

# The Gospel Witness and Protestant Advocate

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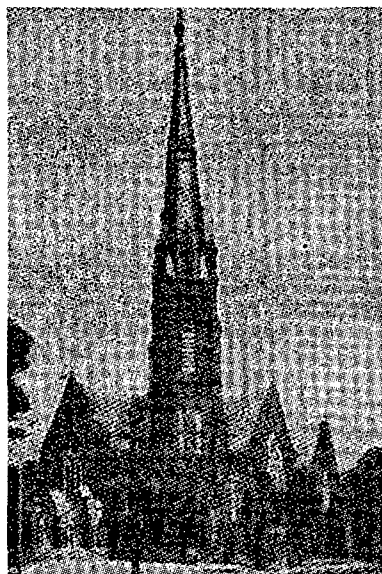
## JARVIS STREET CHURCH AND SEMINARY BUILDINGS

Meeting Place of The Regional Conference of The International  
Council of Christian Churches — June 18th to 23rd.

## International Council of Christian Churches REGIONAL CONFERENCE JUNE 18-23

The International Council invites every minister to attend this conference and join hands with our Canadian brethren in the struggle for our faith. Every church is urged to send a delegate to help further the Twentieth Century Reformation. Plan to attend and bring others with you.

HELP TO KEEP OUT AND TO CALL OUT TRUE  
CHURCHES FROM THE ECUMENICAL  
MOVEMENT — THE WORLD  
COUNCIL OF CHURCHES



Meeting Place:  
JARVIS STREET  
BAPTIST CHURCH  
Toronto, Canada

Popular Evening Meetings

Outstanding Speakers

Devotional and Business Sessions

Stimulating Fellowship

Inspiring Messages

### The Canadian Regional Conference JUNE 18-23, 1953

Toronto, Canada

JARVIS STREET BAPTIST CHURCH

—Theme—

"EVANGELICAL DEFENSE OF THE FAITH"

*Under the Auspices of*

THE INTERNATIONAL COUNCIL OF  
CHRISTIAN CHURCHES

PROGRAMME

Theme: "EVANGELICAL DEFENSE OF THE FAITH"

### THURSDAY, JUNE 18

- 9-11 a.m. Registration  
11.00 a.m. Address of Welcome—  
Dr. T. T. Shields, host pastor  
Adoption of Conference Program  
Election of Conference Officers
- 2.30 p.m. Business: Appointment of Committees  
Constitutional Committee  
Resolutions Committee  
Business and Arrangements Committee
- 2.35 p.m. "The Challenge Evangelicals Face in  
Canada"  
Maritime—Rev. A. R. W. Murray  
Ontario and Quebec—Rev. H. C. Slade  
The Canadian West—Rev. Earl Phillips
- 4.00 p.m. Open Forum: Discussion of program and  
plan for a Canadian council of evangelical  
Protestant Churches.
- 8.00 p.m. Address, "Mobilizing for the Faith"  
Dr. Robert McCaul, Brooklyn Baptist Tab-  
ernacle, Brooklyn, New York, U.S.A.

### FRIDAY, JUNE 19

- 9.30 a.m. Devotional Period—  
Rev. Charles Steinmetz, Toronto
- 10.00 a.m. Business:  
Report of Resolutions Committee  
Report of Committee on Constitution
- 10.30 a.m. "Activities of the Canadian Council of  
Churches"—Rev. Leslie K. Tarr, Harriston,  
Ont., Canada.
- 11.00 a.m. "Evangelical Co-operation in Canada"  
Discussion Period
- 2.30 p.m. Address, "Keeping Mission Doors Open".  
Rev. Robert L. Ryerse, Secretary, Associated  
Missions of the IOCC.  
Open Forum: Mission Problems in Africa,  
India, China, and South America. Presiding,  
Dr. J. Gordon Holdcroft, chairman, IOCC  
Foreign Missions Commission.
- 8.00 p.m. Address, "Why the Battle Against Modern-  
ism Must Continue"—Dr. T. T. Shields, vice-  
president, IOCC.

### SATURDAY, JUNE 20

- 9.30 a.m. Devotional Period—Rev. Henry A. Campbell,  
Dexter, Mich., U.S.A.
- 10.00 a.m. Business:  
Report of Resolutions Committee  
Consideration of Constitution
- 11.00 a.m. "The Testimony of the American Council of  
Christian Churches", Dr. W. W. Breckbill,  
president, AACC.
- 2.30 p.m. Visiting points of interest in Toronto.
- 8.00 p.m. Address, "Pharaoh's Compromises vs. Moses'  
Faith"—Dr. Carl McIntire, president, IOCC.

### SUNDAY, JUNE 21

Worship Services

**MONDAY, JUNE 22**

- 9.30 a.m. Devotional Period—Rev. Paul M. Cell, Willoughby, Ohio, U.S.A.
- 10.00 a.m. Business  
Report of Resolutions Committee  
Adoption of Constitution  
Formation of New Council  
Election of Council Officers
- 2.30 p.m. Reports:  
ICCC work in Europe  
Far Eastern Council  
Latin American Alliance  
ICCC Regional Edinburgh Conference  
Middle East Missionary Conference
- 4:30 p.m. Future Plans:  
Far Eastern Council, 1953  
Latin American Alliance, 1954  
ICCC Third Plenary Congress, U.S.A., 1954  
Scandinavian Regional, 1955  
Middle East Council, 1955
- 8.00 p.m. Address, "A Faith Worth Fighting For"—Dr. John Wilmot, London, England, member, ICCO Commission on International Affairs.

**TUESDAY, JUNE 23**

- 9.30 a.m. Devotional Period—Rev. William A. Mahlow, Philadelphia, Pa., U.S.A.
- 10.00 a.m. Final Business  
Testimonies
- 2.30 p.m. Address, "The Roman Catholic Problem in Canada"—Rev. John R. Boyd, Sudbury, Ontario, Canada.  
Open Forum.
- 8.00 p.m. Address, "Communism in the Churches"—Capt. Edgar C. Bundy, Wheaton, Illinois, U.S.A., chairman, ICCO Commission on Information

**Around the World with The International Council of Christian Churches****AMSTERDAM**

The International Council of Christian Churches was formed in Amsterdam, The Netherlands, August 11-19, 1948. Meeting in the English Reformed Church, the church in which the Pilgrim Fathers worshipped during their sojourn in The Netherlands before coming to America, delegates, observers, and advisers representing Protestant Church bodies from 29 countries, prepared and adopted the constitution. The theme of the Congress was, "The Christ of the Scriptures".

**GENEVA**

The Second Plenary Congress was held at Geneva, Switzerland, August 16-23, 1950. Delegates and observers representing 82 Protestant Church bodies from 46 countries were, directly represented. More than 450 people were in attendance. The theme of the Second Plenary Congress was, "The Twentieth Century Reformation." The constitution was amended and adopted in its present form.

**SAO PAULO**

The Pan-American Evangelical Conference was held in Sao Paulo, Brazil, July 16-24, 1951. This conference

was arranged by Latin American leaders in co-operation with the International Council of Christian Churches. During this Conference the Latin American Alliance of Christian Churches was organized.

**MANILA**

The Conference of Christian Churches in Asia was held at Manila, The Philippines, November 25 to December 2, 1951. This Conference, arranged by leaders in eastern Asia, was held in co-operation with the International Council of Christian Churches. During this Conference the Far Eastern Council of Christian Churches was organized.

**EDINBURGH**

A Regional Conference for the British Isles was held in Edinburgh, Scotland, July 24-30, 1952. As a result, a standing committee of leading British evangelicals co-operating with the International Council of Christian Churches was organized.

**BEIRUT**

The Middle East Missionary Conference was held in Beirut, Lebanon, August 7-11, 1952. It led to the organization of the Middle East Bible Council. Similar Bible-believing Councils exist also in India and Japan.

**JAPAN**

Looking to the future, the Far Eastern Council of Christian Churches will meet July 26 to August 2, 1953, for its biennial conference. The Conference will convene in Karuizawa, Japan. The Latin American Alliance of Christian Churches will hold its second conference January 11-18, 1954, in Santiago, Chile.

**PHILADELPHIA**

The Third Plenary Congress of the International Council of Christian Churches will be held in Philadelphia, Pa., U.S.A., August 3-12, 1954. All evangelical churches are invited to send delegates, observers, or visitors. For 1955 the International Council of Christian Churches is planning a Scandinavian Regional Conference, and the Middle East Bible Council will hold its second conference.

For additional information regarding the work and testimony of the International Council of Christian Churches, address your inquiries to the Council at Box 218, Collingswood 7, N.J., U.S.A. Information for Canada may be secured by writing to 130 E. Gerrard St. E., Toronto 2, Ontario.

**EXCERPTS FROM EDINBURGH, 1952**

"Militant evangelicalism is sponsored only by the International Council of Christian Churches."

