

# The Gospel Witness and Protestant Advocate

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## Why Are Modern Preachers So Intent Upon Denying the Existence of Hell?

**T**HOSE who accept the Bible as the Word of God recognize that the Scriptures teach the existence of a place of eternal punishment, which will be the portion of those who have not been redeemed. Further the Bible decidedly teaches that the eternal destiny of any soul is determined here and now rather than in the hereafter. "It is appointed unto man once to die and *after this* the judgment."

In recent years it has become obvious that many Protestant preachers and professors have discarded the Biblical position and have let their own minds run riot. Whenever anyone rejects the authority of the Bible, intellectual and spiritual anarchy is bound to exist. Hence we read and hear of Protestants, so-called, who deny eternal punishment, teach the existence of a purgatory, hold out the hope of a second chance and universal salvation and advocate prayers for the dead. The cause of their malady is easily found — they have refused to acknowledge Scriptural authority and each has become a rule unto himself.

There is a surprising unanimity in their conclusions which leads us to think that their tenets must have a common place of origin. They have not originated in heaven! We are persuaded that they come directly from hell and from Satan for it is to Satan's interest that his existence and that of hell should be denied. No spy is anxious to tell all about him that he represents another hostile land; rather he will vehemently deny the fact. So, too, Satan is not interested in persuading men that he is real and that hell is a terrible reality. He much prefers to make men believe that there is no hell at the end of a Christless life. Should he succeed in his designs, man will be swept on in their careless pursuits to the very place that they thought had no existence.

### Dr. Ferre's Teaching on Hell

During the past three weeks we have discussed briefly the teachings of Dr. Nels Ferre. As we read his book, "The Christian Understanding of God", we noted that he went to great lengths to deny the fact of hell. Vehemently he heaped scorn upon those who believed the

Bible in this regard. While he acknowledged that it was "at least highly probable" that "eternal damnation was actually intended by some of the writers of the Bible", still he described the authors of the Bible teaching as follows—"What inhuman hardness of heart could ever fashion so horrible a view as eternal hell, and then connect it in any way with the boundless love."

### A New "Russellism"!

Then again on Saturday we saw that another clergyman denied the Bible teaching. He was Dr. G. Stanley Russell who writes the column, "A Clergyman Looks at the World" in *The Toronto Star*. In a pseudo-devotional language the historic Christian teaching is denied and half-Romish, half-universalist errors are taught. We cannot present the whole article but we here quote several sentences which are taken in context:

- "The idea of purgatory receives some support from the teaching of Jesus . . ."
- "Of course, our ideas of heaven and hell have been impossible."
- "Heaven and hell are, of course, the same place."
- "Prayers for the 'dead' become prayers for the living, and as natural and obvious as prayers for anyone else."
- " . . . prayers for the 'dead' were thrown overboard by Protestant extremists who have never yet found any justification for doing so, except their own presumption."
- "In the matter of the after life and its details, we are of necessity agnostics."

Note the note of finality which accompanies this nonsense. "OF COURSE, our ideas of heaven and hell have been impossible." "Heaven and hell are, OF COURSE, the same place." God has declared plainly that these are two distinct and separate places but modern theological Sir Oracles presume to declare that, "Of course, we don't believe what God says in His Word." If it is true that

heaven and hell are the same place, would Dr. Russell advocate that we pray—"Our Father, which art in *HELL* . . . !!"? Or, again, should the Scripture read—"The wicked shall be turned into *HEAVEN* and all the nations that forget God"? Only those who are wishful thinkers would ever presume to declare that heaven and hell are the same place.

#### A Protestant Purgatory!

To further confuse any who read his column he declares that *purgatory*, that diabolical invention of Rome, has some support in the teaching of the Lord Jesus Christ! This teaching receives no support in the Bible but rather finds support only in the depraved mind of man. Not one major *Christian* confession of faith gives any support to such a doctrine.

#### Prayers For Dead

Dr. Russell also favours prayers for the dead although he is cautious that he does not try to drag in some Biblical support for his Romish view. *Not once* in all of God's Word are we commanded to pray for the dead; we are told to pray for kings, governors, each other, our enemies and many other persons and things but never for the dead. This teaching goes hand in hand with the Romish doctrine of purgatory and the universalist teaching that all will be saved.

What a "gospel" to preach to men! This gospel of modern churchmen declares that there is no such a thing as eternal punishment, that there are many "chances" for salvation in the life to come, that there is an outer compartment to heaven called purgatory and that the living can effectively pray for the dead. Lacking is the note—"Choose ye *this day* whom ye will serve." Men are to be soothed into hell, believing that such a place has no real existence.

Those who hold the Biblical view of hell are said by some to have a lack of love. That is a lie! A love for men's souls and God's truth forces us to tell sinners what God has said. We don't declare our own "ideas" or "conceptions"; rather we expound what God has said and seek to show men that a God of love has made provision for their salvation in sending His Son to die for sinners. Those who deny hell are guilty of a lack of love toward men for they provide a false sense of peace to those who are bound for a Christless eternity.

#### BOOK REVIEW

##### An Indispensable Book

REVELATION TWENTY, *An Exposition by J. Marcellus Kik*—published by Presbyterian and Reformed Publishing Co., Philadelphia, Penna.—cloth cover, 92 pages, price \$2.00. May be obtained from THE GOSPEL WITNESS, 130 Gerrard St. E., Toronto 2.

The appearance of a book dealing with prophecy is surely a common occurrence today but the publication of a first rate book in this field is a rare event. We are profoundly convinced that this small book by Mr. Kik is one that merits the attention of all ministers, theological students and thoughtful Christians.

The author rightly contends that an examination of Revelation Twenty is essential to a correct understanding of the Millenium—"What about the Millenium? Will it be in history and upon the earth? Or will it occur after the second coming of Christ? Or is it descriptive of heaven? The answer to these questions should be sought for in Revelation Twenty in which the thousand year

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period is mentioned six times. This chapter is very important to the true conception of the Millenium." (From the *Foreword*).

Mr. Kik, who wrote "Matthew Twenty-Four, An Exposition," employs the same approach he used in that volume and seeks the key verse of the chapter. He concludes in Revelation Twenty that the fourth verse is "the key which will unlock the door." After explaining that verse he proceeds to give a verse-by-verse exposition of the whole chapter.

Those who are searching for novel and fantastic theories will be disappointed but those who desire solid (and captivating!) Bible study will thank God for this small book.—LESLIE K. TARR.

#### SUNDAY IN JARVIS STREET

On last Lord's Day the services were well attended. The preacher in the morning was Pastor Raymond Reed of the new Baptist work in Don Mills. His text was, "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62). The message was a powerful appeal to those who had turned aside in the spiritual walk. One young man came forward for reconsecration.

In the evening a great open air service was held at the entrance to the Allen Gardens. A large number of workers took part in the service and scores of people heard the gospel. At the evening service the pastor, Rev. H. C. Slade, preached on "The Second Coming of Jesus Christ." Again the Lord's presence was felt in the assembly of His people.

# The Jarvis Street Pulpit

## "Keep Yourselves From Idols!"

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 2nd, 1939  
(Stenographically Reported)

"Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

"But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

IT IS fashionable in some quarters to belittle the Old Testament scriptures, to decry their standards, and to assume that we have gone far beyond their conception of the requirements of life. And yet the Book is full of the records of noble men and women of whom the New Testament tells us, "The world was not worthy."

The saints of the Old Testament were saved by faith just as are the saints of the New. They looked forward to a Saviour Who was to come: we look back to One Who has come. But in all dispensations, from the beginning right forward to the end, men are saved in exactly the same way: by faith in the same Saviour, and solely because of the efficacy of His atoning blood.

We have in the chapter I have read to you the story of some of God's saints who were severely tried, who were living far from their native land, but who had been prospered greatly, and had been advanced to positions of prominence. They had hitherto enjoyed, in a singular fashion, the favour of the king. But Nebuchadnezzar was a vain man. The psychology of this chapter is very interesting, for we find men to-day not less vain than was Nebuchadnezzar — men who desire that all men shall worship at the mention of their name, and prostrate themselves before whatsoever idol they shall set.

I believe that this record of the trial of faith — and of the trials of faith — is full of teaching for us. We may profitably meditate for a little time this evening upon the heroic conduct of these valiant men who unwaveringly trusted God.

### I.

I WANT TO BEGIN WITH THE REMARK THAT IN OUR DAY, AS IN THEIRS, THERE ARE IMAGES ERECTED FOR HUMAN WORSHIP. There are still temptations put before men in all stations of life, to give to someone else or something else the place which should be reserved for God alone; to offer worship to some other gods than the one true God to Whom all must look, even to the ends of the earth, if they would be saved.

The temptation put before these men was to consent to God's being relegated to a secondary position in their lives. It was proposed that something else should be set up as of supreme value, before which they were to prostrate themselves in humble worship. Similar conditions exist to-day; temptations to relegate God to some other than His rightful place abound. We have not to go to Africa or India to discover worshippers of idols. There are many idols in our own land, and there are many

manufacturers of idols, many vain Nebuchadnezzars who demand submission from all who may be unfortunate enough to be under their authority.

