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The Jarvis Street Pulpit

"TO-DAY"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, April 5th, 1925
(Stenographically Reported)

This sermon is taken from our files of hitherto unprinted sermons, and is printed verbatim as delivered. Dr. Shields has had no opportunity either to see or revise it since its delivery).

"But exhort one another daily, while it is called To-day."—Hebrews 3:13.

WEEEK by week we are receiving instruction, both in the School and from this pulpit, in the things of God. Sunday by Sunday we have been endeavouring to set before men and women, and boys and girls, the way of salvation through Jesus Christ our Lord; and I have no doubt there are large numbers here this morning who know their need of Christ—you know that you need a Saviour; and you know, too, that Christ died for your sins according to the Scriptures. You know that He is risen: you know that He can save you — but you are not saved. You know the way of life intellectually, yet you have not taken the first step toward Christ.

I.

I want this-morning to endeavour to lead you to decision "WHILE IT IS CALLED TO-DAY". What do you mean when you say "to-day"? What is represented by that word? Is it the fifth of April, nineteen hundred and twenty-five? What is to-day? Just a fleeting moment; just a few ticks of the clock; a few throbs of the heart; the rise and set of sun; a passing fragment of eternity—to-day! While it passes us, it is called "to-day"; but soon it is gone and it becomes yesterday, last week; last month, and last year, last century. It is gone. What ought we to crowd into that brief period of time that is called "to-day"? A man may multiply friends; he may lay up in store a large sum of money; he may increase his property, his world possessions. But no one of us can lay up a bank account of time, — a reserve of years, a surplus of hours that we may spend on our pleasure. Napoleon once gave an order to one of his officers, and, having done so, said: "Now, sir, use despatch. Ask me

for anything but time and I will give it you. That is the one thing that is beyond my control." We cannot save time, we can only employ time wisely. We cannot stop the passage of time: it passes us; and all that is ours is that brief period which, while it is passing, is called "to-day".

Every promise of grace is dated "to-day". Every promise, every single promise of salvation in the Word of God, is dated "today". I want you to note this morning the tense of the verb in promise after promise. Now listen while I quote to you some of the most familiar promises: "God so loved the world, that he gave his only begotten Son, that whosoever — shall believe" — is that how it reads? No!—"that whosoever believeth in him should not perish, but have everlasting life." There is no promise that you may be permitted to believe tomorrow. Salvation is promised to the one who believes here and now, in the present tense: "Whosoever believeth in him should not perish, but have everlasting life." "He that believeth on him"—present tense—"is not"—not, shall not be, merely, but here and now—"is not condemned; but he that believeth not"—now—"is condemned already, because he hath not believed in the name of the only begotten Son of God." Another: "He that believeth on the Son hath everlasting life"; "Verily, verily, I say unto you, He that"—shall hear my words? No! That is not what it says—"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Every promise of salvation is dated "to-day". We are to believe to-day; we are to receive Christ to-day; we are to rest our case with Him abso-

lutely today. Salvation may be ours "while it is called To-day".

Many of you have heard this story a thousand times. I am not telling one of the youngest boys or girls here this morning a single new thing. I want you, by the power of the Spirit of God, to act upon what you know; and to do the thing that you know must be done in order to be saved — and to do it today, "while it is called To day". *I dare not promise you salvation this evening, still less to-morrow, or in any of the days to come.* I have no commission whatever — and no other preacher or teacher has any commission — to promise that the Lord Jesus will save you any other time than to-day. Read your Bible over again. Mark that: always God is dealing with us in the present tense; it is to-day. "Behold now is the accepted time; behold, now is the day of salvation."

II.

Well then, let me have a word or two with you who are Christians. There is a word here suggestive of how we ought to employ that brief period of time which is called "to-day". How ought we to be spending to-day? "Exhort one another daily, while it is called To day." We who are Christians ought to be talking to each other about the Lord Jesus Christ, about the interests of our souls, and the souls of other people, about the future life, about all the things of the Spirit, — and we ought to be doing it "to-day".

WE ARE TO EXHORT ONE ANOTHER. I know that you will be called fanatics if you talk religion all the time. But why shouldn't we talk about religion all the time? I wonder why? Why should not that be the theme of our conversation seven days every week? That is what this Scripture says: "Exhort one another daily"; share your exuberant spiritual health with your brother; share your experiences of the divine faithfulness with somebody else; have care for somebody else's soul. Be always about it. "Exhort one another." Be concerned about each other every day you live — "daily, while it is called To day". Have no other thing to think about, no other thing to pray about, but the interest of your own and others' souls, "while it is called To day". Be always at it. "Oh," you say, "that is a very extreme thing." Is it? Do you ever get tired of being asked how you are? Do you ever get tired of people talking about the weather? Some rainy day when it is coming down in a perfect deluge, some wise man who has had a university course, meets you on the street and says, "It is very wet";—as though you did not know it! How many times have people said to you this morning, "It is a fine day today"? Did you not know it without being told? That is supposed to be quite polite, supposed to be an evidence of good breeding. "How do you do?" You do not wait for anybody to tell you how they "do". As a matter of fact, a great deal of our time is spent talking about nothing, — just saying nothing. We may as well be silent altogether:

I travel a good deal and I hear men talking in railway cars and in hotels; and I must confess that I am not particularly impressed, well, with the strength or capacity of men's minds! Half of the time they are talking about nothing, absolutely nothing. They are making no progress; they are contributing nothing to life. We can talk about other things; we can exhort one another about other things daily, can we not? You hear men talk about motor cars, business, politics, about a thousand things—

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

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daily—daily—daily—and not a word about their religious experience. "Exhort one another daily." I do not mean in any spirit of cant, just being "goody-goody"; but if we have a real testimony for God we ought to be giving it out every day. If the Lord is doing something for me to-day, I ought to be willing to tell somebody; if I know that Jesus Christ has power to save men from their sin, I ought to be telling it every day I live, not only on Sunday: "Exhort one another daily, while it is called To-day."

What a good thing it would be if we could have an army of exhorters. "Oh," someone says, "he is not much of a preacher, he is just an exhorter." Well, some of you may have a long way to go before you become an exhorter; so you had better begin at once. The old-time Methodists used to have "exhorters". They could not expound the Scriptures, so they just exhorted each other; they urged one another to do the things they ought to do. They prayed, and praised the Lord together. Let us have a congregation of exhorters to begin with, and after a while we may become expounders; we may grow in grace and become more fluent as the years go on. But it is our duty and privilege "while it is called To day" to exhort one another.

This is a simple sermon—designedly so—but it may be the very last I shall preach, I do not know. But if I knew it were going to be, I should want to speak with such plainness as to leave every man and woman, boy or girl — to leave every one absolutely without excuse in the day of judgment. I do not care whether anyone says the Pastor of this church is a good preacher or not (they used to say a great many complimentary things at one time; but the tide has turned, and they do not say them any more). But I do want them to say this, "He at least warned us to flee from the wrath to come: he did tell us that "sin, when it is finished, bringeth forth death"; and that there is salvation in Jesus Christ." So I want to exhort you to-day because I may not have another chance;

it is just possible I may not have another opportunity of urging you boys and girls to yield yourselves to Christ, because death is on everyone's track.

Then another thing: I may be preaching here next Sunday morning — and you may not be here. Next Sunday morning may be called "to-day" for me and not for you. Do you not see, dear friends, that while time is passing it is our duty to crowd this present moment with all we possibly can for eternity, *so that while it is called to-day we may be ready to meet our Lord?* There are some of you who are Christians who have been serving God but half-heartedly. Some of you have never yet been baptized. Now listen: you know it is in the Book; you know your duty; you have professed faith in the Lord Jesus Christ, and you have never obeyed Him. "while it is called To day". I call upon you in the name of the Lord to be obedient to His command. "Oh well, by and by." "While it is called To day" my friend. There is no promise for to-morrow for any one of you: "To day, if ye will hear his voice, harden not your hearts."

Another principle: we are to exhort one another daily "*lest any of you be hardened through the deceitfulness of sin.*" The argument is this, that if we do not yield to the gospel the first time we hear it, we are likely to be hardened even by that very truth, hardened through the deceitfulness of sin. There is a man here this morning: five years ago when he heard the gospel preached he was deeply moved—some young man—and almost persuaded to be a Christian; but since that time he has been to college. He says, "I am not moved by these gospel appeals any longer; I am outgrowing my superstition, and I am becoming saner. I have a clearer view of these things than I had a few years ago. I used to be very much disturbed by the preacher when he spoke of sin and of the consequences of sin, when he urged me to an immediate acceptance of Christ, and I was almost yielding myself to that appeal of the gospel — but it does not trouble me now, because I view things differently." I will tell you why it does not trouble you now: you are being hardened; you are not getting saner, your judgment is not being enlightened, — it is not that; but you are being hardened by the "deceitfulness of sin". It is easy to believe what we want to believe; and because you want to go on in your sin you have persuaded yourself that you can do so with impunity; and little by little you have drifted away from the old spiritual concern until you are here this morning almost without any anxiety at all about your soul's salvation. When I speak to you of the necessity of an immediate decision you say, "Oh, that does not bother me to-day." But I would exhort you "daily, while it is called To-day"; because there may come a day when you cannot believe. Sin clouds the judgment; it darkens, it does not enlighten, the intellect; it benumbs the affections; it shackles the will; it brings the whole man into bondage to its power, so that he cannot do the things he would. And this writer says just because men may drift away from the truth, just because this habit of procrastination may grow upon a man, and he continues to postpone his act of obedience, we should have concern for the souls of men and "exhort one another daily, while it is called To-day."