Dr. Charles Vincze,  
Free Magyar Reformed Church,  
Perth Amboy, New Jersey, U.S.A.

"Fundamentalists have been fighting a rear guard action long enough. We must make an attack upon the enemy — Modernism."

Rev. Kenneth MacRae,  
Free Church of Scotland,  
Stornaway, Isle of Lewis,  
Scotland.



### THE CULPRITS

Here is a sermon from "Punch" — of all places! See the cobwebs about the supernatural Book through whose pages walks the supernatural Son of Man and God — Oh, those ever blessed feet which over nineteen hundred years ago "were nailed for our advantage on the bitter cross."

# The Jarvis Street Pulpit

## Salvation Foreshadowed and Final

—A Sermon by Dr. John Wilmot

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 31st, 1953

(Electrically Recorded)

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

—1 Peter 1:12.

**W**E ARE told in this verse, and in the accompanying verses, that the gospel which is now preached in this time of the New Testament was written beforetime in the Scriptures of the Old Testament. It would be superfluous for any preacher visiting Jarvis Street Church to attempt to champion the integrity and historicity of either of these Testaments, the Old or the New. You have been disciplined into believing, and holding tenaciously too, with the understanding, and the ability, no doubt, to give a reason for so doing the inspiration of this blessed Book which we rightly call the Word of God. You believe that all that is written by the prophets from Moses to Malachi, is God's Word, given by the inspiration of the Spirit of Christ, equally with these words of the New Testament from Matthew to Revelation. So I need not say anything further touching the testimony of this passage to that truth.

The point which Peter makes here is that the gospel, which we still hear today, the chief constituents of which concern the sufferings of Christ and the glories that should follow, was written by the prophets in the Scriptures of the Old Testament, and "reported" by the apostles, the New Testament preacher of that gospel. I believe the original couplet which doubtless we have heard in variation was attributed to the great theologian Augustine,

"The new is in the old concealed;  
The old is by the new revealed."

We are informed, then, that certain things written by the prophets, were ratified by the apostles in their preaching of the gospel. We are also informed that these things, whatsoever they were, constituted our salvation. You have only to read the preceding verses for that relation. In the manner of our text Peter continues his exposition of this great subject. He tells his addressees that the end of their faith, that is, faith's object, is the salvation of their souls. And he thereupon explains that it is of this salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come. And more, the apostle informs us that these prophets *knew* that they were writing not for their own generation but for a generation to come; they were not writing for their own day, but for our day. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you." So that we may be confident that the writings of Moses and the prophets are God's word to us, and for us, in this present time.

### To Whom Addressed

I suppose we all recognize the importance of noting who are the addressees in certain communications: Should you receive a letter from someone unknown to you, should it come being wrongly addressed to you, and you open it and read it, and you are not acquainted with its terms of reference, you may try to fathom its meaning and to understand it. But it would be foreign to you. You are not familiar with the mind, the circumstances, the purpose, of the writer. But if a friend whom you knew well should write to you, although his terminology might be strange to another unknown to him, you would understand, because you were well acquainted with the writer as he also would be with the recipient and probably because you both had had communication upon the subject before. I think the recognition of some such relationship greatly assists in understanding the Scriptures. Importance attaches to our noticing who are the persons addressed in this epistle by Peter. I have already remarked that this very text affirms that the Old Testament Scriptures were written for us now in this New Testament dispensation. And yet, as you heard in the reading of the lesson, Peter clearly addresses his writing, "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Strangers, not willingly, of course, but circumstantially; scattered, that is, dispersed throughout the regions named, and so dispersed abroad because of their allegiance to the faith of Christ.

Mr. Slade made mention this morning in the class of the sermon Peter preached on the Day of Pentecost. He drew our attention to the great contrast between Peter at the time of his fall before the crucifixion of the Lord Jesus, and Peter after his restoration and when the Spirit came upon him. He remarked upon the three thousand converted on that day, which conversions we attribute to the preaching in the fulness of the Spirit by Peter and the apostles who stood up with him. Were Peter's addressees to whom this letter was first sent, composed in part of some among these three thousand converts on the Day of Pentecost, may not many such have been dispersed through these regions, scattered from Jerusalem and other places by the fierce persecutions of those days?

### Not Jewish

Who then, were they? Racially they were Hebrews, or proselytes to the Jews' religion. Consequently, Peter himself being a Hebrew, and addressing Hebrews, and he and they versed in the types of the old covenant, he uses certain terms in this letter which are illuminated

only by a knowledge of that system of religion which God communicated to Israel through Moses and the prophets. I would not be misunderstood, friends. I am as much an anti-ultradispensationalist as your Pastor. The habit which some preachers and teachers appear to indulge of labelling this and that "Jewish" is to be deprecated. There is nothing originally or intentionally in the inspired oracles "Jewish". Prophets and apostles, and indeed the Lord Jesus Himself allude to that which may be called "Jewish", as when He protested to the Pharisees, "Ye have made the commandment of God of none effect by your tradition, teaching for doctrines the commandments of men," and Paul's references to "Jewish fables". But the revelation of the "Spirit of Christ", preserved in the Old Testament Scriptures, was not Jewish. It was the unveiling of *Jehovah*; it came from Him. So does Peter affirm in his second epistle. When the New Testament speaks of the old covenant as compared with the new, we find such a word as: "He taketh away the first, that he may establish the second." But "the first", which was typical and temporary, the Lord originated, and withdrew it when its purpose had been served. I would bid, you, friends, avoid describing anything of revealed truth in the Bible as Jewish. When God chose and called the people of Israel He did so because He would make them His instruments. Two chief advantages were given them. One is this, that "unto them were committed the oracles of God". They were the custodians of the Scriptures. The other was, that "of them, as concerning the flesh, Christ came, Who is over all, God, blessed forever." Israel, left to herself, reverted to type; she went back to paganism, as you and I would do if the Spirit of God did not keep us in the faith. We would all apostatize. When God withdrew from them, and hid His face from them, what did they but copy the idolatries and immoralities of the nations round about, importing paganism into their own land, and corrupted the pure religion of Moses. And the Lord called it all "abomination". That was Jewish. But God's pure word, committed to the Jews, of which they were the custodians, was preserved by His superintending Providence, as all the Scriptures have been providentially preserved amidst all vicissitudes of both Israel and the Church, by the same Spirit who originally gave them by His inspiration.

Notwithstanding, these people were Hebrews, and they were indoctrinated in the religion of Moses and the Prophets. They had their rites and ceremonies associated with the temple in Jerusalem, and with the many synagogues throughout the land, and those who among them were not racially Hebrews had become proselytes to the Jews' religion. And there were in those days when the apostles preached, here and there in the cities of Asia Minor, as well as in Palestine, groups of pious Jews who were enquiringly interested in Jesus of Nazareth, and were eventually converted to the gospel of Christ. It is said they were known as "God-fearers". They came together in their synagogues, and in groups, and examined the claims of Jesus of Nazareth. There was a time when Peter himself followed the Jews' religion, being unacquainted with Jesus of Nazareth. But there came a time when Peter confessed that Jesus was the Christ. And as the Spirit revealed to the prophets of the Old Testament, these prophets to whom Peter refers, the things of the gospel, so the Lord Jesus informed Peter that His Father had revealed to him the truth of His Messiahship: "Whom say ye that I am?" "Thou art the Christ, the Son of the

living God." "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Precisely not in the same manner, perhaps, but in substance in equal truth, to every genuine Hebrew Christian to whom Peter originally wrote (as indeed to every saved sinner) there came the revelation by the Spirit that Jesus was the Christ, the Son of God, the Saviour of Whom the prophets had written. With these they had become somewhat acquainted, as they had heard the Scriptures read in the synagogues every Sabbath; and now, believing in the Christ, they were subjected to persecution for His sake, "After ye were illuminated ye endurrd a great fight of afflictions" and "took cheerfully the spoiling of your goods." So distressed they were that Gentile Christians and churches were exhorted to make contributions for their relief.

#### Sovereign Salvation

How then, were they brought to salvation? Their dispersion abroad was not incompatible with their divine election. As I came in last Sunday evening by train to Toronto, the sermon was about to begin and I was privileged to hear your Pastor preach the sermon which appears in the current GOSPEL WITNESS. One of his first utterances was to the effect that it is now an uncommon thing in the churches to hear of the Sovereign grace of God. Here is a word which enshrines that cardinal Biblical doctrine of the Christian faith—"Elect". And if you were here you will remember how your Pastor simplified the matter concerning the expressed will of the Lord Jesus emphasizing that "He wants you." It is used in the opposite way so much nowadays. "Do you want him?" Well, I hope you do. But how comforting to know that He wants us. You remember the apostle Paul's characterization of the people whom God elected, "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty . . . and things which are not, to bring to naught things that are: that no flesh should glory in his presence." Yes, being such, He wants you. Well might we be lost in wonder that the Lord Jesus should want us, we being thus weak and foolish and nothing.