I have no doubt that those who hear me this evening have already on many occasions faced the difficulty of giving God the first place in their lives — standing for truth and righteousness at all costs, determined that no one shall occupy the throne of their hearts, or receive their worship, but God Himself. I say, to assume that attitude is a very difficult one, and to carry out any such programme of devotion almost invariably involves the payment of tremendous cost.

There are, for instance, *idols in the commercial world*. There are those who live to buy and sell and get gain, and who seem to imagine that that is the alpha and omega of life. They live in the marketplace. They study the reports of the world's markets, that they may learn how to make money. They set up for themselves — and if they are employers of labour, for their employees also — an idol which they demand shall be worshipped of all.

I have been amazed to discover how many people there are who seem, strangely, to assume that it is perfectly legitimate to put the bread and butter question, and all the requirements of this temporal life, to the fore; and attend to all these interests first, to attend to the matter of religion if and when it shall be convenient and not too costly. I have had many young men come and tell me, "It is practically impossible, sir, for me to retain my present position, and to execute the orders of my employer, and at the same time, serve God." Business life is just about as corrupt in many directions as it is possible to be. Untruthfulness, misrepresentation, dishonesty, of every sort abound. The man or woman who finds himself or herself a part of such an organization, required to carry out to the letter the behests of the firm for which they work, has a very difficult time in reconciling their firm's demands with the requirements of a Christian conscience. There are thousands of people in this city working in factories, offices, and shops, could I address them all this evening, who would say, "You are absolutely right, sir; and unless we bow down and worship the image which the people for whom we work, have set up, our lives will be forfeited."

That is not an exaggeration. Business life, as a whole — I do not say there are no exceptions — is anything but honest and straightforward. It is difficult for a man who would be truthful, who would do that which is right,

to keep peace with his own conscience, and at the same time, do what he is required to do at the office or shop.

The god of commercialism is often put in the place of the true God, and men, if they would earn their livelihood, must do him homage, and obey the standards set up by some modern Nebuchadnezzar.

There are other idols than these. Sometimes young people particularly are summoned to the worship of an idol dedicated to modern alleged intellectualism. There are those who worship the mind, and the product of the mind. They make light of that which does not minister to intellectual pride. Students in high school and in university are as proud as Lucifer of their very moderate attainments, and taught to be proud, and to worship the ability of men to wrest Nature's secrets from her, and enthrone themselves above her as though they were her god. Many a young man has been laughed out of his faith by various forms of ridicule, and been led to abandon his mother's Bible because he has been told he could not retain his reputation for intellectual sanity if he were old-fashioned enough to believe the Bible. Instead of believing the God and Father of our Lord and Saviour Jesus Christ, they bow down to an image set up by the human intellect. They are asked to have part in the attempt to push the great First Cause back as far as possible. Young people who are given to the training of the mind, who are busy at school and college, are especially tried by these subtle assaults upon the soul's integrity.

Perhaps I might sum up much of the temptation by saying that as of old, men are summoned in our day to the worship of mammon in some form or another. They are not asked literally to bow down to an image made of gold. Among his pictures Watt has one that is quite famous, which is a representation of Mammon. Mammon is represented as an overfed, gluttonous, beastly man, seated in a chair, so far one would think he could scarcely move, ugly in the extreme; and at his feet, prone upon the ground, is the figure of a beautiful maiden; and this ugly creature has placed his foot upon her neck. It is an artist's representation of the human passion for gold.

How terrible the day in which we live in that respect! It seems as though men who are willing to sell their souls for gold are being multiplied. What other explanation can you offer for these dens of iniquity that are found upon this street where now we worship? There is one across the corner, one on the other corner, one half way up the street—and within two blocks, eleven of them, existing and accomplishing but one thing, the ruin of body and soul. If you could see what I have seen from this corner, your moral sense would be shocked. We have seen young women, not out of their teens, carried out of these dens of iniquity helplessly drunk, literally thrown into a car—and carried off God knows where. Standing on this corner, without leaving the ground upon which this church is erected, that is no uncommon sight. I once said it before, that I have seen within half an hour more drunkenness of the worst type than I saw in two months' travel in Edinburgh, Glasgow, Liverpool, Belfast, Dublin, Cork, London, and other places—right here on Jarvis Street. Premier Hepburn said I did not know what I was talking about. That was some time ago: I think most people have their measure of that gentleman by this time. But if he is not the agent of a modern Mammon who, in order to get money, is willing to sell young men and women, fathers and mothers, body

and soul to hell, then what is he? I do not know whether it was they, or who it was, burned this church once: I challenge them to do it again. God helping us, we will fight this thing as long as we have breath left. That is the temptation, and everyone will say—that will be the cry next, even among so-called Christian people, "We must maintain them in order to save ourselves the paying of millions of dollars of taxes that are derived from"—from what? From the blood-money of the countless thousands of the flower of our Canadian youth that are being ruined every day.

And Mammon has other forms than that, but Watt's picture is correct. It sets upon its throne a human beast, with its ugly heel upon the neck of a maiden,—young men and women: We have slipped back more than fifty years because men have compromised with these evils, and because we have lacked the spirit of the men of whom I speak this evening.

Men are tempted sometimes even in the realm of religion. We have new religions, new gods erected almost regularly, religions from which God is excluded, forms of religion bearing the Christian name in which Jesus Christ is relegated to a subordinate position, philosophies of life in which He is denied the sceptre and the crown. And men are asked to accept them, to bow down before them.

If I were an artist, I think I could paint a companion-picture to Watt's. I would represent the main figure, not as a man, but as a woman, more attractive in form; and I would call it "Society" with a big S. What ne'er-do-wells women make of themselves in order to be reckoned in the "social set"! Really, if it were not serious, it would be as funny as anything could be.

Some years ago a young woman came to this church, a wonderful creature, a keen mind. I do not know why she came from the Old Country, but she found her place in domestic service. I could never understand it. She came of a good family, apparently people who were well able to maintain her. Her service was an honorable one, as honorable as any. What I mean is, there seemed to be no circumstantial necessity for the position she occupied. She came into the membership of the church, a devoted Christian woman. She had been here a year or so when she asked if she might come to see me. She came. She was of a type that could have been presented at court, a glorious woman in appearance, her mind as keen as a razor. When she came, I said, "What can I do for you?" "I just had to come to talk with you. I felt I should explode if I could not find someone to whom I could unburden my mind."

This young woman told me what she had to do among the "socialites" to whom she ministered. She told me of serving afternoon tea, of assisting at dinners. She said, "Really, Pastor, these women do not seem to have an idea. It is the veriest chit-chat you ever heard in your life. They sit there and think I am only a maid, but little do they know what merriment is going on inside." She could have talked with them on any subject—but how important they were!

I have known women who were afraid to put Christ first lest they should miss that! But what a temptation it is for young people to be carried off into the swim of social life though it involves a surrender of principle, and departure from Christ. One of our young ladies came to me two or three years ago and said, "Pastor, as you know, I am in high school, in my last year. They are

going to have a dance. I have taken my stand on that matter; I think it is unbecoming to a Christian. I have no question about it at all, and I do not intend to participate. But I thought perhaps you could advise me what is the best thing for me to do; stand aside as a wallflower, and say, No, thank you; or shall I plainly say why I will not participate in these things." I said, "If you have a reason, and you say you have; and if it be because of your loyalty to Christ, then tell them plainly you are taking the safe side; that you will not set an evil example to anyone, and therefore as a Christian you will have nothing to do with it." "You think I ought to tell them that?" I said I thought she ought; and she did.

I speak thus because I know how you young men and women are tempted in a thousand ways. On a train a few years ago I was introduced to a certain gentleman wearing a clerical collar. He said somewhat laughingly, "I am glad to see you"; then turning to the mutual friend who had introduced us, he said, "You know, the only thing I have against Dr. Shields is that he will not let his people go to the movie." A silly remark. Just about that time the Chief of Chicago police said that the movie is the greatest crime-producing agency to-day, that it is filling the penitentiary, and sending many to the gallows because of the examples set, and the inspirations to evil there given. But my clerical friend would make a joke of our endeavour to warn young people of the perils of the day. We are not under law, but under grace. No one can stop your going. But if you have in you what these men had in them, the temptation to turn aside from Christ to worldly ways and to the pursuit of pleasure will meet with some opposition.

You find it even in religion on every side. I had a young fellow in my choir some years ago—not here. After a while he left the choir, and sat down on the right side of the church. It seemed to me he got a little farther back every Sunday. There was no centre aisle in the church, and one Sunday he was in the centre of the seat next the back. After the service, I announced an after-meeting. Many were disposed to stay, and particularly those in his seat! I can see him now: instead of going out of the end of the pew, he grabbed his hat and coat, and away he went over the back of the seat, out of the door; and I did not see him again.

This young fellow worked in a drug store, and I went into the store one day, and there he was. I said, "Clarence, I have missed you for some time." He replied, "You need not think yours is the only church in town." "I do not suppose that," I replied, "but as you used to come regularly, I am curious to know why you stopped coming." "Well, this is rather a dead town; not much doing in the wintertime. But every Saturday night in the hall we have a great dance—and I like to go; and I do go." "Yes, and what has that to do with your coming to church?" "You do not believe in it." "You never heard me say a word about dancing in my life." "But you do not approve of it." "I have never said so." "You may not say so, but you have a way of making a fellow feel mighty uncomfortable without saying anything about it." "So that is it?" "Yes, sir. And there are other churches in town. I can go to these dances and have a great time until one or two o'clock Sunday morning, and then go to church and be perfectly comfortable. But I cannot go to hear you; you make me uncomfortable."