III.

WHAT WILL YOU DO TO-DAY? I made up my mind I would be very short this morning that I might have opportunity to press the invitation, and to urge you to

decision for Christ "while it is called To-day". Moody, the Sunday before the great Chicago fire; preached to a great congregation and set before them the way of salvation, and he said this to them: "Now, I want you to go home and think this matter over and come back next Sunday with your decision." Before next Sunday came that great fire had swept over the city, and hundreds of his hearers had been destroyed. That congregation never came together again; and from that time Moody never made an offer in the name of the Lord for any other time than "to-day". "To day if ye will hear his voice." To-day the Spirit speaks: to-day salvation is offered. Let us yield to him to-day:

"I hear Thy welcome voice
That calls me, Lord, to Thee,
For cleansing in Thy precious blood
That flowed on Calvary."

A LETTER OF APPRECIATION

"While writing I would like to say a few words in appreciation for the articles in THE GOSPEL WITNESS for younger readers. It is difficult to get children to take much interest in church periodicals but when there is a special feature in it for them it is different. I make it a point to read these articles to the children regularly. About a month ago they were looking for something to read among themselves and hit on the idea of gathering up what GOSPEL WITNESSES they could find and reading the articles for younger readers. They made a nice sight in the living room, one of the four reading aloud; so if no one else has taken the trouble to tell you of this, you have an interested group here. I hope the day comes when they will read the church periodicals for the sake of the sermons, too. I am especially interested in Dr. Shields' sermons on Types, like Carrying the ARK on the priests' shoulders. He makes the Type very real and I can use the same thoughts for Bible studies and the occasional sermon. I take an active part in these things at times. I even supply for the pulpit at times and teach Sunday School classes.

"In the January 20 WITNESS the editorial signed L.K.T. says in one clause that Bishop Sheen should not be denied freedom of expression, but it is his privilege if he or the Roman church pays the bill. Mr. Tarr is far more tolerant with the Catholics than I would be. So long as they, the Catholics, dabble in politics and endeavour to have us bow to a foreign prince I would be of the opinion that they should be stopped the same as a Communist would be stopped who was doing a similar work. Why should they use our freedoms to rob us of our freedoms? If Mr. Tarr had said it this way he maybe would not be very popular in many quarters but maybe he agrees with me more than I am aware. I am very bold in passing judgment on a man who is as well informed as Mr. Tarr, but at least I am doing a little of my own thinking. My impression is that Henry VIII of England was the wisest of us all when he drove Romanism out of England and took their lands away from them. This would make a clear path for the Reformation that followed in England. I wish we were able to follow a similar path here. Our liberties might last longer.

"My prayer is that Dr. Shields will be once again able to take over his pulpit. I believe this will be possible if we stand by him with a volume of prayer. More than

one elderly minister has returned to his pulpit when the Doctor said he would not, and it can happen with him. It has just happened in Edmonton. I would like to read a few new sermons of Dr. Shields and am praying that God will once again put him back to his work for a while.

Yours in His glad service,

"BROTHERHOOD WEEK"

During the past few years the number of holidays has been increasing. It seems as though everyone and every group must have a special day or week set aside for honour. While the mediaeval church had a multitude of saints' days, we now have Father's Day, Mother's Day, Labour Day, Druggists' Week and a score of other new "saints' days". This present week has been designated "Brotherhood Week".

The purpose of this week is to herald abroad the great lie of modern religion—"The Fatherhood of God and the Brotherhood of Man". In Canada the Prime Minister and the Minister of External Affairs have taken part in opening the observance of the week, and the Mayor of Toronto has made his declaration on the subject. Therefore, anyone who would dare to lift his voice in opposition to the underlying concept of "Brotherhood Week" runs the risk of being declared a "crank" or a "bigot". At the risk of such charges, however, we confidently assert that the modern idea of brotherhood as embodied in "Brotherhood Week" is absolutely foreign to the Word of God. Those who advocate it must go elsewhere for their authority. Indeed, we have observed that those who are most adept at beating the old "brotherhood" drum are the very persons who have rejected the Word of God—namely Modernists and Jews.

"Oh," says our critic, "you are preaching intolerance!" Decidedly not! We believe that all faiths should have absolute freedom of expression. Further, we believe that in the ordinary contacts and business of life we can maintain friendly and neighbourly relations with those of differing beliefs. The Christian should strive to adorn the doctrine of God our Saviour by his very walk before unbelievers.

Does this mean that we have to develop a religious syncretism? Must we initiate a movement to have joint religious services? Shall a Jewish Rabbi preach in a Protestant church? Apparently these "brotherhood" men think so, for here in Toronto we were treated to the following—At the regular Sunday evening service in Park Road Baptist (?) Church the Holy Blossom Synagogue choir sang, while Rabbi Jacob Eisen read the Scripture lesson in Hebrew (very edifying?). The preacher was Dr. Richard Jones, Executive Secretary of the Canadian Council of Christians and Jews. What mockery! A Baptist Church, supposedly dedicated to the proclamation of the *one* Gospel, really engaged in playing religion. If we are persuaded that there is no other name under heaven given among men whereby we must be saved, we will not long countenance such a performance.

Why, then, must unbelievers rob us of the word "brother" in "brotherhood"? The word to the Christian has a certain definite connotation. It describes the bond which exists between all blood-bought children of God. It is simply foolish to say that any beyond this spiritual family are spiritual brothers.

—L.K.T.

THE WEEK-END IN JARVIS STREET

The Thursday evening meeting was of a missionary character. Rev. Samuel Dempster, L.Th., pastor of the pioneer work at Kingston, Ontario, in his usual eloquent and enthusiastic manner brought home to the hearts of all present the solemn obligation to engage in personal soul-winning.

On Sunday morning, Mr. Arthur J. Burnham, former student of Toronto Baptist Seminary and now General Secretary for Canada of the Gideons International, outlined with clarity and power the mission of the Gideons, who place Bibles in schools, hotels, hospitals, jails and other public buildings. After the sermon a man and a boy responded to the Gospel invitation. A substantial offering of \$315 was received for the work of the Gideons.

Dr. Robert Dubarry of Nîmes, France, preached at the evening service on the theme, "The Two Most Important Words in the World". His message was an intriguing one, and the fine audience listened with delight and profit as Dr. Dubarry exalted that wondrous name, "Jesus Christ".

—O.L.C.

From Our Files

THE GOSPEL WITNESS of thirteen years ago, dated February 26, 1942, contains the record of a day of blessing in Jarvis Street Church the previous Sunday:—

"It was another good day last Sunday. The spirit of conviction was specially evident at the evening service. There were confessions of faith and applications for baptism and membership. . . . Last Sunday night our choir rendered a hymn to a Dutch classical tune, with words composed by our own leader, Mr. W. J. Hutchinson, particularly appropriate to these times, entitled "A National Hymn".

THE GOSPEL WITNESS of fifteen years ago, February 22, 1940, contains an article describing the blessing which attended the ministry of Rev. H. C. Slade in London on the occasion of the Western Pastors' and People's Conference on February 8th, 1940. Part of that article reads as follows:

"Mr. Slade brought the first message of his itinerary of the Union Churches of this section of the Province. He delivered a most forceful, scriptural and instructive message on the subject of Christian giving. As never before we were brought to a realization that giving is not a law but a grace. With the evident blessing of God upon the speaker, we are confident that there will be greater growth in this grace on the part of those who were privileged to hear the message. . . . The evening service commenced at 7.30 p.m. Mr. Slade delivered a strong forceful message upon the great central truth of the gospel of God's grace, redemption. We were lifted into the heavenlies, and every heart was blessed."

—O.L.C.

So long as we set our Christ on the seats occupied by the Platos, the Aristotles, and the divers philosophers and poets of the world; so long as we reckon him one of many, he will be but little to us. He must be the fairest among ten thousand and the altogether Lovely. He must stand *alone*."

—JOSEPH PARKER

The Bible Doctrine of Election

By Rev. C. D. Cole

ELECTION!—what a blessed word! What a glorious doctrine! Who does not rejoice to know that he has been chosen to some great blessing? Election is unto salvation — the greatest of all blessings. And strange to say, this is a neglected truth even by many who profess to believe it, and others have a feeling of repulsion at the very mention of this Bible-revealed, God-honouring, and man-humbling truth. Spurgeon said, "There seems to be an inveterate prejudice in the human mind against this doctrine, and although most other doctrines will be received by professing Christians, some with caution, others with pleasure, yet this one seems to be most frequently disregarded and discarded." If such were true in Spurgeon's day how much more so in this our day. Concerning this doctrine there is an alarming departure from the faith of our Baptist fathers. Touching this article of our faith Baptists have come to a day when they have a Calvinistic creed and an Arminian clergy.

But there are some who love the doctrine of ELECTION. To them election is the foundation dug deep for the other doctrines of human redemption to rest upon. They love it enough to preach it in the face of criticism and persecution. They will surrender their pulpits rather than be silenced on this precious tenet of the once delivered faith. But all who love the doctrine were once haters of it, therefore, they have nothing in which to take pride. Every man by nature is an Arminian. It takes the regenerating work of the Holy Spirit and the Word of God, taught by the Holy Spirit, to cause a man to love the doctrine of election. How deeply important that believers should be learners. To do this we must acknowledge the superior wisdom of God whose thoughts are not as our thoughts. The Bible was given to correct our thinking. Repentance is a change of mind resulting in a change of thinking. We are not to come to the Bible as critics; the Bible is to criticize us. We cannot come to the Bible infallibly, but by grace we can come humbly. May grace be given to every writer and reader that we may have the right attitude of heart before God. The surest evidence of a saved state is to have the right attitude towards the Word of God. Dear reader, let the writer warn you against "poking fun" at any doctrine of the Bible.