I heard that you have schools here for the underprivileged. A young man converted and baptized in our church in London some years before the war, after sailing the seas in the service of "Radar" during the war, upon his release, resumed his teaching profession and was appointed an instructor in one of these Approved schools. Discerning him to be of a religious mind, the governor gave him charge of the religious instruction at the school. Some time later, one of these youngsters, deficient in his mentality, who had been rejected by all the instructors as good for nothing, who appeared unable to learn anything about any industry or craft, was finally sent into the garden, where the head gardener was to try his powers to teach him something about nature, about tilling the soil. That, it was hoped, would ease the problem. The gardener did his very best, but oft with much impatience. At last, exasperated, he said, "You go back to the governor and tell him you are good for nothing; nobody wants you and I do not want you, and there is no one who ever will want you." Fearful, the lad quickly walked away, but had not taken many paces before he returned, and said, "Mister, you are wrong there." "What do you mean? Go back, I don't

want you and nobody wants you." "But, Mister, you are wrong because Jesus wants me—for a sunbeam." His religious instructor had taught him the gospel in that simple children's hymn, and it was about as much as he could apprehend. But how much, indeed, there is in that truth! It was the one and only thing that arrested his simplicity of mind, and it was very apposite to the circumstances; it showed that the lad received some understanding of things spiritual if not of the natural and secular. God chooses things that are not, and things that are weak and foolish and for His use. And I would not be surprised if some day we may hear that that lad through the Spirit was found useful in the Kingdom of our Lord and Saviour Jesus Christ. "Jesus wants me for a sunbeam, to shine for Him each day." Friends, if we can learn nothing else, — yea, if we could learn everything else, let us not miss this lesson, for if we do, we shall have lost everything. So Peter said, God wants you. You are His "Elect."

### The Blood of Sprinkling

Yesterday morning I said to a friend, "Are the stores open today?" He replied, "Simpsons is open. You will get all you want there." I did not get all I want, but I dare say Simpsons possess all I might want. I had a look around, and I came out as I went in. It would be one thing even to make choice from such a store of what you may want, but another thing to have means to acquire and possess. Do you know that when God elects He does so because He is already determined to have possession of His choice and the means to possess are at His command? That is what this Scripture really means. "Elect according to the *foreknowledge* of God the Father, through sanctification of the Spirit." The Father foreknew them and was "determined to save". The Spirit therefore *sanctifies*, sets apart from the rest, unto, objectively, the *obedience of faith* on their hearing the gospel. But notice, for this is a word peculiar to my purpose, and you would not come upon it in an epistle to Gentile believers, though in Christ all are one: "—and *sprinkling of the blood of Jesus Christ*." A Hebrew versed in that religion, with its rites and ceremonialism, would be familiar with that expression. Peter, however, makes no attempt to clarify his meaning. It is the Old Testament which explains what is meant by the sprinkling of the blood of Jesus. Would the blood itself as blood cleanse from sin? It is sometimes wrongly said, that one drop of the blood of Christ is sufficient to accomplish our salvation; that the drops that fell from Him in Gethsemane were sufficient. Not so my friends, had Gethsemane sufficed, He would not have proceeded to Calvary. We do not thus under-value the precious blood of Christ. What then is meant by the sprinkling of blood? Surely this: it symbolizes the transferring to the thing or person sprinkled the full value of the sacrifice and satisfaction fully rendered in the shedding of the blood. Jesus poured out His soul unto death. In that Old Testament figure the typical value of the lamb thus sacrificed was applied in the Passover ceremony to the household, in that the lintels and side posts of the doors of the house were sprinkled with the blood, and all within were safe; for the Lord said, "When I see the blood I will pass over you." By the sprinkling of blood, it is explained that, "Without shedding of blood is no remission."

We could, I think, still pursue our way through this epistle, for there are many Old Testament types alluded

to, but I desire now the rather to particularize. Let us do so by confining ourselves to the first chapter, and selecting an expression which Peter uses at least in three associations. You will notice this, first of all in verse four. He writes of the being born again "to an inheritance *incorruptible*". In verse eighteen, of our redemption there is this word: "Forasmuch as ye know that ye were not redeemed with *corruptible* things, as silver and gold." And in verse twenty-three we have, "Being born again, not of *corruptible seed*, but of *incorruptible*, by the word of God, which liveth and abideth for ever."

First of all there is named the guaranteed end of salvation, an incorruptible inheritance. In the central passage, the meritorious ground of salvation, the precious blood of Christ in contrast with the corruptible silver and gold; and in the third passage, the instrumental means of salvation, being born again of incorruptible seed. It is quite according to reason and to custom to state the goal at the commencement, and afterwards to instruct us how to reach it. That is what Peter appears to do here. The inheritance he mentions first, but the central theme of the gospel in the Old and New Testaments is the meritorious ground of our salvation. Also, I suggest that this verse eighteen may serve as a kind of key to turn this lock of truth by which we shall be able to open the door to the rest.

### The Meritorious Ground

Here, then, in verse eighteen we have the **MERITORIOUS GROUND** of Salvation. It would be quite true to say that no person of wealth, no combination of people of wealth, the wealth of the whole world accumulated, could not redeem a single sinner from death, from hell, from judgment. David declared it in Psalm forty-nine. The rich, he said, have their portion in this life, yet with all their wealth, "none of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious, and it ceaseth for ever." That is, it must be let alone for ever, let alone by human hands for ever. And David adds, "But God will redeem my soul from the power of the grave: for he shall receive me." The terms "silver and gold", therefore, in that general universal sense as expressive of accumulated wealth, can never save the soul, can never be an acceptable or sufficient ransom effecting redemption. That is true.

But I would ask you: Acknowledging that it is permissible to apply these terms of the text in that way, was that the apostle Peter's intention in his employing the terms? And did the first recipients of this letter so understand him, or were they thereby directed to look back into their own prophets and learn by contrast of this gospel? Would they not refer to Moses, remembering that Moses had instructed the people that whenever a numbering of Israel should take place they were each to contribute half a shekel of silver, the rich and the poor alike, which was called atonement, or redemption money? I wonder whether they also recalled that David fell into error respecting this requirement, when, in some boastful spirit, and contrary to the protest of Joab his commander-in-chief, he ventured to number the people, neglecting to collect the ransom money. In His judgment, the Lord plagued the people, and only when David, instructed through the prophet to purchase the threshing floor of Araunah the Jebusite, and offer the equivalent sacrifice, was the judgment lifted. Araunah himself, as a king, a very wealthy man, offered to David

freely, not only the floor for the altar, but the cattle for sacrifice. But David refused saying, "Nay, but I will buy it at a price. Neither will I offer unto the Lord of that which cost me nothing." Wherefore? Because God has also instituted the principle of substitution in effecting redemption, in manifold manners preparing the people for the true redemption through the precious blood of Christ. If, therefore, David neglected the divine ordinance that the people contribute redemption money — and if you look in another chapter in the Book of Exodus you will find that gold, as well as silver, was required in that same association of typical redemption in which the Tabernacle which represented the Redeemer and the redeemed was central—then, by way of substitution, David himself paid the price, six hundred shekels of gold and fifty shekels of silver being mentioned. Do you not think that these Hebrew Christians would recall all that from their scriptures? Or do you think they would have looked around in the world and said, "Now where are all the millionaires? Let them get together, gather their wealth, see whether such might be presentable and acceptable to God for our redemption!" I do not suppose that a thought like that would ever enter the mind of one of these Hebrews. They would go back to Moses, to David, to the historical books, to the prophets; they would remember the ordinance of God, that the requirement of silver and gold was but a preparation, symbolically and typically, for the true redemption price a price unrepeatable because sufficient, and not comparable, for the blood of Christ was "precious" as "the redemption of the soul is precious." Silver and gold were but "figures of the true," and now, with the coming of Christ, the shadows had departed. The true light was now shining. Truly, they would say, we are not redeemed with corruptible things as silver and gold which Jehovah employed for our instruction in old times, in the period of the types, but with the Blood which is of incomputable worth, and knows no devaluation—the precious blood of Christ. This it is of which they sing in heaven, the title alone of every redeemed sinner to enter through the gates, and to have right to the tree of life. The reason given for the presence in the heavenly country of those who form the great multitude, is that "they came out of great tribulation, and washed their robes, and made them white in the blood of the Lamb." That is the central truth of the Gospel to be eternally celebrated.

