

# The Gospel Witness and Protestant Advocate

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## CAN MAN CREATE LIFE?

By C. H. Spurgeon

*A famous scientist propounded the theory that human genius was approaching the discovery of a method of creating life — "there being no reason why a living cell should not be constructed in the laboratory." This message answers the problem with the claim that God alone, "the living God", can create life, whether physical or spiritual.*

**W**HAT is eternal life? In attempting to answer this question, I remark what should be perfectly obvious: it is a *gift of God*, the fruit of a Divine operation upon the heart. One of the first works of the grace of God is to put within us eternal life.

No man can create it, either in himself or in his fellow-men. Just as our physical life was bestowed upon us apart from any effort of our own — for all life cometh from God—the Divine life cannot be evolved by any device of man; it must be imparted by the Spirit of God. At first God created man, "and breathed into his nostrils the breath of life; and man became a living soul"; and when, in Christ, man becomes a *new creation*, the work is as wholly and as really God's. Eternal life is what no man has by nature; for he is dead in sin. No man can earn it; for carnal works cannot purchase a spiritual gift; and if a man toiled for a whole eternity, he would be no nearer the possession of eternal life than when he began.

This eternal life, given thus freely, is a *present possession*. When we are born again, it is "not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." It is a gift of God, a gift not reserved for the future, but given now, the moment a sinner believes in Christ. One of the first tokens of eternal life being-given is the cry of prayer, and then comes repentance from sin, and faith in our Lord Jesus Christ. This is eternal life — the gift of God, and a present possession. Have you received it? I do not ask you whether you know exactly the day or the hour when you received it, but are you alive unto God with a life you had not by nature, but which has been planted in you by God the Holy Spirit?

This life is, in fact, *the life of God in the soul*. The Holy Spirit comes and breathes God's life into dead men. There is no life apart from God, and there is no life that is everlasting except that which comes from the

everlasting One. The gift of God is not only the gift God gives, but God is the Gift that is given. He it is who breathes into us this eternal life, which is really Christ living in us. He Himself is "that eternal Life, which was with the Father, and was manifested unto us." The Holy Spirit comes and dwells in the man "We will come to him," says Christ, "and take up Our abode with him." The Father, the Son, and the Holy Spirit, each in a certain way comes and dwells within the man and so he is alive unto God.

Eternal life is a *life which never dies*. We speak very positively here. Eternal life cannot have an end.

If by grace you have received life through Jesus Christ, you have a life which will never die, a life which will outlast the sun and moon. You will see this world turned to a black coal; you will see all things else expire; but your life and the life of God shall run on for ever and ever.

Once more, this eternal life is *the life that is perfected in glory*. It goes on developing, and matures, even in this world, to a very high degree. There is a very great difference between the new-born babe and the full-grown man, and there is a great difference between the believer who has just received eternal life and that riper saint who has come to the fulness of the stature of a man in Christ Jesus; but it is the same life. It is the same life that says, "God be merciful to me a sinner," which afterwards says, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." It is the same life, but a fuller measure. One is life, the other is life more abundant. As certainly as the life eternal begins, even in the tiniest bud, so will it blossom and become fruitful, until it comes to its full perfection in glory. The life of believers in heaven, the life that never sins, the life that is absolute obedience, the life that is undiluted bliss, is exactly the same life that is in the believer now.

This, then, is eternal life — a new principle, a Divine principle, an inexhaustible, unquenchable, immortal principle. He that hath it is blessed indeed among the sons of men. He that hath it not, is dead while he liveth.

The Bible tells us to "lay hold on eternal life."

*Appropriate it.* There is a book, and I believe that it is there; but if anybody told me that it was a present for me, and said, "All that you have to do is to lay hold upon it," I should understand that he meant, not only that I was to believe in its existence, but that I was to take it up and carry it home with me. That is how you are to "lay hold on eternal life." God gives, and we take. The Lord who has been chastening you, and making you feel your sinnership, says now, "Lay hold on eternal life. Believe in the Lord Jesus Christ. Take Him to be yours, Accept Him as your Substitute, bearing the death justly your due; and having given His life for you, now giving it to you. Make the exchange. Christ took your death: take His life. He bore your ill: take His good. Appropriate it. Lay hold on eternal life."

The exhortation means more than that, however. Having appropriated it, keep it. *Hold to it*, and never let it go. Hide it in your heart as a choice treasure; and, if any would rob you of it, or frown you out of it, or laugh at you because you prize so highly what they so lightly esteem, lay hold on it still more. This is the work of the grace of God, which enables you first to take, and then to keep it. What efforts will be made, from within and from without, to get you to give up eternal life! But here comes in the exhortation, Cling to it. Hold fast by it constantly. Grasp it with new energy. If you have held it with one hand, hold it with both hands. Yet more and more "lay hold on eternal life."

Further, I think by the exhortation, "Lay hold on eternal life," is meant, *let other things go*. "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Even for the fleeting life of the body a man will sacrifice all, thankful if he can get out of the burning house alive, though all his worldly goods be destroyed; glad to escape from the hands of the robbers, though they strip him of every possession: "All that a man hath will he give for his life." If this be wise for a transient life, how much more for the life which is eternal! We shall be gainers by losing everything, if by the loss we gain everlasting bliss. Let all that opposes go—friends, kindred, comfort, this present life; let them all go, if by the sacrifice we may more firmly lay hold on eternal life. To keep that, and hold fast to it amidst the stress of temptation, is the main business of the Christian man.

As you go after worldly amusements, may the call, "Lay hold on eternal life," come to you until you shall obey it, and quit such trifles! And you, Christian man, when you get into the world, and are tempted to make gain by sin, while you will suffer loss by righteousness, may you hear a voice say, "Lay hold on eternal life"! And any of you who get the "cold shoulder", and the rough side of men's tongues, when you begin to think that you cannot bear it, hear the voice saying again, "Lay hold on eternal life." Cling to that, for God, for Christ, for eternity, for heaven.

The eternal life is the only life worth living for. God help you to live for it always; and, if you do, it will be of His own grace, and to Him shall be all the glory.

—*The Prophetic News and Israel's Watchman.*

## The Gospel Witness and Protestant Advocate

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### GRADUATION ISSUE OF *THE SEMINARIAN*

The students of Toronto Baptist Seminary publish a fine paper, *The Seminarian*. This year's graduation issue is especially informative. The twenty pages contain pictures and articles concerning the work, ideals and students of Canada's School of the Prophets. Those desiring a copy should send twenty-five cents to Mr. Harold Hill, Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Ontario.

### "THE DEVIL'S MISSION OF AMUSEMENT"

So great was the response to the article, "The Devil's Mission of Amusement" by Archibald Brown that we are reprinting it in booklet form. It should be off the press within a month and will sell for ten cents per copy or one dollar per dozen. Send your orders now! Every church should order a quantity for distribution.

### SUNDAY IN JARVIS STREET

The Pastor spoke at both the morning and evening services on the past Lord's Day. In the morning he delivered a word of exhortation and encouragement from Luke 5:6. At the conclusion of the message a young girl responded to signify her desire to be baptized.

In the evening Dr. Slade chose for his subject — "The Dwelling Place of Believing Spirits Between Death and The Coming of Christ". Two were baptized during the evening service.

## FERRE VISIT CLARIFIES ISSUE

# Every Knee Has Not Bowed to Modernism

*"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings 19:18).*

**I**N THE days of the prophet Elijah, it appeared as though the enemies of God were to be victorious over the Lord's people. Despite the mighty manifestations of divine power, there seemed to be an apathy and positive coldness on the part of the professing people of God. On Mount Carmel, the Lord had answered by fire in order to show His great power and to vindicate His true servant. The central personage on that mount had been the prophet Elijah but immediately after this victory he was threatened by the worldly Jezebel and he fled before her! The accounts of his despondency beneath the juniper tree and his flight to the cave are familiar Bible stories. There in the cave the prophet poured out his heart before his God; the sum of his utterance was—"I, even I only, am left; and they seek my life to take it away." (1 Kings 19:14). The events of the past seemed to confirm Elijah's estimate that he was the only remaining mortal who really stood for God. Yet from the heavens there came the startling answer that God had seven thousand more in Israel who had not bowed to Baal nor embraced a false religion.

This account has real significance today and should encourage the people of God. Like Elijah, we hear from all quarters the sinister noise of modernism which would deify man, humanize the Saviour, destroy the Book, close churches, damn souls and silence all who in the name of God oppose this error from the pit. Then we hear the noise of the crashing of our great denominations, seminaries and individuals. More terrible still are the tidings from the front which tell of some evangelicals who are willing to adopt a policy of "peaceful co-existence" toward those who thus deny the everlasting gospel. On every hand we see evidence that Christians are losing spirit and are acquiring a fatalistic attitude toward the whole subject. Like Elijah, are we not sometimes tempted to hunt out some comfortable cave where we can enjoy a solitary fellowship with God. How often would that cave echo his own words—"I, even I only, am left." It is at just such moments that God reminds His servants that there are thousands who have not bowed the knee to this modern Baal called modernism.

### Dr. Ferre's Infidelity

This has been our experience especially during the past few weeks. When we saw in the papers that the Canadian Council of Churches was going to sponsor Dr. Nels F. S. Ferre in Toronto, we could hardly believe our eyes. This man has denied virtually every truth of the faith and yet a council of "Christian" churches was to sponsor his infidelity. We were determined to speak against his unbiblical and anti-Christian teachings although we must confess that we wondered what the result would be for it looked as though the world sympathized with his viewpoint. The truth was printed and the result was left with God. The mail during the past weeks has echoed

as a thunderous voice from heaven — "I have left me thousands in this land who have not bowed unto Baal!"