The doctrines of grace have found expression in two systems of theology commonly known as Calvinism and Arminianism. These two systems were not named for their founders, but for the men who popularized them. The system of truth known as Calvinism was preached by Augustine at an earlier date, and before Augustine by Christ and the Apostles, being especially emphasized by the apostle Paul. The system of error known as Arminianism was proclaimed by Pelagius in the fifth century. Between these two there is no middle position; every man is either one or the other in his religious thinking. Some try to mix the two but this is not straight thinking. To say that we are neither Calvinistic nor Arminian is to evade the issue. Paulinism is represented by either Calvinism or Arminianism. The true system is based upon the truth of man's inherent and total depravity; the false system is based upon the Romish dogma of free-will.

Some General Remarks to Disarm Prejudice

There is no doctrine so grossly misrepresented. Bro. A. S. Pettie's complaint against the enemies of total depravity is equally applicable here, when he says, "From hostile lips a fair and correct statement of the doctrine is never heard." The treatment the doctrine of election receives from the hands of its enemies is very much like that received by the primitive Christians from pagan Roman Emperors. The ancient Christians were often clothed in the skins of slain animals and then subjected to attack by ferocious wild beasts. So the doctrine of election is clothed in an ugly barb and held up to ridicule and sport. We will now try to strip this glorious truth of its false and vicious garment with which enemy hands have robed it, and put upon it the garments of holiness and wisdom.

1. Election is not salvation but is unto salvation. "What then? Israel hath not obtained that which he seeketh for; but the election (elect) hath obtained it, and the rest were blinded" (Rom. 11:7). "God hath from the beginning chosen you to salvation" (2 Thess. 2:13). Now then, if the elect obtain salvation, and if election is to salvation, election must precede salvation. Men are saved when they believe on Christ not when they are elected. Roosevelt was not president when he was elected, but when he was inaugurated. There was not only an election to, but an induction into the office. God's elect are inducted into the position of saintship by the effectual call, (the quickening work of the Holy Spirit) through which they become believers in the Gospel. See 1 Cor. 1:29; 2 Thess. 2:13, 14.

2. Election is not the cause of anybody going to hell, for election is unto salvation. Neither is non-election responsible for the damnation of sinners. SIN is the thing that sends men to hell, and all men are sinners by nature and practice—sinners altogether apart from election and non-election. It does not follow that because election is unto salvation that non-election is unto damnation. SIN is the damning element in human life. ELECTION HARMS NOBODY.

3. Election belongs to the system of grace. In Paul's day there was a remnant among the Jews who were saved according to the election of grace. (Rom. 11:5). The attitude of men towards election is the acid test of their belief in grace. Those who oppose election cannot consistently claim to believe in salvation by grace. This is seen in the creeds of Christendom. Those denominations that believe in salvation by works have no place for the doctrine of election in their confessions of faith; those that believe in salvation by grace, apart from human merit, have not failed to include election in their written creed. One group is headed by the Roman Catholics, the other group is headed by the Baptists.

4. Election does not prevent the salvation of anybody who wants to be saved. But the distinction needs to be made between a mere desire to escape hell and the desire to be saved from sin. The desire to be saved from hell is a natural desire—nobody wants to burn. The desire to be saved from sin is a spiritual desire resulting from

the convicting work of the Holy Spirit. And God's electing grace is the very mother of this desire. To represent election by saying that God has spread the Gospel feast, and a man comes to the table hungering for the bread of life; but God says "No, this is not for you; you are not one of my elect," is to misrepresent the holy doctrine. Here is the truth:—God has spread the feast but the fact is nobody wants to come to the table. "They all with one consent began to make excuse." God knew just how fallen nature would act, and He took no chance on His table being filled, so, He tells His servant to go out and compel them to come. See Luke 14:23. Were it not for the redemptive work of Christ there would be no Gospel feast; were it not for the compelling work of the Holy Spirit there would be no guests at the table. A mere invitation brings nobody to the table.

5. Election means that the destiny of men is in the hands of God. Many of us have regarded as an axiom the statement that every man's destiny is in his own hands. But this is to deny the whole tenor of Scripture. At no time is the destiny of the saint in his own hands, either before or after he is saved. Was my destiny in my own hands before I was saved? If so, I regenerated myself; I resurrected, by my own power, myself out of a state of sin and death; I am my own benefactor and have nobody to thank but myself for being alive and saved. Perish such a thought! By the grace of God I am what I am. Read John 1:13; Ephesians 2:1-10; 2 Tim. 1:9; James 1:18.

Is my destiny in my own hands now? Then I will either keep myself saved or I will lose my salvation. But the Bible says we are kept by the power of God through faith. I Peter 1:15; Psa. 37:28; John 10:27-29; Phil. 1:6; Heb. 13:5. If my destiny is not safe in my own hands after I am saved then how could it be thought to be safe in my own hands before my conversion?

The saint dies, his body is consigned to the grave and becomes a dust-heap. Is his destiny in his own hands then? If so, what hope has he of ever coming out of the grave with an immortal and incorruptible body? None at all if his destiny is in his own hands.

Such a theory, that the destiny of the saint is or ever has been in his own hands, reverses the very laws of nature and implies that water can rise above the level of its source; that man can lift himself into the attic by his boot-straps; that the Ethiopian can change his colour, and the leopard can remove his spots; that death can beget life; that evolution is true and God is a liar. The theory that one's destiny is in his own hands begets self-confidence and self-righteousness; the belief that destiny is in the hands of God begets SELF-ABNEGATION AND FAITH IN GOD.

6. Election stands or falls with the doctrine of God's sovereignty and man's depravity. If God is sovereign and man is depraved, then it follows as a natural consequence, that some will be saved, or none will be saved, or all will be saved. The practical results of election are that some, yea many, will be saved. Election is not a plan to save a mere handful of folk. Christ gave Himself a ransom for many. See Matt. 20:28; Rev. 5:9. God's sovereignty involves His pleasure (John 5:21; Matt. 11:25-27); His power (Job. 23:13; Jer. 32:17; Matt. 19:26); and His mercy (Rom. 9:18).

7. The elect are manifested in repentance and faith and good works. These graces, being God-wrought in man,

are not the cause but the evidences of election. See 1 Thess. 1:3-10; 2 Pet. 1:5-10; Phil. 2:12-13; Luke 18:7. The man who doesn't pray, who has not repented of his sins and trusted Christ, and who does not engage in good works has no right to claim that he is one of God's elect.

Some False Views Examined and Refuted

Many professing Christians really have no view of election. They have not given it enough thought and study to even have any opinion about it. Many have erroneous views. We shall notice some of them.

1. The view that men are elected when they believe. This view is easily refuted for it is contrary to both common sense and Scripture. Election is to salvation, and therefore, must precede salvation. It is nonsense to talk about electing a man to something he already has. **The man has salvation when he believes and hence election at that point would not be necessary. ELECTION TOOK PLACE IN ETERNITY; SALVATION TAKES PLACE WHEN THE SINNER BELIEVES.**

2. The view that election pertains only to the Jews. This view robs Gentiles of the comfort of Rom. 8:28-39. Moreover, Paul, who was an apostle to the Gentiles, says that he endured all things for the elect's sakes that they might obtain salvation (2 Tim. 2:10).

3. The view that election took place in eternity, but that it was in view of foreseen repentance and faith. According to this view, God, in eternity, looked down through the ages and saw who would repent and believe and those who He foresaw would repent and believe were elected to salvation. This view is correct in only one point, namely, *that election took place in eternity*. It is wrong in that it makes the ground of election to be something in the sinner rather than something in God. Read Eph. 1:4-6 where election and predestination are said to be "According to the good pleasure of his will" and "To the praise of the glory of his grace." This view though the popular one with the majority of Baptists today, is open to many objections.

(1) It denies what the Bible says about man's condition by nature. The Bible does not describe the natural man as having faith (1 Cor. 2:14; John 3:3). Both repentance and faith are gifts of God, and God did not see these graces in any sinner apart from His purpose to give them. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:13). "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgment of the truth." (2 Tim. 2:25). Read also Eph. 2:8-10; 1 Cor. 3:5. Election was not because of foreseen faith, but because of foreseen unbelief. It is not the election of God's faithful ones, but the faith of God's elect, if we are to keep to Scriptural words (Titus 1:1).

(2) It makes the human race differ by nature, whereas, the Bible says, we are all by nature the children of wrath and all clay of the same lump. Eph. 2:3; Rom. 9:21. Men are made to differ in the new birth. John 3:6.

(3) It perverts the Scriptural meaning of the word "foreknowledge." The word as used in the Bible means more than foreknowledge about persons. It is the fore-

knowledge of persons. In Rom. 8:29-30 the foreknown are predestinated to the image of Christ, and are called, justified and glorified. In I Peter 1:2 the word for "foreknowledge" is the same as "foreordain" in the 20th verse of the same chapter, where the meaning cannot be "foreknowledge" about Christ. God's foreknowledge about persons is without limitations; whereas, His foreknowledge of persons is limited to those who are actually saved and glorified.

(4) It is open to the strongest objection that can be made against the Bible view. It is often asked, "If certain men are elected and saved, then what is the use to preach to those who are not elected?" With equal propriety we might ask, "If God knows who is going to repent and believe, then why preach to those who according to His foreknowledge, will not repent and believe? Will some repent and believe whom He foreknew would not repent and believe? If so, He foreknew a lie.

