have us work that we may have not only enough for ourselves, but something over for someone else. We are to give a just equivalent for all that we receive. If our religion does not apply to these little things of life it is not of God. "Let him that stole steal no more."

Let us hear another word. *Be careful of your conversation*: "Let no corrupt communication proceed out of your mouth". There is a motto that I sometimes see hung on the wall: "Christ is the head of this house, the silent listener to every conversation." The Holy Ghost sees everything you do, and not only that but He knows everything you think. Is there a young man here who says, "I am always careful to see who is present before I speak." Are you? As a Christian man you have no right to speak anything that you cannot speak in the presence of your mother, or your sister, or your wife, for you cannot speak without speaking in the presence of God, the Holy Ghost.

But there is here also a positive as well as a negative side: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." It means that no matter where I go, I must speak that I may minister grace to the people who are about me. If we keep company with the Holy Ghost He will have a wonderfully refining influence upon us. I met a dear old lady once who had never had the advantage of the schools. She had been brought up poorly, and she had married unwisely. She had a poor excuse of a man for a husband. Yes, she had made a mistake; notwithstanding, she kept company with the Holy Ghost; and she was one of the most perfect ladies I ever met. You could not go into the presence of that woman without feeling that she was being trained and educated for heavenly society, and that when by and by she was admitted to the company of angels, she

would be perfectly at home. To keep company with the Holy Ghost will make a gentleman or a lady of anyone. He will teach you to guard your speech, and make us to speak only words that are "good to the use of edifying," and which "minister grace unto the hearers."

Again: "Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." The poet Watson some years ago startled England by the publication of a poem which described a certain public character, a woman who was prominent in the public life of England. I shall not mention her name: it was a terrible indictment of her, but he described her as "a woman with a serpent's tongue." She was clever, she was able. Her husband was one of the most distinguished men of his time in England. She was accustomed to assemble companies of distinguished people in her drawing-room, statesmen, and soldiers, and leaders of the church, and she was always an engaging and attractive hostess, but she had a way of stinging people; she had a tongue which cut people to pieces; she could not speak of anyone without a sting. I have known many people who were less prominent, and who had the same habit of evil speaking. Doctor Torrey, speaking in Massey Hall twenty years ago, said something to this effect: Mrs. A. goes to see Mrs. B. and they have an afternoon cup of tea. And Mrs. B. remarks to Mrs. A. "I am awfully sorry to hear that about Mrs. C. Did you hear it?" "Why, no," replied innocent Mrs. A., "I did not." "Oh, I am so sorry. It is terrible, I never would have believed it, and it has grieved me terribly. I am so sorry," said Mrs. B. "Well, what was it?" said Mrs. A. And then in a whisper she tells some malicious scandal of some sort. "Oh, is that so," said Mrs. A. "Is that so, I am so sorry." And then Doctor Torrey, addressing Mrs. B., says: "Mrs. B. you are a liar! If you were sorry you never would have told that." Yes, the people who tell things like that, who are guilty of evil speaking, of assassinating people, ruining their reputations, privily slandering others with their tongues, all such must by so doing greatly grieve the Holy Spirit. I do not know whether anyone here is guilty of such sin, but if you are this word is intended for you, and if you are a member of Jarvis Street Church I mean you with emphasis. Put it away, I beg of you, otherwise you grieve the Holy Spirit. Ah, such sins are very often the real hindrances to revival. Somebody prays in a very pious way that if there be anything in the way of revival, "Lord take it out of the way" and seems to expect to discover some flagrant sin somewhere, to find somebody guilty of some great wrong: when that is brought to light we shall have revival! No, my friends, the hindrance to revival is very often in the lives of very respectable church-going, hymn-singing, Bible-studying people. These seemingly little things are after all not little before God, they are sins against the Holy Ghost. Oh, I beg of you grieve not the Holy Spirit in these matters.

"Be ye kind one to another". There are many opportunities to be kind. I wonder if I may say it to you mothers. In the prayer meeting last night one of our teachers very feelingly said, "I wish you would pray for the broken-hearted mothers who are con-



cerned about the waywardness of their children"; and we did pray; and how much sympathy mothers of families need, for their nerves are often worn, frayed out, and they feel they cannot stand another day; when perhaps one of the children is irritable, that big husband, who thinks he has everything to do, and has not as much to endure in a month as his wife has in one hour, comes home and wants everything ready when he arrives; but because one of the children is fretful and his wife is so occupied that she cannot pay attention to his majesty, he gets out of sorts, too! Ah, I tell you it takes the abounding grace of God to keep family life sweet, because children will be children, and husbands will be husbands, and wives will be wives, and we are a bad lot, all of us; and unless God gives us His grace we are all disposed to act sometimes as though we did not know how to be kind to anyone.

A dear old soul, a member of this church lived alone, and her family were married. When I went to see her one day, years ago, she told me how selfish they were. She said, "I have got a bit of insurance and I want to make it over to the church, it is just enough to put me under. It is just enough to bury me. I cannot trust it to anyone else. I want to put it in your hands so that when I die you will have enough to put me under." Well it was a fairly respectable amount, at least sufficient for an ordinary funeral. And she said, "You know, Pastor, I have nursed them, and cared for them, but I don't think there is one of them would come and make me a cup of tea. They just leave me alone." When the poor soul died we called in an undertaker, and made arrangements for the funeral. Then I got a telephone message asking me to go to the undertaking parlors, and there I found the family gathered together and crying their eyes out, for their "darling mother". They said this was a disgrace; they wanted an expensive casket, and they would make up the difference! Oh, I felt I wanted a whip of small cords to drive them out! There had been none of the milk of human kindness in their treatment of their mother while she lived. "Be ye kind one to another." Pray God to give grace for it that we may be kind one to another. I think it was Dr. Stockley told me he had told the students that he heard a man say once in England that there was a little prayer he prayed every morning of his life, and it was this: very simply he said, "O Lord, make me easy to live with to-day." And if the Holy Spirit dwell with us, He will make us easy to live with.