What was it? Simply a religion that was inducing a man to put aside the dictates of his conscience, to sur-

render his principles, and to be religious without being true to God; worshipping idols dedicated to pleasure—and yet with the sanction and encouragement of institutions of religion. The temptation of our text was a religious one; and the worst of all temptations to beset us are in the religious realm. It beset our Lord Himself in the wilderness, on the pinnacle of the temple, and on the mountain top where He saw the kingdoms of this world and the glory of them—and was offered "all these things" on condition He would bow down and worship, on condition He would substitute something for the supreme authority of the word of God.

## II.

I SAY, THERE ARE MANY FURNACES FOR THOSE WHO ARE THUS TRIED. Nebuchadnezzar's furnace was "heated one seven times more than it was wont to be heated". It is folly to say that the days of persecution are past, and that it is easy for a man or woman to be a Christian, that it does not cost anything. Nothing could be farther from the truth. Some, because of loyalty to principle, are cast into *the fire of poverty*. There are those who say, "The Lord will look after you. Give up your job, He will get you another." Not always. I have known many men in this church who, because the Lord has spoken to them, who occupied positions of some importance, who have resigned. "What are you resigning for?" "Simply because I cannot be a Christian and do what you want me to do." They have gone out without a job, and without any money, and without a full larder—and have gone hungry. They have been poor; they have had to pay the price of their devotion. Yet there are many who would say, "When poverty threatens, what else can you expect? I will have to stick to my job." No, my dear friend. I say again what I have said in one way or another many times: I could have escaped a good deal of trouble if I had thought of my job, through the years—but who wants a job if his conscience is to be defiled thereby? You cannot afford, as a Christian, to occupy a position, no matter what the emoluments may be, if at the same time you cannot have a conscience void of offence before God.

*There are the fires of intellectual contempt.* There never was a young man who did not want to succeed. Everyone wants to be reckoned among those who are the most advanced students in college, considered up-to-date. If you doubt it, go over to Queens Park and see some of them come out of university. There are some modest fellows, but there are some others who seem to say, "Here is the great minister. Get out of my way. I could be President of this University if people only recognized my ability." Tell him that if he takes a certain course, he will be at the bottom, and you have issued a terrific threat. I have seen it. I saw it in the Denomination to which I belong. I saw young ministers go down like nine pins before that onslaught—afraid of their lives to say, "That is God's Book, and I will stand by it against all the intellectuals in the world." Oh no! They must be up-to-date. They will be burned up if they take their stand.

In the announcements, I told you that on Thursday evening I will read one of Spurgeon's sermons to the meeting. I remember a student coming to me when Woodstock College was still operating, telling me that a professor had come into his room one day, and had seen on his table with his Bible and some other books, a volume

of Spurgeon's sermons, open. The teacher looked at it and said, "Ha; you are reading Spurgeon!" "Yes, sir." "Well, if you go on like that you will not know any more than that fellow down at Jarvis Street." I knew the teacher. He was the nearest thing to Professor Nobody you ever saw in your life. He was not even that: he was a cypher with the rim rubbed off. There was nothing there at all—and he looked down pityingly upon this man, and tried to frighten him out of his devotion by telling him that if he read such stuff as that he would be looked upon as an "unlearned and ignorant man".

We all like to be thought someone. We like people to think we know something. I do! And I do know a few things! Not many, but a few. There are many furnaces, but I will not enumerate them. There is a kind of social ostracism. A man came to me the other day, a man who is very well placed in life. He said, "I should like to talk with you a few minutes when my wife is not here. She has fought a good many battles for you." I said, "I suppose I ought to be grateful, but I do not ask anyone to fight for me. We are standing for certain principles with which I may be identified in the public mind, but I do not want anyone to fight for me." He said, "I will tell you something else. The stand we have taken among our friends, letting them know that we go to Jarvis Street Church, has had the effect of excluding us from a pretty large social circle. There are people who never call on us now. They never telephone. They have nothing to do with us because we go to Jarvis Street Church." They are not members of the church, but I said to him, "You seem to be surviving all right."

How stupid that is! Talk about religious persecution! I have seen it among Baptists. I have had Baptist ministers come to see me at night, because they were afraid to come in the daylight. Have had them call me at twelve o'clock at night, asking if they might come over. I can see one now, walking rapidly down the street, peering this way and that, to see if anyone were looking; then dashing up the steps as though he would say, "Let me in quickly lest any of the Denomination should see me." Some people cannot stand the displeasure of their fellowmen. It is a veritable furnace to them. Take a stand for the things of God, and some people will think you are half witted. I was almost going to say a naughty thing, but I do not miss the movies or any of the pantomimes, because I get more real fun—or should if it were not so serious—in watching the antics of some people trying to avoid their plain duty. It costs them no end of trouble to get out of it. They are afraid they will be burned up. It is a good thing to have some furnaces like that; it will test people. It is a good thing for the church to be persecuted. The clearer the line of demarcation is drawn between the church and the world, the better it will be for everyone. In apostolic times it was so. There were no half-way measures about it. It will be a happy day when it will cost us all kinds of tribulation in order to be true. Then we will have useful churches. Then we will have people who are tried in the fire, people upon whom you can depend to the last ditch.

You can think of furnaces. I have known some kindled at home. I have known a woman before now light a fire to burn her husband up—and it was a hot one. When a woman undertakes that kind of business, she is usually fairly extreme. I have in mind a mother who kindled a fire for her daughter because she professed faith in Christ. Sometimes it is a husband who gives his wife a

dreadful time because she wants to follow the Lord. You can think of all the furnaces you like: there are many of them. And the one of which you are particularly afraid may be beside you tonight. There may be some young man here who is afraid of the disapproval of some young lady; or some young lady who is afraid of what her "boy friend" may think if she takes a stand for Christ. These are simple matters, but they are not simple when they stand between the soul and God. These are the practical things over which many a professing Christian stumbles.

### III.

WHAT WAS THE ANSWER OF FAITH? What did these three men say? When the king called them before him, they said, "We do not need time to think this over. You asked us for an answer: we are ready." They belonged to that class of people who are always ready to give "an answer to every man that asketh . . . a reason of the hope that is in you with meekness and fear." You have known people, as I have, very careful in their answers. "Do you really believe the Bible is the word of God?" "That depends." Then you have answered: "I know what you believe." "Do you believe in putting Jesus Christ first?" "There are a great many things to consider in that matter, and you must not ask for an immediate answer." "You are very careful to answer: I know where you stand."

I remember some years ago being engaged in a fight with some scholastic, professorial evolutionists. They would say, "We do not believe in Darwinian evidence?" I said to one after another, "Do you believe, let us say, the first eleven chapters of Genesis?" "Do I believe? Do I believe? That depends upon what you mean by belief in the first eleven chapters of Genesis." I said, "Thank you, Professor; you have answered me." I am always afraid of the people who are so careful. If you are a man of conviction, if the truth is in you, if faith is regnant in the life, when your relationship to Christ is challenged, you do not need time to answer. Indeed, our Lord said that on one occasion: "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

I remember a man coming to me and telling me of another who had wandered from the faith, and I asked him to bring the man to see me. They came, and I said, "Mr. So-and-So, this man thinks that you are rather a dangerous man to have in Jarvis Street Church?" "Perhaps so, but I shall tell you what I believe. To me, the Bible, from Genesis to Revelation, is the inspired, infallible, and authoritative word of God. Jesus Christ is the Messiah promised in the Old Testament. He is the Son of God, the eternal Logos, God manifest in the flesh. I believe He died on the cross in my room and stead; He was wounded for my transgressions; He was bruised for my iniquity; the chastisement of my peace was upon Him; and with His stripes I am healed. I believe He was buried in the grave, and that on the third day He rose again; that He was seen of men for forty days, and went home to heaven; and that this same Jesus is coming again. That is my confession of faith. Need I say anything more?" I said, "No." He was not careful to answer: he had his answer ready. He knew what he believed. Why should we not always be ready as believers in the Lord Jesus Christ?

These men said, "We know all about the image, and about the furnace too. O Nebuchadnezzar, we are not

careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." They had their answer ready. If we are really Christ's, if we are really His, in every situation of life we shall have our answer ready for those who would threaten us with the pains of the furnace.

I like that, "If not." "Our God whom we serve is able . . . but if not, then get all the rest of your people to worship the golden image, for we are not going to do it, no matter what the cost." Oh that we had men—ministers, churches—who would come back to the Book of God, take their stand squarely upon that which is revealed; and, like Luther, say, "Here I stand, I can do no other; so help me, God." Let the devil rage if he will.