Right here is the weakness of much of modern missions. It is based upon sympathy for the lost rather than obedience to God's command. The inspiration of missions is made to rest upon the practical results of missionary endeavour rather than upon the delight of doing God's will. It is the principle of doing a thing because the results are satisfactory to us.

If we are faithful, God is as pleased with our efforts when there are no results. Ponder 2 Cor. 2:15-16. The elect prior to their conversion are known only to God. We are to preach the gospel to every creature because He has commanded it. He will take care of the results. Cf. Isa. 55:11; 1 Cor. 3:5-6; John 6:37-45. It is ours to witness; it is His to make our witnessing effective.

The Doctrine Defined, Explained and Proved

What is election as the term is used in the Bible? Election means a choice — to select from among—to single out—to take one and leave another. If there are a dozen apples in a basket and I take all of them there has been no choice; but if I take seven and leave five there has been a choice. Election, as taught in the Bible, means that God has made a choice from among the children of men. In the beginning God set His choice upon certain individuals, whom He gave to His Son, and for whom Christ died as their substitute, who in time hear the Gospel and believe in Christ to life everlasting. Let us amplify by raising three very pertinent questions:—

1. **WHO DOES THE ELECTING?** Who chooses the persons to be saved? If men are chosen to salvation, as the Scriptures affirm, who does the choosing? There must be a selection or universalism. The language of Scripture seems peculiarly definite in reply to this question. Mark 13:20 speaks of the ELECT, whom He ELECTED, rendered in our version, "The elect's sake whom he hath chosen." The word election is associated with God, not with man. God is the CHOOSER, His people are the CHOSEN, and grace is the source. The Negro theology, that God votes for us, the Devil votes against us, and that we cast the deciding ballot is entirely outside the pale of Scripture teaching, and is almost too ridiculous to notice. Read John 15:16; 2 Thess. 2:13; Eph. 1:4.

2. **WHEN WAS THE ELECTING DONE?** For answer we are shut up to the Scriptures. But the BIBLE answers with sunlight clearness. In Eph. 1:4 we read that "He chose us in Him before the foundation of the world." The expression, "before the foundation of the world" is found

in John 17:24, where it speaks of the Father's eternal love for the Son, and in 1 Peter 1:20, where it refers to the eternal determination of the Divine mind concerning the death of Christ. There are many similar expressions. See Rev. 13:8; 2 Thess. 2:13; 2 Tim. 1:9. **ELECTION IS ETERNAL!**

3. **WHY WAS THE ELECTING DONE?** Was it on the ground of something good in the sinner? Then nobody would have been elected for there is none good. Holiness is not the cause but the effect of election. Chosen that we should be holy not because we were holy. Eph. 1:4. Nor, as we have already seen, is election in view of foreseen repentance and faith. Election is the cause of repentance and faith and not the effect of these graces. To say that God chose men to salvation because He foresaw that they would repent and believe and be saved is to attribute foolishness to the infinitely wise God. It is as if the president should issue a decree that the sun must rise tomorrow because he foresees that it will rise: or as if a sculptor should choose a certain piece of marble because he foresaw that it would make itself into the image he wanted. We challenge any Arminian to raise these questions and get his answers from the Scriptures.

Some Objections Considered and Answered

Many are the objections brought against this doctrine. Sometimes the objectors are loud and furious. Alas! that so many of these objectors are in Baptist ranks. To preach this old-fashioned doctrine of our faith as did Bunyan, Fuller, Gill, Spurgeon, Boyce, Broadus, Pendleton, Graves, Jarrell, Carroll, Jeter, Boyce Taylor and a host of other representative men of our denomination is to court the bitterest kind of opposition. John Wesley himself never said harsher words against this blessed tenet of our faith than do some so-called Baptists of today. Arminianism that offspring of popery, has had an abnormal growth in the last decade or two as the adopted child of a large group of Baptists.

1. IT IS OBJECTED THAT OUR VIEW OF ELECTION LIMITS GOD'S MERCY.

Right here we criticize the critic, for he who makes this objection limits both God's mercy and power. He admits that God's mercy is limited to the believer, and to this we agree; but he denies that God can cause a man to believe without doing violence to the man's will, and thus he limits God's power. We believe that God is able to give a man a sound mind (2 Tim. 1:7) and make him willing in the day of His power. At this point we must face two self-evident propositions. First, if God is trying to save every member of Adam's fallen race, and does not succeed, then His power is limited and He is not the Lord God Almighty. Second, if He is not trying to save every member of the fallen race, then His mercy is limited. We must of necessity limit His mercy or His power, or go over boots and baggage to the Universalist's position. But, before we do that, let us go "to the law and to the testimony," which says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion . . . Therefore hath He mercy on whom He will have mercy and whom He will He hardeneth" (Rom. 9:15-18). It needs to be said for the comfort and hope of great sinners, that God's mercy is not limited by the natural condition of the sinner. All sinners are dead until God makes them alive. He is able to take away the heart of stone. No man is too great a

sinner to be saved. We can pray for the salvation of the chief of sinners with the assurance that God can if He will. "The King's heart is in the hands of the Lord as the river of water; He turneth it whithersoever He will" (Prov. 21:1). We rejoice to say with Jeremiah that there is nothing too hard for God. We can pray for the salvation of our loved ones with the feeling of the leper, when he said, "Lord, if thou wilt thou canst make me clean" (Matth. 8:2). When Robert Morrison was about to go to China, he was asked by an incredulous American if he thought he could make any impression on those Chinese. His curt reply was, "No, but I think God can." This should ever be our confidence and hope when we stand before sinners and preach to them "CHRIST AND HIM CRUCIFIED."

2. ANOTHER OBJECTION TO ELECTION IS THAT IT MAKES GOD UNJUST.

This objection betrays a bad heart. It would obligate the CREATOR to the CREATURE. It makes salvation a divine obligation. It denies the right of the potter over the clay of the same lump to make one vessel to honour and another to dishonour. By the same parity of reasoning it makes the governor of a sovereign state unjust when he pardons one or more men, unless he empties the prison and turns all the prisoners loose. Our view of election is in harmony with what even the Arminians allow to be proper and just for a human governor. All can see that a governor, by pardoning some men, does not harm others, who are not pardoned. Those who are not pardoned are not in prison because the governor refused them a pardon but because they were guilty of a crime against the state. Isn't God to be allowed as much sovereignty as the governor of a state? Salvation, like a pardon, is something that is not deserved. If it were deserved, then God would be unjust if He did not bestow it upon all men.

Salvation is not a matter of justice but of mercy. It wasn't the attribute of justice that led God to provide salvation but the attribute of mercy. Justice is simply each man getting what he deserves. Those who go to hell will have nobody to blame but themselves, while those who go to heaven will have nobody to praise but God. Read Rom. 9:22-23.

3. IT IS AGAIN OBJECTED THAT OUR VIEW OF ELECTION IS AGAINST THE DOCTRINE OF WHOSOEVER WILL."

But the objector is wrong again. Our view explains and supports the doctrine of "WHOSOEVER WILL." Without election the invitation to "WHOSOEVER WILL" would go unheeded. The Bible doctrine of "WHOSOEVER WILL" does not imply the freedom or ability of the human will to do good. The human will is free, but its freedom is within the limits of fallen human nature. It is free like water; water is free to run down hill. It is free like the vulture; the vulture is free to eat carrion, for that is its nature, but it would starve to death in a wheat field. It is not the buzzard's nature to eat clean food; it feeds upon the carcasses of the dead. So sinners starve to death in the presence of the bread of life. Our Lord said to some sinners, who were in His very presence "Ye will not come unto me that ye might have life" (John 5:40). It is not natural for a sinner to trust in Christ. Salvation through trust in a crucified Christ is a stumbling block to the Jew and foolishness to the Greek; it is only the called, both Jews and Greeks, who

trust it as the wisdom and power of God. See 1 Cor. 1:23-24.

Here is a physical corpse. Is it free to get up and walk around? In one sense, yes. It is not bound by fetters. There is no external restraint. But, in another sense, that corpse is not free. It is hindered by its natural condition. It is its nature to decompose and go back to dust. It is not the nature of death to stir about. Here is a spiritual corpse — a man dead in trespasses and sins. Is the man free to repent and believe and do good works? Yes, in one sense. There are no external restraints. God does not prevent but offers inducements through His holy Word. But the corpse is hindered by its own nature. There must be the miracle of the new birth, for except a man be born from above he cannot see or enter into the kingdom of God. John 3:3-5.

It is painful to some of us to see our brethren forsake the faith of our Baptist forbears at this point and join the ranks of the Roman Catholics and other Arminians. If anyone doubts this charge let him read the article of faith adopted by the Catholics at the council of Trent (1563). I quote their statement on the freedom of the human will—"If anyone shall affirm that since the fall of Adam man's free-will is lost, let him be accursed." But alas, in this day, such a spirit is not confined to the Roman Catholics. Horatius Bonar makes the following quotation from John Calvin:—

"The Papist theologians have a distinction current among themselves that God does not elect men according to their works which are in them but that He chooses them that He foresees will be believers."