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Somebody from this pulpit some time ago quoted this text, "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." He said, "That is works; that is not grace. That does not belong to this dispensation." What nonsense! That is a new kind of Modernism which would rob Scripture of its authority. That is exactly what the Scripture says: and it means what it says, and it means it for you. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." I will tell you why it is not works: an unforgiving spirit, by that very fact, proves itself to be unfitted to receive forgiveness. There is no forgive-

ness without repentance. Surely we cannot repent of our great sin against God and receive His forgiveness, without having our hearts melted and being ready to forgive others that trespass against us. Do you Christian people pray for revival? May God pour upon us the Spirit of grace and of supplication that we may pray more and more—but if you have an unforgiving spirit toward anyone, you had better first of all pray for yourself. The Holy Spirit will not dwell with you if thus you grieve Him by harbouring a spirit alien to Him.

### III.

WHY SHOULD WE NOT GRIEVE THE SPIRIT? WHY? *Because He is God.* Aside from all other considerations the Holy Ghost is God. He is to be worshipped, He is to be adored, He is to be loved with all our heart, and soul, and mind, and strength,—and *He is to be obeyed.* If we grieve Him we are in danger of losing the assurance of salvation—not our salvation, but the joy of it. Blessed be His name, we cannot lose our salvation: we are saved for ever. But one may lose the assurance and the joy of salvation, for it is the Spirit that witnesseth with our spirit; and if we grieve Him, He will be silent.

When we grieve the Holy Spirit we break fellowship with the only One Who can guide us into the truth. What if, when the sun is down, you were in your room studying the Word of God and the light should go out? Or what if, when the sun is high, one were foolish enough to put up the shutters and shut one's self up in the darkness? Could you thus read even the letter of the Bible? Of course you could not. But you could as easily read in utter darkness as you can understand the Scriptures without the light of the Holy Ghost. Though he be a thorough master of the Hebrew of the Old Testament, and the Greek of the New, without the Holy Ghost no man can read God's thought in the Bible.

Whoever grieves the Holy Spirit must inevitably lose interest in the Bible. Hence it follows that faith and obedience are but two aspects of the same thing. If, by our disobedience, we forfeit the communion of the Holy Ghost, we thereby lose that illumination without which the Bible becomes dry and uninteresting.

Moreover, by grieving the Holy Spirit, we drive from us the only One Who can give us the victory. I verily believe the Holy Ghost can overcome a bad temper. I am positive He can cleanse a foul mouth; He can purify a corrupt mind—He can cleanse us within and without, and make us to be gloriously triumphant day by day. But if we yield not to His promptings, if we disobey the plain instructions of His Word, we sever our connection with the Source of power, and are "weak as other men".

Some years ago I read of a city of a hundred thousand people or more being plunged suddenly into darkness. One of the high-power wires came into the city under a railroad bridge, and was fastened to insulators under the ties of the railroad track. Above the bridge there was a powerful arc light, and in the summer-time the sandflies gathered about that light by the thousands. They were scorched in the light, and fell between the railroad ties. At length there was such

an accumulation of flies that they formed a connection between the wires. The current was short-circuited, there was a sudden flash—and the whole city was plunged into darkness. A hundred thousand people were rendered helpless by tiny sand flies, any dozen of which one could have pinched between his fingers.

And it is the sand flies which bring darkness into many a Christian life. It is seldom some great flagrant sin, but more often little and apparently trifling matters which shut off the Divine Power, with the result that our witness is enfeebled; for no one can bear effective witness for Christ without the power of the Holy Ghost. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." But while the Holy Spirit is grieved, though we may tell our story, it will be without effect. Thus one may teach his Sunday School class, but no one will be converted. We may work ceaselessly, and be ever so busy, and yet bring nothing to pass. Nor can we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ without the continuous ministry of the Holy Spirit.

I have said nothing profound this morning, nor have I anything yet to say that is profound: I have endeavoured to speak so simply that even the youngest child may understand.

I wonder if some have heard the voice of God today? Is there someone who says, "I have grieved the Holy Spirit. All that you have said this morning is sadly true of me." I am constrained to exclaim:

"Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His Word?"

"What peaceful hours I once enjoyed—  
How sweet their memory still!  
But they have left an aching void  
The world can never fill."

And does such an one say, "Will you not tell me, please, how I may get back into favour and fellowship"? That is very simple. We must turn right-about-face. We must cease to do the thing that has grieved Him, whatever that thing may be. If you say, "I do not know", then ask God to show you, and He will reveal it to you. There may, of course, be many things; but if your will be surrendered to Him, if you are now ready to cease from doing evil, and to begin to do well, you shall be led out into the full light and liberty of the Christian life. I beg of you, cease from that which you know to be contrary to the will of God; put your hand again to the neglected duty; assume again the burden that you have laid down; let the unspoken testimony find utterance. Thus draw nigh unto God, and He will draw nigh unto you.

But is there a further step? If yours has been a sin against God alone, then confess it to Him alone, whether it be waywardness of heart, neglect of His Word, coldness toward the person of Christ—whatever it be, make a clean breast of it and keep nothing back. We have but one Priest and that is Jesus Christ. Tell Him about it, tell Him your story, make confession to Him; and He will grant you free and full absolution.

But if you have sinned against another, then go and confess it to that person against whom you have

sinned, as well as to God. Make restitution if restitution be possible. If you have appropriated that which is not your own, return it to its rightful owner. Go to the person you have wronged, and ask that person's forgiveness if your sin be a sin against your neighbour.

But there may be a further step to take. If your sin be a public offence that has brought reproach upon the cause of Christ, that has dishonoured the name of Christ, then the confession ought to be as public as the offence. Come back again openly saying before all, "I have sinned." In no other way can you regain the position among those who have ceased to believe your testimony because of your persistent inconsistency.

And then, having done all this, accept the Word of God as settling the whole controversy once and for all. Believe His promise that "if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Is there one here who is still perplexed? Let me try once more to make plain to you the way to come home, and then I shall have done. Or there may be someone who will say, "But my difficulty, sir, is that I do not know whether I ever was saved or not." Many of us have felt like that sometimes. But there is always a way of making sure.