Letters, phone calls and personal inquiries have been common. Ministers and other Christians have written to express their indignation at this shameful teaching and have pledged their support to a great campaign to clarify these issues and to awaken believers in modern churches. We have heard of two people in Toronto who, after reading the series of articles, are determined to leave modernist churches and to identify themselves with Bible-teaching testimonies. Requests continue to come in for extra copies of THE GOSPEL WITNESS. The modernist masters do not have as many abject followers as they would like to think. We are persuaded that there are literally thousands in the modernist churches who have not yet bowed to Baal and who, if informed, would be ready to stand for God.

### Information! Information!

We do not intend to let this matter die for the Canadian Council of Churches has made absolutely no move to declare itself opposed to Dr. Ferre's blasphemy. Silence is consent! THE GOSPEL WITNESS shall continue to present facts to show that this Council is supporting a program that is at absolute variance with the infallible Word of God. Such factual information is of little value if it is not widely distributed from coast to coast.

May we suggest to our readers that each subscriber should make an effort to introduce THE GOSPEL WITNESS to someone else. In this way we shall find more of the thousands who have refused to bow the knee. No other paper in Canada consistently exposes Romanism and modernism; some will even dare to attack Rome but they are discreetly silent in the face of this enemy within the Protestant camp.

### Rallies Across the Land

In speaking to the Secretary of the Canadian Council of Evangelical Protestant Churches, we learned that plans are underway for a series of autumn rallies across this land with an emphasis on Western Canada. The purpose of these rallies will be to present the issues to the people and to outline the Biblical teaching on the matter. It is hoped that the speaker will be Dr. Carl McIntire, pastor of the Bible Presbyterian Church in Collingswood, New Jersey and President of the International Council of Christian Churches. We confidently expect that this will be a great crusade and that many churches and Christians will signify that they have not bowed the knee to Baal. The end result will be that souls will be saved, Christians awakened and churches strengthened.

These are exciting days in which to live for God. The enemy is strong but God is all-powerful. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isaiah 59:19).

### WHAT IS HAPPENING IN ARGENTINA?

When two tyrants have a serious difference of opinion, the results might be drastic. In Argentina dictator Peron and the Roman Church have apparently come to a parting of the way. The news that comes from that South American country is that the government has deprived the Church of its preferred position and its monopoly in the field of education. Some Protestants will be inclined to be over-optimistic about this schism. Let us not deceive ourselves—Peron is still a dictator and he is probably still a convinced Roman Catholic.

The fact that the official relationship between the Roman Church has been severed is, of course, welcome news to all liberty-loving people. It is rather amusing to hear the Church of Rome describe this entirely reasonable move as "persecution"! In another South American country (Colombia), the cohorts of Rome murder Protestants, burn chapels and confiscate property but we are told that this is not persecution!

Significant things are happening in South America. We advise evangelicals to pray, to watch and to wait before commenting favourably on the recent events in Argentina.

### BOOK REVIEW

J. GRESHAM MACHEN, A BIOGRAPHICAL MEMOIR, by Dr. N. B. Stonehouse, published by W. B. Eerdmans Publishing Co., Grand Rapids, Michigan, cloth cover, well bound, 520 pages, price \$5.95.

One of the outstanding evangelicals of this century was Dr. J. Gresham Machen. In the hour when the churches and seminaries all over the world reeled before the onslaughts of the enemies of the faith, Machen stood like Gibraltar. His courage was accompanied by a scholarship which even his enemies had to admire.

Now, Dr. Stonehouse, one of Machen's students and present professor of New Testament in Westminster Theological Seminary, has written this biographical memoir of his great teacher.

First, we observe that the book is well-documented with frequent references to Machen's works, his letters and various magazines of the day. This adds to the value of the work for the reader may check the author's conclusions by referring to the sources.

For our part, we must confess that we were disappointed to find so much space devoted to his travels in Europe and his service in France. These parts of the book seemed tedious as did the account of the long letters which passed between mother and son. We were sorely tempted to skip over these to learn of his writings and his exploits for God.

We do wonder if Dr. Machen was such an isolationist-type Presbyterian that Dr. Stonehouse would have us think. That he was a convinced Presbyterian no one could deny.

This book should be of special value to Dr. Machen's former students and to all young men who, in this day of scepticism, feel the call to the ministry.

Oh for a faith that will not shrink,  
Tho' pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe.

### AN ANONYMOUS TRACT

In the mail of the past week we received a small tract which was published by a society of "freethinkers". We do not know if it was sent by some Christian who wanted us to read the nonsense contained therein or whether it was sent by a "freethinker" who did not have the courage to sign his name. If it was sent by a Christian we are grateful for it. If it was, however, sent by one of these "liberal" gentlemen, we express our profound contempt for him and his kind who mail anonymous material with which they agree but who do not have the courage of their convictions to sign their names.

We may be wrong but we rather expect that our criticism of Dr. Ferre's teaching on hell roused this person to send us a tract for enlightenment. We reprint below the contents of this *profound* document:—

### WHERE WILL YOU SPEND ETERNITY?

How many times have you heard some ranting, crackpot street-preacher shout this familiar question and immediately answer it that if you don't accept his plan of salvation you will spend Eternity in a horrible, fiery Hell. The same threat is hurled by dignified, vested priests and preachers from the pulpits of magnificent temples and cathedrals, even from the Vatican by the Pope himself. Always the same theme, accept my story and go to a beautiful Heaven—reject it and be eternally damned.

This story comes down to us from the ignorant past and as long as people can be kept ignorant, humble and afraid about a future world the clergy and their kind can live in luxury and ease, without doing any honest work, or helping to eliminate poverty and distress from the present world.

Intelligent people no longer believe this nonsense. They know that millions of years of Eternity passed before men appeared on earth and that the various stories of creation including the Christian, are myths and fables. All are products of the imagination of primitive men. All beliefs in a future life, better than the one here are but wishful thinking.

If you are a Freethinker and a Liberal, and would like to make this present life better for all, send for a sample copy of the monthly organ . . .

What amused us was the fact that the message which was poorly printed was published by a magazine which has been in existence since 1885 but we are sure that not one per cent of our readers ever heard of it. Apparently those "freethinkers" have difficulty in persuading hell-bound men and women to subscribe to such a magazine. Purposely we have left out the name of the publication for we do not desire to magnify its importance by even naming it.

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# The Jarvis Street Pulpit

## Christ, The End of the Law

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 15th, 1936  
(Stenographically Reported)

"For what the law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Romans 8:3, 4.

IT IS necessary to remind ourselves, and others, repeatedly of what is involved in the salvation that is in Christ Jesus. In the thought of many it is little more than a passport to heaven. But an existence which provides us with the bare necessities of life in the hereafter, falls far short of the Biblical record of that salvation as an experience of the unsearchable riches of Christ here and now, and an exploration and still larger experience of the riches of His grace through all the ages that are to come.

Someone told me last week of hearing a minister preach many years ago, and this person said: "I remember only one thing that he said. He asked a question: 'What would you think if you had made elaborate preparation for the entertainment of a guest, and had secured the attendance of that person at your home — what would you think if that person were to refuse to sit at the bountifully-spread table, and were instead to insist upon making his way to the kitchen, and gathering up a few crumbs from the table where fuller preparation had been made?' " And this person said: "The preacher said, 'That is what the majority of professing Christians do. Instead of coming to the banqueting house, and taking full advantage of all the luxuries of divine grace, they betake themselves to the outer circle of things, and content themselves with gathering but a few crumbs.' "

In this place we seek, constantly, to bring to a knowledge of the Saviour those who do not know Him. And yet we conceive it to be just as important that when they have received Christ they should be taught as they have received Christ Jesus the Lord, so to walk in Him. *This morning I hope, in the simplest terms, to set forth these two principles, of how we may enter into life, and, having received life in Christ Jesus, how that life may be enjoyed in ever-abounding measure.*

### I.

WE ARE TOLD HERE THAT THERE ARE CERTAIN THINGS WHICH THE LAW COULD NOT DO. And by the law, we are to understand, in this case, not the ceremonial law, nor merely the decalogue — it means that but it means that divine revelation in the whole Word of God, of God's purpose, of what He has willed that we should be. In the beginning God said: "Let us make man in our image, after our likeness". God intended that men should be godly, or godlike; that we should bear some resemblance to Him Who made us. And He has given His law telling men what they ought to be.

The law of God, then, here referred to, is representative of that objective standard of life to which God would have all His human creatures conform. We hear a good deal about the ethics of the gospel, and about the necessity of preaching an ethical gospel. Well, the gospel is ethical all over, and all through; and the design of it is to conform those who believe to the image of Jesus Christ. The end of the gospel, and the end of the law are the same. They are representative of God's standard of what a man ought to be. And yet between these two, as we shall see, there is a distinctive and essential difference.

It is said that the law could not do certain things, — not that God's standard was inadequate; not that the objective measure to which every man and woman, and boy and girl is required to attain, not that that is short of God's ideal for us: on the contrary it is so high that it is impossible for any one of us to attain thereto. The law cannot do certain things because it is weak "through the flesh"; that is to say: we as sinful men and women, boys and girls, have, in ourselves, no ability, no power, perfectly, to fulfil the divine requirements.