*What was their reward?* They were cast into the furnace. I think the Bible is a very humorous Book. I read it sometimes and delight myself in holy laughter. I read that this afternoon, and said, That is really funny. Nebuchadnezzar, full of fury, commanded the mightiest men in his whole army, the biggest soldiers he could find, to bring these three helpless, inoffensive, Hebrews, bound, to the furnace: "Then these men were bound in their coats, their hosen, and their hats, and their other garments." Tied up so they could not help themselves by Nebuchadnezzar's mightiest men.

Were you ever trussed up like that? It looked a dark day to these men. And sometimes it does. A man comes home and says, "I told the superintendent what I would agree upon." "And what did he say?" "He said I could go to the office and get my pay." "And you were dismissed?" "Yes." "Have you any prospects?" "No." "What about the children?" "I do not know: I only know I could do no other." He is much like these Hebrews, tied hand and foot. He is brought up to the heated furnace—heated seven times hotter than it was wont to be heated.

But mighty as these men were, I suppose they had to get within measurable distance to throw these Hebrews in; and even as the furnace was opened, the flames came out and scorched, withered them—and the mighty men of Nebuchadnezzar's army fell dead; while these inoffensive men were cast into the furnace, "bound in their coats, their hosen, and their hats, and their other garments."

God has not promised to keep you out of the fire. There are many people who would like to play the hero if they could be sure they would come out—willing to go into the furnace provided they could be sure it would not burn. These men did not know that. They said, "But if not, be it known unto thee, O king, that we will not serve thy gods." God lets us go into the furnace. I remember when we had our testing that I earnestly asked the Lord to give me certain men. I prayed, "Lord, save that man for me; and that man; and that." But when the crisis came, I saw them all go down.

The furnace was not a very comfortable place—for those who threw the Hebrews in. But what happened to the Hebrews? The writer is so in haste to get to the end of the story that he speaks as though Nebuchadnezzar immediately after he had done this, began to look into the furnace. Perhaps it was reported to him that his mighty men were burned to death. But he looked into the furnace and said, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see

four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

If you want to enjoy the companionship of the Son of God, you must go into the furnace. Take a constitutional through the flames, and you will learn more than you ever learned in college. If anyone had sympathized with Daniel, I think he would have said, "I had had some acquaintance with God's angels, but I made a new acquaintance with them in the lions' den. I had always wanted to know them better, but I had to go into the den for that experience. The Lord sent His angels and shut the lions' mouths. I saw the difference in their look upon me. It was a wonderful experience." "You did not lose anything?" "No! No!"

Or talk with Shadrach, Meshach, and Abednego. "Did the furnace hurt you?" "Not a bit." I have known men who thought they were burned when they looked at the furnace! I have had men come to me and take up their coat as much as to say, "Do you smell the fire? I got so near the furnace standing for principle I almost got scorched!"

The Son of God went with these men. Nebuchadnezzar could not believe his eyes: these men were loose. What did the fire do for the Hebrews? Nothing but burn their bands away and set them free. I am sorry for a lot of preachers. I know many brethren in the ministry with whom I would not change jobs for a million dollars a year. I would not have their job at any price. Did you ever see a little girl, with her brother harnessed to a wagon, and she sitting in it, driving him with ribbons like a horse, saying, "Get up." I rather like to see the children thus playing. That is all right for children—but it is rather bad when you see a minister pulling the wagon, and some Ladies' Aid Society saying, "Get up. Do as we tell you or there will be a row." Sometimes it is a Finance Committee or the Deacons' Board. I have had scores of ministers come to me and say, "I do not agree with you, but I envy you your freedom." I am the freest preacher in the world. I have no shackles, no bands. Some preacher says, "I wish I were free. Dear me! I have to stew about things for fear of what will happen." "I can tell you how you can get your freedom, brother." "You can?" "Go into the furnace, and it will burn your bands away." "How did you get free?" "I went into the furnace, but I did not get burned. All the conventional bands were burned away—not the bands of a Convention, but the bands that would have made me someone's puppet. If we are to be free to live our life before God as men and women whom Christ has made free, we must go into the furnace to get that freedom." "Stand fast therefore in the liberty wherewith Christ hath made us free."

Then Nebuchadnezzar called to the man, "Is thy God able to deliver thee?" "Yes; we are all right." "Do you need a doctor? A hospital?" "No; we are perfectly well. You did us a great service: you set us free." They came out, and the king prostrated himself before them and said, "I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces and their houses shall be made a dunghill: because there is no other God that can deliver after this sort."

It is a great thing to go through the furnace. It gives us a testimony for God. Takes us out of the realm of theory into the land of reality. Sometimes I have thought

I say too little about it, but now in my thirtieth year, after all the storms have raged round this place merely because we have stood for the things of God, God is still with us, and the Word of God is not bound. We are free in Christ Jesus the Lord.

If I could only get someone to put their trust in the Lord Jesus! If I could get you to face the furnace and say this evening, "I will put the Lord first, cost what it may; I will follow the Lamb whithersoever He goeth." If you do, though you go into the furnace, He will be with you; and through the waters, they shall not overflow you. He will be with you right to the end of the chapter; and by and by, when you go into the valley, His rod and His

staff will comfort you; and you will be able to say, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Once more, Hallelujah, what a Saviour!

Let us pray:

O Lord, we thank Thee for Thy great goodness to us in Christ Jesus. We praise Thee that Thou dost not send us awafare at our own charges, but through all the experiences of life, Thou dost accompany us, undergird us by Thy great power. Help us so to live that our lives may be a testimony to those about us, as were the lives of these men who went into the fire. May others see the Son of God keeping us company, and learn through us to put their trust in Him. We ask it in His name. Amen.

## Rev. H. C. Slade Receives Degree From Faith Seminary

**F**AITH THEOLOGICAL SEMINARY in Philadelphia is one of the leading evangelical colleges in the United States. On its faculty and board of directors are some of the most prominent scholars and Christian leaders in the evangelical world. The president of the Seminary is Dr. Allan McRae, an able Old Testament scholar; the chairman of the board is Dr. Carl McIntire, pastor of the Bible Presbyterian Church in Collingswood, New Jersey and president of the International Council of Christian Churches. On Tuesday, May 24, this great institution conferred the degree of Doctor of Divinity upon Rev. H. C. Slade, the pastor of Jarvis Street Baptist Church. That this is an exceptional honour is seen in the fact that in its eighteen years' existence the Seminary has conferred only five honorary degrees.

THE GOSPEL WITNESS received the following wire from Dr. McIntire:

THE GOSPEL WITNESS,  
130 Gerrard St. E.,  
Toronto-2, Canada.

May 24th, 1955

Faith Theological Seminary tonight honoured itself

in conferring the Doctor of Divinity degree upon the Jarvis Street Pastor, Harold Curtis Slade. The service brought great praise to our God in packed assembly. Citation spoke of Dr. Slade's leadership in building new churches, his companionship with Dr. Shields, his glorious witness to our Lord in saving souls, and his continuation of the position of our late beloved leader, Dr. Shields. The citation recognized Jarvis Street Pulpit as the most influential Protestant pulpit in the Dominion, and its new occupant as a "certain trumpet" for the twentieth century Reformation. Greetings and congratulations are extended to the congregation from Faith Theological Seminary. In eighteen years only five honorary degrees have been given by Faith. Splendid delegation from Jarvis Street Church witnessed the occasion, and encouraged us here. "Is there not a cause?"

CARL MCINTIRE

On behalf of the whole GOSPEL WITNESS family, we extend our congratulations and best wishes to Dr. Slade who is president of the Board of Directors of this paper.

### ENLARGEMENT IN SORROW

*Thou hast enlarged me when I was in distress.—*  
Ps. 4:1.

This is one of the grandest testimonies ever given by man to the moral government of God. It is not a man's thanksgiving that he has been set free from suffering. It is a thanksgiving that he has been set free through suffering: "Thou hast enlarged me when I was in distress." He declares the sorrows of life to have been themselves the source of life's enlargement. And have not you and I a thousand times felt this to be true? It is written of Joseph in the dungeon that "the iron entered into his soul." We all feel that what Joseph needed for his soul was just the iron. He had seen only the glitter of the gold. He had been rejoicing in youthful dreams; and dreaming hardens the heart. He who sheds tears over a romance will not be most apt to help reality; a real sorrow will be too unpoetic for him. We need the iron to enlarge our nature. The gold is but a vision; the iron is an experience. The chain which unites me to humanity must be an iron chain. That touch of nature which makes the world akin is not joy, but sorrow; gold is partial, but iron is universal.

My soul, if thou wouldst be enlarged into human sympathy, thou must be narrowed into the limits of human suffering; Joseph's dungeon is the road to Joseph's throne. Thou canst not lift the iron load of thy brother if the iron hath not entered into thee. It is thy limit that is thine enlargement. It is the shadows of thy life that are the real fulfilment of thy dreams of glory. Murmur not at the shadows; they are better revelations than thy dreams. Say not that the shades of the prison-house have fettered thee; thy fetters are wings—wings of flight into the bosom of humanity. The door of thy prison-house is a door into the heart of the universe. God has enlarged thee by the binding of sorrow's chain.

—GEORGE MATHESON

### SHALL WE REPRINT "THE DEVIL'S MISSION OF AMUSEMENT" IN BOOKLET FORM?

In THE GOSPEL WITNESS of May 12, we printed an article by Archibald Brown. It was entitled, "The Devil's Mission of Amusement". Already some readers have expressed a desire to see it printed in booklet form. If enough write, we shall proceed with the printing.