I have read somewhere of an explosion years ago in a coal mine in Wales. There were two shafts to this coal mine: one shaft was an old one which, at the time of the explosion, had been long out of use and only the older miners had ever used it. The mine had been worked out from that old shaft until the distance had become so great that another shaft was sunk nearer the theatre of operations. So the miners, instead of using the old shaft, went down the new one, while the old one still remained though unused. One day while a company of miners were working between the two shafts an explosion took place between them and the new shaft. The younger men tried to get through to safety, but their efforts were in vain. Then one of the older miners said, "Boys, that way is evidently blocked; follow me, and we will get out by the old shaft." Making their way back to the old shaft they were taken up to safety and freedom.

Sometimes the devil blocks the way so that the poor soul feels that he is no longer in the place in which he may come to God as His child. He may, indeed, complain, "I used to call myself a Christian. I used to claim and exercise my privileges as a child of God. But I have lost the sense of His favour, and I do not know now how to come, for I sometimes fear that I never was a child of God." If that be your condition, my friend, I recommend you to make use of the old shaft: come as you came the first time, as a poor guilty sinner. Come with your hands empty; confess your sins; pray the publican's prayer, "God, be merciful to me a sinner." And He will receive you. Oh that every man, woman, and child in this house this morning would not only yield to Jesus Christ as Saviour, but to the incoming of the Holy Ghost. Then might we all go from this house filled with the Holy Spirit, walking with God, ready to bear testimony for Him. May God send us a revival in every heart this morning for His name's sake!

## "THE LEAVEN OF THE PHARISEES WHICH IS HYPOCRISY.—Luke 12:1.

By Dr. Samuel Levermore.

(We have just received the following short suggestive articles by Dr. Samuel Levermore, who by this time is well known to *Gospel Witness* readers. Dr. Levermore's writings are always pithy and pertinent and we are confident our readers enjoy them as much as we do.—Ed. G.W.)

*The Daily Mail* of Feb. 12th, 1929, furnishes perhaps the most powerful illustration of the above that the world has ever seen.

This modern Leader of "the Mother of harlots and abominations of the earth" fully described by the Holy Spirit in Rev. XVII, (Let all read it) gives to the world this apposite and striking illustration of the lengths to which this lying anti-Christ can go in hypocrisy. Poor man! Pass round the hat at once lest he starve for want of a morsel of food.

### Pope on the Pact.

"Tiny Territory Greatest in the World."

Rome, Monday.

The Pope, in an audience granted to the preachers who are to deliver Lenten sermons, made his first personal announcement regarding the settlement of the Roman question.

He declared that the treaty with Italy "ensures the true and absolute sovereignty of the Pontiff, who needs it because for Divine reasons and for his Divine mandate he cannot be subject to any temporal power."

*He had asked, he said, for the least possible indemnity, 22,000,000, because he did not wish to be accused of having designs on the territorial integrity of Italy, or of being moved by earthly feelings of cupidity. He had asked only what was indispensable to his true sovereignty and necessary for his spiritual ministry.*

"The Vatican City" he declared, "is a tiny territory, but it is the greatest in the world. It contains Bernini's colonnade, Michael Angelo's dome, treasures of science in the library, treasures of art in the museums and galleries, and above all, the tomb of the prince of the Apostles, St. Peter. No more precious territory exists.

The capital of the indemnity, his Holiness added, would not be touched, but only the interest used. The Holy See was still *trusting to the offerings of the faithful to carry on the works of the Church.*—Reuter. (Italics ours).

### VIVIT!—VIVIT!

"He Livés"—"He Lives".—Psa. 18:46.

That great English Preacher and Expositor Dr. Dale, of Birmingham, was passing through a moment of deep discouragement when those two words blazed before him. "He lives!" he cried—"then all is well." It was his renaissance. He never looked back.

"VIVIT" is *classic*, but "He lives" is *Davidic*, and belongs to all time—"Jehovah lives."

Whether shouted by David as a song of triumph over his enemies—used as a greeting and salutation by the Lord's hidden ones in the five hundred miles of Catacombs in Rome during the pagan persecutions—the dying invocation of thousands in the Coliseum—or by the mil-

lions of holy martyrs during the papal outbreaks of hellish hatred of God's saints and of His immutable truth.

"HE LIVES" — "HE LIVES" breathed forth amid streams of lurid flame in the cruel Auto-da-fe, or unheard for the howls of a demoniacal and infuriated crowd in Smithfield—Oxford—Lewes—or elsewhere.

"He lives!" The "very present help" in the fearful sufferings of the *Albigenses* as they were driven as sheep to the slaughter by Rome's champion butcher, the infernal "Saint" Dominic, and that sanguinary monster, Simon de Montfort.

Or of the *Vaudois*, or *Waldenses*, or *Camisards*. Whether crushed out of life by the torture chambers of the Spanish Inquisition—or hurled over the precipitous escarpments of the Cevennes and the Alpine ranges—or sabred by the Dragoons of the "Grande" Monarch—or butchered by thousands on their own green mountains of Savoy by that incarnate fiend Francois de Sales. Yea, time and space fails to touch even the fringe of the infernal history of her whom the Spirit of the Living God—not "bigoted protestants" as they say—calls "The Mother of harlots and abominations of the earth." Rev. 17:5—and Rev. 18:24, "In whom was found the blood of prophets and of saints, and of

### All That Were Slain Upon the Earth.

And all alike hung upon those heaven-exulting and hell-destroying words "HE LIVES."

"And" cries David, "He is my Rock."—*Mine!*

"And blessed be my Rock."

And is He the Rock of Ages? Yes, indeed; Who else could it be?

When He was going into death He declared, John VIII:58, "I AM" but when He had come victoriously out of it, He appears to John in the glory of His triple Office of Prophet, Priest, and King, crying those blessed words of identification with Psalm 18:46, "I am He that liveth" (and "Because I live, ye shall live also" John XIV:19). "And, behold! I am alive"—not for a day or a dispensation only—but "for evermore." I was dead, and I have destroyed it for you.