I have heard of the principal of a ladies' college who wrote home to the parents of one of her pupils telling the father that she feared his daughter was wasting her time at school. The father got on the first train to go to see the principal, and after diligent inquiry, the principal at last said: "Well, I will tell you, sir, why I think your daughter is not succeeding. I fear she has not the capacity to take in what we try to give her." "Capacity!" said the rich man, "well, buy her one."

There are many preachers who are doing just what the teachers in that ladies' school were trying to do — teaching things to people who have, of themselves, no capacity to receive them; setting before them standards of life and of conduct which they have no ability to realize at all.

I suppose that score, whatever it is, on that organ is perfectly correct musically, and if that which is written on that objective score can be transferred to the keys and to the pipes, we should hear the music that the author of that score had in his mind when he wrote it. But it would be interesting to you if I were to sit at that organ and endeavour to play it. Possibly you would wonder what I was doing, and you might be inclined to come and take the book and throw it away, and say, "Don't play that stuff". Well, the book would be all right, but it would be weak "through the flesh"; that is to say: the objective score would be quite right, but I had not the musical ability to translate it into sound.

Now that is what the text means, that when God sets before us a pattern of what a man should be, His law is weak because we are weak, and our sinful natures depraved by sin, have no power to translate the principles of His law into conduct, and ultimately into an ever-enlarging and growing character. You cannot make people Christians by any external compulsion.

I once went into the office of a business man some years ago when the Rotary clubs were new, and he showed me quite an elaborate motto over his desk, and he said: "That is what 'Rotary' stands for." I said: "You belong to the Rotary Club?" "Yes, sir." "Well," I said, "It is a very excellent ideal. But what do you stand for?" Not for that; I knew. I knew that he did not live up to that even. It will profit us little to hang a motto on the wall. It is always weak through the flesh. And I do not want you to hear what I say, and merely to receive it because I say it, but fall back on your own experience. There is not one of us, from the eldest to the youngest, who does not know that by that principle of external regulation, we shall never be able to please God. We never have done so, and at the end of the day, if you will be honest with yourself, you will find that you have fallen short.

## II.

THAT LAW HAS NEVER HAD BUT ONE PERFECT EXEMPLIFICATION. There never has lived but one Man in all the world's history who incarnated in Himself the moral excellencies of the law of God, Who was, Himself, the embodiment of God's ideal. And that one Person was the Lord Jesus Christ. He, Himself, fulfilled the law. And if you would know what the law of God requires of every one of us, then you must look at Him Who embodied that law in Himself. You may measure yourself by other people, moralists, men who are proud of their own righteousness, men of exemplary character and course in life, and say: "I am not far short of that" or measure yourself, if you like, by the saintliest Christian you have ever known, and even though you attain to that standard, you dare not assume that you will therefore pass muster when God shall measure you. The righteousness which God requires is no lesser righteousness than the flawless righteousness of the Lord Jesus Christ.

I mean this, of every one of you boys and girls, and men and women, not one of us will ever be able to stand in the presence of God in peace unless our character, not only outwardly, but within, unless we are in the totality of these complex natures, absolutely equal to Jesus Christ. God never lowers His standard, and He will never admit anybody to His presence who is not just as perfect as is Jesus Christ His Son. Those who stand before Him at last will have to be — now mark it well — will have to be without fault. A man may pass as being without fault among men, measured by human standards, but he will have to be without fault before the throne of God.

You say: "Well, if that is so" — to use a familiar phrase — "It is all up with us." Yes, it is all up with us. There is not the remotest possibility of any one of woman born ever standing before God if he must have, of himself, such a righteousness as that. The law cannot guide us into salvation. It is weak through the flesh. "By the deeds of the law there shall no flesh be justified".

"That is a pretty hopeless case, is it not?" It would be if it were not for what follows. Where the law fails

Christ triumphed, for "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." God did not commission an angel, but His own Son, and His only begotten Son, and He sent Him in our likeness, in the likeness of human flesh. He was a man, and yet He was, Himself, without sin. He perfectly fulfilled the law, and failed in no single particular — perfect before men and God, He yet bore the likeness of sinful flesh.

But He came as an Offering for sin, to make a sacrifice for sin; and, Himself the sinless One, He offered His perfect life as a Substitute for the sin, and died the Just for the unjust to bring us to God. By that sacrifice for sin, with all its implications He forever condemned sin in the flesh. Someone says: "Oh, you said just now, 'If that be so there is not one of us who can possibly attain to the divine ideal'. Why, then, should we be blamed for that which we cannot achieve?"

## III.

I WISH I COULD MAKE CLEAR TO YOU THE TREMENDOUS RESPONSIBILITY WHICH THE SOVEREIGN GRACE OF GOD PLACES UPON EVERY SINNER! There are men who are afraid to preach the grace of God lest it should teach men to presume. But the grace of God has the very opposite effect, for, let me explain: if salvation were nine hundred and ninety-nine one-thousandths of grace, and one thousandth part of works, if God were to deal with us as John D. Rockefeller has been accustomed to deal with those who were the recipients of his bounty, and if He had said: "Now, on condition you give a dollar I will give a dollar; on condition you do your best I will do My best"; if He had gone further and had said, "I will contribute nine hundred and ninety nine parts of your salvation if you will just, by the slightest desire toward Me, contribute the thousandth part—if He had conditioned salvation on something like that, well, then a poor bankrupt sinner would have stood before God, and said, "O Lord, I have not even the thousandth part; I have nothing to pay, and I could not even make that small contribution." But that is not what grace does. Grace contributes it all, pays the whole debt, provides an adequate sacrifice for all our sins. And now if the man goes to hell he does it because he is determined to do it, and not because there is any necessity. And when at last impotent souls stand before God, they cannot have the vestige of an excuse.

Do you see how grace magnifies God, and leaves the sinner absolutely without excuse? So by a sacrifice for sin, He forever condemned sin in the flesh — made it unnecessary. How? "That the righteousness of the law might be fulfilled in us." Then somebody says: "If that is so, that we are saved by the vicarious suffering of Christ, and by the imputed righteousness of Christ, if that relieves me of all obligation to do the law of God, well that is an immoral doctrine. It does not relieve you of obligation to fulfil the law of God. Grace puts all the responsibility upon us, because God, by His grace, makes it possible for that objective righteousness to be written in our hearts, and for the righteousness of the law to be fulfilled in us.

Last night somebody announced a hymn, and it was a difficult tune, but a glorious tune. I noted at once the key in which it was written, and I knew that everyone would have to get on a stepladder to get to the top of

it. Brother Hutchinson had played a bar of it, and you see, I lacked the sense of absolute pitch, and did not recognize that the key in which Brother Hutchinson was playing, and the key in which the hymn was written, were not the same. And I said: "Brother Hutchinson, will you drop that down a bit, so that we can all sing it?" He said: "I have done so." He was playing it in a lower key. Why did he do that? Because it was written inside. No one plays well until the music is inside, until that which is objective becomes subjective, when impulsion is substituted for compulsion. We do nothing well until we do it automatically. That is how you drive your car. I have often been surprised at myself at the ease with which I could drive along a very narrow road with only a few inches on each side. When I started out first I wanted a ten-acre field. I was ready to lead a deputation to the Minister of Highways and complain that the road was not wide enough. But we do nothing well until we no longer labour to do it, but do it from within. And that is why we have to be born again, to be made new creatures in Christ, so that the law that is written inside, and the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit.

Last Sunday morning I spoke to you about receiving the Spirit of Christ. I would remind you this morning of our duty and privilege to walk in the Spirit. "If Christ be in you," the lesson read this morning, "the body is dead because of sin; but the Spirit is life because of righteousness." The Spirit dwells within us to enable us to fulfil the righteousness of the law. "Is that really so?" Yes; by the illumination of the Spirit. You cannot understand the Bible without the Spirit.

Supposing instead of daylight, God's sun is down, and this building is dark: There is not a light here at all. I open the Bible, and you are all sitting down there in the darkness, and I say: "I am sorry, friends, but I have a Book here which I cannot make anything out of."

You would say: "You simpleton, of course you cannot; you cannot read in the dark." There are many people who talk about Genesis. They do not believe it. Of course, they don't! They have never read it. No one can read Genesis without the Spirit of God, I don't care who he is. The man of science! I don't care anything about the man of science. Spiritual truth is spiritually discerned. I don't believe any man of science can read God's thought in nature without the Spirit of God. I don't believe the world will ever have a true scientist apart from one in whom the Spirit of God dwells. We must read God's Word by the illumination of His Spirit, and then we shall understand what He requires of us.

And then, don't forget, no matter what they teach you in school, or in high school, remember this is not a human book: it is divine; it is God's word. Every word of it was written by men who wrote what the Holy Ghost told them to write. I will stand on that. Call me a fool? Thank you, sir. I expect to get my diploma some day when God gives them out. We shall be wise unto salvation if we abide by His Book. And then as we read this Bible daily it will tell us what to do, and what not to do. You will find the principles, and precepts and promises of this Book will guide you in all the affairs of life. And as we walk in the Spirit, the power of the Spirit dwelling within us will enable us to do what we ought to do. Ah, there is a dynamic in the gospel. I tell you it is "the power of God unto salvation to every one that believeth."

May the Lord help us to put our trust in Him, making this Book our guide, the Holy Spirit our Counsellor and Helper, and we shall walk in the Spirit, and not fulfil the lusts of the flesh.