#### The Instrumental Means

One of the safest ways in which to discover the meaning of any word used in Scripture, which in certain relations may appear to be of doubtful signification is to find similar qualification perhaps in the near context, or in the same writing, where that term may be employed with greater clarity so that we can understand it. These words, "incorruptible" and "corruptible" are thus interpreted, as I have explained, in the eighteenth verse. I think that there can be no shadow of doubt as to the meaning there intended.

But what shall we say when we pass to the INSTRUMENTAL MEANS of this great salvation? What shall be said of verse twenty-three: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever;" with the explanatory quotation from Isaiah, chapter forty: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower

thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." You will recall that the Lord Jesus in His parabolic teaching spoke of the *Word of God* as the seed, as Peter does here. God's Word is always seed, but it does not always produce *abiding* fruit. That depends sometimes upon the soil, its shallowness instead of depth, the preoccupation of the soil, as with thorns and briars, all of which has its counterpart in the soul. You know the parable of which I speak. You will also remember that when God descended upon Mount Sinai, and spoke through Moses to Israel, with the blasting of the trumpet and the "voice of words", these were the words of God, the Book tells us, which but for Moses' mediating at the people's request with the divine approval, would have proved of fatal effect. Those words from Mount Sinai were not life-giving words, as are the words of the gospel. "The letter killeth"—that is the covenant of Sinai; "but the Spirit giveth life" — that is, the covenant of Calvary.

But you may say, "Should not this term 'corruptible' be referred to the natural birth?" It is, of course, the case, that naturally we are born of corruptible seed, and the presence of death universally is the evidence of it. Indeed, the whole world is subject to decay, the very heavens are unclean in God's sight; and will give place to a new heaven and a new earth. Just as in the sinner's new creation old things have passed away and all things have become new, so shall it be with the universe.

So I ask, Are we to take Peter's "corruptible" in this verse in its general, universal sense, or is it to be understood typically as in verse eighteen? I must be careful, but I make the suggestion. What occurred when God called the nation from Egypt's bondage? You may remember how He said to them through their leader Moses, "You must now change your calendar and bring it into accord with this new beginning. Your year began with January; but from henceforth this month of April, or March-April "this month shall be unto you the beginning of months; it shall be the first month of the year to you." And as Moses brought the people across the Red Sea, and they received the symbolic initiation of baptism, and they travelled to the foot of Mount Sinai, the assurance given them was to the effect that the Lord had purchased them, and they were to be His own people, and if they were obedient to Him they should be a kingdom of priests, and a people for His own possession. And when Moses recorded and repeated his admonitions in the last of his five Books, and gave a history and a forecast of the fortunes of the people, he reminded them that God had purchased them from Egypt, had given them His laws and institutions, and, indeed, had become their "Father". Such in typical relationship He had become. But Moses laments later that they had proved to be "children in whom is no faith" children who are corrupt, "born of corruptible seed". There was nothing enduring effected in the "word" of that covenant: indeed it was but intended to be in contrast with that Word of the Lord which liveth and abideth forever, which is affirmed to be the gospel.

You will notice that it says, "being born *again*." Now this word differs from that used by our Lord in His conversation with Nicodemus, though the English translation is the same. When our Lord said to Nicodemus, "Ye must be born again," he meant: "Ye must be born *anew*," — something brand new, altogether distinguished from the birth which is natural; at the same time, quite



correctly a being born *again*. Suppose I go to the store and buy a new hat. If it were a Canadian hat it would have a little wider brim than our English hat, and if I bought a hat like that you would recognize it on me as a new one. But in England I might ask the hatter, being satisfied with my old hat, to repeat it. "This suits me very well, and I want a new one like this." It would look fresh and new, and it would be new, newly produced, newly purchased, unworn. But though new it would be precisely the same *kind* of hat. Of course you cannot say that about the ladies! You can always recognize, especially at this time of the year, new hats by the different styles and shapes and trimming for the summer! Well, there is a difference when we speak of something brand new, and it is that which the Lord Jesus meant by the *new* birth. But when you take Peter's word, "being born again," the word translated "again" means a kind of reproduction. He is writing to Hebrews, and perhaps he is reminding them that they had considered themselves the *real* people of God, purchased and born into His kingdom. And they are to learn, have learned in Christ, that that was all typical. Perhaps you have noticed that the word "truth" is sometimes used for reality in contrast with a shadow, a figure, not in contrast with a lie. That is Peter's point of view here:

Now what is the purpose of this quotation from Isaiah? "For all flesh is as grass." Is flesh used in the Bible only to represent the physical? No, it is also used religiously. Thus Paul used it of his religious claims, "If any man thinketh that he hath whereof he might trust in the *flesh*, I more." And he proceeds to enumerate his supposed merits according to the flesh.

There was nothing immoral or debased in Saul of Tarsus. He has sought to observe Moses' laws from his youth, and he ended that list of the supposed gains by which to trust in (corruptible) flesh with this: "Touching the righteousness which is in the law, blameless." But "the flesh profiteth nothing." The word that came through Moses, being typical and legal, was intended as a preparation for the better things of the Gospel, for the best things that were to come, and that now have come, to continue forever. For what is yet beyond us is the eternal unfolding of this same gospel of Christ, "which the angels desire to look into."

And so Isaiah wrote, "All flesh is as grass, and all the glory of man . . ." And these Old Testament Scriptures will tell you something of the glory of man reflected in the religion of Israel. "All the glory of man" — even Solomon in all his glory "as the flower of the field". That is why the successive temples in Jerusalem, even the exceeding magnificent temple of Solomon, were razed to the ground. That is why the Lord Jesus said that Herod's temple should not stand. That explains the New Testament transference of the word "temple" to His church, against which the gates of hell should not prevail. The tabernacle, the temple, the ordinances, these are described by the apostles as "carnal" and "worldly" and of "the flesh", though instituted by God to serve His purpose in the age of introduction.

If you read Isaiah, chapter forty, you will find—and I have heard your Pastor read it as I heard no one else read it. When preaching in London on one occasion one, who had heard him read that Scripture before, asked me if I would request him to do so again! You must have been impressed by it too. — "Speak ye comfortably to

Jerusalem, and cry unto her, that her warfare is accomplished." Warfare! What does it mean? That same word is used by Moses of those who "perform" or "wait upon the tabernacle", and that is its significance. Ceremonial service, but in a sense, warfare, conflict, bringing no peace, no rest, because thereby a remembrance of sins was repeatedly made. But, added Isaiah, "the word of our God shall stand for ever;" and Peter comments, "And this is the word which by the gospel is preached unto you." Accordingly, the gospel of Isaiah continues—"her iniquity is pardoned for she hath received of the Lord's hand double for all her sins." "Double". The complement; the second following the first; the Reality for the typical! Such as are born again of *that* Word possess a new nature like unto the Word which gave them birth, incorruptible, and therefore, living and abiding forever.

### The Guaranteed End

Let us glance in conclusion at the first occurrence of this word in verses three and four, a directive to the GUARANTEED END of salvation. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again — the same "again" as in verse twenty-three — unto a lively hope by the resurrection of Jesus Christ from the dead." What is the *lively* hope? The qualification distinguishes it from a hope that perished. It is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven," — not in Palestine. What about the Palestinian inheritance? Their very prophets protested that they corrupted it with idolatries imported from pagan nations, beginning very early even with the Egyptian calf; and later their partial obedience and separation and unholy alliances, led to successive captivities to the nations round about them, until eventually the Lord removed them far away out of His sight. They corrupted the land that He gave to their fathers. And would not these Hebrew believers go back in thought to that corrupting of the land of Canaan? To that land in their unbelief they still look, and there they go thinking that the Messiah will approve their gaining its possession by their own power! But the Lord Jesus Who suffered and has entered into His glory is the One and only Messiah. Nor did Peter, as some today, encourage these Hebrews to hope for the establishment of an earthly kingdom in Palestine. Peter positively advised them otherwise, and of something far superior. After all, suppose they did have possession of Palestine for a thousand years and then the whole thing is to go up in the universal consuming flames of the last day, when the earth and the works that are therein shall be burned up. Still would that be a corruptible inheritance. There is nothing divinely enduring about that. Surely such believers, "illuminated", as the Hebrew epistle says they are, would say a "hope" of that nature is a great deception possessed but for a Millennium, and with types and shadows restored, but a corruptible hope as the fathers possessed before." Canaan, with the rest of an unredeemed creation will be consumed because it is unclean in the sight of God, as in history were the temple, and the city of Jerusalem.

But this Inheritance is incorruptible. What a contrast with the land they corrupted by their idolatries and immoralities. This inheritance remains undefiled, whereas their defilement of the earthly land was manifest. And that land faded away from their possession!