Death is in the Past Tense for Every Christian.

For "He that believeth in ME shall never die."—John 11:26.

AN EVANGELICAL BAPTIST  
IN OTHER WORDS  
A FUNDAMENTALIST BAPTIST  
OTHERWISE  
A REGULAR BAPTIST  
Subscribes for Fifteen Friends  
FOR  
THE GOSPEL WITNESS

GO THOU AND DO LIKEWISE—  
MORE OR LESS—

\$2.00 Per Year, Postpaid

# The Union Baptist Witness

These pages (12 and 13) are the Authorized Official Organ of the Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ontario.

## LIBERIA'S PRESIDENT APPROVES OUR MISSION

A further letter was recently received from our missionary, Rev. A. J. Lewis, dated February 5th. He reports that his stolen box has been recovered, and we rejoice with him, because of the inconvenience which this will save him. The letter continues:

"We have to praise the Lord for directing us to a most delightful site. After our long journey inland, we decided that our first station must be nearer the coast, because we found that further inland the rains cut off supplies, by means of unfordable rivers. We were directed to a place called New Cess, and took a house in the village of the paramount chief, while we surveyed the surrounding territory. We were led to the highest hill in that district, and found that we could gaze for scores of miles on the surrounding country. It is high and healthful. It is surrounded by 219 towns containing 3,000 huts, and, I presume, at a low estimate about 10,000 people. This is only the immediate district, but beyond this the same tribe stretches for five days' journey inland, and about the same distance across the Republic. There are two huge tribes in this land, namely, the Mpesi and the Bassa. These people are Bassa, and have the name of being the worst thieves in the country. I take them as an opportunity for the Lord to show His power. The people are very eager for us to begin work in their district. On Sunday we had a service, and it was amusing to see the chief out with a whip to get the people to church. I have seen many methods of getting people to church, but none so effective as that! This site puts us among the raw native people, and yet gives us easy access to the coast for matters of business.

"A further reason for gratitude to God is the fact that the President has given us permission to proceed with the work. Without his consent no work can be done. While Brother Davey remained at Bassa getting things ready for our beginning, I took the journey to Monrovia to see the President. It is no easy thing to go to a city of complete strangers and try to get an audience with the chief executive. After some discouraging things, I was able to see him and lay before him the plans of the new work. He gave us his permission, but a concession of land for the mission must be obtained by an act of Legislature in October. Join with us in thanksgiving for what the Lord has done for us in answer to prayer, and share the prayer-burden for the future. Hard work lies ahead in building and studying the very difficult language of this tribe. 'He abideth faithful'."

## ANNETTE.

The radio ministry of Annette Street Baptist Church, Toronto, with its Sunday noon-hour service, broadcasted over CFRB (wave length, 312 meters), continues to bring blessing to many. The pastor, Rev. W. J. H. Brown, received a letter from Barrie. The writer said that he had entered a Chinese restaurant to find two Chinamen listening to the service from Annette Street Church. Thus the message goes to all colours and classes of men.

At the regular evening service on Sunday, March 17th, three professed conversions.

## CALVARY, OSHAWA.

Some months ago Rev. H. A. Ackland, who came back to Ontario from the South, moved from the Hespeler Baptist Church to Calvary Baptist Church, Oshawa. The last Sunday evening of his pastorate in Hespeler nine adults came forward in response to his appeal, and three were baptized. The Lord is now blessing his work in Oshawa, where he is pastor of the fundamentalist Baptist Church. The Sunday evening congregation numbers about a hundred, and is growing. Some ten have responded to the call of the Gospel. Four were baptized recently, and several others are awaiting baptism. The average attendance at the Sunday School is about eighty-five. The Young People's work is also encouraging. Let us ask the Lord to continue to bless this fundamental testimony in Oshawa.

## CENTRAL, LONDON.

Sunday, March 17th, was another day of blessing at the church of which Rev. Mr. McGinlay is pastor. At the evening service some fourteen professed conversions. The Wednesday evening prayer meeting saw ninety-three present. "The Holy Spirit took possession of the meeting from start to finish." There were nearly two hours of prayer, praise and testimony. We understand that the number awaiting baptism is now much beyond that which we had reported.

## CHATHAM.

The church of which Rev. W. N. Charlton is pastor, continues to enjoy much blessing from the Lord. Recently fourteen young people responded to the Gospel invitation, most of whom seemed clear in their profession of faith.

## CONFERENCE AT HAMILTON.

Another high-water-mark meeting of the Pastors' and People's Conference of Hamilton, Brantford and District was held in Hughson St. Baptist Church, Hamilton, on Tuesday, March 12th. Twenty-seven churches were represented in the attendance, including those of

several visiting friends. The morning session was largely given over to prayer, with a brief message from Rev. Matthew Doherty, of Buckingham, P.Q. It is evident that our brethren believe that prayer is the most important business on such a programme as that of this conference. In the afternoon Mrs. C. J. Holman, the esteemed President of the Women's Missionary Society of Regular Baptists of Canada, herself gave a message, and then conducted a period during which various speakers, in brief compass, presented the work carried on by our Women's Board. Mrs. Cole told of the mission to the new Canadians now in operation under this Board in Hamilton. Mr. V. Griffin told of preparations for, and expectations of, work in the Congo. After a song service at the evening session, a number of pleasant felicitations were offered. One was from the young people of the Hughson Street Church in appreciation of their pastor, Rev. Harry Bower, on the fifth anniversary of his pastorate. Rev. A. St. James told of the work of St. Paul's Bi-lingual Church, Montreal, and exposed the errors of Romanism. The service concluded with a dollar shower for his worthy work.

## ETOBICOKE.

Mr. J. Fullard, a student of our Toronto Baptist Seminary, supplied at the Etobicoke Baptist Church last Sunday.

## HIAWATHA STREET, ST. THOMAS.

Our progress in Christian work, while we shall delight in it, must never make us self-contented. Our brethren in St. Thomas certainly are not. Word reaches us of a good day on March 17th. Seven were received into the fellowship of the church. One young lady professed conversion at the evening service. The Sunday School had a record attendance. We are interested to learn that this church observes the Lord's Supper every Sunday morning.