Ah, the real trouble with the objector is not election; it is something else. His real objective is to total depravity or human inability to do good. I can do no better here than to quote from Percy W. Heward of London, England. He says, "It seems to me that the majority of objections to God's sovereign grace, to God's electing love, are actually objections to something else, namely objections to the fact that man is ruined. If you probe beneath the surface you will find that very few object to election. Why should they? Election harms no one. How can the picking of a man out of doom harm anyone else? The real objection at the present day is not to election, though that word is made the catchword of sad controversy—the real objection is to that fact which is revealed in Psa. 51, that we are shapen in iniquity, that we are born sinners by nature, dead in sins, until, as we read concerning Paul in Gal. 1, "It pleased God, who separated me from my mother's womb and called me by His grace to reveal His Son in me . . ." Ah, beloved friends, we deserve nothing but doom. Acknowledge this and election is the only hope. Acknowledge that we are poor lost sinners, dead in trespasses and sins, only evil continually; acknowledge that there is in man no natural spark to be fanned into a flame but that believers are born again of incorruptible seed which the Lord places; acknowledge that if anyone is in Christ that there is a new creation, for we are His workmanship, having been created in Christ Jesus; — and election must be at once recognized."

Every real believer on his knees subscribes to our view of election. You cannot pray ascribing some credit to self. Sovereign grace will come out in prayer though it may be left off the platform. No saved man will get down on his knees before God and claim that he made himself to differ from others who are not saved, but with

Paul he says, "By the grace of God I am what I am." And in praying for the lost we supplicate God to convict and convert them. We do not depend upon the freedom of their wills but beg God to make them willing to come to Christ, knowing that when they come to Christ He will not cast them out. See John 6:37.

A Methodist minister once went to hear a Presbyterian minister preach. After the sermon, the Methodist said to the Presbyterian, "That was a pretty good Arminian sermon you preached today." "Yes," replied the Presbyterian, "We Presbyterians are pretty good Arminians when we preach and you Methodists are pretty good Calvinists when you pray." **MORE TRUTH THAN POETRY HERE!!**

4. IT IS ALSO OBJECTED THAT OUR VIEW OF ELECTION IS A NEW DOCTRINE AMONG MISSIONARY BAPTISTS.

The fact is that it is so old-fashioned that it has about gone out of fashion. The ignorance betrayed in such a claim is indeed pitiable. In refutation we resort to two sources of information (1) Confessions of faith; (2) Statements of representative preachers and writers.

(a) CONFESSIONS OF FAITH.

The Paterines, according to W. A. Jarrell, appealed to the text in the 9th of Romans, in proof of the doctrines of UNCONDITIONAL ELECTION. See Jarrell's history, page 139. The Paterines were ancient progenitors of the Baptists.

The Waldenses, through whom Baptist church succession must be traced, declared themselves as follows: "God saves from corruption and damnation those whom He has chosen from the foundation of the world, not from any disposition, faith or holiness that He foresaw in them, but His mere mercy in Christ Jesus His Son, passing by all the rest according to the irreprehensible reason of His own free-will and justice." **THE DATE OF THIS CONFESSION WAS 1120!!!**

The London Confession (1689) and the Philadelphia Confession (1742) read as follows: "By the decree of God, for the manifestation of His glory, some men and angels are predestined or foreordained to ETERNAL LIFE through Jesus Christ, to the praise of His glorious grace; others being left to act in their sins to their just condemnation, to the praise of His glorious justice."

The New Hampshire Confession (Article 9): "We believe that election is the eternal purpose of God according to which He graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free-agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence."

(b) REPRESENTATIVE PREACHERS AND WRITERS!

John A. Broadus, former president of the Southern Baptist Theological Seminary: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

A. H. Strong, former president of Rochester Theologi-

cal Seminary: "Election is the eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain of the number of sinful men to be recipients of the special grace of His Spirit and so to be made voluntary partakers of Christ's salvation."

B. H. Carroll, founder and first president of the Southwestern Baptist Seminary: "Every one that God chose in Christ is drawn by the Spirit to Christ. Every one predestined is called by the Spirit in time, and justified in time, and will be glorified when the Lord comes." Commentary on Romans, page 192.

J. P. Boyce, founder and first president of Southern Baptist Seminary: "God, of His own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or works of theirs, nor of any value of them to Him; but of His own good pleasure."

W. T. Conner, professor of theology, Southwestern Baptist Seminary, Fort Worth, Texas: "The doctrine of election means that God saves in pursuance of an eternal purpose. This includes all the gospel influences, work of the Spirit and so on, that leads a man to repent of his sins and accept Christ. So far as man's freedom is concerned, the doctrine of election does not mean that God decrees to save a man irrespective of his will. It rather means that God purposes to lead a man in such a way that he will freely accept the gospel and be saved."

Pastor J. W. Lee, of Batesville, Miss.: "I believe that God has foreordained before the foundation of the world that He would save certain individuals and that He ordained all the means to bring about their salvation on His terms. Men and women are not elected because they repent and believe, but they repent and believe because they are elected."

To the above list of well known and honoured Baptists we could add quotations from Gill, Fuller, Spurgeon, Bunyan, Pendleton, Mullins, Dargan, Jeter, Eaton, Graves, and others too numerous to mention. It is sadly true that many of our pastors hold election as a private opinion and never preach it. We personally know a number of brethren who say that election is clearly taught in the Bible, but that we cannot afford to preach it, because it will cause trouble in churches. This is worse than compromise: it is surrender of the truth. It is a spirit that leads preachers to displease God in order to please men. The writer believes that silence upon this subject has wrought more harm than open opposition to it. Those who openly oppose election will, sooner or later, make themselves ridiculous in the eyes of all Bible loving Baptists.

5. IT IS FURTHER OBJECTED THAT OUR VIEW OF ELECTION MAKES MEN CARELESS IN THEIR LIVING.

It is said that belief in the doctrine leads men to say, "If I am an elect, I will be saved; if I am a non-elect I will be lost, therefore, it matters not what I believe or do." The same objection has been persistently made against the doctrine of the preservation of the saints. This is bald rationalism. It is the setting of human reason against divine revelation. It takes no account of the operation of the grace of God in the human heart. If Baptists surrender election on such a ground, to be consistent, they will have to surrender the doctrine of preservation on the same ground. Election does not mean that the elect will be saved whether they believe

or not, nor does it mean that the non-elect will be damned regardless of how much they may repent and believe. The elect will be saved through repentance and faith, and both are gifts from God as already shown; the non-elect do not repent and believe.

The objection we are now considering is simply not true to fact. Believers in election have been and still are among the most godly. Augustus Toplady challenged the world to produce a martyr from among the deniers of election. The Puritans, who were so named because of the great purity of their lives, with few exceptions (if any), were believers in personal, eternal, unconditional election, and, of course, in the security of the believer. Modernism, that spawn of the pit, is rapidly adding to the number of its adherents, but they are coming from the ranks of Arminianism. Others have challenged the world to find a single Higher Critic, or a single Spiritualist, or a single Russellite, or a single Christian Scientist, who believes in the absolute sovereignty of God and the doctrine of election. Without an exception these awful heretics are Arminians to a man. *This is a significant fact that is not to be winked at.*

6. OBJECTORS CLAIM THAT OUR VIEW OF ELECTION DESTROYS THE SPIRIT OF MISSIONS.

They boldly assert that if unconditional election should find universal acceptance among us that we would cease to be a missionary people. There is an abundance of historical evidence with which to refute this claim. Under God, the father of modern missions was William Carey, a staunch Calvinist. Andrew Fuller, first secretary of the society that sent Carey to India, held tenaciously to our view of election. It did not destroy the missionary spirit of these men. "The proof of the pudding is in the eating." Belief in election, did not destroy the missionary spirit in Judson, Spurgeon, Boyce, Eaton, Graves, Carrol and a host of other Baptist leaders. The Murray church, which Dr. J. F. Love called the greatest missionary church on earth, heard election preached by Boyce Taylor for nearly forty years. The greatest missionary churches among us today are those that have been purged from the heresies of James Arminius.

Election is the very foundation of hope in missionary endeavour. If we had to depend upon the natural disposition or will of a dead sinner, who hates God, to respond to our gospel, we might well despair. But when we realize that it is the Spirit that quickeneth, we can go forth with the gospel of the grace of God in the hope that God will cause some, by nature turned away, to be turned unto Him and to believe to the saving of the soul. Election does not determine the extent of missions but the results of it. We are to preach to every creature because God has commanded, and because it pleases Him to save sinners by the foolishness of preaching. We believe more election than the Anti-mission Baptists. We believe that God elected means of salvation as well as persons to salvation. He did not choose to save sinners apart from the gospel ministry. Rom. 1:16.

Election gives a saneness to evangelism that is greatly needed today. It recognizes that sinners "believe through grace" (Acts 18:27) and that while Paul may plant and Apollos may water, God gives the increase. Arminianism has had its day among Baptists and what has it done? It has given us man-power, but robbed us of God's power. It has increased machinery but has decreased spirituality. It has filled our churches with Ishmaels instead of Isaacs by its ministry of "sob stuff" and with the methods of the "counting house".

If this little tract need further Scriptural support, the following Scriptures will give it: Psa. 65:4; Acts 13:48; John 6:37; 6:44-45; John 17:1-2; Matt. 11:25-26; 2 Cor. 12:3; 2 Cor. 10:4.

BOOK REVIEWS

STORMS AND STARLIGHT, by Dr. V. Raymond Edman, President of Wheaton College; 240 pages. Copies may be obtained from the Publishers, the Van Kampen Press, Wheaton, Ill., U.S.A. Price: \$2.50 in U.S.A.

It is evident to all that nothing can be perfect in this life; change and decay are all about us, since that which is natural must perish. The whole earth groaneth in pain, waiting for the redemption of the children of God. The same element of frailty is manifest in every human life; storms, tempests, floods and contrary winds must be encountered. But there come gracious periods of relief, when God's starlight cheers the weary watcher.