But this "fadeth not away". Why? Because its inhabitants are cleansed from all sin; and there is nothing to corrupt it from within or to contaminate it from without. And it is "reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

The Epistle to the Hebrews, which these Hebrew Christians would probably be acquainted with, speaks of the better things which Christ has obtained for us, better than the things provided by the law, better than the things possessed in the land, even in their most glorious times under David and Solomon. Moses had said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." And Jesus said, "Moses . . . wrote of me." And "if ye believe not his writings, how shall ye hear my words?" It is in heaven above they sing the song of Moses, the servant of God, and of the Lamb, for these all shall have reached fulfilment in eternal unison.

In a book I recently procured, by Dr. Pieters, I think, of the Dutch Presbyterian Church, he tells this story: Before the days of automobiles, a father, wishing to encourage his son unto dutifulness and obedience, promised him upon his coming of age, for his own possession a horse and buggy. The boy went through the years, with the promise incentive, seeking as best he could his father's pleasure. On reaching his majority, by which time horses and buggies had gone almost completely out of fashion, and automobiles were beginning to come into fashion, the boy received his father's commendation, who assured him he had not forgotten the promise. Directing him to look into the stable, now a garage, he said, you will there find what I promised you. But instead of horse and buggy, he was presented with a new automobile. "Do you think," asks the writer, "that that lad came to his father and said, 'Father, I could never have thought you would have so disappointed me, that your word would be found so unreliable. I thought you said what you meant and meant what you said. You promised me a horse and a buggy, and you have given me an automobile.'" Would a son have so charged his father with the non-fulfillment of his promise? Never! He spoke in the terms of the time of promise, but he implemented his word in the terms of the time of fulfilment. He gave him something far better, and something far more suited to the time of realization. The father's word was abundantly implemented in the gift that his son so happily received. After this manner did Abraham and Isaac and Jacob, and every member of the household of faith in olden-time embrace and anticipate the fulfilment of the promises.

I have heard you, Dr. Shields, preach on that word in Ezekiel where the Lord says, "I will do better unto you than at your beginnings." It is to these better things that the glorious gospel of Christ brings us; things predicted in the gospel of the Old Testament, things now reported in the Gospel of the New Testament and which share the very nature and eternity of the Word of the Lord, which liveth and abideth forever.

The salvation of the soul, and of the Church, is essentially and entirely a matter of sovereign Divine mercy in purpose and accomplishment.

—BISHOP MOULE.

## SKILL TO CUT TIMBER IN LEBANON

Dr. O. L. Clark

"Send me also cedar trees, fir trees, and alnum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants,

"Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great (great and wonderful)."—2 Chronicles 2:8, 9.

**T**HE glory of Solomon's temple would surpass the utmost imaginations of any of those who were privileged to behold that sacred and magnificent edifice. Built of choice white stone from the king's quarries, highly polished and gleaming in the sunlight, the various parts were so expertly put together that no joint was visible to the human eye, and there was no indication of the use of any tool. The interior was completely lined with wood, with cedar, cypress and fir, artistically carved and ornamented, and overlaid with gold throughout the greater part of the house of God.

King David, although denied the coveted privilege of building the house for his God, had prepared the patterns and procured much of the necessary material, charging his son Solomon to complete the glorious task.

Finally, the momentous day came when King Solomon set his hand to build the house of God. In addition to the materials already in hand, much more must be assembled, especially the valuable timber for the sanctuary. Where else could such solid, lasting, beautifully-grained cedar be found as in the forests of Lebanon? Where such choice and godly fir trees for the flooring, ceilings and doors? Where else the alnum, the precious and rare red sandalwood for the rails and for the musical instruments?

The request, therefore, went forth from the king to his friend, King Hiram of Phoenicia: "Send me also cedar trees, fir trees, and alnum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon . . ."

Now the servants and subjects of King Hiram had learned how to take advantage of the rich timber resources of their forests in Lebanon: they were merchants and sailors, but above all, artisans and artists. The tall cedars, the choice firs and the rare alnum trees would be of no use to Solomon, unless hewn by the master craftsmen of Hiram. As the wise King of Judah said, "There is not among us any that can skill to hew timber like unto the Sidonians" (1 Kings 5:6).

If expert laborers were required to cut the wood from Lebanon's forests for the earthly temple in Jerusalem, so is it essential that men of skill and ability be found to prepare the living material which is to be fashioned into a spiritual temple for the Lord of glory.

We take it that Hiram's men knew how to select the best trees, adapted for the purpose in hand. They must be able to judge their appearance, shape, strength, age, grain of the wood, the hardness or softness of the bark, and the effect of exposure to wind and sun. So, too, must the servant of the Lord be quick to detect this or that quality which marks a potential saint. Like David Livingstone, he must look upon a dark-skinned savage, steeped in iniquity and superstition, and see in that one the makings of a faithful Chuma or a Susi, who would risk his life for the missionary who had taught him the ways of God. Like the great sculptor Michael Angelo, that which appears to the ordinary individual as a jagged piece of rough stone, he sees as the figure of an angel.

The artisans of Hiram's forest must be competent also to fell the tree in the quickest, neatest and safest way. It must be brought down to earth without danger to the timber workers, and without injury to the precious wood. The workman who needs not to be ashamed will be skilful in the art of hewing down before the Lord men and women whom He would use to build up His spiritual house, the Church. Taught by the Holy Spirit, he will use the Word of God to subjugate the proud and stubborn, and to bring them prostrate before the feet of the Master.

The trees, thus chosen and felled, must be expertly prepared for their intended use. They must be cut into appropriate lengths, divested of the bark and all imperfections which would mar their beauty or usefulness. Then the wood must be seasoned, polished and dressed. How rough and full of knots and blemishes we Christians are! The wood will crack and splinter, instead of holding firm when nails are hammered into the hard substance. Our Lord, the Master Builder, depends upon His trained woodsmen to prepare for His sacred edifice

the tree which has been chosen by His grace and then felled by His power.

For over twenty-five years Toronto Baptist Seminary has been engaged in the glorious task of training men and women of God, that they may become skilful in cutting timber from the forests of Lebanon for the temple of the Lord. We fully realize that He alone can call them to this mighty ministry, and that He alone can give them the skill of head, hand and heart, but it is our joy to provide for them a workshop wherein these God-given skills may be exercised and strengthened.

Pray, then, for us, constantly and fervently. Give unto the Lord that which He has given you, that the work may expand. If you know of young men and women who give evidence of being called of God, direct them to the Seminary. If some who read these lines desire further information concerning the courses, please write us at once:

TORONTO BAPTIST SEMINARY,  
337 Jarvis Street,  
Toronto 2, Ontario, Canada.

# THE GREAT CONTENTION

Chapter XXX in the History of the Battle for the Bible Among  
Baptists of Ontario and Quebec

By Dr. T. T. Shields

## A "Liberal Evangelical"

THE rather brief chapter in last week's issue concluded with a report of the appointment of Rev. L. H. Marshall, of England, to a Chair in McMaster University.

At the London Convention, in 1924, a settlement really was effected, which might have been permanent. If McMaster University had sincerely desired to keep the Institution in line with its several statements of Evangelical orthodoxy, the London Convention made it possible for them to do so. There was no person on the Faculty under attack. A Chair was vacant, and they could have found an Evangelical Baptist to fill it.

We do not know whether Dr. T. B. McDormand, whose article in *The Maritime Baptist* necessitated the discussion of this matter in THE GOSPEL WITNESS, has been reading the story. If he is a fair-minded man he will have done so. Whether or no, we now remind him of McMaster's opportunity to conclude and maintain an honourable peace. But the Modernists on the Faculty, and on the Board of Governors were greatly chagrined by their overwhelming defeat at the London Convention; and there is not the shadow of a doubt that Mr. Marshall was appointed with the deliberate design of reopening the whole controversy.

We received reports from England in which Rev. L. H. Marshall was represented as being very definitely a liberal theologian. He called himself "a liberal Evangelical". I shall not weary my readers with all the details of the conflict which followed. It is enough to say that it transpired from Professor Marshall's own statements, that it was Dr. J. H. Farmer, who had interrogated him; and that Dr. Farmer was mainly responsible for his appointment.

## Believing McMaster Infallible

Dr. J. H. Farmer, I believe, was a good man. I feel

sure he was no Modernist, nor do I believe that he had any sympathy with Modernism. His history is a very interesting, and instructive study in psychology. Dr. Farmer lived, and moved, and had his being, in McMaster University. No Roman Catholic of any rank was ever more persuaded of the divine authority, finality, and infallibility of the Roman Church than Dr. Farmer was sure that McMaster University could do no wrong.

There is a proverb to the effect that a man may have the defects of his qualities, which means that the very qualities which make a man worthy and useful, in one direction, may, in combination, make him the opposite of useful in another direction. A musician may be tuned up in every nerve of his constitution, like the thousand strings in a great orchestra. But the very qualities which make him a great musician may, at the same time, make him such a bundle of nerves that it is difficult for anyone to live with him.