## JAIL SERVICE.

Arrangements have been made with the authorities in charge of the Toronto jail, situated by the Don River, for a regular service to be held each Tuesday afternoon by our men. Last week Rev. Wm. Fraser was in charge, while a quartette of men students from the Toronto Baptist Seminary sang, "Out of My Bondage Sorrow and Night." When the invitation was given, four responded. Pray for this work.

## LONG BRANCH.

The preacher at the anniversary services, on March 17th, of the Long Branch Regular Baptist Church, of which Rev. Mr. Thompson is pastor, was our secretary, Rev. W. E. Atkinson. The day was one of blessing. At the evening service five professed conversions.

**IMMANUEL, HAMILTON.**

The pulpit of the Immanuel Church, since the move of its former pastor, Rev. Mr. Connor, to Memorial Baptist Church, Stratford, has been filled by various supplies. Among them are Revs. Frank Mesley, William Fraser, W. E. Atkinson and the Editor of this department of the *Witness*.

**MELROSE PARK.**

We have already reported in these columns the fact that the Melrose Park Baptist Church has purchased a lot for building purposes. It is situated on the south-west corner of Brookdale Avenue and Greer Road. \$500, we are informed, has been paid on the lot. One of the workers in Jarvis Street Church donated \$25 of this amount. Says the clerk: "We trust the Lord will lay it on the hearts of some others who have the means, to come to our assistance in this worthy object." It is necessary for something to be done quickly, as the church have the use of the school in which they meet, only until June. The Sunday School is growing steadily, and blessing is being received through the preached Word.

**REV. C. J. LONEY.**

The pastor of the Stanley Ave. Baptist Church, Hamilton, who has been holding meetings this past week with the Runnymede Road Baptist Church, of which his brother is pastor, preached at the noon hour service in the Yonge Street Mission on Tuesday of last week. At one o'clock the hall is filled with men in poor circumstances, who come for the free meal and who remain for the preaching service. When Mr. Loney asked for those who would accept Christ as their Saviour, four indicated their willingness to do so, while very many others said that they desired prayer. Mr. Loney was very enthusiastic about the opportunity afforded in the work of the Yonge Street Mission. The superintendent is Mr. "Happy" Davis.

**MCMASTER STUDENTS ON SUMMER FIELDS.**

The *Times-Journal* of St. Thomas carried the following item in its edition of Monday, March 18th:

Rev. Charles G. Schutt, superintendent of Baptist Home missions for Ontario and Quebec, was in Elgin over Sunday, preaching in Aylmer, Malahide-Bayham, Edward St., and Centre St. churches—a big day, winding up with his attending the Greenway crusade mass meeting in the Columbia theatre, where he took part in prayer. Superintendent Schutt reports a distinct advance in the winter's work among the home mission churches, including an increase in number of organizations, and for the first time in many years, there are enough supplies. Examinations of students and assignments of fields are now under way by the Board's Ministerial Committee, and Mr. Schutt affirms that none but those who are grounded upon fundamental truth are considered for the work.

Mr. Schutt's affirmation "that none but those who are grounded upon fundamental truth are considered for the work," is characteristic of the man; but, alas, "O consistency, thou art a jewel!"

The Home Mission Board, according to this report, must have men "who are grounded upon fundamental truth"; but it has again and again rejected men who had that qualification for the very plain reason that they considered it necessary to defend that truth against error! But now where is the Home Mission Board to get these men "who are grounded upon fundamental truth"? Evidently they are to come from McMaster, and many of them will have been initiated into the modernism of Professor Marshall. Yet the Board, so Mr. Schutt affirms, will have "none but those who are grounded upon fundamental truth"! Apparently they expect students for the ministry to be totally immune to the evil influence of modernism in McMaster University. In other words, they seem to think that these men who are kept in a very pest-house of unbelief, will use sufficient disinfectants, masks, et cetera, to avoid catching the spiritual diseases of the place!

**DO YOU KNOW?**

By W. E. Atkinson.

That the Union of Regular Baptist Churches of Ontario and Quebec has no endowments, invested funds or legacies, with which to carry on its work, but is entirely dependent upon the free-will offerings of the churches for the support of the causes which God has committed to its trust?

Many fields are calling for assistance to open new work, but our limited resources do not permit us to assume new responsibilities.

There are students at the Toronto Baptist Seminary, who are desirous of going out into the work during the summer months, and the Union needs the help of every Regular Baptist that we may have sufficient funds to send them forth into the fields that are "white already to harvest."

Recently one brother joyfully subscribed \$100.00 when he heard of this need. There must be many others, who, when they read of the opportunity which now confronts us, both in the men who are ready to serve and in the fields waiting to be served, will follow the example of this brother in assisting the students during the summer months.

Approximately \$3,000.00 monthly is now needed to support the twenty Home Mission causes; to carry on the work among the French and to support our missionary brethren and their families who are laying the foundations of a great missionary movement in Liberia.

The columns of "The Union Baptist Witness" from time to time carry the news which is received from our Foreign Missionaries; and we would especially lay this great adventure of faith upon the hearts and lives of our people, that they may respond most generously with the material things for these brethren who have forsaken all, that they might carry the Gospel into the "ends of the earth." It is a great pity that the Board

is not able to do all that it would wish to do, with such effectual open doors, as are now presenting themselves to us.

In addition to the needs above-mentioned, many of our churches are without buildings, and a Church Extension or a Church Edifice Forward Movement should be inaugurated at once. Just this week an appeal has come for the loan of \$1,000.00 to enable a Church to secure a property which is available at a very low rate; and the people feel that the time has come for them to secure other premises than the hall in which they are now meeting. More than thirty souls have confessed Christ as Saviour and Lord during the past few weeks in this Church, and the accommodation in their present premises is so limited that the unsaved do not find their way to the place as readily as they would were the meeting place on the ground floor. We appeal to the stewards of the Lord who are ready and willing to invest that which God has committed to their trust in His work against that Day when the hearts of all shall be made manifest to help this needy Church.