The child of God is under no illusion; he knows that the storms must rage about him. But blessed comfort is his portion. He is assured that no blast can reach him, except that which has first been weighed by a kind Heavenly Father. He remembers, also, that he is never alone in the darkness. His Elder Brother, Who has experienced such sorrow and suffering as no other on earth could ever imagine, stands ready to sympathize and to help. "From the solitude of the wilderness with its excruciating suffering caused by testing, the Lord Jesus went steadily into His life's service; and we can follow in His footsteps. Strengthened with might by His Spirit in the lowly place of solitude, we can go into the society of men with the message of salvation in the assurance of the Divine presence and provision for life's journey." (page 37).

The Apostle Paul has given counsel that if we would run with patience the race that is set before us, and not be overwhelmed or faint because of the opposition of sin, we are to keep our eyes fixed upon the Saviour, the author and finisher of our faith. Therefore, as we study the way in which our Saviour met the crises of life and triumphed over all His foes, we shall be strengthened to follow Him.

Storms and Starlight consists of twenty-eight sketches of the life of Christ, cameo descriptions of some of His experiences as the God-Man, with the lessons which may be derived from His thoughts, words and actions. In language which is poetical, Dr. Edman brings vividly before the reader situations in which our Saviour manifested forth His Divine glory, wisdom and might, as well as His manly courage. To behold Him as He moved among men is to love Him, and to be inspired to live for Him. The author has thus expressed his purpose: "Suppose we walk among Christ's fellow countrymen and observe Him and them, as we trace the old and wonderful stories recorded in the early chapters of Mark's Gospel. Suppose we seek to put ourselves into every situation, listen to every conversation, observe every attitude, analyze every motive, weigh every act, to the end that we learn some of life's lessons, little and large, elementary and advanced, common-place and complicated. Therein we can learn to live." (page 12).

Dr. Edman's writings are of a deeply devotional character, inspiring to the mind and heart of the believer. This volume will bring blessing to all who peruse its pages, and are willing to follow the example of our beloved Saviour.—Dr. O. L. Clark.

Why Discrimination?

SOME SIDE-LIGHTS ON THE CANONIZATION OF POPE PIUS X.

THE New Testament knows nothing of a "singular Saint" but of "saints" in the plural, for are not all Christians "called to be saints"? The word includes "the blessed company of all faithful people." It is in this sense that certain assemblies of Christians style themselves, perhaps rather exclusively, though not without Scripture, as "saints."

The Church of Ireland Prayer Book Calendar recognizes only the "Red Letter" or New Testament Saints, with the addition of the National Apostle, St. Patrick; while the Church of England recognizes with Collect, Epistle and Gospel, only those same Bible Saints. Other "Black Letter" Saints, including "St. George" and "Charles, King and Martyr," are listed in the English Calendar only for purposes of dating documents and recognizing certain historical anniversaries. Such is the attitude adopted by two wings of Protestantism towards "the Saints".

The attitude of the Church of Rome is, of course, vastly different. If "spirituality" be characteristic of "sainthood," she asks, has any Christian body produced so noble an army of saints (and martyrs) as herself? When denying most strenuously that Rome has any monopoly in saintliness no fair-minded Protestant would deny that Rome has numbered in her ranks those who are "called to be saints," *in spite of, though not because of, their Romanism*. So sturdy a Puritan as C. H. Spurgeon admitted this when travelling among the Augustinian monks in Switzerland. But we object strongly to the man-made method of manufacturing Saints which Rome has adopted.

Apart from such manifestly deceitful fabrications as "St. Bonus Latro," which is simply the Latin for "Good Thief", or "St. Veronica", which means "True Picture" in the same language — and is the name given to the unknown woman who is said to have obtained a "True Picture" of our Lord by wiping His face with a towel on the way to Calvary—there is a great deal of dishonesty about the "business" of Canonization.

If ever there was a "Saint" in the accepted sense of the word it was surely Bede, who gave us some of our oldest English versions of the Bible, yet after twelve hundred years he is still only "the Venerable"—a mere Archdeacon! Our own English King Alfred, "England's Darling" and "the Truth Teller," has hitherto been refused canonization because he was denied the eccentricity of working miracles! Personally, we prefer to have both the sturdy Northumbrian and the Godly Man of Wessex that way, but it seems a trifle unfair! If there are to be saints "made" why not make the saintly ones instead of the dubious array against whom "the Devil's Advocate" has not been able to lodge a complaint? For we must remember that this Accuser General is appointed to "chalk up a black list" against every candidate for canonization. This being so, we sometimes marvel at those who have got through his meshes and those who have not!

Why should, for example, Joan of Arc, the stainless Maid of France, have had to wait nearly five hundred years to be "called a Saint" by the Church which burned her, while Pope Pius X "got through" in forty years? Your answer is as good as mine, but it "makes you think" all the same.

It has been pointed out that the Maid of Orleans was one of the greatest Protestants of all time, since she insisted to the end on her right to interpret her "visions" according to her private judgment, and since it was the Church of Rome and not the English who burned her at the stake on May 31st, 1431.

Yet, only a generation after his death in 1914, a Pope has been exalted to this highest-honour which his successor and namesake can bestow! Why?

We do not deny that, since the Reformation, the morals of the Papacy have improved. After the Council of Trent, when the Roman Church set its house in order, there have certainly been no *morally bad Popes*. But this "Counter Reformation," as it is called, has coincided with a great decline in Rome's temporal and political claims and a tremendous advance in her spiritual claims.

After the end of the Wars of Religion in the 17th century, when the Pope had to seek Protestant Allies against "The Most Christian King" of France, there settled down upon *all* the Churches the great sleep, which is the 18th century.

But in the 19th century, when a strong and anti-clerical reaction had set in after the French Revolution and the Napoleonic Wars, we see a number of spiritual demands made by Rome on the credulity of its members which she would never have dared to make in the hey-day of the Middle Ages.

A hundred years ago (1854) the Immaculate Conception of the Virgin Mary was decreed at a time when Europe was still reeling after 1848, "the year of Revolutions." Sixteen years later (1870) the Infallibility of the Pope was declared, when his temporal powers had been shaken to their foundations by the recent Unification of Italy and Germany, two countries which his predecessors had laboured for centuries to keep disunited. Nearly four years ago (1950) the Assumption of the Blessed Virgin Mary was made an Article of Faith, it being a natural corollary to her "miraculous" entry into the world that she should have left it no less miraculously. At this time the shadow of the Hammer and Sickle was falling across the Seven Hills, and it was even rumoured that a new generation might live to see an American Pope pontificating not from the Tiber but from across the Atlantic.

To-day we see the same Red threat to Roman Catholicism, however much we may deplore it for the rest of professing Christendom; and we wonder whether the recent canonization on May 29th, 1954, of the Pope who died soon after the outbreak of the first World War is not another last minute attempt to bolster up Rome's failing fortunes. The tremendous publicity given to the extensive and expensive campaign for Beatification and Canonization cannot but enhance the reputation of the Church of Rome for showmanship and salesmanship.

No more need be said, except to record the true story of the ninety-five year old Irish Roman Catholic Bishop of Killaloe who remarked, concerning his one meeting with St. Pius X, "I remember it well . . . I immediately fixed on him as a Saint." Did he "pick a winner"? or was he just being "wise after the event"? We should not like to hazard a guess, but we recall that Bishop Daniel Mannix, an old friend of this magazine, was among the Bishops appointed by this "singular Saint"! —D.

—The Churchman's Magazine.

Separation or Compromise?

(The following Editorial appeared in "Evangelical Action", the official organ of the Bible Union of Australia. The teaching set forth is especially valuable in view of the observance of the so-called "Brotherhood Week"—O.L.C.)

RECENTLY there was held in the Temple Beth Israel, Melbourne, what was styled an "unusual service", and such it surely was. Members of the Collins St. Independent Church combined with those of the Liberal Synagogue in a united service, entitled "Brotherhood Through Music." The Temple choir sang ancient Jewish songs, mostly the Psalms, while the Independent choir sang the 23rd Psalm, a hymn, and an anthem. This was supposed to exemplify the spirit of brotherhood. It is indicative of a very prevalent attitude today. We have heard of the Rabbi from this same synagogue addressing a Presbyterian Men's Fellowship. The spirit of co-operation is in the air.

In the same spirit the World Council of Churches offers a doctrinal basis vague enough and with such wide liberties of interpreting it that almost any except honest Unitarians can enter. But even avowed Unitarians are not excluded from some Christian circles. Recently we had the instance in Melbourne of the Unitarian minister, the Rev. Victor James, being the guest speaker at the Victorian Protestant Federation Convention. So the Jesuitical maxim that "the end justifies the means" has entered Protestant circles. In the name of unity and co-operation people go to all lengths, being prepared to compromise to advance their cause, and sacrifice principle on the altar of expediency.

There has always been that temptation. But the people of God have often been prepared to stand true to God and refuse to compromise. Such was the case when the Samaritans offered to help the returned captives in the rebuilding of the Temple in Jerusalem. It would have seemed they needed all the help they could get. Yet they stoutly refused this offer and turned it down point blank, with the words, "Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the Lord God of Israel" (Ezra 4:3). No doubt their attitude would be called narrow, and bigoted, and intolerant. Yet it would have been well if the Church had always acted upon it, instead of so often seeking the help of unbelievers and the ungodly to further the Kingdom of God. There are good grounds for such an attitude.