## A Rule for Obscure Texts

By Rev. A. W. Tozer

**T**HAT there are a few difficult passages in the Bible is well known to everyone. The enemies of the truth are adept at dragging out those obscure verses and holding them up as proof that the Bible is a book of mistakes and contradictions, and teachers of false doctrine use them to teach doctrines that have no support from the Scriptures. It is well for the true Christian to know what to do with difficult passages.

When reading the Scriptures for our own spiritual profit we would be well advised to pass over the difficult verses without more ado. For instance, the Book of First Peter contains 103 verses of blessed, encouraging truth designed to strengthen and instruct the reader. It also contains two verses that are, as Peter said of some of Paul's writing, "hard to be understood". The seeker after God will major on the 103 verses that he can understand and wait for clearer light on the short passages that he finds difficult. To do anything else is to create a strong suspicion that we are playing with the Word of God and are glad to discover something to take the heat off our consciences.

The passages in First Peter to which we refer are these: "By which also he went and preached unto the spirits in prison" (3:19) and "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (4:6). That these words are difficult of interpretation will not be denied by any humble-minded Bible expositor. Personally I believe I have a satisfactory explanation, but granted that I do not and that I am forced to admit I do not know what they mean, what then?

To answer that I would give my readers a rule of interpretation which is worthy of universal application when studying the Word of God. It is this: *If I do not know what a difficult passage means, I can at least know what it does not mean.*

It is right here that the false teacher gets the true Christian on the hip. Let the Christian admit he does not know the meaning of a verse and the false teacher eagerly grasps at his admission and pushes it for all it is worth. "You do not know what the verse means? Well, here is what Mrs. Eddy, or Judge Rutherford, or Mrs. Blavatsky or Joseph Smith says, it means. Now you have the meaning. The light has come to you at last." The very assurance with which he speaks intimidates the meek soul who has just admitted ignorance of the meaning of a text, and he forthwith surrenders to the guidance of the blind leader.

Let us take a homemade illustration. I am trying to identify a piece of fruit I have just pulled from a tree. It is purple in colour, egg shaped, contains one large pit at its centre, has a series of sharp spikes growing all over its surface, has the fragrance of a rose and the taste of watermelon. I shake my head and admit I do not know what it is. Immediately an eager-faced helper appears and says, "If you do not know what it is, I can tell you. It is a banana. Now that I have given you the light, come and follow me. I know a lot more things just as wonderful as this."

But I am not so easily fooled. My answer is, "No, my friend, I will not follow you. True, I do not know what this fruit is, *but I surely know what it is not. It is not a banana.*" That will dispose of my little helper most effectually, especially if I can produce a real banana for comparison.

Now what does all this add up to? Simply this, that the fact that I may not be able to explain a passage does not obligate me to accept from another an explanation that is obviously phony. *I do not know what it means; but I do know what it does not mean.* I may not know, for instance, what those strange verses mean that tell us about Christ's going in His spirit to preach to the spirits in prison. But I know what they do not mean. They do not mean universal salvation, nor a second chance to be saved from death, nor the emptying and abolishing of hell. The reason I know what they do not mean is that these doctrines are simply not taught in the whole sweep of revealed truth. And more significant, the exact opposite is fully and freely taught throughout the entire Bible.

I have used one passage of Scripture, not to emphasize it particularly, but as a fair example chosen from a dozen or so difficult passages found in the Bible. The same rule applies to each and all of them. And the moral is: Let the whole Bible speak and you will find that it speaks with one clear voice. Listen to that voice and the obscure verses will not trouble you.

"He that hath ears to hear, let him hear." The wise will understand; but we may expect a certain type of religionist to continue to major on obscurities. He has a built-in talent for going askew on doctrine, and nothing I can say will cure him.

—*The Reaper.* By permission of *Alliance Weekly.*

### Attention:

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## New Building Opened in Owen Sound



Scores of fellow believers from other Baptist churches in Ontario descended upon Owen Sound to rejoice with the local people upon the official opening of the new church building on the east hill of the city. Pastor Reginald Brown and his people had prepared a full program for the day and had arranged for the accommodation of their visiting friends.

The local newspaper, *The Owen Sound Sun-Times*, printed a good story in the Saturday paper and the local firms which had worked on the building inserted advertisements and congratulations. The account in the paper, which was accompanied by a picture of the new building and of Pastor Brown, was a fine summary of the work and we print it in full:—

### Officially Open Church On East Hill Monday

The handsome new church of the Evangelical Baptist Congregation, situated on the corner of 9th Avenue East at 6th Street not far from one of the city's main entrances, will be formally dedicated this Monday when special services are held in the afternoon and evening.

Rev. H. C. Slade, recently appointed Pastor of Jarvis Street Baptist Church, Toronto, following the death of Dr. T. T. Shields, and L. K. Tarr will be the special speakers at the afternoon ceremony. Rev. Samuel Dempster will speak in the evening. Rev. John Dexter Greenleaf, of Lansdale, Penn., will be in charge of a series of meetings throughout the remainder of the week.

The church was first organized in the Orange Temple here under the leadership of L. K. Tarr. Then in May of 1954 the congregation commenced meeting in a tent in the location upon which the new church building has been erected. Pastor R. Brown, upon his graduation from the Toronto Baptist Seminary, took over the pastoral duties. In September work was started on the new church, the basement being completed so that church meetings could be held in it throughout the winter months. Meanwhile the building progressed until it is now completed.

The work has been one of faith, Pastor Brown declares.

Money was raised by borrowing from different persons interested, he explained, as he voiced high hopes for the future. The new church is situated in a section of the city which has been greatly built up in recent years. It has been constructed with the idea that it can be added to on the rear as the need should arise. At present chairs are used in the church auditorium. There is a large basement, which is now used as a Sunday school. The congregation conducts a weekly radio broadcast.

At noon on Monday lunch was served to all in the Orange Temple. Then the visitors drove to the church edifice for the first session of the day. From 2 o'clock until 2.30 the service was recorded for broadcast over radio station CFOS, which provided the time at no charge. Pastor Brown presided at this and all sessions and Miss Ruth Parker and Mr. Samuel Pourret provided the musical accompaniment. Mr. O. Mansell led the singing.

The chief address of the afternoon was that of Rev. H. C. Slade, who spoke from the text—"The people had a mind to work." He emphasized the great need in our day for believers who, with a prayerful spirit, possessed a willingness and passion to do exploits for God.

An interesting feature of the afternoon was the dedication of the building. A plaque was attached to the corner of the structure, recording the fact that the house was erected to the glory of God. Rev. G. Adams of Central Baptist Church, Toronto, led in a prayer of dedication.

After a dinner, the congregation assembled for the evening session. Again the building was packed to its utmost capacity. Rev. Samuel Dempster of the Fundamental Baptist Church, Kingston, brought a glorious message from the text—"I can do all things through Christ which strengtheneth me." It was a fitting climax to a day of rich blessing.

Representatives were in attendance from many churches of the Conservative Regular Baptist Association. There seemed to be a unanimous feeling that such fellowship meetings should be held more often. The whole day caused us to feel that there are great days of opportunity and challenge in store for those who are evangelical Baptists and who dare to attempt great things for God.

### BLESSING IN MILLIKEN BAPTIST CHURCH

Pastor A. Acheson of Milliken reports a great service held in the church building on Sunday evening, May 22. The building was packed for the occasion as the first baptismal service in Milliken's history was witnessed.

The people of God had looked forward to the first baptisms in their own edifice for prior to this the candidates have been baptized in Jarvis Street Baptist Church. The baptistry has been installed only recently.

Five were baptized: four from Milliken and one from the Baptist work in nearby Box Grove where Mr. C. Schenk is the pastor. One who followed his Lord in this ordained way was a man who used to be a lay preacher in England. He is *eighty-two years old* and has been saved for nearly sixty years but as soon as he saw the scripturalness of the ordinance, he determined to obey his Lord. Another lady is seventy-one years of age; she has been saved for less than three months. Those who attended the service rejoiced to see these elderly saints determined to obey God.

## Young Preachers Encouraged

By C. H. Spurgeon

A CERTAIN venerable minister once told me that when his young people took to preaching he did his best to choke them off of it. Whether he was right or wrong is not a question which I shall now discuss. I can only say I have acted upon the opposite principle, and have endeavoured not to choke but to cheer those who try to speak for Jesus. I am not old enough to have forgotten the struggles of my own early days, or the influence of a cheering word upon my young heart, and so I take a loving and lively interest in those who sincerely endeavour to do their best for their Master, even though that best be raw and uncouth. "Would God that all the Lord's servants were prophets", and that far greater numbers of labourers were sent into the harvest of the great Householder.