May the Lord bless us every one! Let us pray:

O Lord, we pray that Thou wilt bless our simple meditation this morning. May we yield ourselves to the sanctifying power of Thy truth! We ask it in the name of Jesus Christ our Lord, Amen.

## CANADA'S SCHOOL OF THE PROPHETS

### CHAPTER TWO

#### "From Small Beginnings"

**A**CCOMPANYING the decline of McMaster University, was a growing consciousness, on the part of evangelical Baptists, that it was not advisable to send ministerial students to the University. Obviously a young man called of the Lord would receive little training of real value in a college dedicated to the propagation of "another gospel". This particular protest against McMaster plus the desire for a qualified pastorate, led Baptists to look beyond McMaster to suitable Bible Schools or Colleges where the Word of God was honoured and the Lord Jesus exalted.

In this period of upheaval and uncertainty, there was no immediate formulation of a comprehensive plan for a Seminary. Rather the leading of the Lord was sought and He showed His servants where He would have them go. In THE GOSPEL WITNESS of March 20, 1924, there is contained this brief announcement concerning the "Jarvis Street Baptist Bible Institute."

"There has been a growing feeling among the members of Jarvis Street Church, including the Pastor and Deacons, that the Lord was leading us toward the exercise of a more thorough and continu-

ous teaching ministry than is possible through the regular pulpit ministrations, or the Sunday Bible School. God has blessed us with a church family containing a multitude of young people—boys and girls, and young men and women who have their lives before them: these in large numbers have been converted and brought into the fellowship of the church. In addition to all this, the phenomenal growth of our Bible School imposes upon us additional responsibilities for the spiritual development of these young lives thus brought within the influence of the church's ministry. Beside this, also, our services are attended by large numbers of students, among whom are to be found representatives of nearly every college in the city. Among these are many who are training for some form of Christian service, either in the ministry at home, or on mission fields. The great interest shown by the large attendance at the weekly Bible lecture also shows there is a great opportunity for Bible teaching in Toronto beyond that which is now being used by other teaching ministries.

"Recently a company of students got together and passed a resolution requesting the Pastor of Jarvis Street to give them a course of lectures on subjects

related to the work of the Christian ministry. Inspired by all these indications of the divine leading, an invitation was given last Saturday evening, March 15th, when eighteen students enrolled. The invitation was repeated on Sunday; and an announcement was made that the Pastor would meet all interested in pursuing a course of Biblical instruction Monday evening at eight o'clock. The meeting was held and fifty-two more enrolled as students in the Toronto Baptist Bible Institute.

"We shall begin in a small way; but we are confident that many brethren of ability will be glad to lend assistance in this great work. The first classes will be held Friday, March 28th. From seven to eight o'clock there will be a class for preachers and students and others having the ministry in view. The course of lectures in this class will be designed to meet the need of ministers and ministerial students. It will include such subjects as: The Minister's Personal Experience; Habits of Study; The Selection of Texts; The Preparation of Sermons; The Delivery of Sermons; The Constitution of the Church; Church Management; How to be a Pastor, etc. To this class all young men having the ministry in view are invited; and all ministers who think they might find profit will be welcome. The one condition is that they send particulars of name and address; occupation; college, if any; church membership. Particulars of the opening class will then be sent by mail. The second class will meet on the same date from eight to nine, and will be open to everybody who desires to study the Word of God. A short course will be arranged leading up to the close of the college year; so that it may be taken with advantage by those who will be leaving the city when the various colleges close. This class will follow a course in Christian Doctrine or Systematic Theology. The course will be outlined from the beginning; and each student will have opportunity to prepare for each lecture. The second lecture in this general course will be given Saturday afternoon from three-thirty to four-thirty; and thenceforth Friday and Saturday of each week at the hours named. For the accommodation of students who cannot attend Saturday afternoon, it may be possible to arrange that this second lecture may be repeated at another time; so that each may pursue the full course.

"Without advertising, and as a result of a single announcement on Sunday, we had a large number of telephone inquiries from persons outside of Jarvis Street altogether, indicating that we are likely to begin this work with a large class. We make no prophecies for the future. We have observed that the great things in the Church of Christ are grown from small beginnings. We are content to take a step at a time, and follow the Lord's leading.

"We ask an interest in the prayers of all WITNESS readers that this new venture may be wholly under the direction of the Spirit of God."

In this small beginning we see the seed which grew to be Toronto Baptist Seminary. Fittingly enough, the interested students had turned to Dr. T. T. Shields, who had led the evangelical forces in contending for the faith against denominational apostasy. In the very beginning then the Seminary was intricately associated with Jarvis Street Baptist Church.

This arrangement was obviously one calculated to assist young men who felt called to the gospel ministry but still there was a demand for a regular and systematic training after the manner of that provided by Mr. Spurgeon in his "Pastor's College."

This need was recognized by the Pastor and Deacons of Jarvis Street Baptist Church so that on August 27, 1925, this editorial appeared in the pages of THE GOSPEL WITNESS. We quote most of the article because it is basic to the understanding of the mission of Toronto Baptist Seminary. Further it is intensely interesting.

#### THE TORONTO BAPTIST PASTORS' COLLEGE

The title of this article is likely to startle many of our readers. It is written to inform them of a plan which we hope soon to realize. We believe never a week passes that we do not receive enquiries from young people, or their parents, as to what educational institution we can recommend that will give the student a sound, thorough, and practical training for Christian service. Although many educational institutions have greatly departed from the faith, we rejoice there are still many in which Christ is magnified, and in which care is exercised to lead the students into a fuller knowledge of Him.

But many of these institutions are far away. A very large number of our own young people in Jarvis Street have set their minds upon obtaining a college course which will adequately prepare them for Christian work; and many have asked why such an institution could not immediately be established under the direction of Jarvis Street Church. The Editor of this paper is not so foolish as to suppose that he has the qualifications to undertake such a task himself; but he has observed that leaders in industry, commerce, and finance, invariably discover other men more gifted than themselves whom they can organize for their purposes.

#### An Educational Ideal

We have long cherished an educational ideal whose practice we have never seen really tested. We therefore want, first of all, to state that educational ideal. It is found in the New Testament, in the third chapter of Philippians, eighth verse: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The Apostle Paul was a gifted man by nature. He was a man of keen, vigorous, massive intellect. Moreover, his natural powers had been developed to the full through the highest culture which the schools of his day could provide. Even an enemy recognized that he was a man of "much learning". But when this great scholar was converted, he joyfully laid all his great abilities at the feet of Christ. He implicitly declares that even his every thought was brought into captivity to the obedience of Christ; and in the verse we have quoted he discloses the great motive and aim of his life. He esteemed the knowledge of Christ to be the most excellent of all sciences, and tells us that it had become the rule of his life to subordinate every consideration to this one supreme end, and to count everything "but loss for the excellency of the knowledge of Christ Jesus my Lord."

We believe, therefore, that this represents the Christian ideal of education: Christ must be put first; the end of all education must be to know Him better. If we study languages, or mathematics, or literature, or philosophy, or any of the sciences, it must be with a view to obtaining a better knowledge of Christ.

The pursuit of such an ideal can be maintained only in



a healthy spiritual atmosphere. A man is not likely to develop an aesthetic taste in a coal mine; it is not probable that one would grow as a musician amid the din of a boilermaking establishment. So to keep always in view this worthiest of all ideals, one must not only be possessed of a vigorous spiritual health himself, but his soul must breathe the atmosphere of the heavenly places in Christ. Hence we believe that such an ideal is most likely to be realized in association with a New Testament church, founded upon New Testament principles, surcharged with the power of the Holy Spirit.

#### God Always Has a Reason

There is always a reason for what God does. He established the New Testament church because He knew it to be a necessity to the fullest culture of the believer's life. The pastors and evangelists and missionaries of New Testament times were not trained in institutions separate from the church. We have sometimes had occasion to criticize educational institutions; but as we have carefully thought these matters through, we have reached the conclusion that such institutions are the inevitable product of an inadequate educational ideal combined with a defective principle of church relationship. Any company of men who shut themselves up to the realm of theory are likely to atrophy their spiritual muscles by disuse; for to divorce theory from practice invariably tends to the formulation of theories which are impracticable.

Beside all this, the faculty of a college or university, unless directly and vitally related to a great spiritual body, will, in their educational ministry, find their spiritual powers taxed to a degree which is likely to result in exhaustion, unless those powers are replenished and reinforced by the prayers and inspiration of a spiritual people whose intercessions generate spiritual power "enough" for themselves, "and to spare" for others. Thus from long thought of the exactions of an educational ministry, we have become more charitable in our thought of heretical personalities, while still compelled to combat the erroneous principles to which their merely philosophical dreams give birth.

#### A Great Experiment

We believe, therefore, if we had smaller colleges, and each one a part of some vital New Testament church, we might still hope to produce flaming evangelists and prophetic pastors who would wax valiant in fight, and turn to flight the armies of the aliens. We have a conviction that God is leading us in Jarvis Street to try this great experiment. While our accommodation is taxed to the utmost on Sunday, we have a building which even in its present state could be utilized for educational purposes during the week. With no man's planning, the Lord has graciously developed in Jarvis Street a prayer life which we have nowhere seen surpassed. This has resulted in the conversion of hundreds of young men and women, large numbers of whom are consumed with a passion for witnessing for Christ.