It would be a great joy to the Executive Board if, within the next few months, a response unparalleled in the history of Canadian Baptist work could be realized.

The Secretary-Treasurer would be glad to receive any communications and answer any questions in connection with the above appeal.

**CALVARY CHURCH, OTTAWA.**

Calvary Church, Ottawa, is experiencing some times of great blessing under the faithful ministry of our Pastor, Rev. Jas. Hall.

On a recent Sunday night, after the regular Gospel service, we had the joy of witnessing four believers in Christ confessing Him in baptism. The following Sunday they were received into fellowship along with two others, one on experience, the other by letter of transfer from a church in the old Convention. Another baptismal service is being arranged.

We have organized a "Tract Band". This Band, which is made up largely of young people, meets every Tuesday evening for a half-hour prayer session, and then goes out with the Gospel tracts to the various homes in the vicinity. Wherever the opportunity presents itself they go into the homes, give a personal word of testimony explaining the plan of Salvation, and sometimes have a word of prayer. God is blessing this work and we have noticed an increase in our attendance at Church, especially at the Sunday evening gospel service.

God is working in a wonderful way in our midst. Souls are being saved, and we give Him all the praise and glory; but we are looking to God for greater things and, "He is faithful that promised."—Doris Bell.

Mr. William McArthur, a student of the Toronto Baptist Seminary, supplied at the Orangeville Baptist Church last Sunday and gave strong messages.

# Coals for the Altar Fire

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

Easter Sunday, March 31st.

*Christ is risen—* Matthew xxviii:1-10.

"He is risen." These words announce Christ's great victory over death. In the natural order of things, death is that one foe over whom there can be no victory. When a conqueror dies, he is conquered. He may have been the "hero of a hundred fights"; he may have marched magnificently over the world from victory to victory, but now his step of power is still forever. Vital, brave, and mighty as a man may be, his nature has no possibilities in it that it can strike down death. He may struggle, resist, and elude for a time; it is only a question of time, the alien force will overcome at last. But, "I am the resurrection and the life," saith the Lord; "he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die." In His own right, at His own will, and by the energy of His own life, He had now gloriously made good His declaration, "I lay down my life that I might take it again; no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

Monday, April 1st.

*Christ is risen as He said—*

Luke xxiv: 1-11.

"He is risen." This announced the exact and punctual fulfilment of His word. "He is risen, as He said." "He said," at the opening of His public ministry, when the Jews demanded a sign, "Destroy this temple, and I will rear it up in three days." "He said," to the Jews, when in mock reverence, but in real scorn, they asked for a sign on another occasion, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." "He said," just after Peter's great confession, that "He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. I think that most likely Jesus rose in the earliest possible moment on the third day—the moment when the dim line of primrose light had just appeared on the horizon, but had not yet made a difference in the general darkness. Through the ages He had looked forward to the time when He should "come into the world to save sinners"; and had said, as if with impatience to appear, "Lo, I come; I come to do Thy will, O God!" So I think it would be like Him to rise into the life that should so gloriously bless His people at the very earliest point of possibility. Christ is always punctual to His appointments; with Him there is no delay from want of power, or care, or will; He is Lord of Creation as well as Lord of Redemption; and it should strengthen our trust in Him as our Redeemer, to make note of His faithfulness as our Creator.

Tuesday, April 2nd.

*Christ is risen from the grave—*

I Cor. xv:1-20.

"He is not here." That is, Christ is not in the grave. The speaker was point-

ing to the grave only when he said this. To think of Christ as among the dead would be to give up faith in Christ. Life looks upon death as a mere vacuum; and upon the grave as the dark place of nothingness. "Death is the one great mystery of being not." Christ is "the life"; therefore said the angel to these seekers, "Why seek ye the living among the dead?" Christ, being what He is, cannot be there; Christ, being what He is, must be everywhere else. By His crucifixion and resurrection for us, He passed right through death; carrying our whole nature—body, soul and spirit—unscathed through the fire of the awful change; and now He is alive—alive for every one on the other side; alive as our Forerunner to prepare a place for us; and alive as our Saviour filling all things. Impossible! thought the listeners. "Come," said the angel, "to see the place where the Lord lay." "See the place;" not to mark it, and so to make it henceforth the shrine of holy pilgrimage, but to satisfy yourselves, by what you may see with your own eyes, that no such pilgrimage will be profitable.

Wednesday, April 3rd.

*Christ the Risen One is Jesus—*

Phil. ii:1-11.

"Jesus." Just before His birth, the angel who announced His coming said, "Call his name Jesus, for he shall save his people from their sins." Just after His resurrection, the angel who announced it chose for the very first word of the title he ascribed to Him the word, "Jesus!" Was it not likely to have been the same angel? And would not his triumphant spirit cry, "All glory to the Lord! Now, at last, He has fulfilled His Name. He has saved His people from their sins! Henceforth this Name shall be above every name; that at the Name of Jesus every knee shall bow, of things in heaven and things on earth!" Meaning is everything in religion, and, now we know what the Name of Jesus means, we say there can be no name like it. All through our life in time let us sing with Bernard, "This Name is sweetness in the mouth, music in the ear, joy in the heart;" and all through our life in eternity let us expect to penetrate deeper and deeper into the soul of its beauty, and glory, and meaning.

Thursday, April 4th.

*Christ the Risen One is Jesus of Nazareth—*

Acts xxii:1-11.

"Jesus of Nazareth." To the Jews of this period, for reasons not now fully known, all that was base, low, wicked in social condition seems to have been summed up in this name, and, of all names, it would have seemed to them the last to admit of glorification. Yet Jesus adopted it; and His herald, in this first proclamation of His titles, announced Him as "Jesus of Nazareth." It must have been by the will of the Sovereign that this should be the first title of His heard in this world after He rose from the grave, for the angels always do His will; and the utmost prayer for our own accordance with His will, is that it may

"be done on earth as it is in heaven." The rising sun struck this black flake of cloud, and suddenly kindled it into burning gold. When I feel myself to be "the chief of sinners"; when I feel the meanness of sin, so that I am ashamed to look up; when my spirit is almost stung to death at the thought of unworthiness, I most feel the charm of this, as the title under which Christ was first proclaimed, after He had "endured the sharpness of death, and opened the kingdom of heaven to all believers." Oh! my spirit's Prince, I will love Thee for Thy love to Nazareth.