The Command of God

God had called Abraham out of the idolatry of Ur of the Chaldees, and he had charged his children to make no marriage alliances with the wicked inhabitants of Canaan. His descendants, the Israelites, had been separated from Egypt, and they, too, were forbidden to affiliate with the Canaanites. They were called to be a peculiar people, separated from idolatry, and living holy lives. So God gave them His commandments and hedged them round with many regulations which should have helped to keep them separate. Many of their laws were designed to emphasize their distinctiveness. The food laws, for example, were not only for health reasons, but to mark them as a peculiar people. Their worship, too, made them different.

Those commands were given when they entered the

promised land. Some might have argued: "Times are different. It's a long time since the days of Moses and Joshua. Things have changed." But a command once given remains in force till repealed. And that had not happened in the days of Ezra. Of course, God abolished the ceremonial laws by their fulfilment in the work of Christ, which they prefigured. And God declared the food laws to be abolished in the vision of Peter. And there were laws specially adapted to the civil state of Israel when a nation in the land of Palestine which are not applicable to every circumstance in other nations today. Yet the principle still remains. The people of God must be separate from the world.

But some might say, "The Samaritans were not heathen. They had sought to be instructed in the knowledge of the true God, and now professed to seek the Lord, as did the returned captives." However, it was a mere outward profession. As the inspired writer of 2nd Kings puts it: "They feared the Lord, and served their own gods." So today we get many who profess to honour God. "Are we not seeking to serve God as you are?" they say. "We may not accept your creed, we may not be orthodox in doctrine, but can we not co-operate in advancing the Kingdom of God?" The believer must be careful not to be ensnared by such a plausible profession. The Word of God still stands, "Be ye not unequally yoked together with unbelievers."

The Experience of the Past

The history of Israel is full of glaring examples of the sad consequences which come from compromise. Lot chose the well-watered plain of Jordan, drifted into Sodom and got mixed up in its life, and the fatal and degrading consequences of that false step are well known. The book of Judges is a continuous account of compromises which led to corruption, then punishment, and only when there was repentance did God deliver. The history of the Northern Kingdom followed similar lines till at last the people were carried away. The great lesson taught was that God's people cannot compromise with impunity. Yet Judah did not learn the lesson. Many of the kings of Judah followed a similar course. Some of us still remember the answer of Dr. T. T. Shields to the question at a meeting in Melbourne: "How do you account for the presence of good men in the W.C.C., if it is so bad?" He instanced the case of Jehoshaphat, a good king in many respects, but who joined with wicked Ahab and brought a curse upon his family and his nation.

The Bible is full of warnings of the danger of compromise, and relates the sad results which flow from such a policy. And the history of the Church since teaches the same lessons. Whenever there has been dalliance with the world, wherever principle has been abandoned, then the Church has been shorn of her strength or corrupted by iniquity.

The Promises of God

The command of God should be enough to compel obedience. The many examples of the folly of disobedience should enforce His command. But God very graciously

encourages obedience by backing His commands with promises. While God could enjoin obedience by His sovereign fiat, and men ought to obey apart from any hope of reward, yet God has been pleased to give promises to His people.

When God called Abram to a life of separation He promised to bless him and make him a blessing. That promise was renewed to his descendants. When God separated the Israelites from Egypt He gave them promises in connection with the land to which He led them. Some of the Ten Commandments had promises attached to them when given at Sinai. Further promises were added and repeated later. When the prophets called the people back to God they conveyed the assurance that God would bless them. Jeremiah, while predicting the captivity, had foretold the return after seventy years. Haggai, when encouraging the returned captives to rebuild the Temple, had assured them that it would be rebuilt and filled with the glory of the Lord.

So these faithful builders in the days of Ezra had this promise of God on which to rely. Some might try to discourage them by saying, "You'll never get it finished by yourselves. You'd better take the help offered or the whole will fail." But that would have been to doubt God. Rather would they obey His command and trust His promise.

And when God calls us to walk the lonely path of separation, and we have got to make sacrifices for Him, it may be we get discouraged. But He has given us rich and precious promises. When He says, "Come out from among them and be ye separate . . . and touch not the unclean thing," He adds, "I will receive you and be a Father unto you, and ye shall be My sons and daughters." Could any promise be sweeter than that? So, in these days of defection, when many voices call us to compromise by co-operating with those who are opposed to God and His truth, let us stand resolutely, and work faithfully, and fight manfully, trusting in God's Word that He means what He says and will do all that He has promised.

—W.R.McE.

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TORONTO BAPTIST SEMINARY

The following fine editorial appeared in a recent issue of *The Sunday School Times*:

WHY SPEND TIME IN TRAINING?

For more than thirty years the argument has been heard in some quarters that since "the time is short" it is unwise and unnecessary for young people to spend time in getting a solid education before going out as foreign missionaries or entering Christian work at home. A very good illustration, which effectively answers this argument, is given in the booklet, "So . . . You Are Going To Be a Missionary," by Robert G. Burns, deputation director of the Association of Baptists for World Evangelism*. "A young Bible school student," writes Mr. Burns, "after having been enrolled for about six months, informed the dean that he felt no need of further training. The wise dean did not lecture the lad, but asked him to think it over for a couple of days before leaving. The next day the dean asked the same young man to chop some wood for his fireplace. After he had worked for a while the young man took the ax to the dean complaining that it was too dull to cut the wood properly. The dean agreed with him and then invited him into his office for a few moments. Speaking kindly to the young man, the dean said that he had purposely placed the dull ax by the woodpile to try to dissuade him from leaving school. Puzzled, the student asked, 'How could that possibly have any bearing on the question of my leaving school?' The dean replied, 'Regardless of the quality of the steel, no tool can be effective unless it has been sharpened. The same is true of our lives as tools in God's hands. God raised up this school as the wheel upon which He might sharpen some of His tools for more effective service. He can use a sharp tool more effectively than one that is dull. Probably very few experienced missionaries or Christian workers at home will say that they now think they spent too much time in preparation for Christian work today is so hard and exacting, and the problems are so varied, that one needs all the preparation he can get.

*1310 Schaff Bldg., 1505 Race St., Philadelphia 2.

Toronto Baptist Seminary, a thoroughly Evangelical Baptist School, is well worthy of your confidence. Those upon whom the Lord has laid His hand for service will find adequate opportunity for developing all the qualities of mind and heart which the Lord Himself has bestowed upon them by His grace.

It is not too soon to prepare for the coming Fall Term, and we would urge all who are interested to make enquiries concerning the details of the courses. Ministers, teachers and counsellors would do well to direct the attention of likely Christian young people to the call of the Lord for labourers, and to the advantages of training in a distinctive Baptist Seminary, which is true to the Word of God, which has the spiritual point of view, and which aims to send forth men and women as skilled workmen into the Master's vineyard. Write now for your copy of the Prospectus, addressing enquiries to The Registrar, Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada.

—O.L.C.

MERCY

Mercy, like the regions of space, has no limit; and as these stretch away before the traveler who looks out from the farthest star, so the loftiest intellect and the largest heart can descry no bounds to mercy. Like our Father in heaven, we are to forgive without stint, forgiving as we expect to be forgiven.

—GUTHRIE

For Younger Readers

WHEN MARNEY WENT TO LAUREL COTTAGE

By MARJORIE I. EEKMAN

Marney clutched her packet of tracts a little tighter. Softly she tiptoed up to the old lattice gate. Screwing her eye up to a hole in the gate, she peered into the shadowy stillness of Widow Withers' garden. Try as she might, she couldn't see the cottage. She knew it lay hidden behind those huge, dark hedges. She knew, too, that hardly anyone had seen it since the day the Widow shook a broom at Mrs. Rowlands and dared her to come back again.

Marney remembered how upset everyone was. It was then that folks decided there was nothing for it but to leave the Widow alone. Everyone in Lanceville had tried to be friendly to her since the day she moved into Laurel Cottage. But Widow Withers just didn't like people.

Marney toyed with the latch. It would fall to her lot to have the Widow on her tract route. Should she go in? It looked so spooky—and who was to know if she had been in or not?

Then Marney remembered what she had promised when she joined the Tract Packers' Club. She had promised the Lord Jesus and the club members that she would faithfully distribute tracts to every home along the routes appointed to her. "And that means going right up to the house and ringing the door-bell," she told herself in a scolding whisper.

A few minutes later, Marney crept up the shabby steps of Laurel Cottage. She couldn't hear a thing but the thumping of her heart. At the door, she stood still and listened. What was that? A low, rumbling sound came from behind the door. Marney listened harder. There it was again. Yes, somebody was snoring.

All of a sudden Marney felt braver. Snoring was such a homey sound. Tiptoeing to the little window near the door, she looked in. "O-h, the poor thing, she must be sick." She could see the Widow lying in a rumbled heap of blankets on a couch. Her white hair straggled across her thin face. Some dirty dishes were on the floor beside her.

Without stopping to think, Marney quietly tried the door-knob. The next minute she found herself standing inside Laurel Cottage. She hardly dared to breathe. But the Widow went right on snoring. Ever so quietly Marney tiptoed over to the rusty old stove. It was cold. She peered into the woodbox. It was empty. Then she remembered a little pile of twigs and branches that she saw under a tree just outside the door. In a minute she was out and back again with an armful.

A little thrill of joy ran through her as she watched the flames grow brighter and warmer. Filling the kettle, she put it on the stove.

Next, Marney looked at the sink. If she could only get that awful pile of dishes done before the Widow should wake up. As quietly as she could, she started sorting and stacking.

A little later, Marney looked around the room in surprise. It must be that the Lord was really helping her. All those dishes were done, and the Widow was still snoring. Quickly she grabbed the broom and swept up the dust. Now she would make the tea, and maybe even get some flowers for the table.