The writer of this article finds his hands already nearly full. With a large and rapidly growing church, with the weekly demands of this paper, the duties which his official relation to the Baptist Bible Union of North America involves, and the thousands of miles of travel it necessitates, he has felt it unwise to assume additional burdens. Notwithstanding, we feel that it is quite within our powers to call to our help strong men who can do far more ably than we could hope to do, what is necessary to

be done. We therefore venture to set out in this article a plan which we have in mind for a pastors' and missionaries' college under the direction of Jarvis Street Church.

#### A Baptist School Needed

First of all, we believe there is need for an essentially Baptist institution of this character. We have observed that many of our so-called Baptist educational centres do not produce Baptists, but destroy in their students whatever Baptist loyalty they have. There are many Bible Colleges which are doing excellent work. Most of them, however, are undenominational in character, which means that in these institutions the great principles for which Baptists have stood are not emphasized. Moreover, in some of the Bible Colleges the general educational standard is not as high as we believe it ought to be. We have long felt the need of a Baptist institution that would magnify the Bible as the Word of God, giving its students the most thorough possible instruction in the English Bible, at the same time, combining with it, a broad and thorough general educational course; and also providing an ecclesiastical laboratory in which everything may be tested by practice.

#### A College a Department of the Church

The educational experiment we hope to attempt, therefore, conceives of a college wholly under the direction of a local New Testament church. Its Board of Directors will be the Deacons of that church; for the same spiritual qualifications necessary to the administration of the affairs of a church, are necessary to the administration of what we may call, for the purpose of the moment, a gospel college. We would then have a Superintendent skilled in administrative work, who would be responsible for the management of the material interests of the institution; while, in the beginning, at least, he would, of necessity, have to render some service as a teacher. We should then hope, in addition, to have a Dean of the institute who would be the recognized head of the teaching department of the college. For this position we have hope of obtaining the services of a man of recognized scholarship, and of proved devotion to Christ and to the inspired record which God has given to us of His Son.

In the beginning, the other instructors would render gratuitous service; but would be selected, not only for their ability, but for their known loyalty to the Word of God. And we venture to believe that such instructors often have a great advantage over full time professors, for the reason that, in the nature of the case, such men are practical men. Being themselves pastors daily engaged in the work of the ministry, they will know how to help those who hope to become pastors.

#### Everything By Prayer

The proposals contained in the editorial of this issue, and which, it may almost be said, grow out, of the demand of large numbers of our young people, call for serious consideration. God has often used poor people to accomplish His great work. Neither Mueller, nor Moody, nor Hudson Taylor, were men of wealth; but they cast themselves upon God, and He accomplished through them what was never done through millionaires. In view of our building enterprise and all the growing demands of our own work, we would venture to urge all our people afresh earnestly to pray for the church treasury, that the Lord will send in the tens of thousands of dollars that

could so advantageously be used in this expanded work.

In addition to this, we ask our friends, not only members of the church, but all our readers, to earnestly join us in prayer that if this project be of the Lord, He will remove all hindrances and find both the men and the money necessary to carry out the plan.

This suggestion met with quick response for on October 22 of the same year the Pastor declared, "We have done our full duty in trying to cleanse McMaster. It now seems perfectly clear that we need another school, and of another sort. We need another type of training than McMaster supplies. From far and near we have had inquiries from prospective students." Contributions too came in, including \$1,000.00 from Mr. Thomas Urquhart, a former Mayor of the City of Toronto.

During the last part of 1925 and throughout the year 1926, Dr. Shields sought to gather together a qualified faculty and to raise funds for the new school. On November 18, 1926, it was announced that the school would officially open at the first of the year. The classes were to meet in the building to the north of the church. Thus the school was housed in the present Seminary building.

On December 16, 1926, the WITNESS first announced the name of the new institution—Toronto Baptist Seminary. It declared:—

#### THE TORONTO BAPTIST SEMINARY

This is the name by which the new Baptist educational institution will be known. We regret the necessity for this venture, but we are persuaded there is no other way. It is not to be supposed that we have any intention of withdrawing from the fight to clean up McMaster: we propose to do our utmost to expose its errors, and to awaken our people to a sense of their responsibility in respect to that institution which is the property of the Regular Baptist Churches of Ontario and Quebec. In the day that McMaster is brought back to allegiance to Christ and His Word, the Toronto Baptist Seminary will be glad to retire from business; but provision must be made whereby young men can receive preparation for the Baptist ministry without being exposed, not alone to the poison disseminated through the teaching of McMaster, but to that which is equally dangerous, the spirit of that institution.

On January 4, 1927, then the Toronto Baptist Seminary first opened its doors to students to train for the ministry. Its supreme purpose may perhaps be best expressed in the words of Mr. Spurgeon regarding his own college—"Scholarship for its own sake was never sought and never will be within the Pastor's College, but to help men to become efficient preachers has been and ever will be the sole aim of all those concerned in its management."

Quite apparently the Seminary was to be a place of devotion as well as a place of study. Spiritual life is impaired in the surroundings of the modernist seminary and hence the new Seminary emphasized and still emphasizes the spiritual life of the individual student. Again the Prince of the Preachers well expressed this truth—"Foremost among our aims is the promotion of a vigorous spiritual life among those who are preparing to be under shepherds of Christ's flock. By frequent meetings for prayer, and by other means, we labor to maintain a high tone of spirituality. I have endeavoured in my lectures and addresses to stir up the holy fire;

for well I know that if the heavenly flame burns low, nothing else will avail."

This twofold emphasis on sound preparation and personal devotion is well expressed in the Seminary motto Kata Christon (According to Christ.—Christ the supreme authority in the whole life and all things subservient to Him.)

One wonders whether the Pastor and Deacons of Jarvis Street Church at the opening of the Seminary, realized what a far reaching influence it would have upon Canadian Baptist life and indeed upon the whole of evangelical life. Whether they realized this or not, the enterprise was commenced with a baptism of prayer. THE GOSPEL WITNESS of December 30, 1926, announced:—"The Toronto Baptist Seminary will open its doors Tuesday, January 4. Tuesday evening there will be a great public prayer service of dedication. We earnestly invite all Baptists from Toronto and vicinity, and indeed, from everywhere, who are able to come, to be present on this occasion. The refreshment element will be absent, and it is intended to have a great meeting of prayer. We hope there will be so many that it will be necessary to hold the service in the auditorium. The new enterprise will be dedicated wholly to the service of the Lord, and we pray that He will use it to prepare hundreds of young men and women for home and foreign missionary service."

The Seminary was honoured in that an outstanding fundamentalist from the United States was the guest speaker at the opening. The WITNESS states:—"The opening services of the Seminary will be continued Wednesday and Thursday evenings, as well as Wednesday and Thursday afternoons. We are happy to announce that we have been able to secure the presence of America's greatest fundamentalist leader, Dr. W. B. Riley of First Baptist Church, Minneapolis. Dr. Riley is pastor of one of the largest churches in America, and President of the Northwestern Missionary Training School which has trained hundreds of men and women for service at home and abroad. He will be able to speak to us out of a long and rich experience."

The predictions about the grand spiritual times proved to be true for the WITNESS of January 6, 1927, was enthusiastic in its account of the "three great opening days." From the commencement the President requested prayer not simply for students but for "the right students, men and women of His choice."

Because of the relationship of the Seminary to Jarvis Street Baptist Church, Dr. T. T. Shields, Pastor of the Church, was President of the institution. From its very commencement, the Seminary has been the care of this great church. Indeed it is absolutely impossible to understand the underlying basis and spiritual strength of the Seminary apart from the fact of its essential relationship with a vigorous New Testament church.

This Scriptural concept of ministerial training is well expressed in the following words:—"The pursuit of such an ideal can be maintained only in a healthy spiritual atmosphere. A man is not likely to develop an aesthetic taste in a coal mine; it is not probably that one would grow as a musician amid the din of a boilermaking establishment. So to keep always in view this worthiest of all ideals, one must not only be possessed of vigorous spiritual health himself, but his soul must breathe the atmosphere of the heavenly places in Christ. Hence we believe that such an ideal is most likely to be realized in association with a New Testament church, founded upon

New Testament principles, surcharged with the power of the Holy Spirit.

There is always a reason for what God does. He established the New Testament church because He knew it to be a necessity to the fullest culture of the believer's life. The pastors, evangelists, and missionaries of New Testament times were not trained in institutions separate from the church. We have sometimes had occasion to criticize educational institutions; but as we have carefully thought these matters through, we have reached the conclusion that such institutions are the inevitable product of an inadequate educational ideal, combined with a defective principle of church relationship. Any company of men who shut themselves up to the realm of theory, are likely to atrophy their spiritual faculties by disuse, for to divorce theory from practice invariably tends to the formulation of theories which are impracticable." (The Educational Ideal of Toronto Baptist Seminary).

From its commencement then the Seminary has been the child of the church and the Deacons of Jarvis Street Baptist Church have been its Trustees. Not only have the tasks and privileges of administration been the problem of the local church but so too have been the problems of finance. Thus essentially it is part of the overall program of a New Testament church.

With such a sound basis, it is not surprising to learn that the Seminary early gained the approval of evangelical Baptists so that three weeks after opening, the total attendance in day and evening classes was fifty-six.

In March, 1926, the curriculum for the three year course in theology was announced. The mention of the various subjects indicates the Bible-centred nature of the whole

course while the practical aspects of the pastoral office were not overlooked. Evangelism, missions, homiletics and pastoral theology were among the choice dishes offered to the prospective preacher.