Friday, April 5th.

*Christ the Risen One was crucified—*

Luke xxiv:25-36.

If a Pharisee had been asked on that day, "Who is He that is called Christ? he would have said with passionate abhorrence, "Jesus of Nazareth, which was crucified"; and then would have felt that the language of loathing could no further go. It was infamy to be crucified, and to be crucified under the name of "Jesus of Nazareth" was infamy on infamy. No greater insult, it was thought could be expressed in words, than that of the inscription put over the dying head, "Jesus of Nazareth, the King of the Jews." The spirit of the angel's language is, "We accept this inscription: the Name of Christ is Jesus; He is of Nazareth; He was crucified." The words chosen by diabolic malice, as if to make the very cross of the cross, and the shame of the shame, were words that the angel seemed to be proud of, and the last phrase of degradation which His enemies flung at Him on earth was the first title under which He is proclaimed by a flaming prophet from heaven! He glorifies these very words of contempt. He puts new wine into these old bottles—empties them of disgrace, and fills them with splendour when he opens the dispensation by calling Christ "Jesus of Nazareth, which was crucified."

Saturday, April 6th.

*Tell everybody Christ is risen—*

Mark xvi:1-10.

The angel's words teach us that all who know the glad tidings are bound to tell them to others. "Go, tell the disciples and Peter." We would notice the principle, that when we ourselves are comforted by the "glad tidings," we should tell them to others without delay; first, to the disciples, and first of the first, to the Peter of the company—to the brother who is, we have reason to know, out in the night, burning in shame, or weeping in bitterness over some sin of denial or defection. Tell all you know about it; tell about the victory of Jesus Christ; "tell of His wondrous faithfulness, and sound His power abroad"; tell wanderers, tell mourners. Recollecting that the risen life is the ascended life, our hearts beat high with gospel gladness. Tell all the world your joy; tell out everywhere, in some form or other, that death is not the king of Jesus, but that Jesus is the King of death.

Readings from Charles Stanford, D.D.

**BAPTIST BIBLE UNION LESSON LEAF**

Vol. IV.

No. 2

REV. ALEX. THOMSON, Editor.

Lesson 16. April 21st, 1929.  
Second Quarter.

**PERILOUS TIMES.**

Lesson Text: 2 Timothy, chapter 3.

**Golden Text:** "All scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness: "That the man of God may be perfect, thoroughly furnished unto all good works."  
—Timothy 3:16-17.

**I. WARNING, (vs. 1-5).**

1. After exhorting Timothy to be courageous and faithful in the service of Jesus Christ, and directing him in the performance of his duty to this end, the apostle in this chapter gives warning of certain perilous times which were to come upon the church. There is first the general statement, (v. 1) and this in itself would prepare us for a condition of things other than what God desires, but when there is added to it the list of evil characteristics contained in the following verses we realize to the fullest extent the awful nature of that condition. With this and other Scriptures before us we can understand the present day religious conditions, with its pleasure-seeking, carnal living, and false teaching. The characteristics specified bring before us a condition thoroughly worldly, analagous to heathenism, with a thin veneer of religion to give a semblance of piety; and were it not that we have come in contact with individuals manifesting such traits we would find it hard to understand how such a condition could be.

2. It is somewhat difficult to make an orderly arrangement of the characteristics so we shall simply note their significance generally. At the head of the list we find selfishness, "lovers of their own selves", (v. 2), putting self before God. This is the cause of a great deal of trouble individually and collectively. The self should be crucified with Christ, kept in the place of death, (Rom. 6:6-11), then its evil nature will be curbed and its wicked propensities restrained, the new nature living victoriously in its place. Following this "covetousness" or money loving is mentioned. This and the other characteristics spring from the preeminence of self, the desire to please the self, to satisfy it, and its inherent wickedness and the impossibility of satisfying it are clearly set forth as we study its actions and desires. 3. Unrestrained it shows itself in boasting, and in pride having a very high opinion of itself which soon manifests itself in a rebellious attitude toward God even blaspheming Him, it disregards the filial relation, shows no gratitude for blessing received and is irreligious in its desires and attitude. The further traits enumerated emphasize this and show to what depth the old nature can go and still retain a pretence of piety, losing all sense of honour, giving way to the passions, (vs. 3, 4), loving pleasures more than God, having denied or renounced the power of godliness, (v. 5). We do not wonder the

apostle enjoins Timothy to turn away from persons manifesting such characteristics for they are positive danger to the work of God, and hinder souls from becoming true believers.

**II. MANIFESTATION, (vs. 6-9).**

1. Having enumerated the characteristics which would be evident in the last days the apostle intimates that there were some in his day who were manifesting the same, and he states how they acted. They "creep into houses and lead captive silly women" etc., (vs. 6, 7). They stealthily entered homes and gained converts to their false teaching from among the class of women described. False teachers of the present day find their most fruitful field among a certain kind of weak, conscience laden and sentimental women who find secret instruction in error more to their taste than public profession of faith in Christ, as it gives promise of an easier salve to their conscience. It is an evidence of the fallen nature of the human race to note how easily many of them succumb to the most absurd erroneous teaching. Truly the word of God requires to be read and studied more than heretofore. 2. The persons Paul refers to are compared to the Egyptian magicians who resisted Moses when he was before Pharaoh. Like them they were resisting the truth being men of corrupt minds, lacking in judgment concerning the faith, (v. 8), but some day their folly would be manifested, (v. 9). Thus we are informed of the nature of the men who were leading others astray, and we are assured of the fact that the character of their teaching would become evident. Note the necessity for guarding against the visiting false teacher, the one who goes from door to door; also the great need of knowing the truth of God's word.