Dr. Farmer believed in McMaster University. He believed in it with an abandonment to its interests of all there was of him, which, in itself was highly commendable. He lived for it. He had no other interest in life. But the intensity of his devotion; and what he conceived to be his faithful duty, utterly blinded him to any defects the institution had. In short, McMaster University, to Dr. Farmer, had become an obsession. He could forgive anyone any thing, but a reflection upon the impeccability of his darling Institution.

## Denominationalism

We knew another man a few years ago, who displayed similar qualities. We refer to Dr. George W. Truett, Pastor of First Baptist Church, Dallas, Texas. Dr. Truett, to Southern Baptists, was a little tin god. He was very popular as a preacher, but we never considered him a great preacher. He could draw great crowds.

There was something peculiarly appealing, and tear-producing, even in his voice. His preaching was extremely emotional. But it always seemed to me that it was devoid of any high intellectual quality.

But Dr. Truett was a Denominationalist. No Romanist ever believed more firmly in the finality and infallibility of his church than Dr. Truett believed in the infallibility of the Southern Baptist Convention. While I am sure he was no Modernist — I doubt whether he knew what Modernism really was — yet he would tolerate Modernists even in his pulpit.

Dr. Truett's obsession was the Southern Baptist Convention, what he was wont to call "our great Denomination". He, too, would forgive a man anything, provided he did not reflect upon the perfection of "our great Denomination". To that he was as devoted as any member of the "Society of Jesus" — as the Jesuits are called — was ever devoted to the Roman Catholic Church.

It is a most interesting and instructive study to consider how prone people are to magnify the means above the end, and thus at last to worship the creature more than the Creator. It becomes, in fact, a form of idolatry. Moses was divinely ordered to make a serpent of brass, and set it up in the midst of the camp, and to promise the Israelites, who had been bitten by poisonous serpents, because of their murmuring, that they should be healed by looking to the serpent. No one surely supposed that the brazen serpent had any healing virtue in itself. It was, indeed, a thing of brass that was devoid of any moral quality. It was a means to an end. But the time came in Israel's history when they worshipped the brazen serpent. They made a god of it, with the result that they were divinely commanded to destroy it. They called it *Nehushtan*, a piece of brass. And they ground it to powder.

The Roman Catholic Church is the most conspicuous example of this principle. Romanism puts the "Church" with its sacramentarianism, its priestly caste, its hierarchy, the Papacy as an institution, and the Pope as a person, in the place of God. Every one will agree that the Virgin Mary, like any other worthy mother, should be honoured. But Romanism has made her a mediatrix between the soul and Christ.

In our day Denominationalism has become an almost unmitigated curse. Denominations have their place as organizations designed for co-operative service, to do the work of God as represented by the churches. But to-day it is a very common thing to find the denomination, the organization given the supreme place. It is possible for one to magnify the church, the local church, unduly. It is possible for a pastor to conceive it to be his chief duty to build up his church; until, becoming the victim of a passion for increase and enlargement, he resorts to every conceivable carnal, method, in building up the organization; whereas the local church is a means to an end. It exists that by its co-operative ministry it may preach the gospel to the unsaved, and build up the saints in their most holy faith.

#### McMaster and the Denomination

McMaster University was looked upon originally as God's gift to the Denomination. It began well. It had sound Evangelical professors on its Faculty. It produced sound preachers of the gospel. And all that in Dr. Farmer's early days! And if all men had been like Dr. Farmer in their views it would have continued to exercise that great ministry.

But when McMaster began to go wrong Dr. Farmer refused to admit that the idol of his heart could ever be wrong. I once said to him, "Dr. Farmer, it is virtually impossible to get you to speak on anything without directly or indirectly bringing in McMaster University." I said, "You cannot even conduct a funeral service without preaching McMaster." Of course he protested that I was wrong, and asked me for proof, and I told him this story:

I said, There was a very worthy Baptist Minister, Rev. G. B. Davis (I think those were his initials), who was a brother of the heroic Davis, who died a martyr's death, by having contracted leprosy as a missionary in India. G. B. Davis was a good man. He had never been particularly prominent. And during his last illness he was in the home of his daughter, on Rose Ave., Toronto. His daughter was the wife of a Presbyterian minister, the Minister at that time, of St. Enoch's Presbyterian Church.

Rev. B. W. Merrill was then my assistant, and he called me one day to report Mr. Davis' death at the home of his daughter, and said the funeral service was to be held in the evening, and suggested that as he had been long out of service, Mr. Davis would not be remembered by many, and it would be a brotherly thing for us to attend the funeral. I agreed; and we went.

So far as I could observe the only other Baptists at the funeral were Rev. J. G. Brown, and Rev. E. T. Fox. These men were older men, and belonged to Mr. Davis' generation.

The house was of fair size, and was crowded in every part, even the hallway and the stairs.

I reminded Dr. Farmer of this, and I said to him, "You conducted the funeral service, and the house was full of Presbyterians, who naturally attended out of respect for their Pastor, and his wife." And I said, "On that occasion your whole address was a eulogy of Mr. Davis because of his appreciation of what you called 'our educational institutions'. You told the people he had been graduated from Toronto University, and then from Toronto Baptist College, the precursor of McMaster University, and that thereafter he had always been a great friend of 'our educational institution'." I said to Dr. Farmer, "The Presbyterians present did not know what you were talking about, and there were only four Baptists there, J. G. Brown, E. T. Fox, Merrill, and myself."

Dr. Farmer smiled at the recollection, but did not deny it.

Why have I written thus? Just in an attempt to explain Dr. Farmer. He was the cause of the split in the Denomination. He would brook no criticism whatever of McMaster University, and he would not tolerate any one who did not bow to its dictum. Thus his very devotion to the institution made him the chief antagonist of any one and every one who tried to keep McMaster University true to the terms of its Charter.

Dr. Farmer, I repeat, was chiefly responsible for bringing Rev. L. H. Marshall to McMaster, and I am sure that he brought him with the deliberate design of reopening the controversy, to provide him, and his associates, an opportunity for a counter attack, to recover what they had lost by the adverse vote of the Convention in London, in 1924.

The battle over Professor Marshall raged from 1925 till beyond 1927. Dr. Farmer admitted that he had had a battle with himself as to what he should do in the

premises, but ultimately decided that he could not oppose a man of such fine spirit as Mr. Marshall.

I must confess I saw no indication of such a fine spirit. As an example of the spirit of our opponents, we bring editorial which is taken from *The Evening Telegram*, of October 23, 1926:

#### "EVENING TELEGRAM" EDITORIAL

The impression created in the public mind by the discussions in this Convention may be judged by the following editorial which is taken from *The Evening Telegram*, Toronto, October 23rd:

#### Let Press Study Theology and Acquire Command of Free Speech

These columns cannot turn back the hands of the clock and begin life anew.

Else this journal would join a divinity class in its freshman year and seek to graduate in theology.

Thus, and thus only, could the carnal columns of THE PRESS on its secular side, be free to print the truth about sinners on the wrong side of public questions. THE PRESS is not permitted to claim the liberty, not to say license, exercised by THE PULPIT in its denunciation of malefactors on the other side of theological questions.

Public journals are not admitted to the study of theology. Consequently, a degree of divinity will never arm "The Telegram" D.D., with THE PULPIT privilege of dealing faithfully with the actual inveracities of "The Toronto Star" in the words of Rev. Professor Marshall's faithful dealings with the alleged inaccuracies of Rev. Dr. Shields:—

"I THRUST SLANDERS BACK DOWN DR. SHIELDS' THROAT AND SAY 'THOU LIEST.'"

#### The Pulpit Has First Chance at Stock of Strong Words

Rev. Dr. John MacNeill and his allies may think they have a hard time. The pack and set of publications that have opposed THE PRESS, and especially the peerless and patriotic columns of this journal, are a thousand times worse than the worst of Rev. John MacNeill's adversaries. A public journal must needs bear all things, hope all things, suffer long and be-kind, and never have a chance to "hand a few" to the Toronto Globe & Co., or quote such words as the language that barbed the chaste and scholarly jolt Rev. Dr. John MacNeill thus imparted to Rev. Dr. Shields.

"He has attacked all the boards as part of the continent-wide propaganda carried on by the Baptist Bible Union, whose leader and champion in the South is Dr. J. Frank Norris; Dr. Riley, of Minneapolis, in the West; and Dr. Shields, the president, in Canada. Their methods are the same everywhere. Of Dr. Mullins it had been said that he would sell a spavined horse as a sound animal, a broken-down motor as a perfect machine, and as a lawyer would go into court and defend a lie. Not much that could be added to that, but Dr. Shields might have slipped a six-shooter into Dr. Mullins' pocket. That would have made him a real, up-to-date orthodox character."