Until 1926, Rev. W. J. Miller had been acting-Dean of the institution. In April 1927 it was announced that Rev. T. I. Stockley had accepted the position of Dean. Dean Stockley's background made him eminently qualified for the challenging task. The Seminary rejoiced in his acceptance and the President declared:—"Rev. T. I. Stockley, late of West Croydon Tabernacle, London, England, has accepted the Seminary's call, and will give his entire time to the work. Mr. Stockley immediately succeeded Dr. James Spurgeon in the pastorate of the West Croydon Tabernacle, one of London's largest Baptist churches. Through the entire period of his pastorate, the work was maintained at a floodtide of spiritual blessing. Mr. Stockley is recognized as one of the strongest preachers in the Baptist ministry in England. He is a man of ripe scholarship and rich experience and of most gracious spirit. We count ourselves most fortunate to have been able to secure for the Seminary such an outstanding preacher as Mr. Stockley. It will be a high privilege for students to sit under one with such a long record of great success of the truest sort in a metropolitan pulpit."

With a Biblical foundation, a New Testament ideal and vigorous, spiritual leadership, the Seminary set out upon its course. Since then it has sailed through stormy seas but still it continues on as it began. No change has been made nor is contemplated for those in charge are persuaded that God's own program cannot be improved upon.

## SOME LETTERS FROM OUR READERS

*From Vancouver . . .*

Dear Mr. Tarr:

This is to say a warm word of appreciation of your editorial and other articles appearing in *The Gospel Witness*. In the Evangelical ranks Middle-of-The-Roaders are becoming more and more common. To believers in general they are more dangerous than out and out Modernists. May you be sustained in wisdom and strength as you continue in the defence and proclamation of the Word once for all delivered!

Sincerely,

*From Edmonton . . .*

Dear Brother in Christ:

Thank you for your stand against the utter apostasy contained in the speech and writings of Dr. Nels Ferre — presented to the Canadian Council of Churches — as revealed in the recent issues of "*The Gospel Witness*".

"Who is on the Lord's side" is well put, and the time for Gideons faithful few to close ranks has come — for the apostasy of the end-time is upon us, even as the Word portrays it.

May the Lord richly bless and keep you in the difficult days ahead, and may we all be found faithful at His coming. With sincere Christian love and greetings.

Yours in Him,

*From Toronto . . .*

Dear Brother:

Some friend sent me copies of "*The Gospel Witness*" recently. I rejoice in your brave utterances for the truth. Now that Dr. Shields is gone, Toronto needs a champion for the truth.

The article "Bibliolatry" was timely and much needed. I am sorry that Dr. Davies took the path he did. I was hoping for something better from him.

And I enjoyed your article "A Disturbing Thought".

The Lord's best be upon you.

Yours in Him,

*From Bristol . . .*

Dear Brother in Christ,

The Committee of the Bristol & Clifton Protestant League have asked me to convey to you their sincere sympathy in the great loss sustained by "*The Gospel Witness*" through the Homecall of its beloved Editor, Dr. T. T. Shields, whose ministry of the printed page has been much valued and will doubtless continue—"he being dead yet speaketh."

May the Lord continue to bless and prosper "*The Gospel Witness*" and guide all who are in any way responsible for its continued ministry.

Yours very sincerely,

JOHN H. GODDARD

*From London, Eng. . . .*

Dear Mr. Tarr:

I have been a regular reader of "*The Gospel Witness*" for many years. First of all my predecessor, Rev. A. Stuart McNairn, introduced me to the paper as he said that Dr. Shields was the man who was best versed in the Romanist controversy.

Then, when I was Pastor of the Letchworth Baptist Church, a member of my congregation, Mrs. Rogers, was related to a prominent member of the Jarvis Street Church, so we often talked about what we read in "*The Gospel Witness*".

I therefore want to assure you of my prayerful remem-

brance as you take up your task of Editor-in-chief of a paper which has had such a widespread influence. I wish that the paper could go regularly to all the members of my Mission. I am sure that it would be a great blessing to them. May I thank you for the excellent Memorial Number to Dr. T. T. Shields.

With kindest regards and many thanks,

Yours in Him;  
JOHN SAVAGE (Rev.)  
General Secretary  
(Evangelical Union of South America)

*From Phoenix, Ariz. . . .*

Dear Christians:

As a reader and subscriber of "The Gospel Witness" I read "The Devil's Mission of Amusement" very carefully and I say by all means it should come out in booklet form and every Christian in the United States should have a copy of it.

Yours for Christ,

*From Pittsburgh, Penna. . . .*

"The Gospel Witness":

In the May 12 edition of "The Gospel Witness" appears the message, THE DEVIL'S MISSION OF AMUSEMENT" and with it the request as to whether one would like to see it in booklet form. It is, indeed, a timely message even though written some fifty years ago; however, I am wondering if it would not be better to print in pamphlet form, the article, SUPER EVANGELISM, which appeared in the March 24th issue and as you may recall, extra copies were so kindly sent at my request.

I have sent these copies to various Ministers and I quote a paragraph of a letter dated April 8 received from a nationally known Radio Minister, incidentally, a friend of mine:

"I have read very carefully the article on "Super-Evangelism", and I think it is very, very timely. I too regret that so much is being introduced which only smacks of Hollywoodism, and is not conducive to the dignity of the gospel."

In my humble opinion, the "shorter" article which actually "pictures" conditions in our day would have more impact and might cause some people to stop and consider that it does

seem as if entertainment is being employed in the name of Evangelism. I cannot help but wonder as to the lasting effects (if I may so term it) of those who are converted???? at such meetings.

Once again may I say that I think your paper is one of the finest of its type I have ever seen.

Sincerely yours,

*From Negaunee, Mich. . . .*

Dear Fellow Labourers:

"The Devil's Mission of Amusement" by Brown is very timely and interesting, really something the Churches need today.

I would like to see it in booklet form.

Many thanks.

Yours in Him,

*From Hamilton, Ont. . . .*

Dear Brother Tarr,

Yes, I believe the article, The Devil's Mission of Amusement, will be a boon, in booklet form, and is needed these days.

Yours in Him,

*From Jackson, Tenn. . . .*

Dear Brother:

I have read the article by Archibald G. Brown in the May 12 issue of "The Gospel Witness", and I want to encourage the printing of it in booklet form.

As the author says, "The word is turning the church upside down." Just recently, I noticed in "The Tie," Southern Baptist Seminary's paper, an article headed, "The Ministry of Recreation." The article was about a church in Texas which has built a \$150,000 gym, and is using it for several different phases of recreation including skating, the church furnishing the skates!

Enclosed is a tract which you may be interested in reading.

With best wishes, I am,

Yours in His Name,

## GENUINE EVANGELICALISM

By Rev. Stuart Law

**T**HE word Evangelical is one of the most honourable in the history of Christianity. Like many honourable names, however, it has been sadly abused. The Evangel is the Gospel. That which is Evangelical is according to the Gospel, in harmony with the Good News. It implies a full acceptance of the Bible as the Word of God, the final court of appeal on all matters of belief and conduct.

The term is often used in a loose way to describe people to whom it does not apply. It is just here that the value of a good creed becomes evident. For example, if a man declares that he accepts without any reservation the doctrine set forth in the Westminster Confession, we rightly regard that man as truly Evangelical in his beliefs. What I wish to say, however, concerns the practical implications of being an Evangelical Christian, the meaning of Evangelical doctrine for daily living.

Evangelicalism is more than orthodoxy. Orthodoxy may be cold and lifeless, as it has been in days of spiritual declension. An unconverted person might be orthodox, but one instinctively feels that the word Evangelical would in such a case be inapplicable. To be a true Christian implies more than giving intellectual assent to the Bible as true. It means personal trust in the Redeemer. "For I am not ashamed of the gospel of Christ," writes

the Apostle Paul, "for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). In the Gospel God works, and He makes the Gospel efficacious to save. So a man who is Evangelical is one who has embraced the Gospel as true and in whose heart God has wrought a saving change. Let us assume that we believe without any doubt the teaching of the Scriptures. The question now before us is, How far does our conduct give evidence of our experience of this Divine salvation?

Christian conduct covers a wide field — our daily work, our life in the home, our life as citizens, our life in society generally, our life in the church. Obviously we cannot in a short article survey a field of these dimensions, and so we shall restrict ourselves to the last aspect of the Christian's conduct, namely, his life as a church member. We shall begin with the subject of worship.

### I.

AN EVANGELICAL CHRISTIAN WILL BE A TRUE WORSHIPPER OF GOD.

Let us be clear as to what we mean by the word worship. It is a shortened form of worthship. To worship God is to acknowledge the worth of God, to praise Him

for His wondrous excellences, to ascribe unto Him His glorious perfections. A characteristic expression of the Old Testament is "the fear of the Lord." The term signifies the awe and reverence of the creature before His Creator. This element is present in all true worship. I think most thoughtful Christians are agreed that it is not a characteristic of worship in the twentieth century. We magnify Divine love, but give an inconspicuous place to Divine righteousness, holiness and sovereignty. God's people need a new vision of the glory of the Lord. But worship is more than reverent awe. It is devotion and adoration, faith and love and obedience.