**III. EXAMPLE, (vs. 10-13).**

1. In contrast with the false teachers Timothy is given the example of the apostle as an encouragement to him in his work. It was not an easy task to which he had been called, it would be very trying at times but he was to remember Paul's life with its varied experiences, his "doctrine" that with which he had been entrusted and which he had to guard zealously as a deposit from God, (2 Tim. 1:13, 14) "manner of life", his general behaviour manifesting a godly character, "purpose" or aim, the glory of Jesus Christ his Lord, "faith" absolute trust in God, "longsuffering" shown toward his enemies, "charity" love to all men, "patience" endurance, (v. 10) and "persecutions" and "afflictions" but out of them all the Lord had delivered to him, (v. 11). The remembrance of these things would help the younger man in his conflict and trials as it should also encourage us in our stand for God. None of us have had as severe trials to undergo as the apostle, he maintained his Christian spirit throughout, so ought we, remembering that if we are true to our Lord we are suffering for His sake. 2. Timothy is not promised an easier time than the apostle for "all that will live godly in Christ Jesus shall suffer persecution", (v. 12) and evil men and seducers he was informed should wax worse and worse, deceiving and being deceived, (v. 13). This seems almost

pessimistic, yet it is true and understandable. The world is opposed to God and under an alien spirit, (Rom. 8:7), and those who live godly in Christ Jesus live in opposition to the spirit of the age. Consequently there is conflict, for godly living convicts the world of sin and arouses its antagonism. Such an attitude is in accordance with our Lord's teaching, (John 16:33). It is also to be noted that evil is progressive and one who submits to its power becomes more hardened in it, more blinded by it, and thereby continues to grow worse. Note the necessity and privilege of living the Christian life under persecution and trial, the power of the Lord in affliction, the reaction of the world toward godly living, the progressive nature of evil, and the need for keeping close to the Saviour.

**IV. PERSEVERANCE, (vs. 14-17).**

1. After informing Timothy concerning the presence of false teachers and the coming of persecution Paul gives direction as to the conduct of the young man under such circumstances. He enjoins him to continue in the things which he had learned and had been assured of, (v. 14). Continuance in the teaching of the word of God was to be the antidote to the erroneous teaching around him, and it is even so at the present day. The truth is the best weapon to use against error, it is the word of God, the sword of the Spirit, (Eph. 6:17). 2. Timothy had been highly privileged in being taught the truth of the Scriptures in his childhood, (v. 15). Such teaching has been emphasized in a previous lesson, but it cannot be over-emphasized and here again it should be taught. Most of the Lord's people were converted in the tender years of childhood or youth before sin wrapped its chains around them, and the training of godly parents no doubt had much to do with the decision in each case. Children should be taught to read and memorize the Scriptures not only at the hours of family altar, but at other times throughout the day for in this way they shall not only learn to love the most interesting book in the world, but they shall come to know the way of salvation more perfectly. 3. The secret of the power of Scripture lies in its inspiration, (v. 16). The whole book is inspired of God. Concerning this there are various views and one or two things require to be noted. First, inspiration refers to the original record, second, it comprises words as well as subject matter, and third, it includes the whole of such record. All views of partial inspiration are unsatisfactory. It may be noticed in this connection that proof of inspiration may be gained from a study of Scripture itself, wherein we have the claim made for the same in both Old and New Testaments. We also have the testimony of our Lord, and of fulfilled prophecy, and a study of the marvellous unity, the superiority of its teaching and the wonderful influence of the book further emphasizes its unique character. The whole of such Scripture is profitable for "teaching", for "reproof", convicting the erring one of his erroneous ways for "correction" and "instruction", etc., so to thoroughly furnish the man of God, (v. 17).

## *A letter from the Pastor to every member of Jarvis Street*

My Dear Friend:

As I write we are within four days of the end of our church year. It has been a year of continuous blessing from April until now. Many have been converted, and a large number have united with the church. Our great Bible School has been steadily growing, and last Sunday the attendance was 1,238. The enrolment is over 1,600; the proportion of attendance to enrolment was over 74 per cent.

The Sunday services are largely attended, the evening services frequently exceeding the comfortable capacity of the building. The prayer meetings continue to be a source of inspiration and power. Financially, the year has been a good one. But of course nothing human is perfect, and in every department of our work we might do better.

The last two monthly Communion Services have taxed the ground floor seating capacity of the church to the utmost, and for next Sunday evening provision has been made to use the gallery also.

Sunday will be Easter, and this is written to urge every member of the church to be present at all services. If we determine so to do, we can break all records of attendance at our morning Bible School in all departments. Let it be done! The public service in the evening will be very short, and the evening emphasis will be laid upon the Communion Service to follow. We ought to have at least a thousand members present at the Communion Service.

Then I would remind the members once more that Sunday will be our last opportunity this church year of presenting our offerings to the Lord. The Pastor has been much away this year, and it is natural that some interests should decline a little for want of proper attention. I had counted on accomplishing much during the month of March, but the urgent need of Des Moines University necessitated my dropping everything at home to go afield to get money for that institution. I would remind the members that the officers of the church have depended all the year upon the fulfilment of members' pledges, and any deficit occasioned by arrears has not been provided for.

The demands of the Seminary have been heavier this year than before, and it depends for its support as yet chiefly upon Jarvis Street Church. We have had some help from outside, for which we have been grateful. But it ought to be most gratifying to the members of the church that the more than one hundred students in attendance are being trained very largely at the expense of Jarvis Street itself.

The *Gospel Witness* is sent to every member of the church without charge, but if every member would, on Sunday, give an offering over and above all they may have given, or plan to give, the amount of a year's subscription to *The Witness*—\$2.00—it would add more than \$4,000.00 to The Gospel Witness Fund.

I venture to offer one other suggestion. Sunday will be a great day with us just in the measure in which the power of God is present. I would therefore appeal to every member of the church to endeavour to be present at the Saturday evening prayer meeting, March 30th, that we may have the greatest prayer meeting ever held in Jarvis Street.

Hoping to see you Saturday evening and at every service Sunday, I am,

Affectionately yours,

(Signed) T. T. SHIELDS.