Marney was so busy arranging the flowers that she didn't notice that the snoring had stopped.

"Why are you doing that, child?"

Marney felt her heart jump almost into her mouth. "Oh—I—" she began, then stopped.

The Widow was leaning forward on one elbow. Two big tears were trickling down her cheeks. "I've been watching you for a long time, little girl. I just pretended to be asleep because I wanted to see what you were up to."

Marney rubbed her eyes. Could this kind voice really belong to the cranky Widow? she wondered.

The Widow reached out a long, thin arm. "Come closer, child," she said, "and tell me why you came."

Marney let the arm circle her waist. Dropping to her knees beside the couch, she looked into the watery grey eyes. A great sorry feeling swelled up in her chest. "I'll tell you, Mrs. Withers, I'll tell you why I came."

It all tumbled out in a rush, all about the Tract Packers Club. "And just think," she finished, "I might meet someone in heaven who took the Lord Jesus for his Saviour through reading one of our tracts."

The Widow didn't say a word. She just started and stared. At last her lips began to move. "Sally," she whispered, "Sally, can you ever forgive me? You were right and I was wrong, Sally. This life isn't all that matters. You were right to go out to tell those heathen the way to Heaven. I should have helped you, Sally, instead of being so cruel." Her voice trailed off.

Marney gripped the edge of the couch, and waited.

The Widow shut her eyes. "Oh, God," she breathed, "be merciful to me a sinner."

A sharp knock on the door sent Marney running. Cautiously she opened it a crack. "Oh! it's you, Mr. Postman," she gasped.

"Sure it's me, and I've brought a special delivery letter for Mrs. Withers. Is she in?"

"Who is it, child?" called the Widow.

"It's the postman, and he says he has a special delivery letter for you."

"The postman—a letter—" She was sitting bolt upright now. "Bring him in, bring him in at once."

Marney opened the door wide.

The postman edged in. "Sorry to disturb you, ma'am, but this letter has come a long way by the looks of the foreign postmark."

With a cry that rang all through the cottage, the Widow pounced on the letter. Feverishly she studied the envelope. Then with quivering fingers she ripped it open. At last with a little sigh she sank back on her pillow. "O God, can it be true?"

The postman shifted from one foot to the other. "If you'll just sign for it, ma'am, I'll be getting along."

The Widow smiled. "Yes, I'll sign for it, but please don't go yet, I want you to hear my good news. She looked at Marney. "Child, God sent you to me today. I had a little girl just like you, once. She loved God, too. And she was always telling people about the Lord Jesus. Then she grew up and one day went right away and left me. She went all the way to Africa to be a missionary."

The Widow paused, and her eyes looked sad. "I was angry," she went on, "very angry. So angry that I told my Sally never to write to me or see me again. She kept

on writing—but—but I burned the letters without even opening them! For years I have hated God and hated the heathen for taking my Sally." She stopped, and a great sob shook her.

Marney looked at the postman. He bent his head and a big tear splashed on to the toe of his boot.

"Oh, I have been a wicked woman," wailed the Widow. "But God has spoken to me. I was sick and afraid to die. I asked Him if He loved me to let me know it somehow." She smiled at Marney. "Right away He sent you to help me and to tell me again that God is love. I believe Him now, little girl. I know He has forgiven me."

Marney wanted to dance all around the room, she was so happy. But she kept very quiet instead.

Pressing the letter to her heart, the Widow went on. "And as if that wasn't wonderful enough, He's sending my Sally home to see me again."

The fire gave a sharp crackle. Marney picked up the teapot. "I'll make some fresh tea," she said. She didn't want the postman to see the tears that just wouldn't stop brimming over.

But the postman was almost out of the door. Just his head came through the crack. "Little girl." His voice sounded husky. "I haven't darkened a church door for many a day but something tells me I'll be seeing you in church next Sunday."

—*The Evangelical Christian*

Scatter the Bible without stint, strew the sacred pages "thick as leaves in Vallambrosa". Put it in the hand of prince and peasant, leave it in the waiting room and the car, give it to the sceptical philosopher and the unsophisticated child. "In the morning sow thy seed, and in the evening withhold not thy hand." Spread the Scriptures till they are as universal as the light, as all-pervading as the air, as all-refreshing as the dew.

—C. H. SPURGEON

Bible School Lesson Outline

Vol. 19 First Quarter Lesson 10 March 6, 1955

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

THE TEMPLE REPAIRED

Lesson Text: 2 Chronicles 24:1-14.

Golden Text: "Give unto the Lord the glory due unto his name: bring an offering; and come into his courts."

—Psalm 96:8.

I. The First Plan: verses 1-7.

When Jehu slew the house of Ahab, he also laid hands upon Ahaziah, King of Judah, and upon some of the princes of Judah who were visiting the King of Israel at that time (2 Kings 10:11-14). Athaliah, the mother of Ahaziah, determined to avenge the murder of her son, and slew, as she thought, all the members of David's line. But God willed otherwise. The infant prince Joash, or Jehoash, as he is sometimes called, was saved by his aunt, Jehosheba, the wife of Jehoiada the priest, who hid him in the temple for six years. At the age of seven he was proclaimed king (2 Kings 11:1-12; 2 Chron. 24:1). Joash proved to be a comparatively good king, although he was rather weak. The kings of Israel were wicked, without exception, but some of the kings of Judah were very good kings, like Asa, Hezekiah, Josiah and others.

The High Priest Jehoiada rendered noble service to the Lord and to His people. While he lived, his influence was strong for good, and Joash ruled well (Josh. 24:31). Unfortunately, however, as frequently happens, the king depended

too much upon the priest (2 Kings 12:3), and when Jehoiada died, Joash was not strong enough in himself to withstand the pressure of the wicked princes of his realm (verses 17-19). We dare not trust the sweetest frame; we must lean wholly upon Jesus' name (2 Cor. 10:12-18; Gal. 6:4).

The wicked practices which Queen Athaliah had allowed (2 Kings 11:3; 2 Chron. 22:2, 3) were still carried on during the reign of Joash. The young king seems to have condoned the heathen rites which were carried on in groves and on the hills (1 Kings 11:7; 14:23; 2 Kings 12:3). This tendency to idolatry on the part of the Israelites flared forth again and again during their long history, and this was the sin against which God had especially warned them (Lev. 19:4; 26:1,30; 2 Kings 17:10-13). The Christian, too, is warned against cherishing idols in his heart; the Lord must have the first place in his life (1 Cor. 10:14; 1 John 5:21).

The temple of Solomon, which had been in use now for over 100 years, was in need of repair, and Joash resolved to provide the funds for this purpose by levying taxes. The sources of income were three: (1) "The money of every one that passeth the account." This was the annual offering which every man paid to the Lord as a ransom for his soul, and which in earlier times was used for the service of the tabernacle (Exod. 30:11-16). (2) "The money which each man is set at," referring to the redemption price which was paid when any man desired to devote himself or his possessions to the Lord. The amount to be given would be determined according to the law of the Lord (Lev. 28:1-8). (3) Voluntary offerings. The desire of Joash was a worthy one. The church of God should be an appropriate building, and should be kept in good repair, that it may bring glory and not reproach upon the name and the cause of the Lord. We should love the place where His honour dwelleth, the sacred place where we gather to worship and to serve Him (Exod. 29:43; 2 Sam. 7:2; Psa. 84:1-4).

II. The Second Plan: verses 8-14.

The first plan of Joash did not succeed, because the priests proved faithless (Ezek. 34:1-10). They did not hasten to perform their task of collecting the money, as requested, nor did they use the money for its intended use. God may be honoured or dishonoured by those who are in charge of the finances of a church. Carelessness in these matters should not be allowed, but all who are in positions of responsibility should deal honestly with God and with the people (Rom. 12:17; 1 Cor. 4:2; Heb. 13:18), and thus glorify God (1 Tim. 3:15; 1 Pet. 2:12).

The way in which a person responds to a just rebuke for his sin is usually an index to his character (Prov. 9:7, 8; 13:1). King David, for example, repented immediately, when his sin is usually an index to his character (Prov. 9:7, 8; priests, however, remained stubborn and unrepentant (2 Chron. 24:19). They did not collect any more money, nor would they give to Joash that which had already been donated.

Jehoiada, the High Priest, suggested a new way to raise money to repair the temple. A chest was placed beside the altar, and into this chest the free-will offerings were to be put (Mark 12:41). The people gave voluntarily (Exod. 35:5, 29; 1 Chron. 29:14; 2 Cor. 8:12-15), joyfully (2 Cor. 9:7) and generously (2 Cor. 8:7; 9:6). The money was taken out and counted by the king's scribe and the officer of the High Priest. The surplus was used to furnish the gold and silver vessels for the temple.

Daily Bible Readings

Feb. 28—Temple of the Lord 2 Kings 11:1-12
 March 1—Temple: House of God 1 Chronicles 29:1-5
 March 2—Temple: House of God of Jacob Isaiah 2:1-5
 March 3—Temple: House of the Glory of God Isaiah 60:1-7
 March 4—Temple: House of Prayer Isaiah 56:1-7
 March 5—Temple: House of Sacrifice 2 Chronicles 7:12-22
 March 6—Temple: House of Their Sanctuary
 2 Chronicles 36:15-21

Suggested Hymns

We love the place, O God:
 Glorious things of Thee are spoken.
 Sweet is the work.
 The Church's one foundation.
 Pleasant are Thy courts above.
 Holy, Holy, Holy! Lord God Almighty!

PUBLICATIONS

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By Father Chiniquy; 472 pages\$3.75

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