#### Oh, That These Columns Were a D.D.

THE PRESS never really began to envy the freedom of speech claimed and exercised by THE PULPIT until Rev. A. J. Vining also spoke. A high sense of public duty has opened these columns to a moderate representation of the true character of:—

"That arch false witness against T. L. Church, M.P., that millstone round the neck of the Conservative party, the Toronto Mail and Empire." (Groans).

Oh, that the Mail and Empire could be handled with the freedom permitted to THE PULPIT, instead of in the refined language of the restraints accepted by THE PRESS. These columns could then speak the honest thought of an outraged patriotism to the Mail and Empire in the style of Rev. A. J. Vining, and in the words

that told Dr. Vining's opponents "where they got off at" as follows:—

"I have more respect for a toad catching flies in the vapor of a dunghill than for some of you."

Same to the Mail and Empire, Toronto Star & Co., and many of them.

#### The Sky Is the Limit

THE SKY IS THE LIMIT in controversies fought out by ornaments of THE PULPIT.

The oracles of THE PRESS are doomed to speak in words as warm and glowing as the contents of an ice wagon of gentle and restrained prose.

But the ornaments of THE PULPIT are free to let a holy anger blaze and burn in language as red hot as the fire of a flaming gasoline tank of "conflagratory words".

(To Be Continued)

#### FOR YOUNGER READERS

##### Mary's Dream

Mary was a little girl. She was too little to go to school, but she was not too little to go to Sunday School. At Sunday School Mary heard about a beautiful place called Heaven. Everything there is very pretty and very nice. The Lord Jesus lives there. He loves boys and girls. Everyone up there is good and happy. Some people go to heaven when they die, but some people do not.

Mary knew that her father and mother were going to Heaven some day. She wanted to go, too. So one day Mary said to her mother: "Mamma, I want to go to Heaven some day. How can I get there?"

Mary's mother thought she was too little to understand about going to Heaven, so she just said, "Run away and play, dear."

Mary went out to play, but she still thought about going to Heaven. She wished she could be sure that she would go some day.

The Lord Jesus knew all about Mary. He knew that she wanted to go to Heaven. He knew that she did not understand the way, and He was going to show her.

One night when Mary was fast asleep in bed, she had a wonderful dream. She dreamed that she went right up to the gate of Heaven. She knocked at the gate. An angel looked out and said, "What do you want, little girl?"

Mary said, "I want to come into the beautiful city."

The angel said, "What name?"

Mary answered, "Mary."

The angel said, "I am sorry, but the name of Mary will not open the gate of Heaven."

Mary stood by the gate crying because she could not get in. By and by a kind man came along. He said, "Why are you crying, little girl?"

Mary said, "Because they won't let me in the beautiful city."

The kind man said, "Did you knock at the gate?"

"Yes," said Mary, "but the angel did not open the gate."

The man said, "What did the angel ask you?"

Mary said, "The angel asked, 'What name?' and I told him, 'Mary.'"

The kind man said, "I can tell you why the gate did not open. You have been naughty sometimes, haven't you?"

"Yes," said Mary.

"Well," said the kind man, "the name of someone who

has been naughty will never open the gate of Heaven. But there is a name that *will* open the gate of Heaven. It is the name of Jesus. The Lord Jesus never did anything naughty. He knows that you have done naughty things, but He loves you anyway. He died on the cross so that He could let you into Heaven. Knock again. When the angel asks, 'What name?' be sure to say, 'Jesus'."

In her dream, Mary did knock again, and once more the angel said, "What name?"

This time Mary said, "Jesus". At once the gate opened wide and Mary saw that everything *was* bright and shining and beautiful.

Suddenly she opened her eyes and looked around. She was in her own little bed and not in Heaven at all. She was disappointed at first, but suddenly she remembered, "Now I know the name that opens the gate of Heaven."

Mary knelt down by her bed. She said: "Lord Jesus, I know my name will not open the gate of Heaven, because I have been naughty. But You are good and Your name will open the gate. Thank You for dying for me so that I can come to Heaven some day. Amen."

Mary ran downstairs to her mother, and said, "Oh, Mamma, I am going to Heaven some day."

Her mother said, "What makes you think so, Mary?"

Mary answered, "Because I know now that it is the name of Jesus that opens the gate of Heaven, and it will be sure to open for me."

When Mary got older, she learned the Bible verse that says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12). Mary loved that verse. She said: "It is just like I found out in my dream. The name of Jesus is the only name that will open the gate of Heaven, and it will be sure to open for me because Jesus is my Saviour."

—Vivian D. Gunderson in *The Sunday School Times*.

## BOOK REVIEWS

THE ART OF PRAYING AND SPEAKING IN PUBLIC, by Herbert Lockyer, D.D., Litt.D., F.R.G.S. Zondervan Publishing House, Grand Rapids, Michigan. 61 pages, paper. 50 cents in U.S.A.

This fine brochure is dedicated to "the noble army of lay workers who, while lacking sacerdotal ordination yet serve God acceptably, with reverence and Godly fear." It contains a strong plea to Christians in general whose earnest desire is to witness more effectively for the Master.

There is a temptation on the part of the members of our churches to assume that the task of witnessing for the Lord, as also the proclamation of the Gospel, is the responsibility of the ministers alone. Few realize the tremendous good which might be accomplished if more of God's saints in the pews would put themselves in God's hands to be channels of His grace.

Then, too, many a devoted deacon or teacher or humble believer longs to serve the Lord more effectively in public prayer or testimony. They are burdened because of the tremendous need of lost souls.

To all such Dr. Lockyer offers suggestions which are inspirational, yet practical and workable. In the First Chapter, the Divine requirements for such Christian service are clearly set forth: the experience of salvation, a wholly consistent life, a knowledge of Scripture, a

passion for souls, fellowship with Christ and dependence upon the Holy Spirit.

Chapter Two deals with certain fundamental principles of effective speech, especially those pertaining to the cultivation and use of the voice. In Chapter Three there are suggestive hints and serviceable aids for those unaccustomed to speaking or praying in public.

Many will share the author's conviction that "no matter how circumscribed the sphere, or small the audience, all Christian workers who have opportunities for witness should endeavour to declare the best message in the world in the best possible way." THE ART OF PRAYING AND SPEAKING IN PUBLIC was written to that end and should have a wide circulation among the people of God.

—DR. O. L. CLARK.

A HANDBOOK OF ANCIENT HISTORY IN BIBLE LIGHT, by Dorothy Ruth Miller. Fleming H. Revell Company, New York, U.S.A. 286 pages. \$3.50 in U.S.A.

In this day of scepticism, Christian educators, ministers and teachers are faced with the problem of finding text-books and reference books in History which will be scientifically true. The vast majority of text-books in History, as in practically every subject, are written from the standpoint of the evolutionary hypothesis, which cannot possibly be correct, since it stands inviolably opposed to the truth, as given to us by revelation in the Word of God. The Bible everywhere affirms that the universe came into being by the Divine fiat, that its progress is governed by Divine laws, and that it is subject to Divine intervention. To study the history of ancient civilizations under the direction of those who assume the theory of evolution to be true is to lose one's way in a maze of uncertainty and unreality.

At the same time, a knowledge of the events of the past, of their importance, their causes and their results, is necessary, if one would understand his own times and relate himself intelligently to the great purposes of God for the nations, as revealed in Holy Writ.

In scholarly, yet reverent fashion, Miss Miller presents a concise account of God's dealings with the human race from the dawn of history, stressing the origin of man as created by God, and tracing His Providential acts toward the children of men in primitive times, in the Post-diluvian age, in Babylonian times and throughout the periods of the supremacy of the Egyptians, the Assyrians, the Babylonians, the Persians, the Greeks and the Romans. The key to an understanding of the great movements of the past, present and future she finds in the foundation principles of the Word of God.

An intelligent understanding of the Scriptures necessitates an adequate conception of the nations of the ancient world, especially of those which were contemporaneous with Judah and Israel. The coming of Christ upon earth for our redemption is the focal point of history, and this world, as the scene of the unfolding drama of redemption, exhibits elements of preparation for His coming, and in some instances, the results of His coming. Christ is the centre of all History. Hence, it is scientific to view all human history in the light of the Word of God, that Divine Word, which reveals the manner and the details of His coming.

Other authors have written excellent accounts of Ancient History, true to scientific laws and true to Scripture, but in most instances the historical and bio-

graphical data have been presented as a separate study, as background material for the study of the Scriptures. On the other hand, Miss Miller takes the Bible as her source, and offers the facts of secular history in the light of the Biblical statements. The constant and firm emphasis upon the accuracy of the Scriptures will be a delight to those who rightly argue that in Christ alone is to be found the fulness of knowledge.

Corroborative evidence from the field of archaeology is given prominence in this readable volume. Apt quotations are included to add strength to the arguments presented.