Let all who have gifts for the work open their mouths and preach Jesus, for the gospel cannot have too many faithful heralds. At this time I will only dwell upon one truth, that for men to speak of Christ to others is a great blessing to themselves. Brother workers, the endeavour to win souls by *preaching Christ is a grand means of grace to our own hearts*. The apostle Paul thought preaching to be a high privilege and a means of good to himself; for he said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." It is a token for good to us when God employs us, nay more, the holy service is the channel of incalculable benefit to us. So far as I am concerned, I scarcely know how I could keep alive spiritually if I did not refresh my own heart by preaching the gospel to others. So is it with my brethren. Many are warmed by holy exertion who else might have been cold; many are cheered who else would have been despondent; many are instructed who else had been ignorant; many are made to grow who else had been stunted. The first blessing is to be saved yourself, but the next in value is to be the means of saving your neighbours. Salvation from sin includes salvation from selfishness, and this is in a large measure effected by our beginning to care for the souls of others, and showing that care by earnestly speaking to them. The man whose first and last concern is about his own safety is not half saved yet, if saved at all. It is wretched work to be for ever prying into the vault of one's own inner feelings and spying out in the murky

darkness new causes for disquietude; better far to look around on dying men, and spend the divine life within you in trying to glorify God by proclaiming his infinite love. By morbidly brooding over self you will hatch new griefs, but by blessing others you will open fresh sources of rejoicing.

*Public speech for Christ helps to develop us*. I believe it is as good for young men to try and preach the gospel as it is for children to attempt to walk. How they tumble about! — I mean both the preachers and the children. As for the children, their battered noses and broken knees are part payment for the privilege of ultimately walking on two legs; and who regrets the bruises in after days when it is his joy to run without weariness? The breakdowns of young speakers are much the same, they pain them for the time, and perhaps leave a bruise in the form of a story which makes them wince when it is repeated, but by these things men learn to speak without fear, and the preacher is trained to ready utterance. If there were no miserable defeats there would be no happy successes. Preachers are like the sycamore figs of Amos, they must be bruised by failure before they will ripen and sweeten into great usefulness. I like to hear of men beginning to speak for Jesus; they remind me of young eagles stretching their callow wings and taking their first venturous flight: they will in due time soar into the heavens, none the less surely because now they can scarcely wing their way from one point to another. I recollect my own beginnings, and I know how tremblingly, and yet how trustingly, I took each tottering step. Some of the holiest feelings of our renewed nature are called into action at such a time: I could wish that in after years we were as prayerful and dependent as at that season. The effort arouses the noblest part of us, and gives it a chance to indulge its aspirations, and so far it must be good.

It is an admirable thing for young men to begin early to preach the truth, for it is *the best way of learning it*. My college course was after this fashion. I was for three years a Cambridge man, though I never entered the university. I could not have obtained a degree because I was a Nonconformist; and, moreover, it was a better thing for me to pursue my studies under an admirable scholar and tender friend, and preach at the same time. I was, by my tutor's often expressed verdict, considered

to be sufficiently proficient in my studies to have taken a good place on the list had the way been open: "You could win at a canter," said he to me. I had, however, a better college course, for I studied theology as much as possible during the day, and then at five in the evening I became a travelling preacher, and started into the villages to tell out what I had learned. My quiet meditation during the walk helped me to digest what I had read, and the rehearsal of my lesson in public, by preaching it to the people, fixed it on my memory. I do not mean that I ever repeated a single sentence from memory, but I thought my reading over again while on my legs, and thus worked it into my very soul. I must have been a singular-looking youth on wet evenings. During the last year of my stay in Cambridge, when I had given up my office as usher, I was wont to sally forth every night in the week, except on Saturday, and walk three, five, or perhaps eight miles out and back, again on my preaching work, and when it rained I encased myself in waterproof leggings and a mackintosh coat, and a hat with a waterproof covering, and I carried a dark lantern to show me the way across the fields. I had many adventures, of which I will not now speak, but the point is, that what I had gathered by my studies during the day I handed out to a company of villagers in the evening, and was greatly profited by the exercise. I always found it good to say my lesson when I had learned it; children do that, you know, and it is equally good for preachers, especially if they say their lesson *by heart*. No better means of fixing knowledge can be devised. My dear brethren, who are young preachers, will learn their theology while preparing their sermons and while delivering them, if the Spirit of God be much sought and depended on. To translate the ideas of your own mind into language which others can understand and receive is a fine lesson both in thinking and in speaking.

I am glad to see the men in our churches attempting to preach, because it is likely to *give them a deeper sympathy with their ministers*, and we need the sympathy and love of all around us. Some thoughtless persons imagine that the preacher stands up and opens his mouth and sermons leap forth; they know nothing of the intense study and wear and tear of mind which are necessary to maintain freshness and vigour from Sabbath to Sabbath. When these young men open their mouths, they find that instructive matter does not flow forth spontaneously; they discover that the same thing is very apt to come over and over again, or that they are too embarrassed to say anything at all. They are perplexed and worried to know where to find themes, and thus they learn the need of searching the Scriptures, and storing their minds. This is good for them. Better still, they find that they must pray over their subjects, and get their hearts into a right state before God, or else they cannot discourse to profit. They soon perceive that minds are not always fresh and fertile, and they learn to bear with a dull sermon, caused by a headache or a sleepless night. Those who have preached themselves will pray for those of us who have all the year round to instruct huge congregations, and to make the old, old story new and attractive to the same people throughout a lifetime.

I am sure, too, that *it keeps men out of mischief* to set about spreading the knowledge of Christ. The most useful members of a church are usually those who would be doing harm if they were not doing good. They cannot

be chips in the porridge, they must flavour it one way or another. I know very well if I was not always at work I should be sure either to worry myself or others, for my brains will not imitate the dormouse, and take a long sleep. To have nothing to do would kill some of us outright. Active-minded idlers are a curse to any community. Lazy members of churches, if they have restless dispositions, become critical hearers, grumblers, gossips, heretics, or schismatic. They find pleasure in giving pain. It is fine to see a sluggard lean over a rail and find fault with those who are hard at work in their shirt-sleeves; he says that they are out of order, and ought to wear dress coats. It would be better if they would dress his coat for him. On a very hot day it is very pleasant to sit in a boat and find fault with the two fellows who are rowing so hard that they drip with sweat. I know some who enjoy this delight in a spiritual sense, and also add to it the further joy of criticizing the way in which the rowers feather their oars. If the workers should turn round and say, "Try and do better yourself," they would be justified in the observation, and I wish the idle gentlemen would accept such a bit of practical wisdom. Now, you with fault-finding tongues, use your mouths for a better purpose, and we shall be less troubled by you. Spare energy soon runs wild if it be not yoked to the gospel plough. Vines which bear little fruit go all to wood, and many of the branches run over the wall.

It is a good thing for our young brethren to begin to preach, *because it arouses their natures*. They discover points in themselves that they never knew were there; frequently these discoveries are not flattering, but humiliating, and this greatly benefits them, for anything is good which lowers self-conceit. Other discoveries comfort and encourage them, for they find out faculties and talents which were unperceived while they were silent. No one knows what he can do till he has tried, nor even what he cannot do till he has made the attempt. When a man begins to agonize for souls, to persuade, and entreat them to come to Christ, he discovers his own weakness, and his need of the Holy Spirit; while further on, when the Lord blesses him, he gladly perceives what great strength can be put into him, and how much his very infirmities may be overruled to the glory of God.

Though a man cannot preach at all, it may do him great good to make the attempt, if he has any strong impulses in that direction: for if he be a man of sense *the clear evidence of his inability will satisfy his conscience*, and enable him quietly to attend to more suitable work. We cannot all preach, and there is no need we should, for it cannot be desirable that the church should be all mouth, since that would amount to its being one great vacuum, a sort of cave by the sea, famous for nothing but contending noises. There must be ears to hear the gospel as well as lips to preach it; and it is not an ill thing for a man to have attempted to preach when his failure leads him to become a good hearer, and a diligent labourer in service more suitable to his abilities.

It is good for young men to begin to preach because it is from among their ranks that the ministry must be recruited, and lay-preaching associations are *often the means of raising up and qualifying men who become able ministers of the new covenant*. Many a small church has been a nursery of preachers. The very need of the people has compelled them to search out and encourage native

talent. When a man stands up in the street to preach, or talks to a dozen people in a cottage, he is putting out his pound to interest as his Lord desires, and it grows by being thus employed, till one talent becomes two, and two becomes five, and five becomes ten. By exercising his gift the chosen servant of Christ goes from strength to strength. Some of those who now occupy the foremost pulpits, and are doing the greatest good, owe their capacity under God to the constant habit of preaching, which commenced at first in a very small way. How many times I have enjoyed preaching the gospel in a farmer's kitchen, or in a cottage or in a barn. - Perhaps many people came to hear me because I was then a boy; but I owed my earliest opportunities to the Cambridge Lay-preachers' Association, which placed me upon its plan, and kept me in constant work, till I became a village pastor. I, therefore, advocate such societies, and wish to see one of the like in every town.