Is it in that spirit you come to church? Some people who describe themselves as Evangelicals do not seem to be much concerned whether they attend church at all. They may be sound, but not spiritually. They are sound asleep. Then there are the "oncens", a very numerous company. We are not thinking of the elderly and the frail, for we rejoice to see them out even once on the Lord's Day, nor have we in mind those who tend the sick or have the care of children or are performing some other God-given duty. Many who are able to attend both church services come only in the morning, for, they say, "We never go out in the evening." Sunday evenings only, of course! Many come only in the evening, presumably because they never go out in the morning. On different occasions I have drawn the attention of such people to what is said concerning the Lord Jesus in Luke 4:16, "as His custom was, He went into the synagogue on the Sabbath day." We are often painfully aware of how unlike Christ we are, but here is one respect at any rate in which we can follow His example. We can be regular in our church attendance.

What is the effect on others of your absence from church? Your fellow believers are discouraged. The unsaved feel that when Christians they know do not attend the house of God regularly they have justification for their own absence. What are you doing while your fellow-believers are gathered for the worship of God? How are you occupying the time when others are met in the name of Christ? Do you suppose your half-heartedness about the church services is helping the unconverted members of your household heavenwards? Is the cause indifference or indolence, or do you believe that something is more important than worship? If you have some knowledge of the Scriptures, can you absent yourself with a good conscience? Are you so rich in spiritual things, that your soul can afford to neglect this means of grace? Answer these questions on your knees!

Assuming, however, that you are in church as often as possible, is your attitude that of a true worshipper? We enter the sanctuary tired after the social activities of Saturday evening. We are heavy and drowsy, and our minds are often less alert than they are for our daily work. We come with weary mind and preoccupied heart, and with little reverence or expectation. Formal church attendance of even a true Christian falls short of genuine worship. It is only when the heart is filled with reverent awe, when our spirit magnifies the Lord and remembers His majesty and glory, when the soul is filled with love and adoration, and our whole being longs to hear the Lord speak — it is only then that we truly worship God.

## II.

AN EVANGELICAL CHRISTIAN WILL ATTACH MUCH VALUE TO THE PRAYER MEETING.

The prayer meeting has been said to be the powerhouse of a church. If that is so, even a superficial acquaintance with your own prayer meeting should give you food for thought. Suppose a manufacturer were to put a motor cycle engine into a heavy lorry, how fast would you expect that lorry to move up a hill? The obvious fact is that it would not go up a hill at all. It would not run even on the level. That is a parable, whose lesson is plain. We have prayer meetings attended by a handful of members, and then other members of the congregation ask why the church does not enjoy the Lord's blessing. Professing Christians say they long to see the pews filled and to see sinners turning to the Lord. Yet their longing does not bring them to the prayer meeting. I wonder how much of that kind of talk is just humbug. A man looks at his backyard, and says, "I wish that wood was chopped." So does his wife, for it has been lying there for months. He has a sharp axe, the necessary physical strength, and plenty of time, but he lacks inclination. I fear many of God's children have that kind of outlook. They lament the low spiritual state of their church, but they have no inclination to go to the prayer-meeting.

The word Christian is by the world applied to all and sundry. If a man is not a Mohammedan or a Jew, then he is a Christian. You know better than that. An Evangelical Christian is a New Testament Christian. The Christian Church was born in a prayer meeting. After ten days of prayer the Holy Spirit fell upon that upper room company on the Day of Pentecost. The church of the Apostolic Age lived in an atmosphere of prayer. The secret of every spiritual revival has been prayer. Have you any conscience about such matters? You may have a very genuine reason for your absence from the prayer meeting, but in most cases all an unfaithful Christian has to offer for his non-attendance is a flimsy excuse.

## III.

AN EVANGELICAL CHRISTIAN WILL LOVE HIS FELLOW-BELIEVERS AND HAVE COMPASSION FOR THE UNSAVED.

A church should be a place of genuine fellowship. All true Christians have been born anew into the redeemed family of God. We should seek to be mutually helpful. In the world without we expect misunderstanding and enmity, but believers are entitled to look for sympathy and friendship among God's people. We are united in a common faith, but it does not follow that we shall look at every practical question from the same angle. We have no right to expect our fellow Christians to see everything just as we see it. Christians in a congregation must exercise forbearance. Our Lord pronounced a blessing on the peacemakers. Praise God for them wherever they are found, the saints who without surrendering vital principle promote love and harmony in a congregation. But alas, we also have the peace-breakers, people who seem to stir up trouble wherever they go. It would be better for most of us, if we spent less time in criticising our neighbours and more in criticising ourselves. As Christians, we desperately need deliverance from pride and selfishness, prejudice and obstinacy. Visitors to a church are immediately conscious of a friendly atmosphere, and as a result are more likely to come back. Wrong relations between members of a congregation injure the persons concerned and their families, and poison the life of the church. Is your Evangelicalism evidenced by a spirit of brotherly love?

Every Christian who is sincerely endeavouring to "walk

in the light" has a great longing to see men and women saved. They would have others to experience the change that grace has wrought in their own souls. But a Christian who is careless about his church attendance, who neglects the prayer meeting, who disturbs the peace of his own church or who fails to promote fellowship and friendliness in his congregation, can scarcely be said to

have compassion for the lost. In fact, such a person has failed to understand the real nature of Christianity. May the Holy Spirit make us spiritual Christians. May the impediments to our sanctification be removed. May our Evangelicalism be not in name only, but let it be filled with the fruits of the abundant life in Christ.

—*The Irish Evangelical*

## "TO THE LAW AND TO THE TESTIMONY!"

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20).

WITH the words of the above text the prophet Isaiah cautions believers to test all professed revelations by "the law and the testimony". In this particular instance he especially warned the Israelites against revelations which supposedly came from beyond the grave. If any communication contradicted the Word of God, then it was to be regarded as the product of the realm of darkness. Surely this text lays down an eternal principle, which has application in all ages; it is a principle by which the believer may confidently chart his course in this life.

### With Regard to Other Religions

Many cults and pseudo-Christian sects endeavour to attract Christians with their peculiar teachings. Under different guises they come to ask the Christian to embrace them as the final and superior revelations of divine truth. Some are presented in attractive forms and their advocates are very charming and persuasive individuals. Using plausible arguments, obvious truths and disjointed scriptural quotations, the adherents frequently bewilder the believer so that he is forced to ask — "How can I determine what is really the truth?"

We know of no better rule than that prescribed by Isaiah over 2,500 years ago—"To the law and to the testimony!" Take this new teaching and lay it before the great tribunal of Holy Writ. If it contradicts any tenet of the Word of God, you may be sure that there is no light in it. Disregard all other aspects of the question and forget the pleasing messenger who bears such poisonous teaching; do not be deceived by isolated scriptural quotations for even Satan is adept at wrongly using the Word of God to deceive souls. There are certain obvious and vital principles of the Word and if the new "light" does injustice to these, we can only conclude that it is not really light but is darkness.

For instance, we think of two great truths of Scripture—the *Deity of Christ* and *salvation by free grace through faith*. Nearly every error conceived by depraved man seeks to take something away from Christ and to add something to grace. This is true of Mormonism, Seventh Day Adventism, Russellism and Modernism, to name only a few. When such confront us, we need only urge—"To the law and to the testimony!" If these basic principles are in any way violated, the whole system is probably honeycombed with other equally poisonous material.

### With Regard to All Associations

The Christian will apply this rule to all his associations and hence will not identify himself with any church, club, lodge, association or council of churches that cannot

stand in the glaring light of Holy Scripture. Much heart-ache and spiritual shipwreck could be avoided if the believer would use this simple rule. All other arguments would avail nothing against the clearly revealed verdict of the Word of the living God.

Not even the dictates of the church should be allowed to take precedence over Scripture. The local church is clearly God's instrument in spiritual warfare. The believer should be baptized and identify himself with such a local testimony. Further he should support with his prayers and means the ministry of such a church. All of this presupposes the fact that the local church is truly a New Testament church which has a Christ-exalting, Bible-honouring, Spirit-filled ministry. Should the program or message be anything else, the Christian will examine it in the light of "the law and the testimony".

It is just at this point that some falter. They will concede that their church has an anti-Biblical program and that the message has no resemblance to the gospel but they justify their own continuance with such a testimony by using all manner of reasoning. Expediency, denominational loyalty, consideration for friends and family and sentiment are allowed to becloud their minds and to mar their usefulness. Such a condition could not long exist if the Christian would discard all other considerations and submit the whole matter to God and view it in the light of His Word. Make this your final court of appeal—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

### With Regard to Our Own Selves

The matter of guidance in the spiritual life is one that bothers many Christians. Indeed we are very suspicious of those who glibly and flippantly know the leading of the Lord in a flash. We are inclined to believe that their confidence is not the result of a superior spiritual condition but rather of their own presumption. Often the child of God will feel in a strait betwixt the two and will wonder what path to tread. In prayer and meditation he seeks the guidance of the Spirit in order to do that which is right in the sight of God. Most believers will concur with this prescription but at this point some "feel led" to do something that is contrary to the Word of God. We can only conclude that they do not really have the Spirit's guidance for never does the Holy Spirit command us to do that which is at variance with the revelation which He has inspired. We do well to test by the law and the testimony all the voices which speak to us.