Teachers and students of the Bible will appreciate the lists of questions at the close of each chapter. Suitable maps, a select bibliography and a full index add to the usefulness of the volume. The introduction was written by the late Dr. Robert Hall Glover.

The fact that this is the eighth printing of A HANDBOOK OF ANCIENT HISTORY IN BIBLE LIGHT will indicate the popularity of this excellent book, adapted as it is for class-room use in Secondary Schools, Colleges and Seminaries, for private study and for reference.

—DR. O. L. CLARK.

## Bible School Lesson Outline

Vol. 17 Second Quarter Lesson 12 June 21, 1953.

OLIVE L. CLARK, Ph.D. (Tor.)

### JESUS APPEARS IN GALILEE

Lesson Text : John 21:1-14

Golden Text: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Colossians 3:1.

#### I. Jesus Christ Their Sovereign: verses 1-11

After the Lord Jesus Christ rose from the dead, He showed Himself alive "by many infallible proofs" (Acts 1:3; 1 Cor. 15:3-8). By comparing the various accounts of the resurrection, it would seem that He appeared unto His own as follows: On the day of the resurrection He appeared (1) to Mary Magdalene (John 20:14-18); (2) to the women returning from the tomb (Matt. 28:8-10); (3) to Peter (Luke 24:34; 1 Cor. 15:5); (4) to the Emmaus disciples (Luke 24:13-31; 1 Cor. apostles, except Thomas (Luke 24:36-43; John 20:19-24). Eight days afterwards He appeared to the apostles, including Thomas (John 20:24-29). In Galilee He met the seven by the Lake of Tiberias (John 21:1-23), fulfilling His own promise (Matt. 26:32; Mark 14:28), even as they obeyed His commandment (Matt. 28:7,10; Mark 16:7). This, then, is the third time that He had appeared unto the disciples. On the mountain He met the apostles and 500 brethren (1 Cor. 15:6). At Jerusalem and Bethany He was seen by James (1 Cor. 15:7) and the Eleven (Matt. 28:16-20; Mark 16:14-20; Luke 24:35-53; Acts 1:3-12).

Each of these appearances served a specific purpose; for example, the Lord manifested Himself in the time of sorrow (John 20:11), fear (John 20:19), doubt (John 20:26), disillusionment (Luke 24:21) and discouragement (v.4). He meets our every need (Heb. 4:16).

Simon Peter openly announced his decision to go fishing. Fishing in itself is no sin (Rom. 14:14,20; Tit. 1:15); it was profitable and enjoyable under ordinary circumstances. But for Peter it may have been a token that he was tired of the pilgrim way and was turning back to the old vocation from which he had been called to serve the Lord (Matt. 4:18-20); that he was discouraged, and hence desired to forsake his heavenly calling (Luke 9:62; 1 Cor. 7:24; Heb. 10:38), and follow his own inclinations (Prov. 14:14). On the other hand, it may be that he simply desired to be usefully employed in his familiar duties until needed in the Master's service.

Such is the power of example that the other six followed Peter, either in forsaking the Lord's will or in seeking gain-

ful employment. We are responsible, to a certain extent, if others fall or rise as a result of following our example (Matt. 18:7; Rom. 14:13, 15, 19; 1 Cor. 8:9-13). No man liveth unto himself (Rom. 14:7). Let us ever be faithful and true, for the sake of our Master, for our own sake, and for the sake of others. Teachers and officers and senior scholars, let us see that our works harmonize with our words, for children will do as we do, rather than as we say; example is more powerful than precept (Matt. 5:19; 23:3).

The erst-while clever fishermen spent a night of fruitless endeavour (Jer. 2:19). Three years with the Master had spoiled them for their former life, and all their energy was futile. Their Master found it necessary to demonstrate the truth that without Him they could do nothing (John 15:4,5). If it had been their intention to abandon the task which He had given them, they had committed a grave sin. A genuine Christian who abandons his holy profession and seeks to live the old life will experience nothing but barrenness. Fishermen who run away from the Lord catch nothing. They have no fruit (John 15:5), no testimony (Gen. 19:12-14), no power and no joy (Psa. 51:12). Self-chosen paths do not lead to green pastures and still waters (Psa. 91:12; 106:15; Prov. 28:18).

After the night of toil and sorrow comes the dawn of a new day with all its hope (Psa. 30:5; John 16:20). How different things appear to us in the broad daylight! Fears of the night seem then so foolish and so groundless. What comfort and encouragement to the weary soul to know that in the morning Christ will welcome us on the shores of that land where there shall be no more night (Rev. 21:3,4)!

The disciples may have been ashamed of their escapade, of that long vain vigil during the night hours. The Savior asked them a searching question, "Children, have ye any meat?" Like children, they had been foraging for themselves and were now forced to confess the failure of their self-directed service.

To catch fish or to catch men under the Lord's guidance, direction and protection is a different matter (Luke 5:5,6)! Casting the net on the right side of the ship was not the secret of their success, but rather the fact that they yielded complete, unquestioning obedience to the command of the Lord.

To see the Lord in His holiness is to be made conscious of our sin (Job 42:5, 6; Isa. 6:5). Peter was overcome by the feeling of his unworthiness; he dare not approach the Lord (Psa. 24:4; Matt. 5:8; Heb. 12:14). But at the command of Christ he assisted in bringing to land the net full of fishes. Weak and sinful though he was, he was given the privilege of sharing the triumph of the miraculous draught of fishes. Wonderful grace of our Sovereign Lord! He restores repentant sinners to fellowship and to service (vv. 15-17).

#### II. Jesus Christ Their Satisfaction: verses 12-14

The risen Christ Himself prepared refreshment for His weary disciples (1 Kings 19:6,7). After toil comes rest, after exile, home. Their Lord had commanded them to labour (v.6), but now He invites them to eat (Matt. 11:28-30; Mark 6:31).

The simple meal of bread and fish would remind the disciples of the power of Christ (John 6:14), of their vital union with Him through His death (Matt. 26:26-29), of His identification with them in His humanity (Luke 24:39-43) and of

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the strength to be derived through feeding upon Him (1 Kings 10:7,8; John 6:35).

Christ satisfies those who trust in Him. To do the will of God was meat for our Saviour (John 4:31-34), as it is for each obedient Christian.

#### DAILY BIBLE READINGS

- June 15—The Resurrection of Christ as Seen by David  
Psa. 16:1-11.  
June 16—Christ Foretells His Own Death and Resurrection  
Matt. 16:17-28.  
June 17—The Victory of Christ through Resurrection  
1 Cor. 15:35-58.  
June 18—Christ's Resurrection the Heart of the Gospel  
Acts 3:12-26.  
June 19—The Appearances of the Resurrected Christ  
1 Cor. 15:1-11.  
June 20—The Resurrection of All People  
John 5:5-29.  
June 21—Living the Resurrection Life  
Col. 3:1-17.

#### FRESHNESS OF THE BIBLE

I heard a gentleman say yesterday, that he could walk any number of miles when the scenery was good; but, he added, "When it is flat and uninteresting, how one tires!" What scenery it is through which the Christian man walks—the towering mountains of predestination, the great sea of providence, the mighty cliffs of divine promise, the green fields of divine grace, the river that makes glad the city of God—oh, what scenery surrounds the Christian, and what fresh discoveries he makes at every step! The Bible is always a new book. If you want a novel, read your Bible; it is always new; there is not a stale page in the word of God; it is just as fresh as though the ink were not yet dry, but had flowed today from the pen of inspiration. There have been poets whose sayings startled all England when first their verses were thrown broadcast over the land, but nobody reads

their writings now; yet the pages that were written by David and Paul are glowing with the radiant glory which was upon them when long ago the Holy Spirit spake by them.

—C. H. SPURGEON

#### SALVATION OF CHILDREN

I hate to hear people say, "They have received a pack of children into the church." "A pack of children!" yes, and if Jesus carries them in his bosom, surely you are not imitating Christ, nor exhibiting much of his spirit when you look down upon them and despise them. To me one soul is as good as another. I rejoice as much in the addition of the poorest mechanic to this church as if he were a peer of the realm; I am as grateful to God when I hear of repentance in the young as in the aged, for souls, after all, are not affected in value by rank or age. Immortal spirits are all priceless, and not to be weighed in the scale with worlds. I pray you, therefore, rejoice if the Spirit of God dwells in the lowly or in the great, in the young or in the old. He is the self-same Spirit, he makes each renewed person equally his temple, and each saved one is equally a jewel of Christ, dear to the heart of the Eternal Father, beloved by him who redeemed all his people alike with his most precious blood.

—C. H. SPURGEON

#### CENTRAL BAPTIST CHURCH RECOGNITION COUNCIL, JUNE 17th, 1953

A Council has been called to consider the recognition of Central Baptist Church, Toronto, on June 17th, 1953, at 7.00 p.m. The Council will meet in the church auditorium.

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