In my young days I fear I said many odd things and made many blunders, but my audiences were not hypercritical, and no newspaper writers dogged my heels, and so I had a happy training-school, in which by continual practice I attained such a degree of ready speech as I now possess. There is no way of learning to preach

which can be compared with preaching itself. If you want to swim you must get into the water, and if you at the first make a sorry exhibition, never mind, for it is by swimming *as you can* that you learn to swim as you should. Hence we ought to be lenient with beginners, for they will do better by-and-by. If young preachers in Cambridge had been discouraged and silenced, I might not have found my way here; and therefore I hope I shall be the last to bring forth a wet blanket for any who sincerely speak of Christ, however humble may be their endeavours. If we slay the striplings, where shall we find our veterans? The fear of there being too many preachers is the last which will occur to me. I rejoice in that passage of the psalm—"The Lord gave the word, great was the company of those that published it." Go forth, young men, and proclaim among the people of this vast city all the words of this life. Among these millions you will all of you be few enough. The Lord make you to be all good men and true. I pray him to anoint you with his Spirit; fill your baskets with living seed, and in due season bring you back laden with many sheaves. My heart is with you, my soul rejoices in your successes, and I look to the great Head of the church through your means to gather in his blood-bought ones.

## Canada's School of the Prophets

During the next few weeks there will appear in *The Gospel Witness* a short account of the origin, history, and distinctive position of Toronto Baptist Seminary. It is our profound conviction and that of the President, Trustees and Faculty of the institution that the evangelical regular Baptist stand of the Seminary is one that is needed more than ever today.

Should the interest in this series be sufficient, we might reprint the history in booklet form.

### CHAPTER ONE

**H**ERESY in colleges means false doctrine throughout the churches; to defile the fountain is to pollute the streams." So spoke the great Charles H. Spurgeon on the occasion of the twenty-fifth anniversary of the founding of his Pastor's College. In that statement is contained a truth which becomes more evident as the years pass and the record of seminary apostasy becomes more and more evident.

In the early part of this century and especially in the 1920's evangelicals or fundamentalists in the various denominations found that the denominational colleges were being virtually stolen by those who were really Unitarians and sceptics. Trust deeds were violated, evangelical professors and trustees silenced or expelled; and the college pirates were left with a handsome loot.

This situation pertained not only in the United States but also in Canada. The chief difference seems to be that a more concerted and effective protest was made in the south than was made in Canada. In this country the theological liberals took over the Methodist and Presbyterian colleges with little difficulty so that today it may be said that there is no Presbyterian or United Church college that is not infested by modernism.

In the case of the Baptists, however, there was a strenuous controversy with regard to McMaster University. This story has been told in "The Great Contention" by

Dr. T. T. Shields. In brief, however, we shall look at it again.

Senator McMaster was a devoted man of God who left his fortune for the establishment of what is now known as McMaster University. It was his great desire to leave the Baptists a first class educational institution, built upon sound Scriptural principles. We feel that we could not better summarize the aim of Senator McMaster than did THE GOSPEL WITNESS of October 12, 1922.

"Toronto Baptist College was incorporated in 1881 and the lands provided were transferred to the trustees upon the trusts set out in the deed. The act of incorporation was amended in 1885 "with a view to securing to the denomination a more direct voice in the management of the College, and to otherwise increase the efficiency thereof." In 1887 "An Act to unite Toronto Baptist College and Woodstock College under the name of McMaster University" was passed. That act transferred the trusts of Toronto Baptist College to McMaster University and placed the new institution under the control of the denomination and under the direction of a Board of Governors appointed by the Convention.

"The doctrinal obligations set out in the trust deed of Toronto Baptist College and later transferred to the University were as follows:

"The Regular Baptist Denomination, whereby is intended Regular Baptist Churches exclusively composed of persons who have been baptized on a personal profession of their Faith in Christ, holding and maintaining substantially the following doctrines, that is to say: "The Divine inspiration of the Scripture of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice, the existence of one living and true God, sustaining the personal relation of Father, Son and Holy Spirit, the same in essence and equal attributes, the total and universal depravity of mankind, the election and effectual calling of all God's people, the atoning efficacy of the death of Christ, the free justification of believers in Him by his imputed righteousness, the preservation unto eternal life of the Saints, the necessity and efficacy of the influence of the Spirit in regeneration and sanctification, the resurrection of the dead, both just and unjust, the general judgment, the everlasting happiness of the righteous and the everlasting misery of the wicked, immersion in the name of the Father, Son, and the Holy Spirit, the only Gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's table, and that a Gospel church is a body of baptized believers voluntarily associated together for the service of God."

We are moreover, told that the act of Incorporation of 1880 further sought to reduce the possibility of the University falling into the hands of other than Regular Baptists for it declared that the University was not to be used "for any other purposes than those set out in said deed." It is interesting to observe that the trust deed of McMaster University is identical with that of Jarvis Street Baptist Church where Senator McMaster was a member.

In the light of such a comprehensive and binding declaration of faith, it would seem that the University was forever committed to a certain historic stand. There was no attempt to force this belief upon outsiders but the express intent of the late Senator McMaster was to endow a University which would stand for the Regular Baptist position. This ideal of higher education was described by the editor of THE GOSPEL WITNESS in this way—"What then do Baptists mean by 'Christian' in the phrase 'Christian Education'? Surely we must mean that view of the Christian religion which is distinctively Baptist. Therefore 'Christian' and 'Baptist' education, in the view of a Baptist, are one and the same. It cannot be expected that Baptist churches will support educational institutions whose principles are contrary to the principles for whose propagation Baptist churches exist. But no one intends by the use of such terms as Baptist or Christian education that every professor shall include in every lecture some dissertation on Baptist principles. That would be as impossible as it would be absurd. But the Baptist view is that a Christian is a Christian everywhere, and in all things; that if a man confesses Jesus Christ as Lord, his subjection to Christ will colour even his thinking; and that then, no matter what subject he may teach, whether it be history, or science, or languages, or literature, or psychology or sociology, or political economy or theology, he will view everything from a Christian standpoint, and there will be a savor of Christ in all his teaching; and his devotion to Christ will com-

pound the principles of the gospel into a precious nard which will become diffused by His presence until the house is filled with the odour of the ointment; and the very atmosphere becomes charged with spiritual vitality."

Despite the commendable caution and fine declaration of the late Senator McMaster the enemy soon crept in so that alert men were forced to protest. Among these vigilant guards were Dr. Harris of Toronto Bible College and Dr. T. T. Shields of Jarvis Street Baptist Church. These men sought to warn the Convention of McMaster's downward trend and in 1919 at the Ottawa Convention the Convention reaffirmed its adherence to the great truths in the trust deed.

In 1922 Dr. Shields urged that three of the governors be not returned by the Convention. He declared, "In view of the fact that the three gentlemen we have named are known to be out of harmony with some of the very principles written into the act of Incorporation and the Trust deed of the University and in view of the vacant Chancellorship, if these were re-elected in the face of the known facts, their election would constitute a reversal of every decision of the denomination respecting our distinctive principles hitherto taken. We might then expect a Modernist Chancellor and the launching of the University on a course of aggressive Modernism. Such a result is to us unthinkable!"

In the August 23 issue of THE GOSPEL WITNESS in 1923, there is a short announcement that Jarvis Street Baptist Church had "re-arranged its mission budget and put Christian Education on a special list" with the intent that the money should be forwarded "only to those causes which command their whole-hearted confidence." The University was quickly forfeiting the steadily declining confidence which it had enjoyed in the denomination.

Still, however, evangelical Baptists endeavoured to correct the situation from within. This endeavour was carried on until it became perfectly evident that the modernist element in the convention had a death hold of this once powerful institution. The thirty years which have passed since this great struggle, have more than justified the protests which were then made for the McMaster of today (1955) is absolutely loosed from the original moorings and is in no sense of the word a Regular Baptist college nor even a Christian institution.

(To be continued next week)

#### FULNESS OF CHRIST

When you contemplate the Saviour, you find all the virtues enshrined in him; other men are stars, but he is a constellation, nay, he is the whole universe of stars gathered into one galaxy of splendour; other men are gems and jewels, but he is the crown imperial, where every jewel glitters; other men finish but a part of the picture, and the background is left, or else there is something in the foreground that is but roughly touched, but he finishes the whole; not the minutest portion is neglected; the character is perfect and matchless. If I look at Peter, I admire his courage; if I look at Paul, I wonder at his industry and devotedness to the cause of God; if I look at John, I see the loveliness and gentleness of his bearing; but when I look to the Saviour, I am not so much attracted by any one particular virtue as by the singular combination of the whole. There are all the spices — the stacte, and the onycha, and the galbanum, and the pure frankincense; the varied perfumes combine to make up one perfect confection. —C. H. SPURGEON

## For Younger Readers

## EXPERT INSECT PAPERMAKERS

The first and original papermakers were social wasps, particularly the slender-waisted true wasps and the hornets. It is not unlikely that man first learned the rudimentary principles of papermaking from these insects. Man has developed the art to a high degree but it took him a long time to learn how to use the raw material—wood pulp—which wasps use exclusively. Wood fibres from the dead limbs of trees and other exposed wood surfaces are gathered by the wasps, worked by the mandibles and thoroughly mixed with the mucilaginous secretion of the salivary glands. This converts it into a crude kind of paper. To improve the quality of the product it is allowed to dry, then chewed up and mixed with saliva again. This process may be repeated several times if a particularly tough durable paper is desired.