We have recently heard some who would seem to despise "doctrine" and exalt "experience". Such usually refer to "the deadness of the letter" and emphasize a purely sub-

jective religion. Let it be clearly understood that we are persuaded that, if a man has not had a definite personal experience with Christ, he is a stranger to grace and no amount of coldly correct doctrine can save him. When we have said that, however, let us put first things first—doctrine *always* precedes experience, experience *always* is based upon doctrine and issues out of it. If we accept the reverse of this, then every man is a law unto himself and there is really no objective, eternal revelation of God. The Christian who presumes to exalt his own experience above the Word of God is treading dangerous ground even though his utterances sound pious and spiritual. We must even submit ourselves "to the law and to the testimony".

This utterance of the prophet is really a war-cry. Gideon's army had its cry—"The sword of the Lord and of Gideon!" The battle cry of believers in their warfare against the world, the flesh and the devil is another—"To the law and to the testimony!"

## Bible School Lesson Outline

Vol. 19 Second Quarter Lesson 11 June 12, 1955

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

### CONVICTION THROUGH THE WORD

Lesson Text: 2 Chronicles 34:14-28.

Golden Text: "Is not my word like a fire? saith the Lord; and like a hammer that breaketh in pieces?"—Jeremiah 23:29.

Parallel Passage: 2 Kings 22:3-20.

#### I. Sin Exposed: verses 14-21.

With sincerity and thoroughness King Josiah had purged the land of idolatry (verses 1-8). But his ministry was not only negative, but it was also positive and constructive. When all symbols of idolatry had been destroyed, Josiah commanded the temple to be cleansed, repaired and restored (verses 9-13), that, as the worship of heathen gods had been forbidden, so might the worship of the true God be encouraged. The Lord answered the cry of the king's heart by visiting His people with blessing.

When the temple was being repaired, the workmen found the law of Moses. This was probably the temple copy of the Pentateuch which had formerly rested beside the ark in the most holy place (Deut. 31:25, 26). But even the ark had been desecrated by the idolatrous kings and removed from its place (2 Chron. 35:3), and "the book of the law of the Lord given by Moses" had been lost to common knowledge. In our day the Bible is sadly neglected; there is a famine of the word of God in many homes and churches (Amos 8:11, 12). It must be given its proper place and be esteemed as the authoritative word of God.

It is probable that Shaphan the scribe read to the king that portion of the law dealing with God's covenant with Israel and outlining the consequences of violating the law (Deut. 28-30). At any rate, King Josiah was stricken with grief when he realized the sinful state into which the nation had fallen. "By the law is the knowledge of sin" (Rom. 3:20; 7:4), and the word of God is a living shaft to pierce the hearts of men and show them their sin before God (Jer. 23:29; Heb. 4:12). Let us continue to use that God-given weapon in our warfare against sin, and let us go on proclaiming and teaching it.

Josiah of Judah had implicit faith in the word of God. He was conscious that the wrath of God rested upon him and upon the people, just as God had said, and therefore judgment was inevitable (John 3:36). The disobedience of their fathers had been repeated, and apostasy had again proved to be "the fruitful cause of many generations of continued sinfulness." Unbelief is one of the characteristics of this age in which we live; men will not believe that wrath and judgment follow sin (Matt. 24:37-39; 2 Pet. 3:3-10).

The recognition of the truth is oft-times painful, but in the end it will be beneficial. The surgeon's scalpel hurts, but

it ultimately heals. There are many who do not wish to be disturbed by the truth, but who prefer to rest in the careless slumber of error and sin (John 3:19-21; Rom. 13:11, 12; Eph. 5:14). King Josiah did not shun the light of the knowledge of the will of the Lord, but rather sought for more light. He sent five men to make further enquiries; Hilkiah the priest, Ahikam the son of Shaphan (Jer. 26:24), Achbor or Abdon (2 Kings 22:12), Shaphan the scribe, and Asahiah, a servant of the king. Those who truly seek to know the will of God will be duly rewarded (John 7:17). Oh that the Holy Spirit would create a thirst for His truth in the hearts of all (Matt. 5:6)!

#### II. Mercy Experienced: verses 22-28.

The men sent by the king enquired of Huldah the prophetess, who lived in Misnah, a suburb of Jerusalem, or one of the districts of the city. The prophets Jeremiah and Zephaniah lived during the reign of Josiah (Jer. 1:1-3; Zeph. 1:1), but it may be that they were not in the city of Jerusalem at this time. At any rate, God spoke through this consecrated woman. Jewish writers say that Huldah and Jehoida the priest were the only ones not belonging to the house of David who were honoured by being buried in the city of Jerusalem (2 Chron. 24:15, 16). The Lord has a place for the ministry of women.

Huldah prophesied that judgment would surely come upon the people because they had forsaken God and turned to other gods (Deut. 29:25, 26; 2 Kings 21:22). God's word will surely be fulfilled, that sin brings judgment and death (Prov. 6:27, 28; Jas. 1:15).

But the prophetess had the joy of announcing that the sentence of judgment had been postponed, since the king's heart was tender toward God (1 Kings 21:29; 2 Chron. 32:26; Psa. 37:37). He had not hardened his heart against the truth, as so many do (Matt. 13:15, 19). So much depends upon the attitude of the one who hears or reads the word of God (Mark 4:24; Luke 8:18). Again, Josiah humbled himself before God, and God dwells with those who are of humble and contrite spirit (Psa. 34:18; 138:6; Isa. 57:15).

It is our privilege to proclaim, as did Huldah, the two-fold message of God's justice and His mercy, of His faithfulness and His loving-kindness (Psa. 89:14, 33; Heb. 3:2).

#### Daily Bible Readings

June 6—Conviction of the Widow of Zarephath	1 Kings 17:17-24
June 7—Conviction of Belshazzar	Daniel 5:1-9
June 8—Conviction of Darius	Daniel 6:18-24
June 9—Conviction of the Mariners	Jonah 1:1-16
June 10—Conviction of Herod	Matthew 14:1-14
June 11—Conviction of Judas	Matthew 27:1-10
June 12—Conviction of the Philippian Jailer	Acts 16:25-34

#### Suggested Hymns

Sing them over again to me.  
The heavens declare Thy glory, Lord.  
Lord, Thy word abideth.  
A glory gilds the sacred page.  
Lamp of our feet.  
Cling to the Bible.

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## FOR YOUNGER READERS

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This story is about two boys who lived in Scotland. In their childhood they played together, and loved each other very much. After a while they separated. For a long, long time they had never seen each other. They met at last, under very strange circumstances. One of them had turned out badly. He had committed a crime, and was brought into court to have the sentence due to that crime passed upon him. The other boy was now the judge in this very court. When the poor prisoner saw that the judge was his old friend, he thought that he would certainly let him off very easily.

When the case was stated, instead of passing sentence at once, the judge called for the law book which stated what the penalty was for the offence which had been committed. The penalty was a fine. Two sums were specified in the law, one very small, the other very large. The poor man thought that the judge, as his old friend, would surely give him the smallest sum to pay. Instead of this he gave him the heaviest penalty. This was a sum of money he never could pay, and which would send him to prison for life. The poor fellow's heart sank within him like lead, and his head dropped on his bosom.

"George, George," said the judge, "I have fixed this heavy penalty, as a just judge, to show how much I hate the sin you have committed; but to show you how much I love you, as my old friend, I intend to *pay all the fine myself, so that you may go free.*"

And so God acts towards us as "a just God, and a Saviour," to show how He hates sin. He appointed the heaviest penalties to be borne for our sins; and then to show how He loves sinners, He let His own beloved Son come and bear those penalties for us, that we might go free.

—REV. RICHARD NEWTON, D.D.,  
in *The Life of Jesus Christ.*

## TO COIN A PHRASE

In the House of Commons on Monday, which was observed as Victoria Day, Prime Minister St. Laurent asked the members to sing "the Royal Anthem". Asked later what he meant by this new designation of God Save the Queen, Mr. St. Laurent replied: "Did I say that?" To which the appropriate answer would have been: "Yes, sir, you did; and what's more you know you did." The Prime Minister is not so facile or fertile a phrase-maker that he will coin one in a fit of absence of mind, or coin one and then forget about it.

It is especially unlikely that he would by accident include the word "royal" in a new-minted expression. Members of the present Dominion Government are not given to inadvertence about "royal". It is a \$64 word from their point of view. It is a word, to quote the marriage service, "not by any to be enterprized or taken in hand unadvisedly, lightly or wantonly; but reverently, discreetly, advisedly, soberly". So one may judge, at any rate, by the recent fuss about a railway company's wish to name a train The Royal Canadian.

It is true, of course, that if Mr. St. Laurent had called for the National Anthem, he might have produced musical confusion. Not too successful as a glee club even when all members are singing the same tune, the Commons might have been discordant with some MP's booming out the hymn Mr. St. Laurent wanted and others performing the dirge-like O Canada. The Prime Minister, however, could have avoided this risk by simply saying: "Let us sing God Save the Queen."

It is clear that "the Royal Anthem" was a coinage for the occasion. We hope that the phrase does not become current. God Save the Queen is the National Anthem and a very stirring one, too. Beethoven admired the tune. The eighteenth century words, concise and vigorous, invoke God's blessing on a sovereign who is Queen of Canada as well as Queen of all the other Commonwealth countries. It is a song for all occasions when people are gathered together, not to be relegated to limbo by the sourpusses and the bigots. We agree with Mr. St. Laurent that no law should be passed, or is needed, to make it the National Anthem. Custom and tradition long ago gave it that status.

—*The Globe and Mail*

Take Jesus out of the Bible! It would be like taking heat out of fire, melody out of music, or fact out of history.

—ROBERT G. LEE

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