The slender-waisted wasp with which most of our readers are familiar uses this paper to construct a comb of cells similar in form and appearance to the honeycomb of bees. A stem consisting principally of tough salivary paste is attached to a ceiling, the under side of an attic rafter or other support and the comb is built onto it, the bottom or closed ends of the cells up. An egg is deposited in each cell. Partially paralyzed insects are supplied to feed the young. Sweets from flowers and honeydew from aphids are also favorite baby-wasp foods.

Hornets, which are stouter in appearance than the slender-waisted wasps, use the same kind of paper to build large spherical nests which they suspend from branches of trees, bushes, etc. When the colony increases in number the workers rip out a side of the old nest and build more cells, carrying a new protecting wall of waterproof around the addition and cementing it to the old. There are several horizontal combs built together, separated by fine galleries. Hornets are industrious workers and excellent housekeepers. Their colonies are organized practically the same as colonies of bees and ants, being made up of a queen, workers and drones.—*The Pathfinder.*

## ONLY A COG

"It's just the same, day after day," said Dorothy — "housework and mending, and shopping, and marketing to make the money go as far as it can, and the club and church, and then all over again. I'm getting to feel just like one cog in a great big wheel. *I don't count.* What difference does it make what I do, or whether I do anything at all? Anyone else could make father and the boys just about as comfortable as I do, for I haven't learned to be very much of a housekeeper yet."

Lucy took up a pair of scissors and snipped out a few lines from the morning paper. "Here, catch!" she said, and tossed it over. Dorothy caught it as it fluttered down. "Read it aloud," said Lucy. She had just come to live next door, and Dorothy had taken a fancy to her laughing, clever face.

"Pride in humility," read Dorothy. Oh, it's one of those 'line-o-cheer' things.

*"I'm but a cog in life's vast wheel  
That daily makes the same old trip,  
Yet what a joy it is to feel  
That but for me the wheel might slip!  
'Tis something, after all, to jog  
Along, and be a first-class cog!"*

"Just so," said Lucy, "There's your answer, in the daily paper. I noticed it, because I often feel the same way that you describe. I suppose everyone does. Probably kings do." Dorothy pondered. "I think I'll learn that by heart," she said, and she did. —*Grace and Truth*

## COMMUNION WITH GOD'S SPIRIT

*I was in the Spirit on the Lord's day.*—Rev. 1:10.

No day will help thee, if thou art not in the spirit of the day. No outward thing however beautiful would give thee of itself the sense of beauty. There might be spread before thee the most gorgeous scene on which the eye ever gazed, and there might be given thee the keenest eye that ever gazed on scene; but if thou hadst not the sympathy in thy soul it would be all in vain. How often has the day been bright above thee, and yet has failed to give thee a sense of its joy? When the heart is preoccupied with sorrow, the beauty of nature is not beautiful; it is almost an offense. It is hard that the sun should shine so bright when thou art bereft and weary. It is hard that the bird should sing when thy heart is weeping. It is hard that the roses should bloom when thy life is withered. So hast thou oft-times felt, oh, my soul. A mere day will not help thee—not even a Lord's day. The holiest Sabbath rest will be nothing to thee if thou hast not rest within. What to thee are the memorial songs of resurrection if thine own spirit be dead? What to thee are the prayers of the assembled throng if thou hast ceased to feel that there is aught worth desiring? What to thee is the stillness of the outward calm if it is but thy leisure hour for inward strife?

Spirit of the day, spirit of the Lord's day, come into my heart and life! Bring down the sunshine and the calm and the worship. Bring down the joy of self-forgetfulness that I may learn the blessedness of thanksgiving. Bring down the resurrection life that I may take up the resurrection song. Make me a Sabbath within that I may behold its mirror without; then shall my days be in spirit the days of the Lord. —GEORGE MATHESON

## Bible School Lesson Outline

Vol. 19 Second Quarter Lesson 10 June 5, 1955

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

## GOOD KING JOSIAH

Lesson Text: 2 Chronicles 34:1-13.

Golden Text: "Lord, I have loved the habitation of thy house and the place where thine honour dwelleth."—Psalm 26:8!

## I. Cleansing the Land: verses 1-7.

Good King Hezekiah was succeeded by his wicked son Amon and grandson Manasseh (2 Kings 21:1, 2, 19, 20), but his great-grandson Josiah followed in the ways of David. When Josiah was but a lad of sixteen he began to seek after the God of David (2 Chronicles 19:3). Even the very little ones can come to the Lord. The impressions of early childhood are lasting, a fact which makes Bible School teaching a most important and worth-while task.

At the age of twenty, King Josiah began to purge the land, destroying all the images and other tokens of idolatry throughout the land of Judah. In a public ceremony he scattered the dust of the images upon the graves of the idolaters, that all the people might see this demonstration of his policy (2 Kings 23:6). For the same reason he burned the bones of the idolatrous priests upon the altars which they had used in their profane acts of sacrifice to heathen gods (1 Kings 13:2; 2 Kings 23:20).

After cleansing Jerusalem and his own kingdom of Judah, King Josiah toured the cities where lived the faith remnant in Israel, who would look to the King of Judah for protection, now that many from Israel had been deported to Assyria (2 Kings 17:6). In these cities he carried out a similar program.

This process of purging was continued until the eighteenth year of his reign. Idols must be cast down, and evil must be put away, before the Lord can bless (1 Sam. 7:3; 2 Chron. 7:14; Isa. 55:7). Pruning must precede fruit-bearing (John 15:2), and the land must be ploughed and cleared before the seed is sown (Jer. 4:3; Hos. 10:12; Luke 13:6-8). Such preparatory work may take years, for one dare not hurry the movements of the Holy Spirit of God.

## II. Repairing the Temple: verses 8-13.

King Josiah commanded that the temple be cleansed and repaired, for it had not been repaired since the reign of Joash, 259 years before (2 Kings 12:4, 5). Not only had it been profaned by the presence of idols, and desecrated by the wicked practices of the previous monarchs (2 Kings 23:6-8), but it was by this time practically in ruins. As long as idols are permitted to remain in the believer's heart, which is the temple of the Holy Spirit, they destroy his peace, his power and his testimony.

King Josiah was a wise administrator. He did not monopolize the work, but chose three leaders to direct the cleansing and repairing of the temple (Deut. 1:9-15); Shaphan the scribe, who was evidently the chief director (Jer. 26:24; 29:3; 36:10-13), Maaseiah, one of the governors of the city (Jer. 21:1; 29:21, 25) and Joah the recorder. These men conferred with Hilkiah the High Priest, who was to count the money which had been contributed by the people, and then he was to hand it over to the overseers, who in turn paid the workmen. Thus, every man did what he was best qualified to do, and all worked harmoniously together. "To every man his work" is a sound principle in the service of the Lord (Mark 13:34).

The leaders could safely be trusted; they did their work faithfully (2 Kings 12:15; 2 Kings 22:7). Faithfulness is the one indispensable qualification for the Lord's service, yet it is comparatively rare. Bible School teachers and scholars, church officers and members should aim at all times to be faithful to the Lord and to one another.

The overseers were some of the chief officers from among the Levites, the men responsible for the conduct of the public worship in the temple. The spiritually-minded men of the

church are the only ones qualified to conduct its business, and the financial arrangements are as important as the religious services. The system of church management illustrated in these arrangements harmonizes with the directions given in the Word of God. There are those who administer their own personal affairs with great care, but who neglect to use the same wisdom in the affairs of the church. This ought not so to be. The Christian testimony of the church makes it imperative that business matters be conducted with honesty, care and discretion: all things must be done decently and in order (1 Cor. 14:40; 1 Tim. 3:1-13; 4:13-16; Tit. 1:5-9).

The record states that those Levites who supervised the musical portion of the services were among the overseers (verse 12), as well as those Levites in charge of the sacrifices and sacred rites. It is possible that the singers and instrumentalists sang and played hymns of praise as the work progressed. The music in our churches should be of high spiritual tone to lead the people in the worship of God.

The same orderly precision observed in the financial arrangements for repairing the temple was apparent in the work itself. The carriers, artisans, workmen, secretaries, porters all did their work in a systematic way under their own supervisors, who were responsible to the leaders. Church organization should be a means to an end, but should not be regarded as an end in itself. The spiritual aims of the church will be advanced when all organizations of the church hold these aims as supreme.

Josiah repaired and restored the temple, the house of the Lord, because he loved it (Golden Text), and he loved the temple, because he loved the Lord Himself and had regard for His honour. Great spiritual blessing in his kingdom came as the result of his labours (verses 14-28).

### Daily Bible Readings

May 30—Moses Breaks Down an Idol .....	Exodus 32:7-20
May 31—Gideon Cuts Down a Grove .....	Judges 6:25-32
June 1—Elijah Destroys Idolatrous Priests ..	1 Kings 18:31-40
June 2—Asa Destroys Idols .....	2 Chronicles 14:1-5
June 3—Hzekiah Destroys Idols .....	2 Kings 18:1-5
June 4—Manasseh Destroys Idols .....	2 Chronicles 33:11-15
June 5—Christ Cleanses the Temple .....	John 2:13-22

### Suggested Hymns

When the heart made pure,  
I love Thy Kingdom, Lord.  
Pleasant are Thy courts above.  
O worship the Lord in the beauty of holiness.  
How honoured, how dear!  
The Church's one foundation.

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